The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For terms, see fourth page.

Original Contributions.

For the Crisis.

"Stand up for Jesus."

"Stand up for Jesus," ye whom youth is crowning
With the warm impulse of morning life and zeal;
"Stand up for Jesus," though temptation wait you,
Bow to no idol, but at *His* altar kneel.

"Stand up for Jesus," thou, with manhood resting
On thy browlike glory, crowning it with thoughts;
"Stand up for Jesus," tell to those around thee
The glorious good *He* for mankind hath wrought.

"Stand up for Jesus," ye who go forth weeping,
Bearing precious seed to lost and ruined men;
"Stand up for Jesus," lay not down your armor,—
Bringing your sheaves, with joy ye'll come again.

"Stand up for Jesus," ye, whose locks are whitening
With the frosts of age, and life's work almost done;
"Stand up for Jesus," firmly bear his armor,—
Bear with the cross until the crown is won.

"Stand up for Jesus;" fast the harvest's rip'ning,
Soon Heavens reapers gather in each sheaf;
"Stand up for Jesus;" to the end be faithful,
Hasting Him to meet with joy and not with grief.

MARY E. SWEETLAND.
Springfield, Mass.

For the Crisis.

"The Beast that was, and is not, and yet is."

BY J. MCCAMMON.

"The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."—Rev. 17: 8.

We are looking forward to that happy period, foretold by ancient seers, and by poets sung in every age,—the Christian's hope,—time long deferred, when earth, disrobed of sin, and clothed in her Eden-like garments, shall again become the home of the blessed. For springs shall burst forth in the desert, and the waste and solitary places be made to blossom as the rose; when the Lord shall stretch his hand again the second time to recover the remnant of his people, who shall be left from Assyria, and from Egypt, and from Pathros, and from Ethiopia, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. When he shall set an ensign for the people, and gather the outcasts of Israel. Then may be heard that blessed invitation, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways; and we will walk in his paths." "Then shall the law go forth from Zion; and the word of the Lord from Jerusalem." Blessed day! how different from the present; for now war predominates; the news is wafted on every breeze, of the preparations for battle. How appropriate is the language of the prophet to our times—"Prepare war; wake up the mighty men; let all the men of war draw near. Put in the sickle, for the harvest is ripe; come, get ye down, for the press is full; the vats overflow; for their wickedness is great." And how are we admonished to make ready, for we know not the day nor the hour when the Son of man cometh. Look up, ye down-trodden; and ye that are afflicted, take courage. Behold, the Lord Messiah shall appear for the redemption of his people. Let the Bride, the Lamb's wife, make herself ready to sit down to the marriage supper.

In looking forward and backward, dark clouds surround us; and we feel ourselves entangled in a wilderness of uncertainty. Truly might we say with the disciples, "Lord, tell us when shall these things be; and what shall be the sign of thy coming?" But here we are left to grope our way, for the blessed Jesus, for wise purposes, has withholden that knowledge from man.

The apostle, in speaking of things future, as well as things past, seemed to grasp them together as one everlasting now. And well he might, for when we look at time as compared with eternity, the longest period dwindles into comparative insignificance. What would the ancient patriarch Abraham think, if some of our latter day theologians, who are continually setting the time for Christ's second appearing, and who are at times, almost ready to give up their hope in him, on account of their many disappointments; should they say to the venerable Father, "What a long time you have waited for your redemption; how long you have lain in the gloomy receptacle of the tomb!" Methinks I see him, his countenance beaming with heavenly radiance, and in sweet accents makes his reply;—I am hardly rested; you have waked me in the first watch of the night." And so it will be with us; whether he comes this year, or a thousand years hence, it may be truly said, Behold, he cometh!

In the consideration of this subject, we shall not argue points which are conceded by commentators of all denominations at the present day, and believed in by christians generally,—that the beast on which the harlot sat, represented Papal Rome, or the Roman Catholic church, both in her rise and in the state of her highest exaltation; when kings and emperors trembled before her, and thrones vanished at her touch; but shall try to give some of the evidences drawn from various sources, that will identify her as such. In doing this we do not expect to present any new matter, for in that we should fail; but, treading in the footsteps of those that have gone before us, and using the keys they have given us, shall try our hand in using them; and if we should be successful in admitting one ray of light to unravel these dark mysteries, our object will be attained; and if we fail, we have but paid the price of our presumption, and would ask our friends to throw the mantle of charity around us, and bury us in the tomb of the Capulets.

Before entering on the dark emblems of the Revelations of John, we will turn a moment to Paul, the great Apostle of the Gentiles. Knowing as he did the great anxiety of the early christians for the speedy coming of Christ to deliver them from the cruel persecutions through which they had to pass, both from Jews and Gentiles, he raised his warning voice, telling them not to be deceived, neither by letter nor by word, as coming from the Apostles; for that day would not come, till there come first the "falling away," and that "wicked one" be revealed, even the "man of sin," the "son of perdition;" who "opposeth and exalteth himself against all that is called God, or that is worshiped; so that he sitteth as God in the temple of God, declaring himself to be God."*—2 Thess. 2: 4. Read also, 1 Tim. 4: 3. You have accompanied us thus far, be still our companions as we open the gates and try to look within the citadel. For this purpose we invite you to Rev. 12: 1.—

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman who was ready to be delivered, to devour her child as soon as it was born. And she brought forth a male child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne."

Says Robert Kemble, in his Key to the Apocalypse: "Throne, or heaven, in these highly figurative emblems, is not to be taken for the throne of God, or the heaven of his habitation; but a high or exalted state of earthly greatness and power." Then when the apostle saw a wonder in heaven, his wonder or astonishment did not so much consist in what he saw, as where he saw it. A woman;—a beautiful representation of the church of Christ.—Clothed with the sun,—clothed with the righteousness of Christ. The moon under her feet,—a beautiful emblem of the Jewish church, which had but a borrowed light; and that light had now departed, or been placed under foot. A crown of twelve stars, representing the twelve apostles, each one of them a star of the first magnitude,—a tiara of jewels worthy to be worn by her for whom Christ died. But then the apostle saw this beautiful sight standing near the throne of the Cæsars, in the very midst of her enemies, in pangs, and longing to be delivered; or longing for one to deliver her from the cruel persecutions of the Pagan-Roman Emperors, with their priests and satellites.

The second wonder that filled the apostle with amazement was, a great red dragon, with seven heads and ten horns, and on every head a crown; and he stood before the woman in order to devour her child as soon as she was delivered. It is generally agreed among those that have written on these subjects, that nations are prefigured, or emblematically set forth, by their flags, or banners. Thus: America, by an eagle crowned with a wreath of stars; England, by the lion. Now heathen or pagan Rome, on her second banners or flags, had painted an imaginary beast, called the dragon. For they used the eagle as their first or national banner. So we have here a nation set forth by the emblem of a great red dragon both in her political and ecclesiastical form.

*Hendrick's translation.

Permit me here to quote on this head a paragraph from Dr. Adam Clarke:

"As the dragon is an emblem of the heathen Roman power, its heads must denote heathen forms of government; these were exactly seven, and are enumerated by Tacitus in words to the following effect: 'The city of Rome was originally governed by *kings;* L. Brutus instituted liberty and the *consulate.* The *dictatorship* was only occasionally appointed; neither did the *decemviral* power last above two years; and the *consular power of the military tribunes* was not of long continuance. Neither had Cinna nor Sylla a long domination. The power of Pompey and Crassus was also soon absorbed in that of Cæsar; and the arms of Lepidus and Antony yielded to those of Augustus.' From this passage it is evident to every person well acquainted with the Roman history, that the seven forms of government in the heathen Roman world were:—(1) The Regal Power; (2) The Consulate; (3) The Dictatorship; (4) The Decemvirate; (5) The Consular power of the Military Tribunes; (6) Triumvirate; and (7) The Imperial government;" or government under the Roman emperors.

The ten horns, that were upon the heads of the dragon, are the ten kingdoms that grow out of the fragments of the Roman empire; or the ten toe kingdoms of the metallic image, and are thus enumerated according to Bishop Chandler: 1. The kingdom of the Ostrogoths in Maesia. 2. Visgoths in Pannonia. 3. 4. Suevi and Alans, in Spain and part of France. 5. The Vandals in Africa. 6. The Franks in France. 7. The Heruli and Thuringi in Italy. 8. The Saxons in Britain. 9. The Huns in Hungary. 10. The Lombards on the banks of the Danube, and afterwards in Italy.

Sir Isaac Newton differs from Chandler in the original arrangements of the kingdoms, and counts the following: 1. The Vandals and Alans in Africa and Spain. 2. The Suevi in Spain. 3. The Visgoths. 4. The Alans in France. 5. The Burgundians. 6. The Franks. 7. The Britons. 8. The Huns. 9. The Lombards. 10. The Exarchate of Ravenna.

In the eighth century, Bishop Newton arranges them as follows: 1. The Senate of Rome. 2. The Exarchate of Ravenna. 3. The Lombards. 4. The Huns. 5. The Alemans. 6. The Burgundians. 7. The Franks. 8. The Goths. 9. The Britons. 10. The Saxons.

Says the historian: "The revolutions of these times were so quick, and the history so uncertain, it is now perhaps impossible to say with certainty, what were the kingdoms pointed out by the inspired prophets.

In modern times we have the following: 1. The States of Italy. 2. The two Sicilies. 3. France. 4. Spain. 5. Portugal. 6. The Britons. 7. The States of Holland. 8. The Cantons of Switzerland. 9. Hungary. 10. Turkey in Europe.

Latterly, I have seen Italy alone so cut up as to make the ten kingdoms; but I thought this was reducing the Roman Empire rather small; and as this does not come immediately under my purview, I will pass it.

(To be continued.)

Lecture on Heathen Testimonies to the Bible.

BY REV. THOMAS MUNNELL.

A certain veneration for whatever is supposed to be *old* involuntarily arises in every human heart. We revere old men, old countries, old institutions, old books, old inscriptions, old relics. We revere them on account of their long-continued stay among mankind, on account of the many and ancient facts they record, and of the almost divine authority they bear, derived from their hoary years and the accumulated experience of ages they pour into our laps. The past is the teacher of the present. The moderns are but repeating the experence of the ancients, of which, when once made conscious, we bow to the past, and acknowledge it the great prophet of the future. This respect for the former things, however, ought to be under a healthy restraint. We must not tacitly admit that every ancient system of religion is true because it is ancient; that all old men are inevitably wise, and that all manuscripts and books, that are honored with yellow years, are necessarily of some high, or perhaps divine authority.

In discussing the antiquity of the Bible, we would not be understood as urging that its mere *antiquity* would prove its *divinity.* Diodorus Siculus found *fabulous* writings antedating even the Trojan war, from which to compose the first three books of his history. There were also *written* records of true facts executed in Egypt before the birth of Moses or of Job, the oldest writers of all the sacred authors. A *written* decree of Thoutmosis II., king of Egypt, who flourished two hundred and fifty years before Moses, is now in the possession of one of the British Museums, expressed in the Coptic or ancient Egyptian letters. The art of writing, at the time of the Exodus, no longer consisted in mere hieroglyphics; else, how could the Jews have received the law of Moses written in good Hebrew? But out of these hieroglyphics an alphabet of twenty-two letters had been already eliminated, and the art of writing well understood in Egypt, where Moses was educated and taught to use the pen, as he afterward did in writing the Pentateuch. Sesostris the Great, king of Egypt, a cotemporary of Moses' later years, it is well known, *wrote* on pillars the records of his victories in the different countries he had conquered. If we are to credit the authority of our cotemporary, Professor Seyffarth, than whom a more reliable antiquary perhaps may not be found, we must believe that Noah and the antediluvians had an alphabet of twenty-five letters, and that language, even then, was in the syllabic, written form, and not merely verbal and hieroglyphical. To this may be added the opinion of the very learned editor of Josephus, William Whiston, Professor of Mathematics in the University of Cambridge. His words are: "There is no reason to imagine that men were not taught to read and write soon after they were taught to speak." These facts show at once how superficial the researches of some friends of the Bible have been, who endeavor to prove that the early sacred writers were the very first that ever wielded a pen or turned a stylus. Nor is it a matter of any consequence to the Christian, even if scraps of manuscript can be found to antedate the book of Genesis, since the genuineness and the authority of the Bible in no way depends upon our being able to prove it to be the very oldest of all writings.

Although we are by no means anxious to prove the first sentence in the Old Testament to be the very first ever committed to writing, the very great antiquity of the Holy Scriptures is a topic of great interest and import, and claims our special attention—claims attention both as an act of literary justice to the book to which all civilized nations owe their enlightenment—claims attention as a means of silencing those who have always slandered it as an imposition of recent date, and as a source of encouragement to Christians, young and old, who may see, in the numerous collateral evidences of its divinity to be cited hereafter, new reasons to believe it, and to realize that we are not following cunningly-devised fables, when we trust to the "word of His grace." While we freely admit that men could and did write before ever Moses was laid in the ark of bulrushes, and that the decree of Thoutmosis, and a very few fragmentary inscriptions on bricks and the like, still remain that may be referred to a very early date, there is not the slightest evidence that anything *like a book* can be found in the world that can lay claim to an antiquity equal to that of Job or the Pentateuch. The famous thirty thousand years the Chinese history was once said to embrace, created for a little while a great chuckling among the sceptics, but they all suddenly sobered up when a second look at Chinese literature convinced the world that they often counted a month, and sometimes half a month, or even the different quarters of the moon, for a year—a computation which brought their oldest authors to a respectful distance this side of Moses. Nor have the Chinese authors recorded a single fact that claims to have transpired before the flood. They profess that Noah, or Fohi as they call him, was their first king, and with him their history begins.

Notwithstanding the indisputable claims of the Bible to be the oldest of all *books,* some have been so little at rest as to rummage all literature, true and fabulous, to find some old manuscript somewhere, that might antedate it. While engaged in this insane pursuit, they have done the Bible great injustice, affirming it to be a work of comparatively recent date, and that it is without any collateral evidence from writers of heathen nations around Judea, from which we might learn even the existence of such a book as the Old Testament in very early times. Some even learned infidels have committed the unpardonable stupidity of affirming that much of the Old Testament, if not all of it, made its appearance first in the dark ages, long since the advent of Jesus Christ—a book, as Bolingbroke said, written nobody knows where nor *when.* All this logic, however, they might have saved if they had only thought how hard it would have been for Christ and his apostles to quote from the several books of the Old Testament if those books had at *that* time no existence in the world. The undeniable fact that a majority of all the books of the Bible—twenty-one out of the thirty-nine—are distinctly quoted in the New Testament, and that some of them are cited very fully and frequently—Genesis thirty-three times, Deuteronomy thirty-three times, Isaiah ninety-two times, and the Psalms ninety-four times—has smitten all these opponents with such confusion, that now they are willing to admit that said book was known to the world when the apostles wrote.

The immediate design of the present lecture, however, is to present some of the evidences of the high antiquity and historic truthfulness of the Old Testament Scriptures, that may be drawn from the writings of ancient heathen authors; in presenting which it must be allowed that our limits will permit us to offer nothing more than a mere specimen of what might be said. Nor should any one imagine this to be the only class of collateral proofs in reach of a Christian scholar who might summon to his side all the inscriptions that have been dug up out of old ruined cities of the East and that remarkably corroborate the statements of sacred history; he might cite the incontestable argument so often deduced from the history of the Septuagint, which is a translation of the *whole* Old Testament from the Hebrew into the Greek language, two hundred and eighty-seven years before Christ, demonstrating indubitaby that *no part of it* was written after the Christian era commenced: he might also call to his aid the whole series of internal evidences found in the Bible itself, in the writings of all the Rabbis, in brief, the whole encyclopædia of Jewish literature—upon all of these he may rely—not to mention the important aids derived from the science of astronomy, geology, zoology, and general history. But our present purpose is only to show that the Jewish nation, the Jewish religion, and the Jewish Book have always been known to other surrounding nations, and that heathen authors have not failed to record such facts, to quote such Bible authors, and to make such allusions to Jewish history as prove the Bible to be just as old a book as its friends declare it to be.

First of all, then, we shall ask Longinus to say whether he ever heard of the Bible in his day, or whether any ancient history he had read ever named such a book. He was a very celebrated Greek critic and rhetorician, so learned that his cotemporaries called him "A living library and a walking study." He was secretary to queen Xenobia, of Palmyra, and was put to death by the Roman emperor, A. D. 273. In the 3d book and 9th section of his celebrated treatise on the "Sublime," he notices Moses, among others, as a very sublime writer. His words, which we translate rather freely, are as follows: "Likewise also the Lawgiver of the Jews, who was no ordinary man, when he conceived and exhibited the power and majesty of God, wrote in the very beginning of his laws in this way; 'God spoke: what does he say? Let there be light, and there was light: Let there be land; and there was land.'" This verbatim quotation from the third verse of the first chapter of Genesis, by this "living library and walking study," is too evident to be denied. He had no doubt both seen and read that Scripture himself. He says that Moses was the lawgiver of the Jews, that he was no ordinary man, and that he had these words in the beginning of his laws; all of which agrees entirely with the Christian faith.

Our next witness shall be Nicolaus of Damascus, who lived 288 years earlier than Longinus, about the year 6, B. C., and was cotemporary with Herod the Great. He was both a comic and a tragic poet; also an historian. He compiled a universal history in 144 books. As it was a *universal* history, of course he would touch the Jewish history and people, provided such a people and history were at all known to the world. From the ninety-sixth book of his work, Josephus quotes the following allusion to five very prominent facts recorded in the Bible: "There is a great mountain in Armenia, over Minyas, called Baris, upon which, it is reported, that many who fled at the time of the deluge were saved; and that one, who was carried in an ark, came on shore on the top of it, and that the remains of the timber were a great while preserved. This might be the man about whom Moses, the lawgiver of the Jews, did write." Here are five distinct facts referred to, which are written in our book, viz: That there was a deluge; that there was an ark; that some were saved in it; that Moses was the lawgiver of the Jews; and that he wrote the account of the deluge. The same writer, in another place, observes that "Abraham once lived in the land of the Chaldeans, then removed to Canaan, afterward called Judea, and that his posterity became a great multitude, that his name is still famous (which was more than 2,000 years after) among the Damascenes, and that there was still at his day a village showed that was called 'The habitation of Abraham.'" Such is the testimony of a writer who was neither a Jew nor a Christian, and could have no motive for defending the Old Testament Scriptures any further than his duty as an impartial historian would demand.

As we have just had the mountains of Armenia alluded to by Nicolaus, we will quote a few lines from Josephus concerning the same. In Book first, chapter third and section fifth of his Jewish Antiquities, when speaking of Mount Ararat, he remarks: "The Armenians called this place Apobaterion, which means, the *Place of Descent;* for the ark being saved in that place, its remains are showed there by the inhabitants unto this day." It is also said by tradition that a town was once on that spot called *Seron,* which means, "the Place of Dispersion." He also informs us that "*all the barbarian historians* make mention of this flood and of this ark."

Now it may be rather too credulous to believe that true pieces of the ark were really exhibited as late as the age of Josephus, which was more than 2,400 years after the flood, and it is just as clear that we may wholly discredit that assertion without in the least mutilating the integrity of the argument for the existence of the ark itself; for had there never been an ark at all, there never could have been such historic evidence of it, nor would there ever have been any talk about the timber's being or not being preserved. We may still believe in the existence of Peter, even if we do not believe that the Pope can show a thread out of Peter's coat. Nevertheless, Josephus positively affirms that the "remains of the ark were shown there by the inhabitants unto his day;" and though we may be disposed to doubt the possibility of truth in this case, yet, if we drop back 400 years, to the time of Berosus, we shall hear him mention the same as reported in his day. When describing the circumstances of the flood, he goes on thus: "It is said that there is still some portion of this ship in Armenia, at the mountain of the Cordyæns, and that some people carry off pieces of the bitumen, which they use chiefly as amulets for the averting of mischief."

Let it be remembered that this Berosus was a Chaldean historian, of the fourth century before Christ, a cotemporary of Alexander the Great, a priest of the temple of Belus, and, as our classical American, Charles Anthon, says; "He possessed every advantage which the records of the temple and the learning and tradition of the Chaldeans could afford, and seems to have composed his work with a *serious regard to truth.*" And now, let it be understood, once for all, in regard to Berosus and all other authors quoted in this lecture, that they are not mere copyists of the Bible, did not get their information from it, but from the records furnished from their own history and their own observation of transactions that occurred among themselves. These records were laid up in their temples, which became the depositories of the very earliest annals of the nations, to all of which the historians had the readiest access. And, as all nations sprang from Noah, we may expect the early histories of all to record very many events in the then common history with great similarity: and how comfortable to find their sketches, as far as they go, all contributing their quota to our wonderful history, like little streams putting in to the rolling river.

We will now present the substance of what Berosus has left on record that agrees with the Mosaic account. As he writes, a Chaldean, of course the proper names of the ten patriarchs before the flood will not correspond in their letters and syllables with the names of the same persons recorded in the Bible. He says, "There were ten kings of Chaldea before the flood, viz: Alorus, Alasparus, Amelon, Metalorus, Daorus, Aedorachus, Amphis, Oliartes, and Xisuthrus, (or Noah). That Xisuthrus was warned in a dream that mankind was to be destroyed by a flood on the 15th day of the month Dæsius, and that he should build a sort of ship and go into it with his friends and kindred, and that he should make a provision of meat and drink, and take into his vessel fowls and four-footed beasts; that Xisuthrus acted according to the admonition; built a ship, and put into it all that he was commanded, and went into it with his wife and children and dearest friends. When the flood was come and began to abate, Xisuthrus let out some birds, which, finding no food nor place to rest upon, returned to the ship again; after some days he let out the birds again, but they came back with their legs daubed with mud. Some days after he let them go the third time, but then they came to the ship no more. Xisuthrus understood thereby that the earth appeared above the waters, and taking down some of the boards of the ship, he saw that it rested upon a mountain. Some time after, he and his wife and his pilot went out of the ship to offer sacrifices to the gods." Comment upon this passage is altogether unnecessary. His Xisuthrus was no other than Noah. His ten kings before the flood correspond in number precisely to the ten antediluvian patriarchs mentioned in the Bible. No less accurate is our author in regard to the number of generations from the flood to Abraham, agreeing to a fraction with Moses' account of it; for referring, in another place, to Abraham, he speaks in this manner: "In the *tenth* generation after the flood, there was among the Chaldeans a man, righteous and great, and skillful in the celestial science." This is strictly true of Abraham; he did live in the tenth generation after the flood; he did at first live in Chaldea; he was both righteous and great, although we have no account, in the Bible, of his attainments in the knowledge of astronomy. Further on in his history, Berosus writes many other things from the Chaldean data that perfectly agree with the Sacred History—such as Nebuchadnezzar's expedition against Judea, his setting the temple on fire, the carrying the Jews into Babylon, and their seventy years' captivity there.

(To be concluded.)

For the Crisis.

"God is not Mocked."

"Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap."

In this text Paul gives us the positive assurance, first, that we may be deceived; and second, that God is not mocked. Not only in this text, but throughout the whole of Paul's writings, we find the same positiveness. This seems to have been the characteristic of the man. But we purpose to notice more particularly some of the evidence which Paul had upon this point.

First. In Acts 16: 16, we are informed that as some of the apostles went forth, there was one that followed them and cried, saying, "These men are the servants of the most High God." Paul at length, being grieved, turned upon her; and in the name of Jesus Christ, commanded the spirit to come out of her. Her master, seeing the hope of their gains was gone, takes Paul and Silas, and brings them before the magistrates, saying, "These men being Jews do exceedingly trouble our city, etc." The multitude being deceived, think to mock God; they rend off their clothes, beat them with many stripes, and cast them into prison, charging the jailor to keep them safely. He thrusts them into the inner prison, thinking no doubt that they would trouble the city no more. But God was not mocked. "For while Paul and Silas prayed and sang praises to God, behold, there was an earthquake, which shook the foundations of the prison, opened the doors, unloosed the bands of the prisoners; and the keeper being alarmed, and fearing the prisoners had fled, was about to put an end to his own life." "But Paul cried with a loud voice, saying, do thyself no harm: for we are all here."

Second. We pass to notice the case of Herod and Peter, as recorded in the 12th chapter. For while he (Peter) was sleeping between two soldiers, bound with chains, the angel of the Lord came unto him, saying, Arise up quickly! gird thyself; bind on thy sandals; cast thy garments about thee, and follow me! Thus he led him forth unto the iron gate of the city, which opened of its own accord, and they passed through one street, when forthwith the angel departed. Herod was deceived. "He had killed James, the brother of John, with the sword, and seeing it pleased the Jews he proceeded to take Peter also. But it then being the days of unleavened bread he put him in prison; intending after Easter to bring him forth to the people." But God would not be thus mocked: hence he (Peter) was delivered as before described, on the same night that Herod would have brought him forth.

At another time, "the high priest rose up, and they that were with him, and were filled with indignation. And laid their hands on the apostles, and put them in the common prison." They had witnessed many signs and wonders wrought by the hands of the apostles among the people. "And the people magnified them, insomuch that they brought forth the sick into the streets that at the least the shadow of Peter passing by might overshadow some of them." They no doubt thought, (with some of our good christian friends of the present day) that something must be done, and these things must be stopped; hence they cast them into prison. But God had a work for them to perform; he could not be thus mocked. He sends his angel forth again, who opens the doors by night and commands them to go stand in the temple and "speak to the people all the words of this life." Not satisfied with this demonstration of the power of God, the captain and the officers bring them again before the council. The high priest asked them, "Did not we straitly command you, that ye should not

teach in this name? and behold! ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us!" "Then Peter and the other apostles answered and said, We ought to obey God rather than man."

We will now leave the New Testament and turn to the Old, where we find many instances of like character, which proved to the mind of Paul, (and proves to the mind of every candid peruser of the divine testimony) that God is not mocked, though we may be deceived. Time would fail us to notice all the instances recorded here which have a direct bearing upon the point, so we will notice but a few, commencing with Daniel in the sixth chapter. We behold him (Daniel), through the deception practiced upon King Darius, by those presidents and princes he had set to rule over the kingdom;—cast into the den of lions. Was God mocked thereby? Nay, verily; for says Daniel to the king's inquiry the next morning, (when "with a lamentable voice" he said, "oh Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?)—"My God has sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, oh king, have I done no hurt."

Again: when Nebuchadnezzar had erected his golden image upon the plains of Dura, and the herald had given the command, that at what time they heard the sound of the cornet, flute, harp, etc., they should fall down and worship the image, and whoso fell not down and worshiped, should the same hour be cast into the midst of a burning, fiery furnace. The sound of the music is heard: they all fall down except three; —three noble souls, fired with a love of the one true God, were not careful (we are told) to answer the king in this matter. "If it be so our God whom we serve is able to deliver us from the burning, fiery furnace; and he will deliver us out of thy hand, oh king. But if not, (now don't be deceived) be it known unto thee, oh king, that we will not serve thy gods, nor worship thy golden image, which thou hast set up." Would to God there were more at the present day like these three, who were not careful to answer those in authority over them, and who manifested that implicit confidence in the power of God to deliver. But to return. We find the king "was full of fury and the form of his visage was changed," and he commanded the "furnace to be heated seven times more than it was wont to be heated." We'll see (no doubt he thought) whether your God will deliver from the furnace, and out of my hand. But, alas, poor, deceived man! His mighty men of the army have bound them, and cast them into the furnace, at the expense of their own lives. But suddenly he arises in haste, and with much astonishment asks his counsellors: "Did not we cast three men bound into the midst of the fire?" "True, oh king." "He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Query: How came that old king to know anything about the form of the Son of God?

We will now notice, in the next place, one of the most remarkable evidences of the truth of Paul's position taken in our text, which you will find recorded in the 18th chapter of 1 Kings. Behold one man alone, a servant of the Most High God, in the midst of four hundred of Baal's prophets. He is about to prove to them that his God is the only true God; and that theirs are false. Now, says Elijah, "I, even I only, remain of the prophets of the Lord; but Baal's prophets are four hundred and fifty men." Let them therefore give us two bullocks; choose one and cut it in pieces, lay it on the wood, and put no fire under; and I will dress the other, and lay it on the wood, and put no fire under; and call ye on the name of your gods, and I will call on the name of the Lord: and the God that answers by fire, let him be God. And all the people said, It is well spoken. Now, says Elijah, choose your bullock and dress it first, for you are many; and call on the name of your gods, but put no fire under. And they did so, and called from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered, and they leaped upon the altar that was made. But Elijah mocked them, and said, Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure, he sleepeth and must be awaked. And they cried aloud and cut themselves after their manner, with knives and lancets, even until the time of the evening sacrifice; and there was neither voice, nor any to answer, nor any that regarded. Then said Elijah to the people, Come near to me. And he repaired the altar that was broken down, and he took twelve stones, according to the number of tribes of the sons of Jacob, and with the stones he built an altar, and he made a trench about it. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, fill four barrels with water, and pour it on the burnt sacrifice and on the wood. And they did it even the second and the third time, until it filled even the trench that was dug round about the altar. And doubt not they were fully satisfied that the offering was consumed it must be done by something more than human power. There was no deception practiced here, and no opportunity for the people to be deceived. The offering and the altar are fully saturated; yes, and the trench is full also. And now the time of offering of the evening sacrifice draws near. And Elijah said, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, oh Lord, hear me; that the people may know that thou art the Lord God." Then the fire fell, and consumed the burnt sacrifice, and the wood, and the stone, and licked up the water in the trench. And the people fell on their faces, and said, "The Lord, he is the God; the Lord, he is the God!"

Truly, God is not mocked! No! not by the God of Baal, nor by his four hundred and fifty prophets. Then let us beware, lest we sow to the wind, for if we do we shall most surely reap of the whirlwind. There are multitudes of instances, which we have not time to notice, both in the New and Old Testament scriptures, we might enlarge upon, as also those we have noticed: for each point has suggested to our mind some lesson of faith, patience and perseverance worthy of our careful consideration and imitation. But time will not allow it. We hasten to notice one more instance demonstrative of the truth of Paul's position, and with a few remarks will close; the objects, and incidents connected with which are given at full length in the second and third chapters of Genesis.

Here we find that God, after having created all things else, as the finishing stroke of his creative power, created man. He placed him in a garden, eastward in Eden, and there gave him a commandment; and the penalty attached to that commandment was death. "In the day thou eatest thereof, thou shalt surely die." A deceiver appears! "And he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden"? No; "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." "Aha!" saith the deceiver, "ye shall not surely die: for God doth know that in the day ye eat thereof . . . . ye shall be as gods, knowing good and evil." We need not stop to ask if God was mocked by this father of deceivers! We only need to point to yonder graveyard (and they are found upon every green hill and fertile vale,) as an abiding testimony of the effects of being deceived and thereby disobeying the commands of God.

Reader, are you deceived? Remember that God is not mocked. Are you among that number who are still reiterating those words of deception, "Ye shall not surely die"? Listen to Paul! "He that soweth to his flesh, shall of the flesh, reap corruption." Again. Remember it is written, "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Are you among that number who are well nigh overcome by the number of your adversaries? Go stand by that man of God as he stood alone amidst the four hundred and fifty of Baal's prophets. Behold him, as he repairs the altar that is broken down, and places the sacrifice thereon; and mark well the precaution he uses against deception; and then, as he bows himself before his God, listen, while he pours forth that simple, earnest prayer. Behold the fire as it descends and "consumes the sacrifice, the wood, the stones, the dust, and licked up the water in the trenches;" and let thy fainting heart take courage. Are you among that number who have obtained a "decree" against deception, and are now trying to convict you by it? Remember that it was forasmuch as before God innocency was found in Daniel and also before the king he had done no harm, that God sent his angel and shut the lions' mouths, that they did him no harm. Are you among that number who have been condemned as heretics by the churches of the present day, and forbidden to "speak any more in this name"? Be not deceived: but ask thyself if you ought not to obey God rather than man." Peter was so forbidden to speak; but the angel of the Lord commands him to go stand in the temple, and speak all the words of this life; and it is equally binding upon you who have received light upon the great truths of the gospel, to let it shine. Yes! thank God, we may contend, also, for these great and sublime truths. Says Paul; "Contend earnestly for the faith once delivered to the saints;" and not only contend for this faith, but "reprove and rebuke with all long suffering."

Are you among that number who are cast down with sore trials, and passing through deep waters of affliction? Go! and with Paul and Silas, pray, and sing praises to God; perchance there will be (an earthquake) a visible manifestation of the power of God, to open the doors and unloose the bands wherewith thou art bound, and let thee go free.

Thou mayest be a sinner; if so, is there no warning voice in all these ensamples, that tells thee to escape for thy life? O, methinks there is! Listen to the language of the Savior in reference to that people who thus maltreated Paul, Silas, Peter and the prophets. "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee! how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not! Behold! your house is left unto you desolate." Behold, the end of those presidents and princes, who caused Daniel, innocent in the sight of God and the king, to be cast into the den of lions. Behold, in these ensamples, the power of God to deliver those from evil whose trust is in the Lord. Remember, that it was because "God so loved the world, that he gave his only begotten Son to die for it; that whosoever believeth on him might not PERISH, but have eternal life." Sinner, flee for thy life, while there is room! Let me beseech of you, in Christ's stead, be ye reconciled to God. Amen.

HENRY T. HART.

Buckland, Ct.

The World's Crisis.

BOSTON, JANUARY 4, 1860.

Relief for the Distressed; or, How we got out of "Doubting Castle."

No. 2.

5. We now come to the *fifth* apartment of "Doubting Castle," where we find a question posted, that has much show of common sense. It is this:—

If the doctrine of the conscious existence of the human spirit after the death of the body originated in the speculations of some person or persons, why has it not been corrected by the learned of different ages?

When we first read this proposition in "Doubting Castle," we felt a little staggered; and thought surely, why did they not correct it? But when we began to compare the opinions of men with the *Bible*, we found but very few who were in harmony with its solemn teachings. We inquired, why have they not corrected every error? Instead of correcting errors, we found the *learned* have usually been the ones that have led the people into them. We find millions upon millions believing and teaching the transmigration of souls, the doctrine of transubstantiation, and that the Pope is Christ's vicegerent upon earth. We saw there was no want of *learning* among those who taught these doctrines. After the Romish church had given her entire sanction to the conscious state of the spirit after death; aided by the heathen philosophers, the *decrees* of the Pope, and her learned teachers, for many centuries, embracing among her members many devoted men and women; we might well ask, why did not *some* of these learned and good men correct this error if it be one? But when we turn to the *Bible*, we find all these errors are corrected; not by the *learned*, but by the *unlearned*; who were moved by the Holy Spirit to write directly opposite to the teaching of these learned men.

Soon as we saw that we had been looking to uninspired men as standards of truth, instead of the *Bible*, and that a multitude of errors had been advocated by learned and good men, the question under consideration seemed to lose all its force.

6. In the *sixth* winding of "Doubting Castle," we noticed the inquiry,—

What could have been the *data* or foundation of this doctrine of the conscious state of the human spirit after death?

This question struck us as an important one. Having already found that the doctrine did not originate among *God's people*; but that *Egyptians first asserted* it, and the Greeks afterwards *adopted* it, we felt a little curious to know how they came to get the first idea of such a doctrine. When we turned back to the history of our first parents, we found the Prince of demons declaring to Adam and Eve,—"Ye shall not surely die." This was said in contradiction to what God had said. Of course, Satan would contrive some way, if possible, to sustain his lie. After repeated efforts, as in the case of the "Rochester knockings," he succeeded in convincing some of the heathen, that an intelligent agent was trying to manifest itself; finally, in establishing the heathen oracles, which were conducted in a manner similar to the modern spiritual manifestations, as is admitted by the spirits communicating in these days. In A. D. 250, Cyprian, a christian writer, taught that "demons were . . . the authors of oracles;" and Justin Martyr, who died A. D. 165, says:—"The gods of the heathen are *demons*." These demons, or "familiar spirits," then, as now, *claimed* to be departed human spirits; and succeeded in persuading the heathen to adopt their doctrines, rejecting the true God, and introducing *themselves* as objects of worship. They always *pretended* to be the *spirits* of the dead; thus endeavoring to prove that their great leader told the truth to our first parents, when he said, "Ye shall not surely die." By means of this doctrine of the conscious state of the human spirit after death, they established hero-worship among the heathen, prayers to saints among the Catholics, Swedenborgianism and Spiritualism among the Protestants.

When we looked at this question from this stand-point, all seemed plain as to the *origin* of the belief in the consciousness of human spirits after death. We saw the reason why it *commenced* among the *heathen* instead of God's people; and why the latter were forbidden to have any thing to do with these lying spirits.

7. In the *seventh* department of "Doubting Castle," we found the following statement and question:—

The ancient nations, as well as others, judged of things by their actual appearances. When a human being dies, the entire *appearance* of the event is in favor of extinction of being. Why is it that all the nations of the world entirely ignore the *appearance* of this event, and judge directly opposite?

When we first looked at this card in "Doubting Castle," it appeared somewhat plausible, but a careful inspection discovered its *falsity*. We recollected the point was already established that *all* nations had *not* judged contrary to the actual *appearance*, but in harmony with it, for over three thousand years; not believing in the consciousness of the human spirit after death; and when they came to the *opposite* conclusion, it was still from *actual* APPEARANCES made by *demons*.

In reviewing these seven departments of "Doubting Castle," which are designed to prove to their visitors that the human spirit is conscious after death, because all nations have believed it; we saw that they could be applied for the support of *error* as well as truth. For instance; the doctrine of the *non-resurrection of the body* is believed by all heathen nations, except those with whom the children of God mingled. "This belief originated either 1, by divine revelation; or 2, by the intuition of human reason; or 3, by a universal consciousness of the truth; or 4, by the speculation of some persons or persons at random. If it originated by divine revelation, then it must be true. If it originated by the intuition of human reason, then it is in harmony with reason; and whatever is in *real* harmony with reason must be right. If it originated by universal consciousness of its truth, then it must be true; for God would not plant a law of universal consciousness of truth in our nature to mock and bewilder us. If it originated by the speculations of some person or persons at random, then why have not such random speculations been corrected by the learned of divers ages and nations?" What error is there in the world that did not have its origin from one of these sources?

Now, dear Bro. B., we hope we have succeeded in throwing the light of truth into these several gloomy apartments of "Doubting Castle," sufficient to chase all doubts away. In our next, we will explore further.

Danbury.

Our meetings in Danbury, Ct., have not been in vain. We found a hard soil, that had not been disturbed much since 1843, when Bro. Chittenden lectured there. Bro. Ira B. Andrews and family, and one or two others, were all we found in the place to sympathize with us, when we began our labors. We were allowed the free use of the Town Hall, which Bro. Andrews, a self-sacrificing Bro., had fitted up as well as he could. Though poor in this world's goods, he is rich in faith, and willing to *trust* the Lord out of sight. His interest for the people had prompted him to make every sacrifice in his power to help them to see the glorious hope he loved so well. We were kindly entertained at his house, as were many others, during the meetings.

The people in Danbury seemed willing to patronize what is *popular*. As our meetings were at the *Town Hall*, by no means a popular resort, we had only about a dozen at first; while Concert Hall, formerly a church, was crowded every night to witness dramatic performances. It was said that hundreds went away from this house of amusement, because they could not get in. While as many hundreds assembled there as we had units at our place, it looked somewhat discouraging to those not accustomed to the christian warfare; yet we felt not in the least disheartened, and remarked to Bro. A., we shall have our hall full before we get through, and thus it proved. It was filled too with intelligent men and women, who felt very anxious to hear more. The truth has taken deep root in many minds, which are rejoicing that they now see the harmony of the Scriptures; and that God is not such a cruel tyrant as he had been represented, keeping men, women and children alive eternally in torment.

We find the people have only to hear the simple truths of the gospel, to embrace them; if they are lovers of truth, more than reputation; while those who are seeking honor from the world, and a good name among the King's enemies, seem to be totally blind, with no desire to have their eyes opened.

During our meetings considerable interest was awakened by questions asked by Eld. Brooks, a Disciple preacher. He is an intelligent gentleman, who has been connected with a literary institution in Troy, N. Y., and has the reputation of being a very skillful controversialist. As polishing makes gold shine, so his questions made the *truth* look more glorious. The points at issue were the sleep of the dead, and the destruction of the wicked. Several others also asked questions with the same happy results.

Lord's day, Dec. 25th, we met for a love feast in the morning, and were comforted by the testimonies presented. At noon two were buried with Christ in baptism, and in the evening nineteen sat down to the table of the Lord, to enjoy a heavenly season. A church was formed, and prayer meetings established. The prospect is encouraging for Danbury.

Editorial Notices.

☞ The "Discourse" in last week's paper, on first page, was written by Eld. O. R. Fassett. The signature, through mistake, was omitted.

☞ We have received tracts on various themes, from their publisher, H. S. Bosworth, Cincinnati, Ohio. The article on first page is taken from one of them.

☞ We have now received a supply of Bro. Hudson's Tracts, and are ready to fill orders for them, and other works in our list, with promptitude.

"THE HOUSEHOLD MAGAZINE."—This is a new periodical, published for the "Christian Literary and Scientific Association," by H. M. Platt, E. Goodnough & Co., 122 Nassau street, New York, and edited by S. H. Platt, from whose work on "The Gift of Power," we have made several extracts into the columns of the Crisis.

We consider most of the "Monthlies" published at the present day as *worse than useless*. They exert a positive influence against the cause of Christ. "The Household Magazine" is designed for those who wish a semi-monthly periodical that will not *poison* the morals of the family. We hope our Bro. Editor will receive the blessings of the Lord upon his labors.

The price of the Magazine is $2.00 a year in *advance*. Single numbers 10 cts. Clergymen are charged only $1.50 per annum.

"ANTI-TOBACCO JOURNAL."—This is the title of a new Journal published by Geo. Trask, Fitchburg, Mass. It contains twenty-four pages of *valuable* matter, which *every* body should read. He will send a *dozen copies* yearly for one dollar. It is to be issued quarterly till funds are obtained to publish it monthly; hence, while it is published *quarterly*, he will send three of each number. This first No. is worth the price of the whole,—worth more than a cart load of the "Monthlies" and other light reading of the day, for which people are paying out their money so freely.

Send and get the "Anti-Tobacco Journal," and encourage Bro. Trask in his *earnest* efforts to save men from the use of that which is continually poisoning the system. Throw away the tobacco box, snuff box, pipe, *all*; save the money and take the "ANTI-TOBACCO JOURNAL," and you will make a blessed exchange. Do listen to us in this matter, for we speak as a *friend*. Come, begin *now*. Will you?

Since the following was published in the *Christian Repository*, of which Mr. Ballou is editor, we have received a note from him, proposing the following question:— "*Do the Scriptures teach that part of mankind will be destroyed after they are raised from natural or physical death?*" We accept this proposition, taking the affirmative. We shall settle time, place and *manner*, i. e., whether oral or written, by private correspondence, and announce the decision as soon as these preliminaries are settled.

Debate with Elder Grant.

In an article in the "Repository," a few weeks since, we took occasion to speak against the dogma of annihilation, and to refer to Elder Grant's preaching this notion in certain towns in this state. We said:

We learn that there is a certain "Elder Grant" who preaches that all will be raised from the dead, but that a part are simply raised up to life for the purpose of being tortured or burned up into a state of entire destruction and eternal unconsciousness! We may safely challenge him to prove the truth of any such idea by the language of the Bible. We do not deny that the Bible says much of destruction, etc., but is it subsequent to the resurrection of the soul to immortality? It makes no difference whether man has within him now an immortal soul or not. The question is, are not all to be raised from the dead to a future existence? Are not all who die in Adam to be made alive in Christ? Now we deny that the Bible furnishes the least evidence of the destruction or annihilation of any after they are made alive in Christ.

Elder Grant copies the above into the "World's Crisis," of Nov. 16th, and replies as follows:—

We would say to our friend Ballou, we accept his challenge, and will endeavor to sustain our position by a Bible argument; providing we can agree upon conditions, such as, time place and the form of question, etc.

We said, "We *may safely challenge*," etc., but this was not meant as *a challenge, de facto*; still, we have no particular objection to an oral or a written discussion with Elder Grant. We prefer writing on the account that it would be inconvenient for us to go away from home, to be gone long. If he desires an oral discussion, however, he may name the time and place and we will try to accommodate him. If he does not insist on an oral debate, we will write a discussion with him, all the letters on both sides, to appear in the "World's Crisis"—the paper of which he is Editor, and in the columns of the "Christian Repository."

As the subject of debate, we propose the propositions contained in the extract which appears in the "Crisis," as copied from the "Repository;" or, if he prefers a definite question, we propose the following, "*Does the Bible teach the destruction or annihilation of any part of mankind, after they are made alive in Christ?*" If this wording of the question does not suit him, let him state a question that will suit him; but it must embrace the point of doctrine mentioned in the extract he copies from us.

If Elder Grant does not hold the idea that some souls will be destroyed *after the resurrection*, let him say so, definitely. If he does believe and preach this idea, then this is the point we desire to have him attempt to prove. He must march directly up to this position, and look it square in the face, or he can have no controversy with us. We say, frankly, we believe that all men died in Adam, and that, the same *all* will be made alive in Christ; and we do not believe that any will be tortured by fire, or in any other manner, into a state of destruction or annihilation, after they are raised to a future life. We find no Scripture testimony to support such a notion, and we will debate this point with Elder Grant, either orally or by letters, in our respective papers. If we meet in an oral debate, it must be held in some place that will be convenient, and where it will be likely to do some good. We have no desire for a personal mastery over Elder Grant. We hope he has no such desire with regard to us. If we debate with him, our object will be the promotion of Truth in the minds and hearts of the people, not for strife or mastery. And the question must be, *What saith the Scriptures*, when understood by the aid of reason and sound rules of interpretation?

We aver it as our deliberate judgment, that he cannot prove by the Bible, that any will be annihilated or struck out of conscious existence, after they have been raised up from natural death to a future life. Let him gird on his armor and attempt to show that the Scriptures teach this notion, and we will endeavor to show that he fails to prove the truth of his favorite dogma.

The Dawning Year.

A happy New Year to all our readers! Do not consider the words a mere compliment, as easily forgotton as spoken,—but as an expression of hearty interest in your joy and welfare, now and ever.

Another year, with all its experiences deeply written upon each individual's heart, hast just closed. Its tale of afflictions, disappointments, despair, strangely commingled with blessings, hopes, and many a joy, —is at last complete. Its swift race has been run—like a watch in the night of time—fit emblem of a human life. As we look back upon its months, and weeks, and days, thoughtfully scanning the paths our feet have traced, and the objects and aims which our hearts have embraced; the hopes the inner man has sanctified, and which have been woven into the daily life; while the manifold bounties of providence and grace have been so lavishly bestowed, and we have been made to see the truthfulness of those gracious promises—"no good thing will He withhold from them that walk uprightly;" and, "all things shall work together for good to them that love God;" as we retrospect thus, what can be our expression of gratitude, of thanksgiving and praise, but the words which the divine Singer of Israel has given us, embodying the whole?—"My mouth shall show forth thy righteousness and thy salvation all the day: for I know not the number thereof. I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only." "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory."

Eighteen hundred and fifty-nine has passed—forever. What will be its summing up at the grand Assize before earth and heaven? Solemn consideration! Worthy of no inferior place in the rush of thought and feeling crowding our minds and hearts to-day. Do we give it its legitimate prominence? We need to stop and think,—to meditate, candidly, seriously; to faithfully probe the soul, and aquaint ourselves with our true position, our relations to God, our duties to man. Thus, with a spirit of reflection and earnestness, shall the year,—the threshold of which our eager steps have already passed,—rise upon us more hopefully, finding us serious, dependent on God, self-abased, self-forgetful, quietly doing, if needs be, suffering, all the obligations and crucifixions of daily life and duty.

Yes, there is need of much self-examination. Let us not shrink from the position, but confess to ourselves—how hard a task! and to God, wherein there has been a failure to secure the helps to a true life, and which might have been ours, but for neglect, or selfishness, or any other cause,— and rigidly aim, from the present auspicious season, to grasp those rarer joys, experiences, and results at last, which shall fully qualify us for successful christian influence and activity here, in the midst of so much tinsel and hollow-heartedness, and insure that blessed coming again, joyfully bearing our precious sheaves with us.

New Year! How the heart grows big with many a hope, looking forward through the opening perspective of days and days, yet to fulfill the circling round. From youth to graver age,—all hope. It is inwrought in nature. Sweet privilege! Thus we journey on, through the "night-time of sorrow and care," this blessed evangel—hope —opening the way. But who can tell to what the present year shall introduce us? Would our rash hands rend the mysterious vail which screens our vision? No, no. We are at rest. Our Father will do all things well. Trusting in his infinite love and wisdom,— having proved him faithful in the multiple of past years, we confidently place our hand in his, to be guided over the uneven paths, rugged and thorny, should we meet them; or, made glad by blessing and favor, undeserved as rich,—we will seek his smile, live in the shadow of his glorious love,—and, by the imparting of a true joy and hearty good to others, be continually enriched and advanced.

To promote the cause of truth, and the good of humanity, with the Savior and his precepts in our hearts, should govern the life of each of us. There is need to be more thoroughly indoctrinated into, and imbued with, the spirit of that higher law— "Love thy neighbor as thyself!" Let us begin this year, and advance with it, having *this* law written in our members—individually, universally, and—ineffaceably. It will meet all demands, all emergencies; conquer doubts, conflicts and dangers,— sustaining the soul in its uprightness, and linking it to heaven.

And thus the years roll on. We haste to the NEW YEAR of Heaven! The Immortal Year! Not so great a question—*when* will it be ushered in? as—will it be to *us* a *happy* one, being made recipients of its gifts and glories? Is the spirit within us in sweet harmony with the scenes its breaking light shall develop? Have we claims which shall be acknowledged by the Father of that Everlasting Age? Is our life hidden with Him? Will his final revelation crown our hopes, perfect our joys, and translate us into a life infinitely transcending every conception of the human heart? Shall we look upon the face of Eternal Love, and recognize our Friend? Shall we in his presence realize the "rest" of home— sweetest home? Shall there then eventuate our perfect union? Then, indeed, may we desire that blessed year to speedily gladden, with its sacred fulness of fruition, the earth long weary with its weight of woe, and the uplifted hearts of trusting saints, long watching for its birth.

The Discussion

Between Mr. Hudson and Mr. Cobb is ready this week. One of the nine Congregational ministers, who hold Life in Christ only, writes to Mr. H. as follows:

'Worthy of a better cause,' as "friend" Cobb would say. And now this renowned editor is mentioned, permit me to ask, how you have been able to save yourself from the natural effect of such *mighty logic*, tending to draw you into Universalism? I felt curious to see your rejoinder, thinking that for once you might manifest some choler. It was just the thing. So all of us thought. You could not have carried yourself with more dignity, in the presence of such positiveness, palaver, ignorance, and self-conceit."

Pages 478, 12 mo. Price $1.00, mailed, postpaid. Sold at this office; by C. F. Hudson, care of Jewett & Co., 20 Washington St.; H. W. Pray, Providence; G. W. Young, 138 William St., N. Y.; R. E. Ladd, Springfield; S. C. Griggs & Co., Chicago.

For the Crisis.

Meetings in Seneca Falls.

Dear pilgrim brethren and sisters, who are scattered upon the mountains and vales of this old groaning earth, many of whom would be glad to enjoy such a blessed season of listening to the precious truths of God, as we have lately enjoyed from our much loved Bro. M. Grant. Truly such visits may be counted like angel visits, for it is only seldom they can be enjoyed.

Our brother arrived here according to appointment, Nov. 22d, and continued meetings every evening and three times on Lord's days, till Dec. 4th—seventeen discourses in all. And here let me give them in order, as they were given. First, Col. 3: 14. He showed what it is to have charity (love,) which is the great key or binder to all the other christian graces. Second, Eph. 6: 13. He showed scripturally what the armor is, and how it should be worn. Third discourse, 2 Tim. 4: 1–2. The Scriptural rule for masters and servants, husbands and wives, parents and children; and oh, how very few live up to the rule in this corrupt age! Fourth, 2 Pet. 1: 10, 11. Here we learned that our election is made sure by doing what God requires of us, and if we do those things we shall never fall. He then examined Peter's faith; and if we have the same faith, what we should *add* to this *precious* faith; and it is to be feared that a great many have been subtracting instead of adding. Fifth, 1 Thess. 5: 21. "Prove all things," etc. Reviewed Eld. Knight on immortality. Sixth, Matt. 5; 48. "Christian perfection,—a most heart searching sermon. Seventh, Heb. 9: 28. The literal and personal coming of Christ, the christian's hope. Eighth, morals and doctrines of Spiritualism. Here Bro. G. produced facts from the Spiritualists themselves, that their doctrine leads to a rejection of God's revelation, and also denies the Father and the Son; and their cardinal doctrine is the immortality of the soul; thus all who believe in the immortality of the soul are with them Spiritualist. Ninth, Hosea 5: 15. The object of afflictions. A most glorious and cheering discourse; "for these *light* afflictions which are but for a moment,

work out for us a *far* more exceeding and eternal weight of glory." Tenth, 2 Pet. 1: 12. Present truth. Eleventh, Dan. 2: 44. Prophetic history. How cheering it is to have the old land-marks examined, and to KNOW that we are near port! It was an exposition of those visions that brought me to see the glorious harmony of God's word—the Bible. Twelvth, Eccl. 12: 7. What is the spirit in man? Bro. G.'s pamphlet on the Spirit, will show this clearly in its scriptural light. Thirteenth, 2 Cor. 5: 17. Who are christians? I wish all professing christianity could have heard who they were. Fourteenth, Gen. 1: 26, 27. Review of Eld. Knight, (Wesleyan minister) on the Creation of man. The Eld. was present both times. Fifteenth, 2 Pet. 3: 14. Last day scoffers. Sixteenth, John 20: 31. Christ the Son of God. Here a number of witnesses were brought forward to prove that the Christ is the Son of God. Hear them testify. Eunuch—Acts 8: 37. Matt. 27: 54. Mark 1: 1. Paul—Acts 9: 20. Matt. 16: 15. John 1: 34; 11: 27; 1: 49; 6: 69. 1 John 4: 15; 5: 5. 2 John 2: 14. Testimony of Jesus—John 9: 35; 16: 36. Mark 14: 61, 62. Rev. 2: 18. Testimony of God—Matt. 3: 17; John 16: 28. Seventeenth, Rev. 7: 7 to end. Triumph of the saints. This was the last, and it was blessed. After which a good company came around the table to partake of the emblems of our Lord's death, and also his coming again; and one of the company that then sat at the table, is now sleeping in the cold grave, resting for a *little season*, until the voice of the Son of God will bid the sleepers arise.

Monday evening, Dec. 5th, the discussion between Bro. G. and Eld. Clayton commenced, and continued five evenings—eleven hours in all. It will all be published in a book, and be ready by the first week in January. Eld. C. took a different position than is generally held by other churches. He believes that the spirit, or soul, as he calls it, is in a conscious state, but does not go to heaven, but to *hades*, that is, the good; and the evil ones go to *tartarus*. Then God the Father and Jesus Christ must be in *hades*; and the testimony of Stephen when he saw the heavens open, and Jesus standing on the right hand of the Father, cannot be true; and that the heavens must receive (or retain) him (Jesus) until the times of restitution, must be ignored. Eld. C. says this spirit-man cannot be cut with knives, or sawn with saws, or burnt by fire. Then the wicked may as well be cast into fire as range the fields of Paradise (hades), for the fire cannot harm them. Not a few of the large crowd who paid great attention, saw the absurdity of such teaching; nevertheless, like as it was in the days of the Savior, many believe the truth, but, for fear of *scribes* and *pharisees*, they will not confess it, lest they be put out of the synagogue, for they love the praise of men more than the praise of God. Notwithstanding, the foundation of God standeth sure, and he will have a people amidst the perils of these last days, who will confess his truth and walk worthy of the gospel. Oh how I love thy law; it is my meditation day and night! "Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of the sinner, nor sitteth in the seat of the scornful; but whose delight is in the law of his God." Dearly beloved, let us take heed to this advice.

G. DILLABAUGH.

Seneca Falls, Dec. 25th, '59.

P. S. We have no doubt but the discussion will be one of the best works published on that subject. Let all who can get them. G. D.

For the Crisis.

Perplexity.

Needless perplexity is often made to Editors. I noticed the first Monday in Jan., two letters; one brother wanted books sent to Windsor Hill without telling the State. Another wanted his paper sent to Conway, without giving his name. Such perplexing letters serve to make an unhappy New Year to editors. If the brethren will not reform in these blunders, I would not notice them in any way.

HIRAM MUNGER.

For the Crisis.

☞ The Editor of the *Advent Herald* once wrote to Prof. Bush of New York for the meaning of a certain Hebrew word or expression. The answer was in substance thus:—"You have the Englishman's Hebrew Concordance, that will tell you all that any one can tell you about it." The value of that work and of the Greek Concordance can hardly be *over* estimated. Any word occurring in the original can be traced wherever it occurs in the Old and New Testament and thus its meaning be clearly settled. The price of the Hebrew Concordance is $20. That of the Greek $4.

Bro. Grant has given us, in his tracts on *Soul and Spirit*, all the instances where these words are *variously* translated in the Old and New Testaments; so that all the advantages of these expensive works, so far as these *two words* are concerned, can be enjoyed by any one who has Cruden's Concordance and the tracts Spirit and Soul.

B. L. M.

Letter From H. L. Hastings.

BROTHER EDITOR:—I am in New York at last,—arrived here the 27th, and have commenced operations—have much to do and must drive as fast as possible. Expect to fill all orders for books and tracts during January, and then away to "Our Home," in Dansville, N. Y., in pursuit of a little more health, if the Lord so permit.

Persons who wish publications will yet have time to order them by writing at *once*. Those desiring *tracts* from the western Tract fund, or otherwise, can have them with, or *without price*, by sending their names and addresses. Price of tracts, 1600 pages for $1.00—or by mail *prepaid*, 1200 pages for $1.00

The American Health Convention is now in session in the city. Wishing to see the President, Dr. J. C. Jackson, I called in yesterday and found there Dr. Jackson, Dr. Harriet N. Austin, Dr. Hurd, and Dr. Miller, all of the Dansville "Home." They have now some seventy-five patients and have doctors enough left behind to manage the "Home," while they come to New York. I spent an hour or two most pleasantly with them at their lodgings, and then attended the evening session to hear Dr. Austin's address on the subject of female health and dress reform. Miss Austin is a young woman of clear head, and quiet, refined and dignified manner; the editress of "The Laws of Life" published at the Home, and head female physician at "Our Home." She is, I think, in *good health*, which is more than most can say; and, judging from her appearance, enjoys life. Her lecture was ably *written*, (for she has not yet learned to *talk* publicly) and was replete with fact, argument, subdued eloquence and good common sense. It had more religion in it than half the scientific sermons delivered by young graduates from "minister factories," more common sense than most of the other half, (though like them it did not quite declare the truth that death is an "*enemy*" absolutely, whether *premature* or not) and it was read in a better manner than two thirds of the sermons that I have heard read. I have listened to several of the celebrated lecturers of the day, and I confess I have heard few better lectures, and I have heard a number of poorer *sermons*; some of which I suspect I preached myself.

She commenced by quoting from some writer the statement that nine-tenths of Doctor's calls were upon *women*. Women are beautiful, delicate and ephemeral. All our women are feeble, sick, or half sick. There can hardly be found a vigorous and healthy woman. Men are not so feeble, nervous, sickly, and worthless. Why is it? God made no *such* difference. A man unable to labor and an invalid, chafes and frets against his chain; a woman, sick for months and years, takes it as a matter of course, and if she objects, gets a lecture on "patience and meekness." The results are useless lives, children sickly, scrawny, scrofulous, nervous, lean, and looking, to use Dr. Jackson's illustration, like "self-sharpners"—with misery, suffering, premature decay and *death*.

This state of universal infirmity and disease among women was needless. The European peasant women worked beside their husbands in the field, and were well. The Dutch women of Pennsylvania carried large bags of corn on their heads to mill. The Mormon women have walked three thousand miles over the western prairies and deserts, and have grown strong and well in so doing. The feebleness of women in this country was needless; it was a "great calamity, a great sin, a great shame!"

The great remedy was to be found in culture and exercise; physical and mental. Farmers were healthiest because they worked out of doors. Woman needed sunshine, and air and exercise. But this she cannot have with her present mode of living and dressing.

She then alluded to woman's dress. A bonnet, which is of no possible use but to look pretty, stuck on the back of her head. Then holes punched in her ears or nose, and feathers, glass beads or little bits of gold, stuck through,—compression about the waist, which is such that few women, who profess to dress loosely, ever draw a *full breath*;—a shawl to bend the shoulders forward and fetter the arms, and finally skirts that give to woman the appearance of an huge umbrella; skirts which effectually prevent her from out of door exercise to any desirable extent—skirts that a deer could not run in, that a horse could not travel in, that a man could not live in; which fatigue a person more in walking half a mile than a natural dress would to walk two miles. Man with all his strength would not live in such a dress at that. He wears nothing more like skirts than a frock-coat, and lays that off when going to work.

She claimed that, give women a dress to walk and work in, and she would improve beyond all calculation. She described such a dress, and spoke of numbers, in various parts of the country, who had tried the experiment, and gone at out-door work and gained robust health. She mentioned one woman in this state (N. Y.) whose daughters had taken up farming as a temporary employment, and the mother wrote that her two or three daughters had plowed *one hundred acres the past season* for winter crops, and were not thereby rendered masculine, or in any way damaged. This statement like many others brought a round of hearty applause.

The topic was ably discussed and the lecture was listened to with deep and unflagging interest. The smooth, solid, and earnest tones of the speaker, and her quiet and ladylike manner, appeared to command general respect and awaken constant increasing interest. I cannot undertake to give even a sketch of her remarks at length.

She was, consistently with her theory, dressed in what she called "the American costume," which would of course be called indecent, or improper, or outlandish, or something else, by fashionable dunces whose "holy Bible" on *this* subject is the latest fashion plate, gotten up probably, by some conspiracy of dress makers and dry goods manufacturers and harlots in that holy city *Paris*, the most corrupt and licentious in all Europe, and where in the year of grace 1858, of the THIRTY-SEVEN THOUSAND, FOUR HUNDRED AND FIFTY-ONE children *born* in it, ELEVEN THOUSAND, SEVEN HUNDRED AND FIFTY-SEVEN were BASTARDS. Of course, all persons taking their cue from such an immaculate place, will consider the American reform dress as "perfectly awful." Persons who would not wear the dress in a city's streets that they flaunted in ten years ago, or that their mothers delighted in twenty years gone by, or that their grandmothers displayed fifty years since, for fifty dollars a day, will of course object to wearing *this*; but my word for it, if they stay in this world ten years longer, nine tenths of them would *rather* wear it *then* than the *same* fashions which they follow like fools in January of the year 1860.

Of course, *I* don't know much about the subject, but I thought, having recently seen the fashion plates for most of the first half of this century; that Dr. Austin's well fitting dress with skirts reaching just below the knee, her snug pants, warm shoes or boots, warm Talma or cloak, and a neat flat hat on *top* of her head instead of being stuck on the back side, were not less becoming or decent than many other fashions which have been commended by these most moral and immaculate Parisian milliners and harlots whose edicts are the law of the *beau monde*. The skirts did not seem to be nearly as narrow as some I have seen cut with gores from the arms to the bottom, a few years since; nor did they seem as odd as would the old short-gown and petticoat which was our grandmother's pride. They were perhaps a trifle shorter than the usual and comely apparel of the Tyrolese and Swiss peasant women, who, I think, wear no pants. The whole was about or nearly the *length* of numerous fashionable dresses which I have seen of late years, only those instead of being drawn up around the *neck* for a covering, were let down into the mud, that they might sweep and mop the streets with silks and satins. The dress was somewhat like the short-dress and pantaletts worn by all good girls in their school days, and which seem to be very decent from the age of three years to that of thirteen, and is not at all immodest, but immediately after that it becomes immodest, ridiculous, disgraceful and scandalous; and must be forthwith exchanged for half a balloon for a skirt, and a bag of cotton on the back, which caused the old Indian chief at the west to remark concerning Gen. ——'s daughters, "nice white squaws,—nice pretty squaws,—pity um *backs broke*."

Dr. Austin's *hat* would compare favorably with the old fashioned "sugar scoop" bonnets which our grandmothers gloried in; or even the antique "chaise topped" *calashes* which were their delight; not to mention the "stove-pipe" contrivances with which men pay penance for addled brains, or the "dear little" cockle-shelled, posy-pots which blessed little women pin on to the back end of their blessed little heads. Her pants looked quite as well as any of the ten thousand muddy pairs of stockings, which are exhibited in the face and eyes of all creation every time they walk the streets in a rainy day. And her shoes or boots were, I presume, as comely as those cowhide samples our mothers wore, though not quite so elegantly thin as some of the paper souled apologies in which a few of the fools that *are* dead walked into their graves, and in which some other fools who are not dead are following in their steps.

Finally, I presume that the dress will be called unbecoming by decent dunces in general, including both men, women and ragamuffins; as would any dress that *they* have seen or worn when it was ten years out of fashion that *has* been continued for many years in succession combines the essentials of this one, viz, the short dress and pantalettes of the little girls in which they get a little health and strength with which to begin the life-battle of kicking at long skirts.

To any who desire to see the dress and learn its working, I would observe they can be gratified to any reasonable extent if they should attend worship with "the Church of Christ," junction of Broad and High Sts., Providence, by Sr. Brown, the junior Pastor's wife, and by several other ladies who are members of the church.

But I must stop. It is past daylight, and I have something else to do. I have exceeded my own intentions and must omit all notice of Dr. Jackson's interesting address delivered at the conclusion of that by Miss Austin. I only wish that every poor, feeble, sick, consumptive, scrofulous, groaning, grunting *woman*, who reads this, could have the privilege of spending a few weeks or months under the care of Dr. J. C. Jackson, and Dr. Austin, at "*Our Home*," in Dansville, N. Y. (forty miles south of Rochester), and there not only *live* but learn *how* to *live*, not only get well, but learn how to keep well and be something in the world besides mere suffering, groaning, patient, good-for-nothing, non-entities. Men will do well to go too. What say you, D. T. T., will you go on when I do?

Now, Mr. Editor, as I have flung the first club into a "hornets' nest," I propose, if time, health, cares, and the *Editor* permit, to follow it up with a few *briefer* articles, in which I will ventilate some thoughts that have long been burning within me concerning the outrageous and ungodly modes of living, breathing, dressing, eating, drinking, working and preaching, that are practiced at the present day. "Wish you a happy New Year!"

Till I write again, adieu. My address for January, 1860 is, care of G. W. Young, Box 3124, New York City. Very truly yours in Christ.

H. L. HASTINGS.

Obituary Notices.

Died, in Newtown, Ct., Dec. 25th, DAVID BRISCOE, aged seventy years.

He was formerly associated with the Methodists, but for the last two or three years has been satisfied that we can obtain the future life *only* through Christ. Although the weather was cold, a large number assembled at the funeral, which was attended by the writer. We endeavored to show the people that, according to the *Bible*, if there is no resurrection of the *dead*, "Then they also which are fallen asleep in Christ are *perished*;" but that the proof is clear and abundant, that God has promised that the dead shall live again, consequently we do not sorrow as "others which have no hope." May the lonely widow, the fatherless children, and others afflicted by this bereavement, meet at last in the everlasting kingdom of God.—ED.

Died, in Collinsville, Ct., on the morning of Dec. 26th, Mrs. ELIZABETH R. DAVIS, wife of Geo. W. H. Davis, aged thirty-six years.

Our sister's health has been in a feeble condition for the last two years; and for eight months was unable to leave her room; during which she suffered much at intervals, but with a calm resignation to the afflictive providence of an all-wise and merciful Creator. Never did she murmur or complain. On the morning of the 24th, she called her three children to the bed-side, and feeling conscious that the hour of separation would soon arrive, with that tenderness which a fond mother's heart alone can know, she delivered unto them the warm gushing feelings of a dying mother's heart. Our sister died in the faith that the grave would be her resting place, until the voice of the archangel and the trump of God should awake her, with all the saints, to immortality and eternal life, then to be for ever with the Lord.

Thus again have the fondest ties been riven by the fell destroyer—consumption; and thus it will continue to be until Jesus the conqueror returns, and destroys the monster and him that has the power of death, which is the devil. And let every saint of the living God pray, Come, Lord Jesus! O, come quickly! Even so let it be. Amen. A discourse on the occasion was delivered from Rev. 14: 13.

Saint after saint on earth has lived, and loved, and died;
And as they left us one by one, we laid them side by side.
We laid them down to rest, but not in hope forlorn;
We laid them but to sweetly sleep, until the resurrection morn.
Come, then, Lord Jesus, come! Amen.

S. S. Brewer.

Summary of News.

FOREIGN.

Per steamship Arago. Advices of the 14th instant.

An imperial decree in the *Bulletin des Lois* opens an extraordinary credit of 140,000 francs for the expenses of repairing the old residence of Longwood and the tomb of Napoleon I. at St. Helena, and the improvement of other parts of the domain of the Vale Napoleon.

PARIS, Dec. 12. All the powers united in Congress have now sent in their adhesion.

The Paris Correspondent of the Morning Post says:

"A letter from Malaga speaks of the departure from that port on the 5th of a third Spanish army corps, in thirty steamers. These troops are chiefly infantry, and are supposed to be intended to assist in the storming of Tetuan."

FRANCE.

The Times correspondent at Aden states that the port of Adool, in the Red Sea, had been ceded to France, and that a French vessel of war was shortly expected there to take possession.

The Porte had given permission to build a Roman Catholic church on the Island of Massowah, to be under the especial protection of France.

A Swiss paper says Napoleon refused permission for Marshal Mc Mahon to accept the sword which was being got up for him in Ireland.

A holy war had been proclaimed throughout the Empire of Morocco, which would bring thousands of Moors to the seaboard towns to defend their country.

Cardinal Wiseman had arrived at Rome, and was cordially received by the members of the Sacred College. He had an interview with the Pope.

A dispatch from Turin of Dec. 16, says: "Count Cavour has been definitely appointed first Plenipotentiary of Sardinia at the Congress."

COPENHAGEN, Dec. 17. The royal palace of Frederichsburgh was last night completely destroyed by fire.

PARIS, Dec. 17. The Patrie of this evening states positively that Cardinal Antonelli will assist at the Congress, and will appear in Paris on the 4th of January.

TURKEY.

Advices from Constantinople say the Porte was deliberating whether it would be expedient to bring the Suez Canal question before the Great Powers.

It is stated that the demand of the French Ambassador for a firman favorable to the Suez Canal project had been supported by the Ministers of Austria, Prussia, Russia and Sardinia. Fuad Pacha confessed he had formally engaged himself to refuse an authorization to the project. The Turkish Cabinet, after a stormy discussion of the matter, agreed to request the Powers which had made the above demand, to come to an understanding with England in the matter.

A letter in the Times, dated Pesth, Dec. 12, says:

"The die is cast. Government has resolved to adopt a vigorous policy towards Hungary, instead of redressing manifold grievances. One hundred and eighty Protestant noblemen and gentlemen have, within the last few days, been cast into prison or cited before the magistrates, for having taken part in the Assemblies which protested against the Imperial patent of December. The Austrian army in Hungary will soon be nearly 50,000 strong."

The Vienna correspondent of the Times, writing on Dec. 14th, says the danger of a conflict between the Imperial authorities and the Hungarian Protestants daily increases, and in Hungary political and religious agitation go hand in hand.

THE CONGRESS.

It is stated that the late belligerent Powers only would be repesented by their ministers of Foreign Affairs; the remaining Powers send Plenipotentiaries.

It is understood that Congress will not meet on the 5th of January, but probably about the middle of that month.

The renewed efforts at Constantinople in behalf of the Suez canal, attracted the general attention of the London Journals. All disclaim opposition to it on political grounds, but continue to ridicule its feasibility as a commercial undertaking.

Married.

Oct. 12th, by Eld. C. B. Turner, Mr. BRADLEY J. BUSHNELL and Miss MARY L. SWAN, both of Lakeport, Madison Co., N. Y.

Dec. 22d, by Eld. C. B. Turner, Mr. ABRAHAM PETRIE and Miss ADELAIDE SOPER, both of Sullivan, Madison Co., N. Y.

Dec. 25th, by Eld. C. B. Turner, Eld. FRANKLIN DOUGLASS and Miss JANE C. STEVENS, both of Syracuse, N. Y.

Notices, &c.

Notice.

We should feel obliged if *all* who are indebted to this office for books, would remit the money at once, as we wish to square up to the close of the old year which has just departed. There are some of the brethren who have hardly been as prompt as they promised; but it will be all right, if they send in the amount due at a very early date. We have a great antipathy to "dunning," but really we have left us no choice, as we are *compelled* to urge the immediate payment of outstanding debts. We hope our friends will not suffer us to be put into a "tight place," when a prompt payment of our dues will obviate every such difficulty.

Post Office Address.

Till Jan. 25th, 1860, as beneath. Send in orders for Books and Tracts with the cash, or for Tracts *free*, if you are unable to pay for them. A new book ready in a few days. "Reasons for my Hope," by H. L. Hastings. 12 mo. 128 pp. Price, bound, 40 cts. Paper covers 25 cts. Five copies for $1.00 Postage 3 cts. I am at 138 William Street daily. Address H. L. Hastings, care of G. W. Young, Box 3124 New York City P. O.

A Request.

I would like to have J. S. White give through the *Crisis*, an exposition of the pre-existence of Christ.

R. R. PERRY.

☞ I will hold a conference in Elizabeth, Joe Davis Co., Ill., Wednesday, Jan. 18th, and continue over Lord's day following. The brethren must write me if they wish the above named meeting, and name where (what depot) they will meet me. Direct Muscatine, Iowa, care of J. Covell.

WALTER PRATT.

Notice.

There will be a Quarterly Conference in Springville, Bad Axe Co., Wis., Thursday evening, Jan. 26th, 1860; and continuing over the Lord's day following. We hope that all the churches in western Wisconsin will be represented by delegates or letters, at this Conference. We expect a number of our preaching brethren present to preach the Word.

Y. HIGGINS.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. D. T. Taylor will preach in
Boston, Chapman Hall..........Sunday, Jan. 8th

At the earnest solicitation of the church in Danville, Canada East, Eld. Miles Grant will commence a series of meetings in this place, on the last Lord's day in Jan., and continue every evening during the following week, and over the first Lord's day in February.

J. PORTER.

Bro. D. Churchill will preach, the Lord permitting, at the Knowlton School-House in Danbury, N. H., Jan. 8th.

S. F. LEAVITT.

I will preach as follows:—
Lawrence, Mass..........Jan. 1st
Westford, Mass..........Jan. 4th
Groton Junction, Mass..........Jan. 5th
Clinton, Mass..........Jan. 6th
Worcester, Mass..........Jan. 8th
Blackstone, Mass..........Jan. 11th
Providence, R. I..........Jan. 12th
River Point, R. I..........Jan. 13th
Warwick Plain, R. I..........Jan. 15th

Providence permitting, I will be in
Worcester, Sabbath..........Jan. 15th

H. PRATT.

The Lord willing, Brn. Ira Morgan and Wm. A. Fenn will commence a series of meetings in Wallingford, Ct., Jan. 8th, and continue till the 15th.

The Lord willing, I will preach as follows:—
New Britain, Friday eve..........Jan. 20th
Waterbury, Sunday..........Jan. 22d
Harwinton, (Bro. Elliott's)..........Jan. 23d
Northfield, (Bro. Humphreyville please arrange,)..........Jan. 24th
Plymouth Hollow..........Jan. 25th
Litchfield Station..........Jan. 26th
Pleasant Valley..........Jan. 27th
Winsted, Sunday..........Jan. 29th
Feb. 5th where Bro. Albert Fox may appoint.
If the above conflict with any previous arrangements, please write me at West Meriden, Ct.

WM. A. FENN.

Eld. Thomas Smith appoints to preach in
Holden, Me., (near Bro. Clewley's)..........Jan. 8th
Lincolnville, Me., (Young's School-House)..........Jan. 15th
Round Pound, Me..........Jan. 22d
Carmel, Me..........Jan. 29th
Surrey, Me..........Feb. 5th

I will preach as follows:—
Pine Swamp..........Jan. 8th
Pawling, N. Y..........Jan. 15th
Hazel Plains, Ct..........Jan. 22d
The intermediate time subject to the order of brethren in the same or adjacent places.

T. S. CANFIELD.

By request, I appoint to preach as follows:—
Plymouth Hollow..........Jan. 8th
Northfield, (where Bro. Humphreyville may appoint)..........Jan. 9th
Harwinton, (Bro. Elliott's)..........Jan. 10th
Waterbury, (Bro. Denny's)..........Jan. 11th
Bristol, (Bro. Hough's)..........Jan. 12th
New Britain..........Jan. 13th
Wallingford..........Jan. 15th

L. S. LUDINGTON.

The Lord willing, Bro. J. W. Crabtree will preach in New Britain, Lord's day..........Jan. 8th

Bro. Champlin appoints to preach in
Bristol, Ct..........Jan. 8th
Bro. Jones,..........Jan. 22d

JOHN H. SUTLIFF.

Eld. Wm. Shepherd appoints to preach in
Springfield, Mass..........Jan. 4th, 5th, 6th and 8th
Hartford, Conn..........Feb. 8th and 15th
New Britain..........Feb. 17th

Eld. C. F. Sweet appoints to preach in
Conesus..........Jan. 10th to the 15th

Business Matters.

To Correspondents.

☞ Will the Sister who sent us a communication from Goshen, Mass., send us her name?

G. W. Gillespie.—You have only paid to No. 229.

B. C. Bancroft.—Orders for tracts from the Tract Fund, should be sent to H. L. Hastings, Providence, R. I.

Eld. John Howell's P. O. address is Poultney, Vt.

Cash Receipts.

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I will commence a four days meeting at Exeter, Jan. 10th. At liberty from Saturday, 14th, to go where a door opens. My address is at the Crisis office until the 9th.

H. MUNGER.

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Original Contributions.

For the Crisis.

Awake, Ye Saints!

Air.—"Old Cabin Home."

BY S. S. BREWER.

Awake, ye saints, and sing Hosanna to our King!
For the bright beams of light that now are shining,
The bridegroom now is near, and shortly will appear,
To take the good and faithful home.

CHORUS.

And drink from the fountain of pleasure,
Where the saints, clothed in white,
Shining beauteous and bright,
Shall inherit the kingdom forever.

My Savior soon will come; then he will take me home,
There to feast 'mid the noontide of glory;
Where the flowers ever bloom, and shed a rich perfume,
In Eden, the saints' happy home.

I shall range fair Eden's bowers, amid immortal flowers,
Where their sweet fragrant odors are emitting;
Where all are clad in white, and forever dwell in light,
With Jesus forever at home.

In the city of my King, with the saints I soon shall sing
To Emmanuel crowned in his beauty;
Our joy will be complete, as we walk the golden street
Of Salem, our own happy home.

'Tis time we all awake! the day begins to break!
The Bridegroom is coming in glory;
None but the pure in heart will ever share a part
In Canaan, the saints' peaceful home.

South Glastenbury, Ct.

For the Crisis.

"Prove all Things."

In this age of fables and romance, there is one cherished doctrine upon which Pagans, Mohammedans, Papists and Protestants can all unite. All with one consent declare that man is immortal, and manifest the greatest degree of nervousness if the truth of this declaration is called in question. But inasmuch as believing a doctrine does not make it true, it becomes all to give heed to the Scripture injunction—"Prove all things; hold fast that which is good." This exhortation is certainly as worthy of attention now, as when those words were uttered. Truth seeks the light and fears nothing from investigation, but gathers new strength, and emerges from every conflict clothed with beauty and excellence unseen before: while error hides its deformed head in darkness, and endeavors to sustain itself by calling to its aid ignorance and superstition.

But whether God, who has endowed man with reason, will approbate him in substituting zeal for knowledge, is a question of no small moment. We cannot fail, however, to understand that our Father in heaven has never required man, in any age of the world, to believe any truth without giving him evidence upon which he could rely, as tangible proof of the correctness of his position.

As an example, Jehovah has required man to believe that he exists. He has therefore surrounded us with his majestic works in the earth, and spread out over our heads heaven's blue curtain, bestudded with a thousand bright lights, moving with such order and shining with such brilliancy, that we are compelled to acknowledge the hand of an all-wise and all-powerful Architect in their creation.

So also the words of the prophets come to us with authority, because their predictions, uttered thousands of years since, have, in their fulfillment, compelled us to believe that they were inspired by Jehovah.

If, therefore, man is an immortal being, we have a right with all earnestness to inquire, *is there proof?* Let us not imagine that certain portions of truth are essential to man's intellectual and moral development, and to his final and lasting peace, others being of no consequence; but rather let us learn that God's works are harmonious and truthful, which, together with his written word, are designed to elevate man, and fit him to occupy that position in the universe for which God intended him.

Scripture testimony concerning the nature of man is full, and should be satisfactory. We need not search from Genesis to Revelations to ascertain man's nature, if we will believe God; and if our minds are so befogged with the foggy doctrines of a foggy age that we cannot see, proof is useless. If man is immortal, he cannot die; but God declares, that the final condition in which man shall be left, in consequence of transgression, is, that he shall return again to dust. Gen. 3.—"Dust thou art, and unto dust shalt thou return." Reason concurs with this declaration of the Lord, in declaring that life and death are great realities, that man must be either alive or dead, and that he cannot be in both these conditions at the same time. Man, in order that he may live, must possess a material organization; and this organization, acted upon by that life-giving principle which God infused through Adam's whole being, when he breathed breath into his nostrils,—a principle contained in the breath, (sometimes called spirit,) signifying in its prime meaning an *unseen influence*,—rises into life; and when the conditions necessary to produce life are wanting, man dies. Reason declares that a life without material organization is not worth possessing: it can be thought possible only to those who have been spoiled by heathen philosophy, or by kindred theological doctrines of the present day.

If man, by transgression, has proved himself unworthy to live where his Father intended he should live, and has unfitted himself to accomplish the work which God intended by his hand to accomplish; what does justice require of an all-wise and merciful Creator? Say, shall he live forever in misery? It was not of his own will that he lived at all. Shall he wear out a weary existence of thousands of years, and then look forward into a dreary and endless future of intense woe? Or, shall not rather the word of Jehovah be true, and forgetfulness, decay and oblivion consign him to the dust from which he was taken. As the Psalmist declares,—"His breath goeth forth, he returneth to his earth; in *that very day his thoughts perish.*"

With my whole soul I praise thee, O God, that thy mercy endureth forever, and thou wilt cause all those who have unfitted themselves for the enjoyment of thy kingdom by sinning against thee, to "sleep a perpetual sleep and not wake." I rejoice in the prospect of a real existence here on the earth; and I expect this life, through the mediation of the second Adam, the Lord Jesus Christ. Although God knew from the beginning that the first man, in his weakness, would be overcome by the temptations of the adversary, yet he had purposed to bring into the world the second man, or second Adam; and in his faithfulness, and through his obedience, he was to restore all things. *In keeping with the predictions of the prophet*, nearly four thousand years after the fall and rejection of the first Adam, a messenger is sent by the high and holy One, to announce to Mary the fact that she should conceive a son, and when born, his name should be called Jesus. The manner of this conception is described in Luke 1: 35.—"The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee." As Adam was caused to live by the power of God, so the second Adam, by the same power, was brought into the world.

These facts are in keeping with the Scriptures; for God declares in Gen. 2: 14, 15, that the *seed* of the *woman* shall bruise the serpent's head. Again, in Gal. 4: 4, 5, we learn that Jesus "was made of a woman, made under the law, to redeem them that were under the law." I might add that he was made subject to death and not possessed of an angelic nature.—Heb. 2: 9. That he was subject to all the temptations that afflict us.—Heb. 2: 18. But Jesus, the second Adam, in consequence of obedience, is exalted above all created beings; and God has given him a name above every name. In proof, read Isa. 53: 12; Phil. 2: 8–11. Yes, by obedience, Jesus may justly claim his Father's protection. More especially is this meek submission manifested when, in view of the sufferings of Calvary, he sweat "great drops of blood falling down to the ground"—although one breath of prayer would have moved all heaven, and brought to his aid legions of the heavenly host. Yet he can say, "Not as I will, but as thou wilt;"—he gives his life a ransom for many, to be testified of in due time." God raised him from the dead—"the first-fruits of them that slept"—"the first-born from the dead."

Thus, in the regeneration, when he shall come in all his glory, he is before all, the patriarch of the coming age; to him shall the first dominion come, and on his brow shall rest a kingly crown; and he shall receive the willing homage of all the earth. To live in that day, is the desire of every christian heart. My heart says, come and reign, Jesus, thou Anointed One; for "thou alone art worthy!"

D. HUTCHINSON.

South Reading, Mass.

For the Crisis.

Testimony of Paul.

If wicked men are immortal, we shall expect to find that doctrine, also the doctrine of *endless misery*, in the writings of the Apostle Paul. Now if it should appear that Paul never gave countenance to such a doctrine, it must be evident he did not believe in it. Our object in this is, to examine some of Paul's teachings on this question, and see what he does say about it. Acts 13: 41.—"Behold, ye despisers, and wonder" and—sink to *endless misery?* No. What then? "*Perish.*" This word does not mean to *preserve*, but to *decay*, to *die*, to be destroyed. In Rom. 1: 28–31, Paul gives a description of the wickedness of the wicked. He says—"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." Can a blacker catalogue of sins be furnished than this? Surely if any men deserve unending being in *endless misery*, these do. Let us hear what Paul further says of them: "Who, knowing the judgment of God, that they which commit such things are worthy of"—*endless torments in hell-fire*—is that what they are worthy of, Paul? No; I did not say so. I said they "are worthy of *death*." Is that all, Paul? Those who profess to be your regular successors, teach us such wicked men are immortal and cannot die; but must live *eternally* in *misery*. However, we believe you, and believe those who profess to be your successors are in the wrong, who follow the traditions of men rather than the law of God.

We next look at Rom. sixth chapter.—"What fruit had ye then in those things whereof ye are now ashamed? For the *end* of those things is"—*endless torments.* Have we read Paul aright? Let us look again. "For the end of those things is *death*." Truly! Is that all? Modern divines say it is *endless misery*. Paul says it is *death*. Which shall we believe? "For the wages of sin is"—everlasting life in indescribable and unutterable torment. Is that right? Yes, if modern theology be true. Let us take off the old sectarian spectacles and look at this text again. What did you say, Paul? I said, "The wages of sin is *death*." We thought so; but your words have been so often tortured to make them speak endless misery, we did not know but we might be mistaken, and that *death meant life*. "No," cries the Apostle, "the *gift* of God is eternal life through Jesus Christ our Lord." Death to the sinner—life to the saint. One dies, and his death is everlasting; the other lives, and the life is eternal. Again the Apostle says, "If ye live after the flesh, ye *shall die*. But if ye through the Spirit do mortify the deeds of the body, ye *shall live*." How perfectly plain. See Rom. 9,—"What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction?" Again, "If any man defile the temple of God, him shall God *destroy*."—1 Cor. 3: 17. "And through thy knowledge shall the weak brother *perish*, for whom Christ died?"—1 Cor. 8: 11. "If the dead rise not, . . . then they also which are fallen asleep in Christ are *perished*."—1 Cor. 15: 16–18.

Truly, Paul, you only prophesy evil of immortal-soulists; for you not only teach the wicked are to be destroyed, but that the saints who die are perished, if there be no resurrection; and if so, they cannot be conscious now. But, Paul, we are not satisfied yet; so please come with us to another place, and let us see if we cannot make out these destructionists heretics. Turn to 2 Cor. 2: "For we are unto God a sweet savor of Christ, in them that are saved; and in them that"—are *preserved in endless misery*. Have we read you aright, Paul? No; I did not say any such thing. What did you say? "In them that *perish*." But don't that mean *preserve*? No; "To the one we are the savor of *death* unto *death*; and to the other the savor of *life* unto *life*." Alas for immortal-soulists! Take Paul to what place they will, he gives no countenance to their Pagan fables. Once more. Phil. 3: 19,—"Whose *end is destruction*." And 1 Thess. 5: 3,—"Sudden destruction cometh upon them, and they shall not escape." Shall not escape what? Destruction. 2 Thess. 1: 9,—"Who shall be punished with everlasting"—"preservation in indescribable agonies, where the presence of God in his vengeance scatters darkness and woe through the dreary regions of misery; for God is present, himself, in hell, to see to the punishment of these rebels; his indignation kindles, and his incensed fury feeds the flame of their torment, while his powerful *presence* and operation maintains their being, rendering all their powers most acutely sensible; thus setting the keenest edge upon their pain, and making it cut most intolerably deep." But stop, one moment; we have made a mistake. We began with Paul, but the rail track has got so badly worn by much travel, that we run off, and took Dr. Benson's track in his Sermons on Future Misery. So we will start again.—"Who shall be punished with *everlasting destruction* from the presence of the Lord and from the glory of his power." After all, Paul differs from Benson and all immortal-soulists.

Well did Bishop Newton say—"*It is impossible for any creature to live in endless torments.*" And again he said, "God is love, and he would rather not have given life, than render that life a torment and curse to all eternity." Whatever Bishop Newton might think or say, a greater has said, even the Eternal Jehovah:—"*The soul that sinneth it shall die.*"—Ezek. 18: 4, 20. The Spirit of the Lord by the Psalmist says—"But the wicked shall perish." In Matt. 3: 12, they are compared to chaff. Some, as thorns and briars, shall be burned up with unquenchable fire.

Yes, we are mortal, and dependent upon the Lord Jesus Christ for eternal life. Without him, we must die the death that knows no resurrection morning.

J. E. CLARK.

IMPORTUNITY OF PRAYER.—A man may pray ten times and be denied; and yet, by praying ten times more, obtain the blessing. Had the Syro-Phoenician woman ceased, after making three applications to Christ, she would have gone away empty; but by applying once more, she obtained all she asked.—*Payson.*

Selections.

New Year's Counsels.

On the morning of New Year's day, in accordance with a time-honored custom, the Sabbath-School children and teachers of Montreal meet for New Year's addresses and counsels. Some denominations prefer to meet separately, but the schools of five denominations met unitedly, as heretofore, in the American Presbyterian church.

Rev. Dr. Fraser, having been appointed to address the scholars, commenced by wishing them a good new year. In old times, he said, when a king died, proclamation was made, 'The king is dead, God save the king,' and in like manner we might say, The old year is dead, God bless the new year. Some children had never looked at the face of a dead person, but they would not be afraid to look at a dead year, which, however, would rise again, and bear witness at the day of judgment for or against every one present. In beginning the new year he would earnestly counsel them to improve its opportunities. Life was made up of opportunities, many of which, if missed, never return. Life was not like a stream flowing evenly, but rather like a series of waves. In connection with this idea, he had read an account of a shipwreck, which was very instructive. A vessel had been thrown upon a rocky coast, and the captain and his wife found themselves on a ledge, scarcely raised above the waves which dashed around them. They were not far from shore, but rugged rocks and boiling surges intervened. Ropes were thrown to them by the people on shore, but unless they took the opportunity of a wave going in which would carry them over the rocks, they were sure to be dashed in pieces. The captain, of course, wished his wife saved first, and put the rope securely round her, the people on shore standing ready to draw her out. He anxiously watched the waves till he saw a great one rushing in, and he called out to his wife—jump! But she hesitated. It was only a moment, but that moment was fatal. She jumped, but it was to meet the returning wave, which dashed her against the sharp rocks, and she was drawn out a corpse. He would again say to all, do not miss your opportunity, and youth was the best opportunity for embracing religion. They would find many studies difficult, but religion was not difficult if received into the young heart. It was like seed, easily sown and soon growing up. The case was very different with grown-up persons. To plant religion in a heart which had long been shut against it, was like splitting rocks to get down to the roots of a tree.

To illustrate the nature of faith, the speaker said:

A mother had a son concerning whom she was very anxious, and for whom she prayed earnestly. This son, who had been long careless, came down one morning with a troubled countenance, and on being asked what was the matter, said he had had an extraordinary dream. He dreamed he was in the bottom of a deep pit, in which were some frightful beings, half demons, half men, forging instruments of torture, and looking maliciously from time to time at him; he was much terrified, but he felt something touch his cheek, and perceived the end of a silk thread hanging down. On looking up he saw One who he knew was the Lord Jesus holding the thread, and heard him say, "Take hold." "Not of that slender thread," objected the young man; but the Lord only repeated a second time, "TAKE HOLD." "Oh Lord," cried the young man, "send down a rope; that thread will never draw me up." "TAKE HOLD!" cried the voice the third time, and the young man obeyed, and was safely out of the pit; and in the process he noticed that the thread grew bigger and bigger, till it became a strong rope. This thread was faith. The young man was converted through that dream, which doubtless was sent by the Lord.—*Witness.*

Voice of the Flowers.

There is a lesson in each flower,
A story in each stream and bower;
In every herb on which you tread
Are written words, which, rightly read,
Will lead you from earth's fragrant sod,
To hope, and holiness, and God.

—*Allan Cunningham.*

Slow to Anger.

The wise man will strive always to possess his soul in patience. This acquirement is within the reach of every one. Even the most passionate need not despair.

An old gentleman, well known as Father K——, had been noted in youth and middle life as a man of most violent temper. It was the great burden of his own life, and a source of unceasing annoyance and deep sorrow to those around him. At last he determined to be its slave no longer. The tyrant who had so long ruled him with his iron rod should be subdued. "I observed," he said, "that an angry person always raised his voice to a loud, high key. I determined, therefore, whenever I felt the old spirit rising up, to soften my voice down to the gentlest possible tone, and speak deliberately. I think it was that which, under the blessing of God, enabled me to conquer the evil habit. For *fifteen years* I have not been conscious of a single ruffle of my temper." And a glance at the old man's peaceful face would well substantiate the statement. A sunny, gentle expression rested always in the dim, kind eyes and on the snow-crowned forehead, which now is lying low beneath the mold of our quiet village church-yard.

How one loves a character that may thus be relied on in every emergency of life—one who can look perplexing cares cheeringly in the face, and bravely smile away vexations! How cheerful a sunny temper makes a home appear, however lowly its roof and humble its arrangements! And the heart itself enjoys a rest and peace of which a sullen, peevish temper forever robs its possessor. "How pleasant it is," said Matthew Henry, "to have the bird in one's bosom, ever singing sweetly!"

PROMISES.—Satan promises the best, but pays with the worst; he promises honor, and pays with disgrace; he promises pleasure, and pays with pain; he promises profit, and pays with loss; he promises life, but pays with death. But God pays as he promises, and all his payments are made in pure gold.—*Brooks.*

The Deliverer.

Arise! the kingdom is at hand,
The King is drawing nigh;
Arise with joy, thou faithful band,
To meet the Lord most high!
Ye christians, hasten forth,
With holy ardors greet your King,
And glad hosannahs to him sing;
Naught else your love is worth.

Look up, ye drooping hearts, to-day!
The King is very near.
Oh! cast your griefs and fears away,
For, lo! your help is here;
And comfort rich and sweet
In many a place for us is stored,
Where, in his sacraments and word,
Our Savior we can meet.

Look up, ye souls weighed down with care;
The Sovereign is not far.
Look up, faint hearts, from your despair;
Behold the Morning Star!
The Lord is with us now,
Who shall the sinking spirit feed
With strength and comfort at its need,
To whom e'en Death shall bow.

Hope! oh ye broken hearts, at last!
The King comes on in might;
He loved us in the ages past,
When we sat wrapped in night;
Now are our sorrows o'er,
And fear and wrath to joy give place,
Since God hath made us, in his grace,
His children evermore.

Oh! rich the gifts thou bringest us,
Thyself made poor and weak;
Oh love beyond compare, that thus
Can foes and sinners seek!
For this to thee alone
We raise on high a gladsome voice,
And evermore with thanks rejoice
Before thy glorious throne.

—*R st*, 1651.

Married Politeness.

"Love is not a flower of instant growth;
But from an unsuspected germ,
That lay within the hearts of both,
Assumes its everlasting form."

Married politeness should not subside with the honeymoon, but the sweet courtesies of life should increase, more and more, and the conjugal ties strengthen and brighten, as years roll on. Though words seem but little things, and light attentions almost valueless, yet depend upon it, they keep the flame bright, especially if they are natural, trustful, heavenly.

"So love doth spring, so love doth grow,
If it be such as never dies.
The bud just opens here below,
The flower blooms on in Paradise!"

—*Golden Rule.*

Vinegar.

Keep it out of your religion. Don't spoil good, sweet gospel with such sour stuff. "Like it?" "No, I do not. It isn't healthy. Folks who like it have bad taste. Be plain, faithful, honest. Do not flatter, nor lie, nor deceive; but be kind. Love me and say what you like. I can bear the reproof of love. But this bitter, harsh, rough way is all wrong. If you must cut off right hands, have a sharp knife. Don't made ragged edges. How often these vinegar-faced growlers do hurt. The prayer-meeting goes well till one of them gets up; then, whew! rasps, graters, hand-saws and corn-cobs come down upon your sensitive soul until you are forced to shrug and roll yourself up like a porcupine to keep from being scarred all over. What fetches out the buds and blossoms from the trees? Hail-storms and snow-squalls? No. The gentle breath of Spring, and the balmy dews and warm sunshine—these kiss the dear little blossoms from their buds, and make the fruit to grow. Be gentle then, loving, kind, faithful, and remember ☞ you can catch more flies with a spoonful of molasses than with a barrel of vinegar.

H. L. H.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

"A TREATISE *on the Causes of the Premature Decay of American Youth.*"—By Dr. A. Stone.

The following extracts are from a valuable work, to which we have referred in our editorial notices. As many of our readers will not take the trouble to send for the work, we feel it our duty to call their attention to the subject by some quotations from its pages. Many people have become so fastidious in these days of corruption, it seems as though they had rather their friends would go to destruction, than to tell them of their danger, lest they should be thought immodest. One thing we have noticed, those who find fault when we speak against certain sins, are the ones who are themselves among the guilty; or in other words, the licentious and lustful are the very ones who *affect* such extreme modesty, that they cannot hear a minister say a word about sins that are leading thousands to imbecility of mind, ruining their physical constitutions, fitting them for the mad-house, and, finally, "everlasting destruction." These lecherous and filthy objects, who, like the Sodomites, are full of evil imaginations, endeavor to cover their filthiness, by pretending to be so much more pure than the Holy Spirit, that they will take offence at those portions of the Bible which speak of their beastly habits. We shall not cater to suit the taste of "these filthy dreamers." But to the extracts. The first will contain some preliminary remarks of the writer. In his preface, he says:—

"A class of diseases and physical ills prevail to a fearful extent in society, which flow in a *hidden current;* their causes are silent to the outward observer; they have their origin in the vices and fashions of modern life, and spring from ungoverned passions. They invade alike the health and lives of childhood, adolescence, youth, and in many instances, maturer years, with ruin and premature decay. It is a fire that smoulders in silence and as insidiously consumes, while parents and guardians are ignorant of the cause.

The annual mortality in the United States, from this cause alone, is estimated to be *thirty thousand*, and what is still more appalling, it is rapidly on the increase. It is the design of this little work, to bring to the notice of parents the effects of this vice, and some of the more prominent symptoms, that *they* may seek timely aid from a reliable source. For, humiliating as may be the confession, it is nevertheless true, that the large mass of physicians are entirely ignorant of the means of treating them successfully; while pretended physicians, on the other hand, deceive the afflicted, and ruin them by the unwise use of powerful drugs, or rob them of large sums of money without returning any sort of equivalent, or suggestion for the abatement of these enormous evils."

Dr. Stone now goes on to say, under the following heading:—

"The Causes of the Early Decay of American Youth."

"It certainly would evince much wisdom, for every one to stop, if but for a moment, for a little calm reflection, a little judicious deliberation, upon *their own physical condition.* I give the advice as a personal application; for when we consider the *very few* that are excepted from the general mass, the number is comparatively small that is not, in some way, directly interested in the nature of this subject which engages our attention.

Kind reader, take a calm survey around you, abroad, at home, and in yourself! a moment's calm reflection,—of keen observation,—will at once convince you that our race, the Americans, are sadly degenerating in physical and *vital stamina.* In a word, a generation is circumscribed within the bounds of a very few years, our true manhood is at a *low ebb*, and in a sad and melancholy condition.

Ponder well this assertion! it is true, you cannot controvert it; you cannot gainsay it; it deeply concerns you, however much you may strive to keep it out of mind, or out of thought; the fact is there, and will sooner or later knock at the door of your reason or apprehension.

A reckless disregard of life and health in permitting an effervescence of passion, cannot obstruct the great facts and truths of nature in their course of operation. They sprang from that absolute necessity, whose fiat spoke worlds into being, and gave to them the undeviating law of His will, the strict obedience to which you are made subject, or suffer the penalty of infraction.

How many, buoyed with the first gush of spirits and pleasure, that flows from the fountain of health in youth, have looked forward to a long life in keen anticipation, expecting to realize a continued increase of the stream into a boundless ocean; but, alas! for want of good advice, a judicious helmsman, have in a few years, painfully realized *in their own persons*, from the abuse of their own passions, the degraded being so strikingly portrayed by the pencil of CORREGGIO, in which three female figures are represented ministering to a man, who sits fast bound to a root of a tree. Sensuality is soothing him; Evil Habit is nailing him to a branch; and Repugnance, at the same instant of time, is applying a snake to his side. In his face is feeble delight, the recollection of past, rather than perception of present pleasures, languid enjoyment of evil, with utter imbecility to good, a sybaritic effeminacy, a submission to bondage, the springs of the will gone down like a broken clock, the sin and suffering co-instantaneous, or the latter forerunning the former, remorse preceding action—this represented in one point of time.

Many a young man, on seeing this picture, has been compelled to exclaim, Behold me then at this period when I should possess robustness of health, reduced to imbecility and decay.

Consider then, that you were created by Omnipotent wisdom, possessing in some degree, the elements of His sublime nature; embodying faculties and passions of the most mysterious character, which lie dormant within us, which we ourselves know not of, and cannot fathom, only as circumstances or education call them forth and develop them into activity and being. So hidden in early life are many of these mysterious faculties and elements of our nature, that the keenest reason, united with the wisdom of experience, in the wise and the good of those that have gone before us, is needed to guide our every step, and every opening scene in the great panorama of life; or else we should soon founder our little bark on the rocks and quicksands that lie concealed.

Innumerable passions are embodied in our nature, capable of producing either the keenest anguish or exalted enjoyment, according to the soil on which we are placed, or the culture we receive.

Within the last half century, within thirty years even, many medical men of experience, possessing keen powers of observation and discrimination, have observed a rapid development of many new forms of disease, assuming the most complicated and mysterious features, and generally terminating in spite of medical treatment or advice, lamentably fatal in rapid decline, consumption, dementia, insanity, idiocy, and in varied vague and undefinable ways, which tax the ingenuity of the most learned physicians and pathologists to devise appropriate names.

The learned Dr. Marshall Hall, of London, wrote quite a volume on these modern maladies of youth, which he has christened with the name of Mimoses, or the imitators. The late Dr. James Johnson, of London, physician to King William IV., a man of great learning, and possessing a wide experience of human nature, calls them the protean, or many headed maladies.

Dr. Woodward, a physician of great discernment and quickness of judgment, Superintendent of a Lunatic Asylum in Massachusetts, seeing so many insane among the young, was first led to study the cause and make it known, by publishing a number of articles on the subject of masturbation in the young, in the Boston Medical Journal, about twenty-five years ago. In a report afterwards made to the Legislature of the State, he remarked, that over two-thirds of the inmates brought to the Asylum for the Insane, were, from this cause alone. In a letter he says: 'For the last four years it has fallen to my lot to witness, examine, and mark the progress, from ten to twenty-five cases daily, who have been the victims of this debasing habit: and I aver that no cause whatever, which operates on the human system, prostrates all its energies—mental, moral, and physical—to an equal extent. I have seen more cases of idiocy from this cause alone, than from all the other causes of insanity. If insanity and idiocy do not result, other diseases, irremediable and hopeless, follow in its train, or such a degree of imbecility marks its ravages upon body and mind, as to destroy the happiness of life, and make existence itself wretched and miserable in the extreme.'

Since the above period the attention of many medical men, throughout the Union, has been excited to its importance; but the prevalence of the habit and its baleful consequences, are a thousand times greater than either the faculty or the community even think or conceive of.

If the question be asked, why have not physicians, being aware of this great evil, that is so undermining society, used their influence to impart this knowledge to parents? This very important question can be very readily and conclusively answered. In nearly all cases, where he is consulted to prescribe for the disasters already manifested in the victim, and he has every reason to suspect the true cause, if he charges the patient with the vice, he is confronted not only with a positive denial of it by the patient, but is often heaped with abuse and calumny for daring to suspect such an immoral thing. By the female, he is directly charged of imputing wrong, of trespassing upon her reserved rights, and rudely trampling on the drapery of delicacy. In many instances, when we have been called upon to prescribe, knowing well, as we did, the cause for all the ills and suffering, we have judiciously and cautiously advised our opinion, and what might be expected as the ultimate consequence, if this practice was not abandoned; we have almost invariably provoked great abuse and censure. Indeed, a physician can hardly offend parents more, than in a conscientious manner acquaint them with what he has every reason to suspect is the cause of decline in a beloved son or daughter. We confess that we have suffered much, personally, in our pecuniary interests, from malicious influence, for endeavoring to perform our duty in imparting that information, which, had it been received with humility of heart, and heeded, would have been the means of saving many a fond child from an untimely grave, and murmurings and heart-choking regrets of the parents at the seeming cruel and mysterious ways of Providence.

These are some of the reasons why physicians are generally silent regarding the ravages of this wide-spread vice. Not one physician in one hundred, if he understands even the true causes of the disorders for which he is called upon to prescribe, will command the moral courage and independence to faithfully execute his duty, when, by doing so, it will destroy his chance for a livelihood, in an honest way at least."

Beards.

I have seen it stated somewhere that there is an intimate connection between the nerves and muscles of the face and eyes, and allowing the beard to grow strengthens the eye. It is said that surgeons in the French army have proved, by experiments in Africa, that soldiers wearing the beard are much less liable to diseases of the eye, and it is generally conceded that it is a protection from the diseases of the throat and lungs. It is asserted that in countries where it is the custom to wear the beard, the eye retains its lustre and brilliancy much longer. It may be argued that females do not suffer more than males from diseases of the eye, etc., but it must be admitted that they are less exposed to the elements. What did the Creator give the lords of creation a beard for? Certainly not to support the barbers. There is just as much sense in shaving the head as the chin.

How to go to Bed.

Hall's *Journal of Health*, in speaking on this subject, says: "In freezing winter time, do it in a hurry, if there is no fire in the room, and there ought not to be unless you are quite an invalid. But if a person is not in good health, it is best to undress by a good fire, warm and dry the feet well, draw on the stockings again, run into a room without a fire, jump into bed, bundle up, with head and ears under cover for a minute or more, until you feel a little warmth; then uncover your head, next draw off your stockings, straigten out, turn over on your right side, and go to sleep. If a sense of chilliness comes over you on getting into bed, it will always do you an injury; and its repetition increases the ill effects without having any tendency to 'harden' you. Nature ever abhors violence. We are never shocked into good health. Hard usage makes no garment last longer."

☞ Dr. Twitchell believed that sudden deaths and tobacco among men, were usually found together, and he sustained this opinion by an array of facts really conclusive.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

Lines.

Jerusalem, Jerusalem,
Thy heaven built walls I long to see,
To sit beside thy crystal stream,
And taste the fruit from life's fair tree.
To see the curse of sin removed,
And care and strife forever cease,
To dwell in yon bright mansions, where
Messiah reigns, the Prince of peace.

Jerusalem, Jerusalem,
Who can portray thee as thou art?
Wrought by a Savior's hand divine,
Awaiting now the pure in heart.
Descend, and let thy glories shine,
Thy weary children long for thee,
To rise triumphant o'er the tomb, –
Enrobed in immortality.

Jerusalem, Jersusalem,
Thou city of my God and King,
When shall I see thy pearly gates,
And hear the blood-washed millions sing?
Thy precious Zion waits for thee,
And cry, "O Lord, how long, how long
Ere thou shalt make thy glories known,
And usher in the gladsome morn?"

S. LIZZIE BAKER.

For the Crisis.

"The Beast that was, and is not, and yet is."

BY J. MCCAMMON.

"The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."—Rev. 17: 8.

(Continued.)

Turn again to the woman before whom the dragon stood. She brought forth a male child who was to rule all nations with a rod of iron. All nations here would simply imply the Roman Empire; for it was a common expression, both in sacred writ and by the Romans themselves, to express the Roman empire by the whole world, all the earth, etc., signifying that their empire was an universal empire. The apostle then goes on to state that the woman brought forth a male child, and that he was caught up to God and his throne.

As we have previously shown, heaven in the common acceptation of the word would not apply here; but as all thrones exist by God's permission, we believe this to be no other than the throne of the Cæsars, and for reasons subsequently shown. Historians tell us that towards the close of the third century, Constantius Clorus, the father of Constantine the Great, renounced the Pagan superstition showing great favors to the Christians. Now the Roman Pagan priesthood, as they began to see their power decline and Christians were advanced to posts of honor and preferment, and knowing that Constantine would succeed his father, various measures were tried, with the hope of having him destroyed. For this purpose dangerous expeditions were undertaken, of which he was chosen leader; but by his skill and management he always came off victorious. Seeing themselves defeated in their nefarious designs, they prevailed on Diocletian to commence another general persecution of the Christians, which lasted ten years; and for blood and cruelty surpassed all that preceded it. For it would seem that men and devils had united in order to blot christianity out of existence. How striking then are the figures of the apostle! Says Adam Clarke, "This child that the woman brought forth was Constantine the Great, and in emblematical language may be said to be a son of the church, a deliverer, one that was destined of God to deliver his people from the cruel pagan persecutions. Hence the figure—he was caught up to God and his throne. And it may be said that this figure had its literal fulfillment when Constantine was raised to the throne, and by his public announcement of his belief in the truths of christianity; which announcement was made in 312 of the Christian era. The story of his conversion, although well known to readers of history, may not be known to all. It is related on this wise: As he passed at the head of his army, he saw in the air a vison of a cross, and inscribed on it was this motto—BY THIS CONQUER. As to the truth or falsehood of this story we are not able to decide; but certain it is, whether real or pretended, the superstitious veneration for the cross was greatly augmented; particularly as he made it an emblem on his banners to be carried in front of his armies. The rise of Constantine, at this time, to the Imperial dignity, put an end to this last and general persecution of the Christians under Diocletian. And by his making Christianity the established religion of the empire, he put an end to any further persecution; but at the same time paved the way for that monstrous inundation of error and superstition, which immediately began to take place. This was but a new impetus to that tide of iniquity that the apostle said had already commenced even in his day; and as we are brought to believe, received one of its strongest impulses in the third century, by adopting into the Christian system a mixture of Platonic philosophy; and by their abstract speculations concerning the incomprehensible ways of God. They adopted Plato's maxim, that the Divine nature was diffused through all human souls (commonly known by the immortality of the soul), and has ever since been the foundation principle upon which infidelity has built its mightiest fabrics, in the form of Universalism, Spiritualism, and every other ism by which the world has been cursed, or Satan been enabled to build up his kingdom.

Now might be seen the fulfillment of the sixth verse—the woman fleeing into the wilderness, to her place; for how could the bride of Christ remain amidst such a tide of corruption? Our limits will not permit more than a passing remark as to her place, or the wilderness to which she fled. It is a well attested fact, that, through all the dark ages, a little church existed bearing the marks of Christ—that all that will live godly in Christ Jesus shall suffer persecution. Not only in the Welsh mountains and the valleys of Piedmont; but even on the snow-capped Alps; where we must leave her and take up the next figure, for there was war in heaven, Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not, neither was there any place found for them in heaven.

Scarcely had Christianity attained the zenith of her worldly prosperity, than the hydra-headed monster again stood forth in the form of Julian the Apostate. Having apostatized from Christ, he undertook to give the lie to what Christ had said, by rebuilding Jerusalem, and again establishing the heathen Pagan form of worship. Thus beautifully is the figure of the apostle brought out—a war in heaven. Constantine the Great with his armies, personating Michael and his angels; Julian the Apostate on the other hand; the dragon, the old serpent, called the Devil and Satan, fully represented in the person of Julian and his deadly hatred of Christ. But his every plan was frustrated, he himself slain in battle; and it is said as he fell, catching some of the blood from his wounds, he cast it towards heaven saying, "*Galilean, thou hast conquered!*" Thus the dragon and his angels were cast out of heaven to the earth; representing the priesthood of the Roman empire; or, as is said in the fourth verse, his tail drew the third part of the stars of heaven and threw them to the earth. Now as the tail is the lattermost part of any animal, and the part presented to an enemy as they turn to flee; so the fulfillment of this figure may be clearly seen in the downfall of Julian the Apostate; for as he fell there fell with him the ministers or priests of Pagan Rome, represented by one third of the stars of heaven. As the Jews were one part, the Christians another, the heathens are very properly denominated a third part. But it is said he drew them with his tail, they having connected their fortunes with him, as their only hope of sustaining themselves in the heaven of their former greatness; so as he the dragon fell, they fell with him; for as the last act of his life was to bid defiance to the God of heaven, so the infamy that must forever blast him will rest on them also.

How simple then must it appear to all minds of any discernment, the taking of this highly figurative language and using it in a literal sense to prove that the Devil was once an angel in heaven; doing this by connecting with it another passage, the angels that kept not their first estate. Now if there were any angels that kept not their first estate, it is a self-evident fact that at some time they must have been in a state of probation. How then does it appear to the intelligent mind? If there was ever war in heaven, there may be again; and if there was ever a time that the archangel Michael had to grapple with the prince of darkness he may again. If Michael hurled him from the battlements of heaven, then he should, with one stroke of his mighty tail rend one third part of the stars of the firmament from their orbits, and send them whirling to the earth. When quite a little boy, I often wondered whether the stars were as big as people said, and how it was that our earth was not knocked to pieces, or what became of them all. These questions I must leave for learned doctors and those theologians who take these figures literally to prove a dogma, and then explain away the most simple part of God's word to sustain their theories.

The increased length of my subject admonishes me to bring this part of it to a close, which I shall do with an extract or two from history This great and persecuting power, which had been the scourge of nations and had made the sword drunk with their blood, was now about to receive the reward of its iniquity and at the hand of its enemies double for its sins. This was brought about in a measure by the hordes of barbarians that invaded the empire and settled themselves in various parts of it. Besides these, multitudes of wanderers, who did not appear to have any design of settling, infested the still remaining parts in the most dreadful manner. Of these, the Huns were the most barbarous and destructive. Their progress, and that of other barbarians, is thus elegantly described by an historian, who treats of these times. "Great bodies of armed men," says he, with their wives, and children, and slaves, and flocks, issued forth like regular colonies in quest of new settlements. New adventurers followed them. The lands which they deserted, were occupied by more remote tribes of barbarians. These in their turn pushed forward into more fertile countries, and like a torrent continually increasing, rolled on, and swept everything before them. Wherever the barbarians marched, their route was marked with blood. They ravagad or destroyed all around them. They made no distinction between what was sacred and what was profane. They respected no age, sex, or rank." The contemporary authors who beheld those scenes of desolation, are at a loss for words to describe the horror of it. *The scourge of God, the destroyer of nations*, are the epithets by which they distinguish the most noted of the barbarian leaders. How true in the decline of this mighty Empire are the words of the Savior verified—"They that take the sword shall perish with the sword." Thus in 566, the Roman consuls, senate and ancient magistrates of that city, were entirely abolished, and the proud metropolis reduced to a level with other cities of Italy. Thus the very name of an Empire, once so mighty and powerful, failed in the West, and ten kingdoms sprung up from the fragments, which have been previously enumerated.

We think now we have pointed out the beast that was; and that the head that was wounded to death with the sword was the seventh or last head, denominated the Empire. And now if we have been able to point out the beast that was, we may with propriety say, and is not.

We will now proceed to chapter 13, where the Apostle is represented as standing on "the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. (marg. names.) And the beast which I saw was like a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, who is like the beast? who is able to make war with him? And there was given to him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. . . . . And it was given to him to make war with the saints, and to overcome them; and power was given him over kindreds, and tongues and nations."

Compare this blasphemous character of the beast, here given, with the character of the "little horn" in Daniel 7: 25,—"And he shall speak great words against the Most High, and shall oppress the saints of the Most High, ... and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Now mark the similitude. To the beast was given to continue forty and two months; to the little horn, time, times and the dividing of time. Now as all commentators agree that in prophetical numbers one month is thirty days, so forty and two months is twelve hundred and sixty days. By the same rule of interpretation, time is given to represent one year; times, two years, and the dividing of time half a year, or six months. As one year is twelve months, and two years is twenty-four months, these added together give us thirty-six months; the other six, making forty-two, which, when multiplied by thirty, gives 1260. The same number of days given to the one is given to the other; and so far as character for blasphemy and cruelty to the saints of God is concerned, they may emphatically be said to be one.

We shall now proceed to consider the beast in his separate capacity; and in doing this we will let the Scriptures be their own interpreters. Daniel was exceedingly anxious to know the meaning of the fourth beast, that was so terrible and exceedingly strong, and had great iron teeth; so that it devoured and broke in pieces, and stamped the residue with its feet. And it was different from all the beasts that were before it; and it had ten horns. "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."—Dan. 7: 7, 8.

Daniel further says, "I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. . . . . The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break in pieces." What a perfect description we have here set forth in the figure of this beast of Pagan Rome, (the iron legs of the metallic image, see Dan. 2), as set forth in its dragonic form. But the angel continues: "And the ten horns out of this kingdom are ten kings (kingdoms) that shall arise: and another shall arise after them; and he shall be different from the first, and he shall subdue three kings;" or, as it is said in verse 8, before which, or before this king or kingdom, three other kings, or kingdoms, were plucked up by the roots,—utterly exterminated, blotted out. We have been thus particular in setting forth this figure in the book of Daniel, in order to keep before the mind's eye of the reader, the perfect similitude there exists between this king represented by the little horn, and the beast we are about to consider; and, as we think, in our subsequent remarks to stamp them with indelible certainty as one and the same kingdom.

(To be concluded.)

Lecture on Heathen Testimonies to the Bible.

BY REV. THOMAS MUNNELL.

(Concluded.)

We shall dismiss Berosus, and call another witness, with this single thought: how could the Bible history be false when the same facts come down to us from sources so different? Did this writer make record of such things simply to please the hated Jews? Or were they not learned from the literature of his own nation in whose territory so many of them occurred? Or was he employed by the Jews to lift their history into respectability among the Gentiles? "*Apelles Judæus credat, non ego.*" The only reasonable explanation of this remarkable agreement is, that these facts were noted down as they occurred, not only by the Jews, but by other nations who witnessed them, and were laid up in the temple archives for after generations to peruse.

Let us now hear what may be learned from Phenician history. As Phenicia is a country lying adjacent to the scenes of so many events recorded in the Bible, we would not expect her historians to fail of giving us some account of facts found also in the sacred annals. I will quote from section seventeenth of the first book of Josephus "Against Apion." He says: "There are records among the Tyrians (that is, Phenicians) that take in the history of many years, and these are public writings, and are kept with great exactness, and include accounts of the facts done among them, and such also as concern their transactions with other nations. Therein it was recorded that the temple was built by king Solomon, at Jerusalem, one hundred and forty-three years and eight months before the Tyrians built Carthage, and in *their* annals the building of our temple is related." Further on he says: "In order that these things may not depend upon his bare word, he will produce Dius, a Phenician, as a witness; one who is believed to have written the Phenician history after an accurate manner." Dius relates that "King Solomon sent problems to Hiram, king of Tyre, to be solved by him, and proposed that Hiram also should send back problems to him, and that whoever should fail to solve the other's problem should pay him money, and that when Hiram could not solve Solomon's problems, he had to pay some penalty for the failure."

Plain as this testimony to the facts—that Solomon was king in Jerusalem, that he built the temple there, and that he was cotemporary and intimate with Hiram, king of Tyre,—may be, the very erudite Josephus strengthens it by the evidence of Meander the Ephesian, who agrees substantially with Dius—making Hiram and Solomon cotemporaries, mentions their mutual exchange of problems, and likewise dates the building of Solomon's temple one hundred and forty-three years before the founding of Carthage by Dido and her company.

We will now introduce the brief evidence of the oldest writer, next to Moses, from whose history anything has descended to us, Sanchoniathon the Phenician, a native of the city of Tyre. His era is not easily determined, but it is rather certain that he flourished between the time of the Trojan War, 1184 years before Christ, and the reign of Gideon the Israelitish Judge, who lived 1250 years before Christ; so that we may perhaps put him down at about 1200 years ante Christum. He agrees with Moses, that the first of mortals were a pair; makes eleven generations from Adam to Mizraim, while Moses makes only one more. Mr. Horne says he "preserved a memorial of Gideon's transactions," and may have been Gideon's cotemporary. This is attested by Porphyry, of the fourth century, a most inveterate enemy of the whole Bible, who says that "Sanchoniathon derived many of the facts related in his history from the memoirs of Gideon."

Such is the voice from the land of old Tyre and Sidon. The sound indeed is faint, but the direction is unmistakable. And although her tones, if sounding *alone* down along the ages past, and unstrengthened by the voice of God, would fall but feebly upon our ears, still it is gratifying to hear them join in with the universal song that attests the veracity of God. These testimonies were taken, observe, from the national records of Phenicia, were kept with great care, and embrace a period of many years. True, the entire works from which these things were learned have not come down to us, for we know that vast numbers of ancient histories of the earliest authors were lost in the burning of the 700,000 volumes in the Alexandrian library by the Saracens in the year of our Lord six hundred and forty-two. Still, fragments of those works are preserved to us by Josephus, Philo, the Jew, Eusebius, and many other scribes the most credible, from which we are glad to learn that all the great nations around Palestine not only knew the Jewish people and history in general, but were acquainted with their kings and their religion, and often referred to, and sometimes quoted the very words of, the Bible.

Of Greek authors we will quote two or three whose testimony is no less direct than those already cited.

Agatharchides, a native of Cnidus, Asia Minor, lived about 200 years before Christ, a cotemporary of Ptolemy the 6th. He says, "There are a people called Jews who dwell in a city, the strongest of all other cities, which the inhabitants call Jerusalem; they are accustomed to rest on every seventh day, on which times they make no use of their arms, nor meddle with their husbandry, nor take care of any affairs of life, but spread out their hands in their holy places and pray until evening." Agatharchides could have had no religious motives in view in making these statements—that the Jews kept the Sabbath, abstained from work and prayed in the temple—for he was not a Jew, nor is there any evidence that he believed a word of their religion, and therefore it comes to us as a simple matter of truthful record.

Again; Diodorus Siculus, another Greek historian, was a native of Sicily, but spent most of his life in Rome during the reigns of Julius Cæsar and Augustus Cæsar. He brought down the history of the world from the very earliest ages, exploring as well as he could the fabulous, hazy period before the age of Hector and Achilles. "He mentions the departure of Israel from Egypt, their advancing into Palestine and seizing upon a number of cities, particularly Jerusalem. He speaks of their worship, their tribes, their code of laws by which they were kept separate from other people; of the priesthood appointed in one family; of judges instead of kings being appointed to decide all controversies among them; of the superior authority being invested in the chief priests; and that Moses concluded the volume of his laws by claiming for them divine inspiration."

I might also quote Lucian, a Greek of the second century of the Christian era, and Hecateus, who was cotemporary with Daniel the prophet 580 years B. C., but their testimony would but repeat the substance of what has already been cited. Lucian's account of the deluge is nearly the same as that given by Berosus, making the Greeks and Chaldeans agree in their record of that interesting event.

And now we ask if the narrative of the Old Testament be not true, but all a forgery, how are we to account for the strange conduct of other historians? Had they entered into league with the Bible authors to crowd a lie, a most palpable lie, yea, a thousand lies upon the world for which they could expect no fee on earth, nor reward in heaven? The man that can believe such an enormous impossibility, has, oh! how much more to believe in his professed infidelity, than the Christian, who unhesitatingly receives the well-attested record of the Holy Spirit.

We shall have room only for another class of witnesses, the Egyptian writers; one of whom, Manetho, a cotemporary of Ptolemy Philadelphus, who flourished about 400 years before Christ, promised to "interpret the history of Egypt out of their sacred writings," and of course had access, like the Chaldean and Phenician historians, to the temple records, which gave him every opportunity to learn whatever might be known of Egyptian antiquities. And surely, Egypt, the land where Jacob died, where Moses was born, where Joseph laid down his bones to rest awhile, the land of Israelitish bondage for 215 years, ought to know something of the early history of that marvelous people. Manetho informs us in the most explicit language, that the Jews "had come into Egypt" and that they "went out of that country afterward, and settled in that country which is now called Judea, and there built Jerusalem and its temple." He further states that their leader was a priest, whose name at first was Osarsiph, "but when he was gone over to these people his name was changed and he was called Moses;" and that this Moses made laws for his people which were "mainly opposite to the customs of the Egyptians."

Even Apion, the Egyptian grammarian, who lived in the first century, Anno Domini, and who wrote on the antiquities of the Jews, against whose calumnies Josephus launched the weight of his very learned two books "*Against Apion*," even *this* man can not forbear to say that "Moses went up into a mountain that lay between Egypt and Arabia, which was called Sinai, and was concealed there forty days, and that when he came down from thence he gave laws to the Jews."

This catalogue of the names of heathen authors shall now be concluded, after that we shall have cited a single passage from one Lysimmachus, whom Josephus quotes, in which he describes the journey of the Israelites from Egypt to Jerusalem. When speaking of their exodus from Egypt, he remarks, "There was one Moses who advised them that they should venture on a journey, and go along one way till they should come to a place fit for habitation," that the rest "commended what he had said with one consent, and did what they resolved on and so traveled *over the desert*. But that the difficulties of the journey being over, they came into the land which is called Judea, and there they built a city and dwelt there-it, and called it Hierosolyma," which is the Latin name for Jerusalem.

If it were thought necessary, many other names might be cited in addition to those already quoted, testifying to these and other facts of Bible history; such, for instance, as the account of Lot's wife being turned into a pillar of salt. Josephus said that he had seen that singular monument. His words are: "For I have seen it, and it remains to this day." That it was standing at that time is also declared by Clement of Rome, a cotemporary of Josephus; and even Irenæus of the second century, offered a supposition as to how it came to last so long with its members all entire. It is true, these three writers were not heathen; Josephus was a Jew, and the other two were Christian bishops—Clement of Rome, and Irenæus of Lyons—but no man in his right mind would affirm such a thing, mid thousands of argus-eyed enemies, if he knew at the time the assertion to be untenable.

We must not omit to mention an inscription found upon a column in Phenicia which Procopius, an oriental historian of the sixth century after Christ, of great learning and reliability, has translated into Greek. It is briefly expressed in these words: "We are they who flee from Joshua the robber, the son of Nave," or Nun. A similar translation of the same was made by Suidas, a writer of the tenth century. It runs thus—"We are the Canaanites whom Joshua the robber expelled." This column is still to be seen, and has been recently visited and retranslated by Dr. Barclay, missionary to Jerusalem. I may not be too credulous to suppose this inscription to have been engraved on the column soon after Joshua entered Judea and drove out its inhabitants.

It were a long task to put down all that has been said outside the Bible concerning the Jewish religion and people. Even to give a list of the names of such writers as bear us witness in this matter would savor much more of pedantry than of learning, were it not that Josephus himself is responsible for so many of them. Besides all that have been named in this article, the following whose writings at that time were well known to the learned world; viz: Hesiod, Hellanicus, Acusilaus, Ephorus, Hestiæus, Theophilus, Theodotus, Mnaseas, Aristophanes, Hermogenes, Euhemerus, Eupolemus, Demetrius, Phalerus, and many others. And could we quote them all, it would but repeat our assurances of the truth of Sacred History. We confess, that while our faith does not primarily depend upon such authorities, we are glad to see the mouth of opposition stopped by these foreign records of many Bible truths. If the Bible were entirely lost to the world, all the leading facts it contains might be gathered from profane historians: such as the creation of the world, Paradise, the first pair, the fall of man, the serpent, the observance of the Sabbath, the longevity of the Antediluvians; the number of generations between Adam and Noah, and from Noah to Abraham, the flood, the ark, the few saved, Mt. Ararat, the dispersion, the destruction of Sodom, Lot's wife, Abraham's history, his numerous posterity, their descent into Egypt, their departure therefrom, that Moses was their leader, his forty days in the mount, his flight into Arabia, his subsequent marriage, the journeyings through the wilderness, their wars with the nations, the conquest of Judea, the building of Jerusalem, the Judges of Israel, that Solomon was cotemporary with Hiram, that he built the temple, that he was a very wise man, that Nebuchadnezzar subdued Jerusalem, that he burned down the temple, carried the Jews into Babylon, that they endured seventy years' captivity, and *so on*. Who then would hazard his reputation as a scholar in denying that the Bible has the concurrent testimony of all the nations adjacent to Judea? To discredit the Bible history would destroy all ancient literature, history and science, all of which speak out from their profoundest depths for God and for this Book. The tongues of men and of angels, of heaven and earth, of friends and foes unite to speak it all divine. This Sacred Volume bids the lost traveler to come and walk by its light. It points the weary soul to Him who has promised everlasting rest. It pours in the light of Eternity upon the darkened eyeballs of the blind, while music sweeter and richer than angel ever sang rolls along the ears of sinners dead, and bids them hope in heaven. It comes to preach deliverance to the captives, to bind up the broken heart, to quench our griefs and to cause the sobbing child of earth to dry up its tears in the bosom of its God. It calms the otherwise tumultuous breast of the dying, it supports the tearful, mourning orphan bereft of its best and only earthly friend, and inspires the hope that soon they'll meet again. It commends us all to God and to the Word of his grace, which is able to build us up and give us an inheritance among the sanctified. "All flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away, but the Word of the Lord endureth forever."

"O may these heavenly pages be
Our ever dear delight,
And still new beauties may we see,
And still increasing light."

For the Crisis.

Theological Difficulties Contrasted.

The doctrines of the sleep of the dead till the resurrection, and the destruction of the wicked after the judgment of the great day, have, I think, been fully and clearly proved to the satisfaction of every unprejudiced mind, that has carefully and prayerfully examined the subject.

Great stress is laid by those who advocate the popular side of this controversy, on the evil tendency of the reception of the doctrines they oppose so perseveringly. I am not solicitous about consequences, leaving them in the hands of Him who ordereth all things right; it is enough for me to believe, love, and obey the truth. Nevertheless, I feel perfectly willing to weigh the consequences on both sides, and let the people judge on which side the greatest danger lies to the cause of true and vital religion. I wish to state both sides as fairly as I can without argument, and let each one judge for themselves on which side the greatest danger lies.

Those who advocate the popular theology, object to these views because, 1st.—They split up and divide the churches, and create hard feelings amongst professing christians, and are so far, injurious to the cause of true religion. 2d. They multiply sects and parties, and cause infidelity to triumph, when the house of God is divided against itself. 3d. They break up old established usages, that have been cherished for many ages, and engender a love of novelty and a desire to remove ancient landmarks. 4th. They create a prejudice against great and good men of former times, who have been burning and shining lights in their day and generation. [illegible]

They render it more difficult to convince the ungodly of the necessity of repentance and faith in Christ, by removing the terrors of endless torment, that are supposed necessary to drive the sinner to religion, as the only refuge from the wrath to come. 6th. They make the thought of death painful and revolting even to the christian; making death an enemy, instead of a friend; the king of terrors, instead of a messenger of peace.

I believe I have mentioned all the principal objections that are usually made against the doctrines in question; and although I think most of them have no real weight, I am willing to give them all the influence they are justly entitled to.

I come now to notice the objections to the popular side of the subject; namely, the conscious state of the dead, and the endless torment of the wicked.

1st. These doctrines are contrary to the express and oft repeated declarations of God's word, in its literal and grammatical sense; such as the soul that sinneth, it shall die; and the dead know not anything, etc.

2d. They make it necessary to resort to a spiritual and mystical interpretation of Scripture, and thus render it difficult for common people to understand; and open a wide door for the grossest errors, and the flights of the wildest imagination.

3d. The doctrine of the immortality of the soul, though nowhere found in the Bible, is the foundation stone of nearly all the systems of false religion, ever propagated in the world, Paganism, Mohammedanism, Popery, Universalism, Spiritualism, and all the Chinese, Indian, and Egyptian systems of idolatry. If man is mortal, and dependent on a resurrection from the dead, as the only hope of a future life, as the Bible plainly declares, all these false systems fall to the ground, to rise no more.

4th. If men are rewarded and punished at death, the reality of a judgmemt to come, and a resurrection from the dead, are things of little importance; although in the Scriptures they are made of vital interest in all the preaching of Christ and the apostles.

5th. The endless torment of the wicked is so revolting to the best and holiest feelings of humanity, that thousands have embraced Universalism, and Infidelity, as a miserable refuge from the horrible dogma of heathen superstition and Popish cruelty.

6th. This doctrine degrades the character of God, and represents him as the most cruel being in the universe, keeping multitudes of the creatures he has made in endless torment, and endless sin, when he could, by the word of his power, at any moment put an end to their sin and misery, by blotting them out of existence, as unworthy of a place in his wide domain.

7th. If sin and woe are eternal, then the time can never come when all things shall be restored to the beauty and glory of the first creation; and sin, death, pain, and sorrow shall be known no more.

8th. If *death* is the gate of endless life to the christian, then Christ is robbed of his crown, and we are no longer indebted to him as the author and giver of eternal life. Satan spoke the truth, when he told our first parents, ye shall not surely die. Is not this a fearful dilemma? Let God be true, if every man, and every devil, is proved a liar.

9th. The popular idea of the believer going to heaven at death, is calculated to draw away the mind from the promised kingdom of Christ, and his speedy coming in power and glory to reign on the earth—and thus make the world and the church utterly unprepared for that great and terrible day of the Lord, so that it will overtake them as a thief, and they shall not escape.

These are only a few of the difficulties in the way of the popular theology of the day. I leave them for the consideration of every candid mind. Let us weigh the whole matter in the scales of truth and justice; prove all things, and hold fast that which is good.

J. Parry.

Features of the Revival.

At Glasgow, Rev. Mr. Simpson of Portrush stated some of the general features of the revival. Some of the most abandoned drunkards had been reclaimed; and several of the yearly festivals, instead of being accompanied by the usual rioting and drunkenness, had been celebrated by religious exercises. He stated that the largest distillery in the north of Ireland, which produced 1,200,000 gallons a year, is now to let, and the proprietors say that if is not let the concern will be broken up. The reduction of crime is very evident. In July last, the magistrate for the Portrush district, who had been for seventeen years on the bench, declared, for the first time during that period, that he had no criminal cases before him. For three successive months, the justices on the bench at Ballymena, with a population of 10,000 or 12,000, had not a single case of crime before them. There is a better observance of the Sabbath; and, in a district where the people were formerly in the habit of spending the Sabbath in gossiping and frolic, they have now reverence for the day of rest, and there is not a house in the district in which the worship of God is not regularly performed. The attendance on divine ordinances is much better than formerly. Mr. Simpson's own church, capable of holding 800 persons, requires to be made twice the size, chiefly for the accommodation of farm servants—a class of people who before never thought of attending the church. As to Bible circulation, at the end of the first week of the awakening at Coleraine, there was but one Bible left at the depository.

The World's Crisis.

BOSTON, JANUARY 11, 1860.

Relief for the Distressed; or, How we got out of "Doubting Castle."

No. 3.

We have been around with our dear Brother B. and examined carefully every nook and corner of the seven apartments of Division No. I. of "Doubting Castle," and found no *real* cause for doubts. The position of our Bro. reminds us of our boyhood days; when we feared to retire at night lest some one might be in a closet or under the bed to harm us. When we had looked all about, and became satisfied no one was there, and that our fears were groundless, then we could lie down and quietly rest. Our prayer is, that Bro. B. may become as well satisfied that there is nothing in "Doubting Castle" to prove the consciousness of the human spirit after death.

We now come to Division No. II., Sec. 8. We let our Bro. Burnham describe the appearance of things as presented to him in this Division. He says:—

"The chosen and instructed people of God, the Jews, with the single exception of the sect of the Sadducees, as a nation, held the doctrine of the conscious being of the human spirit after death. This fact is abundantly declared to Josephus, Philo, the Jewish writers generally, and the Bible. (8.) Either that nation held this doctrine before they went into Chaldean captivity, or they learned it *in* or subsequent to their captivity. If they held it before, why did they hold it? If they learned it in Egypt, where they remained so long, why did not their leader correct their notions, if wrong, when they departed from Egypt, or at some subsequent period? If they obtained the doctrine in their Chaldean captivity, why, if it was a false notion, did not their prophets and the Son of God, when preaching among them, set them right?"

We will now begin to inspect carefully the apartments of Div. II. We found, after our delivery from "Doubting Castle," that there was one striking peculiarity connected with the posters exhibited upon its walls; to wit, that many of them were *only assertions*. That is the case with the first one that meets our eye in the second division. It asserts that the Jews, as a nation, with the exception of the Sadducees, believed in the doctrine of the conscious existence of the spirit after death. It is further asserted that Josephus, Philo, the Jewish writers generally, and the *Bible* declare this fact.

If it had stated that Josephus and Philo who rejected the teachings of Christ, and other Jewish writers who in connection with their brethren had *departed from the Lord*, and embraced the doctrines of heathen philosophers, who taught that the spirit is conscious, facts would have sustained the assertion. It should be observed, however, that Josephus, when speaking of *hades*, does not say one word about the *spirit*, but the *soul*. And we would here remark for the benefit of all who may be so unfortunate as to be in "Doubting Castle" concerning the conscious state of the spirit, that the Hebrew and Greek words rendered soul and spirit, are *never* used interchangeably. The importance of this fact will be more apparent hereafter.

We return to the *assertion* again, and notice the closing statement, which is that the *Bible* teaches the same that Josephus and Philo taught concerning consciousness between death and the resurrection. When we read this, we were set all aback, for if this were *true*, the whole matter was forever settled; because we knew there was no appeal from the Bible. Since our escape from "Doubting Castle," we can see how easily we might have let the glorious light of truth in upon that dark closet, sufficient to have made the falsity of that part of the assertion as apparent as that the Bible is true. This would have been accomplished if we had only used the light we obtained while examining the first seven apartments; but we now see it was the device of him who has the charge of those in "Doubting Castle," to keep them, if possible, from using any light they may have possessed, for the examination of any new statement, lest they detect its fallacy at once. It is now clear to us, that the arch Deceiver spared no efforts to make us look through glasses of his preparation, and view the object from his stand-point, and no other. Every pains was taken to absorb our attention in the one assertion under examination, each time, without any comparison with established facts. This seemed especially true in relation to the bold assertion that Josephus, Philo and the *Bible* were harmonious in teaching the conscious state of the spirit. But as soon as we began to compare the Bible with the writings of these men, it was perfectly clear that they were as directly opposed to each other as are truth and error. Josephus and Philo adopted the heathen philosophy, and taught that souls were *conscious* in *sheol—hades*—or the state of the dead; while the *Bible* declares there is no "device, nor *knowledge*, nor *wisdom*" in *sheol*. When we looked back to this clear light used to illuminate apartment No. 2, we saw that the point was *forever settled*; though a thousand Josephuses and Philos should declare the opposite; hence, all we found posted in the *eighth* section of "Doubting Castle," was like the "baseless fabric of a vision," and proved *nothing* in favor of the conscious state of the spirit between death and the resurrection.

9. We will pass to the *ninth* section. Here we find it stated, the Jews either held this doctrine before they went into Chaldean captivity, or they learned it in or subsequent to that captivity. If they learned it before, in Egypt, while there captives, why did not their leader correct them, if wrong, when they departed from Egypt, or at some subsequent day?

When this attracted our eye, we said surely, why did not Moses correct them, if wrong? But when we came to call for the proof that a *single Jew* believed in the conscious state of the spirit between death and the resurrection, at the time they left Egyptian bondage, we found all the managers of "Doubting Castle" were unable to give the first scrap of evidence showing such a belief among the Jews. Hence, Moses had no occasion for any correction. And even supposing, contrary to all evidence, that the Egyptians, who, as Herodotus says, "were the *first* who *asserted* the doctrine that the soul is immortal," had begun to believe it at the time of the Hebrew captivity in Egypt, there was nothing in Moses' writings or Job's to favor any such belief. Gibbon, in Vol. I, pp. 530–531, truly says:—"The doctrine of the immortality of the soul is *omitted* in the law of Moses." We asked ourselves, why omitted, if *true?* When we looked at the fact that over two thousand and five hundred years had passed when the law was given to Moses on Mount Sinai; we inquired with an earnestness that made the "Doubting Castle" managers almost blush, "*Why do you assert this doctrine in opposition to the Bible?*" Instead of giving an answer, they immediately conducted us to section *nine*, where we were shown a proposition well calculated to throw us into doubt again. This we shall consider in our next.

At this point of our journey, we became convinced that no effort would be spared on the part of those interested in sustaining "Doubting Castle," to keep us in it as long as possible; presenting to our minds every doubt of any weight, in the most *plausible* manner; but as we were fully satisfied that the Lord of glory would give us *true light*, if we adhered alone to his word, that would illumine all the dark, philosophical, metaphysical, exegetical, and theological windings of "Doubting Castle," we felt just like ransacking this vatican of error till every nook and corner was exposed. Pray for us, Bro. Edwin, that in the name of the Lord, we may have glorious *success*.

Prophetic Omens.

The moral, social, and political aspect of the world is rapidly changing, and omens are abundant to show more important revolutions are just at hand. Those must be truly asleep, who cannot discern from the signs of the times unmistakable evidence that the dispensation is near its end, and the everlasting kingdom of God about to be set up, and "stand forever." The chief reason, we think, why many good men and women do not see the bright tokens which show that the *Coming One*—the King of kings—is near, is because they neglect the study of *prophecy*. Peter says: "We have also a more sure word of prophecy; whereunto ye *do well* that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise." As the prophecy gives the *light* relative to coming events, he who neglects it, must as a necessary consequence walk in darkness, as a man would in a "dark place" who should take no light with him. He would not be able to see what was about him; all he could do would be to grope his way along utterly ignorant of surrounding objects. So it is with the man who neglects prophecy. While some see clearly, because they "take heed" unto the "sure word of prophecy;" others, by neglecting, or rejecting the same, are led to say, "all things continue as they were." While we are about entering upon the opening of some of the most sublime scenes foretold by the prophets, the anticipation of which is enough to arouse all the latent energies of those who see them rapidly advancing, almost ready to burst upon the world, like vivid lightning to the man wandering in Egyptian darkness; it is a sad sight that we behold around us. The masses are as careless as the Antediluvians the day before the commencement of the deluge; or the Sodomites when warned by Lot; and the Savior has said, "Even *thus* shall it be in the day when the Son of man is revealed." If people were *not* indifferent to their dangerous position, and perfectly heedless of the approaching judgment, we should not have so strong reasons for believing that "the end of all things is at hand."

It is enough to make one's blood run chill, when we look over the world in its present state, so *full* of pride, hypocrisy, covetousness, dishonesty, oppression, licentiousness, murder, and every other species of wickedness, that evil men and demons can invent. This state of things is most clearly pointed out by the prophets. Says Joel, when speaking of the *harvest*, which Jesus assures us is at "the end of the world," "Put ye in the sickle; for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their *wickedness is* GREAT." This statement is in harmony with the whole teaching of the Scriptures; hence, he who looks for better times before the coming of Jesus, might as well look for the rising sun in the west, or the Niagara to reverse its course.

The Discussion.

Our discussion with Eld. W. W. Clayton at Seneca Falls, during five evenings, on the subject of the state of the dead and destruction of the wicked, we shall expect from the printer this week. We hope those who can will send cash with their orders. As the expense of reporting was very much less than that of the Boston discussion with Dr. Litch, the publisher will be able to retail them at 25 cts. single, $2.25 by the dozen. Postage 3 cts. Bound, 40 cents; $4.25 per dozen. For sale at this office, or by T. G. Newman, Seneca Falls, N. Y. Let the truth be scattered. Read and circulate.

The New Hymn Book.

This choice collection of music, got up with so much care and judgment, is now fairly before the public. We have much pleasure in stating that the labor attending its publication is appreciated, inasmuch as we cannot get the book fast enough out of the hands of the binders to supply the demand. We would also direct the attention of our friends to the gilded copies which are gems in excellence, and in beautiful finish. They make a handsome addition to any musical library, and are particularly adapted for birth-day and other presents. They come at one dollar each; but when a number is ordered, we would make a proportionate reduction.

Reviews.

Notwithstanding we have spoken plainly several times in relation to personal reviews, i. e., *direct* reviews of the writings of others, with pointed remarks calculated to wound the feelings of the one reviewed; stating that the regulations by which we are governed forbid the insertion of such articles in the Crisis; yet, now and then, we receive such for our columns. We suppose they have forgotten our rules. We ever feel sorry when such are received, because we like to accommodate all as far as we can; and again, we are sorry to have any spend their time to no avail.

All can see if we admit *one* controversial article, we let down the bars for *all*, and then our paper is diverted from its object. Others have a perfect right to admit any amount of controversy into their papers they may think best; but we are *fully* satisfied that it is not calculated to advance the highest interests of the church of Christ. We have watched the effect closely, and find the result uniform. If *all* would write *kindly*, the case would frequently be different.

We are satisfied that the most successful way to meet an opponent, is to show him something *better*. Hence we desire every one to present their own views in a plain manner, as they would if no one thought otherwise, and they were teaching on the given subject for the first time. And yet, while doing this, every point of an opponent may be successfully met, without wounding his feelings by any *direct* allusion to what he may have said or written. When this course is adopted, there is no occasion for reply, and all passes off pleasantly, and the truth is much more likely to be received.

If one brings me a new machine, to accomplish the same work as one already in my possession, wishing me to purchase his and lay mine aside, would it be wise in him to commence running down mine in every possible way? We should most certainly reject his, and him too. But on the contrary, should he say nothing directly against ours, but show the excellent qualities of his in all its improvements, would he not be much more likely to make a sale?

So in presenting *truth*. If we wish to have people embrace the "blessed hope," present it in all its beauty, harmony and simplicity, in the kindest possible manner, at the same time obeying it ourselves, and we shall see the greatest amount of good accomplished.

Developments.

We are entering stirring times. Dark forebodings are coming over many minds, while demons are laying plans to turn them from the true state of things, and the *real* coming events. Like counterfeiters, they endeavor to make error resemble truth as nearly as possible; and it is only when we apply the counterfeit detector—the Bible—that we discover the spurious. As the multitudes seldom look into the Bible, they are in a fit situation to be deluded by "the wiles of the Devil."

A few days since we were reading an editorial in the *Spiritual Age*, on "The church of the Future;" in which the editor remarks:—

"There is a wide-spread and universal belief among all classes and all religious sects, at the present day, that some wonderful developments are soon to be manifested to the world, which shall materially revolutionize the existing phases of Church, Society and State. The self-styled evangelical world is everywhere poring over the mysterious pages of the Apocalypse, seeking to discover the day and hour when the promised New Jerusalem shall descend out of Heaven, and abide among men. As to the *manner* of its descent, and the nature of the instrumentalities it will employ to draw within its glorious walls every son and daughter of God, they are profoundly and confessedly ignorant. They have no consistent theory or philosophy about it."

He goes on to say:—

"In a grosser and more material sense, the Second Adventists are looking for a similar manifestation. Yet, to our view, their ideas are far more *reasonable*, humanly speaking, than those of their evangelical brethren.

Spiritualists alone, as a whole, approximate in their views to the true significance of these universal and wide-spread opinions and beliefs among all intelligent searchers after spiritual enlightenment. But even *they* are groping about in the yet dim twilight which precedes the glorious sunrise which shall bathe the walls, the towers, the domes and palaces of the New Jerusalem in a flood of celestial and ineffable light. They see but the first faint streaks of that resplendent "morning red" which the first months of the coming year will display in the Eastern horizon."

After speaking of the "COMING MAN," who is to be their leader, and who will *very soon* manifest himself as such, the editor says:—

"Through him, we believe, is to be begun the great work of reconciling the world to God, in the true spiritual sense of that expression. Through him, as we believe, the Divine Wisdom intends to inaugurate the Great Harmonia, the true theory and practice of Religious, political and Social Life, ordained from the foundations of the world!"

We think he may well say, "This is strong language." But he further remarks, speaking of these sentiments:—

"We hesitate not to put them forth at this time, fully assured that every word we have here said will soon be verified."

He then says to his brethren in Spiritualism:—

"We tell you, Spiritualists, that upon the base of the doctrines there put forth, you shall yet see reared the grandest political structures the world ever saw."

This last paragraph shows the great object of the demons and their familiars, or dupes, is to establish a *grand* POLITICAL *structure*. We hope our readers will be careful to watch this feature of Spiritualism, in its forth-coming developments.

The writer further says:—

"The hour is not yet fully come when the writer of these lines deems it expedient or proper to reveal his name or that of him whom he believes to be the 'Coming Man,' to the world at large. That time is not, however, far distant. It may be reckoned by weeks instead of months or years. He *knows* that the full fruition of his hopes and sacrifices for years past is even now at hand. Only *one* link in the mighty chain of evidence is wanting—and that link is now at a white heat in the furnace of events. Every hour we are listening to hear the strokes of the ponderous hammer of Fate, forging and welding it into its eternal connection."

We trust the reader will not overlook the expression "THE COMING MAN," who is to do such wonders. More anon.

Editorial Notice.

A New Tract.—We have just received a new tract by S. W. Bishop, entitled *The Time Appointed*. It contains twenty-four closely printed pages, on the interesting subject of the Lord's speedy coming. His arguments are to show that the Lord of glory will come *this year*. Were we *certain* of this, no news could be more joyful to the faithful saint. The subject is treated in a candid manner.

Price for a single tract, 5 cts., and $3.00 per hundred. Postage 1 cent. For sale at this office, and by C. W. Sargent, Concord, N. H., and Wm. F. Collier, Worcester, Mass.

The Great Controversy.

From Rev. Edward Winthrop, A. M., late Rector of St. Paul's Church, Norwalk, Ohio. Author of "The premium Essay on the characteristics and laws of Prophetic Symbols;" "Letters on Prophecy;" "Lectures on the Second Advent of Messiah," etc.

Maumee City, Ohio, June 29th, 1858.

Dear Sir:—Your letter and also your work on "*The great Controversy between God and Man*," which, through your kindness, were sent for me to Norwalk, have been forwarded to Maumee city where I now reside. . . . . I have read your work with much interest. It is written with great ability, and in a very vigorous and forcible style. On pp. 47–52 you have powerfully answered some of the old infidel cavils. I shall be glad if this work of yours has an extensive circulation: and if my humble name can, in any way, help to give it currency, you are quite welcome to use my recommendation. Many thanks to you for the Book and the letter that accompanied it. . . . .

Accept my thanks for your kindness, and believe me yours very truly in Christ Jesus, Edward Winthrop.

To H. L. Hastings.

Price of the book, post paid, 60 cts. For sale at this office, and by the publisher, H. L. Hastings, Providence, R. I.

For the Crisis.

Bro. Grant:—There is, by some means, a mistake in the chorus of the Hymn published Jan. 4th—"Awake, ye saints." There should be five lines. It should read thus:—

Soon shall I rest at home,
And drink from the fountain of pleasure, etc.

S. S. B.

☞ "A contented mind is a continual feast." "All trouble to such a man," says Leighton, "is only like the rattling hailstones on the roof of the house to him who sits at a sumptuous feast within."

Our Tract Column.

For the Crisis.

Tract Fund for the West.

EXTRACTS FROM LETTERS.

Bro. Hastings:—Enclosed you will find five dollars for the "Western Tract Fund." "May the God of peace that brought again from the dead our Lord Jesus that great Shepherd of the sheep through the blood of the everlasting covenant, *make you perfect in every good work* to do *his will*, working in you that which is well pleasing in *his sight* through Jesus Christ."

I would not require you to answer "needless questions," but would like to inquire if you have time and strength to preach "this gospel of the kingdom" to a community who have never heard it? Please say yes or no through the "*Crisis*" and oblige yours in Christian fellowship."

May be I can come by and by. Am very busy now. Pray about it, and write me your name, address, and the route you live on. I may pass that way. H. L. H.

Dec. 17, 1859.

Bro. Hastings:—I have just returned from Minnesota, after two years' travel among the people in that wild country. I have not shunned to try to show the people the shortness of time and the speedy coming of Christ to judge the world in righteousness. I have exhausted my store of living in showing kindness to the wild Indians of those vast prairies, who never heard of a God, a heaven, or any Savior; who roam like wild beasts. In the fear and love of God I tried to open my mouth in righteousness; and God blessed the words of truth to many a soul. I suffered much with hunger, thirst, heat and cold, often sleeping on the ground for a month at a time; sometimes tying myself into a tree lest the wolves should eat me up when asleep. I had the last of my clothes on my back when I came to Southville, where I now stop. I found a brother at home embracing infidelity. On taking up one of your papers, I saw that the poor could have the truth; and now I wish to have you send me the "Fate of Infidelity." I am in my fifty-third year, but, blessed be God, I am not tired of sounding the gospel trump of God.

I think if your Conference would send some of your preachers out to Minn., who would not fear death nor suffering, but be continually filled with the Holy Ghost, in a short time believers would outnumber any church in the wild western world. I volunteered to go out there. I took my meeting-house in the timber at Pinesland. The people flocked around like hungry sheep to hear the word of life from what they termed the "old crazy man." King Jesus being my captain, they soon found my ship carried too many guns for theirs. The dry bones shook; the stout hearts melted; gainsayers trembled, and the profane were silent and left in a troubled mind. If you can send out your ministers into that country, think of what a harvest there is to gather and how few the laborers. Respectfully yours in the Lord.

For the Crisis.

Sailors' Tract.

[*Letter from Bro. W. Stone.*]

Bro. Cotton:—I have watched with anxiousness the success of your appeal in behalf of that class of men, "Out on the ocean all bounded they roam." I have wished I could at once see by generous contributions, your tracts in stereotype with reams of paper wet down, that in quantity would supply every seaman going out of all our ports, and also to leave at his home for perusal while absent, of the message of life, and particularly, as so many leave home never to see friends again in this life nor in any other. Oh! it they could but see the force of this great truth, would they not hasten with blind Bartimeus to Jesus the son of David, for light and life only through him! They were not forgotten when first we saw the light of a returning Savior to earth; many were the faithful friends of Jesus that had a package of books and tracts on board of every vessel bound out, the years '42 and '43 bear witness. The truth sounded out into the uttermost parts of the globe. Often is it that death, that grim monster, stares them in the face even in perfect health; "overboard" is the cry, and a large number are never aboard again, but sink to rise no more. Oh! the doctrine of Life, how sweet a morsel at that moment, could they but have the arm of Jesus to lean upon for future life, then if they lost it they would find it again at the resurrection morning. "The sea gave up the dead which were in it." Often in my mind's eye I see a host from the sea, as also from the land, coming to the marriage of the Lamb, all gloriously arrayed in that day, ushered in with music from Gabriel's trumpet, with the splendid habiliments of Him who is to be crowned with a glorious crown. Shall we be there? I must not miss of it. Come, friends of Jesus, you that have more than you need, just lend to the Lord for Bro. Cotton's use, in timely effort for the class above named.

Boston, Jan. 2, 1860.

☞ Cold prayers are as arrows without heads, as swords without edges, as birds without wings; they pierce not, they cut not, they fly not up to heaven. Cold prayers always freeze before they reach heaven.

For the Crisis.

How Christian got out of "Doubting Castle."

In my last article I traced the way of Christian from his departure from the city of Destruction unto his incarceration in the stronghold of Giant Despair. Now I have a word to say before I go on further in this history, which I mean to be "a kind of a sort of a salve" to any one who feeling raw upon certain spots may apply the "healing unction" of an entire denial of anything hostile to any individual who may have been surprised by the giant. *I* did not compose the Allegory; and when one says that he is in the "Castle," thereby making use of the simile, he ought not to find fault with any person who, to warn others of a like fate, endeavors to point out the land marks which bound the paths which lead to the Eternal City.

If I make use of a metaphor to illustrate my position, it should be done advisedly, so that any one may follow it up without giving me pain, other than that which that position brings. John Bunyan wrote the Pilgrim's Progress, not I; and if *I* said that I was in "Doubting Castle," what blame could I justly attach to one who chose to tell the "why and wherefore" I was there? Even into "Doubting Castle" there was a *legitimate* way; if a *legitimate way* can lead into an *unlawful* place; and had Christian been pursuing *his* way, he never should have been caught napping upon the monster's grounds.

Again, I do *not* think that in this case Christian was altogether a backslider. His face and purpose were towards heaven. He had no desire to turn back upon the road; but rather, having had a few days "easy time" vouchsafed him, after so much of an untoward way, he shrank from the rugged steep, and fell, but NOT

"——like Lucifer
Never to hope again."

Having said thus much, I shall go on to tell how the poor fellows made their escape.

Their captor mercilessly drove them before him, and locked them up in a dark and loathsome dungeon, whose stench contrasted sadly with the wholesome air which they had breathed in every portion of their way. And to add to their sufferings, they were permitted to remain four days in the cell without food, drink or light; and beside, Christian had a double share of sorrow when he reflected that it was "through his unadvised counsel that they were brought into this distress." But this was not the worst; for "Despair," incited by his wife "Diffidence," fell upon them, and gave them such a cudgelling that they almost wished they had never been born. Dreadful indeed were their feelings, while lying upon the damp floor of their cell; they writhed under the cruel beating of their jailor. Gladly would they now have taken the worst part of the narrow way, so that they might have been at liberty. But the black, dark, dripping walls surrounded them, and their moaning sounded hollowly among the tomb-like vaults of their doleful prison.

Christian would perhaps have given himself up to the evil counsels of the Giant, who tauntingly recommended self-destruction as a remedy for their distress, had not Hopeful combatted the evil, by saying, 'The Lord of the country to which we are bound hath said, 'Thou shalt do no murder—for no murderer has eternal life.'" "Besides," continued Hopeful, "others, as far as I can understand, have been taken by him (Despair) as well as we, and yet have escaped out of his hands. Who knows but that God who made the world may cause that Giant Despair may die; or that some time or another may forget to lock us in, or take a fit, so that we may make a run for it? Let us be patient, Bro. Christian, and endure awhile; but let us not be our own murderers." This encouraged Christian to fortitude, even when a second beating caused him to swoon away.

Thus they continued till Saturday night, which was passed in prayer. Just as Sunday morning began to break, Christian suddenly exclaimed—"What a fool am I, thus to lie in a noisome dungeon when I may as well walk at liberty! Here is a key called Promise, lying hid in my bosom, which will unlock every door in this dreadful castle!" And sure enough, obedient to its touch, the heavy bolts flew back, and the triple lines of barriers the pilgrims passed, and soon were again upon the King's highway and singing as they went,

"Out of the way we went, and then we found
What 'twas to tread upon forbidden ground;
And let them that come after have a care,
Lest heedlessness makes them as we to fare;
Lest they for trespassing his prisoners are,
Whose Castle's Doubting, and whose name's Despair."

At the *Eighth stage*, the eyes of the Pilgrims were gladdened by a sight of the Delectable Mountains, crowned to the top with the vine and the olive, the fruit of which they partook, and drank from,—bathed themselves in the water which babbled from a thousand springs; and they talked to the shepherds who fed the flocks upon the mountain side, which were so dear unto the Lord of the Hill that he "gave his life for the sheep."

Ninth stage. Down from the mountain go the pilgrims; and in their way they meet Ignorance and other hindrances, including "Turn-a-way" from the town of Apostasy; and many others who beset the way of the heaven-bound pilgrims. Gladly would I

dwell upon every trial and temptation which Christian and Hopeful overcome, for they were strong now, and my heart goes with them even unto the deep, dark river of inevitable death.

Tenth and last stage. And now I must diverge from the track which I have followed so far; and permit the heavy surge of the flood to close for a time over the buried form of the dead Christian, who must in unconsciousness remain, till the sea shall give up her dead. Rest, weary one, rest; for no life shalt thou have till the Great Vivifier stoops breathing over the sacred graves of the buried saints, and calls them into undying life, and seals his chosen ones with the seal of immortality.

JNO. F. COTTON.

For the Crisis.

Our Statistical Report.

PREPARED BY DANIEL T. TAYLOR.

No. 1.

My work. I. For some years past I have been desirous of knowing something definite in relation to the statistics of what is called Adventism in America: what the number of ministers, the number of lay-members in the sect, their relative distribution in the several States, the religious organs and their circulation, the various shades of millenarian belief, the prevalent literature, the proportion that the believers in the view of a literal second death bore to the entire body, etc., together with all other statistics bearing on the condition and prosperity of the whole denomination. But how should information be gained and the desire be accomplished? There was no preceding census ever made; no data affording any reliable basis. No attention has ever been paid to our statistics; nobody knew whether we had two hundred preachers or a thousand. Whether there were ten thousand believers or half a million. And nobody seemed to care about knowing. And I should meet with opposition, for though we were a sect of the age of a quarter of a century, yet statistics among us (except it be of some local churches, etc.,) was a novelty, and some were conscientiously scrupulous, and did not believe in "numbering Israel." Nevertheless, believing that there is a moral power in statistics, and seeing no valid reason why we should not know how many clergymen there are among us, as well as the Methodist know how many there are among them, and having no sinister or mean motive in view—as some have supposed—but God's glory instead, about one year ago I began my work. And the work of collecting is done, though very imperfectly, for reasons I shall name, and I now beg leave to (not write a book but to simply) present my report.

II. *The labor involved:* This was by no means inconsiderable. It has occasioned much writing and arranging. First, I sent out about fifty letters of inquiry to all the Northern, Middle, and Western States, with Canada, the principal object being to ascertain the names and place of residence of the ministers. This being done as far as possible to begin with, some printed circulars were obtained, to the number of three hundred; and these, asking the needful information in regard to names, numbers and views, were despatched to every part of the country, with the request that each person who received them or read them, should return the same, briefly and clearly answered to the best of his ability. Cards of notice were published in the Advent Herald—the Expositor, the World's Crisis and Advent Review. And the twelve questions desiring answers were also printed in several of the foregoing papers. There is little room to doubt the undertaking was fairly and fully, as need be, got before the ministry, as also the churches. To these I added twenty more letters, making in all some seventy letters, and three hundred circulars sent out by myself, a few more being sent from the Crisis Office at Boston. Making allowance for the non-reception of some, the change of post-office of others, and the preferred silence of a third party, it seemed these were sufficient to ascertain the number of preachers in the land who passed as so-called Adventists. So we hoped. And in my mountain retreat at Wardsboro, Vt., I for four months awaited replies. But it was soon apparent—as I had about concluded before—from the tardiness with which replies came in, and the tenor of some letters sent, that I had undertaken a no small task, and was literally "in pursuit of knowledge under difficulties." In no captious spirit, but as a faithful historian and reporter of the numerical strength of the general body at large, I shall frankly state those difficulties, and the various hindrances to my task.

III. *The hindrances.* These, so far as completing my work was concerned, were vexing, useless, and various. Our elders were obviously not used to the thing. Some would require me to write twice, or even thrice, when once was sufficient. Some delayed long from carelessness; others from groundless scruples, cherished without good reason. Some said they did not believe in numbering Israel, and hinted that some curse would follow. Such overlook the fact that the first infant church this [illegible] numbered by Luke, it looks fairly like an *enrollment*, Acts 1: 15. And besides, these same brethren organize and enroll local churches,—just as it should be. Israel knew they had seventy elders: Christ knew he had twelve apostles. Why not you and I know how many Advent ministers there are in America? Proceeding, some suspected my motives, and either looked askance at me—with their pen—or declared they could see no good in the enterprise. Others—a few—boldly expressed their convictions that I was up to some secret mischief, and was only a clandestine agent for some clique or party, whose object was to do great injury to truth and the general body; several letters being required to disabuse their minds, and so obtain the information sought for. But what was still worse, many refused to reply at all but maintained "a masterly inactivity." Some said they had no time (!) to reply. One circular fell into the hands of a poor sinner in Kingston, C. W., and I paid ten cents postage for a batch of scurrility and blackguardism which he sent me. A North Carolinian M. D. very "respectfully" and with a "dear sir" to soften the deed, returned my little sheet with blanks for answers. Such are some of the perils of census-taking! Gentle reader, do not wonder that I halted midway in my task. But a goodly number returned the circulars with a word of encouragement and a faithful reply, giving me what information I am able to present in these articles. These have my thanks—the others my prayers that they will prove better aids to the census-taker who shall be my successor. Not a few of the brethren seemed to imagine that I of course knew every preacher in the state, and so it was no use to be particular and tell me. How should I know?

Our people too little know and understand each other. One editor refused to give the number of his subscribers for fear of some evil to his cause; another refused to answer when asked; why, we know not. In reply to my twelfth question, one wrote in capital letters "No." Twelve letters were never answered, though I have good reason to think they were received. And of the three hundred circulars sent out to eighteen different states, besides Canada and Nova Scotia, only one hundred and eighty-four were returned or answered, leaving over one hundred never again heard from. These things very naturally led to discouragement, and my project was abandoned while necessarily incomplete. But why state these things of the elders? I answer; as an apology for my want of success. Besides, some one may come after me wishing to complete my work, and furnish a system of reliable statistics in this direction. He will here be able to perceive some of the hindrances in the way, and attempt, perhaps more skillfully than I, to obviate them. And the elders will learn what is necessary to success in such a work, and do better at another time. A prompt reply, with a proper interest in the matter, would, if fully presented in every case, have furnished all needful material to accomplish the wished for result. Perhaps I did not sufficiently explain.

I am conscious of not asking enough questions. I should have added six more to the twelve. Of course I could not reply to all letters which seemed to be suspicious of my intentions. I had enough to do in receiving and answering, on the average, twenty-five letters per month—my regular average for five years past—of other business and friendship character, besides writing two or three books, and trying to keep body and spirit together, clothed and fed, while preaching but eight Sundays in a year, and paying the doctor meanwhile $60. And this is my apology for not replying to other good brethren who wrote me kindly in aid and for counsel.

Correspondence.

From Bro. C. F. Sweet.

[Copied by his request, from the *Expositor*.]

BRO. MARSH:—As ever I am still in pursuit of life eternal, by a patient continuance in well doing. Our second quarterly meeting passed off at Springwater last month in a very desirable manner; considering the stormy and inclement weather, there was a good attendance, as many as could well be seated nearly all the time during the meeting. Eight ministers were in attendance; two of them were elders of the Christian denomination; they took part in the services, and seemed well pleased with the meeting.

Bro. Ambrose Eggleston was ordained to the eldership on Sunday, at the close of the morning services, and the following order was observed. Elder G. A. Hendrick preached on the occasion, a discourse from the words of Paul to Timothy (2 Tim. 4: 2,) "preach the word." Elder C. Newell made the ordination prayer; Elder Welton gave the right hand of fellowship, the writer gave the charge, and Elder Guthrie the benediction.

On the whole it was a good time. Quite a large number partook of the sacred elements in memory of their dying Lord, and rejoiced, that soon the last sacrament will be celebrated at the marriage supper of the [illegible] Our dear brethren and sisters, let us all so live in the Spirit, and walk in the Spirit, that we may be there to participate in the glory of the blessed scene that shall then gladden every heart permitted to enjoy the same.

After leaving Springwater, I spent a Sunday at Honeoye, and had a very good hearing. To God be all the praise and glory forever. After leaving Honeoye, I directed my steps to Albion, and found my family well. I found also three letters from Seneca Falls, requesting me to come there to assist Eld. M. Grant of Boston in the ordination of Bro. T. G. Newman to the eldership. So I went accordingly, and found Elder Grant doing battle on something of a large scale, so much so that a certain Demetrius said to his fellow-craftsmen, "Gentlemen, ye see and hear that not alone at S—— but in all the land, this Grant & Co. hath persuaded and turned away much people, saying that there are no souls or conscious entities, which are simple, immaterial, uncompounded, disembodied spirits, so that not only our craft is in danger to be set at naught, but the tradition of our fathers will be greatly despised. When they heard this, they said, Great are the sacred relics of those mighty philosophers of Greece and Rome, of the enduring nature of the human soul, and so the inquiry arose among them, who is sufficient for this crisis?"

The guiding star or leading spirit of the assembly seemed to say, "Send to the city of A—— there you will find one mighty in very deed, a champion in the defense of the ancient man-honoring sentiment, 'Thou shalt not surely die.'" This counsel being approved, the iron horse drove speedily on, with its precious freight, of our leading star, and a bundle of Grant & Co.'s tracts soon arrived at the city of A——. The champion being found, the tracts were delivered to him, and arrangements were made for the fall of Grant & Co., in which they doubtless felt sanguine of succeeding, as they had all his arguments in advance, and he had not the slightest thought whom he was to meet.

Well, the parties came together, the question was agreed upon, the debate progressed for three evenings, and now we will let the disinterested editor of the American *Reveille* declare how the battle appeared to the looker on. He says in his paper for Dec. 10, 1859;

"A discussion of a theological character commenced on Monday evening last at Union Hall in this village, and has continued during the week. The disputants are Elder Miles Grant of Boston, and Elder W. W. Clayton of Auburn; the former a believer in the Second Advent faith—and the latter a Campbellite or Disciple. Both are gentlemen of acknowledged ability, and an unusual interest is manifested in the discussion. We were present on Wednesday evening, when the following resolution was the subject at issue:

"'Resolved, When man dies his spirit remains in a conscious state separate from the body until the resurrection.'"

"Elder Clayton maintained the affirmative, and Elder Grant the negative: both gentlemen quoted largely from Scripture and the ancient writers to sustain their respective positions. It was evident, if the discussion on Wednesday evening is a criterion to judge by, that Elder Grant is by far the ablest of the two in argument, and altogether the best Biblical scholar; we do not say this by way of prejudice to Elder Clayton, because our feelings, sympathy and education teach us to believe his position was the nearest right in the discussion of Wednesday evening.

"The reverend gentlemen are both able speakers, and no doubt conscientious in their opinions, yet we apprehend but little good will result from a discussion of this kind."

Well, the whole discussion was reported, and will be printed in a few days, and all can buy and decide for themselves as to where the truth is, and on which side the unfailing word preponderates. It will be ready for sale about the first of January, 1860. Any one wishing a supply may send to T. G. Newman, Seneca Falls, N. Y., enclosing 25 cents for a single copy, and a liberal discount for twelve or more.

May the Lord bless his truth!

On Sunday, Dec. 4th, Bro. T. G. Newman was ordained, and solemnly set apart to the work of the ministry, and we received him to the confidence of his brethren scattered abroad, and may God's blessings be upon him, and the truth in his hands. Amen.

C. F. SWEET, *Evangelist.*

Albion, N. Y., Dec. 10, 1859.

From Eld. B. S. Batchelor.

BRO. GRANT:—The report of the doings of the churches and pastors of that goodly town of "Unity" has been deeply interesting to some of your readers. We admire the position taken and so nobly maintained by "Bro. Christian," also the willingness of his ministering brethren of the various denominations to acknowledge the truth relative to the scriptural basis of christian union, when once they had it fairly set before them. It is to be wished that many towns now properly termed "*Sectarian*" might be transformed into "*Unity*" by the prevalence of more liberal views among the lovers of Jesus.

But I took pen in hand to say that [illegible] quarterly meeting of the Rhode Island and Mass. Christian conference is appointed to be held with the Christian church in Mattapoisett commencing on Tuesday, January 10th, at 9 o'clock, A. M. to continue until Friday eve, if the Lord will.

The meeting is designed purely for religious services, preaching, singing, exhortation and prayer, and is free for christians of every name, to come and worship God according to the dictates of their own consciences, provided their consciences do not interfere with the liberty of others.

The *Crisis* being read in our vicinity, I take the liberty to send you this notice, and to invite all Christians who wish to enjoy this season with us, to come in the name of the Lord of Hosts, and we bid them a hearty welcome. Yours for the unity of the Spirit.

New Bedford, Mass.

[The above was crowded out last week.—ED.]

From Eld. M. Chandler.

BRO. GRANT:—I would state for the information of the friends of Jesus, as some may inquire, Where is Bro. Chandler? why does he not write for the *Crisis?* he is in the field and preaching the gospel of the kingdom of God at hand, trying to be instant in season and out of season to rebuke, reprove, exhort; with all long suffering and doctrine. The Lord blesses his word and good is the result. The fruit will soon be seen. The Judge is at the door. As ever in hope.

Obituary Notices.

Died, in Prospect, Ct., Dec. 30th, 1859, JULIA, wife of Lafayette P. Anthony, aged thirty years.

Sister Anthony has been a believer for some years, and died in expectation of soon seeing Jesus, and of being made like him. Sr. A. usually enjoyed good health, but has fallen a victim to typhoid fever, from which Bro. A. has just recovered, and with which one child is now very sick. The new year has dawned upon Bro. A. and his five little children in sorrow and deep affliction, only to be alleviated by the sustaining power of the grace of God.

T. S. CANFIELD.

Died, at Worcester, Mass., Jan. 4th, 1860, Sister SARAH S. FLAGG, wife of H. K. Flagg, aged forty-five years nine months.

Her illness was violent and decease sudden, a lung fever terminating in congestion, with almost constant derangement of mind. The blow was severe upon her companion and two surviving daughters, and their grief is very bitter. But there is hope for her, she having embraced Christ some twenty-five years ago, and has lived a life of faith and prayer; has always been connected with the Adventists, attended their meetings, and loved their prosperity. Bro. F——, who is widely known as a public man and lecturer, has again set his heart and hand to the work of God, and is determined to go into the kingdom. May the Lord assist him to keep his vows, and bless the family in their affliction.

The writer, in company with Elder Ross, attended the funeral at Thomas St., speaking from 1 Thess. 4: 13–18. Much sympathy was manifested on the occasion, and we hope life will come out of this death.

D. T. T.

Summary of News.

FOREIGN.

Per steamship Bohemian, from Liverpool the 21st ult.

ITALY.

Letters from Naples state that during the night between the 12th and 13th, numerous arrests, including several eminent persons, were made. The persons arrested are accused of the clandestine printing of journals, and of having supported the subscription in behalf of Garibaldi, several documents concerning which had been seized. The Sardinian Consul had been momentarily arrested, but was speedily set at liberty.

AUSTRIA.

A Vienna telegram of the 18th says the report of the intended abdication of the Emperor is entirely unfounded.

Advices from Hungary represent the danger of a conflict between the Imperial authorities and the Hungarian Protestants as daily increasing. The Austrian army in Hungary will soon be 50,000 strong.

SWEDEN.

At Stockholm, enthusiastic demonstrations in favor of the Italian people had taken place, and the Diet unanimously resolved to present an address to the King, requesting his Majesty to defend, at the Congress, the right of the Italian people to decide their own affairs.

AUSTRIA AND HUNGARY.

In Hungary, the political and religious agitation seems to be increasing. At Comorn, and other places, arrests have been made. A great Protestant meeting held at Pesth, to petition the Emperor to suspend the Imperial patent, was summoned to disperse, and, after singing the anthem "God is a tower of strength," complied without remonstrance. The people outside were, however, greatly agitated, and it was some time before they could be dispersed. The 5th corps of the Austrian army, now in Italy, has received orders to march for Hungary immediately.

During the last few days there have been indications of an approaching schism between the Magyar and Slavonic Protestants in Hungary, and it is averred by the former that the seeds of discord have been sown by the agents of Government.

CENTRAL ITALY.

The Bologna correspondent of the London Daily News gives the following gratifying information with respect to the progress of defensive preparations:

"I have carefully inspected the plans which have been drawn up by Col. Mezzacapo, and according to what I saw, the fortifications of this city are very nearly equal in importance to those of Alexandria and Verona. This work will be carried out with the greatest activity; and, judging by the plan which is going to be adopted, within the space of three months Bologna will be turned into a strong entrenched camp, able to give shelter to an army of 30,000 men. The hills which surround the town, and its central position, will enable such an army to keep in check an [illegible] north. The foundry just established at Parma is busily engaged casting rifled cannon for the defense of this important stronghold of Central Italy, whose detached fortifications, from the Montagnola to San Salvatore, will mount not less than 200 heavy guns. In the worst case, if the Austrians should be charged with the mission of putting into execution the final decision of the Congress, they could not do so without bringing into the field an army of 180,000 men. One half of this army would have to operate against Bologna, the other half to keep on the look-out, for it could be attacked by the national forces gathered within and behind the entrenched camp of Bologna. This camp could not be attacked with an army much less than 90,000 men, for the radius of fortification being at the same time so large and strong would enable Gen. Fanti to repulse them all.

Without, therefore, reckoning upon the revolutionary element of the country, which would be at once roused by Garibaldi, Central Italy, with its army of 60,000 men, protected as it will be by the fortifications of Bologna, could make a most determined and protracted resistance to an invading foreign army. When one thinks that only six months ago Central Italy was in a defenceless state, and that it has now an army of 48,000 men; when one thinks that before the month of March is over, this army will be increased by at least 18,000 men, and in possession of a formidable stronghold, one cannot help admiring the almost incredible exertions which have been made.

FRANCE.

A pamphlet entitled "The Pope and the Congress," signed by M. de Langeroniere, had been published and attracted great attention both in France and England, as it was believed to express the sentiments of the Emperor. The pamphlet is written in a spirit of conciliation and compromise, and although it does not propose to take away the temporal power of the Pope, it advocates a curtailment of them, and urges that the Romagna should not be restored to the Papal dominion.

☞ There are some 900,000 persons living in London who have never entered a place of worship. If such a state of things was reported of an island in the South Seas, we should speedily send missionaries to preach the gospel to them.

Married.

In W. Springfield, Dec. 15th, JUDSON BRADLEY and LUCINDA M. BROWN.

In Springfield, Dec. 29th, WILLARD HALL and HARRIET M. RICHARDSON—both by R. E. Ladd.

Notices, &c.

☞ I will hold a conference in Elizabeth, Joe Davis Co., Ill., Wednesday, Jan. 18th, and continue over Lord's day following. The brethren must write me if they wish the above named meeting, and name where (what depot) they will meet me. Direct Muscatine, Iowa, care of J. Covell.

WALTER PRATT.

Notice.

There will be a Quarterly Conference in Springville, Bad Axe Co., Wis., Thursday evening, Jan. 26th, 1860; and continuing over the Lord's day following. We hope that all the churches in western Wisconsin will be represented by delegates or letters, at this Conference. We expect a number of our preaching brethren present to preach the Word.

Y. HIGGINS.

A New Book.

REASONS FOR MY HOPE, by H. L. Hastings. 12mo. Price 50 cts. bound in cloth, *post paid.* Paper covers 30 cts. Four copies in paper sent by mail for $1.00. Address H. L. Hastings, Box 3124 New York city P. O., till Jan. 25th. Then Providence, R. I.

New Hampshire State Conference.

Yesterday, Jan. 2d, I received a line from a brother at Loudon Ridge, stating that the brethren at that place would like the next session of N. H. S. C. holden with them, commencing as early as notice could be given. It now being so late that it is quite doubtful whether the notice can appear in both papers this week, I think it not prudent to call the meeting till week after next. We therefore fix the time for the conference to convene at the Meeting-House at Loudon Ridge, on Friday, Jan. 20th, at one o'clock, P. M., and continue over the Sabbath.

T. M. PREBLE, Clerk of Conference.

Concord, N. H., Jan. 3d, 1860.

Notice.

It is the wish of the Church at Rocky Brook that all brethren having business with the above Church, or preachers wishing to come among us to labor in word and doctrine, would make known their business or wishes, by writing to the corresponding Secretary. By order of the Church at Rocky Brook.

CHARLES F. DIXON, Cor. Secretary.

Herald, please copy.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will commence a series of meetings in Castleton, Vt., at the Town Hall, Jan. 17th, and continue every evening through the week, and over the following Lord's day and evening.

P. S.—There is some probability that we shall begin our meetings Lord's day, 15th; but we cannot say positively, at the time our paper goes to press, for want of a letter from Castleton; but the friends in the vicinity will be instructed by handbills.

MILES GRANT.

Bro. Wm. Ingraham will preach in

Worcester.......................Sunday, Jan. 15th

Bro. C. Goodrich Sunday, Jan. 29th and Feb. 5th

T. W. Piper appoints to preach in

Tuftonborough	Jan. 15th
West Ossipee	Jan. 22d
Sandwich	Jan. 29th
Danbury	Feb. 5th
Merideth Centre	Feb. 7th
Lake Village	Feb. 8th
Loudon Ridge	Feb. 9th
Pittsfield	Feb. 10th
Clarke Town	Feb. 12th
Wolfborough, (Pine Hill)	Feb. 19th

Bro. Geo. Champlin will preach to the church in Springfield, in Music Hall Block, Sunday, Jan. 22d, and two or three evenings of the following week.

R. E. LADD.

Bro. Lewis Gunn will preach in Pleasant Valley, Ct., [illegible]

At the earnest solicitation [illegible]

Providence permitting, I will be in [illegible] 15th, instead of Worcester. H. PRATT.

Providence permitting, I will be in

Worcester, Sabbath.......................Jan. 15th

H. PRATT.

The Lord willing, I will preach as follows:—

New Britain, Friday eve.	Jan. 20th
Waterbury, Sunday	Jan. 22d
Harwinton, (Bro. Elliott's)	Jan. 23d
Northfield, (Bro. Humphreyville please arrange,)	Jan. 24th
Plymouth Ho'low	Jan. 25th
Litchfield Station	Jan. 26th
Pleasant Valley	Jan. 27th
Winsted, Sunday	Jan. 29th

Feb. 5th where Bro. Albert Fox may appoint.

If the above conflict with any previous arrangements, please write me at West Meriden, Ct.

WM. A. FENN.

Eld. Thomas Smith appoints to preach in

Lincolnville, Me., (Young's School-House)	Jan. 15th
Round Pound, Me.	Jan. 22d
Carmel, Me.	Jan. 29th
Surrey, Me.	Feb. 5th

I will preach as follows:—

Pawlings, N. Y.	Jan. 15th
Hazel Plains, Ct.	Jan. 22d

The intermediate time subject to the order of brethren in the same or adjacent places.

T. S. CANFIELD.

By request, I appoint to preach as follows:—

New Britain	Jan. 13th
Wallingford	Jan. 15th

L. S. LUDINGTON.

Eld. Wm. Shepherd appoints to preach in

Hartford, Conn.	Feb. 8th and 15th
New Britain	Feb. 17th

Business Matters.

To Correspondents.

Eld. John Howell's P. O. address is Poultney, Vt.

Mary A. Dagle.—We prefer not to publish the verses. They would interest but one or two, and our space is precious.

Cash Receipts.

Mrs. Dunning 245, $1.75; Peter Axe, 3 copies, $5 58; J Kelsey, Jr., 10 copies, $8.85; O T Clisby 242, $1.31.

S Morse 237, I H Reynolds 237, W P Smith 237,—50 cents each.

Ed. Brown 250, A Packard 190, J C Pease 208, S Brown 250, J C Atkins 252, L Von Eschen 235, H W Spicer 250, L Tuttle 234, L Storrs 234, Mrs. J Hartwell 194, D Miner, H Rand 250, Al. Jenney 234, P Parlow 234, W A Chase 249, R Willis 234, P Curtis 250, E S Emerson 250, C Stark 226, T Apthorpe 250, M B Lyons 250, D S Lyons 250, Em. Teft 251, V P Simmons 244, W Payne 246, L C Glazier 250, Jas. Morrison 251, L W Pierce 234, A B Price 250, W Brown 234, C Swift 196, J W Everson 252, E G Emmons 260, O F Stewart 234, Jos. Pine 250, R Pine 250, C Bellimger 250, S Rhyner 250, E Braley 234, Mrs. Edgerson 250,—$1.00 each.

Jon. Phillips 260, C M Lawton 275, J H Sutliff 241, W Smith 265, Mrs. N Follett 276, Miss Clapp 276,—$2.00 each.

Capt. I West 234, Benj. Ray 278,—$3.00 each.

Books and Tracts.—J C Atkins $1.00, L Tuttle 5 cts., G W Sprague $9.00, A C Green $11.00, F A Baker $4.00, Mrs. Dunning 25 cts., T Apthorpe 25 cts., H Drake $5.00, J Kelsey, Jr., 15 cts, J S Tenny 12 cts., N Lazell $5.40, O T Clisby 69 cts, Dr. Chase 6 cts, Mrs. N Follett 50 cts, C N Fox 9 cts, E G Emmons 12 cts.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

THE SOUL—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuke* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

THE SPIRIT—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

ANTI-ETERNAL TORMENT. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred. Postage 1 ct.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cts—postage 9 cts.

The Rights of Wrongs [illegible] nal? By C. F. [illegible] hundred [illegible] New Yo[illegible] S. C. [illegible]

The Harp: a collection of sacred hymns, designed for public and private worship. Published by J. V. Himes. Price 60 cts.; postage 9 cts.—1-4 off per dozen. Pocket edition, gilt, $1.

Words of Warning. 2 cts. single postage 1 ct.; $1.50 per hundred.

English Bibles.—We have made arrangements so that we can furnish them as low, or lower than they can be bought at any other place in the city.

Life and Religious Experience of Hiram Munger, including many singular circumstances connected with camp-meetings and revivals. Written by himself. This is a very entertaining work, and will be read with interest by all. Price 50 cts.—postage 10 cents.

The Excellency of the Lord's Anointed: or Christ the promised Messiah. By Mrs. MARY A. SEYMOUR. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $3.00 per hundred,—5 cts. single. Postage 1 cent.

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Original Contributions.

For the Crisis.

Thy Will be Done.

When tempests darkly hover o'er
And shroud the earth from shore to shore—
When lightnings gleam and thunders roll,
And fill with fear the quaking soul—
Then may we look to Thee alone,
And pray, oh Lord, thy will be done!

When war and tumult rages rife,
And man but seeks another's life,
When dark and bitter blasphemy
In all its horror waxes high;
We'll cry, come quickly, claim thine own!
But still, oh Lord, thy will be done!

Though bitterness, contempt and scorn
Our trembling hearts have sorely torn,
And grief and sorrow dim the eye,
Because of worldly mockery,
With patience still the race we'll run,
And pray, oh Lord, thy will be done!

The friends we love so fond and true,
Though death should take them from our view,
Sustaining grace that strength imparts,
Which still upholds our drooping hearts;
And through the merits of thy Son
We cry, oh Lord, thy will be done!

Oh! soon that welcome day shall dawn,
Our tears be dried, our sorrows gone;
The Lord in triumph then shall own
His dear anointed round his throne;
And Heaven the vict'ry shall have won,
And great Jehovah's will be done!

M. E. E.

For the Crisis.

The Voice of God in History.

BY LIZZIE ARMSTRONG.

Oh! why is it that in every age, in every clime, puny, finite man will lift his frail arm in defiance of the *God of Ages?* Memory unfurls her wings and soars backward to other views and other ages; at the touch of her magic wand, the shroud of the mighty past is thrown aside, and like the river of Time flowing between the boundless heights of eternity, as represented in the vision of Mirza, the great historic channel rolls before us with all its dark freight of crime and retribution.

Amid the rosy bowers of Eden, man first rebelled, and continued to "heap up wrath against the day of wrath," until forth from the eternal throne rolled the unchangeable fiat—"The end of all flesh is come before me, for the earth is filled with violence through them;" and when the faithful few were sheltered in the Ark of Safety, "the fountains of the great deep were broken up, and the windows of heaven were opened." Oh did not the antediluvians quail in that fearful scene, when the vivid lightning brought out its fiery forces from the vast arsenal of heaven, and the deep-toned thunder rolled its heavy echoes across the dark abyss of waters—the dread artillery of the skies in the hand of an insulted God? Still downward rolled the resistless flood, and the same terrific element boiled up from the depths of old ocean's bosom, until the last guilty offender had long since sunk beneath the surging whirlpool of wrath. And the crested waves rose up to make a compact with the black clouds, the howling winds, and the thunder bolts, and they swept on in the awful joy of their dread alliance to do the bidding of Him "who hath measured the waters in the hollow of his hand, and meted out heaven with a span." And when the waters were thrown back, the earth was revealed in all her primeval beauty, purified beneath the sacred seal of the baptismal wave; and then faithful Noah saw the pure, rich rainbow—that beautiful signet ring of Jehovah, placed in the azure sky to seal his covenant with the children of men.

But oh how mortals waver from the standard of faith! Far away on the plains of Jordan smile the cities of the plain—Sodom, Gomorrah, Admah, Zeboim, and Bela or Zoar. Beautiful as a dream of Eden, they rest in the midst of that fair landscape, beneath the rays of the morning sun. But beware, oh thou whited sepulchre, for the finger of the avenger is already pointed at thy fair proportions!

Faithful Lot and his family are hurried out of the city, and clouds of jetty blackness gather in the air, and from their dark depths rolls the sulphurous flame—the dread messenger of His wrath—and in horrid grandeur the vivid lightnings flash across each other, while peal after peal of thunder sounds the dread funeral dirge of the devoted cities. Is it a wonder if the guilty victims imagine that the "Prince of the power of the air," with all his infernal legions, has marched against them under the banner of his own breath? At last a [illegible]quake opens beneath them a [illegible], and down, down, amid the [illegible]spair sink the cities of the [illegible] God, forbid that we should [illegible] cry equal to the long, despair[illegible] anguish that must have arisen [illegible]med lips! The dark waters [illegible]ll over them with al[illegible] [illegible] creature in[illegible] [illegible]shores [illegible]

Ages have rolled over ages, generation after generation have sunk into slumber, and yet there is the pillar, lone and lofty amid the ruins of guilt, "like a charnel lamp, burning, unspent, in the tomb of ages."

The tide rolls on, and lo! on the plains of Shinar, we see a vast multitude assembled to "build a tower, the top of which shall reach into heaven." Day by day upward looms this vast monument of man's blasphemy, until at midnight an angel of the Lord descends and writes in their foreheads with an iron pen the decree of confusion. Midnight! It was the same dread hour in which the destroying angel flapped his raven wing over the Assyrian camp, and the dead lay by thousands beneath its heavy folds. It was at midnight the same commissioned angel passed over the Egyptian thresholds and darkened the souls of thousands, by laying the finger of the "King of Terrors" upon those loved ones, dearer to them than their own hearts' blood. The same hand descended with fearful weight upon the heads of the impious builders, and although they fled to the four corners of the earth, mankind did not profit by that withering rebuke, for far away beneath the sunny skies of Asia arises, not Babel, but Babylon.

Ah, Babylon! thou golden head of matchless beauty—fitly chosen emblem of thy luxurious splendor. And those lofty domes, those magnificent temples, for years reflected the beams of a torrid sun. And through the long-drawn aisles, the lofty arches, and through the fluted colonnades, rolled the rich notes of matchless melody. Their altars were lit up with surpassing splendor, and richly robed priests ministered to their idols. But in all those dazzling temples there arose no incense of prayer to the throne of Omnipotence. Yet in that peerlessly beautiful Sodom there were a few, *only a few*, faithful hearts—a few living altars on which there burned a vivid love, and they were captives from the land of Palestine—that gloriously beautiful spot where the Day-Star of redemption first shone and the Sun of Righteousness arose with healing in his wings.

Their monarch erected a golden image on the summit of the temple of Belus, and commanded every subject of his realm, on pain of a terrible death, to fall down and worship it. The vast tide of worshippers swept onward and prostrated themselves before it; only three rebelled, and the royal edict was promptly acted upon. That glowing furnace was heated seven times hotter than usual, and the faithful three securely bound, the executioners advance to commit them to the flames, and quick as thought the fiery waves sweep around them, and the same raging flames swept around the three holy Israelites, but it only burnt their cords, and triumphantly they walked through the flames, and there appeared the form of the fourth, even He who six centuries afterward severed the dark bands, wherewith the "King of Terrors" had bound the widow's son. Tremble, thou haughty monarch! for a greater than thou is there. But still he dared rebel, and again came the hand of justice, and amid the columns of the imperial mind "the great central pillar, *Reason*, was shaken down, and around it in broken masses lay the scattered fragments of thought—not dark and silent as the ruins of an outward temple, over which the ivy silently creeps, wrapping them in nature's funeral shroud; but like the fragments of a polished mirror, each piece flashing with its own peculiar rays, so bright, yet oh! so cold and wild;" and when the seven times were past, the mental column was restored, and the humbled monarch returned to his palace praising the Infinite mind.

But, alas! that over every threshold cometh the silent feet of the unbidden guest, and the wing of the death-angel darkened the palace door, for she brought the message that called the great ruler to sleep beside his fathers in the vaulted tombs of royalty. Then came the cold pageantry, the unmeaning pomp, the mournful splendor of an imperial funeral; and thousands offered their final homage to Nebuchadnezzar; but was there a single heart that ached with unutterable woe beneath the cruel pressure of that cold mockery? Another heir ascended the throne, and after him another—the impious Belshazzar.

One hundred and sixty years before an enemy had entered Babylon, the decree of the Lord of Hosts came through the eloquent imagery of the prophet, with the command—"Sit thou silent and get thee into the darkness, oh! daughter of the Chaldeans, for thou shalt no more be called the lady of kingdoms;" and over against the city is drawn the formidable array of the Medo-Persian host; but the Babylonians, strong in their fancied security, pay but little attention to the waving plumes and glittering steel of Cyrus' splendid cav[illegible] with the foe before him, "Bel[illegible] feast to a [illegible] [illegible]hey are [illegible] and the [illegible]

saloon. There are clusters of diamond-threaded water-spouts illuminated by colored lamps, and every fiction of art, with every grace of nature, is here brought together to celebrate this grand feast; and as the merry hours sweep by, the banquet rooms are thrown open and the crowd passes in under the pictured standard—the royal lion of the Babylonians. The hall is hung with tapestries of wine color, richly wrought with festoons of silver work, and grouped with flower clusters of glittering whiteness; delicious strains of music are floating from the far distant galleries, and the tables, robed in finest linen, are dazzling with gold and crystal vases. There are cups whose rims are embossed with rubies and emeralds, and goblets in which the sweetest juices of the long southern summers have been wrung; and there are viands, fruits and liquids, from every zone. The scene is reflected in mirrors that flash back with it the wave of plumes, the sheen of satin, a glimmer of the loveliest faces in all the kingdom, soft violet shades and the sparkle of jewels.

But oh! those vessels of priceless value were borne from the temple of the living God by the impious command of the reckless monarch, and they were desecrated at that unhallowed banquet. Archangels veil their faces before his throne; seraphs lie prostrate at his feet; all the legions of heaven's celestial band wait to do him honor, and man, only man, the earth-worm of his footstool, will dare to desecrate the vessels of the *Lord!* "And in the same hour came forth the fingers of a man's hand" and wrote in an unknown tongue, "*mene, mene, tekel, upharsin.*" Ah! the sound of revelry was hushed; then "pale horror seized on all," and like an electric shock from heart to heart flew that cold, undefinable fear.

Those shadowy, sepulchral fingers there in the dazzling blaze of revelry, induced the king to call his astrologers, his soothsayers and magicians, to see if they could not, among the stars or with the magic wand of their enchantments, frame a solution of that mystic sentence. Well mayest thou tremble, oh guilty king, for before thee is thy doom, and the doom of thy kingdom, pencilled upon that wall by the same hand that weighed thee in the balances and found thee wanting! The prophet of the Lord is summoned, and he alone can interpret the words. "And this is the writing that was written; *mene, mene, tekel, upharsin.* This is the interpretation of the thing: *Mene;* God hath numbered thy kingdom and finished it. *Tekel;* thou art weighed in the balances, and art found wanting, *Peres;* (the root of Upharsin) thy kingdom is divided, and given to the Medes and Persians." "Make bright the arrows, gather the shields, the Lord hath raised up the spirit of the kings of the Medes; for his device is against Babylon; because it is the vengeance of the Lord—the vengeance of his temple." Even now the quick notes of alarm are rung through the palace halls; but too late,—too late! for it is already filled with the Medes and Persians. In the silent watches of the night they have turned aside the dark waves of the Euphrates and entered the city through its channel. The surprised inmates start up to don their armor, but they are quickly overpowered, "*and in that night Darius the Median took the kingdom.*" "A sound of battle is in the land and of great destruction. How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation without an inhabitant." Even the wandering Arab—that scourge of the desert—flees from it with an undefinable dread. "It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch his tent there, but wild beasts of the forests shall lie there, and their houses shall be filled with doleful creatures; and the owls shall dwell there, and the satyrs shall dance there."

Time, the unwary traveler, presses onward; never but once have his chariot wheels been stayed, when the sun stood still over the plains of Gideon; and in his onward march how clearly has the eloquent prediction of Isaiah been fulfilled! Ah! look through her ruined battlements, over which the lone eagle wheels his flight, and the soaring lion of the desert hath made his lair beneath her crumbling columns. "The noble Euphrates still wends his way through the desert, like some lone pilgrim monarch" mourning over the ruins of his devastated realm; and on his hoary banks are a few gray willows, which are successors to those on which the captives of Israel hung their harps. The sublime imagery of her past glory is painted in the landscape of the imagination, but "*Babylon is fallen—is fallen!*" her wreck may form a picture, her fame may point a moral; but the pomp of triumph ceases to dazzle. Her music is hushed; for the cords of her harp are broken, and the song of festivity is heard no more. Faded is the beautiful, withered is the strong, humbled is the haughty, crushed is the mighty. "Because of the wrath of the Lord it shall not be inhabited, but it [illegible]ll be wholly desolate; every one that [illegible] Babylon shall be astonished. . . . [illegible]pened his armory and hath [illegible]pons of his indigna[illegible] [illegible] the Lord God [illegible]

For the Crisis.

"The Common Interest."

No. I.

BRO. GRANT:—By your permission I will say a few things upon this subject, (for I think it needed,) which has distracted the minds of some good, sincere christians, and given a little prominence to others who make an easy living out of it. Brethren and sisters frequently ask, "How can we love our neighbor as ourselves, unless we have all things common?" "Did not the Apostolic church sell all, and have all things common?" "Was it not the fruits of the Spirit exhibiting themselves, by the disciples selling their possessions in Jerusalem?" To these and other questions on this subject, I answer:

Jesus is asked by one—"And who is my neighbor?" He relates the case of the man who fell among thieves; speaks of the good Samaritan as finding him, and ministering to his necessities; and says, "Go thou and do likewise." He does not teach us that this Samaritan sold his house and divided the price, nor that he went home and sold his farm—stock in trade—chest of tools, or other possessions which he might have, and came back and divided with the wounded man; nor has he any where told his followers so to do. He has told us to love God with all the heart and our neighbor as ourselves. He told a miser to sell his possessions, "and give to the poor," for his heart was on them, and he would not follow Christ until his heart was separated from his idol. If any are now worshiping their substance, they had better sell and "*give it to the poor,*" not to the indolent, nor spendthrift.

Christ says again, in Luke 12,—"Sell that ye have (not all ye have) and give alms." This is the Christian's duty. But I will now suppose we all sell our entire stock of property, give it into the hands of a few men, (I will suppose them to be men who have made a good use of money;) and all the uses and interests of it, and of our future earnings, are at their disposal. Can we "give alms?" Can we "minister to the necessities" of others? Though we "work with our hands," how can we "give to him that hath need?" The modern apostles *may*, or *may not*, but surely we cannot. Yet we are so commanded by Christ, and by *his apostles*. Let us look at this item: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor. 14: 1–2. "Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity."—2 Cor. 9: 7.

Can these commands be obeyed on the modern theory of "common interest" principles? Remember these commands are to individuals, not to collective bodies. But for what were these donations commanded to be made? Answer. To sustain the poor saints at Jerusalem, who had, immediately after the descent of the Holy Spirit, "sold their possessions and laid the price at the apostles' feet; and distribution was made as every man had need." Why did they do this? They thought that the prophecy of Daniel and the denunciations of Christ on the Jewish nation and city, were soon to be fulfilled, and if they owned land, houses, stores, shops, or other merchandise, when the invading army came, and they must obey Christ's instructions to flee, it would all be lost. So they put it into a family purse,—in the hands of inspired apostles,—to spread the gospel of Christ, and to aid them when they must flee to the wilderness, among strangers. But it was some twenty-five years from that to the overthrow of Jerusalem. They then put themselves in a disadvantageous position to live—dependent on working out by the day for a living, and for sustaining gospel missions, and among the enemies of Christ, whom they confessed. Thus they became poor and dependent on others, and Paul begs and pleads for them, after he is converted and goes abroad to preach. So they are helped. They loved Christ, and one another, and they felt an interest for the conversion of others. By Paul's allusion to their works of grace and spiritual benefits bestowed on others, it seems that their missionary labor built up society, united believers in christian fellowship, making them fellow-workers, and converted sinners.

These examples of the Jerusalem church are worthy of imitation. But we are told by some modern teachers, that the Jerusalem church was "a model church," relating to selling and giving the funds into the apostles' hands, and they are seeking to follow that part, while the devotional, and uniting, and converting principle is wholly wanting as fruits of their labors. I suggest that they follow that part of the practice of the church at Jerusalem which was manifestly approved of God, and which resulted in the health and union of the body of Christ, and the conversion of sinners, and shun the errors into which they fell, and the things which circumstances surrounding them might admit them to do, but which the gospel shows we should not do. I shall notice some of these in my next.

I. C. WELLCOME.

☞ Running accounts will run away [illegible] a person's credit more rapidly than [illegible]

Selections.

Extracts from Beecher.

"And as thy days, so shall thy strength be."—Deut. 33: 25.

"Fear thou not; for I am with thee: be not dismayed; for I am God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm of Jacob, and ye men of Israel, I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel."

Now this which you hear in those numbers, and in that grand prophetic strain, you shall hear again in a sweeter descant, in a calmer utterance, from the lips of the Lord Jesus Christ himself:

"Take no thought, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added to you. Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

And let us see how the Apostle interpreted these words of Christ, after he had finished the magnificent utterance of the book of Hebrews, in the last chapter of which he speaks on this wise:

"Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

Gather up these golden sentences—and as many more as you will—and fashion them into a chain to wear about your neck; and for a brooch, take on the one side, "*As thy days, so shall thy strength be;*" and for the other half, "*I will never leave thee nor forsake thee;*" and it shall indeed be not only an ornament about thy neck, but a charm against fear and trouble. God's grace will be administered to us as we need it in the exigences of life. Although we know the general truth that God will not leave us, the special way in which he is going to help us we do not know. But we may trust the Divine Providence and leave the methods to Divine Wisdom. Is it release, deliverance, defense, instruction? Is it the social or the religious element? Whatever it is, as thy need comes, thy God shall come.

* * * * * *

I think that human life is much like a road life. You stand on a hill, and look down and across the valley, and another prodigious hill lifts itself up on the other side. The day is hot, your horse is weary, and you are tired; and it seems to you that you cannot climb that long hill. But you had better trot down the hill you are on, and not trouble yourself about the other one. You find the valley pleasant and inspiring. When you get across it, you meet only a slight ascent, and begin to wonder where the steep hill is which you saw. You drive along briskly, and when you reach the highest point, you find that there has not been an inch of the hill over which you have not trotted. You see it was illusory. The slight ascent looked almost like a perpendicular steep; but when you come to pass over it, step by step, you find it to be a good traveling road.

So it is with your troubles. Just in that way your anticipations of mischiefs hang before you; and when you come to where they are, you find them to be all smooth turnpikes. Men ought to be ashamed, after they have done that two or three times, not to take the hint, and profit by it; yet they will not. They will suffer from anticipated troubles, just as much as though they had no such experience. They have not wit enough to make use of the lesson which their life is continually teaching them; namely, that a large majority of the troubles which they worry themselves about beforehand, either never come, or are easily borne. They form a habit of fretting about future troubles. It was not the old monks alone that wore sackcloth and hair shirts: you wear them as much as they did; only you wear them inside, while they wore them outside—you wear them in your heart, they wore them on their skin. They were wiser than you are!

* * * * * *

Men fall into the great mistake, on this subject, of supposing that to look forward must mean to look *anxiously* forward. It is just as easy to look forward with hope, as with sadness. And God's Word does not teach us that we are *not* to plan and forelook, but that we are not to plan and forelook with a spirit of anxious, mischievous, annoying fear. That is forbidden. It is not using the future: it is abusing it, rather.

* * * * * *

There are a great many persons who trouble themselves exceedingly in regard to expected events in their life. There are a great many christians who look forward and wonder how they shall be able to meet certain exigencies in their experience; how they shall be able to resist certain temptations; how they shall be able to perform certain onerous duties. They turn these things over in their minds with a wondering fear, and seem to be utterly unconscious of the fact that God has never given it to any man to see how he shall get along at any period in the future, but says, "I will roll the wheel of time, and evolve your circumstances; and when you come to the point where it is necessary for you to stand up for a principle, or perform a christian duty, I will see that you have the grace you need."

* * * * * *

If we take the experience of men in respect to wealth, wisdom, honor, how much more ought we to take the experience of men in respect to God's grace. And if there is one thing upon which all christians agree, it is this: that so far as their experience is concerned, God has fulfilled every letter of the promises in his Word; and in nothing more than in preparing them for every trouble, and burden, and sorrow, and emergency of the past, as he will prepare them for the last part—which is the best part—of their earthly existence. And as we are prepared for every stage which we pass through here, so when we go into Zion and before God, that same love, that same wise care, will appear for us there; and in the very entrance into heaven it shall be Christ's hand that shall administer that entrance, and Christ that shall crown us, as it shall be Christ's heart that shall bless us for ever and for ever!

"I Know that my Redeemer Liveth."

I know in whom I trust,
And that my Savior lives;
His voice awakes me from the dust,
And life eternal gives.

I know to whom I cleave,
When elsewhere is dismay;
He doth my trembling heart relieve,
His saving arm display.

In Him I do confide;
And when I reach His light,
I shall be more than satisfied
To know my King by sight.

He wipes all tears away,
So tender and so mild;
My deepest longings doth allay,
And soothes me like a child.

I know when He shall come,
I shall be glorified;
He'll take me to His heavenly home,
And I shall there abide.

—*Independent.*

Reading the Bible.

Many are already in the habit of reading the Bible through at least once a year. Many more could do it, if they had a plan for doing it, and with firm resolution would persevere in the undertaking. But it is of the first importance to read it as the Word of God, with deliberation, reflection, and prayer, and not as a task. The following plan, which is an improvement on Rev. Joseph Emerson's, has the advantage over others, and over reading wholly in course, that a portion of the Psalms and New Testament is read daily, together with the other parts of the Old Testament. The table for every week of the year helps to keep the place, in case of interruption in the daily reading. By pasting it on the inside of the Bible cover, it will be easy of reference; and better still would it be, also, to mark each chapter named in the table with a pen and thick ink, and also the corresponding date at the bottom of the page.

TO READ THE BIBLE THROUGH IN A YEAR.

(*By Rev. E. W. Robinson.*)

Read 3 chapters daily, and 5 on the Sabbath; that is, 2 chapters in the Old Testament, and 1 daily,—3 on the Sabbath,—in Psalms, Prov., Eccl. Sol. Song, and the New Testament.

The Old Testament, without these 4 books, contains 2 chapters a day for the year; and the New Testament, with the 4 books, has 1 chapter a day, and 3 for Sabbath days, minus 8 chapters.

Read Ps. 119 as 11 chapters of two divisions each, and connect the short Psalms 117 and 131 with the next, and 133 and 134 together, thus adding 8 chapters to complete the year.

Five chapters a week will go through the New Testament in a year.

Jan.	1	Gen.	1.	Ps.	1.
	8	"	15.	"	10.
	15	"	29.	"	19.
	22	"	43.	"	28.
	29	Ex.	7.	"	37.
Feb.	5	"	21.	"	46.
	12	"	35.	"	55.
	19	Lev.	9.	"	64.
	26	"	23.	"	73.
Mar.	5	Num.	10.	"	82.
	12	"	24.	"	91.
	19	Deut.	2.	"	100.
	26	"	16.	"	109.
Apl.	2	"	30.	"	119.
	9	Josh.	10.	"	119v145.
	16	"	24.	"	127.
	23	Judg.	14.	"	138.
	30	1 Sam.	3.	"	147.
May	7	"	17.	Prov.	6.
	14	"	31.	"	15.
	21	2 "	14.	"	24.
	28	1 Kgs.	4.	Eccl.	2.
June	4	"	18.	"	11.
	11	2 "	10.	Sol. Song	8.
	18	"	24.	Matt.	9.
	25	1 Chr.	13.	"	18.
July	2	1 "	27.	"	27.
	9	2 "	12.	Mk.	8.
	16	"	26.	Lk.	1.
	23	Ezra	4.	"	10.
	30	Neh.	8.	"	19.
Aug.	6	Esth.	9.	John	4.
	13	Job	13.	"	13.
	20	"	27.	Acts	1.
	27	"	41.	"	10.
Sept.	3	Isaiah	13.	"	19.
	10	"	27.	"	28.
	17	"	41.	Rom.	9.
	24	"	55.	1 Cor.	2.
Oct.	1	Jer.	3.	"	11.
	8	"	17.	2 "	4.
	15	"	31.	"	13.
	22	"	45.	Eph.	3.
	29	Ezek.	2.	Col.	2.
Nov.	5	"	16.	2 Thess.	2.
	12	"	30.	2 Tim.	2.
	19	"	44.	Heb.	3.
	26	Dan.	10.	"	12.
Dec.	3	Hos.	12.	1 Pet.	3.
	10	Am.	9.	1 John	4.
	17	Nah.	2.	Rev.	6.
	24	Zech.	5.	"	14.

WILL YOU BEGIN NOW AND PERSEVERE?

—*Independent.*

Reading for Youth.

The Two Rules, and how they Worked.

"Here are two rules for you, Fred," said Giles Warner, looking up from the paper he was reading, and addressing a younger brother, who was sitting by the stove, playing with a favorite dog.

"Well, what are they? let's have them," said Fred, suspending his sport with the dog.

"The first is, 'Never get vexed with any thing you can help.' The second is, 'Never get vexed with anything you can't help.'"

"Are not these rules as applicable to you as to me?" inquired Fred, archly.

"No doubt of that," replied Giles good-humoredly; "but then it is so much easier to hand over a piece of good advice to another than to keep it for one's own personal use. It is a kind of generosity that don't require any self-denial." Fred laughed.

"But what say you," continued Giles, "to these rules? How would it work if we should adopt them?"

"I think they take a pretty wide and pretty clean sweep," said Fred. "They don't leave a fellow any chance at all to get vexed."

"That might be an objection to them," said Giles, "if any one was wiser, better or happier, for getting vexed. I think they are sensible rules. It is *foolish* to vex ourselves about anything that can be helped, and it is useless to vex ourselves about what can't be helped. Let us assist each other to remember and obey these two simple rules. What say you?"

"I'll agree to it," said Fred, who was usually ready to agree to anything his brother proposed good-humoredly.

"That's too bad!" exclaimed Fred the next morning, while making his preparations for school.

"What is the matter?" inquired Giles.

"I have broken my shoe-string, and it is vexatious; I am in such a hurry."

"It is vexatious, no doubt," replied Giles, "but you must not get vexed; for this is one of the things that *can* be helped. You can find a string in the left corner of the upper drawer of mother's bureau."

"But we shall be late at school," said Fred.

"No we shan't," said Giles. "We shall only have to walk a little faster. Besides, if you keep cool, you will find the string and put it in much sooner than you can if you become vexed and worried."

"That's true," said Fred, as he started for the string, quite restored to good humor.

Several opportunities occurred during the day for putting in practice the newly adopted rules. The last was this:—

In the evening, Giles broke the blade of his knife, while whittling a hard piece of wood.

"It can't be helped," said Fred, "so you must not get vexed about it."

"It might have been helped," said Giles, "but I can do better than to fret about it. I can learn a lesson of care for the future, which may some day save a knife more valuable than this. These rules work well. Let's try them to-morrow."

The next morning Fred devoted an hour before school to writing a composition. After he had written half a dozen lines, his mother called him off to do something for her. During his absence, his sister Lucy made use of his pen and ink to write her name in a school-book. In doing this, she carelessly let fall a drop of ink on the page he was writing. Fred returned while she was busily employed in doing what she could to repair the mischief.

"You have made a great blot on my composition," he exclaimed, looking over her shoulder.

"I am very sorry. I did not mean to do it," said Lucy.

Fred was so vexed that he would have answered his sister very roughly if Giles had not interposed.

"Take care, Fred; you know the thing is done, and can't be helped."

Fred tried hard to suppress his vexation. "I know it was an accident," he said pleasantly, after a brief struggle with himself.

Lucy left the room, and Fred sat down again to his composition. After a moment, he looked up. "No great harm has been done, after all," he said. "Two or three alterations are much needed, and, if I write them over again, I can make them better."

"So much for a cool head, and not getting vexed," said Giles, laughing. "Our rules work well."

At night, Fred tore his pants while climbing over a fence.

"That's too bad," said he.

"It can be helped," said Giles; "they can be mended."

"The way to help it is what troubles me," said Fred. "I don't like to ask mother, she has so much to do."

Giles proposed that Fred should get over this difficulty by asking Lucy to do the job for him, as her mother had learned her to mend very neatly. Fred was at first not disposed to adopt this measure. He knew that Lucy disliked mending very much, and was afraid she would be cross, if asked to do it; but he at last decided to run the risk of that. They found Lucy busily employed with a piece of embroidery, and quite absorbed with her work. Fred looked significantly at Giles when he saw how his sister was occupied; but he concluded he had gone too far to retreat, and must make a bold push.

"I wish to ask a great favor of you, Lucy," said Fred; "but I fear I have come in the wrong time."

"What do you want?" said Lucy.

"I'm almost afraid to tell you. It's too bad to ask you to leave that bewitching work to do what I know you dislike."

"You are a great while getting to what is wanted," said Lucy, laughing. "Come, out with it."

Fred thus encouraged, held up his foot and displayed the rent.

"Well, take them off, and I will do my best," said Lucy, cheerfully.

"You are a dear, good sister," said Fred. "When I saw what you were about, I thought that you would not be willing to do it."

"My uncommon amiability quite puzzles you, does it?" said Lucy, laughing. "I shall have to let you into the secret. To tell the truth, I have been thinking all day what I could do for you in return for your not getting vexed with me for blotting your composition. So now you have it."

"So much for our rules," exclaimed Giles, triumphantly. "They work to a charm."

"What rules?" inquired Lucy.

"We must tell Lucy all about it," said Giles.

They did tell her all about it, and the result was, that she agreed to join them in trying the new rules.—*Merry's Museum.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For terms, see fourth page.

Selected for the Crisis by E. P. R.

Treasures of Thought.

If thou hast thrown a glorious thought
Upon life's common ways,
Should other men the gain have caught,
Fret not to lose the praise.

Great thinker, often thou shalt find,
While folly plunders fame,
To thy rich store the crowd is blind,
Nor knows thy very name.

What matter that, if thou uncoil
The soul that God has given,
Not in the world's mean eye to toil,
But in the sight of Heaven?

If thou art true, yet in thee lurks
For fame a human sigh;
To nature go, and see how works
The handmaid of the sky.

Her own deep bounty she forgets
Is full of germs and seeds,
Nor glorifies herself, nor sets
Her flowers above her weeds.

She hides the modest leaves between,
She loves untrodden roads;
Her richest treasures are not seen
By any eye but God's.

Accept the lesson. Look not for
Reward; far out thee chase
All selfish ends, and ask no more
Than to fulfill thy place.

Original Contributions.

For the Crisis.

"The Beast that was, and is not, and yet is."

BY J. MCCAMMON.

"The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."—Rev. 17: 8.

(Continued.)

Now following the order of interpretation here given, that wherever the figure of a beast is set forth, a king or kingdom is the true interpretation, we shall proceed to consider the beast that John saw come up from or out of the sea. And here we would remark that this beast differed from the dragon in this one respect; that, whereas the dragon had the crowns upon his heads, the beast has them upon his horns, and upon his heads the name blasphemy. And he was like a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. Here, then, we have represented by this figure an animal combining within itself all the wildness and untameableness of the leopard, the power and the strength of the lion, united with all that is cruel and ferocious in the bear. And upon his heads the name BLASPHEMY. Now using the name or attributes of Deity and applying them to men, or applying the word holy or holiness to anything short of Deity, may be considered blasphemous; we think it will not be hard to find a contemporary on which these marks can be clearly seen. By referring to the 17th chapter and to the double interpretation of the angel, the seven heads are seven mountains, and they are aslo seven kings, or seven great and high elevations, which have for their support the power and authority of kings. These, says Adam Clarke, are the seven electorates of the German Empire; for on them are indelibly stamped the name blasphemy. But I shall give it in his own language: "Because the Electors are styled, *Sacri, Imperii, Principes, Electores*, Princes Electors of the holy empire; *sacri* Romani Imperii, Electores, Electors of the Holy Roman empire." And here the apostle saw the great harlot sitting as on a beast with seven heads and ten horns, and covered with the names of blasphemy.

Having, as we think, placed upon her one legible mark, and in the summing up of the whole we shall have to refer to this chapter again, we will pass to the consideration of the next clause; "And the dragon gave him his power, and his seat, and his great authority (the authority he possessed as Emperor); and I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshiped the dragon which gave power to the beast; and they worshiped the beast, saying, Who is like the beast? who can make war with him?"

The literal fulfillment of this part of the prophetic emblem took place when Pepin gave his throne and his armies and a great part of Italy, as Peter's patrimony, to the Pope; but as to the time they were given, and as to what took place just before it, we would invite the particular attention of the reader; as on the proper understanding of this point the hinge turns, and the key is given by which we are enabled to point with some tolerable degree of certainty to the time the 1260 days or years begin. But before we give the historical argument on this subject, a few other points must be considered.

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed." The head here spoken of was the seventh head in the dragonic form, and that it was wounded to death with the sword was clearly shown in the former part of our subject, when the western Roman empire was overrun by hordes of barbarians, and the last vestige of that great empire was blotted out.

And his deadly wound was healed. This was effected, says a certain writer, by Charlemagne, who with his successors, assumed all the marks of the ancient Emperors of the west, with the titles of semper Augustus, sacred Majesty, first Prince of the sacred world, temporal Chief of the Christian people, and Rector or temporal Chief of the Faithful in Germany. They not only assumed a blasphemous title, sacred Majesty, but all the power of this mighty conquor, Charlemagne, and those that succeeded him, was given in support of the Latin empire, which supported the Latin or Roman Catholic Church; and by their conversion to the Roman Catholic faith, the Roman Empire of Germany gave its great power to extending this form of religion over the various states and monarchies of Europe. Now here are two, Pepin and Charlemagne, whose strength have been given in restoring the dragon power though in a new dress and under a new name, but still the same tyrannical monster. Now may it be truly said that the head that was wounded to death with the sword was healed. Then was it said, "And all the world wondered after the beast;" and they worshiped the dragon and the beast. Wondered, here, would represent the great astonishment with which they were filled when they saw this great empire, whose very existence had been blotted out, now rise as though by magic a mighty Imperial Hierarchy, seated on the throne of the Cæsars; the great city of Rome again become the seat of empire, and the Vatican (the Pope's palace) the place from which his bulls and anathemas were hurled forth that made princes and potentates tremble. And the people worshiped the dragon, and they worshiped the beast, for in their astonishment they knew not which to worship. For in those times the worship of God and the Lamb was not known. But now might be seen that man of sin, that mystery of iniquity, who had long since commenced his work, whom the Lord will consume with the spirit of his mouth and destroy with the brightness of his coming.

We will now introduce to the reader the second figure in this chapter.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

We have previously shown that beasts in every place represent kingdoms, and in all places where the word kingdom is used, several things are implied; first, royalty; second, dominion; third, power. The first beast rose out of the sea, and as seen in Chap. 17, the sea here represents people, nations, tongues and languages. But the second rose out of the earth, which might well be said, out of the dominion of the Latin empire; and that he assumed both royalty and power will be hereafter shown. And he had two horns like a lamb. This would represent meekness,—as Christ is represented by a lamb—"the Lamb of God that taketh away the sins of the world." But Christ is also represented by a lion, the Lion of the tribe of Judah. Now as lions represent royalty, here are two particulars by which this beast might be said to represent the kingdom of Christ. But the kingdom of Christ is nowhere represented by a beast, but by a rock, a chief foundation stone, the stone cut out without hands, that became a great mountain and filled the whole earth. Therefore while they have the appearance of lambs, if you will but look to the feet, they have the claws of the lion. But we have already said that he rose out of the dominion of the Latin empire; then he must partake of the nature of that empire; yet, as his imperial power is represented by the horns of a lamb, then it must be an ecclesiastical power here represented.

But he spoke as a dragon. This might be easily shown to mean the Latin language, as it was in this language that the dragon's voice was heard, and the same in which the beast uttered his thunders; which now might be said to be echoed by this second beast, whose further development can be found in the two great arms of the Roman Catholic Church, the clergy or ministers, both regular and secular. The first of these including all the various orders of the monastic life, both monks and friars; the second would include the whole body of the parochial clergy, from the cardinals down, including bishops, archbishops and priests. We are informed that this monastic order was divided by Gregory X. in a general council which he assembled at Lyons, in 1272, into the four following societies: the Dominicans, Franciscans, Carmelites, and Hermits of St. Augustine. These orders were permitted by the pontiffs to travel everywhere as instructors of the people, teachers of youth, and in their lamb-like simplicity they became feet to the lame, eyes to the blind, and to a superstitious nation, a kind of demi-gods before whom they bowed with becoming reverence. Here is a kingdom of Priests, whose power and great authority are everywhere acknowledged; and this power was exercised both as the power of the first beast and in his presence, causing all the earth and those who dwell therein to pay homage to the first beast whose deadly wound was healed. This is easily seen by a glance at the great power these armies of priests, which covered the land like locusts for numbers, held over the minds and consciences of the people, saying to those that dwelt on the earth, that they should make an image to the beast, that had a wound by a sword and was healed. Here the figure changes; first they are made to do homage to that imperial power that sustained the Latin church; and now they are called upon to make an image to the beast. This image was something made; it neither rose from the sea, nor yet did it spring out of the earth; it must then be manufactured out of something already in existence. Now in this great and complicated hierarchy there is a college of Cardinals, who with their respective head would answer to the Sanhedrim of the Jews; and following the Jewish figure, they choose one from among themselves, by casting lots. He is only a man. When thus chosen they place him upon a throne, and then with great dignity put the crown upon his head, and with all reverence bow the knee and kiss his feet. He is the representative head of all the power of these two beasts; we call him *Pope*.

(To be continued.)

For the Crisis.

To those Seeking for the Baptism of the Spirit.

"I feel that there is something wanting." Thus writes one who was first an Orthodox, then a Methodist, then an Adventist, and lastly a Seventh-day Adventist; but still, she says, "*there is something wanting.*" The articles on "Christian Experience" have led her to realize, perhaps, more deeply her lack, and she writes me her feelings. She is longing for this certain something, that will fill the void within far more than *creeds*, but finds herself beset with clouds and fears. As others have written me similarly, and the sister did not give me the name of the State where she resides, I thought I would write a "general epistle," especially for the benefit of those who with her are conscious "that there is something wanting."

You have long felt that you needed something more in your heart than you possessed. You have been conscious of a lack within, a *lack of power*—power to exercise appropriating faith—power to resist temptation—power to testify effectually for God—power to labor efficiently for perishing souls. For this *power*, you have long tarried at the throne of grace. Again and again, you have besought God with earnestness and tears, to bestow upon you the gifts of power—the baptism of the Holy Ghost. You have dedicated, and *re*-dedicated yourself, your all to God, and entreated him to accept the offering and send down the consuming fire. You have looked upward to see the fire descend, but beholding it not, you have struggled, agonized, and wrestled on for the blessing. But it comes not. What is the matter?

Have you not consecrated yourself to God? Is it not your will to be His, wholly His? O, yes, the trouble is not here. Have you not prayed often, and fervently, and agonizingly for the blessing? Yes, oh, yes, therefore the trouble is not here. Have you not waited, and expected the overwhelming baptism—the glorious manifestation—the tongue of flame? "O, yes," say you, "I have expected this, and so long has it delayed, I really fear that it is not for me, that there is something I have not given up, that I do not see, and I don't know what to do. It really seems to me as though I had done all I could, and yet the blessing comes not." One question, earnest seeker. Hast thou, in the midst of thy consecrations, thy pleadings, thy wrestlings, thy tears, come yet to this one point, "*I believe that I receive the blessing that I desire?*" If not, all thy prayers, all thy agony of soul, all thy tears have lacked one essential, *saving qualification.*

Hark! Jesus speaks. He is addressing a woman. "Thy *faith* hath saved thee." Not her importunity, not her tears, but her *faith.* Now for all thou hast so long sought, so earnestly sought, and done all thou couldst do, as it seemed to thee, thou never hast as yet complied with this one gospel rule:—*All things whatsoever ye desire when ye pray, believe that ye receive them, and ye shall have them.*" You have been desiring, more than anything else, to receive the baptism of the Spirit—the establishing grace, that all your soul might be filled with the fulness of God. Now whenever you comply with the condition, "believe that ye *receive*," not *shall* receive, not *have received*, but that ye *receive*, just now while you are asking, the thing for which you have been panting, asking. It don't say "believe that ye *receive* them and ye shall receive something else, but it says, "ye shall receive *them*," the very blessing *believed* for. "O, but," says one, "I have no evidence that I receive the baptism of the Holy Ghost. When the disciples received it, it came like a rushing wind. There was a *sound* in it, and there were *visible* tongues of *fire*; now when I *hear* the *sound*, and *see* the *fire*, I will believe." No, you will not believe when you see all this. There is no room for *faith* after such *visible* manifestations. When you *know* that you have anything, you no longer *believe* that you have.

Let me illustrate this by supposing a case. You are very needy of money to meet a certain demand against you. You have heard of an individual who possessed immense wealth, and with it a disposition to help all the needy who would apply to him for assistance; none ever sought unto him in vain. He extends a cordial invitation to all who are destitute, irrespective of merit, to apply to him for assistance. Being acquainted with these facts, you go to him for aid. You state your request. He hands to you a sealed envelope, and tells you to present that to your creditor, and he will release you from your obligation. Now you do not see anything but a plain envelope. You press it with your hands, it seems to be empty—you can *feel* nothing. What is the result? The result will be just in accordance with your faith. If you say, "Why, I expected that he would give me the *shining gold*, that I could carry to my creditor, and thereby pay my debt, but here is nothing but a plain envelope, I do not believe that he will accept this, certainly." Then you will go home sad and burdened in heart.

But if you have implicit faith in the *word* of him whom you address, although you *see* no gold, nor *feel* ought except the light envelope, which is apparently empty, yet as he assures you that what you have *desired* is *there*, and if you present it to your creditor, he will release you, you believe that you *receive* just what you asked, and with thanks to your benefactor, you hasten to the door of him who has a demand against you. Unhesitatingly you present the envelope—no fears that you have been deceived, and that the man will turn you away indignantly, no, no, the word of your benefactor is not to be doubted for a moment. The envelope is opened, and a *bank-note* taken therefrom equal to the sum you owe, and he gives you up your note fully endorsed, releasing you from further obligations. Do you now *believe?* O, no, the faith was previous to the sight of the bank-note, and the reception of your own, for then you exchanged the *believe so*, for the *know so*.

Just so in regard to the blessing. The belief—the faith that claims the promise, that relies, and walks out on God's word, is prior to the consciousness, the internal witness of possession. Had not the man believed, he would not have had his note, establishing unquestionably his release from debt. "The promise of the Father" is the plain envelope, in which is sealed [illegible] the baptism of the Holy Ghost. [illegible] it at heaven's bank; faith is th[illegible] reaches it up to God, and [illegible] will receive the *feeling consciousness* of actual possession, even the inward witness of the Spirit. But it is "he that *believeth* hath the *witness in himself*." When this is received, then you will no longer feel this void within—this lack of power; no longer exclaim, "*there is something wanting.*"

M. D. W.

For the Crisis.

An Old Pilgrim.

Coming up the mountains a few days since, I overtook an old man with two canes making his way along with no inconsiderable effort. Passing him but a few rods, I was much impressed to stop and take him in. He readily accepted an invitation, and soon was seated by my side.

"Well," says I to the stranger, "you are almost through with this life.

"Yes," says he, "I am ninety-six years old, but, thank God, I gave my heart to the Lord eighty-four years ago."

"Have you been serving the Lord faithfully for eighty-four years?"

"No; for the first three years after I gave my heart to God, I thought Jesus was soon to come (this was soon after the darkening of the sun in 1780); but in studying my Bible more I thought it might be some years in the future. So I bought a farm, joined the Presbyterian church, and got out of the path, and so lived on formality."

"Well, you found it pretty dry food, I conclude?"

"Yes, indeed; but fifty-one years ago the Lord called after me and put me in the path again, and so I was baptized, and they dropped my name from the church book; and since then I have not been connected with any church."

By this time I began to feel pretty well satisfied with my passenger. Out from sectarianism—name off the church book, and still in the path, blessed be God!

"And you have been holding on fifty-one years?"

"Yes; though sometimes I get almost disheartened; but when I go to my Bible and see how *strong* and *plump* the promises are, I *cannot* give it up."

"You remember the dark day?"

"Yes, and the '*dark night*' *too*; and how the people gathered together to talk about it, and Jesus' coming."

"Well, you may yet live to see that day."

"I know that some people called Adventists tell me so, and I do not know but you are one of them. But if I go down into the grave, I know I shall not sleep there but a little while before He will wake me up!"

"You expect to live again in the flesh then?"

"O yes, for Job says, 'Though worms destroy this body, yet in my flesh shall I see God.'"

"That's it; you have got hold of the root of the matter." But here I had to leave him. Said the old pilgrim in conclusion:

"I am thankful to that Providence that has given me such good company this morning." And with a heart full of thanksgiving to God, and blessings for the old pilgrim, I went on my way rejoicing. Oh how gl[ad] I am that God has ever called me to his kingdom and glory!

H. PRATT.

For the Crisis.

Thoughts on the New Year.

BELOVED BRETHREN IN THE LORD:—It is pleasant to remember that every revolving year is wafting us onward to the glorious future. As he who fights for a corruptible crown urges the battle with increasing ardor as the hour of victory appears near; so should it be with the christian. So the holy Word exhorts us. "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us cast off the works of darkness, and let us put on the armor of light."—Rom. 13: 11, 12.

The period of our salvation, to which the apostle refers, is not the hour of death, for that consigns us to a state of entire unconsciousness; Eccl. 9: 5; 6: 10; Ps. 115: 17; etc; and to eternal annihilation, if there is no resurrection of the dead. 1 Cor. 15: 18. Human tradition and God's eternal truth are at variance on this point. The latter connects our salvation with the coming of the Lord from heaven. "Unto them that look for him shall he appear the second time without sin (see verse 26) unto SALVATION." [illegible] 28; Col. 3: 4.

Dearly beloved, this [illegible] day draws near, wh[illegible] earth, by appo[illegible] 17: 31, sh[illegible]

[illegible] dren have some affecting sense of the precious, revealed truths of his Word, and of the tremendous scenes which are soon to open upon an astonished and sinful world! Some apprehension of the duties of our calling. But when these scenes actually unfold to our view, will it not seem to us that even in our most zealous seasons of devotion to the service of God, we have been but half awake to the duties of our high calling, and to the obligations of redeeming love?

God grant, in infinite mercy, that the time past may suffice us, for our lukewarmness, our backslidings, our inordinate attachment to the things of the present world, and the neglect of private devotion, and other christian duties. In the solemn consciousness that the divine record concerning us may be, "This year thou shalt die," let us, in divine strength, resolve that the fleeting moments of remaining time shall find us more holy. More like Him who said, "I delight to do thy will, O my God." More like our blessed Exemplar "who went about doing good." More like Him who said, "The cup which my Father hath given me shall I not drink it?"

Too often do we forget the command given by the Master to every disciple, "Go work in my vineyard." Too unmindful are we of the high reward which, through infinite grace, awaits the faithful laborer. Too insensible are we of the wretched condition of sinners around us hastening to eternal destruction, who may be saved by divine favor through our instrumentality. Dear Father in heaven, "so teach us to number our days that we may apply our hearts unto wisdom." H. G.

Philadelphia, Jan. 9th, 1860.

For the Crisis.

Our Statistical Report.

PREPARED BY DANIEL T. TAYLOR.

No. 2.

I. *The object and design.* At first I proposed a publication of all the names of the ministers in the columns of the Advent papers, provided all were willing. But this idea was soon abandoned. And as to publishing their names with indices of their peculiar views attached, I think there are many objections to such a plan. Still it might be desirable for all to know each other's name and views as I do generally. One excellent Elder said himself and colleague did not wish to have their views published, "for," said he, "we may change our minds some day or other." Our answer to such is, then let all men know it. We should believe no doctrine of which we are ashamed. I have the names all on my list with views in the main, but shall only deal in generalities and mention no names. Quite a number have supposed it was my design to form a book out of my gathered material, but this idea was not for a moment ever entertained. Thus thinking, some replied lengthily and elaborately in spite of expressed wishes for brevity in reply. Many have written me a whole page or more, giving "a *reason* for the hope within them," in a style of disputation—all of which was gratuitous. I wanted little more than monosyllables for answers. Yet one good brother sent me *twenty-two closely crowded foolscap pages* in reply to my *twelve questions*, and wound up with saying, "I have endeavored to answer your call as *briefly* as I could and make myself understood." He clearly misunderstood my call. My object was in part stated in No. I. of this series. It was to exhibit our real numbers in the ministry; to know how that ministry stood on the three great questions that are agitated among them, viz., the Sabbath, the Millennium, and the nature and destiny of sinners; to ascertain the residence of each and all; to find out their apportionment among the different states and provinces; to inquire for the sick and aged, and know if their wants were supplied; to know the relative proportion of pastors and evangelists, the former class of which our churches greatly stand in need; to search out who were idle from choice, having retired from the field, and if possible to stir them once more into action; to gather and use the moral force of religious statistics as all other churches do; and finally, to work for the good of all and the union and harmony of the general body of believers in this country who are looking for the return of [illegible] to gather his elect and establ[ish] [illegible] ing kingdom [illegible]

[illegible] a source of satisfaction [illegible] so many letters from the brethren, [illegible] witness their sacrificing spirit in their fields of toil and labor, and their steadfast devotion to God and truth. I have been astonished to know that hundreds were proclaiming the near coming of our Lord, of whose very existence I had previously known nothing. And it was also pleasing to read from the pen of one, "My heart leaped for joy when I saw your call to ministers, and your circular in the Herald of June 18th. It seems to me that the Lord has moved you to take hold of this work, etc." Another and a stranger,—"I cannot think you have designed evil in this movement." Another—"I see you are engaged in a landable work, and one of interest to many." Another—"Go on, Bro. T——." Another—"I wish you success." Another—"I am interested in your inquiries." Another—"I am glad that you have undertaken this work." And still another, "Go on, my brother, with the work, and may God bless the undertaking,"—and the like. Others showed their good will by sending all the information possible; one forwarding forty-two names, another fifty, another sixty, another sixty-two, and still another one hundred and thirty-three. In some instances names of clergymen who belong to other denominations have been sent, but these, so far as known, have been erased from the list, as they were not intended to be included in the census.

III. *The number.* The result of this matter is, I have collected the names and residences of nearly six hundred individuals scattered throughout nineteen states with Canada and Nova Scotia, who in the true sense of the word may be called Adventists, and who, though differing in their views of scripture doctrines, agree in believing and proclaiming the speedy advent of Christ to reign in person on earth. The following table will show their locality:

Maine	47
New Hampshire	61
Vermont	35
Massachusetts	56
Connecticut	18
Rhode Island	13
New York	58
New Jersey	5
Pennsylvania	41
Ohio	37
Indiana	25
Illinois	38
Michigan	[illegible]
Wisconsin	20
Iowa	[illegible]
Minnesota	8
Missouri	1
Kentucky	[illegible]
Arkansas	1
Canada West	[illegible]
Canada East	17
Nova Scotia	[illegible]
Unsettled and Unknown	[illegible]
Total	[illegible]

The foregoing does not include those who pass as exhorters only, nor some half dozen ministers whose names I have lately seen but omitted to write them down. And I have reason to suppose there may be some whose names have never reached me. These added to the above sum would cause the whole amount to exceed six hundred. It is at least safe to state this number, roundly, as the sum total. Five females are included in the list, also four colored ministers and two Indians. Not all the number are now fully devoted to the ministry, but all have preached; and the great majority do now more or less; some are sick, while others—and they are too many—are retired temporarily or more permanently from the field of ministerial labor.

The reader will please bear in mind that my list embraces a wide range. It takes in all who at the East assume to sustain the views in general of William Miller. It includes all who at the West hold the English Literalist view of prophecy as presented in the doctrines of the Age to Come. It includes all who make more prominent than the Second Advent, the annihilation of sinful beings at the judgment. It takes in all who, with the Seventh Day Baptists, regard only the Saturday [illegible] of Sunday as being truly Sabbatical [illegible] It embraces all who whether they be A[nti]millenarian or Premillennial see the coming of the Lord [illegible] at hand. In fine, a[ll] who ma[y be] represented by the doctrines of th[e] leading Advental papers, whether printed at Battle Creek, Rochester, [New] Haven, New York, or Boston [illegible] ject to the name Adventi[st] [illegible] dividually, or in [illegible] Christians [illegible] holdi[ng] [illegible]

For the Crisis.

Man in Death is Unconscious.

BY J. HOWELL.

No. I.

[illegible]—In presenting a few short articles on the above theme, my only object is, the glory of God, in attempting to secure which, I hope that some of the numerous readers of the "*Crisis*" may be led to more highly appreciate "the salvation which is in Christ Jesus with eternal glory."—2 Tim. 2: 10. In order to present the thoughts which I wish to suggest in as clear a manner as possible, I will adopt as my text, Gen. 2: 7; which will be divided in the following manner, exhibiting an *event* and its *history*:

Prop. I. *And the Lord God formed* MAN *of the* DUST *of the ground*," "*Haadamah*."

Prop. II. *And the Lord God breathed into his nostrils the* BREATH *of life.*

Prop. III. *And* MAN *became a living* *soul.*

The event defined in the *first* proposition, is the creation of *man*, and therefore invites our attention to the question:—*What is man?*—Ps. 8: 4. What is his *origin*, and what *elements* are so arranged as to make him *a man?* We will permit the word of God to answer our inquiries. And the Lord God formed MAN of the DUST of the *ground*. In the sweat of *thy* (the man's) face shalt *thou* eat bread, till *thou return unto the ground*; for OUT OF IT WAST THOU taken; for DUST THOU art, and unto DUST shalt THOU *return*. For he knoweth OUR frame: he remembereth that WE *are* DUST. The *first* MAN is of the *earth*, EARTHY. . . . *As is the earthy such are* THEY *also that are earthy.* He that is *of the* EARTH is *earthly and speaketh of the earth.* And he (Jesus) said unto them, *Ye are from* BENEATH; *I am* FROM ABOVE: ye are of *this* world; (*Gr. Kosmou*,) I am NOT of THIS world. (*Gr. Kosmou*.)—Gen. 2: 17; Gen. 3: 19; Ps. 103: 14; 1 Cor. 15: 47, 48; John 3: 31; John 8: 23.

What language could more clearly affirm what *man* is,—what elements he is composed of, and his *origin*, than the above Scripture record? "*Man is of the dust*"—"*of the earth*"—"*is earthy*"—"*is earthly*"—"*speaketh of the earth*"—(*a theme of conversation like himself*,)—was taken "*out of the ground*," and he is "*from* BENEATH." How very plain and simple are these facts.

In *all* the word of God, we cannot find one word that will deny the positive fact that the *first* MAN and *his* POSTERITY, which he *begat* in his OWN *likeness* and *image*, (Gen. 5: 3) *are made of* DUST *and came out of the* GROUND, and therefore "of the *earth, earthy*." In *Dr. Kitto's Biblical Literature, Vol.* 1, *P.* 59, *Art. Adam*, Gen. 2: 7 is rendered thus:—"And Jehovah God formed the man, (*Heb. the Adam*) *dust of the ground* (*haadamah*) and *blew* into HIS nostrils the breath of life; and *the man* became a *living animal*." "ADAM," then, was the *natural* name of the *first* "*man*."

The elements [illegible] the first man was composed, and by which *he* was constituted a "*man*," evidently gave *origin* to the name, "*Adam*." It is certainly no arbitrary term employed to designate a being, but it is the word which only affirms in its definition the positive fact, of *man's earthy* nature and composition. Compare Gen. 2: 19 with Gen. 2: 7, observing the marginal reading, "*Adam, the man*," is "*dust of the ground*." "The Lord God formed MAN (Margin *dust of the ground*,) *of the dust of the ground*." This formation "of the dust of the ground" is first named "ADAM," in Gen. 2: 19, in our present translation, which name signifies, "*dust of the ground*," as quoted from *Dr. Kitto's Biblical Literature*. This then is perfectly natural and easy. A name derived from *man's origin* and *composition*. This organic mechanism is that which is always and indeed ONLY named.

In generations after Adam, and indeed the first, second, and third sons of Adam, were designated by terms that expressed some fact relating to their circumstances of birth or history. "Cain" *denotes* "*gotten or acquired*:" "Seth," "*appointed* or *put*." It is not the spirit or soul that is called man, and these spirits distinguished by the names *Cain, Abel* and *Seth*. We have not [illegible] of this in the Bible, therefore [illegible] *man*, at the same time, designated a [illegible] his future history: "*Father of a* [illegible] *multitude*, and also the name by [illegible] a *certain formation of dust* was [illegible] and distinguished from another certain formation of *dust* called Isaac, and [illegible] called Jacob, and yet another [illegible] of David; "*For David* [illegible] to the heavens, Acts 2: [illegible] that the time [illegible] of the [illegible]VID, [illegible]

[illegible] "*outward man*," and an "*inward man*." —2 Cor. 4: 16; Rom 7: 22. Then there is an "*inner man*" which needs to be "strengthened with might by" the Lord's Spirit, "that Christ may *dwell* in your hearts by faith."—Eph. 3: 16, 17. Then there is an "*old man*," and a "*new man*."—Eph. 4: 20—24; Col. 3: 9—11. And finally there is a "*hidden man*."—1 Pet. 3: 4. Now if these all denote *living men*, how many have we? Well, we have an "*outward* man"—an "*inward* man" —an "*inner* man"—an "*old* man"—a "*new* man"—and a "*hidden* man." In all *six men* beside ourselves. At any rate there are *seven* of us in all. We certainly ought not to be lonesome. But there appears to be *one of the six* whose society is not very agreeable to the remaining *five*, and that *one* is, "*The* OLD *man, with his deeds*." He is on the outside, being on and not in, and the parties will never agree, he must be "*put off*." O what jargon would be made of our Bibles, if we were to attempt to carry out strictly the theory of man's conscious existence between death and the resurrection, and modern immortal soulism, the bone and sinew of modern theology.

But I forbear. Who are these men? Well, "the *inward* and *inner* man," in Rom. 7: 22; 2 Cor. 4: 16; Eph. 3: 16, 17, is Christ in your hearts by faith, not personally, for he is at the right hand of God having ascended into the heavens, but in the testimony of the word of God, which if believed and obeyed will make us like Christ. The same is true of "the *new* man" in Eph. 4: 20—24, and Col. 3: 9—11. It is "the *new* man" which takes the place of that "*old* man;" which "*new* man" "is created in *righteousness and true holiness*." Therefore the *old* man has to be "*put off*," that the *new* man may be "*put on*." See Rom. 13: 14. "But *put ye on the Lord Jesus Christ*, and make not provision for the flesh, to fulfill the lusts thereof." Obey this, and then "the *hidden* man of the heart" will be developed "in that which is *not corruptible*, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."—1 Pet. 3: 4. There is not an unconverted sinner in the world, that is in possession of that, which is defined to be, the "*inward—inner—new*, or *hidden* man." It is neither IN *him*, or ON *him*. He has nothing but that which is represented by "the *old* man," and he or that is on him, and must be "*crucified*" and "*put off*," before the poor, unconverted sinner can obtain, or "*put on* the new man." —Rom. 6: 6; Eph. 3: 22—24; Col. 3: 8—14. This phrase, "*old man* and *new man*, etc, is then only a *figurative* use of the term "*man*," not employed to express a living entity, but a state and character. The unconverted sinner then is only a *dust-man*, with, figuratively speaking, an "*old* man" on him: i. e., *his natural state of sinfulness*," "which is *corrupt*," (the opposite of "the *hidden man*") "*according* to the deceitful lusts." Compare Eph. 4: 22, and 1 Pet. 3: 4. The change of the moral nature of the sinner does not destroy his *natural* affinity to the *dust*, and neither is it to be destroyed until the *dust-man* is raised from the dead in the resurrection, and not then,—unless the *dust-man* has previously "*put on the new man*," or is a *christian*.

So God has limited the meaning of the word *man* when applied to a living, sentient creature, to the LITERAL ORGANISM, and in *no* instance is it used to express more than that, only by a figure of speech, and then not a living, sentient being, but a character. Its application to angels is no objection to these positions as will be seen by an examination of the texts which refer to them. Let us believe God in preference to heathenism, and trust in Jesus Christ for future life entirely, giving glory to God. Amen.

For the Crisis.

Rome Quarterly Conference.

According to appointment the brethren came together at Rome, (Town House) Thursday the 5th, and other days following. The weather had been cold, and traveling bad; but a goodly number came from abroad, ready to work for the Lord. But few of the people of Rome came out at first. Two years ago the people were much awakened, and many were reclaimed and converted—while Bro. Sevey labored among them. After that, one of the "Coppersmith" family came and "did them much harm;" since which time the religious interest had nearly subsided, except with the few. Conference commenced well, and as it progressed, God gave the drawing spirit, the people began to come out, and finally listened to the word, which was faithfully and forcibly preached. We do not doubt God will bring good out of it. We are glad we went to Rome, and shall expect to [illegible] in the kingdom of God saved by [illegible] The brethren there kindly en[illegible] with much [illegible]

The World's Crisis.

BOSTON, JANUARY 18, 1860.

Relief for the Distressed;

OR,

How we got out of "Doubting Castle."

No. 4.

We now come to Division II, Sec. 9. As we remarked in our last report from "Doubting Castle," in this section we found "a proposition well calculated to throw us into doubt again." The sentiment is expressed in the following language:—

If the Jews obtained the doctrine in their Chaldean captivity, why, if it was a false notion, did not their prophets and the Son of God set them right?"

"Why not?" seemed to echo all around us, and for a moment, we felt confused in our minds, and almost like giving up in despair, to spend the rest of our days in "Doubting Castle." We had not learned then, as now, to call for *proof* before we admit an assertion; but supposed when *learned* men *said so*, that was evidence enough. In this dilemma, we concluded it was best to proceed with caution, hoping for more light from some quarter. We looked over the settled points, one of which was that no proof could be found that either heathen or Jews believed in the conscious state of the spirit for the first two thousand and five hundred years from the creation of man. We then came down the stream of time nearly one thousand years further, to the Chaldean captivity, and made an observation. In one direction we saw a historical statement that, "during the long period which elapsed between the Egyptian and the Babylonian servitudes," the Jews appeared to be still ignorant of the doctrine of the immortality of the soul; but some time after the Jews returned from Babylon, the two celebrated sects of the Sadducees and Pharisees arose at Jerusalem.—See Gib. vol. 1, p. 531. When we came to these sects, it was clear that some of the Jews had adopted a belief from some source, that man had an immortal soul. If the doctrine was in the *Bible*, why had they not believed it before?

The Pharisees were noted for receiving traditions of men, and making them of the same authority as the Scriptures; hence the Savior charges them with "making the word of God of none effect through your tradition, which ye have delivered."—Mk. 7: 13. On the other hand, the Sadducees were distinguished for adhering strictly to the teachings of Moses; yet the latter were the ones who opposed the Pharisees, and the doctrine of the immortality of the soul. As the doctrine of the resurrection of the dead was not fully developed in the writings of Moses, like the death of the entire man, they believed there would be no resurrection. This was their error. But when the Savior reasoned with them on the subject, he brought proof from Moses which they had overlooked.

The error of the Pharisees was the opposite, i. e., believing the *real man* does not die, and hence needs no resurrection. The Savior taught his disciples to beware of the doctrines of *both*.

But we come back to inquire, did the Pharisees get their belief of the conscious state of man in death, from the *prophets* or from the *heathen?* If from the prophets, then *we* can read the same doctrine in their writings. *If* they got their belief from this source, and the Holy Spirit designed to teach the doctrine of the Pharisees, or the conscious state of the spirit of man after death, this would be a sufficient reason why the prophets should not attempt any correction. When we had got so far in our investigations of this point, we noticed a seeming anxiety among the conductors of "Doubting Castle" to have us leave this section and go on to another. But a voice seemed to say, turn to the prophets and see whether they advocate or condemn the doctrine of the Pharisees. We were aware of one fact, that the Lord always gave timely warning of an approaching error or danger, so that his children could be on the watch and escape from the evil; hence, if he foresaw that important error would be presented to his children, this or any other, we should reasonably expect an early warning through the prophets. At this point we turned back to the prophet David, who wrote more than five hundred years before this sect of the Pharisees arose, and we found him saying, as he was moved by the Holy Spirit, "In death there is *no remembrance* of thee; in" (*sheol*, the very place where the Pharisees claimed the soul was conscious) "who shall give thee thanks?"—Ps. 6: 5. When we took the sense of this, we saw it was clearly a warning against the idea that a dead man's spirit was thanking the Lord for its happy situation in *sheol*, or *hades*. We then read along a little further and we found the prophet moved to write concerning the [wic]ked between death and the resurrection. [illegible]—"Let the wicked be ashamed, [illegible] be *silent* in (*sheol*) the grave." [illegible] this we saw was a plain [illegible] Pharisaical notion of [illegible] *sheol*. The [illegible] spirit is the [illegible] house to another. We continued reading the prophet to see whether the Holy Spirit moved him to approve, or condemn such a notion. Among the last of his writings, he speaks of man and says:—"His breath goeth forth, *he* returneth to his earth; in that very day his *thoughts perish*."—Ps. 146: 4. This made the conductors of "Doubting Castle" look blank, but our hearts began to leap for joy. We were then satisfied that the doctrine of the Pharisees was truly "a *false* notion," and most effectually met by the Holy Spirit, through the prophet.

Although we had found enough to satisfy us; for *one* "thus saith the Lord" is worth more than all the Jewish traditions and opinions of men the world ever produced; still we felt a desire to look further, and see if there were any more warnings against the conscious state of man in death. We recollected that Solomon, the son of the prophet David, was favored with the gift of wisdom above all other men; and as he was thoroughly instructed in the truths of the Bible, and all *true* philosophy, we felt anxious to know what he said on this subject. Our conductors again manifested some uneasiness when they found we were about to consult the teachings of the wise man. We opened and read, "That which befalleth the sons of men befalleth beasts; even one thing befalleth them; *as the one* DIETH SO DIETH *the other*." We asked ourselves do beasts have souls that keep on thinking when their bodies are dead? Certainly not. Then, if beasts and men die *alike*, is it true, Solomon, that *men* do not stop thinking at death? Your father David declared that the thoughts *perish* the day a man dies. We felt anxious to get a plain, positive statement from you, that will forever settle the point whether the Pharisees got their doctrine from the *Bible*, when they taught that souls of dead men think. Just at this time our eye met the instruction of the wise man, where he says:—"The living know that they shall *die*, but *the dead know not any thing*."—Eccl. 9: 5. No form of words could be plainer than this. By this time every doubt was gone, and we shouted "*glory*" in the midst of the honorable host in "Doubting Castle." We saw it was *utterly useless* to claim that the Jews got their doctrine of the conscious state of the spirit between death and the resurrection, from the *Bible*. And then when we read a little further, we found Solomon clinching all the nails, and making the position so strong, that there was no *possibility* for a Pharisee to get the least foothold upon the word of the Lord, to sustain his theory of consciousness in *sheol*, the very place where Josephus, Philo and other Jewish writers put the souls of dead men. The wise man says, "There is no work, nor device, nor *knowledge*, nor *wisdom* in (*sheol*) the grave, whither *thou* goest."—Eccl. 9: 10. We asked ourselves, how much do souls know when they get where there is *no* work, nor devices, or knowledge nor wisdom? Surely, we thought, those who believe that *sheol* is a place of consciousness, do not know what the *Bible* teaches, or else they do not believe it. When this point was made *so plain* to our minds, we said, *why* will men be deluded by the managers of "Doubting Castle" so long; when they might be delivered so easily, by turning from the *Will-with-the-wisp* lights of tradition, there employed to illuminate their fallacious propositions, and untruthful assertions; to the clear and steady light of God's word?

We go down the stream of time several hundred years more, and we read in Isa. 38: 18, 19, *sheol* "CANNOT *praise* thee . . . the *living*, the *living*, he shall praise thee, as I do this day."

Without further examination of the prophets, we saw there was *no room for* DOUBT that the Lord had spoken again and again in the most *positive* and *plain* terms against the conscious state of man between death and the resurrection, as held by the heathen and *adopted* by the Pharisees; and when the Son of God came and was speaking of their *doctrine*, he said to his disciples, "*beware*"!!—Matt. 16: 11, 12. If the Pharisees had received their doctrine from the *Bible*, the Savior would not have said to his children, when speaking of it, BEWARE!!

Thus we saw that the doctrine of the conscious state of the spirit between death and the resurrection, as held by the Pharisees after their Chaldean captivity, "was a FALSE *notion*," and most positively met and opposed by the prophets and Christ.

Napoleon.

A close English observer, a devoted minister of the gospel, who is watching with great carefulness the signs of the times, when speaking of Napoleon Bonaparte III. says:—

"He resembles a prophetic man more nearly than any one who has yet appeared. He has utterly baffled all the scrutiny of mankind; and played with kings and statesmen, not even as children, but as *dolls*." "A man so strong in character, so deep in council, so fitted at a moment for every emergency of life, has never before appeared." "It seems as if this man were intended to lead on the human race [to] the last catastrophe, and to plunge it [in]to the vortex of the last conflict between [Go]d and man." "Such enormous influence [has n]ever yet concentrated in a single [illegible] Euphrates and the Western [illegible] limits of the Cæsars; but [illegible] are wide asunder as the [illegible] Atlantic and the Indian. Italy is but his stepping-stone to a loftier empire; nor can we doubt that his present aim is to dethrone the Pope, and to make himself, like Charlemagne, EMPEROR of the ROMANS. Whatever may be the issue, it is certain that Napoleon the Third has become, like Napoleon the First, the only NAME in the world, and, in point of influence, far greater than the First."

In speaking of the present relation of Napoleon and the Pope, the writer says:—"The French Empire sustains and supports the Roman 'Woman,' by means of its army, in garrison at Rome. And yet, at the same time, we observe the strange contradiction that the Roman Woman governs the very beast by whom she is supported. The French Emperor is still controlled by the Roman Church, and dares not act in opposition to its interests. Longing to get rid of the Pope, and to take the seven-hilled city for himself, he is obliged to temporize and draw back, through fear of excommunication. The church of Rome, with all the power of the dark ages, could make its excommunication as formidable to Napoleon, in 1860, as it did to Philip the Second, of France; or Otho, of Germany, in the thirteenth century. The "woman," therefore, both governs the Emperor and is supported by the Emperor."

On this account, she says:—"I sit a queen and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."—Rev. 18: 7–8. Her doom *must be* near, and the coming of the Son of Man, who will vindicate the right. All things seem converging to a point that can not be far in the future. How *perilous* the situation of the church at the present time, and yet how few seem to realize it. Many are truly *sleeping*, and hence see no danger. They know not that the enemy is laying his snare about them to take them soon as they awake to a sense of their deplorable condition. Those who *really love Jesus* will certainly try to keep awake now, so as to be *ready* when he comes to give him a *joyful welcome*.

Dear reader, let *us* live so that we shall be found in the happy number.

Discussion.

Our discussion with Mr. Eli Ballou is to be at Waterbury, Vt., commencing Tuesday evening, Jan. 24th, and continuing three evenings. *Question:* "Do the Scriptures teach that any part of mankind will be destroyed after they are raised from natural or physical death?"

Political Spiritualism.

From the first, we have been satisfied that Spiritualism would become a *political* as well as an *ecclesiastical* institution; and that the two would be associated together. Although Spiritualists for awhile disclaimed any such object, they do not hesitate to declare it now. Their movements, however, are quite secret, like the under-tow of the ocean, but the current is strong. When Spiritualism acts politically, we think it will be a very *popular* movement, not known generally, that they are the leaders, or that they have any sinister object in view.

In a recent number of the *Spiritual Age*, the following proposition is laid down:

"Absolute Political Stature is the attainment of Divine Right in One, to Rule and Govern in that, which regards the Subsistence and development of those of the same concentric Race."

The real point in the proposition is, that the civil power should be vested in *one* individual, or their COMING MAN," whom they expect to be developed this year to a certain extent.

The writer goes on to say:—

"What I unders and by Divine Right, is the same as Christ's Right to be 'King of kings, and Lord of lords.'"

It should be remembered that these extracts are from articles, the sentiments of which are received professedly from the *spirits*. The writer further says:—

"It would, then, be well for the friends of human freedom to inquire whether the greatest freedom is not in the most absolute authority."

"In giving a brief explanation of the principles upon which this object is to be effected, it is to be understood, that first of all, the individual in whom this Divine Right exists and resides, will be fixed upon by the powers of the spirits."

In speaking of the new government, the writer denominates it "A political institution, such as the world has never yet seen, and of which now it has not the remotest idea." He says, when we come under the approaching new government, "There is no more voting for Presidents, Congressmen, and Municipal officers."

The Voice of the Church.

"Brattleboro, Vt., Sept. 1859.

DEAR SIR:—I thank you for your kindness (in sending me the "Voice"), and have long since intended to acknowledge it. The 'Voice of the Church' embodies a vast amount of important information, and is fitted to be exceedingly useful."

EDWARD WINTHROP, M. A.

The above is from one of the ablest writers on prophecy in the country, an Episcopal minister. Let each one who has not a copy obtain one. Price $1. For sale by the publisher, H. L. Hastings, Providence, R. I., and at this office.

☞ He that murmurs under a light cross goes the right way to provoke God to send [illegible] heavy [illegible]

Our Tract Column.

For the Crisis.

Tract Fund for the West.

A Bro. in C—— sent or gave me 50 cts. for some tracts for circulation in his own locality (a few months ago.) They were sent—50 cts. worth, or 600 pages. It was rather a cold, dead place, I believe, and they stood all alone in the faith of the gospel. To-day, Jan. 18th, I received another letter, which will tell its own story.

"DEAR BRO. HASTINGS—Enclosed you will find $1 for tracts. I would like to have you forward them as soon as convenient. That you may judge something of what your excellent tracts, the *Crisis*, and a few books are doing here, I will pen a few lines that I received from a member of one of the churches in this place. He says:—'Dear Friend: I write a few lines that you may know your books and papers are read with more interest than they have been. Now, instead of saying, "I don't want to hear any thing about the doctrine," they say, "Have you any more books?" "Have you got any more papers?" "I like to read them." "How plain it is that the wicked will be destroyed." Another, a member of the —— church, says, "I believe the wicked will be destroyed,"—another member says, "I most want to take the paper myself;" and she is going to take it with me.'

The lady that wrote me this, told me the last time I saw her that one of her neighbors (none of those before mentioned) took up some of the tracts and read them with such eagerness that she could not help but think of a starving person eating a piece of bread.

And now, Bro. Hastings, with these facts before me, I feel very much encouraged to do what I can to scatter the truth around here. We have lived here —— years. Most of the time I have been disheartened and discouraged, and some of the time have felt it was almost hard to stay where there was not one to sympathize with us in the truths which are dearer to me than all things else. But if I can be of any service to my Master I will willingly stay. We should be very glad if we could aid in the western mission, also the Sailor's mission. But our hands are tied for the present, and we must be patient trusting that if time last a while longer, we may be so situated that we can do something more than we now can for the cause of Christ. Please send mostly of Plain Truths, State of the Dead, Forty Questions, and Scripture Searchers. Yours with much love and esteem."

There, read that, some of your poor whining, faint hearts, who have said, "it's no use to try to do any thing—folks won't read, and I won't try to give them a chance." Some who read this have been living all alone for years; why not go to work and get your wares out in sight? folks won't buy truth till they can see how it looks. I believe I have learned something of God's word that is worth knowing. I mean men shall know something about it, and if they do not, it shall not be my fault, so I write. I leave the personalities, the snarls, the quarrels, and the little narrow-souled sectarianism out of the question. I leave the defence of my character from the lies of outsiders and the perils among false brethren, with the Lord God, as did my Master, who, when he was reviled, reviled not again, and when he suffered threatened not. I leave the splitting of hairs to those who are good for nothing else. I leave the railing at the churches to those who are as sectarian as the churches are, and who cannot find enough in the Bible to preach, and so must go digging up carrion to gratify those buzzards who like it; but I, for my own part, in the little of life and time which remains, purpose to spread Christ's truth as far as I can, and so show my love to him who has died for me. I think Satan will have to try some new trick before he gets me away from this work.

Well, the tract fund for the west increases slowly. Perhaps it amounts to some $650 now. I have not time yet to reckon it up. Well, I am going ahead, if the Lord permit. I have bought paper enough to make about THIRTEEN HUNDRED THOUSAND PAGES OF TRACTS. I have not paid for all this paper, because I have not the DOLLARS. I shall have to get trusted for the printing and binding of some of them, but it can be done cheaper by the quantity than otherwise, and I shall go ahead and come out right, I have no doubt. Whether the $1000 is raised or not, I trust some tracts will go out which will tell good news to the perishing and the lost.

I have several new Tracts, which will be good, I trust, such as:—

Judson's letter on Dress;—a very good tract for those who are tempted in that point. 12 pages. Price $1 per 100, post paid; 133 copies for $1 by express. "One Thing," by H. L. H. I hope this may do good. 8 pages. 50 cts. per 100. By mail, 70 cts. per 100. Olive Leaves, No. 7, "Living Water," by H. L. H. No. 8, "The Banner." No. 9, "The Blood of Christ." English Tracts, reprinted.—*Good.* Several new "Leafletts for Letters." "Peace in Christ." "All things are yours." "Now." "Assurance." "Worth Knowing," etc. 4 pages each. 400 sent by mail for $1. "Statement of account between a Christian and his Master." Those who would like to examine the matter, can here see whether it will *pay* to serve God. The account is drawn up by a man well skilled in reckoning, one Paul, an ancient tent-maker. Price 1 cent single, 25 cts. per 100. Some new *Gems*—poetry—Nos. 7 and 8. "We would see Jesus," and "A little while." These are sweet and cheering. I hope to scatter [illegible] them widely.

A preacher from Ill. writes:—

"I hope you may yet see it duty to visit Illinois. You would find some warm friends. The truths you preach and publish are gaining ground in the West. What we need is books and preachers. May the good Lord send them in his own good time." C.

Well, I would like to go there, but cannot now. Fight away, Bro. C., I'll try to find some cartridges for you. I should be glad to write more, but time presses. I am busy—have lots of letters to write, books to mail, tracts to print, pack, mail, box and dispatch. I expect to leave here about Feb. 1st. May the Lord guide my way. Pray for me.

"Reasons for my Hope" will be done, I trust, next week. I send them by mail for 50 cts. in cloth; paper, 30 cts. Four copies by mail for $1. I hope it will do some good. It is past ten o'clock, and I must soon close this day's work. God bless you all. Good night. H. L. HASTINGS.

Address Box 3124, New York City, care G. W. Young.

Jan. 18th, 1860.

For the Crisis.

The Sailor's Tract Fund.

"What a great matter a little fire kindleth."

Owing to my time being so much occupied of late, I have not had leisure to agitate the subject of my present undertaking; yet does my will not relax its energy, or my hope grow weak that it shall yet be brought to a happy and abundant fruition. I believe it is rather owing to my own obscurity, than to a lack of interest in the mighty cause which has for its object the enlightenment of so many of our noble fellow men, that funds are so slowly coming in. Yet, this same small, interrupted stream will in time fill the reservoir from which many shall taste of the truth they now are gasping for. The earth is formed of atoms so minute that a million in a scale would scarcely move the balance, and drops compose the liquid vastness of the roaring deep. The spark from a flint might fire a city; and the tallest of our edifices are raised brick after brick. It vain would man, with all his skill and the mighty resources of his mechanical ingenuity, endeavor to lay a foundation where the coral insect builds his walls of ragged adamant.

So God oft makes use of means weak and but little known, to forward work of the most vital import; and I am ambitious, if I may make use of the term, to be made an instrument in His hands of carrying out that work which lies near unto my heart indeed. Much of my life has gone to waste; —whilst others have shown fruit resulting from a diligent labor in the vineyard of the Lord, my vines have brought forth little other than wild grapes, and where others see the starting forth of the healthy blade, I see mixed thickly with the springing corn, the thorns and thistles of the enemy. Past evils cannot be recalled, but errors may be retrieved; and I have prayed anxiously that I might be the honored instrument of throwing that light upon the sailor's mind which would guide him safely into the haven of eternal life.

To accomplish this, I purpose, after a careful digest of the truths which we glory in, to present them to the seamen in the form of a familiar dialogue. This will arrest his attention, and having done so will enable him to comprehend the doctrines of the Bible, divested of those metaphysical subtleties which disgust and confuse his matter-of-fact understanding. The task is one which is not without much labor; but I do not shrink from it; and if the brethren will but help me to publish the work, it will go through in triumph, and the truth will be heard

"Where truth was never heard to sound before."

I know that times are hard, and that there are many calls upon the benevolence of our people; but

"Shall we whose souls are lighted
By wisdom from on high—
Shall we to man benighted,
The lamp of life deny?"

No; we have a duty to perform in holding up the light, and trading upon the talent entrusted to us, that the former may not be hid under a bushel, or the latter buried in the earth. I thank Bro. Stone for his appeal in behalf of the cause, and would say to him and the other brethren, that next to substantial aid, come words of sympathy. And you will see by reading the following extracts that occasionally I have both. A few smaller sums I have received from friends unknown, and from others who do not wish their names to appear, yet their Father which seeth in secret shall reward them openly.

FROM L. GRINNELL.

"BRO. COTTON:—For the spread of truth I enclose one dollar for the publication of tracts for sailors. May the Lord bless and encourage you in your effort to do good."

FROM J. CURTISS.

"Enclosed I send you two dollars for the Sailor's Tract Fund. May the good Lord direct and sustain you in your undertaking, and stir up the hearts of those that have this world's goods, to furnish the means to send the light of the blessed gospel to a class that I believe to be the most noble-hearted of this world."

FROM L. W. H.

"Feeling an interest for those 'who go down to the sea in ships, who do business in great waters,' having a desire that you may prosper in your undertaking to benefit them, I send you enclosed three dollars for this purpose, praying that the blessing of God may attend you and it."

FROM "A READER OF THE CRISIS."

"While acknowledging the *unnumbered mercies* of 'our Father in heaven' during the past year, I would present a thank-offering in *deed* as well as in words. Enclosed you will find three dollars, which will add another share to my stock in the sailor's Tract Fund.'

This I wish to have cast 'upon the waters,' trusting in the *word* of the Lord which will not return to him 'void,' that it shall be found 'after many days.' Remember the gracious promise, Bro C.,—'*Blessed is he* that soweth beside all waters.'

May the good Lord 'strengthen your hands,' and enable you speedily to accomplish the desire of your heart, in liberally scattering the good seed of the word, among those 'that go down to the sea in ships, that do business in great waters.'"

All who are interested in the sailor's welfare, and who can contribute a mite to the Fund, we hope will do so, and soon there will be enough to start the great and glorious work. Let those who cannot give themselves, agitate among those who can, and soon the life-boat will be afloat and to the rescue of the perishing tars.

Your brother, JNO. F. COTTON.

Letters to me may be addressed to the "Crisis Box," Boston.

For the Crisis.

"The Common Interest" System.

No. 2.

"Did not the Apostolic church sell all and have all things common?" I cited some Scriptures in my first which show they did not; Christ, the Twelve and the Seventy he chose, preached throughout Judea, in its various cities, villages and towns, for more than three years. Believers were multiplied through the land, and in Jerusalem. Jesus is crucified, raised, and his Apostles, are with him, and receive his last commission, and told to "go into all the world and preach the gospel to every creature;" "but to tarry at Jerusalem until endued with power from on high." They did so, and Jesus ascended; the Spirit came, they "had a good time," and wished to remain together; but God had not so ordered. The command was, "Go;" but they stayed, and clung about the temple. Yet God worked by them, and three thousand were converted and added to the church.—Acts 2. Then "the Lord added to them daily," as they preached. Now they sold out and "had all things common." But there was a way for God to break up *their plan* and use them as he designed. So while the work of selling and common interest is going on, Ananias and Sapphira sold, and attempted to deceive. But Peter detects it, and confesses that they had a right to have kept the land or the money for it; but because they deceived they must die. This miraculous judgment of God for deception in the common interest, struck the people with terror. "And of the rest durst no man join himself to them."—Acts 5; 13. This broke up the "common interest" there. But the next verse shows that "believers were the more added unto the Lord, multitudes, both of men and women." But still they of the church at Jerusalem, clung to the place until God permitted "great persecutions to scatter them abroad."—Acts 7: 1, 8, 4, 5. Then they obeyed the command to go, "and went every where preaching the word," and believers were multiplied and churches raised up.

Not a word is said of any other church but that at Jerusalem selling all and making common interest. Nor of those churches raised after, under the Apostles' labors. Philip preached at Samaria and many were converted; then Peter and John went down and prayed with them. Nothing said about selling out. The eunuch was converted by Philip's preaching, but he went on his way rejoicing, and not to Jerusalem. Nothing said of his selling out.

But Peter clings to Jerusalem. God had done much at that place, and Peter had seen much of his power, had "had a good time," and wished not to associate with other than Jewish disciples. Here God worked a miracle to break up his superstition, and Peter goes. Ah! but Peter is "at the house of one Simon, a tanner." Was this Simon a christian? Don't know, but had not sold out. Well, Peter goes down to the house of Cornelius. For what? The angel tells Cornelius that Peter "shall tell thee what thou oughtest to do."—Acts 10: 6. Peter preaches,—the Holy Ghost is given,—some are converted and baptized. It was an excellent sermon. Read Acts 10; 34. But this made some trouble in the "model church" at Jerusalem, and Peter was complained of. "But Peter rehearsed the matter from the beginning, and expounded it by order unto them." Yet he did not say a word about preaching that they must sell out, and give him the charge of the money, nor that he must go up and live at Jerusalem, in "the community," nor that he must stop praying in public. And yet he says the angel told Cornelius that Peter "shall tell thee words whereby thou and all thy house shall be saved." —Acts 11: 1-14. Did Peter do his duty?

While the word of God was being preached, some at Antioch got converted. The church up at Jerusalem heard of it, and sent Barnabas to see about it. We don't know whether they instructed him to have them sell out and move to Jerusalem or not; but he goes to Antioch, and, "when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost." Acts 11: 23, 24. Barnabas did not teach them to sell out, and give him and other apostles the money, and move to Jerusalem.

While these things were going on, Saul travels about and "makes havoc of the churches." Nothing said of their common interest, or Jerusalem community. At length he is converted, and the Lord calls him "a chosen vessel," and sends him to be an Apostle to the Gentiles. He goes about the work. God is with him. The Gentiles believe. "But certain men from Judea" taught these brethren, "Except ye be circumcised, ye cannot be saved." Here is trouble again. Paul and Barnabas go up to Jerusalem,—a conference is held,—discussion had, and a decree written for the rule of Gentile believers. Not a word said about selling out, and going to Jerusalem, or a common interest. How is this?

I. C. WELLCOME.

For the Crisis.

A New Pronouncing Bible.

"A new quarto edition of the Bible is just published, in which all the proper names are pronounced, and a copious and original selection of references, and numerous marginal readings are given; together with instructions to each chapter, with tables and maps. Of the pronouncing Bibles heretofore published, orthoepy has to some extent become obsolete; in this edition the pronunciation of the proper names has been syllabically divided and accented according to the present lexicographical standard. The various references of the common revision have been revised, and a large number of apposite references to passages have been inserted in the middle columns, thus furnishing a more complete Scripture concordance than can be found in any of the Reference Bibles now in use. Each book is prefaced by a short introduction embracing all the necessary items of historical interest, and a synopsis of the subjects of which it treats; this constitutes an entirely new feature in this edition."

I should be glad to call the attention of Bible students to this work. I have examined it with much interest, and commend it to all, as an invaluable work.

For sale in Boston, by J. P. Magee, 5 Cornhill. J. V. HIMES.

Correspondence.

From Eld. L. Boutell.

BRO. GRANT:—I am now in this city of spindles, and with the few of like precious faith have commenced a meeting where the truth, so little relished by the popular and sect-loving disciples of this age, and so much loved and prized by those who believe the Bible in its literal import, can be plainly preached. Our brethren have hired a large hall in the heart of the city for the coming winter, and have promised the people preaching for the present. It is a kind of a missionary operation. The brethren are few and poor in this world's goods, but courageous and faithful. I see nothing in the way of much good being done here by the preaching of the word, but the lack of means, and we believe in God they will come. The cause is the Lord's, and we are his also. We are expecting to see blessed good times in the revival of good religion, which has an interest in the salvation of men. We purpose, the Lord will, to have a Conference here some time in January, when we shall want those interested in the salvation of men to come and help us, by their preaching, influence, and money.

This is a time to put forth every effort to enlighten, instruct, and to teach the way of God more perfectly. The plain Bible truth in the Spirit, must have an effect to bring men from darkness to light, from Satan to God. O for more living faith in the church to believe the word, so as to make it spirit and life! Amen.

Biddeford, Me., Dec. 29.

From Geo. W. Turner.

BRO. GRANT:—I think I can safely say the cause of truth is on the advance in this place. Although I do not expect that much more can be done than to gather the gleanings after the general harvest, yet I thank God this is being done; for it seems that wherever the glorious doctrines of our Savior's speedy coming, life and immortality only through Christ, and that to be obtained at the resurrection, etc., are preached and fairly heard, honest souls rejoice in them. It would seem there is being more of a division made between truth and error, between the great and glorious truths of revelation as literally understood, and Spiritualism in all its hideous forms.

When I came here fifteen months ago, there were none, as I could find, enlightened on these glorious truths. I commenced doing what I could, and by the blessing of God, we have now a small church established on the Gospel platform and in a prospering condition. We have received one visit from Bro. Wm. Sheldon; had a refreshing time; and also from Bro. G. W. Barnes. Although we are all poor here in this world's goods, I think the brethren are willing to do what they can to sustain the cause of truth. [illegible]

Ironton, Wis. [illegible]

From P. Alling.

BRO. GRANT:—It is an interesting fact that no event has occurred in Europe since the close of the eventful French revolution in 1815, that can possibly be fixed upon for the ending of the 1290 days of Daniel 12: 11. From the connection in which this verse stands with verses 4 and 9, it is most manifest to my mind that this period closes when the time of the end begins. The evidence is clear that at the ending of that revolution, commenced the wonderful running to and fro and increase of knowledge, according to verse 4, which will continue till the close of the 1335 days. As the difference between the two periods is but forty-five years, it follows as a matter of course, if the foregoing is correct, that they are about up.

It is another interesting fact, that that revolution closed by virtue of the acts of the Vienna Congress composed of representatives, kings and emperors of all the European nations, who assembled at the close of 1814, and continued together till the spring of 1815, before they could arrange and adjust the decimal parts of the old Roman world which had been broken up by the wars of Napoleon. The adjustment then made has continued, in the main, nearly forty-five years, and what do we now see? Another convocation of the same powers, to readjust the Vienna treaty, and settle the recent difficulties that have arisen in Italy and other parts of Europe. Nothing is more evident that this, if the 1290 period ended with the Vienna Congress, and the time of the end then began, the forthcoming Congress will close with the ending of the 1335 days.

Query. May not the forthcoming Congress be the gathering of the nations referred to by the Revelator in Chap. 16? Certain it is, that the events, which have occurred at Constantinople, (the mouth of the dragon) and in Italy (the mouth of the Papal beast) have caused this assemblage.

It does appear to me, these events are all occurring at the right time and in their proper place, and agree most perfectly with prophecy. Hence we are justified in believing with much assurance that redemption is at hand. May God add his blessing and aid all that are his, to wait patiently yet a little longer, knowing assuredly, that soon, yea, very soon, He that shall come, will come, and will not tarry, is my earnest prayer.

Norwalk, O.

From Eld. Jon. Wilson.

BRO. GRANT:—I am at River Point, R. I., laboring to stimulate a higher tone of feeling in professors of religion, and to convert sinners to God, by a protracted effort, at the request of Bro. Bellows. We have had the best conference I have enjoyed for many years, and the most profitable debate that I have ever had publicly. I want to say that although I am obliged to differ with the brethren in some points of faith, I believe they are christians; and they treated me with a christian spirit, and I love them and pray for them, and hope we shall see the truth of God as it is in the Bible alike; so as we are of one heart we may be of one judgment, serving the Lord, and preaching the word.

My P. O., address will be North Attleboro, Mass., care of Harrison Holmes, until next summer. If any person should wish to know my argument, if they will send a letter to my address containing four letter stamps, or a request, without fee, they shall have sent to them ten tracts, post paid. Dear brethren, look at the argument, and then judge.

River Point, Jan. 3d, '60.

Obituary Notices.

Fell asleep in Jesus, Dec. 28th, 1859, SARAH C., daughter of L A. and S. C. Follansbee of Danbury, N. H., aged fourteen years.

Sarah professed faith in Christ the winter of 1857, and was baptized by Bro D. F. Leavitt May 3, 1857, in company with her sister, who is left to mourn her loss, with the remainder of the family. We feel lonely without her. That voice that was always in tune to chant the praise of God is silent in death, to be heard no more until the voice of the archangel and the trump of God shall wake the sleeping saints; then we trust she will come forth clothed with immortality, to die no more, but to sing the praises of God and the Lamb in the everlasting kingdom.

Sleep on, sweet Sarah, take thy rest,
Till Jesus calls thee with the blest.

The funeral was attended Dec. 31st, (it being the birth-day of the deceased) by D. F. Leavitt. Discourse from the last clause of the 8th verse of the 12th chapter of Daniel.

Died, in Worcester, Dec. 26th, 1859, of consumption, CAROLINE WHEWELL, aged fourteen years.

One year ago, Caroline was blooming in health and enjoying the buoyancy of youth; but consumption marked her as its victim. For months nature struggled to repel the attack, but at length could hold out no longer. Though she had always been a thoughtful child, she did not, until a few weeks before her death, yield her heart to Christ. When she had found Him who is the chiefest among ten thousand, she could not be dissuaded from being buried in the likeness of his death, with the hope of being raised in the likeness of his resurrection. And though the day on which she was baptised was cold, and she was under the necessity of being borne to the water's edge in the arms of others, yet with a cheerful spirit and a fortitude which astonished every one, she went forward in obedience to the command of our Divine Master, realizing no injury physically, but answering a good conscience by the resurrection of Jesus Christ from the dead.

A few days before her death, she became firmly assured of her adoption into the heavenly family, and spoke to all around her of the hope she had in Christ; in which state of mind she continued until the last flickering spark of life became extinguished in the dark waters of death.

The deceased leaves a father and mother, her only relations in this country, to mourn the loss of an only child. But they sorrow not as others who have no hope. On the strength of the divine promise they believe she will come again from the land of the enemy and possess a lot of inheritance in the land of Israel. A. ROSS.

Died, in Plymouth, Mass., on the 8th inst., of typhoid fever, JUSTUS HARLOW, aged forty-eight years.

Bro. Harlow's death was sudden being sick but few days. Some eighteen years ago we led our brother into the water with several others, to be baptized in the name of the Lord. He then united with the Baptist Church in Kingston, Mass. After that he removed to Plymouth, his native place, where he lived to the time of his death. He became a firm believer in the personal coming and reign of our Savior on the earth, and in all those associated truths made plain in the Bible. He made that book his study, and aimed to live as he professed. He was ever interested in any good that was, or might be done in the world. His life being uniform and consistent—his influence for good was marked by all who knew him. His death is felt as a loss in the entire community. He has left a wife and three children to mourn for a great loss, and yet to rejoice for the evidence that he sleeps in Jesus, and that he will one day awake out of sleep and sing, "O death, where is thy sting, O grave, where is thy victory? Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

His funeral was attended at the Baptist church, by a large company of friends who listened with becoming interest to a discourse from Job 14: 14. "If a man die, shall he live again?" The restoration of man through the resurrection of the body, never looked more glorious to our mind.

"May the Lord sanctify this event to the afflicted family and to all the friends and acquaintance. J. S. WHITE.

Summary of News.

FOREIGN.

Per steamship New York. Advices of the 29th ult.

THE CONGRESS.

The Pope refuses to be represented in the Paris Congress, unless the rumored authorship of the pamphlet entitled "Le Pope et Le Congress," be denied by Napoleon.

CHINA.

Advices from China state that the government of that empire had applied for American mediation to avert the threatened hostilities with England and France.

PARIS, Dec. 29. The Pays of this evening contains an article signed by M. de Cassagne, on the pamphlet, "The Pope and the Congress," which the article states has been wrongly interpreted by the newspapers. The pamphlet does not propose to deprive the Pope of the Legations, but advises His Holiness to submit to the present state of things, and proclaims the necessity of maintaining the temporal power of the Pope. M. de Cassagne adds: The pamphlet confines itself to pronouncing an opinion. Congress alone will decide, and ever after that the church will remain full and entire.

ITALY.

Advices from Turin and Milan say the French pamphlet on the Pope has created an immense sensation there as in other parts of Italy.

The Paris Constitutionel, in an article signed by its principal editor, says the Times is perfectly correct in considering the pamphlet "Le Pope et le Congress" as a political expression of good understanding and conciliation between France and England.

ITEMS.

CONVERSIONS.—The Ayrshire Express, Scotland, gives an interesting account of the conversion of nearly the whole of Drumclare, about eighteen miles east of Glasgow. The inhabitants of the village were pitmen engaged in the coal-mines, numbering with their families about three hundred souls, and seemingly sunk far below the moral level of their countrymen. The whole work has apparently resulted from the labors of Mr. Abercrombie, a Baptist minister.

A METEOR SEEN IN THE DAYTIME.—Mr. R. Ford informs us that about nine or ten o'clock in the morning of the 29th ult., he saw descending in the west a large meteor. It displayed light of many colors and shades, and its descent was a beautiful scene. One was seen in Dedham, it is said, the next morning early, and it caused among some much consternation.—*Randolph Transcript.*

The Norwich (England) Mercury says that after years of mechanical labor and many mathematical tests, Mr. James White of Whickham Market, has completed and has now in constant operation, a self-winding clock, which determines the time with unfailing accuracy, continuing a constant motion by itself, never requiring to be wound up, and which will perpetuate its movements so long as its component parts exist.

A letter from a Boston gentleman who has gone South for his health, states that on the first day out from Washington he had a pistol held to his head, and that he was dogged by four Southern men for hundreds of miles, annoyed and insulted until he challenged the whole crowd of them to fight him, whereupon they backed out. All his newspapers from Boston have been withheld from him, and his letters have been broken open before they reached the post office to which they were sent.

GOOD NEWS FROM FRANCE.—M. Frederic Monod of Paris communicates to the *Archives du Christianisme* a letter of a very interesting character from a brother in the country, from which it appears that the news of the American revival detailed among his flock had been the means of stirring up a lively interest in divine things, and that several conversions of a remarkable kind had taken place. The work continued to increase in interest.

☞ The Israelite population [illegible] States is estimated at about 200,000 [illegible]

☞ Lord Macauley died on the 28th ult., at London. He had been unwell about a fortnight, from disease of the heart, but had rallied to such an extent that his medical men did not apprehend danger. The result was, therefore, sudden and unexpected. He was only fifty-nine years old, and, as he was never married, his title becomes extinct.

☞ Of all the seats provided for public worship in England, the Congregationalists have only provided 6 per cent. of the total amount.

Notices, &c.

Notice.

Bro. J. S. Brooks, Portland, Me., has an assortment of our books and tracts, which can be obtained of him at the same prices as at our office. This is to accommodate our eastern brethren, and enable them to get express bundles much cheaper.

☞ Bro. John Craig, of Clinton, Mass., writes us that he has good reasons to believe that his boy, lost on the 4th of last July, has been kidnapped. He states that he has searched the towns around, dragged the ponds and rivers; but has been unable to gain any clue to his fate, until a few weeks since, when he heard that two men knew where his boy was. He went to them, but could get no satisfaction, only learned from one of them that the boy was bound out.

Bro. C. requests the brethren to assist him in the finding of his boy. He describes him as slender built, dark brown hair, small nose, face some freckled. His name is Geo. Franklin Craig. Any communication giving tidings of the lost boy, may be directed to his father, John Craig, Clinton, Mass.

☞ There will be a conference in Hartford, Me, in the Stetson school-house, near J. C. Allen's, commencing Thursday, P. M., 2 o'clock, Feb. 2d, to continue over the Sabbath. Brn. Haggett, Hanscomb and Wellcome are expected to be there.

EDWARD M. HAGGETT.

Notice.

There will be a Quarterly Conference in Springville, Bad Ax Co., Wis., Thursday evening, Jan. 26th, 1860; and continuing over the Lord's day following. We hope that all the churches in western Wisconsin will be represented by delegates or letters, at this Conference. We expect a number of our preaching brethren present to preach the Word. Y. HIGGINS.

A New Book.

REASONS FOR MY HOPE, by H. L. Hastings. 12mo. Price 50 cts. bound in cloth, *post paid*. Paper covers 30 cts. Four copies in paper sent by mail for $1.00. Address H. L. Hastings, Box 3124 New York city P. O., till Jan. 25th. Then Providence, R. I.

New Hampshire State Conference.

Yesterday, Jan. 2d, I received a line from a brother at Loudon Ridge, stating that the brethren at that place would like the next session of N. H. S. C. holden with them, commencing as early as notice could be given. It now being so late that it is quite doubtful whether the notice can appear in both papers this week, I think it not prudent to call the meeting till week after next. We therefore fix the time for the conference to convene at the Meeting-House at Loudon Ridge, on Friday, Jan. 20th, at one o'clock, P. M., and continue over the Sabbath.

T. M. PREBLE, Clerk of Conference.
Concord, N. H., Jan. 3d, 1860.

Notice.

It is the wish of the Church at Rocky Brook that all brethren having business with the above Church, or preachers wishing to come among us to labor in word and doctrine, would make known their business or wishes, by writing to the corresponding Secretary. By order of the Church at Rocky Brook.

CHARLES F DIXON, Cor. Secretary.
Herald, please copy.

☞ I will hold a conference in Elizabeth, Joe Davis Co., Ill., Wednesday, Jan. 18th, and continue over Lord's day following. The brethren must write me if they wish the above named meeting, and name where (what depot) they will meet me. Direct Muscatine, Iowa, care of J. Covell.

WALTER PRATT.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will be in
South Hawley........................Sunday, Jan. 22d
Savoy........................Jan. 23d, 24th, and 25th
Charlemont........................Jan. 26th
North Adams........................Jan. 29th
Cheshire........................Jan. 30th
Chester Factories........................Jan. 31st
Westfield Farms........................Feb. 1st
and continue a few evenings where Bro. Phelps may appoint. H. PRATT.

Eld. Wm. Shepherd appoints to preach at
Hartford, Ct........................Sunday, Feb. 5th
Springfield........................Feb. 6th
Bondville........................Feb. 7th
New Britain........................Feb. 8th
Bristol........................Feb. 9th
Waterbury........................Feb. 10th
Hartford........................Sunday, Feb. 12th

Bro. J. K. Bellows will preach in
New Britain, Ct........................Jan. 22d
Unionville, Ct........................Jan. 24th and 25th
Warehouse Point, Ct........................Jan. 29th
Springfield, Mass........................Feb. 1—2

The Lord willing, J. S. White will be in Hartford, Ct., on the last Sunday in Jan. and the first in Feb. I will answer Bro. Berry's request soon.

J. S. W.

Bro. Carpenter will be in East Boston on the 29th of Jan. and on the 5th of Feb., the Lord willing [illegible]

Bro. Geo. Champlin will preach to [illegible] Springfield, in Music Hall Block, [illegible] and two or three evenings of [illegible]

Bro. H. G. M[illegible] Goshen, [illegible]

[illegible] the annual [illegible] of the church in Danville, Canada East, Eld. Miles Grant will commence a series of meetings in this place, on the last Lord's day in Jan., and continue every evening during the following week, and over the first Lord's day in February. J. PORTER.

Bro. Wm. Ingraham will preach in
Bro. O. Goodrich Sunday, Jan. 29th and Feb. 5th

T. W. Piper appoints to preach in
West Ossipee........................Jan. 22d
Sandwich........................Jan. 29th
Danbury........................Feb. 5th
Meridith Centre........................Feb. 7th
Lake Village........................Feb. 8th
London Ridge........................Feb. 9th
Pittsfield........................Feb. 10th
Clarke Town........................Feb. 12th
Wolfborough, (Pine Hill)........................Feb. 19th

The Lord willing, I will preach as follows:—
Waterbury, Sunday........................Jan. 22d
Harwinton, (Bro. Elliott's)........................Jan. 23d
Northfield, (Bro. Humphreyville please arrange,)
........................Jan. 24th
Plymouth Hollow........................Jan. 25th
Litchfield Station........................Jan. 26th
Pleasant Valley........................Jan. 27th
Winsted, Sunday........................Jan. 29th
Feb. 5th where Bro. Albert Fox may appoint.

If the above conflict with any previous arrangements, please write me at West Meriden, Ct.

WM. A. FENN.

Eld. Thomas Smith appoints to preach in
Round Pound, Me........................Jan. 22d
Carmel, Me........................Jan. 29th
Surrey, Me........................Feb. 5th

I will preach as follows:—
Hazel Plains, Ct........................Jan. 22d
The intermediate time subject to the order of brethren in the same or adjacent places.

T. S. CANFIELD.

Business Matters.

To Correspondents.

P. S. W. Deyo.—The books were sent.
Eld. S. G. Clark.—Please send us your address.
I. C. Wellcome.—Yes.

Cash Receipts.

Al. Gifford 218, $1.53; R K Shaw, p.p., 212, $1 50.

J Elliott 237, H Matthews 237, J McWilliams 237, I F Chase 237, Mrs. S F Hutchinson 238,—50 cts. each.

C H Fosdick 234, H Cady 248, Mrs. M A Church 250, T F Farnsworth 253, H Hays 250, R A Olmsted 250, P Alling 221, F D Gilles 246, A A Bostwick 250, H Bolles 250, C Holstead 250, N J Latimer 250, R F Haley 250,—$1.00 each.

J Nudd 286, J Egan 181, Mrs. E Wood 260, J Wilbur 273, Mrs. E L Gibbs 243, Ol. Raymond 224, E Tuttle 278, Amb. Smith 276,—$2.00 each.

E S Walker 260, J M Wadsworth 268, Jesse Gay 256, J Thompson 260.—$3.00 each.

Books and Tracts.—E G Emmons 12 cts, D C Tourtelet 21 cts, Eld. J Hemenway $10.35, S J Boswell 18 cts, G W Turner $3.50, M C Kershaw 68 cts, C H Fosdick 12 cts, H Cady 5 cts, D N Kidder $1.00, W Harriman $3.54, G W Lougee $1.50, Dr. J Davis, $1.00, W S Olmsted 12 cts, J C Young 50 cts. R K Shaw $3.50, Eld. T Smith $1.00, F D Gilles $1.00, A N Bostwick $1.00, I Thompson 10 cts D Coggswell $1.00, J K Bellows 12 cts, V P Simons 12 cts.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

THE SOUL—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psukee* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

THE SPIRIT—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

ANTI-ETERNAL TORMENT. By [illegible] Burnham. Price 1 cent, single; 75 c[illegible] Postage 1 ct.

Death not Life: or [illegible] the Wicked scripturally [illegible] Baptist minister. [illegible] hundred; 25 cen[illegible] 40 cents; [illegible]

Chu[illegible]

The Harp: a selection of sacred hymns, designed for public and private worship. Published by J. V. Himes. [illegible] postage 3 cts. 1-4 off per dozen. [illegible]

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The Saint's Inheritance; or the World to Come. By Henry F. Hill, Geneseo, N. Y. Price $1., postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 3 cts., postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 1 cent single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed; or, Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove endless misery are explained, and two hundred for destruction quoted. By Eld. Jacob Blain. Price 2 cents single; $2.00 per hundred. Postage 1 cent.

We also have the following works, published and for sale by H. L. Hastings, Providence R. I.

1.—**The Voice of the Church on the Coming** and kingdom of the Redeemer, or a history of the Reign of Christ on Earth, by D. T. Taylor, edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 420, price $1, postage 18 cents.

2.—**The Great Controversy between God** and Man. Its origin, progress and termination, by H. L. Hastings. 1 vol. pp. 167, neatly bound in cloth, price 60 cents—postage 10c.

3.—**Spiritualism a Satanic Delusion, and** a Sign of the Times. By Wm. Ramsey, D. D. Edited with a preface, by H. L. Hastings. 1 vol. 12mo. pp. 122. Price, in paper covers, 30 cts.—postage 8 cts; cloth gilt, 40 cts.—post. 8 cts.

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5.—**Future Punishment: an Argument** in two parts, from Reason and Scripture, by H. H. Dobney, Baptist minister of England; with an appendix on the State of the Dead, by John Milton. This work is one of patient thought and calm and christian argument. 1 vol. 12 mo. pp. 312, price 75 cents—postage 16 cents.

6.—**Debt and Grace: or, the Doctrine of** a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

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The above Tracts are on hand, and orders can be filled at once. Let us hear from them! Orders with the CASH are solicited. Persons ordering tracts should order as much [illegible] cents worth, as packages of tract[illegible] ounces or more go cheaper than [illegible] Those who buy books to sell will [illegible] liberal discount. The poor can [illegible] sending stamps to pay the po[illegible] FEEL poor also.

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The Meeting Place.

BY [illegible]

"The ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads."—Isa. 35: 10.

Where the faded flowers shall freshen—
Freshen never more to fade;
Where the shaded sky shall brighten—
Brighten never more to shade;
Where the sun-blaze never scorches;
Where the star-beams cease to chill;
Where no tempest stirs the echoes
Of the wood, or wave, or hill;
Where the morn shall wake in gladness,
And the noon the joy prolong;
Where the daylight dies in fragrance,
'Mid the burst of holy song;—
Brother, we shall meet and rest,
'Mid the holy and the blest!

Where no shadow shall bewilder,
Where life's vain parade is o'er,
Where the sleep of sin is broken,
And the dreamer dreams no more;
Where the band is never severed—
Partings, claspings, sob and moan,
Midnight waking, twilight weeping,
Heavy noontide—all are done;
Where the child has found its mother,
Where the mother finds the child;
Where dear families are gathered,
That were scattered on the wild;
Brother, we shall meet and rest,
'Mid the holy and the blest!

Where the hidden wound is healed,
Where the blighted life re blooms,
Where the smitten heart the freshness
Of its buoyant youth resumes;
Where the love that here we lavish
On the withering leaves of time,
Shall have fadeless flowers to fix on,
In an ever spring-bright clime;
Where we find the joy of loving
As we never loved before—
Loving on, unchilled, unhindered,
Loving once and evermore;
Brother, we shall meet and rest,
'Mid the holy and the blest!

Where a blasted world shall brighten
Underneath a bluer sphere,
And a softer, gentler sunshine
Shed its healing splendor here;
Where earth's barren vales shall blossom,
Putting on her robe of green,
And a purer, fairer Eden
Be where only wastes have been;
Where a king in kingly glory,
Such as earth has never known,
Shall assume the righteous sceptre,
Claim and wear the holy crown;
Brother, we shall meet and rest,
'Mid the holy and the blest!

—*Selected.*

For the Crisis.

The Voice of God in History.

BY LIZZIE ARMSTRONG.

(Continued.)

Over the ruins of Babylon rolled the Medo-Persian car; and that was a gorgeous page amid the records of history. That royal sceptre swayed over the most splendid city of the East. Tyre, with her commerce and her arts, knelt before it, that crowning city whose merchants were princes, and whose traffickers were the most honorable of earth. And the beautiful Palmyra was there, the Tadmor of the wilderness, with her marble palaces, matchless temples, and works of art the most beautiful of oriental creation. Right gracefully did Egypt bow to the same ruler—Egypt, the mystic land of dark, uncertain science; for they had science and philosophy, though in a rude, unfinished state. Their hieroglyphics whisper through the dust of ages about the astronomical lore of their learned men. Egypt was rich in natural resources—rich in her Thebes, her Memphis, her pyramids and her oracles. But even in the silver age of the Medo-Persian reign, the iron grasp of superstition was laid, with a deadening, withering grasp over her beauty, and oh, how it galled the fair proportions of those beautiful cities to see their inmates bow before gods of wood and stone! Even Cyrus was an idolater, and the voice of the Lord said unto him, *"I girded thee, though thou hast not known me."* Yet they flourished like a green bay-tree, extending their conquests on every side, and daily growing richer in their own arts and sciences.

Grecia lay quietly reposing beneath the shade of their mighty monarchy, but in her midst there slumbered a new planet in fame's bright firmament. A thousand warriors have fought and bled to win the laurel wreath that encircled the regal brow of "Alexander the Great." A thousand warriors and statesmen have seized with an iron grasp the pinnacle of human great-[illegible]g with haughty step over [illegible]ones and crumbling crowns [illegible] kingdoms, have written [illegible]ters of blood on the [illegible] Alexander has [illegible]ters on hu-[illegible]shed, [illegible]ation upon plains that glitter with the dazzling steel, and waving plumes of contending hosts. It is sublime to work out the vast drama in the halls of fancy, to picture the regal banners supported by the bravery of noble men, amid the din of battle and the roar of musketry; and when the great tragedy is completed, it is grand to hear the clarion notes of victory's triumphant music rolling around the brave. But oh! we do not think, we cannot realize as we read of the dying and the wounded, one half the depth of woe contained in the sentence. We do not hear the piercing shriek as the cold iron rends the quivering flesh—the blood-choking gasp and the low murmuring prayer—the moan for water, or the whispered names of distant loved ones. We cannot see the gaping wounds, the wild look of agony, the cold, still forms lying as they fell convulsively on the sod. We do not look into thousands of homes where abideth the cold, dim shadow of despairing woe, feeding upon the life-blood of those who would have given worlds for only one look at the pale soldier, and to know where he sleeps when the red field is won. Oh! how angels must weep over the carnage of war. The laurel of glory takes root among dead men, and bears the red bloom of blood. The roar of the cannon carries woe to homes and hearts, and the shout of victory is like an iron hoof crushing out the joys and hopes of mothers, wives and sisters.

It was under the dread banner of Alexander that the Greeks marched against the Medes and Persians, and the empire tottered and fell before the simoon breath of the conquerors. And where is it now? Go ask the question amid the ruins of Tyre, or beneath the crumbling columns of Palmyra. Go read your answer amid the musty records of the dark Egyptian shades. The serpent now inhabits the temple where the worshiper once bent the knee in adoration; her oracles have been silent for ages, and the cloud-capped pyramids of Egypt still stand alone in the dreary desert, a mournful monument of human ambition. But the monarchs who planned and the millions of slaves who built them, have gone down together amid the shades of death, and the rank weeds wave mournfully over their dust.

With ruin on every side, Greece flourished like a bright peerless pearl amid the fragments of the past. Greece! renowned, romantic land, with her beautiful scenery and her brave warriors; it was a land of beauty and eloquence, of painting and sculpture; the poet's home and the artist's studio; the brightest gem in the casket of history where repose so many rare jewels. That ancient beautiful spot is hallowed by the memory of all that is ennobling in mental grandeur and inspiring in heroic deeds—all that is fascinating in the trophies of art and thrilling in the beauties of song; it was one brilliant blaze of classic lore. Greece held up for the admiration of future ages a noble constellation of intellect. Are you a mathematician? go sit at the feet of her Archimedes or Euclid. Her scholars have not only explored the labyrinthine paths of philosophy, but have culled the richest flowers from the fields of elegant taste and learning; her historians have recorded in graphic strains the story of her struggles and triumphs; her philosophers and sages have lighted up the dark labyrinthian paths of science; her poets have drawn out thrilling echoes of sublimity and pathos from the lyre of Apollo. Where shall we find an equal for her own dear Homer?—that "father and prince of Epic song." For him the temple of Fame opens her *"sanctum sanctorum,"* and around his name she weaves the sweetest incense that ever arose from her altars. The naked rocks on the banks of the Ægean fired his mind, and "sublimity covered him all day long, and dwelt between his shoulders." We can gaze upon and admire those unparalleled flights of sublimity, while we reverence, almost fear, the giant mind that produced them.

Greece has produced artists who have embodied in the breathing marble and speaking canvas forms of grace and beauty which constituted the masterpieces of the chisel and pencil. Look for one moment upon her Rembrandt, her Appelles, or her Phidas. Yet in nothing has she won a more lasting wreath than that placed by universal consent upon the brows of her orators. Her eloquence began with Pericles, and advancing through a host of illustrious names, reached the meridian of glory [illegible] her matchless Demosthenes. His was [illegible]ouring of passion, intense and burn-[illegible] frantic—of enthusiasm glow-[illegible]nt, never raving; it was [illegible] and freedom in-[illegible]ument. In the [illegible]tal cham-[illegible]most [illegible] her walls, and pointed triumphantly to the ruins of Athens and Sparta; and to-day that beautiful Greece lies prostrate in the dust. Oh! how easy it is to weep over the fate of this bright luminary of learning; her light of eloquence, of painting and sculpture is quenched in the long night of time. Her philosophers, sages, statesmen, heroes, poets and artists, mingle in the fragments of her fallen might. Go to the temple of Diana at Ephesus, or come to the mystic feet of the Delphic oracle, and ask the story of her renown—the history of her fall. Alas! that temple was long since burned to the ground, and the last echo of the oracle hath died on the lips of *Æolus.*

Above its ruins the Roman eagle flapped his exultant wings, and pointed in triumph to the "city of seven hills," that emporium of the iron monarchy of the world, with her towers, palaces and temples—her Coliseum, that mountain of marble, where the gladiator died and the untamed lions of Africa bled,—where the noble, faithful christian fell who dared do any thing but deny his Lord. There was the Roman forum, where an unchained senate listened to the rich imagery, the lofty conceptions and majestic fervor of the gifted Tully; or lingered enchanted by the gushing exuberance, the sparkling brilliancy, the glowing fire of Cicero—that great representative of Roman eloquence. There were her cathedrals, whose altars were rich with offerings of surpassing magnificence, and by St. Peter's side arose the great Vatican with its lofty chapel, rendered immortal by the genius of Raphael and Michael Angelo; around its walls thronged the faces of the mighty dead; poets, painters, sculptors—crowned princes in the world of art,—they were true prophets of the beautiful and good. And Rome swayed her sceptre over Italy, where millions of brave hearts were beating, and imaginations were there as bright and vivid as their own sunny clime. Land of poetry and song! for the historian, the artist, the christian, there is magic in the name

"Of that far land whose clime
Is ever like a silvery chime;
That land of sweetest poesy,
Of sculpture, painting, minstrelsy,
Of ever blooming Italy."

The poet too will turn to that home of beauty, canopied by silvery skies, enveloped by golden sunlight, and embraced by the blue waters of the Mediterranean, with nothing to vary her loveliness but the sublimity of her mountains. No wonder, oh! Italia, that the genius of thy children burst forth in song. Thine own Tasso and Dante swept their harps in olive groves or beneath the orange trees, and caught inspiration from the fragrance of matchless flowers and the soft breezes of a lovely coast, while the rich jewelry of heaven strengthened the intense love of the beautiful in their poet souls. They now rest sweetly beneath the bowers of their own native soil, and we can but mourn that the gorgeous luxuriance of that beautiful land was marred by the iron hand of priestcraft, and withered by the blighting curse of popish tyranny.

Rome reached out her hand, and the Arab and Ethiopean bowed in bondage. She reigned without a rival, "mistress of the world," and like a brilliant planet sent her radiance far and wide. She bravely withstood the shock when the victorious Hannibal led the hosts of Carthage over the almost impassable barriers of the Alpine summits—put her armies to flight and stripped three bushels of golden rings from the fingers of her slaughtered knights. But her despised northern enemies, the Goths, Vandals and Huns, with a wild barbarian horde, descended from their mountain strongholds, and like hungry vultures fed upon her splendor and divided her into ten petty kingdoms.

For the last time we are compelled to whisper that the trophies and garlands of fame have faded again. The wreath and diadem which adorned the warrior's brow have been hurled into oblivion. The gigantic bulwarks of genius, the ponderous tomes of learning, the glorious lights of art and the gathering glory of ages, have all fallen together. Ancient Rome is still eloquent, but it is the eloquence of ruins; those tottering temples once echoed to the footsteps of the imperial Cæsars; the cottage of Romulus, the splendid palace of Nero, and the shrines and altars which were sacred to Apollo and the Muses, are buried amid the crumbling fragments of other ages. Nero—from whose name humanity shrinks—lies lower than the ruins of his palace; perhaps all Europe breathed a sigh of relief when the death-angel wound his cold arm around the tyrant; but we will mingle no nightshade of ill-will with the flowers of the grave, for "nothing dies but something mourns," and even on Nero's tomb some unknown hand scattered flowers. He is sleeping, and we [illegible]ll let his crimes sl[illegible]im until the [illegible]f the [illegible]eep with him [illegible] the [illegible]archangel rings through his [illegible]ouse.

[illegible]e Forum ring with no [illegible]tors have perished. [illegible]e Coliseum still [illegible]tators have [illegible]and the ivy-crowned walls, and through the long-drawn aisles and gloomy galleries, while the cold night winds moan around its pillared ruin as if sighing over its fallen grandeur. Let us lay the frail garland of sympathy upon the altar of her desolation, and whisper, *"Peace to Rome's illustrious shade."*

(To be concluded.)

Selections.

William Tyndal—His Invaluable Labors and Violent Death.

And who was Willam Tyndal,—the man who gave to England its greatest treasure—the printed English Bible? His life was entirely devoted to this great object; from his youth, he felt he had *this one thing to do,* to translate the word of God into his native tongue and print it. He did so and was martyred for its sake. He was born in 1484, passed his youth in the midst of monks and friars, and was sent early to Oxford, where he made great progress, especially in language.

Now Oxford was the city in which the New Testament, just published in Greek by Erasmus, met with its warmest welcome, and William Tyndal read it—first only as a work of learning, but soon he found it to be something more. That Book spoke to him of God, of Christ, and of being born again, till it completely subdued him. He felt that he had on his hand the Divine Revelation, and that he could not keep the treasure to himself. There were two young men at Cambridge, who had also been reading this Greek New Testament,—Thomas Bilney and John Frith—both afterwards martyrs. When Tyndal joined them, they gained fresh courage and began to address to all around them, that saying of Christ's, "Repent, and be converted;" "Christ Jesus came into the world to save sinners."

Bilney and Tyndal left Cambridge in 1519. The friars had not then finished their persecution of the Lollards; and that same year, Thomas Mann, one of their number, who had preached to the conversion of many persons under the great oaks of Windsor forest, was burnt alive for his doctrine, as well as Dame Hawkins, the mother of several little children, for having in her possession a parchment, on which were written the Lord's Prayer, the apostle's creed and the Ten Commandments, *in English.*

But of what avail was it to silence those obscure lips, while the New Testament of Erasmus could speak? Erasmus was so highly esteemed that he was called "the king of the schools." What he had given to the learned, Tyndal was about to bestow upon the people. When he was between thirty and forty years of age, he was engaged as tutor and chaplain, in the house of Sir John Walsh, a knight of Gloucestershire, and at his table he met with many of the neigboring priests, at whose ignorance he was deeply grieved. He exhorted them also to read the Scriptures, keeping, it is said, Erasmus' New Testament always within reach, to prove what he advanced. The priests disliked to have that book appear, and said "it only served to make heretics," adding, "Why, even we don't understand God's word, as you call it, and how should the vulgar understand it? It is a conjuring book, wherein every body finds what he wants." "Ah!" said Tyndal, "you read it without Jesus Christ; that is why it is obscure to you." "Nothing is obscure to us," said another priest, "we only can explain the Scriptures." "No," said Tyndal; "you hide them, you burn those who teach them, and if you could, you would burn the Scriptures themselves." They soon declared themselves his open enemies; and if he preached, they threatened to expel from the church those who listened to him. "O!" said Tyndal, "while I am sowing in one place, they ravage the field I have just left. I cannot be everywhere. If christians had the Scriptures in their own tongue they could themselves withstand these sophists; without the Bible, it is impossible to establish the laity in the truth."

He went on arguing with all whom he met in favor of translating the Scriptures, till one day a popish doctor, angry with the strength of his arguments, said—"Well, we had better be without God's laws than the Pope's!" This fired the spirit of Tyndal, and he answered with righteous judgment, "I defy the Pope and all his laws, and if God give me life, ere many years the ploughboys shall know more of the Scriptures than you do."

He prayed, he read and carried on his translation. He soon, however, proceeded to London, to seek another retreat, where he might follow out his work. He found a quiet room in the house of Humphrey Monmouth, a pious and benevolent alderman, and dwelt with him six months. This man was aftewards sent to the Tower, on a charge of having aided Tyndal; but he thus justified himself:—"When I heard my Lord of London preach at Paul's-cross, that Sir William Tyndal had translated the New Testament into English, and that it was naughtily translated; that was the first time that I ever suspected or knew any evil of *him.* The worthy citizen was soon set free.

Tyndal began to fear lest the stake should interrupt his labor. Alas! he exclaimed, is there no place where I can translate the Bible? It is not the Bishop's house alone that is closed upon me, but all England! There lay at that moment in the river Thames a vessel loading for Hamburg; Humphrey Monmouth gave ten pounds for his voyage, and carrying with him only his New Testament, he went on board. "Our priests have buried the Testament of God," said he, "and all their study is to keep it down, that it rise not again; but the hour of the Lord is come, and nothing can hinder the w[illegible] as nothing could hinde[illegible]ord of God, old from issuing fr[illegible] Jesus Christ of [illegible]om the tomb."

That poor man, then sailing towards Germany, was to send back, even from the banks of the Elbe, the eternal gospel to his country. He left England in 1523 and never returned to it. He seems to have printed first the gospels of Matthew and Mark, and then removed to Cologne. Being again disturbed in the midst of the New Testament, he gathered up the printed sheets and fled to Worms, where he finished it. [illegible]

One to whom we are so deeply indebted, living in painful and laborious hiding [illegible] afflicted with [illegible] ces continually thrown in his way to the prosecution of his work. Yet a heavenly atmosphere so appeared to surround him, that the messengers sent by king Henry eighth to entrap and bring him to England, could not talk with him without being ready to be converted to his sentiments. When the last successful plot against his life was laid, the persons who executed it were obliged to bring with them officers from Brussels, for they could not trust those at Antwerp, where he was so much beloved. He was not aware of his betrayers, and was thrown into prison at Vilvoord, where he remained two years. Part of his work in the prison was that edition of the New Testament which he had promised to give to the ploughboys of Gloucestershire.

In the year 1536, Tyndal was led forth to be put to death. He was fastened to the stake, crying out with a loud voice,—"Lord, open the King of England's eyes!" He was then immediately strangled, and his body consumed to ashes.

Patience.

Patience is the passion of great hearts;
When brute force, like a scornful conqueror,
Clangs his huge mace down in the other scale,
The inspired soul but flings his patience in,
And slowly, that outweighs the ponderous globe."
—*Lowell.*

"The Righteous not Forsaken."

To-day on the train from Columbus, at the Lebanon station, an aged and venerable lady, accompanied by a gentleman and two ladies, came on the cars. The gentleman was a minister, and occupied a seat near me. I soon found that the aged lady was Mrs. Francis Kindred, now in her eighty-third year, and on her way to the Widow's Home. Ten years ago she emancipated all her slaves, some six or eight in number, and came with them from North Carolina to Ohio. Here she remained, befriended by strangers. Changes in the family that gave her a home, left her last spring homeless, and the poor-house of Warren county became her home. Rev. W. R. Parsons, of the Methodist Protestant church at Lebanon, found her there and learned her history, and appealing to the friends of the poor, he secured means to provide her a home the remnant of her days. I found her cheerful and happy, praising God for his care and kindness. She said: "When I was in the poor-house, it looked as if God had forsaken me, but I never thought he had, and I would rather die in the poor-house than die a slaveholder."—*Central Herald.*

Bathing in the Dead Sea.

A pleasant correspondent of the Boston *Post* writing from Jerusalem, thus humorously describes his Dead Sea bath:

"The Dead Sea has nothing of the desolation which it has been the pleasure of travelers to describe, and it seemed to smile at the secret dread with which it inspires the pilgrim. I, of course, took a bath here; and for a swimmer who has a a fancy to keep his legs as well as his head out of the water, I can imagine that it must be quite pleasant. My French friend, who is not a little inclined to corpulency, complained that he could not get down into the water, and floated about, now one side up, now another, for all the world like an inflated bladder. On emerging from the water it was rapidly evaporated by the sun; and the salt crystalizing on our bodies, gave us the appearance of animated sticks of rock candy, or a family resemblance of Lot's wife. With a sensation upon our skin, as if we had been pickled for family use, and with a taste in our mouth compounded of glauber salts and asafœtida, we concluded that one bath in the Dead Sea was enough for a lifetime."

A Beautiful Reply.

A pious old man was one day walking to the sanctuary with a New Testament in his hand, when a friend who met him said:

"Good morning, Mr. Price."

"Ah, good morning," replied he; "I am reading my Father's will as I walk along."

"Well, what has he left you?" said his friend.

"Why, he has bequeathed me a hundred-fold more in this life, and in the world to come life everlasting."

This beautiful reply was the means of comforting his christian friend, who was at the time in very sorrowful circumstances.

A Fable to show the Folly of Boasting.—A gourd had wound itself around a lofty palm, and in a few weeks climbed to its very top.

"How old mayst thou be?" asked the new comer.

"About a hundred years."

"About a hundred years, and no taller! Only look: I have grown as tall as you in fewer days than you count years!"

"I know that well," replied the palm: "every summer of my life a gourd has climbed up around me, as proud as thou art, and as short-lived as thou wilt be."

Hygiene.

"This is for your Health."—*Paul.*

Scrofula.

This is a term which takes its name from a Latin word which signifies sow, while the Greeks used a word of the same meaning, for the same disease, possibly because both Greeks [illegible] and Romans found that those families suffered most with scrofula who lived after the brutish manner of swine, although the elevated and refined are not exempt from the taint. Scrofula is an error of nutrition, and hence may attack all colors, constitutions, and temperaments, but those who have light hair and fair skin are most subject to it.

All through the body, there are little bunches of vessels called "glands," which, in their natural state, are not seen, but if diseased, they swell, and when near the surface of the skin, form protuberances of irregular shapes, always rounded; hence, the ancients, who often named things from an apparent quality, called them glands from their resemblance to an acorn or a bunch of [illegible]

Our aliment, that which nourishes the body, must pass through what is called the absorbent glands before it is fit for nutrition; in these glands it undergoes considerable changes, but if they are in an unnatural condition, are hardened or swollen, the changes made are not perfect—are not healthful; hence it is that scrofula is essentially an error of nutrition; the food does not give all its strength, the person may eat a great deal, and may even look stout and robust, but the appearance is deceptive—there is no endurance.

Scrofula then is manifested in an abnormal condition of the glands, giving a name to the disease according to the locality of the part affected: if in the sides of the neck, it is called king's evil, because in earlier ages, the touch of a king was thought a cure; if the glands of the joints are affected, it is white swelling; if in the bowels, it is *tabes mesenterica,* or consumption of the bowels; the person wears away to skin and bone, and is literally consumed to death, without any cough whatever.

Why the glands of one part should become more particularly diseased than elsewhere, is simply because that part has been weakened by some violence offered to it.

But how do the glands become diseased at all, or what is the cause of their unnatural condition? In other words, what causes scrofula?

Most generally, persons are born scrofulous, in consequence of one or both parents being diseased in some way or other; but scrofula may be originated in any constitution by protracted wrong living, such as a want of personal cleanliness, or a continued dwelling in low or damp, or filthy localities, or in habitual excesses as to the animal appetites and passions.

Scrofula, like insanity or family resemblances, may pass over a generation. A man may be scrofulous, his children may not have a trace of it, yet his grandchildren may be decidedly so.

A person may be very slightly scrofulous—only a mere trace of it—so little of it as to be scarcely perceptible, or it may be of such an aggravated character as to distort the whole body.

As a general rule, scrofula shows itself in some kind of breaking out on the skin, or in some affection of the eyes. As scrofula is essentially an error of nutrition, by which the food does not impart its full strength to the system, it is characterized by a want of endurance, by a lack of power of resistance, of warding off disease, or averting "colds;" hence, scrofulous persons take cold very easily, and often describe themselves as "always taking cold," or "the least thing in the world gives me a cold," and that "cold" "settles" in the weak part; if in the tonsils, they swell internally; if the lungs are the weak part, a bad cold is the result: if in the head—and a great many have a weakness there—it is described as a cold in the head. Under certain conditions, a scrofulous person has a greater chance of long life than one who is entirely free from it, especially if well-informed and well to do, because, being conscious of a want of robustness of constitution, common sense dictates carefulness, and a systematic avoidance of those causes of ailment which observation indicates as the uniform precursors of particular symptoms, while the fact of being "well to do," gives the means of nursing, and of guarding against those exposures, over exertions and deprivations, which are the fruitful sources of sickness to the unfortunate poor.

A person born scrofulous, or becoming so after birth, need not necessarily remain so to any specially hurtful extent. If, for example, a man suffers from white swelling, or a long and tedious "running" in the neck from king's evil, the "ill humors" of the system, as they are called, seem to find vent there, leaving the constitution, comparatively, healthy, and a long life of reasonable health is the result.

Scrofula may be almost entirely "worked" out of the system in another way, as by a great and protracted change in the habits of life—such a change as involves large out-door activities for the greater part of every twenty-four hours. The same thing may be accomplished, to a great extent, in-doors, as where a sedentary life is followed by spending a large portion of each day in active employment on foot, especially if the mind is deeply and pleasurably interested in that employment; more decided results will follow, if the aid is given, meanwhile, of judicious personal habits, such as scrupulous cleanliness of body and of clothing, of regular, full, and sufficient sleep; of plain, simple, and nutritious food, eaten at regular intervals of five or six hours, and nothing between, with that daily regularity which is essential to health under all circumstances.

A scrofulous person should eat fresh meats largely, and bread and fruits and berries of every description, using vegetables sparingly.

In short, whatever promotes high bodily health, promotes the eradication of a scrofulous taint; hence, it is the greatest wisdom on the part of those who are scrofulous, to study how and what gives to them the greatest general good health, and to live accordingly.

Scrofula manifests itself externally in some, as in lumps, or a variety of breakings out on the skin; in others, it causes some internal malady. In either case, the essential disease is the same; it is in the system—in the blood—and the attempt should be to eradicate, not to cover up.

If there is an external manifestation, external appliances can never radically cure, can never eradicate—their tendency is to suppress—to drive inwards, or elsewhere, generally, if not always, to find refuge in some more vital part, and the whole history reads, "cured, then died." Hence, external manifestations of scrofula are not, indeed, signs of health, but they are signs of safety. It is when measles "strike in" that there is danger.

Salt rheum is scrofula, and afflicts persons for many years, then sometimes disappears for "good and all," to the great gratification of the patient. The next report is "consumption," if in grown persons; "water on the brain," if in young children.

As to taking internal remedies, one of three things is the uniform result:

First, The medicine gradually loses its power.

Second, The system is benefited only while it is taken; or,

Third, The remedy gradually poisons the system, or impairs the tone of the stomach, thus aggravating the "error of nutrition," and hastening a fatal result.

It is greatly to be regretted that these things are not generally known; an incalculable amount of human suffering would thereby be prevented, and the unfor[illegible] poor saved many a hard-earned doll[illegible]

The most that can be expected as cure of scrofula is, that it may be [illegible] abeyance—may be kept under by habits of life, such as regularity, [illegible]ness, temperance in all things, and industry in the open air, living, the while, on plain, simple, nutritious fo[illegible] which fresh meats, ripe fruits, coarse [illegible] and cold water are the main. We [illegible] that no medicine ever eradicated sc[illegible] or kept it under any longer than w[illegible] is taken.—*Journal of Health.*

Winter Rules.

Never go to bed with cold or dam[illegible]

In going into a colder air, [illegible] mouth resolutely closed, that by comp[illegible] the air to pass circuitously throu[illegible] nose and head, it may become warm[illegible] fore it reaches the lungs, and thus p[illegible] those shocks and sudden chills whi[illegible] quently end in pleurisy, pneumonia [illegible] other serious forms of disease.

Never sleep with the head in th[illegible] of an open door or window.

Let more cover be on the lower[illegible] than on the body. Have an extra [illegible] ing within easy reach, in case of a [illegible] and great change of weather duri[illegible] night.

Never stand still a moment out of [illegible] especially at street corners, after [illegible] walked even a short distance.

Never ride near the open windo[illegible] vehicle for a single half-minute, espe[illegible] if it has been preceded by a walk; [illegible] ble lives have thus been lost, or [illegible] health permanently destroyed.

Never put on a new boot or shoe [illegible] ginning a journey.

Never wear India-rubbers in col[illegible] weather.

If compelled to face a bitter, cold [illegible] throw a silk handkerchief over the [illegible] its agency is wonderful in modifyi[illegible] cold.

Those who are easily chilled on [illegible] out of doors, should have some cotto[illegible] ting attached to the vest or other gar[illegible] so as to protect the space betwee[illegible] shoulder-blades behind, the lungs [illegible] attached to the body at that point; [illegible] there is worth five times the amoun[illegible] the chest in front.

Never sit for more than a minu[illegible] time with the back against the fire or [illegible]

Avoid sitting against cushions [illegible] backs of pews in churches; if the [illegible] ered board feels cold, sit erect w[illegible] touching it.

Never begin a journey until bre[illegible] has been eaten.

After speaking, singing, or preach[illegible] a warm room in winter, do not le[illegible] for at least ten minutes, and even clo[illegible] mouth, put on the gloves, wrap u[illegible] neck, and put on cloak or overcoat [illegible] passing out of the door; the negl[illegible] these has laid many a good and usefu[illegible] in a premature grave.

Never speak under a hoarseness, [illegible] ially if it requires an effort, or [illegible] hurting or a painful feeling, for it [illegible] results in a permanent loss of vo[illegible] life-long invalidism.—*Hall's Journ[illegible] Health.*

Is Tobacco Poisonous?

Some five years since, a gentlem[illegible] Philadelphia, at the head of one o[illegible] most extensive and wealthy banking-[illegible] in this country, literally died of starv[illegible] He was an inveterate smoker, and [illegible] was without a cigar in his mouth [illegible] during business hours. The habit contr[illegible] in early life, led to the use of a [illegible] lighted or not, permitting its moistene[illegible] chewed surface to remain under his to[illegible] This was pursued for years, and it re[illegible] in impregnating the glands beneat[illegible] tongue which terminated in cancero[illegible] cerations. At first it was not regarde[illegible] any anxiety, but inflamation was an a[illegible] ant evil, and the immediate cause of [illegible] The roots of the tongue ulcerated, a[illegible] throat sympathized with them, until [illegible] almost impossible to swallow or br[illegible] The only nourishment taken for [illegible] months previous to his death, was [illegible] liquid character; even that at last [illegible] not be received, so swollen and in[illegible] was the seat of the disorder. Death [illegible] starvation and suffocation finally clos[illegible] scene, the victim being otherwise i[illegible] fect health, except greatly emaciated.[illegible]

Colds—Do you want to cure the[illegible] I will tell you how to do it:

1. Go without eating for thirty-six [illegible]
2. Wash your body in water at a [illegible]perature of eighty-five degrees, all [illegible] and *without* soap; wipe it dry; [illegible] well; and go to bed and lie quietly, b[illegible] books and newspapers about you, re[illegible] and sleeping alternately.
3. Take no medicine, not even cat[illegible] sage tea.
4. Be cheerful and easy. Let bu[illegible] pass. In ninety cases out of one hu[illegible] this course will break up an acute [illegible] in two days.—*Laws of Life.*

THE CRISIS

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The Meeting Place.

BY DR. H. BONAR, OF KELSO.

"The ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads."—Isa. 35: 10.

Where the faded flowers shall freshen—
Freshen never more to fade;
Where the shaded sky shall brighten—
Brighten never more to shade;
Where the sun-blaze never scorches;
Where the star-beams cease to chill;
Where no tempest stirs the echoes
Of the wood, or wave, or hill;
Where the morn shall wake in gladness,
And the noon the joy prolong;
Where the daylight dies in fragrance,
'Mid the burst of holy song;—
Brother, we shall meet and rest,
'Mid the holy and the blest!

Where no shadow shall bewilder,
Where life's vain parade is o'er,
Where the sleep of sin is broken,
And the dreamer dreams no more;
Where the band is never severed—
Partings, claspings, sob and moan,
Midnight waking, twilight weeping,
Heavy noontide—all are done;
Where the child has found its mother,
Where the mother finds the child;
Where dear families are gathered,
That were scattered on the wild;
Brother, we shall meet and rest,
'Mid the holy and the blest!

Where the hidden wound is healed,
Where the blighted life re-blooms,
Where the smitten heart the freshness
Of its buoyant youth resumes;
Where the love that here we lavish
On the withering leaves of time,
Shall have fadeless flowers to fix on,
In an ever spring-bright clime;
Where we find the joy of loving
As we never loved before—
Loving on, unchilled, unhindered,
Loving once and evermore;
Brother, we shall meet and rest,
'Mid the holy and the blest!

Where a blasted world shall brighten
Underneath a bluer sphere,
And a softer, gentler sunshine
Shed its healing splendor here;
Where earth's barren vales shall blossom,
Putting on her robe of green,
And a purer, fairer Eden
Be where only wastes have been;
Where a king in kingly glory,
Such as earth has never known,
Shall assume the righteous sceptre,
Claim and wear the holy crown;
Brother, we shall meet and rest,
'Mid the holy and the blest!

—*Selected.*

For the Crisis.

The Voice of God in History.

BY LIZZIE ARMSTRONG.

(Continued.)

Over the ruins of Babylon rolled the Medo-Persian car; and that was a gorgeous page amid the records of history. That royal sceptre swayed over the most splendid city of the East. Tyre, with her commerce and her arts, knelt before it, that crowning city whose merchants were princes, and whose traffickers were the most honorable of earth. And the beautiful Palmyra was there, the Tadmor of the wilderness, with her marble palaces, matchless temples, and works of art the most beautiful of oriental creation. Right gracefully did Egypt bow to the same ruler—Egypt, the mystic land of dark, uncertain science; for they had science and philosophy, though in a rude, unfinished state. Their hieroglyphics whisper through the dust of ages about the astronomical lore of their learned men. Egypt was rich in natural resources—rich in her Thebes, her Memphis, her pyramids and her oracles. But even in the silver age of the Medo-Persian reign, the iron grasp of superstition was laid, with a deadening, withering grasp over her beauty, and oh, how it galled the fair proportions of those beautiful cities to see their inmates bow before gods of wood and stone! Even Cyrus was an idolater, and the voice of the Lord said unto him, *"I girded thee, though thou hast not known me."* Yet they flourished like a green bay-tree, extending their conquests on every side, and daily growing richer in their own arts and sciences.

Grecia lay quietly reposing beneath the shade of their mighty monarchy, but in her midst there slumbered a new planet in fame's bright firmament. A thousand warriors have fought and bled to win the laurel wreath that encircled the regal brow of "Alexander the Great." A thousand warriors and statesmen have seized with an iron grasp the pinnacle of human great- [illegible] g with haughty step over [illegible] nes and crumbling crowns [illegible] kingdoms, have written [illegible] ers of blood on the [illegible] Alexander has [illegible] on hu- [illegible] hed, [illegible] ation upon plains that glitter with the dazzling steel, and waving plumes of contending hosts. It is sublime to work out the vast drama in the halls of fancy, to picture the regal banners supported by the bravery of noble men, amid the din of battle and the roar of musketry; and when the great tragedy is completed, it is grand to hear the clarion notes of victory's triumphant music rolling around the brave. But oh! we do not think, we cannot realize as we read of the dying and the wounded, one half the depth of woe contained in the sentence. We do not hear the piercing shriek as the cold iron rends the quivering flesh—the blood-choking gasp and the low murmuring prayer—the moan for water, or the whispered names of distant loved ones. We cannot see the gaping wounds, the wild look of agony, the cold, still forms lying as they fell convulsively on the sod. We do not look into thousands of homes where abideth the cold, dim shadow of despairing woe, feeding upon the life-blood of those who would have given worlds for only one look at the pale soldier, and to know where he sleeps when the red field is won. Oh! how angels must weep over the carnage of war. The laurel of glory takes root among dead men, and bears the red bloom of blood. The roar of the cannon carries woe to homes and hearts, and the shout of victory is like an iron hoof crushing out the joys and hopes of mothers, wives and sisters.

It was under the dread banner of Alexander that the Greeks marched against the Medes and Persians, and the empire tottered and fell before the simoon breath of the conquerors. And where is it now? Go ask the question amid the ruins of Tyre, or beneath the crumbling columns of Palmyra. Go read your answer amid the musty records of the dark Egyptian shades. The serpent now inhabits the temple where the worshiper once bent the knee in adoration; her oracles have been silent for ages, and the cloud-capped pyramids of Egypt still stand alone in the dreary desert, a mournful monument of human ambition. But the monarchs who planned and the millions of slaves who built them, have gone down together amid the shades of death, and the rank weeds wave mournfully over their dust.

With ruin on every side, Greece flourished like a bright peerless pearl amid the fragments of the past. Greece! renowned, romantic land, with her beautiful scenery and her brave warriors; it was a land of beauty and eloquence, of painting and sculpture; the poet's home and the artist's studio; the brightest gem in the casket of history where repose so many rare jewels. That ancient beautiful spot is hallowed by the memory of all that is ennobling in mental grandeur and inspiring in heroic deeds—all that is fascinating in the trophies of art and thrilling in the beauties of song; it was one brilliant blaze of classic lore. Greece held up for the admiration of future ages a noble constellation of intellect. Are you a mathematician? go sit at the feet of her Archimedes or Euclid. Her scholars have not only explored the labyrinthine paths of philosophy, but have culled the richest flowers from the fields of elegant taste and learning; her historians have recorded in graphic strains the story of her struggles and triumphs; her philosophers and sages have lighted up the dark labyrinthian paths of science; her poets have drawn out thrilling echoes of sublimity and pathos from the lyre of Apollo. Where shall we find an equal for her own dear Homer?—that "father and prince of Epic song." For him the temple of Fame opens her *"sanctum sanctorum,"* and around his name she weaves the sweetest incense that ever arose from her altars. The naked rocks on the banks of the Ægean fired his mind, and "sublimity covered him all day long, and dwelt between his shoulders." We can gaze upon and admire those unparalleled flights of sublimity, while we reverence, almost fear, the giant mind that produced them.

Greece has produced artists who have embodied in the breathing marble and speaking canvas forms of grace and beauty which constituted the masterpieces of the chisel and pencil. Look for one moment upon her Rembrandt, her Appelles, or her Phidas. Yet in nothing has she won a more lasting wreath than that placed by universal consent upon the brows of her orators. Her eloquence began with Pericles, and advancing through a host of illustrious names, reached the meridian of glory [illegible] her matchless Demosthenes. His was [illegible] uring of passion, intense and burn- [illegible] frantic—of enthusiasm glow- [illegible] nt never raving; it was [illegible] and freedom in- [illegible] ment. In the [illegible] al cham- [illegible] most [illegible] her walls, and pointed triumphantly to the ruins of Athens and Sparta; and to-day that beautiful Greece lies prostrate in the dust. Oh! how easy it is to weep over the fate of this bright luminary of learning; her light of eloquence, of painting and sculpture is quenched in the long night of time. Her philosophers, sages, statesmen, heroes, poets and artists, mingle in the fragments of her fallen might. Go to the temple of Diana at Ephesus, or come to the mystic feet of the Delphic oracle, and ask the story of her renown—the history of her fall. Alas! that temple was long since burned to the ground, and the last echo of the oracle hath died on the lips of *Æolus.*

Above its ruins the Roman eagle flapped his exultant wings, and pointed in triumph to the "city of seven hills," that emporium of the iron monarchy of the world, with her towers, palaces and temples—her Coliseum, that mountain of marble, where the gladiator died and the untamed lions of Africa bled,—where the noble, faithful christian fell who dared do any thing but deny his Lord. There was the Roman forum, where an unchained senate listened to the rich imagery, the lofty conceptions and majestic fervor of the gifted Tully; or lingered enchanted by the gushing exuberance, the sparkling brilliancy, the glowing fire of Cicero—that great representative of Roman eloquence. There were her cathedrals, whose altars were rich with offerings of surpassing magnificence, and by St. Peter's side arose the great Vatican with its lofty chapel, rendered immortal by the genius of Raphael and Michael Angelo; around its walls thronged the faces of the mighty dead; poets, painters, sculptors—crowned princes in the world of art,—they were true prophets of the beautiful and good. And Rome swayed her sceptre over Italy, where millions of brave hearts were beating, and imaginations were there as bright and vivid as their own sunny clime. Land of poetry and song! for the historian, the artist, the christian, there is magic in the name

"Of that far land whose clime
Is ever like a silvery chime;
That land of sweetest poesy,
Of sculpture, painting, minstrelsy,
Of ever blooming Italy."

The poet too will turn to that home of beauty, canopied by silvery skies, enveloped by golden sunlight, and embraced by the blue waters of the Mediterranean, with nothing to vary her loveliness but the sublimity of her mountains. No wonder, oh! Italia, that the genius of thy children burst forth in song. Thine own Tasso and Dante swept their harps in olive groves or beneath the orange trees, and caught inspiration from the fragrance of matchless flowers and the soft breezes of a lovely coast, while the rich jewelry of heaven strengthened the intense love of the beautiful in their poet souls. They now rest sweetly beneath the bowers of their own native soil, and we can but mourn that the gorgeous luxuriance of that beautiful land was marred by the iron hand of priestcraft, and withered by the blighting curse of popish tyranny.

Rome reached out her hand, and the Arab and Ethiopean bowed in bondage. She reigned without a rival, "mistress of the world," and like a brilliant planet sent her radiance far and wide. She bravely withstood the shock when the victorious Hannibal led the hosts of Carthage over the almost impassable barriers of the Alpine summits—put her armies to flight and stripped three bushels of golden rings from the fingers of her slaughtered knights. But her despised northern enemies, the Goths, Vandals and Huns, with a wild barbarian horde, descended from their mountain strongholds, and like hungry vultures fed upon her splendor and divided her into ten petty kingdoms.

For the last time we are compelled to whisper that the trophies and garlands of fame have faded again. The wreath and diadem which adorned the warrior's brow have been hurled into oblivion. The gigantic bulwarks of genius, the ponderous tomes of learning, the glorious lights of art and the gathering glory of ages, have all fallen together. Ancient Rome is still eloquent, but it is the eloquence of ruins; those tottering temples once echoed to the footsteps of the imperial Cæsars; the cottage of Romulus, the splendid palace of Nero, and the shrines and altars which were sacred to Apollo and the Muses, are buried amid the crumbling fragments of other ages. Nero—from whose name humanity shrinks—lies lower than the ruins of his palace; perhaps all Europe breathed a sigh of relief when the death-angel wound his cold arm around the tyrant; but we will mingle no nightshade of ill-will with the flowers of the grave, for "nothing dies but something mourns," and even on Nero's tomb some unknown hand scattered flowers. He is sleeping, and we [illegible] let his crimes sl [illegible] im until the [illegible] of the [illegible] eep with h [illegible] archangel rings through his [illegible] house.

[illegible] Forum ring with no [illegible] tors have perished. [illegible] Coliseum still [illegible] tators have [illegible] the ivy-crowned walls, and through the long-drawn aisles and gloomy galleries, while the cold night winds moan around its pillared ruin as if sighing over its fallen grandeur. Let us lay the frail garland of sympathy upon the altar of her desolation, and whisper, *"Peace to Rome's illustrious shade."*

(To be concluded.)

Selections.

William Tyndal—His Invaluable Labors and Violent Death.

And who was Willam Tyndal,—the man who gave to England its greatest treasure—the printed English Bible? His life was entirely devoted to this great object; from his youth, he felt he had *this one thing to do,* to translate the word of God into his native tongue and print it. He did so and was martyred for its sake. He was born in 1484, passed his youth in the midst of monks and friars, and was sent early to Oxford, where he made great progress, especially in language.

Now Oxford was the city in which the New Testament, just published in Greek by Erasmus, met with its warmest welcome, and William Tyndal read it—first only as a work of learning, but soon he found it to be something more. That Book spoke to him of God, of Christ, and of being born again, till it completely subdued him. He felt that he had on his hand the Divine Revelation, and that he could not keep the treasure to himself. There were two young men at Cambridge, who had also been reading this Greek New Testament,—Thomas Bilney and John Frith—both afterwards martyrs. When Tyndal joined them, they gained fresh courage and began to address to all around them, that saying of Christ's, "Repent, and be converted;" "Christ Jesus came into the world to save sinners."

Bilney and Tyndal left Cambridge in 1519. The friars had not then finished their persecution of the Lollards; and that same year, Thomas Mann, one of their number, who had preached to the conversion of many persons under the great oaks of Windsor forest, was burnt alive for his doctrine, as well as Dame Hawkins, the mother of several little children, for having in her possession a parchment, on which were written the Lord's Prayer, the apostle's creed and the Ten Commandments, *in English.*

But of what avail was it to silence those obscure lips, while the New Testament of Erasmus could speak? Erasmus was so highly esteemed that he was called "the king of the schools." What he had given to the learned, Tyndal was about to bestow upon the people. When he was between thirty and forty years of age, he was engaged as tutor and chaplain, in the house of Sir John Walsh, a knight of Gloucestershire, and at his table he met with many of the neigboring priests, at whose ignorance he was deeply grieved. He exhorted them also to read the Scriptures, keeping, it is said, Erasmus' New Testament always within reach, to prove what he advanced. The priests disliked to have that book appear, and said "it only served to make heretics," adding, "Why, even we don't understand God's word, as you call it, and how should the vulgar understand it? It is a conjuring book, wherein every body finds what he wants." "Ah!" said Tyndal, "you read it without Jesus Christ; that is why it is obscure to you." "Nothing is obscure to us," said another priest, "we only can explain the Scriptures." "No," said Tyndal; "you hide them, you burn those who teach them, and if you could, you would burn the Scriptures themselves." They soon declared themselves his open enemies; and if he preached, they threatened to expel from the church those who listened to him. "O!" said Tyndal, "while I am sowing in one place, they ravage the field I have just left. I cannot be everywhere. If christians had the Scriptures in their own tongue they could themselves withstand these sophists; without the Bible, it is impossible to establish the laity in the truth."

He went on arguing with all whom he met in favor of translating the Scriptures, till one day a popish doctor, angry with the strength of his arguments, said—"Well, we had better be without God's laws than the Pope's!" This fired the spirit of Tyndal, and he answered with righteous judgment, "I defy the Pope and all his laws, and if God give me life, ere many years the ploughboys shall know more of the Scriptures than you do."

He prayed, he read and carried on his translation. He soon, however, proceeded to London, to seek another retreat, where he might follow out his work. He found a quiet room in the house of Humphrey Monmouth, a pious and benevolent alderman, and dwelt with him six months. This man was afterwards sent to the Tower, on a charge of having aided Tyndal; but he thus justified himself:—"When I heard my Lord of London preach at Paul's-cross, that Sir William Tyndal had translated the New Testament into English, and that it was naughtily translated; that was the first time that I ever suspected or knew any evil of *him.* The worthy citizen was soon set free.

Tyndal began to fear lest the stake should interrupt his labor. Alas! he exclaimed, is there no place where I can translate the Bible? It is not the Bishop's house alone that is closed upon me, but all England! There lay at that moment in the river Thames a vessel loading for Hamburg; Humphrey Monmouth gave ten pounds for his voyage, and carrying with him only his New Testament, he went on board. "Our priests have buried the Testament of God," said he, "and all their study is to keep it down, that it rise not again; but the hour of the Lord is come, and nothing can hinder the w [illegible] as nothing could hinde [illegible] ord of God, old from issuing fr [illegible] Jesus Christ of [illegible] om the tomb."

That poor man, then sailing towards Germany, was to send back, even from the banks of the Elbe, the eternal gospel to his country. He left England in 1523 and never returned to it. He seems to have printed first the gospels of Matthew and Mark, and then removed to Cologne. Being again disturbed in the midst of the New Testament, he gathered up the printed sheets and fled to Worms, where he finished it.

One to whom we are so deeply indebted, [illegible] living in painful and [illegible] ous hiding [illegible] flicted with col [illegible] nger, and [illegible] to the hindran- ces continually thrown in his way to the prosecution of his work. Yet a heavenly atmosphere so appeared to surround him, that the messengers sent by king Henry eighth to entrap and bring him to England, could not talk with him without being ready to be converted to his sentiments. When the last successful plot against his life was laid, the persons who executed it were obliged to bring with them officers from Brussels, for they could not trust those at Antwerp, where he was so much beloved. He was not aware of his betrayers, and was thrown into prison at Vilvoord, where he remained two years. Part of his work in the prison was that edition of the New Testament which he had promised to give to the ploughboys of Gloucestershire.

In the year 1536, Tyndal was led forth to be put to death. He was fastened to the stake, crying out with a loud voice,—"Lord, open the King of England's eyes!" He was then immediately strangled, and his body consumed to ashes.

Patience.

Patience is the passion of great hearts;
When brute force, like a scornful conqueror,
Clangs his huge mace down in the other scale,
The inspired soul but flings his patience in,
And slowly, that outweighs the ponderous globe."

—*Lowell.*

"The Righteous not Forsaken."

To-day on the train from Columbus, at the Lebanon station, an aged and venerable lady, accompanied by a gentleman and two ladies, came on the cars. The gentleman was a minister, and occupied a seat near me. I soon found that the aged lady was Mrs. Francis Kindred, now in her eighty-third year, and on her way to the Widow's Home. Ten years ago she emancipated all her slaves, some six or eight in number, and came with them from North Carolina to Ohio. Here she remained, befriended by strangers. Changes in the family that gave her a home, left her last spring homeless, and the poor-house of Warren county became her home. Rev. W. R. Parsons, of the Methodist Protestant church at Lebanon, found her there and learned her history, and appealing to the friends of the poor, he secured means to provide her a home the remnant of her days. I found her cheerful and happy, praising God for his care and kindness. She said: "When I was in the poor-house, it looked as if God had forsaken me, but I never thought he had, and I would rather die in the poor-house than die a slave-holder."—*Central Herald.*

Bathing in the Dead Sea.

A pleasant correspondent of the Boston *Post* writing from Jerusalem, thus humorously describes his Dead Sea bath:

"The Dead Sea has nothing of the desolation which it has been the pleasure of travelers to describe, and it seemed to smile at the secret dread with which it inspires the pilgrim. I, of course, took a bath here; and for a swimmer who has a fancy to keep his legs as well as his head out of the water, I can imagine that it must be quite pleasant. My French friend, who is not a little inclined to corpulency, complained that he could not get down into the water, and floated about, now one side up, now another, for all the world like an inflated bladder. On emerging from the water it was rapidly evaporated by the sun; and the salt crystalizing on our bodies, gave us the appearance of animated sticks of rock candy, or a family resemblance of Lot's wife. With a sensation upon our skin, as if we had been pickled for family use, and with a taste in our mouth compounded of glauber salts and asafœtida, we concluded that one bath in the Dead Sea was enough for a lifetime."

A Beautiful Reply.

A pious old man was one day walking to the sanctuary with a New Testament in his hand, when a friend who met him said:

"Good morning, Mr. Price."

"Ah, good morning," replied he; "I am reading my Father's will as I walk along."

"Well, what has he left you?" said his friend.

"Why, he has bequeathed me a hundred-fold more in this life, and in the world to come life everlasting."

This beautiful reply was the means of comforting his christian friend, who was at the time in very sorrowful circumstances.

A Fable to show the Folly of Boasting.—A gourd had wound itself around a lofty palm, and in a few weeks climbed to its very top.

"How old mayst thou be?" asked the new comer.

"About a hundred years."

"About a hundred years, and no taller! Only look: I have grown as tall as you in fewer days than you count years!"

"I know that well," replied the palm: "every summer of my life a gourd has climbed up around me, as proud as thou art, and as short-lived as thou wilt be."

Hygiene.

"This is for your Health."—*Paul.*

Scrofula.

This is a term which takes its name from a Latin word which signifies sow, while the Greeks used a word of the same meaning, for the same disease, possibly because both Greeks [illegible] and Romans found that those families suffered most with scrofula who lived after the brutish manner of swine, although the elevated and refined are not exempt from the taint. Scrofula is an error of nutrition, and hence may attack all colors, constitutions, and temperaments, but those who have light hair and fair skin are most subject to it.

All through the body, there are little bunches of vessels called "glands," which, in their natural state, are not seen, but if diseased, they swell, and when near the surface of the skin, form protuberances of irregular shapes, always rounded; hence, the ancients, who often named things from an apparent quality, called them glands, from their resemblance to an acorn or a bunch of them. [illegible] Our aliment, that which nourishes the body, must pass through what is called the absorbent glands before it is fit for nutrition; in these glands it undergoes considerable changes, but if they are in an unnatural condition, are hardened or swollen, the changes made are not perfect—are not healthful; hence it is that scrofula is essentially an error of nutrition; the food does not give all its strength, the person may eat a great deal, and may even look stout and robust, but the appearance is deceptive—there is no endurance.

Scrofula then is manifested in an abnormal condition of the glands, giving a name to the disease according to the locality of the part affected: if in the sides of the neck, it is called king's evil, because in earlier ages, the touch of a king was thought a cure; if the glands of the joints are affected, it is white swelling; if in the bowels, it is *tabes mesenterica,* or consumption of the bowels; the person wears away to skin and bone, and is literally consumed to death, without any cough whatever.

Why the glands of one part should become more particularly diseased than elsewhere, is simply because that part has been weakened by some violence offered to it.

But how do the glands become diseased at all, or what is the cause of their unnatural condition? In other words, what causes scrofula?

Most generally, persons are born scrofulous, in consequence of one or both parents being diseased in some way or other; but scrofula may be originated in any constitution by protracted wrong living, such as a want of personal cleanliness, or a continued dwelling in low or damp, or filthy localities, or in habitual excesses as to the animal appetites and passions.

Scrofula, like insanity or family resemblances, may pass over a generation, A man may be scrofulous, his children may not have a trace of it, yet his grandchildren may be decidedly so.

A person may be very slightly scrofulous—only a mere trace of it—so little of it as to be scarcely perceptible, or it may be of such an aggravated character as to distort the whole body.

As a general rule, scrofula shows itself in some kind of breaking out on the skin, or in some affection of the eyes. As scrofula is essentially an error of nutrition, by which the food does not impart its full strength to the system, it is characterized by a want of endurance, by a lack of power of resistance, of warding off disease, or averting "colds;" hence, scrofulous persons take cold very easily, and often describe themselves as "always taking cold," or "the least thing in the world gives me a cold," and that "cold" "settles" in the weak part; if in the tonsils, they swell internally; if the lungs are the weak part, a bad cold is the result: if in the head—and a great many have a weakness there—it is described as a cold in the head. Under certain conditions, a scrofulous person has a greater chance of long life than one who is entirely free from it, especially if well-informed and well to do, because, being conscious of a want of robustness of constitution, common sense dictates carefulness, and a systematic avoidance of those causes of ailment which observation indicates as the uniform precursors of particular symptoms, while the fact of being "well to do," gives the means of nursing, and of guarding against those exposures, over exertions and deprivations, which are the fruitful sources of sickness to the unfortunate poor.

A person born scrofulous, or becoming so after birth, need not necessarily remain so to any specially hurtful extent. If, for example, a man suffers from white swelling, or a long and tedious "running" in the neck from king's evil, the "ill humors" of the system, as they are called, seem to find vent there, leaving the constitution, comparatively, healthy, and a long life of reasonable health is the result.

Scrofula may be almost entirely "worked" out of the system in another way, as by a great and protracted change in the habits of life—such a change as involves large out-door activities for the greater part of every twenty-four hours. The same thing may be accomplished, to a great extent, in-doors, as where a sedentary life is followed by spending a large portion of each day in active employment on foot, especially if the mind is deeply and pleasurably interested in that employment; more decided results will follow, if the aid is given, meanwhile, of judicious personal habits, such as scrupulous cleanliness of body and of clothing, of regular, full, and sufficient sleep; of plain, simple, and nutritious food, eaten at regular intervals of five or six hours, and nothing between, with that daily regularity which is essential to health under all circumstances.

A scrofulous person should eat fresh meats largely, and bread and fruits and berries of every description, using vegetables sparingly.

In short, whatever promotes high bodily health, promotes the eradication of a scrofulous taint; hence, it is the greatest wisdom on the part of those who are scrofulous, to study how and what gives to them the greatest general good health, and to live accordingly.

Scrofula manifests itself externally in some, as in lumps, or a variety of breakings out on the skin; in others, it causes some internal malady. In either case, the essential disease is the same; it is in the system—in the blood—and the attempt should be to eradicate, not to cover up.

If there is an external manifestation, external appliances can never radically cure, can never eradicate—their tendency is to suppress—to drive inwards, or elsewhere, generally, if not always, to find refuge in some more vital part, and the whole history reads, "cured, then died." Hence, external manifestations of scrofula are not, indeed, signs of health, but they are signs of safety. It is when measles "strike in" that there is danger.

Salt rheum is scrofula, and afflicts persons for many years, then sometimes disappears for "good and all," to the great gratification of the patient. The next report is "consumption," if in grown persons; "water on the brain," if in young children.

As to taking internal remedies, one of three things is the uniform result:

First, The medicine gradually loses its power.

Second, The system is benefited only while it is taken; or,

Third, The remedy gradually poisons the system, or impairs the tone of the stomach, thus aggravating the "error of nutrition" and hastening a fatal result.

It is greatly to be regretted that these things are not generally known; an incalculable amount of human suffering would thereby be prevented, and the unfortunate poor saved many a hard-earned dollar.

The most that can be expected as to the cure of scrofula is, that it may be kept in abeyance—may be kept under by wise habits of life, such as regularity, cleanliness, temperance in all things, and daily industry in the open air, living, the meanwhile, on plain, simple, nutritious food, of which fresh meats, ripe fruits, coarse bread, and cold water are the main. We believe that no medicine ever eradicated scrofula, or kept it under any longer than while it is taken.—*Journal of Health.*

Winter Rules.

Never go to bed with cold or damp feet.

In going into a colder air, keep the mouth resolutely closed, that by compelling the air to pass circuitously through the nose and head, it may become warmed before it reaches the lungs, and thus prevent those shocks and sudden chills which frequently end in pleurisy, pneumonia, and other serious forms of disease.

Never sleep with the head in the draft of an open door or window.

Let more cover be on the lower limbs than on the body. Have an extra covering within easy reach, in case of a sudden and great change of weather during the night.

Never stand still a moment out of doors, especially at street corners, after having walked even a short distance.

Never ride near the open window of a vehicle for a single half-minute, especially if it has been preceded by a walk; valuable lives have thus been lost, or good health permanently destroyed.

Never put on a new boot or shoe in beginning a journey.

Never wear India-rubbers in cold, dry weather.

If compelled to face a bitter, cold wind, throw a silk handkerchief over the face; its agency is wonderful in modifying the cold.

Those who are easily chilled on going out of doors, should have some cotton batting attached to the vest or other garments, so as to protect the space between the shoulder-blades behind, the lungs being attached to the body at that point; a little there is worth five times the amount over the chest in front.

Never sit for more than a minute at a time with the back against the fire or stove,

Avoid sitting against cushions in the backs of pews in churches; if the uncovered board feels cold, sit erect without touching it.

Never begin a journey until breakfast has been eaten.

After speaking, singing, or preaching in a warm room in winter, do not leave it for at least ten minutes, and even close the mouth, put on the gloves, wrap up the neck, and put on cloak or overcoat before passing out of the door; the neglect of these has laid many a good and useful man in a premature grave.

Never speak under a hoarseness, especially if it requires an effort, or gives a hurting or a painful feeling, for it often results in a permanent loss of voice, or life-long invalidism.—*Hall's Journal of Health.*

Is Tobacco Poisonous?

Some five years since, a gentleman in Philadelphia, at the head of one of the most extensive and wealthy banking-houses in this country, literally died of starvation! He was an inveterate smoker, and seldom was without a cigar in his mouth, even during business hours. The habit contracted in early life, led to the use of a cigar, lighted or not, permitting its moistened and chewed surface to remain under his tongue. This was pursued for years, and it resulted in impregnating the glands beneath the tongue which terminated in cancerous ulcerations. At first it was not regarded with any anxiety, but inflamation was an attendant evil, and the immediate cause of death. The roots of the tongue ulcerated, and the throat sympathized with them, until it was almost impossible to swallow or breathe. The only nourishment taken for some months previous to his death, was of a liquid character; even that at last could not be received, so swollen and inflamed was the seat of the disorder. Death from starvation and suffocation finally closed the scene, the victim being otherwise in perfect health, except greatly emaciated.—*Ex.*

Colds—Do you want to cure them?—I will tell you how to do it:

1. Go without eating for thirty-six hours.
2. Wash your body in water at a temperature of eighty-five degrees, all over, and *without* soap; wipe it dry; rub it well; and go to bed and lie quietly, having books and newspapers about you, reading and sleeping alternately.
3. Take no medicine, not even catnip or sage tea.
4. Be cheerful and easy. Let business pass. In ninety cases out of one hundred this course will break up an acute attack in two days.—*Laws of Life.*

THE CRISIS.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

"We are going to a Beautiful World."

AIR.—"*World of Light.*"

We are going to a beautiful world,
Where sorrow ne'er shall come,
A world where tears shall never fall
In sighing for our home.

CHORUS.

We'll be there, we'll be there,
Palms of victory, crowns of glory,
We shall wear
In that beautiful world of light.

We are going to a beautiful world,
When Jesus comes to reign;
Love's banner will be then unfurled
O'er all earth's wide domain.

We are going to a beautiful world,
Where life's fair tree doth grow,
And where beneath the throne of God
Life's crystal stream doth flow.

And soon that heavenly home,
If faithful, we shall gain,
No more a pilgrim band we'll roam,
But with our Savior reign.

There fragrant flowers will bloom,
Unharmed by winter's breath,
Beyond the darkness of the tomb,
Beyond the reach of death.

E. M. F.

West Killingly, Ct.

For the Crisis.

"The Beast that was, and is not, and yet is."

BY J. MCCAMMON.

"The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."—Rev. 17:8.

(Continued.)

We will now pass to the last figure in which this great spiritual empire is presented. These figures being truly natural, in each one, as they follow in rotation, the growth and development of this great power is made manifest, till as now seen by John in vision, from the tenth to the fourteenth century she is represented at the zenith of her glory, covered with names of blasphemy and drunk with the blood of saints. Chap. 17:3;—"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and on her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, ... and when I saw her, I wondered with great admiration." In verse eighth the angel tells him the secret of the woman, and of the beast that carried her. "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." Now mark the peculiar phraseology of this verse, and of the wonder that would be produced on the minds of the people—the dwellers on the earth. When is this astonishment to be produced? When this beast that John saw in vision is raised up upon the earth; for at the time when John saw the vision, this kingdom represented by these various beasts was yet in the future to all the dwellers on the earth; notwithstanding it had existed on the earth in a different form and bore a different name, it was the same idolatrous kingdom, and in its day had made the blood of the saints run like water; but it had received its wound in the head by a sword and had ceased to exist; yet the time here spoken of when this kingdom had ceased to have an existence, was yet in the future to the apostle John.

We will now examine the last clause of the verse;—"The beast that was, and is not, and yet is," looking forward to a time when this beast that is not shall "rise," as though he had been suddenly resurrected from the grave, and to the astonishment of the dwellers on the earth had resumed his former throne, dressed in the habiliments of royalty, and not of royalty alone, but assuming to himself those of majesty and holiness; claiming to have the keys of St. Peter, being his successor, and having power to forgive sins; raising his subjects to heaven and to mansions of perfect bliss, or hurling them down to the regions of the damned at his pleasure. And this is the kingdom that John saw in vision represented by the mother of harlots. Wonder not, then, that the dwellers on the earth should stand amazed when they saw this wonderful sight—"THE BEAST THAT WAS, AND IS NOT, AND YET IS." "Even he is the eighth, and is of the seven, and goeth into perdition." A few marks of identity yet remain so that not a shadow of a doubt shall be left in the reader's mind. First, as to idolatry, identifying her as the seventh head of Pagan Rome restored. This requires but a glance at history, for as previously shown she occupies the throne of the Cæsars; and where in their idolatrous worship, the image of Jupiter once held a place, the Virgin Mary now stands. And where their tutelar deities once stood, a host of deified saints now hold their places. The angel adds, "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." It is not said he was an eighth head, but an eighth kingdom. Now we have clearly shown that in Pagan Rome there were seven kingdoms or forms of government. And the eighth kingdom, or the one that followed the seventh, which we have now under consideration, is the revived head, or the imperial power, being one of, or previously counted with, the seven—is in fact one of that number; but being resurrected after being both dead and buried, and his place occupied by others, he comes up in a new form, or, as the apostle says, diverse from the rest; yet in every essential particular a new and an eighth kingdom, occupying the throne of the seven that preceded it, and in idolatry fully their equal. Is he identified?

Reader, if I have been tedious, bear with me; I am setting landmarks. Though you may think me presumptuous, yet I tell you truly, I do not wish to change and reset every few years, particularly not to do the work three times in one year.

To mark this eighth or last kingdom as the one on whom blasphemy is written, we will proceed to our last proposition to mark her rise as the commencement of the 1260 days. And in this last place, under the head of blasphemy, I will quote from the articles of faith or creed of Pope Pius IV., in 1560 before his elevation to the papal chair.

"Article 5. I do also profess that in the mass there is offered unto God a true, proper and propitiatory sacrifice for the quick and the dead; and that in the most holy sacrament of the eucharist there is truly, and really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is a conversion made of the whole substance of the bread into the body, and the whole substance of the wine into the blood; which conversion the Catholic Church call Transubstantiation. I confess that under one kind only, whole and entire, Christ and a true sacrament is taken and received.

6. I do firmly believe that there is a purgatory, and that the souls kept prisoners there, do receive help from the suffrages of the faithful.

7. I do likewise believe that the saints reigning together with Christ, are to be worshiped and prayed unto; and that they do offer prayers unto God for us, and that their relics are to be held in veneration.

8. I do most firmly assert that the image of Christ, of the blessed Virgin, the mother of God, and of the holy saints, ought to be had and retained: and that due honor and veneration ought to be given them.

9. I do likewise affirm, that the power of indulgences was left by Christ to the church; and the uses of them, are very beneficial to christian people.

10. I do acknowledge the Holy Catholic and Apostolical, Roman Church to be the mother and mistress of all churches; and I do promise and swear true obedience to the Bishop of Rome, the successor of St. Peter, the Prince of the apostles, and VICAR OF JESUS CHRIST.

Comments are needless. Were more necessary, I could give them. One extract, as to the persecutions of the saints, must suffice. Says Bishop Newton, "Who can form any conception, or who can make any computation, of the number of pious Christians who have fallen a sacrifice to the bigotry and cruelty of Rome?" And then observes, that from good authorities in the wars with the Albigenses and Waldenses, there perished of those poor creatures in France alone, one million. And from the first institution of the Jesuits to the year 1580, in little more then thirty years, 100,000 orthodox christians fell, and that by the common executioner. But enough. We have marked iniquity and cruelty in every place.

We have caged the "little horn," and by marks as indelible as though written by a sunbeam, we have proved him to be one of the trio. And now lest some one should say, though you have identified the little horn as one every way worthy for the place you have assigned him, you have failed to unite them together. My answer is this: I first prepare my parts before I cut my miters. And now lest you become weary, I will apply the key I have found in the cabinet of the ancient seer; and apply the same to this last, this crooked horn. "And behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots." That is, before he arose, three of the first, of the original ten, fell, plucked up, rooted out, if we might so express it. In this you will find our key, and in the history of the times we shall be enabled to find the place and unlock the door to this mystery. In doing this, we will try and give the rise and fall of the three horns. Odoacer, king of a German nation called the Heruli, took Rome in 476, transferring the seat of government to Ravenna, the seat of his new kingdom. This government lasted but sixteen years when Theodoric, the Gothic king, plucked up its roots, and planted another in its stead, of sixty-four years' continuance. This, too, had its day, and was overthrown by Narses, who founded the exarchate of Ravenna. And now again the roots of this last kingdom gave way, so that in 752 its place was vacated to the Lombards. These three kingdoms having now fallen, or three of the original ten horns of Daniel's last beast being plucked up by the roots, we will here introduce the little horn, the new king, wherein there are eyes like the eyes of a man, and a mouth speaking great things. In three years after the fall of this last kingdom, or in 755, the Pope assumed temporal power, Pepin having given him the kingdom he possessed. His power and great authority having now reached the point, we will unite our three worthies, making one triple-headed monster; and will throw the cloak of Paul's "man of sin," the "mystery of iniquity," around him to hide his nakedness.

As I have completed the different parts of my job, we will cut our miters and glue them together, producing a star of three points; which we will call the star of destiny. A trio in points, in union they are one. In their component parts they are made to point their origin. The first was manufactured from the seventh head of the dragon, and points to the past, and the beast that was. The second was furnished from the body of the leopard, and points to the time that is present, even Papal Rome. The third was made from a crooked little horn, that had sprung up among other horns on the head of a beast that had great iron teeth, and points to the end, when they in an united form shall go down to perdition. Then again, it is a dial-plate pointing the wayfaring pilgrim the place he occupies in the 1260 years marked on the dial, in twelve prophetic periods or hours. One glance will show that we are in the eleventh hour, just time enough to take a little rest, before the Master comes to take the weary ones home.

In review of the whole, we would say, Paul opened the gate, and showed the man of sin. John set the mile stones and gave us the length of his days. Daniel blew the little horn, and the key was found that enabled us to unlock the door, where we found the mystic number, even 755.

(To be continued.)

For the Crisis.

Our Statistical Report.

PREPARED BY DANIEL T. TAYLOR.

No. 3.

I. *Comparative numbers.* Second Adventism, as the world calls it, may doubtless date its rise in this country in 1843, and the sect embodying this principle is therefore of but sixteen years growth. I have said there are about six hundred ministers holding the doctrine. This exceeds the number of Protestant Episcopal clergymen in the country in 1832, which amounted to but five hundred and eighty-three, though the denomination is the first and oldest of the evangelical denominations planted in America. It exceeds the number of Baptist ministers in 1784, which was but four hundred and twenty-four, though that sect was then in its one hundred and forty-fourth year, being founded in 1639. It exceeds the number of Presbyterian ministers seventy years ago which was then less than two hundred. Methodism took its rise here in 1766, but after eighteen years of existence, had but eighty preachers. The Moravians in America have twenty-eight ministers. The Seventh Day Baptists, seventy-seven ordained and seventeen licentiates. The General Baptists only fifteen ministers. The Church of God, one hundred and thirty-one. The Mennonites, two hundred and fifty. The Cumberland Presbyterians, three hundred. The Reformed Dutch church, three hundred and eighty, with fifty licentiates or candidates. There are more ministers preaching the speedy advent of Christ than are to be found in either of the following churches, viz.: The Associate Reformed Church, the Reformed Presbyterian Church, the German Reformed, the Evangelical Association, the Christians, the Winnebrennarians, the African Methodists, or the Welsh Calvinistic Methodists. There are at least sixteen Evangelical churches mentioned by Dr. Baird in his "Religion in America, 1856," whose ministry is inferior in numbers to that of the so-called Adventists, yet Dr. Baird does not even mention the latter, simply because in their loose and unorganized condition heretofore, no attention has been paid to statistics. The Doctor does not appear to know of their existence even! Of the ratio of increase in the ministry in question, there is no means of knowing anything with certainty. I do not now recall the names of over ten who have gone to other churches during the past ten years, while more than this number have been ordained among us within the past year, and more or less every year. Some come in from other churches. And the deaths are not many or frequent. Those that remain, do so for the love of God and truth; for there is nothing very inviting among us, either in the way of popularity or salary. The talent of this body is not inconsiderable, but compares well with other orders, seeing there are no theological seminaries or schools among us, and less attention is paid to learning than our cause demands. Still there is no lack of men of taste, orators, writers, poets, and men of commanding influence. And in regard to a knowledge of the Holy Scriptures, and of history as related to prophecy, these six hundred men and women are without a parallel. The Bible is their great weapon, storehouse, furniture, text-book, constitution, creed and charter.

II. *Lay membership.* Until within a few years past, very few of our churches have organized, or had any enrollment of membership. Nearly all seemed simultaneously to see our great lack, and at once scores of churches came into order, appointed officers and enrolled their scattered members. Numerous Conferences, too, are organized for more concerted action. This is as it should be. Still the work is so incomplete that no certainty in regard to the number of believers can be attained, nor have I sought to collate any. But we will try to arrive at some approximate number. In 1851, according to the census books, there were two thousand, one hundred and twenty-six Adventists in all of Canada, which if we allow the two provinces thirty-nine preachers, would make the proportion of ministers to members as one to fifty-four and a half. If this ratio were generally true, there would be six hundred times fifty-four and a half, or thirty-two thousand and seven hundred Adventists in all America. But there has doubtless been an increase in Canada within nine years, and it is said that twelve or fifteen churches are organized in Canada East, alone. Furthermore, in the four leading denominations, viz., the Episcopalians, Presbyterians, Methodists and Baptists, the average number of ministry and communicants is as one to ninety-three. Carry this out in my computation of Adventists and it would almost double the above estimate. But lest the reader suppose the membership as compared to the ministry decreases among the smaller sects, I have taken pains to ascertain the ratio amongst even smaller denominations whose average ministry is about equal to our own, viz., six hundred, and I still give as the result one minister to ninety members. Once more. Dr. Baird in his "State and progress of religion in America," being a report made at the Evangelical Alliance in Paris, 1855, puts the evangelical and non-evangelical ministry of the country at thirty thousand, seven hundred and fifty-six, and the membership of both at four million, six hundred twenty-seven thousand, nine hundred and ninety-two, which will show in this general estimate the ministry and membership to be as one to one hundred and fifty-one. But taking our other estimate of one to ninety, which is doubtless nearer correct, we find that the number of christians in the States and Canada, who are under the spiritual guidance and tuition of our ministry, and who are looking for Christ to come soon, amounts to fifty-four thousand. If we suppose the number of believers compared with attendants to be as one to three—which is, I think, the average estimate in churches—and allow that not over five hundred and fifty ministers are actively engaged in preaching at the present time, it will be seen that the population of the community generally attending at Advent meetings (of every and all description) and under Advent influence and education, to be not less than one hundred and fifty thousand souls. These figures exhibit the great responsibility of this ministry and the vastness of the work committed to those who seek to make ready a people for the near and personal coming of the Lord.

III. *Different views.* It is well known there exists a difference of doctrinal opinion among us from Maine to Minnesota. This relates mainly to the nature and destiny of man, the one thousand years of Rev. 20, and the subject of holy time. On this matter I shall speak freely for truth's sake, independently, because I am nobody's appointed agent in this work, and hence responsible for myself alone; and impartially, because I write for the whole body. And what of this want of unity in opinion? Does it prove we are all wrong? Nay, verily. I do not rejoice in view of these seeming separate interests, but would it were otherwise and that the six hundred ministers with their flocks were in full fraternity with each other and "of one mind." But the diversity exhibits some things commendable. It shows an unwillingness to bow down to the creed power such as the Papacy would enjoin. It shows manly independence in the study of the Scriptures. It shows an unfettered conscience and free thought in relation to the things that are esteemed divine. And if it must exist let there be tolerance among all the honest and good. True, there are at least three or four kinds of Adventists. So too, other and far more popular sects are divided. Dr. Baird in his great work to which I have alluded, exhibits two kinds of Episcopalians, eight sorts of Baptists, eight kinds of Presbyterians, and no less than ten varieties of the great Methodist family. Is it then to be wondered at that a people often under great excitement, without organization, and without written creeds, but with an open Bible, and indulging in the utmost freedom of opinion, should separate into four or more varieties, with somewhat varied interests? As for myself, I only wonder that so great a union does at all exist as is witnessed in our ranks. But I ardently desire a closer union among those who look for the Lord, and sincerely think it might be attained, if we will banish intolerance, think and let think, and crush out sectarianism. I say this without wishing to be understood as endorsing every doctrinal notion now afloat. The following is the result of my inquiries on the points of variance already named. Of the five hundred and eighty-four names there are

First. 1. Believers in literal life and death and utter and final destruction, three hundred and sixty-five. 2. Believers in the conscious death-sleep and eternal pain, sixty-seven. 3. Those perplexed and undecided, nine. 4. Those not reported, one hundred and forty-three.

Second. 1. Believers in the First day Sabbath as being more or less holy and divinely obligatory, one hundred and ninety-nine. 2. Believers in no divinely appointed Holy Day under the gospel, but who worship on Sunday, one hundred and sixty-six. 3. Believers in and observers of the Seventh Day Sabbath, fifty-seven. 4. Those not reported, one hundred and sixty-two.

Third. 1. Believers in the Pre-millennial advent and personal reign, two hundred and fifty-one. (Of this class, fifty-seven, viz., the Seventh Day Sabbath keepers, hold the one thousand years reign to be with Christ in the New Jerusalem in heaven). 2. Believers in the Pre-millennial advent and personal reign, and holding the English Literalist view, or Age to come, one hundred and two. 3. Believers in Anti-millenarianism, or the one thousand years in the past, but holding to an eternal personal reign on earth, twenty-seven. 4. Those perplexed and undecided, twenty. 5. Those not reported and consequently unknown, one hundred and eighty-four

Such are the figures of our faith, as I now have them.

For the Crisis.

The Nature and Origin of Jesus.

BY WM. HOBBS.

The origin of Jesus is clearly revealed in the Bible, so clearly, that it may be said in the language of Paul, "It is evident that our Lord sprung out of Judah." Yet the evidence of his origin is ignored by a strange theology, that attaches more importance to *a theory of a pre-existent Jesus* than it does to the real character of Jesus of Nazareth. To disprove such a theory it is only necessary to show what the Scriptures teach in regard to his origin. To do this, quotations will be freely made, and their meaning illustrated as occasion may require.

That our Lord originated at a particular time, is evident from the fact of its being written that God said of him, "Thou art my son, this day have I begotten thee." Here, God not only declares him to be his son, but also, that he generated him at a particular time—"*This day have I begotten thee.*" And as this is said in immediate connection with the declaration, Thou art my son, it follows that it can only refer to his divine generation as a son. And as "*this* day" refers to time, the question naturally arises as to what time is meant. This will require evidence to show when the prophecy of the second Psalm, where the declaration occurs, began its fulfillment. This will be shown to have been at the trial and crucifixion of Christ Jesus; which is proved by Acts 3: 24—28; as the Psalm in question is quoted and explained, as above, in a prayer of the disciples made "with one accord;" and is as follows:—"Lord, thou art God, who hast made heaven and earth, and the sea, and all that in them is, who by the mouth of thy servant David hath said, Why did the heathen rage, and the people imagine a vain thing? The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast Anointed, both Herod, and Pontius Pilate, with the Gentiles and the people of Israel were gathered together, for to do whatsoever thy hand and thy council determined before to be done."

Now by reference to the second Psalm, it will be seen that it was when they were thus gathered together against the Lord, and against his Anointed, that the prophecy represents the Messiah as saying, "I will declare the decree, Jehovah hath said unto me, Thou art my son, this day have I begotten thee." Hence, the phrase, "this day have I begotten thee," must have referred back to a time prior to the fulfillment of the declaration by the Messiah, and so could not have had any reference to his subsequent resurrection from the dead, as some would have us believe, consequently, it could only have referred back to the fact of his being begotten of God when he was conceived by the virgin Mary; as the word "begotten" clearly implies a mother as well as a Father. But to the evidence that Messiah declared what was prophetically decreed that he should.

At the trial of Jesus, when arraigned before the Jewish High Priest, it is written, that "the High Priest asked him and said unto him, Art thou the Christ, the son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."—Mark 14: 61, 62.

Now this question of the High Priest must have been in reference to some prophecy concerning the Messiah; since all that they knew of a Messiah was through the prophecies. And the form of the question, Art thou the Christ, the son of the Blessed? indicates that the question referred to the prophecy of the second Psalm; since "the Christ" is there spoken of as the son of Jehovah: which name, Jehovah, the Jews had in such reverence, that instead of pronouncing it, they substituted another term instead; one of which was the one the High Priest used,—The Blessed. The name Jehovah, is translated in the Old Testament by the word Lord, printed in small CAPITALS. The terms, "the Anointed," "the Christ," "the Messiah," are all of a like meaning; the first being the English, and the second, Greek; the third, the Hebrew term. Hence, the form of the question indicates that the High Priest had reference to the prophecy of the second Psalm, concerning the promised Messiah's being the son of Jehovah,—"the son of the Blessed;" and was equivalent to asking if he was the subject of that prophecy. And the question being answered affirmatively, he thereby declared "the decree," and fulfilled the prophecy. Consequently, it follows that Jehovah had already said to him, Thou art my son, this day have I begotten thee. This being so, it could have only referred to his peculiar birth.

This view is confirmed by Paul in Acts 13: 33, as he applies the same passage to his birth. But as this fact is questioned by some; and as they found their argument partly on the Greek term *anastasis*, it will be necessary to examine Paul's discourse, together with the meaning of the Greek term. The term is thus defined—"A rising up; by metonymy, the author of the resurrection—John 2: 25; met, and meton, the author and cause of felicity; Luke 2: 34."—*Lexicon.*

Anastasis does not, therefore, of itself signify the resurrection of the dead, unless used in that connection. Like most words, its meaning is governed by its relative position in a sentence. For instance, when God said to Moses, "I will raise them up a prophet of your brethren, like unto thee; and will put my words in his mouth, and he shall speak unto them all that I shall command him," the phrase, raise up, as there used, can only refer to his being raised up from infancy, by its being said that he should be "raised up of your brethren" to be a prophet. Yet the phrase, raise up, as it occurs in the Septuagint, is *anastesei*, one of the forms of *anastasis*. And the same word is used in the Acts, in Peter's explanation of the prophecies made to the fathers, as follows:—

Acts 3: 22, 26. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up (Greek, *anastesei*) unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his child Jesus, sent him to bless you, in turning away every one of you from his iniquities."

That his being raised up refers here to his being raised up from infancy, is plainly evident from the Greek passage—*humin proton ho Theos anasteesas, ton paida autou Jesoun, apesteilen auton eulogounta humas*—which is literally translated thus: To you first God having raised up that child of his (Jesus) sent him to bless you. This clearly teaches that he was raised up from infancy, and sent after being raised up; since, according to Christ's own words, his being "sent" referred expressly to his life before his death; hence it cannot refer to his resurrection from the dead. Further, the Greek phrase, *ton paida*, indicates the same, as this means a child from infancy to maturity. It is applied to Jesus at his birth, in Matt. 2: 8, 9, 10, 11, 13, 14, 20 21, no less than nine times; and is translated in every instance, "the young child." It differs from *huios*, son, in this respect, that while a son may be a child, a son may not always be a child. So Christ is not called a child after maturity, only as it refers back to the fact that he was once a child—an infant. But to turn to Paul's discourse.

In the 13th chapter of Acts, Paul gives a chronological history, from the exodus of the Israelites out of Egypt to the reign of king David; and then says, "Of this man's seed hath God according to his promise raised unto Israel a Savior, Jesus: when John had first preached, before his coming, the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not he; but behold, there cometh one after me, whose shoes of his feet I am not worthy to unloose." Here is a clear and distinct proposition made by Paul and proved by the preaching of John the Baptist; namely, that God had raised up a Savior of the seed of David, which was Jesus. He then continues on as follows:—

"Men, brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets, which are heard every Sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead and he was seen many days of them which came with him from Galilee to Jerusalem; who are his witnesses unto the people."

Paul having made two distinct statements in regard to his being raised up from infancy, and from the dead, it follows that when he afterwards speaks, in the same connection, of his being raised up, that it refers to his being raised up from infancy, unless explained to the contrary by direct reference to the resurrection from the dead; *anastasis* being alike applicable to both facts. Accordingly, having stated his two propositions, and proven each one separately, by what was then present proof, he again repeats each with Scriptural quotations from the prophecies, by way of illustrating the truth of his propositions, which he does as follows:—

"And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath *raised up Jesus*;—[illegible] as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine holy One to see corruption."

The above statement of his first proposition is emphatically distinguished from the second. First, he says he [illegible] up in fulfillment of the promise made unto the fathers, and the [illegible] raise them up a prophet; which, [illegible] to the testimony of Peter, [illegible] to his being raised up from infancy

[illegible] and both use the same identical Greek word to denote his being raised up. Second, Paul says not only that he was raised up in fulfillment of the promise made to the fathers, but also, as it is written in the second Psalm, "Thou art my son, this day have I begotten thee;" which clearly refers to generation, and not to a resurrection from the dead.

And this quotation of his was to the point. It was not his part as a logician to quote Scripture to prove a point, when the quotation plainly referred to something else, besides the point to be proved. For instance, the quotation from the second Psalm could not have been quoted by him as a proof that Christ was to be raised from the dead, as it has no natural reference to that fact, but naturally refers to generation. But he quotes it as an illustration of the manner that God raised up Jesus from infancy, in accordance with the promise made to the Fathers. And what Paul states, is according to the account of the birth of Christ, as recorded by Matthew and Luke.

Luke 1: 26–35—"And it came to pass . . . that the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary, for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the Highest, and the Lord God shall give unto him the throne of his father David. Then said Mary unto the angel, How shall this be seeing I know not a man. And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

According to this account, the Virgin Mary conceived a son by the spiritual energy of the Divine Presence. The spirit of God pervaded her being, and she conceived by the power of that spirit. And mark, that it was said that she should *conceive a son*; whose name was to be called Jesus. Conception, we all know, is the formation of a new being in the womb. Therefore a theory of a pre-existent Jesus, is, to all intents and purposes, a theory of "another Jesus." The virgin's son was conceived by her, hence he was not a pre-existent being—a son incarnate—or born again. But it was *Jesus of Nazareth*, the virgin's son, that was begotten of God; hence, he partook in the commencement of his existence of the divine nature, in accordance with the fixed law of generation. Hence, "he is the image of the invisible God," and "the first born of every creature," by being the *only begotten* son of God.

Matthew's account of his birth is thus: "Now the birth of Jesus Christ was on this wise; when as his mother Mary was espoused to Joseph, before they came together, she was found of child by the Holy Spirit. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privately. But while he thought on these things, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife; for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins. . . . Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife, and knew her not till she had brought forth her first-born son: and he called his name Jesus."—Matt. 1: 18–25.

Thus we have the testimony of two witnesses, of the divine generation of Jesus; which is recognized as sufficient evidence by the law of Moses. Besides, we have the prophetic testimony of Isaiah, as quoted by Matthew, to confirm this evidence of his peculiar birth. And this evidence is of the most solemn character, being given in the name of the great Jehovah, and proves against all contradiction, that Jesus was born of a virgin. This evidence may be questioned and doubted, but no logical argument can be framed against it; from the fact that this evidence cannot be impeached.

To predicate that it is contrary to the law of generation, is an assumption that is not true; as that law simply forbids conception by the agency of the female alone. As this is not claimed in regard to the virgin Mary, the objection against the divine generation of Jesus, is without any foundation, and consequently, whatever may be said against it, is not worthy to be called an argument. But what saith the prophecy of Isaiah?—

"Therefore the Lord himself shall give you a sign: Behold a virgin shall conceive and bring forth a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings."—Isa. 7: 14, 16."

This prophecy represents Jesus in his infancy, as possessed of infantile powers of mind, which agrees with Luke, that Jesus increased in wisdom and stature, and in favor with God and man.

Now had he been pre-existent, to have become an infant as here represented, he would have had to die just before being born; and to have been begotten into being by the virgin. But the Bible does not recognize but one death of Christ, "in that he died he died unto sin once," so we may safely conclude that the passage in the second Psalm—"Thou art my son, this day have I begotten thee," is to be understood according to its natural import. And as this evidence is plain and positive, those passages which are quoted to prove a theory of a pre-existent Jesus, are to be interpreted in harmony with the facts concerning his birth.

(To be continued.)

For the Crisis.

"The Common Interest" System.

No. 3.

In my last I had arrived to the conference held at Jerusalem, and the decrees for the Gentile church, in which no mention was made of selling out, and going to live at Jerusalem. Let us still pursue the history of the Apostolic church. I will here remark that there is a great lack on the part of many, about learning for themselves the doctrines of the Bible, so as not to be misled by teachers, and when one rises up with a long tongue, and confident delivery, quotes a few texts and says they teach thus and thus, a class are led on without knowing where.

We find Paul and his companions traveling and preaching in the various parts of Asia and Europe; now working at tent-making, now living in his own hired house; now teaching in a school-room, now in the synagogues; disciples multiplying, churches being organized; then revisiting and exhorting them, reproving and strengthening them. Now we find fourteen epistles written by Paul to various churches; two by Peter; one by James; one by Jude; three by John,—all by inspiration, and full of instruction, correction, reproof and exhortation. Yet not one word of instruction to sell out, and enter what is called the "common interest" system, such as those at Jerusalem once did. Not a word of reproof *because they did not* do so; not a word of exhortation *to do so;* but hundreds of facts recorded to show they did not subscribe to any such theory, and that the course pursued by the single church in Jerusalem was not approved of God, although he blessed them in the exercise of their gifts and faith for the salvation of sinners, for whom they labored, and in due time, as I have shown, broke up *their plans*, to make them instrumental in carrying out *his own*.

This is the course of Apostolical labors. But it is urged that the church apostatized before Paul's day. Well, did Paul teach the pure gospel, and did he give gospel instruction? I trust our modern apostles will admit he did, "but that he erred some in practice." Very well. We hear Paul say, "but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the fear of God."—2 Cor. 4: 2. Did he do this? I think so. But a word more. Paul says, "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons; serving the Lord with all humility of mind, and with many tears and tempations, which befel me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you." If Paul tells the truth here, then the doctrine of common interest was not profitable for the churches in Asia, for he did not teach it to them. But it may be urged that Paul was not yet in a perfected state, and had not come to that. But hold, Paul says again, "Wherefore I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." Acts 20: 18; 20: 26–27.

Therefore the selling out and common interest doctrine is not in "the counsel of God;" for Paul did not declare it. But lest it be urged that Paul was not converted then, and not fully fitted to teach "all God's counsel," we will cite the investigation to Paul's Epistles to Timothy, when he says, "I have fought a good fight, finished my course, kept the faith." In these epistles the entire reverse of the sell out and common interest principles, are urged upon Timothy as "the doctrine" to which he is to "take heed," that he and his hearers may be saved, and in the putting the brethren in mind of which would constitute him "a good minister of Jesus Christ."

We therefore conclude that the modern system of common interest, and community, is spurious in the extreme, on another foundation, for it does not rest on Christ and the Apostles or Prophets. The gospel that is accompanying it can be as fully shown to be "another," and different from that Paul and John and the other Apostles preached. Therefore those who receive the promulgators "into their houses (of worship) and bid them God speed," are in danger of being "partakers of their evil deeds." See 2 John: 11. "These things I have written concerning those who seduce you." I have no ill-will towards any, no malice, or revenge. I pity those engaged in the work. I have knowledge of several classes in the history of the church who have tried the same, and made a disastrous end. It is not new. I have written with a sympathizing heart for those honest ones who are being deceived and perplexed by it, and wished me to write. May the Lord guide us by his truth, and soon come and give us his kingdom.

I. C. Welcome.

The World's Crisis.

BOSTON, JANUARY 25, 1860.

Relief for the Distressed; or, How we got out of "Doubting Castle."

No. 5.

We have now looked over two divisions and nine sections of "Doubting Castle," and found the *doubts* when examined in the light of truth, like bogus gold in nitric acid, unable to stand the test. We pass to the examination of Division III, Sec. 10, and will let Bro. Burnham state what he saw in this part of the "Castle." He describes it as follows:—

"The primitive christian church, from the days of the apostles to the third century, held, as we find from an investigation of all the writings with which we are favored in relation to the matter, that the disembodied human spirit is in conscious existence, somewhere, between death and the resurrection. They did not all hold that the spirit is immortal. They did not all hold that the spirit goes to heaven at death; but they did, as a mass, hold that the spirit does exist after the body is dead, somewhere. No one acquainted with the history of the primitive church will say to the contrary of this fact. Would not the earlier edition of the christian church be more likely than any other to have the truth on this great question?" (10)

10. When we were incarcerated in "Doubting Castle," its managers made a great display in this section, and showed a degree of self-confidence in the strength of this proposition, that made our faith waver, and we almost sat down in despair again, thinking it would be of no use to make any further efforts to get out of the gloomy windings of this old "Castle." But a friendly voice whispered, "Look over the writings of *the fathers*, and compare them with the *Bible*, if they agree with it, they are right; if not, they are wrong. Do not receive as *truth* all that is *asserted*." This seemed so sensible, that we resolved to follow the advice, as it appeared to come from one who had carefully examined the matter, and knew that the managers of "Doubting Castle" had made an assertion that facts would not sustain. We thought within ourselves, if we do find this assertion *false*, which is so boldly and confidently set forth, we shall have but little confidence in any others we may find in this "Castle," till we have fully tested them. We saw that great importance was attached to this proposition, and learned that many pilgrims had made little effort to get out after reading it; and yet, admitting the statement as truth, we wondered why so much more importance should be attached to this, than the writings of the apostles themselves. We thought it must be because the doctrine of the conscious state of the spirit between death and the resurrection was not taught by the apostles. And yet it seemed somewhat reasonable to conclude that, if "*the fathers*," so called, who immediately succeeded the apostles, believed in the "conscious existence" of disembodied human spirits, they might have learned it from the apostles, and *if* they did, it must be true.

When we had proceeded thus far, we trembled for the result. We saw very clearly, that the proprietors of "Doubting Castle" were exceedingly anxious that we should not examine the writings of "the fathers," and this gave us some bright rays of hope to believe that we should find, as in other cases, that their *assertions* were not based on *facts*. With this feeling we turned to the writings of "the fathers," known by the names of Barnabas, Clement, Hermas, Ignatius, and Polycarp.—These five writers," says Dr. Clarke, "constitute the whole of what are called the 'Apostolical Fathers.'"* We knew, if we did not find the proposition sustained by the writings of these *fathers*, all efforts to establish the doctrine by the opinion of uninspired men this side of them, would only be labor lost, as when one beats the air; hence we determined to go carefully and look over every thing written by them on this subject; and still further, if we did not find the doctrine in their writings it would be *very strong* evidence that the *apostles never taught it* to the church of Christ; and if they did not teach it, it would be equally certain that Christ did not teach it to them; and then it would most clearly follow, that it is not a *Bible* doctrine.

The "Apostolical Fathers" flourished between A. D. 71 and A. D. 140. They immediately succeeded the apostles, and wrote before the time of Justin Martyr. The first of these, Barnabas, was a companion of Paul, who says of him, "He was a good man and full of the Holy Ghost and of faith."—Acts 11: 24. Clement of Alexandria denominates him, "The apostle Barnabas . . . the apostolical Barnabas, one of the seventy, and fellow worker with Paul;" hence it appears he was one of the "seventy" sent out by the Savior. His writings [illegible] in great esteem by the early christian churches and are often quoted by those who lived in the time of St. John, intimately associated with Paul, and with others who had learned the doctrine of christianity from Christ and the apostles, it looks very reasonable that he should write the same doctrine that they taught.

If Christ and the apostles instructed their hearers that man has an immortal soul that lives on in a conscious state after his death, we shall expect to read it in the writings of this "Apostolical Father." What are the facts? *In all his writings, we cannot find a hint that man has by nature an immortal soul. He does not intimate that the wicked are to suffer eternal misery.* In the fifteenth chapter, he says: —"For he who does such things shall be *glorified in the* kingdom *of God*. But he that chooses the other part, *shall be destroyed together with his works.* For this cause there shall be both a *resurrection* and a *retribution*." He teaches plainly that there is no reward till Jesus comes, and no punishment till after judgment. We find nothing about disembodied souls or spirits which are alive in hades or any other place, but plain teaching to the contrary.

We turn to Clement, the second of the "Apostolical Fathers." He was Bishop of Rome, and is thought to be the one whom Paul mentions among his "fellow laborers whose names are in the book of life."—Phil. 4: 3. There is a spurious epistle attributed to him which is thought to have been written in the fourth century. He wrote about the time that St. John lived. In the seventh chapter he says: "It is written, The merciful shall *inherit the earth* . . . . but the transgressors shall perish from off the face of it." In chapter eighteen he says: "What can mortal man do? or what strength is there in him that is *made out of the dust?*" In all the writings of Clement, we can find *nothing* about immortal souls or spirits, or about eternal misery.

We pass to examine the writings of Hermas, the *third* of the "Apostolical Fathers." In his *second vision* he says: "Happy are they that do righteousness; they *shall* not *be* consumed *forever*."

Again he says, in the third *vision*, ver. 86, he who abstains "from all evil works, believing that if he shall contain himself from all concupiscence, he shall be *the heir of* eternal life."

In the *Sixth Command* he says: "The *evil way* has not a good end . . . . it is rugged and full of thorns, and *leads to* destruction." Again, in the *Twelfth Command* he says: "Whosoever therefore shall depart from all evil desires, *shall* live *unto God;* but they that are *subject* unto them *shall* die forever."

In the *Sixth Similitude*, when speaking of those who "have blasphemed the name of the Lord," he says: "These kind of men are *ordained unto* death."

In the *Tenth Similitude* he says that he who neglects the commands, "*shall* not live forever."

In all his writings we *find nothing* about eternal torment, immortal souls or spirits.

We turn next to the writings of Ignatius, the *fourth* of the "Apostolical Fathers." He was "bishop of Antioch, in Syria, the latter part of the *first*, and the beginning of the *second* century." Some say, he was the one whom the Lord took in his arms and set in the midst of his disciples. Ignatius was martyred by being thrown to the wild beasts for being a christian.

In his epistle to the Magnesians, second chapter, he says: "Be ye united to your bishop, and those who preside over you, to be your pattern and direction in *the way to* immortality."

In his epistle to Polycarp, he says: "Be sober as the combatant of God; *the crown proposed to thee is* immortality."

We can find nothing in all his writings about immortal souls or spirits, nor any thing about eternal misery for the wicked.

We now turn to *Polycarp*, the last of the "Apostolical Fathers." Eusebius, the earliest church historian, says of him: "Polycarp, *disciple of the* Apostles, who received the bishopric of the church in Smyrna from the *eye witnesses* and ministers of the Lord."—Euse. B. 3, C. 36. In his epistle to the Philippians, second chapter, when speaking of pleasing the Lord, he says: "Whom if we please in this present world, we shall also be made partakers of that which is *to come*, according as he has promised to us, that he *will* raise us from the dead." Polycarp says nothing concerning immortal souls or spirits existing as conscious entities between death and the resurrection; neither do we find a word from him about eternal torment.

After looking over all the writings of the "Apostolical Fathers," and not finding one word about immortal souls or spirits, or that the spirits of men are conscious beings between death and the resurrection, we inquired of the "Doubting Castle" managers, with much earnestness, "*why* have you caused it to be stated that the primitive christians from the days of the apostles believed that disembodied human spirits existed in a conscious state, when there is *not one such statement in all the writings of the 'Apostolical Fathers?'*" And to their blushes of confusion, echo answered, "*why?*"

As these Fathers received their doctrine from the apostles and [illegible] who were instructed by Christ, it appears clear that they learned and taught nothing concerning conscious, disembodied human spirits; therefore the doctrine is not sustained by them, as *asserted* by the conductors of "Doubting Castle."

One point should not be forgotten; to wit, that in the Old Testament, we found the Lord giving timely warning through his prophets against the approach of the doctrine of the consciousness of disembodied human spirits; and if this doctrine was soon to be urged upon the *christian* church by converted Platonic philosophers, who would lead the children of the Lord from the simple doctrine of Christ; we may expect to find a note of warning from the apostles, as they were moved by the Holy Spirit. Hence we read: "*Beware* lest any man spoil you through *philosophy*."—Col. 2: 8. It is a well known fact that some of Plato's followers were converted after the death of the "Apostolical Fathers," who succeeded in mingling their *philosophy*, which taught that souls were conscious in *hades*, with the Bible. Notwithstanding the Scriptures taught very plainly that all were *unconscious in hades;* yet, by *spiritualizing* the word of the Lord, they endeavored to harmonize their heathen philosophy and the Bible; so that in the latter part of the second century, we find the *root* of the Papal abomination began to grow, which resulted in purgatory, and prayers to the spirits of dead saints. In the latter part of the second century, the belief in the immortality of the soul, which, as we have shown, had its origin among the heathen, began to get a foothold in the christian church, and continued to gain ground till it was established by a *decree of the Pope.*

It is admitted that the *earliest* edition of the christian church was more likely to be right than any succeeding one. We have found the point is most clearly settled, that the belief in conscious, disembodied, human spirits has *no countenance in the writings of the "Apostolical Fathers" and the "primitive christian church;" therefore, the doctrine is opposed to the teachings of Christ and the Apostles.*

We have now carefully examined section ten of "Doubting Castle," and find its *assertion is not sustained by historical* facts.

* [Clarke's Succession of Sacred Literature, p. 92.]

For the Crisis.

Brief Sketch of my Labors.

Bro. Grant:—Allow me the privilege, through the columns of the *Crisis*, to give a brief sketch of my labors and travels for a few months past in this part of God's vineyard.

It is now about fifteen months since I moved my family to this section of the country, during which time I have traveled and labored, in preaching the Word, in this state and Iowa. I have the satisfaction to know that in all places where I have preached during this time, God has blessed my labors, although I have had to contend earnestly and ardently for the truth, as the teachers of the dogmas and fables of the day have manifested a disposition to array themselves against it. I have traveled night and day, amidst the confusion of the elements, exposed to snow and rain, the piercing blast of northern winds, snow, mud, and water, beneath my feet, as I have traveled, leaning on my staff from weariness, sometimes my heart sinking in sadness and dejection, in thinking on the past, remembering that I have spent my all in trying to do good to my fellow men, and now have arrived at a period in life's history when my physical powers are becoming prostrated, my health impaired through abundant labors, and my means of support exhausted. But amidst all, when I can look up and by faith descry the Abrahamic inheritance that is in reserve for the saints of God, and hoping that when the book of life is opened and the heirs of salvation are numbered, that then my poor name will be named with that company, *this* hope has hushed every murmur and led me to exclaim—These light afflictions will work for me a far more exceeding and eternal weight of glory!

During the year past I have preached almost constantly; have organized two churches, ordained one elder, and assisted in ordaining two others to the work of the ministry; and as I am again appointed as an evangelist for the ensuing year, and intend to attend to all the calls I can consistently, I wish therefore, that the brethren and friends that desire quarterly conferences would inform me as early as possible, that I may make arrangements to meet their wishes.

The portion of the time I have labored in Springville and vicinity, I have had to contend for the truth earnestly. When I came into the vicinity last year, our Methodist and Campbellite friends were in open hostility against each other, and were engaged in a newspaper quarrel under assumed names of L's and K's; but as soon as I began to preach the gospel of the kingdom, like Pilate and Herod they became friends together, and seemed to be bound to oppose the doctrine of the speedy, personal coming of the Lord and its kindred doctrines. I have thus contended with the dogmas and fables of the day, the advocates of which have manifested a disposition to array themselves in violent hostility against the truth, and in a very few instances have I been able to get them into an investigation on points at issue between us, though they have been very boisterous in attacking the truth at times when, and places where, there was nobody present to defend it.

In February last, a Methodist Doctor agreed to meet me in public discussion. The subject to be discussed was, "Is Jesus Christ the eternal God?" My opponent agreed to affirm. I gave him liberty to get all or any assistance he could in the discussion. At the time and place appointed we met, and it soon became apparent that my opponent intended to back out if he could make any pretence for doing so; the principal reason assigned was, that he did not wish to take the lead in the debate. I therefore allowed him to change the order of the debate, and took myself the affirmative of the negative question. I made this accommodation because I found that he and his friends were determined to suppress investigation, if possible. We therefore changed the question to the following: "Resolved, that the Scriptures do not teach that Jesus Christ is the eternal God."—When we had thus agreed on the preliminaries, it was well understood that the subject was to be thoroughly investigated or closed by mutual consent of the parties. Thus it opened. When I had occupied the first half hour in giving the history of the church and the rise of the Trinitarian doctrine, their principal speaker, Eld. F——, took the stand, and without trying to answer my arguments, went on to affirm that Jesus was the eternal God our Father; in proof of which he adduced the following Scriptures: John 14: 9; John 10: 30, etc. In reply, I remarked that the man Christ that stood before Phillip, had all the physical developments of a perfect and proper man, and we worshiped him as the divine Son of God, or as Mediator between us and God the Father; that we believe that he proceeded forth and came from God the Father, as the express image of his person, but was not the person he was the image of; and then offered the following scripture to show that God is invisible, and that no man hath approached unto him: Exodus 33: 33; John 6: 46; 1: 18; 1 Tim. 6: 16; 1 John 4: 12 and 20. I also quoted other scriptures of the same import, and then stated for my opponent to introduce the case of Phillip's conversation as proof of his theory, seemed to me to be entirely out of place, as he had acknowledged himself to be an Episcopal Methodist, and by their discipline the God they worship was without body or parts, (See Discipline, Sec. 2.—"*There is but one living and true God, everlasting, without body or parts.*") The Eld. expended all his strength the first evening, and quitted the field of contest. The Dr. who challenged me, came on the next evening. God's truth was too mighty for discipline, dogmas and theories. He acknowledged that he was ashamed and sorry that he had ever engaged in the matter. But it was now too late to suppress investigation; they had agitated the matter, and the candid part of the community wished to have the investigation go through.

It now being Saturday evening, I informed the people that if my opponent would not continue the debate, I would bring on the next day what would fully and fairly represent their views. On entering the desk I took from my pocket a Methodist Discipline, and informed the congregation that it was the disputant for the time being, and that it would not abscond or disannul its own declarations. I therefore showed the contrast between the discipline and the gospel of God as taught in the Scriptures, and such was the effect that some wondered that they had never seen the discrepancy in the Trinitarian doctrine before. Others despised the truth, and some rejoiced in God for the truth and light they obtained.

* * * * * *

Notwithstanding all the opposition that there has been to the truth, it has been on the increase, and still is. There was no Advent Christian church in this place when I came here, and but a very few that had ever heard the doctrine of life only through Christ. Brother and Sister Morse were the only believers, so far as I know. Soon after I commenced preaching in the place, a brother and sister Dodgson embraced the truth, and like Priscilla and Aquilla they became helpers in the church in very deed. All of our brethren from a distance that have visited Springville and have had the privilege of hearing the prayers and exhortations of these children, and have been made partakers of their hospitalities, can never forget them. When the Lord gave us these, we organized a church of six members. It now numbers nineteen, and others are standing as at the threshhold ready to enter. Investigation is going on in defiance of opposition. Truth is mighty, and, thank God, it is destined to prevail.

I am not so well able to travel as I have been in years past, and if those brethren and friends among whom I have traveled and spent all my means, will now combine with others that need my labors, and will furnish means to purchase me a horse and buggy, according to Bro. Morse's suggestion, I will try and glorify God in the use of them. Your brother in tribulation, hoping for eternal life.

Eld. Y. Higgins.

Springville, Wis.

For the Crisis.

Jesus the First.

"Revealed by his Spirit."—1 Cor. 2: 10.

The revealing Spirit "searcheth all things." This revealing in its original element is nearly identified with the "wisdom of God . . . ordained before the world unto our glory."—Ver. 7. This Spirit reveals "the things that God hath prepared for them that love him;" and it is by this Spirit, received by the hearing of faith," (Gal. 3: 2,) that we know the things of God at all. For as "the spirit of man" is needful to know "the things of man," so "the Spirit of God" is essential to the understanding of "the things of God." "The natural (carnal) man rejects the teaching of God's Spirit, for to him it is folly; and it must needs be beyond his knowledge, for the spiritual mind alone can judge thereof." Ver. 14. Conybeare's translation.

Note I. It was by this revealing spirit—this "wisdom of God"—that Moses got the model of the tabernacle. Its primal form and existence was only "in spirit." Its inception was only in the mind or "wisdom of God." But who imagines (by light from the Lord) that "the tabernacle" built by Moses existed in a subtle, etherial, celestial and eternal state? Rather, who does not know that it was given to Moses to represent a higher condition of celestial realities to be yet unfolded in the future.—Heb. 8: 9, 10.

Note II. The order as developed in the history of divine dispensations is given by the Holy Spirit. 1 Cor. 15: 46. "That was *not first* which is spiritual; but that which is natural; and afterward that which is spiritual." Thus the natural world—Adam, Israel, Covenant, Jerusalem—was *first*, in order of time. The New Creation, New Adam, New Covenant, New Jerusalem must succeed. The type precedes the antitype. So much is settled. Amen.

Note III. The faith of Abraham—the model faith—takes these things of the Spirit, *that be not*, as though they were."—Rom. 4: 17. They were not, in fact, then existing. These three cardinal points, taught by "the wisdom of God"—"the spirit of God"—enable us to apprehend how the things *that be not*" existed "before the world." They did not exist in fact; but only in "the wisdom of God;" which wisdom we obtain by the hearing of faith—by faith in the Spirit's revealings. The kingdom was thus "prepared *before* the foundation of the world." The church was thus "chosen in Christ before the world began." "The Lamb of God" was thus "slain before the foundation of the world." He was not thus so slain *in fact;* but "in spirit"—in the mind of God. Hence when this spirit or mind of God was given to the Apostle, he knew it as the Spirit's revealing of what did actually come to pass "in the fulness of time." This case is clear because "Christ was once offered"—only once in fact.—Heb. 9: 28. Thus understood, our Lord, the Messiah, has "pre-eminence" over Adam, Abraham, and all other honored names. He is "the beginning (chief one) of the creation of God." "He is the head of the body, the church; whereof He is the beginning (chief one) as *first-born from the dead;* that in all things His place might be the first." Conybeare's Col. 1, 18.

The spiritual Adam was *not* first in time; because we are so told,—1 Cor 15; 46,—and because that would falsify all the record of his birth by the Virgin, and his resurrection from the dead as "the first fruits" that he might *thus* have the *first* place in the *new creation.* Nay, in all pertaining to the whole creation. Because as all existed originally only in "*the Word,*" (in the wisdom or "spirit" of God) it existed as it was to be actually developed in the divine order. First in time was the natural; but as the *chief*—the *first* in reality (as it is forever to exist as the monument of the divine outgoings in grace) we have the spiritual, celestial, and *Eternal!* The Spirit's teachings "are *not* yea and nay; but all yea to the glory of God the Father." The frail, flexible, fallen old Adam and his dominion did not stand forth in "the wisdom of God before the world" as the *first*, the beginning, or *chief* of his creatures! But the overcoming "Captain of salvation" (with the many sons he is bringing to the glory of his promised kingdom) *was then, is now,* and will be the (arche, beginning or) chief of all creation! Amen.

Our knowledge of these things, our degree of spirituality, lies in our knowing the things "revealed by the Spirit." (Read the whole chapter with references, I Cor. 2.) No one's labor and religious exercises, as such, can constitute this "spiritual" state. Millions of the most devout and most approved among men, are, by the Apostle's standard of spirituality, among the "carnal;" for to be "*in the Spirit,*" is to "*know* the things freely given us by God." It is so far to enjoy "the wisdom of God ordained before the world." Thus the Apostle was "in the Spirit on the Lord's day." He saw, felt and spoke, according to the *revealed* and then revealing "mind of the Spirit."

J. B. C.

☞ Three things a christian should steadily labor to maintain: the honor of God, the honor of the gospel, and the honor of his own name. If once a christian's good name sets in a cloud, it will be long before it rises again.

For the Crisis.

Man in Death is Unconscious.

BY J. HOWELL.

No. 2.

PROP. I. "And the Lord God formed MAN (the Adam) of the dust of the ground."

In our last article, the term "man" in the above proposition we carefully examined, and discovered that it was employed to *literally* designate a *literal* race of beings, every one of whom is a *dust-man*. We also discovered, that *all* other uses of the word "man," whether applied to agencies as angels, or character as christians, was a figurative use of the term, and therefore having a *secondary* rather than a *primary* meaning. Again, that this word, "*man*," is never employed to express what is signified by the term "spirit;" and let it be constantly borne in mind that this term "spirit" is in the *neuter* gender *invariably*, and is *never* preceded by "*ho*" or "*he*," *masculine* and *feminine* genders, in the Greek Testament. With these considerations, we will continue to investigate the above proposition, and trace this "*man*" a little further.

1. We wish to ascertain God's *disposition* of him. Gen. 2: 8.—"And the Lord God planted a *garden eastward in Eden:* and *there* he put *the* MAN whom he had formed." The same *dust-man* referred to in Gen. 2: 7. See Gen. 2: 15.—"And the Lord God took the *man*, (*margin*, "*Adam;*" *margin of verse* 7, "*dust of the ground*,") and put *him* into the garden of Eden to *dress* it and to keep it." The eighth verse then declares that God put *Adam* into the garden, and the fifteenth what he did it for. In verse 9th, we are told what he was to *dress* and *keep;* "*Every* tree that is *pleasant* to the sight and good for food." Therefore "the tree of life, and tree of knowledge of good and evil." Read Gen. 3: 6. "The tree" *of knowledge* "was pleasant to the eyes," and "good for food." It was his duty to take care of all the trees. Again, in verse 9th, we have the origin and composition of these trees. "And *out of the ground* made the Lord God to grow every tree that is pleasant to the sight, and good for food." "*Out of the ground;*" precisely where the *man*, *Adam*, came from, and of exactly the same material—"*dust of the ground*."

This *dust-man*, thus placed in the garden, out of which dust-trees or trees out of the dust grew, and which could be reduced to dust, was a "living creature"—a "*living animal*." His principle of life we will examine in the next article. The beasts of the field and fowl of the air were made "*out of the ground*."—Gen. 2: 19; and the *companion* of Adam was made of a portion of himself, therefore "*of the dust of the ground*."—Gen. 2: 21–24. Every thing around partakes of his nature, and of the same material of which he is composed. He was the highest order of *dust* formation.

2. We will observe his destiny as the consequence of violating the law by which God proposed to govern him, *Adam*, in his Edenic home. Observe this law. Gen. 2: 17.—"But of the tree of the knowledge of good and evil, *thou shalt not eat of it*." The result of his disobedience defined. "For in (Heb. Be, *after*) the day that THOU eatest thereof THOU SHALT SURELY DIE." Who is this "THOU?" See Gen. 2: 8, 15–17. Verse 8,—"The MAN whom he had formed." Verse 15,—"The Lord God took the MAN (margin *Adam*) and put *him* into the garden to dress it and to keep it." Verse 16,—"And the Lord God *commanded the* MAN, saying, of every tree of the garden THOU mayest freely eat. But of the tree of the knowledge of good and evil, THOU shalt NOT eat of it: for in the day that THOU eatest thereof THOU SHALT SURELY DIE." In verses 16, 17, of Gen. 2: and Gen. 3: 9, 11, 13, 16–19, the personal pronoun "THOU" is employed eighteen times to designate the *dust-man*, ADAM. Gen. 3: 8, 9, the noun, "*Adam*" is employed, and in verse 9 we read the following: "And the Lord God called unto ADAM, and said unto him, Where art THOU?"—Adam.

This word "THOU" is employed *once* when God told Adam what he might eat, Gen. 2: 16; and *once* when God commanded him not to eat of a specific tree, Gen. 2: 17; and *sixteen times* to express the *destiny* of *himself* and *his wife*, if they did violate his commands and eat of that tree. Thus Adam, and Eve who was made of a portion of himself, was *all* of *dust*, and *could return to dust again*. Their entire *posterity* possesses the same nature, and with *two* exceptions, every one of them of past generations have *returned unto the ground*, out of which they were taken. Of one of these *two* exceptions, *Enoch*, it is positively declared, that the *reason* why, and the *object* for which, he was translated was, "that HE (Enoch) SHOULD NOT SEE DEATH," the penalty of Edenic law, for before HIS *translation* HE *had this testimony, that he pleased God;*" Heb. 11: 5; demonstrating that the only possible means by which any one of Adam's posterity can avoid *death*, and prevent returning to the *ground* is, by a *translation* of *the man* that was taken out of the ground. The apostle says that *Enoch* "was *not* found, BECAUSE God had translated *him*," certainly implying that *Enoch* was sought for. Who would have sought for *him*, if, at the time *Enoch* was translated, they had believed as many now do, that some *little man* inside was *Enoch*, whom, should you pass him every moment while searching for him, you could not see! *Enoch* was the name of the *responsible dust-man*, who through faith walked with God, and had the "testimony that *he* pleased God." The same was true of "*Noah*," the definition of which name is, "*rest or comfort*." The term designated the man who built the ark, and in it found "*rest*" with all his house, being by it borne safely over the watery billows of destruction, which engulphed the antediluvian world.

To this entire race of *dust-men* there is *one* destiny, without a promised Jesus, the Messiah. That *unit* destiny is, to "RETURN UNTO THE GROUND; for *out* of *it* wast THOU taken: *for dust* THOU *art, and* UNTO DUST SHALT THOU RETURN." "SHALT THOU RETURN." No possible means of escape, if God had not promised and sent a Savior. In consequence of faith in the final purpose of God through Jesus Christ, can we only account for the *two* exceptions to this UNIT *destiny*, Enoch and Elijah, or the future change and translation of the saints who will be "alive and remain unto the coming of the Lord." 1 Thess. 4: 13–18. There would have been no "coming of the Lord," if God had not promised a Savior, and to him a future reign. Observe Ps. 146: 3, 4.—"Put not your trust in princes, nor in the *son* of MAN in *whom* there is *no* help. His *breath goeth forth*, HE *returneth* to HIS *earth;* in that very day HIS *thoughts perish*." In whom is there *no* help? "*The son of man*." What is his destiny? "HE *returneth to* HIS *earth*." What is the result of it? "HIS *thoughts perish*." *Who then thinks?* The son of man, who goes to HIS earth—therefore the *thinking* man is the *dust-man*. See Eccl. 3: 18–21.—"*All go unto* ONE *place: all are of the* DUST, *and all* TURN *to* DUST AGAIN." "*Again*." They were *dust* then in the beginning. Eccl. 12: 5–7.—"Because MAN goeth to his long home, and the mourners go about the streets; . . . then shall the DUST (*the man*) RETURN *to the earth* AS IT WAS, and the spirit *shall return* to God who *gave* it." Here we are informed that the man of the dust returns to his original position in death.

We will say something respecting the spirit in our next. For the present we wish to show, and believe that we have done it beyond *Scriptural* denial, that what the Bible denominates "*man*," *is unconscious in the dust in death*." Job 17: 13–16. His resting place. "When our *rest together is in the* DUST." Job 3: 17–19 is further proof. Isa. 38: 17–19. Please read. Hezekiah, the name of the *dust-man*, affirms that "the grave cannot praise thee, (God.) The living, the living, (What? why, MAN *of the dust*,) HE shall praise thee, *as I do this day*."—They that go down into the pit cannot *hope* for thy truth." Yes, "*the living*" MAN, he shall praise God, but the same *dead* MAN *knows nothing*. Eccl. 9: 4–6, 10. This, then, is the *unit destiny* of the *dust-man*, and *his condition* between death and the resurrection from the dead. Amen.

For the Crisis.

Modern Theology and Practice.

A preacher in Exeter in trying to convince a sister of her error in looking for the Lord, said, we have had no signs of his coming yet; and if she wanted to see the Lord she must pray for the conversion of the world—that would be done first, etc. She drove him hard for Bible proof, which caused him to commence on the destruction of the wicked, or "sleepy doctrine," as he called it. He tried to convince her by his assertions, instead of scripture, that man had an immortal soul. She quoted scripture to him, when he made another assertion that was new and powerful, i. e., God created man alive like the beasts, then breathed his spirit into him, that was his immortal soul. And all these immortal souls must be converted before the Lord could come. This preacher was then agitating the subject of a levee, or church fair, for the benefit of the Methodist church, which took place on the 11th inst. All were invited to come and eat and drink as formerly.

This same evening I preached a funeral sermon on the death of many hundred lives lost by the falling of the factory in Lawrence the day before, near by this place. The whole region were horror-stricken while hearing of that awful catastrophe. But this preacher's levee could not be put off; and they met, thus drowning all serious impressions caused by the sudden death of their neighbors. Some that had been to Lawrence that day, and witnessed the awful scene, and heard the pitiful moans of the distressed then under the ruins, calling for help and mercy, said on arriving at this place, and seeing the house lit up, "What is going on?" Being told it was the Methodist levee, they replied, "If they had been in Lawrence to-day and seen and heard what I have, they would not feel like having such a scrape as this, especially professors of religion." But the levee must come on.

Just such preachers as these are the greatest smiting scoffers, saying, "The Lord delayeth his coming;" who get up a levee, eat and drink with the drunken, and furnish us with Peter's signs of the last days. Poor, blind mortals! they see no signs. This is the popular work to convert the world. H. MUNGER.

Exeter, Jan. 13, 1860.

For the Crisis.

The Maine Mission Fund.

Some of our brethren and sisters begin to ask "how we prosper in getting funds for the mission?" Others are further along in their ideas, and ask, "Have you engaged an evangelist yet?" Perhaps many may wish to know how the matter stands. So I propose to tell them as we progress. It may "provoke some to love and good works." Well, since my last report, Bro. H. gave $2 for the mission. One hundred such hearted men would fill quite a purse for a poor Advent missionary. We have more than one hundred brethren in Maine, more able than he. Sister H. gave $1. That is $3 from one house. The Lord will bless those who feel in the pocket as well as in the heart. Our Bro. S. in Mass. sends $10 more for the mission, and $5 for a poor preacher. Thus we find somebody *out of* Maine, who is not only looking to see God's cause go forward here, but *feels* interested to *help it* go.

So far then, in three and a half months, all the Brn. and sisters, as far as I have knowledge, have paid in $12, while two preachers have promised $15 more. And one active brother out of the State has paid in $20 to aid in spreading the truth in Maine. This is something, truly, but the committee cannot encourage a missionary to come amongst us and spend his time constantly, until others put in a few more "mites." There are some yet to come. Some will come up to the help of the Lord in this movement. But if they wish us to act, they must act first. We have already had a call for some of the money, to be expended for preaching in a destitute place where a preacher has been laboring lately. Several dollars of the $12 given came from the faithful there, and they are as much entitled to help as any others. But our first object, as set forth in the plan, was to raise funds to sustain a traveling evangelist among us. We have some prospect of obtaining one in the spring which would be very acceptable to all classes of our brethren, and beneficial to the cause of truth. Yet we cannot say to him, come and work with us, until we see that there is a prospect that he may live with us, and not be obliged to turn aside from preaching to other work, as most of us are. Yours truly for the mission. I. C. WELLCOME.

Richmond, Me., Dec. 31, 1859.

For the Crisis.

A Request.

Will Bro. S. W. Bishop answer, through the Crisis, the following questions, and oblige an earnest inquirer after truth?

Is the abomination of desolation, referred to by Christ in Matt. 24: 15, the same one spoken of in Dan. 12: 11?

Did the setting up of *this abomination* cause the tribulation spoken of in Matt. 24: 29? If so, did the tribulation end with the abomination? Was the darkening of the sun, which occurred in 1780, the fulfillment of the prediction in Matt. 24: 29?

Does the "immediately after the tribulation of those days" mean after the commencing of those days, or after the consummation of those days? If it has reference to the consummation of the tribulation, then the sun was darkened thirty-five years before the tribulation ended, provided it ended in 1815. WM. A. FENN.

Correspondence.

From Sr. S. E. Teeple.

BRO. GRANT:—Will you permit me to say a few words through the *Crisis*, for the comfort and encouragement of the little flock, scattered broadcast over the land? I feel in these days of peril a few words from each other does much good; it often cheers the drooping child as he is buffeted with the arts of the tempter; comforts the mourning child, who feels sometimes he has no friend in the world, and enables us to look up and rejoice in hope of speedy deliverance. And the more we hear or read about it, the more we are cheered. Oh, glory to God! my heart is even cheered now at the thought, we have not always to stay here, where sin and sorrow reign; but are in a little while to be beyond the trials and toils of this wicked life. How often we have been comforted with those words, "a little while;" and yet they are as cheering to-day as when I first heard them, and I am still striving, in the little while I am waiting, to do the Master's will, so as to have an abundant entrance into his everlasting kingdom. I am not weary of the way, and do not mean to let down my watch. But when I see there are those, whose prospects once were bright, who have seemingly lost all love for God and his cause, I awfully fear sometimes I may at last lose the crown; but I feel to day

"I am bound for the throne!"

Go on, children, the prize is but just ahead; the warfare is nearly ended, and the good ones will meet where no tear shall ever fall,

"Nor heart be sad;
Where the glory is for all,
And all are glad."

Roxbury, Ct.

☞ Some good man has said: "Two things are matter of daily astonishment to me—the readiness of Christ to come from heaven to earth for me, and my backwardness to rise from earth to heaven for him."

For the Crisis.

Eternity.

Eternity is too vast for the conception of created beings. Without beginning, without end! Where is eternity? "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place."—Isa. 57: 15. This is all that is said of eternity in the Bible. It is the dwelling-place of the "High and lofty One," "whom no man hath seen nor can see."

The human mind cannot comprehend the mighty idea. All calculation is vague and blank: reason trembles at the incomprehensible thought, and a humilated sense of our finite nature brings to view the sublime and awful majesty of God. And yet how often do we hear of men going to eternity, as though it were a common, to which all were entitled as soon as they are *dead*.

O. T. HOBBS.

Randolph, Pa.

Obituary Notice.

It is painful to record the sudden and untimely death of MISS LIZZIE TOWNE, aged about twenty-five years, the daughter of Edwin Towne of Kennebunkport, whose death was caused by the crash and fall of the Pemberton Mill, at Lawrence, which dire calamity destroyed so many lives, blighting the hopes and prospect of others, causing so many hearts to bleed, and drink the bitter cup of bereavement and sorrow, spreading weeping, mourning, and gloom to so many cities, towns, and hamlets.

Sister Lizzie Town was taken lifeless from the ruins before the fiery element began its devouring work, and was carried to the City Hall, but was not recognized till Wednesday morning by her friends, when she was immediately taken to Dudley Stokes, where no pains were spared to give the mangled body as natural an appearance as possible, while the last tribute of respect could be paid her.

The telegraphic dispatch with the SAD TALE soon reaches the home of her childhood and youth, (which she left not a week before) and the parents are palsied with heart stricken grief at the tidings!

The father is soon seen on the way for the precious treasure, and finds it really so; *Lizzie is dead!!* It is a stern reality. She sleeps! But from her former associations, her christian devotion, her consistent, faithful course, combined with her amiable disposition and cheerful readiness to make all happy who came under her influence, gained for her in Lawrence many friends, whose attachments were strong; thus much grief and mourning were caused here by the broken tie.

Before removing the dear, sleeping one, the solemn services of a funeral were attended by Eld. Ingham, at her "Lawrence home." From here she was taken to her father's in Kennebunkport to be deposited in the grave under the shade of a beautiful grove, (delightfully so to Lizzie in her lifetime) near by her father's house, here to sleep and rest till the trump of God shall awake the sleeping dead and make them live again.

The funeral at Kennebunkport was Sunday, Jan. 15, at 1 o'clock, P. M., at her father's house. Her family and friendly associations, combined with the afflictive cause of her death, drew together a very large concourse of people; the house and door-yard were full, and all seemed to be mourners. Such a scene I have never witnessed before: sighing, crying, and tears could not be restrained. The cruel tyrant had succeeded in bearing away its victim in triumph, but the hope is that soon there will be victory over death, and "all that are in the graves will come forth, they that have done good to life." The services were performed by Eld. Wm. H. Mitchell, assisted by the writer. But it was a time when words seemed powerless; words more weighty than the human voice could utter, had been "heard in Ramah, lamentation and bitter weeping. Rachel weeping for her children, refused to be comforted because they are not;" but there is hope in thine end. The child shall come again from the land of the enemy and be brought into her own border, the land of promise. I could but commend these afflicted mourners to God and the word of his grace, which alone is able to comfort and sustain in this trying hour. May they all be fully prepared to meet their *loved Lizzie*, when the angels shall gather the elect from the four winds, and the Father's good pleasure will be to say to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." L. BOUTELL.

Biddeford, Jan. 17, 1860.

Summary of News.

FOREIGN.

[Per Steamship Africa.]

The Papal Government took great pains to prevent the pamphlet entitled "The Pope and the Congress" from entering the States of the Church, but it did not succeed, and written copies were soon circulated at Pesaro, Ancona, and other cities. The Florence correspondent of the London Daily News thus describes the result: "I am told that the Central Committee of the Bologna had to make the greatest exertions to keep the people of the Marche in a state of tranquility. Their first thought was that of rising, but fortunately enough more prudent counsels at last prevailed. The priests are in an indescribable state of consternation. They are now fully convinced that the temporal power of their chief is gone forever."

A military writer in a Turin paper asserts that, by next Spring, Sardinia alone would be able to carry on a defensive war against Austria. The Italians could muster 250,000 men, who would be composed of 120,000 Piedmontese and Lombards, 60,000 troops of the line, and the rest of free corps.

At the dinner to Garibaldi, at Turin, the General proposed a toast—"To Hungary, the sister of Italy."

The London press has the following opinions on Walewski's retirement:

The Morning Post believes that the event, more carefully considered, affords strong evidence, if not proof, that the Emperor Napoleon has made up his mind to take his line with us on the Italian question. In that case, Congress or no Congress, Italy will be free. The new minister has shown himself a good friend to the alliance with England.

The Daily News thinks "that whether we ought to act with France or stand aloof from her in the affairs of Italy, depends on what she may propose to do, and how she may propose to do it, and upon nothing else."

The Morning Herald considers the retirement of Count Walewski a hopeful sign of Italian independence, and sees in it a proof of the Emperor's determination not to be thwarted by Austria, by the clergy, or by his own servants, in his scheme for reconciling the temporal power of the Pope with the avowed objects of the war in Italy.

The Journal de St. Petersbourg announces that the commerce of Russian subjects in China meets with no impediment, and that the members of the lay and ecclesiastical mission enjoy every desirable protection and liberty, both at Pekin and in the neighborhood.

ITEMS.

THE LONDON CABMEN.—An interesting state of religious feeling exists among the cabmen of London. Many of them have professed allegiance to Christ, and are actively engaged in bringing their associates under the influence of the Gospel. To avoid being compelled to profane the Sabbath, and that they might attend church, some of the drivers have paid their employers the usual Sabbath profits to permit the cab to remain in the yard.

SHAKERS IN AMERICA.—It is said there are four Shaker Societies in Ohio, numbering 1,059; one in Connecticut, numbering 200; two in Maine, numbering 250; two in New Hampshire, numbering 500; four in Massachusetts, numbering 700; two in Kentucky, numbering 500; three in New York, numbering 1,050; making in all eighteen societies, each constituted of several distinct families, or communities, regularly officered with elders, deacons, care-takers, etc., of both male and female orders, according to their unique custom, and numbering in all some 4,600 members.

A LAKE OF BLOOD.—Dr. Dick estimates the number of those who have perished directly or indirectly by war at 14,000,000,000. Elihu Burritt, the learned blacksmith, has taken the estimates of Dr. Dick, and estimating the average quantity of blood in a common-sized person, states the blood in the veins of those fourteen thousand millions, would fill a circular lake of more than seventeen miles in circumference, and ten feet deep, in which all the navies of the world might float.

Notices, &c.

Editorial Notice.

☞ We expected to receive the *Discussion with Eld. Clayton*, last week. For some cause unknown to us, they have not reached us yet; therefore friends who have sent in orders for the same, will understand the delay in getting them.

Notice.

TO THE EDITOR OF THE CRISIS:—Will you please to inform Brother Shepherd through the Crisis that his Sunday appointments which he has made in the Crisis this week for Hartford, conflict with other appointments which the committee have made with other ministers on those two Sundays; and also that we have preaching engaged Sundays until the first of April, and request Brother Shepherd to withdraw his appointments for those two Sundays. By request of the committee. AARON CLAPP.

Hartford, Ct., Jan. 20.

☞ Elder Y. Higgins requests the brethren in Wisconsin to correspond with him immediately, at Springville, Badax Co., Wis., relative to having a meeting at some central point, to take into consideration the propriety of organizing a State Conference.

☞ There will be a conference in Hartford, Me., in the Stetson school-house, near J. C. Allen's, commencing Thursday, P. M., 2 o'clock, Feb. 2d, to continue over the Sabbath. Brn. Haggett, Hanscomb and Wellcome are expected to be there.

EDWARD M. HAGGETT.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. D. T. Taylor will preach in
Boston, Chapman Hall.........Sunday, Jan. 29th

APPOINTMENTS FOR DANIELSONVILLE, CT.
Eld. J. Hemenway..............Sunday, Jan. 29th
Eld. S. W. Bishop Thursday evening and over Sunday..........Feb. 5th
Eld. H. F. Carpenter..Sundays, Feb. 12th and 19th
Eld. D. T. Taylor..............Sunday, Feb. 26th

In behalf of the Church,
H. F. CARPENTER.

Bro. J. T. Sweet appoints to preach at Union Tabernacle, Foster, R. I., Sunday, Jan. 29th.

Providence permitting, I will be in
North Adams.........Jan. 29th
Cheshire.........Jan. 30th
Chester Factories.........Jan. 31st
Westfield Farms.........Feb. 1st
and continue a few evenings where Bro. Phelps may appoint. H. PRATT.

Eld. Wm. Shepherd appoints to preach at
Springfield.........Feb. 6th
Boodville.........Feb. 7th
New Britain.........Feb. 8th
Bristol.........Feb. 9th
Waterbury.........Feb. 10th

Bro. J. K. Bellows will preach in
Warehouse Point, Ct.........Jan. 29th
Springfield, Mass.........Feb. 1—2

Bro. H. G. McCullock appoints to preach in Goshen, Mass., Jan. 29th, and once in four weeks through the winter.

I will preach in Vienna, (Seavey school-house) Jan. 27th, and Saturday evening and Sunday where Bro. Seavey may arrange, and will labor in that vicinity two weeks, if my health will admit.

JOHN A. KENNEDY.

Bro. Carpenter will be in East Boston on the 29th of Jan. and on the 5th of Feb., the Lord willing.

The Lord willing, I will preach as follows:—
Pleasant Valley.........Jan. 27th
Winsted, Sunday.........Jan. 29th
Feb. 5th where Bro. Albert Fox may appoint.

WM. A. FENN.

At the earnest solicitation of the church in Danville, Canada East, Eld. Miles Grant will commence a series of meetings in this place, on the last Lord's day in Jan., and continue every evening during the following week, and over the first Lord's day in February. J. PORTER.

T. W. Piper appoints to preach in
Sandwich.........Jan. 29th
Danbury.........Feb. 6th
Merkleth Centre.........Feb. 7th
Lake Village.........Feb. 8th
Loudon Ridge.........Feb. 9th
Pittsfield.........Feb. 10th
Clarke Town.........Feb. 12th
Wolfborough, (Pine Hill).........Feb. 19th

Eld. Thomas Smith appoints to preach in
Carmel, Me.........Jan. 29th
Surrey, Me.........Feb. 5th

The Lord willing, J. S. White will be in Hartford, Ct., on the last Sunday in Jan., and the first in Feb. I will answer Bro. Berry's request soon.

J. S. W.

Business Matters.

To Correspondents.

Marshall Stetson.—The Lyres have been sent to you.

T. G. Newman.—We cannot send any papers of that No. for we have but one left.

W. J. Cabot.—All right.

Cash Receipts.

L Bronson 249, 88 cts; C Wilson 230, 72 cts; A S Sheldon 234, $1.66; M Damon $5.00.

T W Haskins 236, W C Bartlett 240,—50 cts. each.

O K Watkins 226, C Rodman 240, P C Rodman 240, C F Robinson 234, J E Phelps 252, W H Wild 252, C B Wilson 245, A Wilson 234, S S Stetson 208, A H Bolton 251, J H Shepherd 234, M M Evans 234, W Elmore 214, M F Taylor 252, S Benton 234, P Simmons 277, J B Adams 238, Mrs. Chadwick 262, O T Hobbs 252, S Ingalls 242, L D Allen 247, J T Howland 273, J McKee 252, S E Teeple 247, M F Champlin 252, J P Warren 252, O Perry 234, L Peck 248, S Braley 208, J K Billings 252, M L Rich 250, Mrs. M A Fogg 238, J P Blaisdell 208, E Pritchard 239, J Musser 250, C H Wyman 252, H Holmes 234, G A Streeter 234, R Whitney 260,—$1.00 each.

J B White 275, J Dill 276, C Brownell 278, J Pay 278, H A Chittenden 278, M Scammon 226, R Bush 309, A C Haley 279, M M Flint 234, B Snyder 249, J A Stickney 270, Edm. Blood 221, C W Thayer 276, T Leavett 244, D C Jefferson 276, T Richard 248,—$2.00 each.

Books and Tracts.—J C Munson 12 cts, W Allen 18 cts, B Fifield 25 cts, R L Johnson 75 cts, E Miller 24 cts, N Orcott 25 cts, H Wilcutt $1.00, W White 12 cts, S K Fenton 6 cts, J K Webster 45 cts, S A Chaplin 10 cts, W A Chase 30 cts, W S Moulton $5,00, B Snyder 25 cts, E Wakeman $4 06, C M Matthews $1.09, A H Bolton 6 cts, J P Darling 6 cts, L Smith 6 cts, G A Fuller 6 cts, J B Andrews $1.00, L W Pierce 14 cts, F D Lapham 72 cts, L C Thomas $1.00, W S Chambers 6 cts, L Jones 6 cts, G Dunham 50 cts, F Burr 6 cts, M M Markham 6 cts, F A Roberts $1.00, J K Bellows $3.09, T R Walker 6 cts, H H Arnold 09 cts, S P Matthews 50 cts, L Bronson 12 cts, B F Wilkins $1.10, G A Burbank $5.20, C Wilson 28 cts, S Braley 6 cts, D C Jefferson 30 cts, C T Oravath 30 cts, Eld. J B Cook 40 cts, A S Sheldon 34 cts, Mrs. M A Fogg 56 cts, J P Blaisdell 28 cts, Eld. H F Carpenter $16.20, Eld. T Smith $1.00, S B Saxton $1.00, P Pfeil 53 cts, H H Whitney 13 cts.

Books and Tracts.

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Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

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Original Contributions.

For the Crisis.

The Suffering Way.

ACTS 14: 22.

Oh, who are these before the throne,
This band of conquerors brave?
Why do they wear those spotless robes,
These palms of triumph wave?
Oh, these are they whom Jesus' blood
Has cleansed from every stain;
Through tribulation they have come,
Through suffering, toil and pain.

These are the faithful ones who dared
To meet earth's angry frown;
Who for the truth's sake bore reproach,
To win a victor's crown.
Despised and set at nought by man,
They wandered, sad and lone;
But now the King of glory calls
Those lowly ones his own.

Oh, shall we murmur now, or seek
To shun the suffering here,
When these afflictions work for us
A weight of glory there?
A Father's hand is leading us
On through the storm and gloom;
And when our trial is complete,
He'll bring us safely home.

Home, where the trees of Eden yield
Their precious fruit once more;
Home, where the crystal waters lave
The ever-verdant shore;
No sad farewell is spoken there—
No sickness pales the brow—
No mourner weeps beside the tomb
Of loving ones laid low.

The bliss of that celestial home—
The endless glories there—
Will recompense for all the woes,
For all the trials here.
No sad remembrance of these tears,
This agony of soul;
But gladness and eternal joys,
As years unnumbered roll.

That blessed home—t' will soon be ours,
To this bright hope we cling;
We've passed the way-marks and we know
Earth soon shall greet her King.
Oh, pilgrim, watch a few more days,
And walk by living faith;
Hold fast the truth in this dark hour;
To draw back now is death. S. M. H.

Portsmouth, N. H., Jan., 1860.

For the Crisis.

The Voice of God in History.

BY LIZZIE ARMSTRONG.

(Concluded.)

Since the organization of those ten kingdoms, the British lion and French eagles have joined with other standards and marched against the Russian Bear, that great "King of the North." Europe has been convulsed to her centre; her very foundations have quaked; her thrones have tottered; her crowns have almost crumbled; her brave sons have fought, and bled, and died. Yet amid it all those ten kingdoms have stood, "partly iron and partly clay, partly strong and partly broken;" and thus are they destined to stand until the ushering in of the fifth great monarchy of earth; for "*in the days of these kings shall the God of heaven set up a kingdom.*"

This is the great crowning point where tend the vast chains of prophecy; through them all we trace the unerring wisdom, the inflexible justice, and unquestionable veracity of God. One monarchy can never supplant another without carnage and bloodshed; and lo! "Multitudes, multitudes are in the valley of decision, for the day of the Lord is near," and legions of earth's warriors are brought up hither by ambitious commanders, who would sway their sceptres from sea to sea, and from shore to shore! "Prepare war, wake up the mighty men, let all the men of war draw near, beat your ploughshares into swords, and your pruning hooks into spears." Their warriors and valiant men are gathered there 'neath every standard under heaven; every banner is floating in the air, and alas! every man's hand is raised against his brother man, and the roar of cannon and the clash of dripping steel drown the groans and shrieks of the dying, as thousands fall upon thousands—the last sacrifice of earthly monarchs on the altar of ambition.

This is a scene from which the sun shall veil his face, and the moon turn away in terror; the earth shall quiver, and the heaven's shake, while those matchless stars close their sleepless eyes to shut out the bloody view. Oh! what were the pass of Thermopylæ, or the plain of Marathon, the field of Austerlitz, or the scene of Waterloo, compared to the armies of earth gathered to battle with the *Most High?* for all nations are gathered and brought down into the valley; the heathen are wakened and summoned to the vale of Armageddon, for there will the Lord plead with the nations for his heritage and for his people. "These shall make war with the Lamb, and the Lamb shall overcome them." "In that day, saith the Lord, I will smite every horse with astonishment and his rider with madness." "Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the vats overflow, for their wickedness is great." And lo! far through the smoke of war they look with dismay, to see the bright canopy of heaven parted, and behold a white horse, and him that sat upon him was Faithful and True, and in righteousness he doth judge and make war. His eyes are as a flame of fire, and on his head are many crowns. And he is clothed with a vesture dipped in blood, and the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean; and out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron, and he treadeth the wine-press of the fierceness and wrath of Almighty God; and he hath on his vesture and on his thigh a name written, "*King of kings and Lord of lords.*"

Tremble, ye monarchs of earth! for your thrones are crumbled beneath you; your sceptres are withered in your hands; your diadems are faded before the breath of the conqueror, and your names melt away from the gaze of that eye before which the angels bow. And the seventh angel sounded, and the echo rolled back with the voices of thousands, saying, "*The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and forever.*" The words rolled through the vast concave of heaven, and echo answered back—"*Forever and forever!*" And the silvery azure of heaven was thrown backward and revealed the matchless splendor of Jehovah's temple, and there enshrined in the "holy of holies" was the Ark of his Testament—vivid lightnings flashed before it—angel voices quivered through the air—the echoes of heavy thunder rolled through the regions of ether, and the earth trembled beneath the shock; but it is only

"The rumbling of His car,
The trampling of His steeds from far."

And in the midst of the blazing sun stood an angel—"And he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." And the eagles and vultures gathered there to feast on the blood-stained forms of thousands of the slain. And the command came to the angel, "Thrust in thy sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God; and the wine-press was trodden without the city; and blood came out of the wine-press, even unto the horses' bridles, by the space of a thousand and six hundred furlongs."

And behold a throne was set in heaven, and circling around its bright proportions was a rainbow, vivid and clear as an emerald; but the stones of earth paled before Him that sat on the throne. A crystal sea was spread out at his feet, "and out of the throne proceeded lightnings, and thunderings, and voices; and there were seven lamps burning before the throne, which are the seven spirits of God. And there was silence in heaven for about the space of half an hour. Angel voices were mute with awe—angel fingers laid motionless across the harp strings; and before the golden altar which stood at the foot of the throne, was a bright being in glittering garments, bearing the golden censer, and he offered up the prayers of the saints with a rich cloud of floating incense before the throne of God. "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, the new Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Where now is the bloody wreath of Alexander—the brilliant diadem of a Cæsar—the dazzling crown of Napoleon, or the laurels of the great "King of the North?" Where is the dark sceptre of Domitian, before which thousands trembled, and the iron thrones of tyranny erected in so many places on this beautiful footstool of the Eternal? Their names are whispered no more, for "every knee shall bow and every tongue confess" the "glory of Him whose glory makes pale the brightness of the sun and dim the light of the moon,"—their grandeur fades before his face like stars in the presence of the King of day. Where is Babylon, with her towers and turrets like icicles piercing the sky? Where is Tyre with her merchants, her frankincense and myrrh? Where is Sparta, Troy, Palmyra, Balabec, Jerusalem, Athens and Rome? Their splendor is fallen before the city of the Great King.

The Holy Land, whose glorious beauty was marred by the cruel sabres of the Babylonians and the sacrilegious feet of the Persian cavalier; whose beautiful head has been bowed by the tyranny of the haughty Saracen, the brave Greek and the invincible Roman,—that beautiful spot was the Savior's home and Israel's trust. The crusading knights of Europe for years struggled for its possession, but when the fifth great monarchy of earth sways its sceptre over her fair proportions, and the dark rolling clouds of war have floated away, she will be robed in more than her ancient beauty; for the saints of the Most High shall inherit the land, and the glory of the Lord shall cover the earth as the waters cover the deep.

The barren waste of Sahara smiles in gladness; the palm tree and the laurels wave where the mournful cypress and willows once flourished. The spot where the low moan of anguish and despair was once heard, rings with the victorious song of the redeemed. There is no undercurrent of sadness there; low down in the depths of the heart there is no half smothered echo of a wail. There is no sheeted ghost of despair in the chambers of memory, wandering through the silent halls of the past; but all nature unites in the mighty anthem of joy to sing the clear, rich notes of praise.

And amid the rolling grandeur of countless burning suns, this little world of ours will be the high altar of Jehovah, where will be seen the brightness of his glory, in richer abundance than it ever shone on the golden mercy-seat beneath the expanded wings of the sacred cherubim. "For ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Harvard, McHenry Co., Ill.

For the Crisis.

How ought we to Exhort Sinners?

As we acknowledge that the means Infinite Wisdom has appointed for the salvation of a lost world must be the best and most effective, it is highly important that we understand what they are and practically adopt them. The imperative command, "He that hath my word, let him declare it faithfully," applies emphatically to this subject. Obedience to it involves the honor of Jehovah and the eternal salvation of men condemned to everlasting destruction. Moreover, if we do not faithfully warn the wicked of their impending ruin, their blood may be required at our hands.

What then is our rule in this great duty? It is as follows: "O son of man, I have set thee a watchman unto the house of Israel; therefore THOU SHALT HEAR THE WORD AT MY MOUTH, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand."—Ezek. 33: 78. The apostles of Jesus Christ were bound to observe the same holy principle of strict conformity to the word of the Lord in their ministry to perishing men. They were to teach "all things whatsoever (Christ) commanded" them, after assuring them, "as the Father said unto me, so I speak."—John 12: 50.

How then did the prophets of God, the apostles and "the faithful Witness" of the truth, exhort sinful and perishing men? They exhorted them to immediate repentance toward God; to turn unto him with full purpose of heart from all their evil ways. Thus they maintained the righteous authority of God's law, which demands the supreme love and worship of all intelligent beings towards himself as their Creator, Preserver and Benefactor. As this obligation never ceases for a moment, it would have been rebellion against the Most High to have allowed any substitute.

The glorious gospel of the blessed God was announced to a perishing world, with the imperative command, "REPENT YE, for the kingdom of heaven is at hand."—Matt. 3: 2; 4: 17. Repentance is a change of mind, or heart, or disposition. "The carnal mind is enmity against God." The change required, is love or reconciliation to him. All repentance destitute of this, is selfish, and needs to be repented of. The great and immediate duty of every sinner is "repentance toward God, and faith towards our Lord Jesus Christ."—Acts 20: 21.

There is no such thing as impenitent and unbelieving sinners coming to God, or to Jesus Christ, "*just as they are.*" "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. 11: 6. "If I regard iniquity in my heart, (which every impenitent sinner does) the Lord will not hear me."—Ps. 66: 18. So Jesus teaches us that there is no true and availing coming to him, without we are willing to deny ourselves, take up our cross, and follow him.—Matt. 16: 24. This is repentance, or a change of disposition. Some, alas! come to Christ, as the young man in the gospel history, "*just as they are,*" supremely selfish, desiring eternal life, while they are carnally minded; lovers of riches and pleasure "more than lovers of God." They pray for pardon while they will not repent and give up their idols, in direct opposition to the word of Jesus Christ; "Except ye repent ye shall . . . perish."—Luke 13: 3. They presume on the mercy of God, make a public profession of religion, still minding chiefly "the things of the flesh," and go down to perdition with a lie in their right hand.

Faithfulness to God and to dying men requires us to present the immutable claim of the Almighty to a rebellious world, of immediate and entire reconciliation to him. "Be ye reconciled to God," is the indispensable mandate.—2 Cor. 5: 20. "Make you a new heart and a new spirit: for why will ye die, O house of Israel?"—Ezek. 18: 31. The divine commands to the sinner to make himself "a new heart," to love God, to repent, are one and the same simple requisition to the sinner to do his immediate duty. Is it said, that a new heart is the gift of God, and the effect of being born of the Spirit, and therefore the sinner must be directed to PRAY for the HOLY SPIRIT, to be born again as a new creature in CHRIST JESUS, etc.? It is indeed true, that the sinner is so in love with sin, that he never will change his heart or love God, until he is begotten or born of the Spirit of God; but it is equally true that he never will pray aright until he is born of the Spirit. God commands him to REPENT and pray, Acts 8: 22, without which God will not hear. See Ps. 66: 18. He must ask in faith, or not "receive anything of the Lord."—James 1: 6, 7. Now, if a man thus prays, *before* he is born or begotten of the Holy Spirit, he must have *spiritual life* before he is born of the Spirit; for true repentance and faith are exercises of spiritual life; and if so, he does not need to be born of the Spirit, for he already possesses the principle of holiness.

Prayer, if not mockery, is the sincere desire of the heart. To suppose that an unrenewed man prays to be born of the Spirit, is to suppose that the old heart desires to be a new heart; which is to suppose that an impure fountain can send forth pure streams, and a corrupt tree can bear good fruit. An impenitent man may have a selfish desire for something which he conceives necessary to save him from destruction; but a direct desire for holiness is a holy desire, and cannot proceed from an unholy or unrenewed heart.

God will honor his own word. This is the fire and the hammer which he uses to melt and break the rocky heart. "Of his own will begat he us with the word of truth."—James 1: 18. In vain do we attempt to be wise above what is written.

The gracious provision of the gospel is ample "for the whole world."—1 John 2: 2. All are freely invited to partake of it.—Rev. 22: 17. All with one consent make excuse,—Luke 14: 18, and will not come unto Christ for eternal life.—John 5: 40. "No man can (will) come unto me, except it were given him of my Father."—John 6: 65. "O Israel, thou hast destroyed thyself; but in me is thine help." "To thy name, O Lord, be the glory forever!" Respectfully submitted,

HENRY GREW.

Philadelphia, Dec. 31st, 1859.

Selections.

The Words we Speak.

Our words are imperishable. Like winged messengers they go forth, but never to be recalled—never to die. They have a mighty power for good or evil through all time; and before the great white throne they will be swift witnesses for or against us.

Within the massive walls of a gloomy building, a nobleman was undergoing inquisition as to certain acts of his previous life. He had been told that nothing he might say should be divulged or recorded, and he spoke freely. But soon behind the arras, his ear caught the sharp clicking sound of a pen which recorded every word he uttered; and by those words he was to be judged. Do we remember that there is an ear that catches every word we utter, no matter how lightly, how scoffingly, how secretly spoken? And by these words shall we one day be acquitted or condemned.

The words we speak have a mighty power; and there are words angels might covet to utter. There are words of comfort to the afflicted. There are sad hearts that need comfort everywhere; and there are words of blame and cold indifference, or feigned sympathy, that fall like lead upon the stricken spirit; and there are blessed heart-words of cheer which bear up the soul and enable it to look out from the dark night of its troubles and discern the silver lining of the gloomy cloud.

There are words of counsel to the young, to the tempted, the erring. Speak them earnestly, affectionately, and though the waves of circumstance may soon waft them away from your observation, yet such is God's husbandry, that if uttered in faith and with prayer, he will take care that on an earthly or heavenly shore the reaper shall rejoice that he was a sower.

There are kind words; how little they cost, how priceless they are! Harsh words beget harshness; and fretful words, like a certain little insect, sting us into a feverish impatience. But who can resist the charm of kind loving words? The heart expands beneath them as to the sunshine, and they make us happier and better.

It was said of the gifted Mrs. Fry, that she had a wise, kind word for all, and those kind words unlocked stony hearts as well as prison doors, and made her a blessed visitant to the criminal and the outcast.

Then there are cheerful words, and why should we dole them out with such miserly care? They ought to form the atmosphere of our homes, and to be habitual in all our social intercourse. We have so many weaknesses, so many crosses, so much that is down-hill in life that the habit of thinking and speaking cheerfully is invaluable.

But there are other words against which we should pray, "Set a watch, O Lord, before my mouth; keep the door of my mouth; keep the door of my lips." There are words of falsehood and deceit. They lurk in our expressions of civility, our professions of friendship, our transactions of business. How early do children even, begin to weave a web of deceit, and how carefully should those who train them watch against this sin, and by example and precept, teach them always and everywhere to speak the truth.

There are slanderous words—how mischievous they are! There are the words of the tale-bearers that breed suspicions and jealousies in neighborhoods, and between families. There are envious words and flattering words and faltering words which are no better. Then there is the long list of idle words, or by-words as they are called.

How many there are who shudder at an oath, who yet break the spirit of the third commandment, by constantly interlarding their conversation by expletives!

But there is another class of words to which we would gladly refer—they are the words of eternal life. Cornelius sent for Peter that he might speak words to him. What blessed words those were! Will they not be remembered with joy by both speaker and hearer throughout all eternity? As we pass along through the world, God will often let us speak a word for him; and if we seek his aid he will make it a word of power and comfort, a word in season to him that is weary.

"Speak gently; 't is a little thing,
Dropped in the heart's deep well;
The good, the joy, which it may bring,
Eternity shall tell."—*Bullard.*

God's People Known to Him.

Tamar may disguise herself, and walk in an unaccustomed path, so as Judah may not know her. Isaac, through the dimness of his sight, may bless Jacob, and pass Esau. Tract of time may make Joseph to forget or be forgotten of his brethren. Solomon may doubt to whom of right the child belongeth; and Christ may come to his own and not be received. But the Lord knoweth who are his, and his eye is always over them. Time, place, speech, or apparel, cannot obscure or darken his eye or ear. He can discern Daniel in the den—Job though never so much changed, on the dung-hill; let Jonah be lodged in the whale's belly, Peter put in a close prison, Lazarus be wrapped in rags, or Abel be rolled in blood; yet can he call them by name, and send his angels to comfort them. Ignorance and forgetfulness may cause love and knowledge to be estranged in the creature, but the Lord is not incident to either; for his eye, as his essence, is everywhere; he knoweth all things.—*John Barlow*, 1616.

Don't be Hasty.

1. Because you will be likely to treat quite lightly two very good friends of yours, Reason and Conscience, who will not have a chance to speak.

2. Because you will have to travel over the same ground in company with one sober Second Thought, who will be more likely to have with him a whip of scorpions than a bunch of flowers.

3. Because the words or actions involved in it are more likely than otherwise to be misunderstood, and therefore to be severely judged.

4. Because this is one way to please and give great advantage to a great enemy of yours, one powerful enough to be called the "Prince of the World," and who has caught more people than can be counted, in this very trap.

5. Because such a fire may be kindled that it cannot be put out ever by all the water a whole engine company can throw, with Second Thought for their captain.—*Sel.*

Prayer.

Prayer is the incense of the soul,
The odor of the flower,
And rises as the waters roll
To God's controlling power!

Prayer is the spirit speaking truth
To Thee, whose love divine
Steals gently down like dew to soothe,
Or like the sunbeams shine.

Jesting with Scripture.

There is a practice which is fearfully common even among the professors of religion, and from which, alas! ministers of the gospel are not always free, which cannot be too severely condemned, as offensive to God, and injurious to the best interests of man. We allude to the practice of connecting ludicrous anecdotes with passages of Scripture. We know by sad experience, and we appeal to the experience of others for the confirmation of the remark, that so lively is the impression which is often produced on the mind by the association of something grotesque with certain texts of the Bible, that such passages can hardly be read in the most serious moments without bringing up to the mind some idea which it requires a strong effort to prevent from producing a smile. This is one abuse of sacred things not less displeasing to God than under the Old Testament it would have been to desecrate from a holy to a common use, the sacred implements of the temple, the holy anointing oil, or the hallowed fire of the altar. If to put new wine into old bottles, or to sew a new patch on an old garment be unwise, incongruous, how much more so to prostitute the sacred words of inspiration to point a jest for the amusement of the social circle! To do so in the presence of the young, is peculiarly injudicious. Jeremy Taylor forcibly remarks on this subject:

"Some men used to read Scripture on their knees and many with their heads uncovered, and all good men with fear and trembling, with reverence and grave attention. For all Scripture is given by inspiration of God, and is fit for instruction, for reproof, for exhortation, for doctrine, not for jesting; but he that makes that use of it had better part with his heart to make a tennis-ball; and that I may speak the worst thing in the world of it, it is as like the material part of the sin against the Holy Ghost, as jeering of a man is to abusing him; and no man can use it but he that wants wit and manners as much as he wants of religion."—*Sel.*

How to take Life.

Take life like a man. Take it just as though it was—as it is—an earnest, vital, essential affair. Take it just as though you personally were born to the task of performing a merry part in it—as though the world had waited for your coming. Take it as though it was a grand opportunity to do and to achieve, to carry forward great and good schemes; to help and cheer a suffering, weary, it may be a heart-broken brother. The fact is, life is undervalued by a great majority of mankind. It is not made half as much of as should be the case. Where is the man or woman who accomplishes one tithe of what might be done? Who cannot look back upon opportunities lost, plans unachieved, thoughts crushed, aspirations unfulfilled, and all caused from the lack of the necessary and possible effort! If we knew better how to take and make the most of life, it would be far greater than it is. Now and then a man stands aside from the crowd, labors earnestly, steadfastly, confidently, and at length becomes famous for wisdom, intellect, skill, greatness of some sort. The world wonders, admires, idolizes; and yet it only illustrates what each may do if he takes hold of life with a purpose. If a man but say he *will*, and follows it up, there is nothing in reason he may not expect to accomplish. There is no magic, no miracle, no secret to him who is brave in heart, determined in spirit.—*London Jour.*

Outside and Inside.

"Two things a master commits to his servant's care," saith one—"the child and the child's clothes." It will be a poor excuse for the servant to say at his master's return,

"Sir, here are all the child's clothes, neat and clean: but the child is lost!"

Much so with the account that many will give to God of their souls and bodies at the great day:

"Lord, here is my body; I was very grateful for it: I neglected nothing that belonged to its comfort and welfare; but as for my soul, that is lost and cast away for ever. I took little care and thought about it."—*Flavel.*

HAVE A PURPOSE.—No man ever becomes great, or wise, or rich, by accident. We teach in the nursery, in the school, at every step of education, that a young man's prosperity must depend upon himself. We say to the young, "If you are industrious and frugal, and if you set before you a distinct object in life, you will succeed; but if you are indolent, and improvident, and changeable, you will come to no good." A man must have a purpose, he must make up his mind what he means to be and do, or he cannot reasonably hope to succeed in life. Whether a man is a christian or a man of business, it is indispensable to his success that he should know what he means to do, and *purpose* to do it.

Reading for Youth.

Little Foxes.

A happy holiday party had assembled one summer afternoon at Nettie Bailey's house, and, of all places you can imagine, the Bailey farm was the most attractive for holding children's levees. Comfortable, wide, open apartments, furnished in the good old-fashioned style, and the whole family, from dear old grandma to the least, quite free from nervous complaints. A beautiful lawn encircled the house, stately trees threw out their cool shadows, and one they called the ladder-tree, which a child six years old could easily climb. But the grand old barn, minus modern improvements, was, after all, the most irresistible part of the establishment, as had just been decided by a unanimous vote of the party, in response to the question, What shall we do first? "The barn, the barn!" said they, with one voice.

Grandma had been kissed by the whole cluster of rose-bud lips, and she was looking on complacently from her arm-chair. As they were about starting from the room, she said, "Pleasant and happy as robins, all of you. Now don't let the little foxes catch any of you, darlings."

A general sensation ensued, and exclamations followed thick and fast. Two or three of the smaller ones ran up to grandma's chair for protection.

"I ain't afraid," said Nettie; "grandma's got on her quizzical face; she don't mean real foxes."

"Please tell us," urged the children, crowding up to listen.

"Can you wait long enough for grandma to preach a little sermon?"

"O yes, indeed," chimed in all the voices; grandma's talks were considered an extra treat with the young folks.

"Well, then, my subject this afternoon is Little Foxes, and my text you may find in the Book of books; and what book is that, children?"

"The Bible."

"Yes, indeed, it is; and in the Song of Solomon it says, second chapter, fifteenth verse, 'Take us the foxes, the little foxes that spoil the vines; for our vines have tender grapes.' You all know that foxes are very cunning little creatures; they steal into the most tempting gardens and spoil every thing that comes in their way; it is just so with heart foxes, creeping into the loveliest characters to mar and spoil them. They even come sometimes into a beautiful garden like this, (grandma gave a look which they all understood,) and play their naughty, ugly tricks.

Now it is a great thing to know these little foxes when you see them, for they often wear masks to hide their true faces. I'll call over a few of their names. Fretfulness is a real fox, and so is willfulness, and jealousy, and selfishness, and faultfinding, and tattling. Oh, how they nip the buds and flowers; they sometimes come to parties without an invitation, the saucy intruders—and that is the reason I told you to look out for them this afternoon. Grandma's preached her sermon, and now you may run."

After this timely warning, the foxes were unusually wary, and for a good while there was hardly a loop-hole for them to creep through. Swinging, jumping in the hay, keeping house in the cribs, took the starch out of muslin frocks and the curl out of more than one head; but the more Clara Rich shook hers about, the tighter clung to it the brown ringlets. Clara was the acknowledged beauty of all the parties, and she had a good disposition to match.

While they were in the height of enjoyment, George Bailey came up from the corn-field. He stopped to wash his hands in the brook, and was ready to offer his services at swinging the girls. Mary Ray and Clara were standing together, and George asked Mary to take the first swing. She jumped in, leaving Clara piqued at his imagined partiality. She drew back, refusing to take the next turn on the plea of not feeling well. Poor Clara! she was bitten on the most sensitive spot in her nature,—self esteem—by that miserable little fox, jealousy, and it smarted cruelly. Neither coaxing nor pity did it any good, and she might have suffered a long time had not grandma's warning suddenly come into her mind. She gave a steady look at her tormentor, which sent him sneaking off, and a hearty laugh made the cure complete. Clara took her place in the swing and a pinch on her rosy cheek with a good grace, and ran up to a group of girls who were discussing rather warmly whether to play school or forfeits; each party had a stiff will in the matter.

"Shoo! shoo! shoo! I spy a little fox," cried Clara, running around them. This opened their eyes, and the old barn rang again.

George laughed, too; he had heard before of grandma's little foxes, and guessed what the joke was.

There wasn't much chance for any of the fox tribe again that afternoon, and it is pretty likely the girls will never forget grandma's sermon. The dear old lady did not question them about it when they came in to supper; she felt quite sure, by their happy faces, that there were no foxes about them.

When the old town-clock struck eight, and they all came up for a good-night kiss from grandma, one of the little rogues whispered under her cap border, that the little foxes came but didn't stay long.

Grandma laughed and said she was satisfied.—*Independent.*

Kind Manners.

"Will you lend me your knife to sharpen my pencil, George?" asked little Mary Green of her brother, who was sitting at the opposite side of the table.

George drew the knife from his pocket, and pushed it rudely towards her, saying at the same time, "Now don't cut your fingers off."

The knife fell upon the floor, and as it was evening, it took Mary some minutes to find it, and her brother made no offer of assistance. He was studying a geography lesson for the next day, and seemed to be much engaged with it. At length he closed his book and atlas exclaiming, "Well, I'm glad that lesson is learned."

"And now will you please to show me how to do this sum, before you begin to study again?" said Mary, who had been for some time puzzling over a sum in subtraction, which appeared to her very difficult.

"You are big enough to do your own sums, I should think, Miss Mary," was the answer.

"Let me see. What! this simple question. You must be stupid, if you cannot do that. However, I suppose I must help you. Give me the pencil."

The sum was soon explained, quite to Mary's satisfaction, and several hints were given her as to those which followed, which prevented her meeting with further difficulty. Her brother did not mean to be unkind. He loved to help her. It was only his manner which seemed harsh and cross. Presently his mother took her sewing and sat down at the table where the children were studying. George wished for the large dictionary which was in the bookcase at the farther end of the room, and he took the lamp and went to look for it, leaving his mother and sister sitting in darkness until his return.

"This is impolite, George," said his mother; "there is another lamp upon the mantle-piece, which you can light if you wish to use one."

George made no reply, but instantly replaced the lamp, and lighted another. After finding the dictionary, he returned to his seat, and hastily blew out the lamp, instead of placing the extinguisher over the flame. The disagreeable smell of the oil filled the room, and his father, who was sitting near, reading the newspaper, looked up and said;

"You are impolite again, my son. Have you not often been told that it is not good manners to blow out a lamp in that way?"

"I cannot always think about manners," replied George, rather rudely.

"And yet they are of great consequence, George. A person whose intentions are really good, and who desires to be of use to his fellow beings, may impair his usefulness very much by harsh and unkind manners."

"If we do what is right, father, I should not think it much matter how we did it."

"You are mistaken, George. It makes a vast difference in the amount of good we perform. I will tell you of a little instance which will show the truth of this. I visited this morning a very poor woman in the neighborhood. My means did not enable me to do a great deal for her relief, but for the little which I gave her, she appeared deeply grateful. Finding that she had formerly been employed as a washerwoman by a gentleman whose office is near mine, and whom I know to be wealthy and benevolent, I asked why she did not apply to him for some relief. The tears came into her eyes and she replied,

"Indeed, sir, I know the gentleman is very kind, and he has helped me before this when things went hard; but, indeed, I would rather suffer than go to him; he has such a harsh way of speaking to a poor body. A kind word is a good thing, sir; it comforts the troubled heart. A penny from some is worth a dollar from others.—*The Little Truth Teller.*

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For terms, see fourth page.

Original Contributions.

For the Crisis.

To J——.

Sister, thy hopes and home are mine,
Our joys move hand in hand;
We're one in blood, and one in Christ,
Bound with a two-fold band.

For thee, I'd ask not cloudless skies,
For sunset's crimson fold
Is richest *when it falls on clouds*,
And fringes them with gold.

I'd hope that when the shadows fall,
Thy faith shall never fail;
But point thee from the conflicts here,
To rest "within the veil."

I'd ask for thee that heirship high,
For which the christian waits,
A glorious, bright, eternal *home*,
Within the golden gates.

F. P.

Pine Avenue, Jan. 13th, 1860.

For the Crisis.

"The Beast that was, and is not, and yet is."

BY J. MCCAMMON.

"The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."—Rev. 17: 8.

(Concluded.)

We will now take our measuring line of 1260 years and try it with the times. First, it is said that the Bishop of Rome had himself been declared universal Bishop in 606; and here is the mark, the rise of the beast that rose out of the sea, or, as has been explained, out of the multitudes of the people; and, as I would still further say, out of the awful corruptions of that degenerate age, as out of the abyss or bottomless pit. It is said he was a bishop, the representative head of a great spiritual hierarchy, that rose up in that corrupt age. We admit it all, and that the date of his rise was just 606. Here we would ask, how do you know he was the beast with seven heads and ten horns, and ten crowns upon his heads? Now to be a beast he must be a king possessing kingdoms; to be the beast his kingdom must be universal over the Roman Empire. Was this true of the Bishop of Rome? No. Then was he a pope? Popes were made by the second beast that had two horns like a lamb, and a voice like a dragon. Was he then a manufactured article? for I have already proved that all popes are things made. Commencing at 606 of the Julian period, and measuring the way, we land at 1866; but as each Julian year is five days six hours longer than a prophetic year,—our time being prophetic, not Julian years,—to find true time we must deduct eighteen years, which brings us back to 1848. And here we would ask, what happened? Negatively the world was not destroyed. Papal Rome is still in existence; Christ, the long-looked for Messiah did not come. Robert Kemble, who wrote his Key to the Apocalypse in the year 1700, one hundred and forty-eight years beforehand, and marked this date with a precision that was truly wonderful, says the Pope would lose his temporal power in that year. True, in that year, the crowned heads of Europe were made to totter on their thrones, and Pope Pius the IX., the now reigning Pope, was driven into exile by his own people, and only restored by the power of Louis Napoleon, the now reigning Emperor of France, who sent an army and stormed the city of Rome, and after its surrender restored the Pope to his throne, who now supports him in it. We would here say that though our learned friend, R. Kemble, gave us the key, and himself marked the year; yet he failed to open the right door. For it was impossible for him to lose that which he never possessed. But what took place? It was the loss of that great spiritual power or influence he held over the minds and hearts of the people, as Pope, claiming as he did to be Christ's ambassador, and reigning in his stead; that he could by the mere issuing of his decree, or bull, make kings tremble on their thrones and nations bow like whining sycophants to his feet! Who, now, we would ask, outside of his own deluded followers, would bow in his presence, or where's the slave to do him homage? Still, like Nebuchadnezzar's great tree, whose height reached to heaven and its sight to the ends of the earth; whose leaves were fair, and its fruit much, under which the beasts of the field dwelt, and on whose branches the fowls of heaven had their habitation; and though decay has marked it for its own, its heart being rotted out, its foliage become withered, and the marks of death everywhere seen on the ends of its branches; yet its roots continue vigorous, and the scions spring up from the same in every place, and to the observing eye can be known by the marks given.

The measure taken from 606, leaves us in darkness and doubt, so far as it respects Christ's coming, and we will try again. We will find our starting point at the mystic number, 755, and measuring again on the Julian road we find our line reaches to 2115. Here again, our line is too long for prophetic periods, and we must again deduct eighteen years which gives us true time, 1997. But as God added seven days to his patience in times of Noah, before he brought the flood upon the earth, so now he may give seven years grace to an earth now overflown with wickedness; which, added to 1997 gives 2004, differing one year from my dial plate, which discrepancy arose from throwing away the fractions in the latter place.

And now, gentle reader, we have conducted you to the last period; beyond it no prophetic numbers will reach; short of it the 1260 years of the beast and of Daniel's little horn would not have their fulfillment, neither is the time left any more than is needed to fill up the book of prophecy, and bring in an everlasting righteousness; neither is the time allotted any more than enough for the earth to fill up the measure of her iniquity, and make her cup to overflow, when the sanctuary must be cleansed, and the place made holy so that the Lord, the righteous Judge, may come and set up his glorious kingdom. Our time does not depend on chronology; but on marks and periods, in which we think it is hard to be mistaken, more than a few years, and that number between 1997 and 2004.

We have in the world's history, three great periods. The first reaching to the call of Abraham from the land of his fathers, including the flood. The second reaching to the birth of Christ in 4004, of the world's history, including the Mosaic dispensation, and from the birth of Christ to his second advent, just 2000 years; in which he has intrusted his money in the hands of his servants, saying, "occupy till I come;" and dreadful will be that reckoning if he finds them beating the men-servants and the maid-servants; for the day of reckoning is just at the door. Look up, then, ye down-trodden and disappointed saints; ye whose heads are drooping like bulrushes, and are sometimes tempted to look back to the flesh pots of Egypt. Look up, the time is just at the door. Let the song of praise be again heard; let the daughters of Israel look up. Put on the wedding robe. Behold the Bridegroom cometh! He will come and not tarry. Let the Bride make herself ready.

For the Crisis.

The Nature and Origin of Jesus.

BY WM. HOBBS.

No. 2.

The fact that the virgin Mary conceived a son and called his name Jesus, is of itself enough to show the theory of "the pre-existence" to be a theory of "another Jesus." For a son *conceived* refers to the formation of a new being, and not to the incarnation of a pre-existent being. With this agrees the statement of Paul, that "when the fullness of time was come, God sent forth his son, made of a woman, made under the law."—Gal. 4: 4. And to this agrees another statement of his, of like import, contained in the following: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he hath promised afore by his prophets, in the holy scriptures, concerning his son Jesus Christ our Lord, who was made of the seed of David according to the flesh, and declared to be the son of God with power, according to the spirit of holiness, by the resurrection from the dead."—Rom. 1: 1-4.

This declaration of Paul, that "Jesus Christ our Lord was made of the seed of David," clearly teaches that his being originated with his birth—he was "*made of the seed of David*"—not made into the seed of David according to the flesh. He also declares that he was "the son of God according to the spirit of holiness;" which is all very plain. If the nature of Christ had not been imbued with the spirit of holiness, he would not have been the son of God; for a son partakes of the nature of the father, and God being holy, his son would partake of holiness of nature. And herein consists the beauty, the loveliness, the excellency of our Christ,—his nature partook of the very spirit of holiness. And this holiness of nature was derived from Him, who said of him, Thou art my son, this day have I begotten thee.

The evidence of Christ's origin being plain and positive, it is not to be set aside by inferences in favor of the pre-existent theory: for inferences that clash with positive evidence cannot be otherwise than illogical. For instance, the inference that Jesus pre-existed because John the Baptist testified, "After me cometh a man preferred before me," is illogical. For the word, before, is there used in the sense of preference; as it was "a man," not a divinity, that he said was before him: and Jesus, as "a man," was born after John; hence he was not before him in time, but in preeminence. And this view is confirmed by parallel passages in the other gospels, where it is said, "There cometh one after me mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose."

Again, it is inferred that because he is said to have "come down from heaven," and to have been "from above," that therefore he came from some far distant region of infinite space, "away down, down, down, to this lower world," and entered the womb of the virgin and was born again,—which, to say the least, is inferring strange things on small evidence and against evidence. This error arises, partly, from the supposition that heaven is a certain locality at an immense distance from the earth; whereas the Bible recognizes heaven as extending from the earth to the starry firmament. Hence, we read of "the dew of heaven," and of the lightning that cometh out of one part of heaven and shineth to the other part of heaven. Take the words of Christ to Nicodemus,—"No one hath ascended into heaven, but he that came down from heaven, even the "*Son of man which is in heaven*;" and any one can see that it does not imply a descent from a great distance, since the Son of man while on earth was in the heaven from which he descended.

The first time the word "heaven" occurs in the Bible is in Gen. 1: 8,—"And God called the firmament heaven." And the same God has said, "Heaven is my throne, and the earth is my footstool;" hence whatever is from God, by a figure of speech, is said to be from heaven. Thus the baptism of John is said to be "from heaven."—Matt. 21: 25. And further, it is written that "every good gift, and every perfect gift, is *from above*, and *cometh down* from the Father of lights, with whom there is no variableness, neither shadow of turning."—James 1: 17. Jesus came from God by divine generation; hence, by the figure of speech called metonymy, he is said to have come down from heaven, as every good gift is said to have come down from above, from the Father of lights.

This view of the heavenly extraction of the Son of man is confirmed by Paul in 1 Cor. 15: 45, 47. "And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven." It is somewhat singular that Paul should assert, and re-assert, that the *second* man was not before the *first*. Why was it, unless he meant to confute those who might afterward teach that the second man was before the first? He also asserts that the *second man* was from heaven; *from* in the sense of origin, not from in the sense of *outside* of heaven. His being from heaven is, therefore, no evidence of the pre-existence of the second man before the first, according to Paul. The very reverse is taught now, as it is held that his being from heaven, is evidence that the second man was before the first. To suit one of their inferences, in respect to what they think is meant by his being from heaven, they involve Paul in a plain contradiction; for fear that may figure away the testimony that he came down from heaven. Let such consult a proverb found in Matt. 23: 24.

The words of Christ just before his death, are quoted as proof of a pre-existent Jesus. He said to his disciples, "I came forth from the Father, and am come into the world; again, I leave the world and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb."—John 16: 28, 29. If Christ, in his birth, came from God by divine generation, as has been proved, then, in his death he returned to God. His spirit returned to God that gave it, when in the last death agony he cried, "Father, into thy hands I commend my spirit." That plainly was no proverb. John 17: 5, is relied on as proof of a pre-existence. As this passage is familiar with many, we will quote the original Greek, and translate it word for word—"*Kai nun doxason me su Pater, para seau'o, te doxe he eichon pro tou ton kosmon einai, para soi*."—And now glorify me, thou Father, with thyself, the glory which had before the world was, with thee. In this request of Christ, "Glorify me, thou Father," it is implied that God had a glory reserved for him; hence the phrase, The glory which had before the world was with thee, refers to the glory that God had reserved for him before the world was. That the glorification consisted in his obtaining a glorified body through his death and resurrection, we have his own words as evidence, in what he said just before his death. Hence it could not have been a glory that he possessed before, only by predestination. The following is the passage alluded to:—"And Jesus answered them saying, The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit."—John 12: 33. This clearly refers to his being glorified in his death and resurrection, as will be further evident by reading onward to the thirty-third verse.

Again, on the night of the betrayal, when Judas went out to betray him, it is said, "Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself and shall *straitway* glorify him."—John 13: 31, 32. And soon after, in the same night, he makes the prayer from which our extract is taken, and begins thus: "Father, the hour is come: glorify thy Son, that thy Son also may glorify thee." The adverb of time, "*now*," and "*the hour*," shows that it was when Christ was here on earth, that he was glorified, in the resurrection of his body to a glorified state of immortality. And since he did not possess a glorified body until then, the passage, (John 17: 5,) cannot refer to a pre-existent state, but to a glory predestined to him.

To conclude, then, we can say,
With more truth than poetry,
It was the Son of God that died;
And being raised was glorified:
Crowned with glory as Lord and head,
Both of the living and the dead;
Therefore, not before the world began,
Possess'd this glory the Son of man;—
Only through God's own predestined plan.

Again, that this is the glory referred to, is further evident from the fact, that in the same prayer he prays for his disciples to the Father, and says, "They are not of the world." If he was not of the world by coming from some other world, where he had a pre-existent glory, then it follows, that the apostles pre-existed and came from another world; but as this was not true of the apostles, it follows that Jesus did not pre-exist in glory.

Once more, to the same effect, in the same prayer, he says of the disciples, "As thou hast sent me into the world, even so also have I sent them into this world." v. 18. Now if the passage in verse 5, be understood to teach the pre-existence of Jesus, it would follow that he was sent into the world before he was born, and then it follows that he sent the apostles into the world in a similar way; which would prove that the apostles pre-existed. So the preachers of "another Jesus," of a pre-existent character, introduce endless contradictions and absurdities; altogether repugnant to the simplicity that is in Christ.

We ought not to have any fellowship with the unfruitful works of darkness, but rather reprove them. For that theory that leads men to contradict the obvious import of the declaration of Jehovah, concerning his Son, cannot be otherwise than unfruitful. He that believeth not God hath made him a liar. "Thou art my Son, this day have I begotten thee," is his declaration concerning Jesus Christ our Lord.

A NEW CREATURE.—A Scotch girl was converted under the preaching of Whitefield. When asked if her heart was changed, her true and beautiful answer was—"Something I know is changed; it may be the world; it may be my heart; there is a great change somewhere, I'm sure, for every thing is different from what it once was." A very apt commentary on that passage (2 Cor. 5: 17); "Therefore, if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new."

☞ Some writer has said, "When a man begins to find fault, note his spirit. If he is bitter, harsh and vindictive, don't listen to him. He will either grieve your heart, or infect you with his own spirit. If he comes cursing like a Shimei, pass him by. But if he comes weeping like a Jeremiah, you may weep with him, and mourn over the desolation of Jerusalem."

☞ It is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth.

For the Crisis.

Our Statistical Report.

PREPARED BY DANIEL T. TAYLOR.

No. 4.

I. *Calling and office.* Of the names of the preachers reported to me, eighty-six are represented as performing the work of a pastor in care of a local church. This number is too small, though as the Seer of Patmos saw the judgment-proclaiming angel on the wing; so it seems to be the genius of the Advent message not to locate, but to fly. Nevertheless there are scores of our churches dying out, or barely existing, without expansion, for the want of efficient, faithful, pastoral labor, by some good, resident shepherd. But it is just to say that in this respect we are no worse off than the Baptists, whom Dr. Baird represents as having nearly twice as many churches as they have preachers. (I think we have supplied them with too many preachers already. But this is a digression.) Only ten men are reported among us as fulfilling both the office of pastor and evangelist, though doubtless there are four times as many. The remaining four hundred and eighty-eight I have put down as evangelists; most of them constantly itinerate, many are without local charge, but preach around in their neighborhood with success, never going far from home; others have a more extended circuit and ride in cars or otherwise, ten, twenty, fifty, or one hundred miles to their places of appointment, their field the world. Those reported as having been ordained "by the laying on of the hands of the presbytery" amount to three hundred and forty-two; those not thus ordained, sixty-seven; those not known by me, one hundred and seventy-five. Some few, in opposition to all history and general consent and custom, do not believe in such outward ordination; many of the above mentioned number are waiting for a favorable opportunity to receive this very proper and solemn rite, while not a few, from what cause I know not, have preached for many years and are in advanced life, but have never thus been "set visibly apart," though perhaps meanwhile laboring successfully and inwardly approved of God. Why, I am led to inquire, do such neglect the scriptural form of the "imposition of hands"? Is it not apostolic and proper for all?

II. *Condition.* I find among us in the ministry, fifteen over sixty years of age, but judge the true number to be nearer thirty. Those over seventy years of age are stated to be four in number; over eighty, but one, and that one Eld. Jonathan Wilson, who is eighty-three, and yet quite well and active in the Lord's work. The majority are young or middle-aged and in the prime and vigor of life. Such are needed, for the work is great, the toil incessant, the labor arduous, and the field very wide. Three hundred and sixty eight are reported as being generally well, and one hundred and forty-eight remain, of whose condition in this line of inquiry I am uninformed. But there yet are found two more classes of whom I must speak, and these are the sick and the idle; the former of whom are said to be nine, and the latter thirty-nine in number. Those sick are more or less known—some being idle because of ill health, while others are so from choice. Some have incurable chronic diseases, slowly but surely hurrying them to the grave. They would labor on in the field, but cannot. Some, perchance, have toiled hard and long in much weariness, till disease compelled them to lay by. Do any of this class stand in need? Are their wants supplied? Are they remembered by those who in better days have had their arduous labors in the Lord? Is the condition of this class attended to among us, or is the wicked motto adopted—"Poor old horse, let him die"? There is great chance for inquiry in this direction, and I suggest the appointment of a Committee in every state to look into the matter. We have one "Preacher [illegible] S[illegible]," and it is well. Let more be organized, if needed. And let not the worthy and poor sick minister fail to make known his wants nor hesitate to ask for and receive aid, when it is truly needed.

And the idle,—what shall I say *of* them, what *to* them? I speak not of those idle from illness, and who cannot preach! such are excusable. Nor of others who are worn out with toil and old age. But of those who for a few discouragements or the offer of more lucre, turned aside from the great work of proclaiming the near advent, and are gone to their farms, their merchandise, the ledger, or the doctor's office. Perhaps forty men in tolerable health, and with fair talents have done this Jonah-like work. Some, I am sorry to say, are almost entirely backslidden from their Lord. Brother, do you feel the call and yet refuse to obey it? And is it not "hard for thee to kick against the goads"? You want to get rich a little faster, perhaps, than while preaching unpopular truth among an unpopular people, both of which the devil hates. Ah! small salaries here, but the kingdom and crown hereafter. The Master asks—"Lovest thou me more than these" *fish*, i. e., worldly gain? You thought once you was called of God to preach his gospel. Were you mistaken? If not, when did He take back the divine commission? O come to the rescue, for the Lord hath need of thee! Is thy talent small? All have one,—remember Jeremiah. No such plea avails when duty calls. Its nature is imperative. Why stand ye here all the day idle? Go *work* in my vineyard, saith God. The night cometh when no man can work. Work, work, work, then, while it is called to-day. Suffer this appeal for your good. Come back from Tarshish and lay all on the altar for God and truth, and once more consecrate your life-long energies to the Redeemer and his cause.

III. *Ministerial support.* Advent ministers are in no danger of wealth from fat salaries. The want of system—organization, and, in some sections, means, will keep them from this. And here, as in all other churches, some do not give according to their means. No doubt there are instances where the wages of active and more prominent preachers amounts to $1000 per annum, but such are rare. My opinion is that from $150 to $300 is nearer the average. But even this low average fails to exhibit the facts concerning those who suffer hardship and privation [illegible] poor support. Some have turned away from the ministry from this cause. About twenty-two of our preachers practice medicine, more or less, to assist in gaining a livelihood for themselves and families. I believe it is right for every minister to have a good trade to turn his hands to in an emergency. So, I think, did Luke and Paul. But when wishing to "give himself wholly" to the work of God, he should not be discouraged and hampered by stingy supporters who have enough. Our churches do better than ten years ago, and many do sufficiently well: but scores of preachers have written me, saying, "I labor all the week, and then preach Sundays for little or nothing," showing a lack still existing somewhere.

The labor of our preachers in some instances is immense. One writes from Canada: "During the last year I have preached two hundred and sixteen sermons, attended seventy-five prayer meetings, and other meetings averaging one a day, traveled with my team sixteen hundred miles, by stage forty, by railroad five hundred, besides writing, reading, etc." And his health is not good. Another writes, "I cannot travel much by reason of poverty and a large family." And this in the West, where, writes another indefatigable laborer, "the interest to hear is great." One from Nova Scotia writes, "I am a shoemaker, work hard, preach as often as I get time; received by collection twice, seventy-five cents, found some persons more needy than myself and gave it to them and more with it." This reminds me of two sickly preachers meeting at a town in Mass., last fall; it was No. 1's appointment but No. 2 did one third of the work and gave No. 1 fifty cents besides, while the thirty or forty of those Adventists who sat and listened, gave of their substance to neither. An Elder in Minn. says it "is a new country, we are poor and badly in debt, money scarce and hardly to be got," and says if he had means of support he would devote all his time to God's work. One in Vt. writes, "I could not get support, so since 1855, I doctor and preach all I can."—Another in N. Y., "I labor with my hands for the necessaries of life, but would rather be devoted to the work of the Lord." Let such go forth trustingly, and be supported by us. One in Iowa says, "I preach on my own hook—people too stingy to sustain preaching. I would like to preach regularly for a people who would give me neither poverty nor riches for my labor. Have preached two years occasionally and received $1." One in Mass. says sadly, "I am poor and can't work, or I would." From Iowa again one writes, "I labor hard to support my family." One from Wis. writes, "We have a small church, I preach here and elswhere for nothing and board myself, and pay fifty dollars a year to other preachers for books and then give them away; have not taken one cent for preaching." In C. W. one "preaches three hundred and seventy-five sermons and travels one thousand miles a year." Many speak of feeble health. An active elder in Wis. writes me, says he is sixty years of age, in poor health, but amid pressing calls labors continually; has spent in nine years more than $700 over and above all receipts, and only wishes for a good beast to carry him to appointments.

There is no end to this story of privation, toil, and suffering. At the West, tracts are much needed, and are often alluded to as excellent auxiliaries. Let them be paid for and sent out there. If any are rich—and we have rich Adventists—let them lay out their money in this great and good cause. Better do so than heap it up for the fires of the last day, now nigh unto kindling. Brother, sister, come to the rescue and do your duty.

For the Crisis.

Our Worthiness.

"And they shall walk with me in white: for they are worthy."—Rev. 3: 4.

Christ speaks this of the saints, and its literal truthfulness cannot be denied. What shall we say, then, of the prayer, "not for any worth or worthiness of our own, oh Lord, but for Jesus' sake?" Does it conflict with the words of Christ? Mark three things concerning Rev. 3: 4. First. They are the words of Christ! Second. He does not say by what means they became worthy. Third. He speaks of them after they have finished their probation, and stand or are ready to stand, in judgment. This last is plain from the fact the christian's whole life is a warfare, and when he has gained a complete victory through faith, his work here is finished, and he may lay his armor by and rest in hope: but until then he cannot be said to be an overcomer, nor worthy to walk with Jesus. "But," one may say, "we have overcome all foes thus far, and are therefore overcomers now." Very well, if you think so. But Christ pronounces no one worthy to walk with him in white until they have been *fully tried*.

Notice the second point: Christ does not say by what means they became worthy. Have they always been so? No. How then came they so? Let Paul answer. "By grace . . . . through faith. Not of works lest any man should boast."—Eph. 2: 8, 9. Whence comes salvation? Not from faith or obedience, for they are the works of the creature; but from the *promise of God* that "the willing and obedient shall eat the good of the land."

We now come to the first point, viz: these are the words of Christ. Are we to use them as a plea to obtain God's blessing? Are we taught anywhere in the Bible to present our own merits to obtain favor from God? "The blood of Jesus Christ cleanseth from all sin." Where are the merits of our blessed Lord to appear? Do they appear in us? Then let us call them his, and not our own. For the true position of the saints read Matt. 25: 34-40. Our Lord says, "Come ye blessed of my Father . . . . for I was an hungered and ye gave me meat," etc. What is the reply? 'Yes, Lord; we know it'? Oh no, no! but "When saw we thee an hungered?" etc. Witness their humility, and backwardness to admit any merit of their own deeds. But concerning Jesus Christ they say, "Thou art worthy . . . . for thou wast slain," etc.—Rev. 5: 9.

The church should learn this lesson from the word of God, and from experience—that man's weakness is God's power, (1 Cor. 1: 27), and all boasting is excluded. "He that glorieth let him glory in the Lord."—1 Cor. 1: 31. Obedience is but a proof of faith, and through faith we are justified according to the *promise*. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16.

A few words on the expression "for Jesus' sake." "Jesus Christ does not need any of your prayers," says one; "it is for your own sake you pray." Perhaps you do not rightly consider the expression, "for Jesus' sake." One principle translation of the word "dia," from which the words "for . . . . sake" are rendered, is "because," and this is evidently the meaning of the term in many places. Instance, "Ye shall be hated of all men *for* my name's *sake*, (*because* of my name). "We are fools for Christ's sake; "delivered unto death for Jesus' sake"; "esteem them very highly in love, for their work's sake," and many others. Also in the form of prayer in question, it evidently means the opposite of what precedes it.

We seek for blessings, not because we are worthy, but because *Jesus* is worthy, and his name is given us whereby we can come and be saved. Then let his name be honored. Let it stand where God hath placed it, "far above all principality and power;" and while on our knees let us cry, "not unto us, O Lord, not unto us, but unto thy name give praise."

FRANK BURR.

Bakersville, Conn.

☞ Your character cannot be seriously harmed, except by your own acts. If any one speaks evil of you, let your life be so that none will believe him.

☞ Always do as the sun does—look at the bright side of everything. The while it is just as cheap and as [illegible] good for digestion. [illegible]

For the Crisis.

Man in Death is Unconscious.

BY J. HOWELL.

No. 3.

PROP. II. "And the Lord God breathed into his nostrils the breath of life."

Having in our previous articles carefully examined the *origin, disposition* and *destiny* of "MAN," and clearly discovered that God formed *him* of DUST, placed *him* in Eden's garden, and in consequence of *his* transgression *destined him* to *return* to the ground out of which *he* was taken, it is now necessary for us to examine the principle of life, or the relation which "the breath of life," which God breathed into "MAN," sustained to *the man* in whom it was placed. It is truth alone that we seek in all our investigations of the word of God, for error can never profit us, either here or in the judgment of the great day of God. Therefore let us approach this question without prejudice, and critically examine it with christian candor. This is the clause of Gen. 2: 7, which is employed to prove that we have immortal souls, which are *little independent living beings*, which is quoted above as our *second* proposition. Let us first examine this clause a moment, in connection with Zechariah 12 : 1, which reads: "The burden of the word of the Lord of Israel, saith the Lord, which *stretcheth* forth the heavens, and *layeth* the foundation of the earth, and *formeth* the (ruach) SPIRIT *of man within* HIM." This Scripture evidently refers to the same time and the same events as are recorded in Gen 1: and 2: the last clause of which is in harmony with the second clause of Gen. 2: 7. It may be objected, that the Hebrew word translated in Gen. 2: 7, (*n'shamah*,) is different from the word translated in Zech. 12: 1, (*ruach*.) This is, however, no objection to their meaning the same thing, as may be seen by reference to Gen. 6: 17,—"*Wherein is the breath of life*," (*ruach*,) and also Gen. 7: 15, 22, where the same phrase, "*the breath of life*," occurs, and is applied to every thing that lives by breathing, and is translated from the Hebrew word, "*ruach*."

We will now invite attention to *two* points worthy of a candid consideration.

First. The phrase, "THE SPIRIT OF MAN," *is never employed in the Bible to denote any thing primarily pertaining to* "MAN," *only when it points out an* ATTRIBUTE *of the* DUST-MAN.

Secondly. The word "SPIRIT," *is never employed to point out any thing in* "MAN," *upon which* HIS *present life depends, which* THING *is itself capable of independent conscious life as an* INDEPENDENT CONSCIOUS "SPIRIT OF MAN."

We will first carefully investigate the *second* point, and prove its truthfulness. We, of course, do not mean to be understood to say in this proposition, that God, "in whom we live and move and have our being," although called a "*spirit*," is not a being of *independent conscious life*, for that has nothing to do with our proposition. We affirm that the term "*Spirit*" points out nothing in "MAN" of this kind, capable of independent conscious life, as an *independent conscious* "*spirit of man*." Neither do we refer to *demons*, who possess living men *only*, and therefore cannot be *the spirit* upon which it is said the life of man depends. We then proceed to suggest some proof of the above point.

1. *We affirm that the spirit of life* IN "MAN," *is* NO PART *of the* "MAN." Now to our text, Gen. 2: 7. "The Lord God breathed into HIS nostrils the breath of life." "*The breath of life*" is no part of the "HIS," for *the* "MAN" *was*, before HE could be designated by the pronoun "HIS." It was not until after *the dust of the ground* had been so *formed* as to constitute "*the man*," *the* "*Adam*," that the breath of life was breathed into HIS *nostrils* which constituted a part of the dust-formed man. The breath was breathed "INTO" the "*man*" through HIS nostrils, therefore the man was previously formed to receive breath INTO himself. It could not enter INTO *him*, until *he* was in order to receive it (the breath.) It is therefore positively *no* part of *man*. That upon which *man's* life depends being breath, is therefore not an *independent conscious spirit*. Observe more proof. Zech. 12: 1.—"And *formeth* the spirit (ruach) MAN *within* HIM." Now mark! The prophet does not say that the Lord formeth the *spirit-man within* man, but that he "*formeth the spirit of man* WITHIN HIM." Man must be, in order to contain the thing "*formed*." It is not *him*, or a *part of him*, but "WITHIN HIM." The *man*—the *him*, is complete, entire, wanting nothing to make *him* a *man*, *before* the *spirit* is formed "*within him*." It is therefore *no* part of *him*, any more than the (ruach) spirit or breath of the beast, is a part of the beast. See Job 27: 1–3. *He*, JOB, the name of the *dust-man*, is the "*man*" that speaks. He says;—"As God liveth, *who* hath taken away MY judgment; and the Almighty *who* hath vexed MY soul; all the while MY *breath* is IN ME, (Job) and the (ruach) spirit (*breath of life*, margin, the breath which God gave him, Gen. 2: 7,) of God is IN MY *nostrils*, MY *lips* shall not speak wickedness, nor MY *tongue* utter deceit." Who is this "MY?" Let us answer it by asking another question. To whom does the pronoun "WHO" refer, in the first and last clauses of the second verse? "As God liveth WHO," etc., "and the Almighty WHO," etc. Is it to God, or his independent conscious life entity? O no! it means God. Well, then, "MY" means Job, the dust-man, and therefore the ME, and MY *breath* IN ME, are two things. "The *breath*, the *spirit* of God, (*see margin*) is *no* part of "JOB," of "MY" or of "ME." It is IN the nostrils of Job, which are first formed to receive it. Observe Isa. 2: 22.—"Cease ye from "MAN, whose breath is IN his nostrils." This needs no comment. See Ps. 146: 3, 4.—"The *son of* MAN. . . . His breath goeth forth, HE *returneth to* HIS EARTH; *in that very day* HIS *thoughts perish*." Not the thoughts of the ruach, breath, which is *in him*, but the *thoughts* of the *dust-man perish*. Here again the *man*, and the *ruach*, *breath* or *spirit*, are NO part of each other. Job 32: 8. "*But there is a spirit* IN MAN; and the inspiration of the Almighty giveth THEM understanding." It is *not* said in this Scripture that *there is a spirit-man*; but "*a spirit* IN MAN." The *man* is a perfect *man*, without the spirit, and then the *spirit* is put *into him*.

There is not to be found in the Bible a *record* of the *death of any* "MAN," which teaches us that that which *leaves* "MAN" at *death, is an independent conscious life entity*. We do not *die*, because a *little independent conscious life being* goes out of us and runs away, nor are we made alive at the resurrection by his running back *into* us, but we are told why we die and how we die in the Bible. We die because of sin. Rom. 5: 12; 1 Cor. 15: 56. Now read Ps. 104: 29.—"Thou hidest thy face, they are troubled: *thou takest* AWAY *their* BREATH, THEY DIE, *and* RETURN *to* THEIR DUST." Eccl. 12: 7.—"*Then shall the* DUST RETURN *to the earth* AS IT WAS, and the *spirit* (ruach) *shall return to God who gave it*." When did God *give* it? When he "formed man of the dust of the ground." The term *dust* is evidently here employed to represent the *man*. Read the last clauses of Eccl. 12: 5 and verse 7 together, and we now easily and readily discover that the 7th verse was never designed to teach that at death a *living conscious being* leaves a *perfectly organized man* and goes to God.

Observe Eccl. 3: 21.—Who knoweth the *spirit of man* that goeth upward, and the *spirit of the beast* that goeth downward to the earth?" The word (*ruach*) here translated *spirit* is the same that is translated *breath* in verse 19. This is *no* part of either the "*man*" or "*beast*," as we have before shown, and there is no indication that, in either the man or beast, *it* knows any thing. The text acknowledges the "MAN" and the beast, and asks, "who knoweth the *spirit* of man, and the *spirit* of the beast?" All we know of it is, that it is the life principle in all animals. Read Eccl. 3: 18–21 together, and this fact will be perfectly obvious. It is not the spirit that knows any thing, but the inquiry is, "*Who knoweth the spirit*," etc. Lk. 23: 46. *Said* JESUS, "*Father, into thy hands* I *commend* MY *spirit*, (*pneuma*;) and having said thus, HE *gave* up the ghost." "*Ekepneusen, from Ekpneo*." "*Ekpneo*" is composed of "*Ek, out of*," and "*pneo, to breathe, to blow as the wind*." There is certainly *no ghost* of *independent conscious life* in *Ekepneusen*. This word, then, merely means "*to breathe out, to expire, die*." As in Mark 15: 37, 39. *See Greenfield's Gr. Test. and Lex., and marginal reading on* Mark. 15: 37. Jesus commended to his Father the principle of life, and breathed it (*his breath*) out. The same is true of Acts 7: 59. In both texts, the Greek, "*pneuma*," has "*to*," the sign of the NEUTER gender. Observe now that it was Jesus and Stephen who thus commended their spirits, "*to pneuma*," to God and Christ. The veritable persons died, and were buried. Yes, "*the* MAN Christ Jesus," and *the* MAN Stephen, both died, and what they commended to God was *no* part of them.

We could easily refer to many more Scriptures, which positively prove the truth of our position, found in both the Old and New Testaments, but we believe that enough has been quoted to prove the truth of our *second* point, that *the word* "SPIRIT" *is never employed to point out any thing in man upon which his present life depends, which* THING *is itself capable of independent conscious life: as an* INDEPENDENT CONSCIOUS SPIRIT OF MAN.

Now it will amount to nothing to quote texts of Scripture to prove that the spirit or breath returns to God at death; this we admit, and it is therefore by *no* means the point in debate. We make no issue at all on this point, but this is our issue: *The spirit that returns to God when a* MAN DIES, *is* NOT *an* INDEPENDENT CONSCIOUS LIFE PRINCIPLE *or* BEING. The *Bible* neither affirms that the life principle in man knows any thing *in* a man or *out* of a man, but that all that is known, the "MAN" *himself* knows, and when the DUST-MAN *ceases to know any thing*, there is nothing belonging to *him* or connected *with him* that does. Let this point be kept fully in view in reading these articles, and we may come to the same conclusion. O, that that *heathenish fog-being*, that dwells in the imagination of so many who profess to believe the Bible, may be dispelled by the gospel sunlight! Amen.

☞ Parents who wish to train up their children in the way they should go, must go in the way in which they would train up their children.

The World's Crisis.

BOSTON, FEBRUARY 1, 1860.

Relief for the Distressed;

OR,

How we got out of "Doubting Castle."

No. 6.

We have now been over three Divisions and ten apartments of "Doubting Castle," and examined with much care every reason for doubts, and found they vanished before the light of truth, like snow before a July sun.

In the *first* Division, it was stated that *all* nations, during their *entire* history, had believed in the conscious state of the human spirit after death; but on examination, we could find *no proof* that *any* nation believed it till more than two thousand and five hundred years from creation; and then it was not believed by the people of God, nor taught in the Bible. We found it evident that the heathen obtained the idea from *demons*, in a manner corresponding with the establishment of modern Spiritualism, and was finally worked into the Jewish and Christian churches, as Spiritualism is now gaining a strong foothold in Protestant churches.

When we examined the second Division, we found no proof that a single Jew believed in the conscious state of the spirit between death and the resurrection, till after their return from the Babylonian captivity, nearly three thousand and five hundred years from creation. And when we looked into the Bible we found most faithful warnings against the adoption of any such belief.

In the third Division, the managers of "Doubting Castle" endeavored to make us believe the spirit is immortal and conscious after death, because "The Fathers" believed it; but when we examined their writings, we could find no proof that *one* of them believed it. By this time, our *doubts* about the truth of the *assertions* found in "Doubting Castle" were very strong; and we were better satisfied than ever that it was rightly named, and that it was exceedingly *doubtful* whether we should get any light or truth if we went through all its gloomy windings. We felt anxious to put up over the gateway to its entrance, for the benefit of passing pilgrims, what the Savior said of this Pharisaical doctrine to his disciples, "BEWARE," but as the conductors of "Doubting Castle" would allow no such warning, we resolved to explore it to its very heart's core and expose it when we got out, if we ever did. With this feeling, we passed into the *fourth* Division, to examine its contents. We will let Bro. Burnham describe it, as he will do it better than we can. He found the following:

"I will now proceed to call your attention to the Bible argument on this question. '*Death*' and '*die*' are words not always used in the Bible, to signify the utter extinction of being. Our Lord said, 'Except a corn of wheat fall into the ground *and die* it abideth alone; but *if it die* it bringeth forth much fruit. Die, here, does not mean extinction of existence, for the germ of the corn still exists all through the process of dying. Paul said, 'Thou fool! that which thou sowest is not quickened except *it die*.' But if it dies, it does not lose the germ of its existence. (11) It is said of a dead person, in the New Testament, that when Jesus raised her to life, 'her spirit came again.' (12) It is said of Christ, in the Greek New Testament, 'when he had said this, he dismissed his spirit,'—*Landis*. In both of these cases, there was a separation of one part from another, whatever those parts were." (13)

11. We really felt glad, when we found the managers of "Doubting Castle" were going to give their *Bible* reasons for being there; and we thought as we read their first statement, they understand putting things in a position well calculated to blind the unsuspecting pilgrims. Though we felt very strongly fortified when we left Division III, this statement in the *eleventh* apartment almost staggered us, and made us feel some like a man who had been driving his team through deep snow drifts, which at first sight seemed almost impassable, and had come where the drift looked deeper still, causing him to stop and consider a moment before advancing; and yet resolved not to turn about till further progress was impossible.

After due consideration, we concluded to look this proposition square in the face, and give it a careful inspection in the light of truth. The point in the proposition is this; when the Savior said "die," he did not mean *die*, but living still. This sounded so much like the other *assertions* we had found in "Doubting Castle," that a big *doubt* as to its truthfulness came into our mind on its second reading. We thought at once, the Savior and Paul knew better whether the seed *dies* in the process of germination, than any one in the "Castle," and hence their positive declarations outweighed every thing opposed. We sought information from those who had watched closely the process of germination, and learned that the whole "corn of wheat," including the *germ*, does actually DIE as Jesus said. In the process of dying, the *radical* or root, and the *plumula* or stalk, sprout or grow *from* the ends of the germ; but the germ itself rots and *dies*. In rotting, it assists the growth of the *radical* and *plumula*, as decaying animals would enrich the soil where they were laid. The difference between the grain and man is this: The new grain grows up at once on the death of the corn; but man must wait till the sounding of the last trump.

After settling the foregoing *facts*, we thought good to look at the meaning of the word rendered *die* in the passage referred to, and its use in other scriptures. The word is *apothneesko*, and is defined, "to *die*, to become *putrescent*, *rot* as seeds."—*Greenfield*. We saw there was no idea of *life* contained in the word chosen by Christ and the apostle to represent the death of the "corn of wheat;" but that the *whole* of what is sown *dies*.

We next looked at examples of the use of the word, and saw that the "Doubting Castle" definition was in harmony with Spiritualism and went to prove that there is no such thing as *death* and hence all the talk in the Bible about death is foolish and untrue. The word *apothneesko* occurs one hundred and twelve times in the New Testament. We will cite a few examples of its use. "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we *die*."—1 Cor. 15: 32. Paul declares that those who have "fallen asleep in Christ are *perished*," if the dead rise not. No germ, then, living on in the spirit land, praising the Lord. The Savior says:—"Your fathers did eat manna in the wilderness, and are *dead*."—John 6: 49. When he says the *fathers are dead*, shall we contradict him and say they are *alive*? Again: "Then said Jesus unto them plainly, Lazarus is *dead*."—John 11: 14. If *dead* in this passage means Lazarus is *alive*, or any part of him, then there is no death, and Satan was right when he said, "ye shall not surely *die*."—Gen. 3: 4. Says Stephen, when speaking of Abraham, "Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was *dead*, he removed him into this land, wherein ye now dwell."—Acts 7: 4. "And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*; and every living soul *died* in the sea."—Rev. 16: 3. Was there a germ, or real beast entity preserved *alive* after they *died*? Remember the wise man says, that beasts and men *die alike*, or to use his language, "As the one dieth, *so* dieth the other."—Eccl. 3: 19. Then it follows, that if there is a living germ or spirit existing in a conscious state as the result of man's death, so it is in relation to the *beast*. Says Paul in Rom. 7: 6, "But now we are delivered from the law, that being *dead* wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Does Paul mean that there is a life-germ in the old law that is not *dead*? so that we are partly under the old covenant and partly under the new? In all the one hundred and twelve examples where the word *apothneesko* occurs, we find none, where we can get the idea that it does not imply the death of the *whole* of that to which it is applied.

When we got through with the examination of this noted proposition in "Doubting Castle," with which so many pilgrims have been perplexed, and blinded, and left to wander in sorrow and darkness in the crooked mazes of the old "Castle," and found it untrue, entirely unsupported by facts, we said to ourselves, we may just as well consider the whole of "Doubting Castle" founded in *error*, and lump it all off at once into *hades* or some other unseen place, as to spend so much time in looking it over and be obliged to do it at last; but on a moment's reflection, we concluded to go on, thinking there might be some poor souls incarcerated in some of its dark rooms, despairing, like the unrescued who were buried beneath the rubbish at the Lawrence calamity.

For the Crisis.

Affairs in England.

The Rev. Edward White, some of our readers will recollect, is the author of a work entitled "Life in Christ," maintaining immortality through Christ only. He is pastor of a congregational church in London, and we have heard him described as an eloquent preacher. He has lately become the editor of the *Christian Spectator*, a monthly magazine representing the interests of the dissenters. The following extracts from a letter lately received from him will show the state of the question in that country:—

"Great, as you are aware, is the obstinacy of English theological opinion; and it is only as opportunities are watched that any progress can be made. I had a letter to-day from Mr. Mansel, author of the Bampton Lectures on The Limits of Religious Thought, in reply to one in which I had assailed his assumptions and recommended a dose of Hudson. . . . His work is quoted in all parties as sufficient to stop our mouths. He will be partly answered by another friend of mine, a Yorkshire clergyman, who is about to bring out a little treatise on this subject. . . . . But you will scarcely believe that it is impossible to get a notice of it ["Debt and Grace"] in any review. A religious paper editor,—one of our freest—told me last month that *he dare not*. Such is Liberty of Prophesying in our country. . . . . The notion is that our view diminishes the opinion of the evil of sin, and removes the chief restraint from sinners. All the popular views of sin are grossly selfish, as are the notions of redemption. It is wonderful they do not see that if God's chief idea of the evil of sin had been the quantity of torment it would bring, that he would have set forth a far more appalling spectacle of torment than the crucifixion. That, however moved pity rather than terror or horror. It drew men rather than overwhelmed or scared them. In a word, the evil of sin is its contrariety to the wisest and most lovely nature—and our view brings out this with great force. . . . .

The editorship of the Magazine above mentioned will bring me into contact with many chief men of the orthodox school. It is intended to be free, yet can use its freedom only a little at present, since its circulation is among Dissenters chiefly, who are as much slaves to their sects as the Established Church is to the State. . . . As my views are known, I shall be narrowly watched, and all I say or insert, narrowly observed. Still there is one good sign. The pleasure at my taking the post seems to be general among the best sort of Dissenting men; and this would not be unless they had *moved* a little. . . .

The perpetual irritation of our foreign politics directs men's attention from theology. Your folks seem to be both political and theological at once. Not so here. If a parcel of bungling diplomatists, or a couple of fiery generals embroil the United States and England at Tram River; or if that horrible pest, L. Napoleon, keeps his cauldron boiling, and always pitching first one state and then another into it, we shall never have the opportunity of religious reform. All the go here is rifle clubs, and the Congress, and how to get ourselves well through that meeting of infernal spirits; and while this lasts, there is not much hope for [theology.]"

The author of "The Limits of Religious Thought" above referred to maintains that the *mystery* of Evil bebars us from all reasoning against the *eternity* of Evil. F. D. Maurice has replied to the work, and has handled this point very ably.

The pamphlet on our list, "The Rights of Wrong," touches the same question. It seems to us that if sin is so monstrous a thing as to defy all law, not only of action but of thought, that it leaves a very poor argument for its eternal subsistence. Such contradiction against all rule implies rather an element of self-destruction and dissolution. At least we know not how a God of all power, wisdom, and goodness, should be bound to continue in eternal being that which he abhors. "The fear of the Lord is to hate evil." Is the "evil of sin," or its hatefulness, any reason—or does it allow any reason—for its eternity?

For the Crisis.

Modern Spiritualism opposed to the Cross of Christ.

Our sin-ruined and fallen world, with the advancement of six thousand years resting upon it, has perhaps never been assailed with a doctrine more fearful in its tendency, delusive in its hopes, and fatal in its consequences, than "Modern Spiritualism." And one would be led to suppose, that a doctrine so nearly allied to that presented by the subtle foe of mankind to our first parents, as they stood forth in the garden of Eden, dressed in their robes of primeval innocence, "Ye shall not surely die," (although uttered in direct opposition to the positive edict of the great Jehovah, that death was the penalty annexed to disobedience,) would scarcely find a response in the minds of the thinking men and women living in this age of light and refinement. But alas for poor human nature! their direful history from that period up to the present has been one continued scene of revolt and departure from the high and holy commands of the Author of their being. And yet, in the midst of this our lost condition, from which it was impossible to extricate ourselves by any power or moral greatness of our own, the love and compassion of God toward our hapless lot was such as led him to provide a Savior, whose arm alone was sufficient to bring life and salvation, whereby rebellious man would be redeemed and made forever blest. It is this astounding fact, this glorious truth, which above all others demands our highest admiration, our true and lasting gratitude; but which in these last days, by a large portion, particularly of the Eastern world, is being ignored, and vainly attempted to cover with oblivion. As well might the puny arm of mortal man attempt to blot out the noon-day sun shining in his meridian strength, as to obscure or dim the lustre of this blessed truth, that God "hath exalted Jesus Christ, to be a Prince and Savior, that he might give to Israel repentance and forgiveness of sins," and that at the name of Jesus "every knee should bow, both in heaven and earth," no other name being given or known among men whereby they can be saved. So that those who, in their delusion, reject Christ as the way of life and salvation, reject the only door of hope to a glorious immortality beyond the grave, and as a result consign themselves to everlasting destruction from the presence of the Lord.

Our thoughts have been directed in this channel, by recently coming in contact with a document, styled the *Banner of Light*; which, after giving it a perusal, we concluded to be unmistakeably the banner of *darkness*. And hence, as a lover of the blessed Savior, wish to give our humble influence against such an invasion upon his glorious name and character. This infidel sheet, hailing as it does from the Eastern metropolis of learning, is sustained by some of the most talented and noble intellects of the day; in consequence of which it is the more dangerous in its influence, particularly upon those who are not firmly established upon the sure foundation of gospel truth. But notwithstanding the pretentions to literature and science, and the learned communications, furnished by those claiming for themselves to belong to the progressive class of thinking men and women, we feel still to endorse the theory of good old Paul, rather than theirs, that though an angel from heaven preach any other *doctrine or gospel* than that which he preached, "let him be accursed;" and again the same veritable witness, who had been caught up to the the third heaven, and saw and heard the glory that was not lawful for mortal tongue to utter, could repeat,—"If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha"—or accursed when the Lord cometh. And that this new school of learning, which prides itself on having thrown off the shackles of Orthodox darkness, and entered into the more luminous light of Spiritualism, do reject Jesus as the Savior of the world, and a greater portion of the fundamental truths of the Bible, we will let them speak for themselves. At a recent meeting convened at Longwood, Chester Co., the writer remarks, "The angels of peace and truth stood on the platform, bearing to other worlds many beautiful records of true benevolence, world-wide charity, and aspiring thought." And among these angels of mercy stood a Mr. Trescott, who was admirably sustained in demonstrating the baleful influence of sectarianism upon the world. He continues; "The dogmas of an angry God, the *Atonement*, and everlasting rest of a monotonous and stationary heaven, find no admittance to this progressive assembly; these old dogmas lie buried deep, deep from sight, at Longwood, and the true religious principle reigns lovingly in their place."

The Atonement! Make false this glorious truth, and take from the sinner this only remedy, and our fallen world would be enveloped in moral night, without a single Goshen in its midst, or verdant oasis to cheer the desert gloom of its darkness. O where is the christian of fervent piety, whose heart will not ache at the utterance of such sentiments before the young and uninformed minds of the rising generation, in connection with the destruction of the true spirit of devotion in many of our churches? It is truly lamentable that many otherwise noble and philanthropic minds have embraced these soul-killing views, vainly expecting to enter heaven on their own broken system of good works, without even wishing or desiring the mediation of Christ in their behalf.

Shall not we, then, who do believe him precious, cling more closely than ever to the cross of Christ, our only source and centre of happiness, our highest excellence and chief joy, and final expectation of admittance among the redeemed; the sinner's only hope, the bright and radiant star, by which his erring feet are guided to the gates of Bethlehem, where his filthy rags and spirit of heaviness are exchanged for the garment of praise and salvation? May christians unceasingly pray that the great Head of the church will prevent this tide of iniquity from making a further approach in our midst, and that he will ever enable us to cling to the blood-stained banner of the Cross, by whom the world is crucified unto us, and we unto the world.

M. A. T.

Neals' Creek, Ind.

Unfulfilled Prophecy.

A remarkable work has just appeared from the pen of the Rev. Dr. Cumming, on the subject of our blessed Lord's prophecy respecting the close of the present dispensation, or the time of his second advent. He notes, in detail, the various aspects of the times, and arrives at the conclusion that the world is on the eve of a great crisis in its history—in other words—the "great tribulation" which is to precede the immediate coming of the Lord. It is well known that Dr. Cumming is a pre-millenarian, and the tendency of his arguments may easily be anticipated. We have no sympathy whatever with his views on this subject, but we are quite prepared to admit that a crisis of no ordinary magnitude may be at hand; nay, even at our doors. We are distinctly told by our Lord that one sign of "the end" will be the preaching of the gospel to all the world, "for a witness unto all nations." He does not say that all nations would embrace the gospel, and thereby be converted; but he affirms that all nations would, to some extent, hear the preaching of the gospel. The heralds of the gospel would stand upon every shore. Now one remarkable evidence that the period of the end cannot be far distant, is found in the consideration that there is scarcely a single portion of the globe upon which the message of the gospel has not been preached. So far as this sign is concerned, we have ground to expect the speedy advent of Christ; seeing that what *He* affirmed must take place preparatory to the end has already taken place, and is manifest before our eyes at the present day.

Again, another token of the approach of a great era, is the unequivocal, the irresistible evidence of the decadence and the imminent destruction of that huge sacerdotal tyranny and superstition under which the world, and Europe especially, has so long groaned—we mean the Papal apostasy. It is certainly true that "the Pope trembles in the Vatican." He has a presentiment of the nearness of his doom. What office in Europe would insure his pontifical life for five years? Now reflect what this power was in ancient days—a power that made kings tremble on their thrones; a power that could force a German Emperor to remain doing penance amid the snow in the trenches around the Imperial City, till the Pope gave him absolution; the great power that could reign over the kings of the earth. How are the mighty fallen! Is this the name that shook kingdoms—that that made the earth to tremble? And do not recent events indicate the decadence of the system to the very verge of destruction? In her blind infatuation, Rome may exult with joy, and be flushed with hope, and be elated with triumph; her princes, and prelates, and advocates may vaunt her power, and make new aggressions, and display new corruptions, and be entranced in a dream of security, when her awful doom is nigh. There is great reason, indeed, to believe, as Dr. Wordsworth remarks, that as the great river, the river Euphrates, the glory and bulwark of ancient Babylon, became a road for the conqueror of the city; so the swelling stream of Rome's temporal and spiritual supremacy, which has now flowed on so proudly for so many centuries, and has served for her aggrandisement, may be, in God's hands, the means of her destruction and final desolation.

On another occasion we shall probably notice all the signs indicated by Dr. Cumming, as marking the approach of the era of "the Great Tribulation." Every human being is concerned in this truly great event, and it cannot be treated with indifference. It is a remarkable circumstance, that the London *Times* devotes its columns to a consideration of the subject. In a late number it says:

"In a chapter in "The Great Tribulation," headed, "1867," it is attempted to show, and with some success, that, however much our best interpreters of prophecy differ in details, they all agree that 1867—if their views be correct—must prove a great determining crisis in the world's history. There are certain dates, in the books of Daniel and the Apocalypse, expressed in various formulas. One is, "time, times, and half a time"—that is, a prophetic year, two prophetic years, and half a prophetic year, or 1260 literal years. Another form of the same period is forty-two months. This is a governing period, but its commencement is the difficulty. It describes the dominant duration and tyranny of a great apostasy in Christendom within the ten kingdoms, and at the running out of these 1260 years, that apostasy is steadily to begin its decay. The author of the "Horæ Apocalyptiæ," and "The Great Tribulation," incline to date the beginning at this period, in A. D. 532, when Justinian gave his vast prerogatives to the Bishop of Rome. On this hypothesis the 1260 years run out in 1792, and certainly at that date Romanism began its decadence in a baptism of blood. One remarkable proof is the following: Sixty years ago there were 5000 priests in Paris. The actual number now is 800.

To this period of 1260, ending, as we assume, in 1792, Daniel adds a period of thirty years. This would bring us down to, 1822. Then, also, and that very year, was the beginning of a great change in Eastern Christendom, "the drying up of Euphrates," or progressive decay of Mohammedanism at its fountain. What goes far to confirm this, is the fact that another period given by Daniel, called 2300 years, on the end of which the "cleansing of the sanctuary," i. e., the preparation of Palestine for its people, was to begin. Dating this period at what has been, if not clearly, at least probably assigned, before Christ 478, we find its termination in A. D. 1822. To this period Daniel adds another of forty-five years. This brings us down to 1867. Daniel says he is specially "blessed" who arrives at 1867. Supposing this correct, 1867 would be, in the words of Lord Carlisle, "the close of this dispensation," and, according to others, the restoration of all things, the baptism of the earth, and the regenesis of nature.

Another class of interpreters date the 1260 years at the decree of Phocas, in 607, which they think was the real transformation of the Western Church into a corporate apostasy. If so, they would end in 1867. The same writers also hold that Daniel's great epoch, ending in the restoration of the Jews began before Christ 433, and ends, therefore, in A. D. 1867, and that then, as they believe, the crescent in the east, and the crucifix in the west, will both disappear, and Christianity, the light of a few, be then the glory and gladness of all mankind.

What casts some light on this subject, is the ancient, and, as Bishop Russel has shown, almost universal belief that the week of Creation was in brief the type of the great week of the world—that is, that the six working days of the Creation week correspond to the 6000 working years of the world, and that, as the former ended in the Sabbath-day rest, the latter will culminate in the Sabbath of 6000 years—what St. Paul calls "the rest that remaineth for the people of God."

Now, the question occurs—have these 6000 years nearly run out? According to the vulgar chronology they are short of their end by at least 140 years. But Fynes Clinton, followed by others, has proved to demonstration that there is a mistake in

the vulgar era, and that the birth of Christ must consequently be put forward to the year of the world, or Anno Mundi 4132. This is really brought out with immense force, and in all likelihood it is correct. If so, we are again brought down to 1867, as the close of the world's long working week, and the eve of its magnificent and long predicted Millennial Rest. Rev. Dr. Cumming quotes, in his chapter of "The Great Tribulation," headed 1867, an array of names who concur with him in looking forward to 1867 (not, as ignorantly charged, prophesying the end of the world) as a great crisis—a testing crisis—intersected by the various lines of prophetic dates.

It appears from all this, that these writers on prophesy have handled this branch of investigation as others treat geology, chemistry, or astronomy. It is a legitimate subject of research. The errors of geologists and chemists do not fairly militate against their respective fields, and we do not see why the errors of interpreters of prophecy should be adduced as a reason for ignoring what is difficult, but Divinely commended to our study. We do not discover any fanaticism in the works on prophecy referred to. The writers constantly guard themselves against misapprehension, repudiating the claims of the prophet, and accepting only the relation of the student. Some of their works are very learned. The "Horæ" of Mr. Elliot does credit to the theology of the age. Others are very popular. It is not, therefore, fair in rash and reckless writers, to confound the sober, even if mistaken, students of a grand text, with fanatics and enthusiasts.

But whether these interpretations be right or wrong, there is no doubt that the barometer of Europe singularly—it may be accidentally—corresponds with their deductions from prophecy."—*Church Witness.*

Correspondence.

From a "Pilgrim and Stranger."

Bro. Grant:—I believe in a little from this, the judgment will set, and the books will be opened. And, dear reader, are we all ready? Are we prepared to say now, should he appear, Lo, this is our God, we have waited for him, and he will save us? Or would our voice be raised in cries for mercy? When Jesus comes, mercy will be gone forever. If you are not prepared before then, you will be lost, eternally lost. Think of it, ere it is too late to repent. You may think, as time after time you find the Spirit of God striving with you, that when your youthful days shall have passed away, that you will then serve the Lord. But alas! it may not be your privilege then; you may feel, long ere your form is bent by age, the arms of death slowly encircling you,—long ere the bloom of youth is passed from your brow, you may be laid in the cold and silent tomb. O, I warn you to flee from the wrath that is soon to be poured out upon a guilty world; soon the voice of warning will no more be heard, and the friends that we have laid away in the cold embrace of death will be raised; those that *have* done the *will* of God while here on earth, will be raised to immortality and eternal life in the paradise of God.

I think that ere long we shall see the heavens depart as a scroll, when it is rolled together, and every mountain and island will be moved out of their place. In those days men will seek death, but shall not find it; they shall desire to die, but death shall flee from them, and then shall their eyes be consumed in their sockets. Then shall they wander to and fro upon the earth, they will cry for rocks and mountains to fall on them, to hide them from the face of Him that sitteth upon the throne, who shall judge all nations at his appearing and kingdom. I believe in a little while, the kingdoms of this world will become the kingdom of our Lord and his Christ.

As we look on the land around us, we see the signs portending Jesus' coming near at hand. We see that wickedness abounds in its worst forms; we see that it is increasing from day to day. We see that some are departing from the faith once delivered to the saints, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared as with a hot iron. How many of those do we see around us. I believe there are great signs portending the speedy coming of Christ. O let us prove faithful, even unto the end, that we may hear it said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and receive the crown of life which fadeth not away; which I believe, will soon be given to the little flock, that persevere even to the end. Then shall their day of rejoicing come.

Whatever our lot or our station here, if we belong to the church of God we are to have trials and tribulations; it is a part of the inheritance promised to the pilgrim. No permanent rest can be found here for the wayworn traveler who is bound for the "Celestial City," but we shall rest by and by, when the storms of life are o'er. We shall rest by and by, with the ransomed host at last; and though the way is encompassed with dangers unnumbered, while we are as strangers and pilgrims passing through this dark vale of woe, we will look to God at all times, knowing that if we trust in him he will save us at last. And though the world presents all its charms to us; though Satan annoy us, as we know he will try to, yet our days of affliction will soon be past, and we shall land where peace shall reign forever. If we do the will of our heavenly Father, he has promised us with all his disciples of old, a heavenly country, a land of rest, a kingdom that shall stand forever.

Then shall our mourning be succeeded by joy and gladness. Then shall we be no more pilgrims and strangers, but have a home! There will be no homeless wanderers. There no sad tidings will be wafted on the midnight breeze. There the death-knell will never reach us, and we shall not say we are sick. Never shall we take the parting hand, and bid adieu to friends we love more than ourselves. The day of our redemption is soon to dawn; signs portend the morning cometh, and we will press our way on a little longer, for this is a faithful saying and worthy of all acceptation. For therefore we both labor and suffer reproach, because we trust in the living God. We shall also reign with him by and by, and let us take heed to ourselves and to the doctrine, that we continue in them, always abounding in the faith, for in doing thus we may save ourselves. O, let us have on the whole armor of God, that we may withstand all the fiery darts of the enemy. Let us be a "peculiar people" zealous of good works, whose acts daily show us to be a people chosen out from the world. The Lord has promised that if we obey his voice and keep his covenant, then shall we be a peculiar treasure unto him above all people, for all the earth is His, and soon I believe He will come and reign upon his throne.

O let us awake to newness of life! Let us trim our lamps with "care" that they may not go out, when that day of darkness and of gloominess, that day of clouds and thick darkness shall come, which is spoken of by the prophet. O let us no more hang our harps on the willows; let us no more rest by the deluding streams of Babylon! Let us shake off the drowsiness that has come upon us, and hasten on our journey, ere the morning dawns wherein those that shall be found with no oil in their lamps will be left; while they that are ready will go in to the marriage supper of the Lamb. O how blessed, when this old earth shall have yielded up the millions upon millions slain, and the jewels shall be gathered home. May we be there!

For the Crisis.

A Minister wanted on a Circuit where he can be sustained.

Honeoye, Canadice, Springwater, Conesus, Scottsburg and Dansville, constitute a circuit, within a range of about fifteen miles, and wish and will sustain a minister of ability and piety to preach the blessed gospel of the kingdom and of the hope of life through Christ. Will some one answer this call and enter the field?

Call on or address Ira Allen, Jr., Honeoye, Ontario Co., N. Y.; Noah Tibbals, Canadice, Ont. Co., N. Y.; E Wetmore, East Springwater, Liv. Co. N. Y.; A. Aldrich, Springwater, Liv. Co., N. Y.; A. Arnold, Conesus Centre, Liv. Co., N. Y.; Wm. Brown, Dansville, Liv. Co., N. Y.

By request, L. P. Judson.

Lockport, Jan. 2d, 1860.

For the Crisis.

The late "Clayton" Discussion.

This deeply interesting debate, faithfully reported and revised by the disputants, is now before me, and I regard it as another victory achieved by truth over the wide-spread legends which have so long usurped her place and privileges among every sect and denomination in christendom. I will not attempt a review of the Discussion, but I must say that it is to me lamentable to read with what fierce zeal and cutting sarcasm men will cling to and defend doctrines which are as hideous in contemplation, as revolting and deadly, as those monsters which spring engendered from Nile's reeking mud, even as the "souls immortality" was first conceived by the imaginative idolators of ancient Egypt.

It has been often said, that it matters little what a man believes in, provided he be sincere. Yea, I have advanced the same theory, in my ignorance, but could not do it now; for in that case, I should excuse the bloody sacrifice of Moloch, the suttee of the Hindoo, or the more ferocious butcheries of vindictive Rome, who makes the murder of a heretic, or Bibleite, a passport to heaven. If the Bible teach the immortality of man, independent of Christ as the "life-giver," then should that doctrine be propagated and defended at every hazard and against all odds; but if it do not teach, but rather, in the most unequivocal manner repudiates it, then it is a dangerous dogma, perilous alike to the teacher and the taught. Jugglery and priestcraft have no auxiliary more powerful than the invention of the existence of a disembodied soul. Without it, Paganism in all its phases of deformity, Popery with its pains, penalties and purgatorial fires, and other denominations which make a capital of it, would be blown to the winds of heaven, and man would rise up exultingly from his chains and slavery, a free believer, and true adorer of that God, so wantonly traduced, so little understood. If life eternal mean immortality, it is only the gift of God through our Lord Jesus Christ, and not the innate property in man, which can preserve him indestructible amid devouring flame, which shall make the iron-bound earth a lake of molten fire, dry up the channels of the deepest sea, while the affrighted heavens will pass away with a great noise, and the elements shall melt with fervent heat! Nothing but fanaticism could imagine anything so horrible, so utterly at variance with the probable. It destroys the harmony of God's revelation, strengthens the idol-worshiper, arms the infidel and scoffer, appals the timid, terrifies the supplicant from his Father's feet, and drives the doubtful and wavering to despair.

I fully endorse the sentiment of Eld. Grant, when, in his debate with Dr. Litch, he said, "I wonder that this doctrine has not made more infidels than it has." It is indeed a wonder; but the light is now being brought to minds made sceptical from false teaching, and the avidity with which the precious, long hidden truths are seized upon, shows how eagerly men and women thirst after the unwarped, unvarnished doctrines of the everlasting gospel.

All ye who love to see the doctrines we advocate successfully battled for, and ably defended, should read this discussion for yourselves. It will strengthen you in your Bible faith, and enable you also, perhaps, to become champions for the truth. You can give to all inquirers a reasonableness for your belief, which the hard pressed "hell-fire-arian" cannot do. I would again say, read this work, by all means, and when you have read it pass it to your neighbor; and I question not but the result will gladden your heart by another convert being brought into the faith, another lamb into the fold of Christ.

Jno. F. Cotton.

Obituary Notices.

Died, Jan. 8th, 1860, at Fishcreek Landing, Oneida Co., N. Y., Mr. C. Brown, aged fifty-six years.

The deceased has for some three years past been under the wasting disease of consumption. Although his life had not been that of a child of God, yet during the last few weeks he seemed to try to bring himself under the control of the divine Spirit, by asking God to forgive the past and prepare him for the future. Although myself and others visited him, knelt by his side, and asked God to bless him, it only seemed to create in him a greater desire for a brighter evidence. He seemed not to be satisfied until the last hours of his life, as the family circle were gathered around to bid him farewell. When asked by his loved companion if all was well, he replied, "All is well;" and there seemed to be perfect resignation to the will of God.

He leaves behind to mourn his loss, a loved family circle; and may that God who has promised to be the widow's God and a Father to the fatherless, not only smile upon that companion already in the narrow way, but smile also upon those children, that they may be an unbroken family in the kingdom of God. Comfort was administered to the bereaved hearts in the presence of a large and attentive audience by the writer, from John 11: 24.

C. B. Turner.

Died, in South Killingly, Ct., Jan. 17th, 1860, of consumption, Mary S., daughter of S. and L. Young, aged fifteen years and one month.

Mary, like Samuel of old, was dedicated to the Lord when but a child. Her life was that of a christian. She ever delighted in obtaining knowledge of the Scriptures, and conversing upon the blessed hope of life at the coming of Jesus. She would frequently get her sisters together and pray with them, and instruct them from the Bible. A few days before her death she called her parents and sisters to her bedside, one at a time, and bade them farewell, with an earnest request that they should try and meet her in the kingdom of God. She suffered much in her sickness, but did not murmur or complain at her lot, but looked forward with joy to the day when the crown of life should be bestowed upon the faithful. When death laid its cold hand upon her, it found her with the word of God in her hand, looking after the portion of truth that describes the New Jerusalem.

Bro. and Sr. Young feel deeply their loss, but they sorrow not as those that have no hope, for they believe that Jesus will soon come, and then they expect to meet to part no more. We endeavored to comfort the afflicted with the word of truth in 2 Tim. 4: 7, 8.

J. Hemenway.

Summary of News.

FOREIGN.

[From Liverpool the 12th inst.]

CONGRESS.

A Paris despatch says it was becoming every day more doubtful whether Congress would assemble; and the Paris correspondent of the London *Times* says there were many indications that the chances of Congress meeting were of the most shadowy kind.

FRANCE.

A Chapel in connection with the English Church in Paris, after being open for two years, had been suddenly closed by the French authorities, it is believed on account of a short service having been given in French, for the benefit of children of British subjects who do not understand English.

The latest rumors from Paris say Canrobert was not going to Rome as successor to the Duc de Grammont, but will carry to the Papal government propositions which, if rejected, would be followed by an order for the evacuation of Rome by the French troops. All sorts of reports were current as to the relations of France and Rome, but they were very contradictory and wholly unreliable.

ITALY.

The news of Walewski's resignation had produced a very painful impression on the Pope. He called together the principal members of the Sacred College, and declared to them he would never fail in the mission which God had entrusted to him, and that, like his predecessor, Pius 7th, he would rather suffer exile and even martyrdom.

It is said that France supports the protest of Piedmont against the enlistment of foreigners for the Papal army, and particularly against the wholesale introduction of Austrian recruits into Ancona.

Letters from Genoa speak of the probabilities of hostilities in Italy.

It was reported that the Duke de Grammont would be removed from Rome to Constantinople, and that Canrobert would probably go to Rome as Ambassador and Commander of the French troops.

In Paris the appointment of Marshal MacMahon to the command of the French army in Italy, numbering 50,000 men, was regarded as a sign of warlike complications.

It was believed that the Papal troops, reinforced by the Austrians, would enter the legations, and in that case, Sardinia would send a force to aid the Roman insurgents.

The King of Naples is reported to be largely increasing his army.

Rumors had been current of an intention on the part of the Pope to quit Rome, but the Paris "Patrie" gives a denial to the report.

AUSTRIA.

Charges were rife against Austria of a disguised intervention in Italy.

Le Nord directs attention to recruiting going on in Vienna for the Pontifical army, under the eyes of the Austrian government. An Austrian general directs operations. They choose the best soldiers, who were disbanded on account of reducing their own army, and the most able officers, whose services are now available in consequence of peace. It is just as if they had formed an auxiliary corps of the elite of their veteran troops, and transformed them by a mere change of uniforms into the army of the Pope. *Le Nord* adds:

"The conduct of the cabinet of Vienna on this occasion is not merely dishonorable—it entails dangers to peace and on Austria herself by breaking her word. Austria tears up the preliminaries of Villa Franca and the treaty of Zurich, and in her turn frees France from engagements entered into by Napoleon respecting the restoration of the Dukes and their restored rights."

Canton, Nov. 26. The treaty between the United States and China has been put in force.

Part of the English troops designed for operation against the Chinese have already left for the North.

Marseilles, Jan. 11. Letters from Constantinople of the 4th announce public agitation increasing. It is supposed Fuad Pacha would soon be dismissed.

FEELING IN ITALY.

The fraternal feeling of the Italians is manifesting itself in a very practical and pleasing manner. The universal cry is that all should be free or all should perish. The Venetian, Mantuan, and Tyrolese fugitives, flocking to Milan, Modena and Bologna by thousands, are everywhere the object of public and private benevolence, of unbounded hospitality. There is only the memory of common suffering, the hope of common release. The Venetian fugutive youths will have the choice between joining the ranks of the patriot army and pursuing their studies at any of the Lombard, Tuscan or Æmilian Universities, everywhere free of expense. At Milan, Bologna, Turin, Genoa, and other towns, Venetian committees are formed, with a twofold object—the relief of present suffering, the promotion of future enfranchisement. A Mantuan committee has also lately been constituted at Milan, whose avowed purpose is to set at nought the preliminaries of Villafranca, and manage an election of deputies to the national Parliament at Turin by their province, as if there were no Austrians on the Mincio, and Italy were as free to the Adriatic as Napoleon III. vowed he would make her. At Mantua, at Venice, at Trent, people vie with each other as to who shall spurn Austrian amnesties and reject Austrian advances with the greatest boldness and obstinacy.

American Catholic Defense of the Pope's Temporal Sovereignty.

A remarkable document has been put forth by the Catholic bishops of New York. The first signature is that of Archbishop Hughes, and the manifesto bears throughout the marks of his strong and sagacious intellect. It is in form an ordinary address to the Catholic clergy and laity, but it is mainly a reply to the celebrated pamphlet attributed to the Emperor of the French, on the subject of limiting the territorial extent of the Pope's temporal sovereignty, or in other words, a vehement protest against the supposed purpose of the Emperor to sustain the revolt of the Romagna against Papal authority. On this point, it speaks the voice of Catholic America.

Archbishop Hughes—for we shall assume that the language is his—states the proposition of the French pamphlet to be, "to diminish, if not altogether to destroy the Pope's temporal power, and, as we understand the language, to give him back to us and two hundred millions of Catholics over the globe, a most respectably sustained pensioner and prisoner in Rome, with an extent of territory so limited that nothing shall be found therein, except peace and happiness." The writer will not believe that the Emperor of the French would mark out such a programme; but he proceeds to combat it as if he feared it might be so. After pointing out some inconsistencies in the pamphlet, he vindicates the right of the American Catholics to manifest their interest in the question, because the soil of the Roman States is, and ought to be, common to the whole Catholic world. He says: "An attack on the States of the Church, we are free to declare beforehand, shall be considered as an attack upon us and upon our rights." But one of the most interesting points of the document is the history of the origin of the Pope's temporal sovereignty. Speaking on the duty of the Church to make itself heard "on questions of eternal justice," he says:

"The temporal authority of the Pope is one of these questions. His title, as it stands today, is beyond all dispute the most legitimate that can be put forward by any sovereign in Europe, or in the world. Trace history backwards, and you will find that no rival claimant has ever appeared; that no dynasty has ever been displaced or sent into exile by him or his predecessors; that his title is comfirmed by centuries; that it has been ratified by the consent of all the nations of Christendom; that no protest has ever been recorded in the archives of the human race against its validity. But some, perhaps, will inquire into the origin of this title. We answer that the origin does not appear on human record. All we know is, that after the conversion of Constantine the Great, the seat of empire was transferred from Rome to Byzantium. During the immediate subsequent ages the Emperor and his successors withdrew not only their presence, but also their protection, from the people of Italy. The people ceased not to invoke the aid of the Emperor in periods of trial and of desolation, of famine, pestilence and invasion by barbarous nations. To their appeal no answer came, nor any aid. In these trying circumstances the people raised their hands to the Sovereign Pontiff, calling on him to be their temporal savior, as well as their father. Neither were they disappointed. In famine he supplied, as far as possible, their wants. In pestilence he was among them as their comforter. At the approach of cruel invasion he went forth from the Eternal City, bare-headed, to meet the barbarian leader—to offer his own person for the sacrifice—but to plead for the safety of the people. In this act of charity, it is well known that his pleading and his influence became, on more than one occasion, a shield of protection for their otherwise abandoned nation.

Many writers assert that Constantine the Great, conferred on him by written documents a certain species of political right to govern what was then, or soon after, called the Duchy of Rome. Other writers, with erudition quite as respectable, deny the truth of this statement of a donation by the first Christian Emperor. We do not enter into this question, for it appears to us of very slight importance. All we know is, that the temporal authority of the Emperors, from Constantine the Great, ceased to be exercised in what is now called the States of the Church, but especially in that portion which was more immediately connected with the Imperial city of Rome. It was not usurped by the Holy Father. It was rather forced upon him by the wishes and clamor of a neglected and ungoverned people. It was a '*res derelicta*.' But at all events, in the origin of the temporal power of the Pope, he was the chosen ruler of the Italian people, within the limits of what afterwards became his civil jurisdiction."

The royal donations of territory which were subsequently made to the Sovereign Pontiff only recognized the title with which he was already invested. The people are still true to the Holy Father, but they have been made to appear hostile by outside appliances. This has been the case with the people of the Romagna. The Archbishop's argument in this connection is so ingenious, that we copy it:

"Many of us have traveled through Italy, and are well acquainted with the condition of things in the Papal States. It is well known that for a period of forty years or more, there have been two governments in the States of the Church. One, the open, mild, paternal government of the Holy See. This was on the surface of the soil. The other was a subterranean government, organized and supported by arch conspirators. Its decrees were never published, but its secret enactments were carried into execution, ever and anon, by the prompt use of deadly weapons. Thus, as we are convinced, the free sentiment of the people in the States of the Church has been, by the necessity of the case, stifled and repressed. Those who loved the government of the Holy Father did not dare to say so openly. That would have compromised their temporal interest, perhaps their lives; and thus there is no country in the world in which the sincerity of political sentiment, whatever it may be, has been so artistically concealed as by the people of the Roman States. Are they in favor of the Carbonari? As a people they have not said so. Are they in favor of the more recent conspirators? They have not, as a people, so declared themselves. Are they in favor of the Pontificial government as a people, or taking them one by one? The answer to this question might be a shrug of the shoulders. They are afraid of the subterranean cabinet, and the terrible edicts which it has the means to execute in secrecy and in blood.

We do not admit, therefore, the plea which is put forward as a pretext for depriving our Holy Father of the temporal government of his States. Or, if we do admit it, we trace its existence to the agency, in part, of the very Powers who now make it a plea for the rapine which, from the outset, it was in their mind to perpetrate.

Take away the fear inspired by the subterranean government, which has so long kept Italy in a state of fermentation, and the people of the Romagna will be perfectly contented under the mild government of the Sovereign Pontiff."

To the allegation that if Louis Napoleon should withdraw his troops from Rome, the Pope would not be safe, the writer says it may be true, but such language "implies that the Pope is already in bondage—it implies an insult to all Catholics." A solemn warning is given to the French Emperor not to touch the States of the Church, with a reference to the fate of his uncle; and a fierce reproof is administered to England for endorsing the positions of the French pamphlet.—*Journal.*

Married.

In Sullivan, Madison Co., N. Y., by Eld. C. B. Turner, Mr. ALONZO PANGBURN of Vienna, and Miss HARRIET ALCOTT of Sullivan.

Notices, &c.

The Lost Found.—Bro. Craig wishes us to say he has found his boy, and would express his gratitude for the interest manifested in his behalf by different brethren in the search which has now proved successful.

Notice.

D. R. and M. S. Mansfield will commence a series of meetings at Reading, Hillsdale Co., Mich., on the evening of Feb. 16th, 1860. We hope to see a goodly number of our brethren and sisters at this meeting. Come praying in the Holy Ghost that God will prosper the word preached, and that precious souls may be brought to acknowledge Christ and the power of the gospel.

A. N. Seymour, Evangelist.

Note.—My correspondents may address me, till the middle of Feb., at "Springville, Badax Co., Wis." After that as formerly, at Castle Rock, Dakota Co., Minn.

W. Sheldon.

Conferences

At New Durham, commencing Thursday evening, Feb. 23d, to hold over the following Sunday. Brethren Billings, Otis and others are expected.

At Dover, commencing March 1st, Thursday evening, to continue over the following Sunday. Brethren Billings, Bishop and others are expected.

J. G. Smith.

Bro. Grant:—In behalf of the church in Springfield, I am requested to extend an invitation to Bro. Wm. Sheperd to transfer the appointment which he had made at Hartford for the 5th and 12th of Feb. to this place, as we see that they conflict with other arrangements.

Also, please give notice that there is now but one meeting held in the city by the brethren believing in the pre-millenial advent of Messiah. We are trying to live and love as brethren, and help one another in the way to "life eternal." We are succeeding in the effort, blessed be the Lord.

I am requested to make this statement by the brethren who formed the other body and who are now with us in heart and soul. Yours in hope,

R. E. Ladd.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, Eld. George Champlin will preach in
Bristol....Feb. 5th
Eld. Daniel A. Jones....Feb. 19th
Eld. H. F. Carpenter....March 4th
JOHN H. SUTLIFF.

The Lord willing, I will preach as follows:—
Plainfield Pond....Feb. 9th
Cheshire....Feb. 10th
North Adams....Feb. 12th
Cold Spring....Feb. 16th
Pine Swamp, Ct....Feb. 18th
Pawling, N. Y....Feb. 21st
S. S. BRAZEE.

Bro. D. T. Taylor will preach in Boston, Chapman Hall....Sunday, Feb. 5th

Eld. C. Goodrich appoints to preach in Goshen, Mass....Feb. 12th

APPOINTMENTS FOR DANIELSONVILLE, CT.
Eld. H. F. Carpenter..Sundays, Feb. 12th and 19th
Eld. D. T. Taylor....Sunday, Feb. 26th
In behalf of the Church,
H. F. CARPENTER.

Eld. Wm. Shepherd appoints to preach at
New Britain....Feb. 8th
Bristol....Feb. 9th
Waterbury....Feb. 10th

T. W. Piper appoints to preach in
Lake Village....Feb. 8th
London Ridge....Feb. 9th
Pittsfield....Feb. 10th
Clarke Town....Feb. 12th
Wolfborough, (Pine Hill)....Feb. 19th

Eld. Thomas Smith appoints to preach in Surrey, Me....Feb. 5th

Business Matters.

To Correspondents.

W. W. Buck.—We are unable to inform you where the pamphlet can be obtained.

Wm. Sheldon.—Twelve cents.

N. Lazell.—We exchange them.

Veritas.—Paid to 208.

Cash Receipts.

E Bumpus 234, $1.16; S H Waldron 222, $1.03; E Jewett 266, $3.00; H Curtis 224, 50 cts; J G Bush 238, $1 50; D W Grant 256, $1.12.

L T Cunningham 252, E M Smith 232, J Sherman 243, I R Wilcox 227, A W Taylor 244, Mrs. C Staples 251, B Perham 253, J Bailey 250, W Kingsbury 243, B E Wetherby 252,—$1.00 each.

R E Wood, M Allen 278, T Turney 278, Moses Smith 299, D F Wolcott 228,—$2.00 each.

FOR BOOKS AND TRACTS.

D W Spear 18 cts, W L Stroud $1.27, J S Brooks $5.00, G Wheeler 15 cts, R E Wood 6 cts, C H Randall 30 cts, I C Wellcome $1.08, A Bayles 12 cts, I Forsbee $1.00, A K Morse 13 cts, J H Sisler 25 cts, M Young $5.48, A H Perkins $2.00, J Monta 6 cts, Dr. H Tagert 30 cts, S D Berry 50 cts, L H Ballard $1.00, G T Steward 6 cts, J G Bush 50 cts, J Vickery 13 cts, Moses Smith $1.00, Mrs. E N Overlock 72 cts, L Smith 48 cts, A B Warner $2.50.

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Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 289 pp. 12mo. Price 50 cts. Postage 16 cts.

The Christian Lyre: A choice collection of psalmody, ancient and modern, designed for use in public and social worship. Price 60 cents retail. Postage 9 cts. $5.40 per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

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The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

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☞ The following books and tracts can be had of J. B. Waite, [illegible]

The Harp, by Elder [illegible]

Original Contributions.

For the Crisis.

I'm glad Salvation's Free.

Oh "trust ye in the Lord,"
His arm salvation brings,
He is the Lord above all lords,
The mighty King of kings.
CHORUS.
I'm glad salvation's free,
I'm glad salvation's free,
Salvation's free for you and me,
Thank God! salvation's free!

The living waters flow
From Zion's holy hill,
And "without money, without price,"
Come "whosoever will!"
CHORUS.

We know each mercy owns
A fountain-head above,
Our life, our only hope of life
Was bought by dying love.
CHORUS.

When deep in sin we lay,
Thank God, the ransom came!
And now we find our way to God
Through Jesus' worthy name.
CHORUS.

We know He "bore our sins"
"And carried all our grief;"
"Lord, we believe"—we trust in Thee,
"Help Thou our unbelief!"
CHORUS.

For the Crisis.

Leaves from the Note Book of a Traveler.

No. I.

March 11th. Have been to hear Bishop B——, to-night. His discourse was characterized by simplicity and plainness. I was glad when he named his subject,—"Presumptuous hopes," for I thought it would be *heart-searching*, and I resolved to let the truth probe deeply, that I might more perfectly understand the basis of my hope. As he passed on from one false hope to another. I could not feel that they answered to mine, but when he began to describe the christian hope, its marks, each point touched upon awakened a response in my heart. I did abhor sin—I did truly repent of sin—I did not rest on any self-righteousness, but alone on Christ—I did feel a continual dissatisfaction with myself, my works, my attainments,—I did feel an earnest desire to go on to higher attainments.

Would that I could portray his language, so expressive of christian experience! I felt at the close of his discourse a more firm confidence in my being a child of God, than when I went, for doubts had harassed my mind yesterday and to-day

[illegible]th. Bro. B. called yesterday. He remarked—"I have prayed for you." This inspired my heart with renewed courage. Yes, it thrilled through my soul with power and sweetness, and as I retired to pray, with a stronger faith thereby imparted, the words of Jesus were spoken to my heart, as I knelt before the Mercy Seat:—"*I will pray the Father for you!*" and I thought within myself, if the assurance from a *minister* of the Lord Jesus inspires me with faith and hope, how much more ought the promise of *Jesus*—the ever-living Advocate—the all-prevailing Intercessor with the Father, who stands in the immediate presence of God; to impart strong consolation—to inspire with unwavering faith—to beget within the soul the full assurance of hope. "*I* will pray." Who promises? Jesus, the Merciful High Priest, the all-sufficient Savior! For whom? "For *you*." O how it thrilled my heart with joy! I seemed to hear the words spoken to *me*, "I will pray the Father for *you*!"

It was thus with power and saving efficacy they were spoken to my heart fourteen years ago. I had for days prayed, labored, wept, agonized, consecrated, and striven to believe for the blessing of purity, and a closer walk with God, but apparently in vain. My heart never seemed so polluted, —God never seemed so unmindful of my petitions—Satan never tried so hard to keep me from the point for which I strove. At last I could pray no longer. I was almost despairing of mercy, when sweetly a voice whispered in music tones to my mortal ear, "*I will pray the Father for you.*" It was Jesus who spoke. My heart responded, "Jesus cannot pray in vain, I will trust in Jesus!" Then came the deliverance from the oppressive burden—the rest of soul—the joy of the Holy Ghost. And now again, these words have caused my heart to glow with emotions of gratitude, that I have such an Intercessor, with faith, in such an all-sufficient Redeemer.

April 21. A day of peculiar temptation. When I knelt for prayer this morning, before leaving my room, the burden of my supplication was for grace to enable me to perform with *quietness* and *patience* the labors devolving on me. I besought the Lord to keep my heart and my tongue from fretfulness. My nervous system is exceedingly irritable, and the labors before me were peculiarly calculated to excite my nerves, and in view of this I pleaded for special help from God. To my surprise, I have not for years so deeply suffered as during the forenoon. Much there was to annoy, and harass me, and it seemed as though a legion of devils were within, inspiring my mind with dreadful thoughts, and agitating the outer man exceedingly. O how I was tempted to doubt the efficacy of prayer, and even the very existence of God. Had I not, with a deep consciousness of my weakness, and in sincerity of heart sought deliverance from the very influence which was now in an uncommon degree affecting my being? Why was I thus left to suffer? What profit was there in prayer? Such were the thoughts which forced themselves upon me. Fearful, dreadful beyond description, were the horrors of that tempest which swept apparently with destructive power over my soul, and my mind seemed for a few hours to be a *total wreck*, and I saw nothing before me but the darkness of despair.

Yet how shall I describe it?—beneath the surging billows—down, down, *deep in the soul*, an undercurrent was smoothly gliding, unagitated by the tempestuous winds which were shaking the outer tabernacle. And when the storm had passed, utter desolation did not follow in its track, but the eye of faith calmly looked heavenward, and as I knelt in prayer, the language of child-like trust was breathed out in the sweet words—"*My Father.*" Instead of that fearful wreck of mind which but an hour before seemed actually to exist; new vigor was imparted,—instead of the darkness of despair, the light of joy and hope refreshed my soul. My prayer was not *lost!* I triumphed over the foe, who took advantage of circumstances, and with fierce assault strove to cast me down into the depths of unbelief! M. D. W.

For the Crisis.

Religion.---No. 5.

IS IT PROGRESSIVE IN PRINCIPLE?

It is a very common thing to hear of conversions, in which persons claim to have received vast additional light—if not such overwhelming convictions as to have completely shown them the error of their former position—with not only the abundant evidence so easily seen, which consciously and indisputably moves to the new conclusion; (why have they not seen it before?) but great accessions of grace—never obtained in the old faith, and always abounding with the new. The exhibition, at once, takes the character of an excessive laudation of the last found conception; while intense apprehension is experienced for the fate of the cast-off garment, especially the lover of that old and quaint arrangement of truth. Finding fault, even without stint or reason, with what they once so dearly loved, and for which they would have sacrificed even life itself; at the same time that another of equal ability (and why should we not say of equal piety?) leaves this newly discovered palace, with all its gorgeousness, to the excited and ecstatic convert as a dismal prison, immured within which he has spent his best days in the vain struggle for religious freedom and enjoyment, and obtains his rest, and final field of true light and labor, in the other brother's forsaken mansion of error.

Just at this moment we have distinguished examples of change of this kind. Now we ask, must it not be referred to principle in either case? There is, of course, no disposition with the intelligent and charitable public to attribute any motive to the learned Plummer Professor at Cambridge, in his return to the Trinitarian and Orthodox fold, but that of christian sincerity. Or the learned preacher and lecturer of Brooklyn, who manifestly inclines to the *dogma* so recently left by the former. Who can suppose that any other power but evidence to his mind has produced the change?

Instances of relapse to Romanism or of conversion to Protestantism occur all the time; in each of which cases there is claimed, by the multitude, a flood of light and truth. If there is a religious truth advanced; if light is given, there is true progression. But what is light to one mind is darkness to another. All these changes are embraced within the religious position, and consequently must be permitted to claim a notice under the topic of our remarks.

We inquire, then, is the religious *standpoint* occupied by the men of this age an advanced one? Does it give us the idea of progression? If we consider *doctrine* the standard unqualifiedly, then there is but little to be said (unless we may suppose some new discoveries which shall compel general consent;) for only as that is qualified can the condition arising be qualified. The progress, then, will be found only in the *ratio* of the success of one party, and that party which shall be supposed the most correct in conception! But thus we shall never advance true theology, nor can we suppose it can ever be promoted; for only a portion will have a seat in that car, and they shall claim that all discovery has been previously made, and so there is a *stand* on the old and long held ground. But from the tenacity of each in the retention of the old possession, and the strife for mastery in the application of their doctrinal forces to the world, the church is brought to a dead-lock. W. S. C.

PRAYER.—A good old author says, with quaintness: "Prayer is the rope in the belfry—we pull it, and it rings the bell up in heaven—and so it is. Keep that bell moving. Pull it well, and though the bell is up so high that you cannot hear it ring, depend upon it, it can be heard in the tower of heaven, and is ringing before the throne of God, who will send answers of grace according to your faith."

☞ To repent of sin is as great a work of grace as not to sin.

For the Crisis.

Waiting for the Messiah.

"Lo, this is our God; we have waited for him." Isa. 25:9.

This language is frequently quoted, in both speaking and writing, in all localities, by those who believe in, and are looking for, the *personal appearing* of our Lord, the second time, without a sin-offering, unto salvation. But is such quotation correct and applicable, when applied to *ourselves*, as it is, invariably? Let us see. That the above scripture is yet *to be* used in the manner applied, *by some class*, none can well doubt, but *by whom* is the *question?* As to the time when used, according to the prophet, it is when, The face of the covering and the vail cast over all people and spread over all nations is *destroyed*, and *that* is to be at the resurrection, when death is swallowed up in victory.—1 Cor. 14:34; Isa. 22:8. Evidently that covering is *death*, and that vail is the blindness of *unbelief*. Through unbelief in God's word—"Thou shalt surely die,"—came transgression, which is *sin*, and by sin came death," and so death passed upon all men (*covered* all men), for that all have sinned.—Rom. 5:12. Death shall feed upon them—shall cover them.—Ps. 49:14; Hosea 13:14; Rev. 1:18; 21:4. "And there shall be no more death."

But is not the prophet speaking here *particularly* of *Israel?* From the latter clause of the 8th verse it would seem so. "And the rebuke of *his people* shall he take away from off all the earth: for *the Lord hath spoken it!*" Where has he said *that?* Moses told them in Deut. 28:58, they should fear this glorious and fearful name, THE LORD THY GOD, or their plagues should be made *wonderful*—they have been. He then pronounces the blessing and the cursing. After these come to pass, and they call them to mind, and return unto the Lord their God and obey *his voice*, (the gospel spoken by him, Heb. 1:2,) *then* the Lord should turn their captivity and have compassion upon them, and would *return* and *gather them*. "If any of *thine* be driven out unto the *outmost* parts of heaven, from *thence* will the *Lord thy God* gather thee." Please turn and read the whole of Deut. 28 and 30; read more carefully than ever before. Well, he came to *his own* and they received him not; they rejected their Lord.—Jesus of Nazareth. "His blood be on us and on our children," was *then* their language. Crucify *him*, give *us* Barrabbas.—But more definitely was it said, in Isa. 6:9—12, "And he said, Go, and tell this people (Israel), hear ye, indeed, but understand not, and see ye, indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes. . . . Then said I, Lord, *how long?* And he answered, *until the cities be wasted without inhabitant*, and the *houses without man*, and *the land be utterly desolate*, and the Lord have *removed men far away.*" Deut. 30:7; "And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee."

2 Cor. 3:13-16.—"And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when it (Israel) shall turn to the Lord, the vail shall be taken away." Then the Lord my God shall come, and all his saints with him. Phil. 3:20, 21.—"For our conversation (citizenship) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Then Israel *will* believe; for then shall the Lord "roar out of Zion, and utter his voice *from* Jerusalem; and the heavens and the earth shall shake; but the Lord will be the *hope* of his *people*, and the *strength* of the *children* of *Israel*. *So shall ye* (Israel) *know* that I *am the Lord your God.*"—Joel 3:16, 17. And it shall be said *in that* day (by Israel) Lo, *this is our* God (Jesus of Nazareth, whom we rejected); *we* (Israel) *have waited for him* (over *eighteen hundred years*) and *he will save us!*" Rom. 11:25-27.—"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."—Jer. 31:31. They are *the people* that *shall* use *that* scripture, I believe, *not* Adventists, surely—*we* know *already* He is *our* God. *We* believe in him, trust in him, expect him, look for him, and rejoice *in him*. *We* have *not waited* for him, *we* have only *watched*, but Israel! alas! alas! how *has* he waited, and wept, and lamented in bitterness and in bondage. In the morning *they have* said, would God it were evening! and at even, have they said, would God it were morning; but God, even their God, will come with a recompense, and *save them*. *Then they* will sing, Ps. 118;—"O give thanks unto the Lord; for he is good, his mercy endureth forever; let Israel *now* say, his mercy endureth forever." *They* will *also* sing the song in Isaiah, 26th chapter. But *we* (the church) will *sing*, (Rev. 5:9,) that *new* song; saying, *Thou* art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation. And hast made us unto our God kings and priests: and we shall reign on the earth." 1:5;—"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and *his Father*; to *him* be glory and dominion forever and ever. Amen."

But ye, my brethren, "Ye have need of *patience*; that *after* ye have *done* the *will* of God, ye might receive the promise; for yet a *little while* and he that *shall* come, *will* come, and will not tarry."—"Cast not away therefore (my brethren) your confidence, which hath great recompense of reward." GEO. W. STETSON.

Olena, Ohio.

For the Crisis.

Conference in Jersey Co., Ill.

I have been thinking our eastern friends may feel—if they do not say—the western brethren occupy too much space in the "*Crisis*" in their reports of conferences and travels, and crowd out much valuable matter which the household of faith need, and the cause of truth demands. Perhaps we have been most too free with our ink and paper, and have exhibited our folly by our multitude of words. Well, as I may not be guiltless, I will be more exemplary for the future.

Our conference in Jersey Co., Ill., was very good—the weather was unfavorable—congregation was not large—truth found way to some hearts. The brethren are doing considerable in that region by scattering tracts and lending books. It is evident the minds of the people are undergoing a great change on theology. Some of those that were the most opposed, are now strong advocates for truth. I will give a specimen of the feeling when Bro. L. commenced laboring in that region. I will transcribe a few sentences from a letter received. "Eld C. designated me in his prayer 'as an old, one-armed, gray-headed sinner—child of the devil! Emissary of the devil;—devil's minister going about breaking up the churches,' etc. But to cap the climax, Eld. W. (both Baptist preachers) in his evening prayer, pointed me out by calling me 'a gray-headed, one-armed, black-hearted child of the devil,' and that God would kill me unless I could be converted to their doctrine, with a shower of the most awful curses that ever came from the lips of men professing godliness." If this is the spirit of the leaders, you can judge what the effect would be. Now was not that praying with a vengeance? I am sorry to learn that Eld. C. is now a deranged man.

Brn. Adam and Abram are using tracts and books to the glory of God; and the seed begins to spring up. Bro. L. is not behind in the good work. Ah! our tract department is telling the story. They preach loudly—they are like fire-brands in the stubble of error. May the good Lord speed the work. They need a good laborer in that region.

The brethren accompanied me to the ship as formerly, after a blessed season in waiting on the Lord at the pilgrim's home (Bro. Brown.) who lives near the sea shore, (Father of waters,) and took the parting hand with a sad heart, mingled with joy, of one day—and I hope it may not be long—greeting all of the pure and the blest in the coming kingdom.

I might give many other items of interest in connection with my labors there, but I have seen so many paper revivals—and something that had no show only on paper, that what little I do must speak for itself or it will never be known. W. PRATT.

For the Crisis.

God's Work in East Killingly, Ct.

Thinking that the readers of the "Crisis" would be interested to hear of the prosperity of the cause of truth, I would say that the Lord is at work in this place, in convicting and converting sinners. Some months since, I felt as though something might be done for the people in this place, if the door could be opened for preaching; but I could not see the way open to come here until about six weeks ago. Having no engagements, I came here a stranger, not being acquainted with any one in the place, and engaged a place to hold meetings, and engaged board at the hotel in the place; trusting in the Lord for means to pay my way. I soon learned that the people had ears to hear. I opened the battery of truth, and endeavored to show them that eternal life was lost by sin, and that the only way to get life was through Jesus Christ; and that God was just and merciful, and would not torment the wicked forever. The truth commended itself to the minds of the people, and they became much interested. I gave liberty for any to ask questions or to raise objections. Knowing that truth will bear investigation, I had nothing to fear. The people began to read the Bible, to see if these things were so. Some said if the Bible was true, we had the truth; others believing it to be true, began to confess the truth.

After preaching about three weeks every evening, sinners began to inquire what they should do to be saved. We endeavored to point them to the Lamb of God that taketh away the sin of the world. Soon we heard the young convert lisping forth the praise of God for what they had found. Last Sabbath we had the blessed privilege of leading five happy souls into the water, and a number more intend to go forward soon. Quite a number of backsliders have returned to their first love, and sinners are still coming over on the Lord's side. The enemy is busy in circulating false reports, and trying to stop the work, but it is somewhat with us as it was with the believers of old,—the more they oppressed them, the more they increased. I regret that I have to say that the most bitter foes that we have are those that profess to be christians. The Lord have mercy and forgive them, is my prayer, for they do not realize that they are fighting against God. I have now been here about six weeks, and the interest does not abate, but rather increases.

I would here speak of the benefit of tracts. I sent to Bro. Hastings for a bundle, and scattered them among the people, and I think they were as good as so many preachers. The people had something to direct them to the portions of Scripture that they needed, and soon informed themselves in relation to the subjects discussed. I paid what I could afford for the tracts, and the rest was furnished by Bro. Hastings. Brethren, keep up the tract cause; it is doing good.

I feel much encouraged to continue to make an effort to open new fields of labor, for God blesses the preaching of the word to the saving of souls. I have found the Lord to be good in opening the hearts of the people to supply my wants. The non-professors in this place gave a practical demonstration of their interest in the cause by their attendance and money, and with what brethren and sisters have contributed from other places, I have been able to pay my way as yet. To the people be many thanks, and to God be all the glory. Amen. J. HEMENWAY.

Jan. 6th, 1860.

Selections.

Friendship.

"If there be aught beneath the skies
That vies with things above,
'T is friendship, when its sacred charms arise
From pure and virtuous love."

Friends, have you friends, true friends, friends indeed? Thank Heaven for them; they are precious gifts of God, far better than rubies. Who are they? True friends will not boast of their friendship; but when need-be comes, the day of trial, darkness, a darkness that may be felt, when flesh and heart fail, then *true* friends will rush to your rescue, flee to your bosom, grasp your hand sympathetically, pour in the oil and wine of consolation, hold up the hands that hang down, strengthen the feeble knees—their hearts are open, their purses, their all. Mark; David and Jonathan—here was true friendship, founded on virtuous principle, pure, genuine love to God, love to man, a union of sentiment, a union of soul, beautiful, harmoniously. Such friendship is permanent, everlasting. Such friendship is that of Jesus to his disciples, those who love him and keep his commandments.

The friendship of Jesus exceeds all other friendships. Hark!—hear him: "I will *never* leave thee, nor forsake thee." "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "If God be for us, who can be against us?" Reader, have you this friend, that sticketh closer than a brother? If not, of all persons you are most miserable.

"Can there a balm on earth be found to heal the troubled soul?
'T is friendship, for it cheers, though all around the waves of trouble roll;
Yes, while our earthly comforts fly,
We still retain one friend—
'T is Jesus; while he lives we cannot die,
Nor can his friendship end."
—*Golden Rule.*

Worship in Singing.

A gentleman, who was traveling in Germany, made the inquiry in an important place in which he happened to be on the Sabbath, in which church he would be likely to hear the best music. The answer was: "We do not have any *music* in *church*." Somewhat surprised, he asked if no hymns were sung. The person inquired of responded in the affirmative, but seemed to have no idea that this was *music*; it was a religious exercise into which music came incidentally, without doubt, but in such a subordinate place as to be hardly regarded for its own sake. This is the proper idea in congregational singing. *Music* is not the object, but *devotion*. The exercise must not be regarded as musical, but religious. The most rhetorically elegant prayers are not necessarily the best by any means; but, on the contrary, the rhetoric may become a positive hindrance. So with the singing of hymns; that manner which most effectually engages the hearts of the congregation is best, though it may lack musical elegance.

Remarkable Conversion.

When Oliver Cromwell entered upon the command of the Parliament's arms against Charles I., he ordered that every soldier should carry a Bible in his pocket. Among the rest there was a wild, wicked young fellow, who ran away from his apprenticeship in London for the sake of plunder and dissipation. Being one day ordered out on a skirmishing expedition, or to attack some fortress, he returned to his quarters in the evening without hurt. When he was going to bed, pulling his Bible out of his pocket, he observed a bullet-hole in it, the depth of which he traced till he found the bullet had stopped at Eccl. 11:9;—"Rejoice, oh young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk thou in the ways of thy heart and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." The words were sent home to his heart by the Divine Spirit, so that he became a sincere believer in the Lord Jesus Christ. He lived in London many years after the civil wars were ended.

Scatter the germs of the Beautiful
In the depths of the humble soul;
They shall bud and blossom and bear the fruit,
While the endless ages roll;
Plant with the flowers of charity
Hope, the portal of the tomb,
And the fair and the pure about thy path
In Paradise shall bloom.

The Duty of Reproof.

We have recently met with an obituary, the writer of which seems to have got entirely out of the stereotyped common-place of such performances. Describing the subject of his notice just as he was, he gives currency to some traits of character which are alike rare and worthy of commendation. One of these is thus mentioned:

"He was a bold reprover of infidelity, and of profanity, especially that which seemed to be intended as an insult to God and religion. He would reprove any man of his acquaintance, let his position be ever so prominent, who was in the habit of ridiculing religion even in a public hotel where he said such conversation was abusive to all the travelers who had been brought up in christian morals."

Would that there were more such! Few duties of the christian profession are so generally neglected, even by sincere and earnest men as that of reproof. Private expostulation with a wrong doer is unfrequent, while public rebuke of public sins is still more rare. And yet it is in reality not difficult to perform. The reprover has the conscience of the offender on his side; he has the general sense of the community, the claims of propriety, and the demands of duty all with him. What he needs is "meekness of wisdom," a mild but firm representation of the wrong done, and a sense of dependence on God for strength to perform the duty, and grace to make it effectual. Profanity, and abuse and ridicule of religion, are sins so gross and inexcusable, so painful to all devout and well bred persons, so opposed to all decency, so injurious to the young and thoughtless, and so gratuitous in themselves, that no christian should ever hesitate a moment in reminding the transgressor of his sin, and his exposure to Divine wrath. "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." "He that rebuketh a man, afterwards shall find more favor than he that flattereth with his tongue."—*Christian Intelligencer.*

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Harriet Martineau on Modern Dress.

Do the petticoats of our time serve as anything but a mask to the human form—a perversion of human proportions? A woman on a sofa looks like a child popping up from a haycock. A girl in the dance looks like the Dutch tumbler that was a favorite toy in my infancy. The fit is so the reverse of accurate as to be like a silly hoax—a masquerade without wit: while, at the same time, it is not an easy fit. The prodigious weight of the modern petticoat, and the difficulty of getting it all into the waistband, creates a necessity for compressing and loading the waist in a way most injurious to health. Under a rational method of dress the waist should suffer neither weight nor pressure—nothing more than the girdle which brings the garment into form and folds. As to the convenience of the hooped skirts, only ask the women themselves, who are always in danger from fire, or wind, or water, or carriage-wheels, or rails, or pails, or nails, or, in short, everything they encounter. Ask the husbands, fathers, or brothers, and hear how they like being cut with the steel frame when they enter a gate with a lady, or being driven into a corner of the pew at church, or to the outside of the coach, for want of room. As for the children—how many have been swept off pathways, or foot-bridges, or steamboat decks by the pitiless crinoline, or hoops of some unconscious walking balloon! More children have been killed, however, by the extension of the absurd petticoat fashion to them. For many months past, it has been a rare thing to see a child under the tunic age duly clothed. The petticoats are merely for show; and the actual clothing, from the waist downwards, is nothing more than thin cotton drawers and socks, leaving a bare space between. For older boys there is a great improvement in dress—the tunic and loose trousers being preferable in every way to the stiff mannish tailed coat and tight trousers of half a century ago. But the younger children are at present scarcely clothed at all, below the arms; and the blue legs of childhood are a painful sight, whether in a beggar boy or a citizen's son.

Sunday Pig Dinners.

POUGHKEEPSIE, Aug. 6th, 1856.

DEAR SIR:—Since I last saw you, I have been in almost uninterrupted health; my strength was so great, that I could labor with any man at any kind of work all day, and feel best at night, and during the hot days I did most and felt best. This, I suppose, caused a carelessness in diet, though I hardly yet am conscious of it, for I seldom over-eat, though I did Sunday before last—that hot Sunday—eat such a dinner as I would have done on Monday, and then yielded to the influence of the day, there being no service in church in the afternoon, and laid down on the floor and slept till tea-time. Monday morning, I awoke at 4 o'clock, with a profuse painless diarrhœa, and by 3 o'clock, P. M., I was passing a white, watery fluid, and passed more water than I had drank in a fortnight.

We are in a state of betweenity entirely, as to whether we are under most obligation to ask pardon of a pig or our correspondent for the heading we have given to his letter. We are rather inclined to vote for the pig. Pigs down at Sunday dinners!! They treat every day alike, and eat every day at least, when they can get it, until they don't want to eat any more. Man is the only animal in nature who eats more than he wants, as far as our knowledge of natural history informs us.

We have much less muscular and mental exercise on Sundays than on week days, hence, much less wear and tear and waste, therefore a proportionably less need for supply or repairs. Multitudes make the dinner for Sunday the most sumptuous of the week, with artificial tempters of the appetite to boot. It is no wonder, then, that on Sunday afternoon, we are a nation of gorged anacondas, too sleepy to see, too stupid to think, and too lazy to move.

The best Sunday dinner—best for the body, best for the soul—is half a glass of water, a piece of bread and butter, and a slice of cold meat. Thus doing, while our servants will bless us, our ministers will preach to listening congregations and not to sleeping hulks.

Meanwhile, if any one desires at any time to get up an extemporaneous *amateur* cholera-morbus performance, let him take a nap on the floor soon after a hearty dinner. The lowest part of a room being the coldest, a person sleeping gets chilled on the outside, checking all exhalations and driving the drains inwards, to find vent in the manner just named. To clergymen who officiate in the morning and afternoon, the advice is given to eat nothing at all beyond an apple or two or orange, or piece of bread and butter, with a cup of warm drink between the services, they will thus be able to preach easier to themselves and more profitably to their hearers, because it requires less physical effort, and the mind is more active.

We personally know two western clergymen, equally eminent, and deservedly occupying positions of high responsibility—one eats nothing between the services, the other dines on strong tea—the former we have never known to be ill, the latter has a dangerous attack of sickness every year or two, and is very often complaining between times.—*Journal of Health.*

Useful Recipe---How to burn Coal.

Nine out of ten who attempt to burn coal in a stove, waste about as much coal as is necessary to be consumed for the obtaining of all the heat desirable. Observe the following rules. We will suppose the stove cleaned out.

First, To make a coal fire: Put in a double handful of shavings, or light kindling-wood instead. Fill the earthen cavity (if the stove has one) nearly full of chunks of dry wood, say four to six inches in length. On the top put a dozen lumps of egg coal. Light with a paper from beneath. In ten minutes add about twenty lumps more of coal. As soon as the wood has burnt out, fill the cavity half to two-thirds of coal. The coal will, by these directions, become thoroughly ignited.

Second, Never fill a stove more than half or two-thirds full of coal, even in the coldest weather.

Third, When the fire is low, never shake the grate or disturb the ashes, but add from ten to fifteen small lumps of coal, and set the draft open. When these are heated through and somewhat ignited, add the amount necessary for a new fire, but do not disturb the ashes yet. Let the draft be open half an hour. Now shake out the ashes. The coal will be thoroughly ignited, and will keep the stove at high heat from six to twelve hours, according to the coldness of the weather.

Fourth, For very cold weather. After the fire is made, according to rule first and third, add every hour about fifteen to twenty lumps of egg coal. You will find that the ashes made each hour will be about in that ratio.

DANGER OF READING BY TWILIGHT.—The London and Edinburg *Philosophical Magazine* contains an account of the sudden loss of power to distinguish colors, produced by straining the eyes under a very feeble light. It says: "A sea captain, who was in the habit, when time hung heavy on his hands, of occupying it by working at embroidery, was one afternoon engaged upon a red flower, and being anxious to finish it, prolonged his labor until twilight came on, and found it difficult to select the suitable colors. To obtain more light, he went to the companion-way, and there continued his work. While thus taxing his eyes, his power of distinguishing colors suddenly vanished. He went upon the deck, hoping that an increase of light would restore his vision. In vain. From that time to the present (more than ten years) he has remained color-blind."

HOW TO MAKE SLEEP REFRESHING.—Take sufficient exercise in the open air during the day. Eat light suppers. Avoid tea and coffee, and all unnatural stimulants. Eschew feather beds; sleep on hair or cotton mattresses, with a light covering of bed-clothes. Have your room ventilated.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

The Bible.

TUNE.—"*The old Oaken Bucket.*"

O give me my Bible, the statutes of heaven,
Its great constitution I know to be pure;
Its laws and its by-laws in justice were given,
And all is divine and unalt rably sure.
I know, when I read them, in love they were blended,
Nor e'er disannulled since the time they were framed;
No foul legislation has ever amended
One jot or one tittle that therein is named.
The old fashioned Bible, the dear blessed Bible,
The family Bible, that lies on the stand.

Though thousands have written a substitute for them,
To sway over others the sceptre and sword;
Yet ever unaltered these laws lie before them,
Th' unchanged and immutable word of the Lord.
Then give me my Bible, and let me obey it,
Instead of the statutes and doctrines of men;
Aside for a moment forbid I should lay it,
To listen and argue for dogmas again.
The old fashioned Bible, the dear blessed Bible,
The family Bible that lies on the stand.

—*Selected.*

Original Contributions.

For the Crisis.

The Nature and Origin of Jesus.

BY WM. HOBBS.

No. 3.

IMMANUEL.

This name signifies, according to Matthew, "God with us;" and is the name that Isaiah predicted should be applied to the son who was to be conceived by the virgin. Why he was to be called by that name, may be gathered from such expressions as Paul uses; as for instance, "*God was in Christ*, reconciling the world unto himself;" and, "In him dwelleth all the fullness of the Godhead *bodily*," which is expressive of another declaration,—"God was manifest in the flesh." The flesh, is a term used in the Bible to denote humanity, and in the above, has reference to "the man Christ Jesus;" the person in whom God was manifested. The only true and proper Divinity, is God manifested in the person of Jesus. This is what Christ taught, and he made in one instance, a direct distinction between himself and the Divine manifestation in him. Hear him:—

"Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou, then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."—John 14: 1—12.

The works or miracles wrought by Christ, are attributed by him, not to himself, but to the indwelling presence of the Father; and this they were required to believe "for the very works' sake;" as though the works were manifest evidence of the indwelling presence of God in him. He disclaims any intention of assuming to be God; for in the saying, "He that hath seen me hath seen the Father,"—he explains by saying, "The words that I speak unto you, I speak *not of myself*; but the Father that dwelleth in me, he doeth the works." Herein, he has given us an example,—and the analogy of faith requires us to keep this distinction between the man Christ Jesus and God manifest in him, even where the distinction is not so clearly expressed. For instance, in the saying, "Before Abraham was I am," if the word "before," refers to time, then he spoke not of himself, but of the great I Am as manifest in him. For if this be understood of his pre-existence, it does not agree with the record that God gave of him, "Thou art my son this day have I begotten thee."

Again, the expression, "I am Alpha and Omega, the beginning and the end, the first and the last," is not to be understood personally of Jesus, as the Son of God, because, in the Apocalypse, where this passage occurs, there is a manifest distinction made between him and the Alpha and Omega. Thus in chap. 8, it reads, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come; the Almighty." And in verse 45, it reads,—"Peace from him which is, and which was, and which is to come, and from the seven spirits which are before his throne: and from Jesus Christ, who is the faithful witness, and the first-born* from the dead." Here, then, we have a clear distinction made between the Alpha and Omega and Jesus; which is further seen by chap. 4: 8. By an examination of that chapter, together with chap. 5, it will be seen that the *trisagion*, "Holy, holy, holy, Lord God Almighty, which was, and which is, and which is to come," is addressed to the God and Father of our Lord Jesus Christ. That doxology is expressive of the true worship of believers in the one God; who was holy, and who is holy, and who is to be holy in all futurity to come—eternally, unchangeably holy.

Jesus, in the Bible, is recognized in two characters. First, in his original character as the son of Mary and son of God: "who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered,—he threatened not; but committed himself to him that judgeth righteously; who his own self bare our sins in his own body on the tree, that we being dead unto sin, should live unto righteousness; by whose stripes ye are healed." And second, in his representative character as the medium of the Divine manifestation: so that he could say, "He that seeth me, seeth him that sent me." And again, "They have seen and have hated both me and my Father."

In respect to his original character, as said the Apostle, "Beware, lest any man spoil you through philosophy and vain deceit, after the rudiments of the world; and not after Christ: for in him dwelleth all the fulness of the Godhead bodily." There is a vast difference between the teachings of Paul, that in him dwelt all the fulness of the Godhead *bodily*, and the theory that he is God; as this theory goes on the assumption that the fulness of the Godhead dwelt in him spiritually, that is, independently of him *bodily* considered. To infer such a theory from the teachings of Paul, is about as sensible as to infer that if a man dwells in a house, that therefore the house is the man. God could manifest himself in his fulness, in the bodily person of Christ, without being confounded with him, and to infer anything different is *vain deceit*. God was manifest in the flesh. This being the universal testimony of the Scriptures, the question naturally arises as to how he was manifested? By his word and spirit, is the only proper answer that can be given; and principally by his word; since it is only by his word that the mind becomes sensible of spiritual manifestations of God. This being so, we come naturally to consider the account given by St. John, concerning the word. He wrote as follows: "In the beginning was the word, and the word was with God, and the word was God."—John 1: 1. To understand what he means, it is necessary to find what is the scriptural use of the phrase—the word. That the phrase is elliptical, and means "the word of God," is evident from the fact, that the same writer speaks of the word being manifested in Jesus, and hence, he, speaking of Christ in Rev. 19: 13, says, "His name is called the word of God."

Every communication from the Divine mind is called in Scripture, "the word of God," and "the word," and in some instances, Omniscience itself is meant by this phrase. Thus in Heb. 4: 12, 13, it is written, "The word (Gr., *ho logos*,) of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."

Here, the word means omniscience; and in this sense the word is God; it being the conscious existence of God; and is the great source of all conscious life, and intellectual light. It cannot, therefore, be a secondary person, as the Gnostics held, and as the Arians and Trinitarians hold. We call the Bible the word of God, because it is the medium of Divine communication; and by the same figure of speech, Christ's name is called the word of God; he being a living medium of the Divine communication. But when we come to speak of the word independent of any medium, we understand the word to mean Omniscience. Hence, the word is God, and does not apply to Christ independent of his human personality; as outside of his humanity he ceases to be a medium.

In the beginning was the word. This assertion refutes those who confound the word and the son of God together. The word was in the beginning—before the son of God was begotten or born; as the scriptures clearly teach. "The phrase, 'And the *logos* was with God,'' amounts to asserting that the *logos* was most intimately connected with God."—Prof. Stuart. If the *logos* or word means, taken in its fullest sense, omniscience, then indeed, the word is most intimately connected with God. But, says Prof. Stuart, "Is it probable that a revelation from heaven is made to inform us that the *attributes of a being are with that being.*" To this it is replied,—If it was not for ignorance of the Divine Being, we should not need to be taught anything in reference to Him; but since the Gnostics of John's time taught that the word was a derived being, and their pernicious error has been followed by Trinitarians and others, it is necessary that they should be informed that the word was with God, that is, most intimately united to God—*ho Logos en pros ton Theon.* Let this sentence in the Greek be digested by those who put too much stress on the term, "*with.*"

"And the word was God." This explains what is meant by the assertion, "The word was with God," that is, so essentially connected with the being of God, that it is the conscious existence of God. The word was God; but Jesus is the son of God, hence, Jesus and the word are separate existences; the one is the medium of the other. If this is not so, John would have boldly asserted that Jesus was in the beginning, instead of founding an improbable theory of a pre-existent Jesus on such a feeble foundation; and thereby to tax the ingenuity of the votaries of that theory, to grope their blind way through their labyrinths of contradictory theories.

And the word was God. On this Prof. Stuart speaks as follows: "It is said, that *Theos* is destitute of the article, and therefore cannot designate the Divine Being, who is Supreme. This observation is far from being justifiable, either by the usage of the sacred writers, or the principles of Greek syntax. Among instances where the Supreme God is certainly designated, and yet the article is omitted, the inquirer may consult the very chapter in question, v. 6, 13, 18; also, Matt. 19: 26; Luke 16: 13; John 9: 33; 16: 30; Rom. 8: 8; 1 Cor. 1: 3; Gal. 1: 1; Eph. 2: 8; Heb. 9: 14. Besides, every reader of Greek knows that where the subject of a proposition has the article, the predicate omits it."

"The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." From this, it is evident, that the word was God; as all conscious existences are derived from that only source of existence, Omniscience; and He from whom all life is derived, can only be God. And the use of the personal pronoun, only confirms the fact, that the word was God; and in no way confirms the Gnostic theory of a secondary person.

"In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." This explains how existence and intellectual light are derived from God; and it agrees with another scripture,—"There is a spirit in man, and the inspiration of the Almighty giveth him understanding."

"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light." Verse 9. "That was the true light which lighteth *every man that cometh into the world.*" Here is a clear distinction made between the light and Jesus; the one in whom the light was manifested, in what is asserted of John the Baptist. The meaning clearly implied is this: John was not the one in whom the light was manifested, but was sent to bear witness of the one in whom the light was manifested. Or in other words, he was sent to bear witness of the light, as manifested *in the man Christ Jesus.* This is evidently the implied meaning; else, the assertion that a man sent from God was not that light, would be puerile; and it would amount to asserting that a created man was not uncreated light. That it was uncreated light, flowing direct from Omniscience, is evident from its being said, "*That was the true light, that lighteth every man that cometh into the world.*" Our whole being is derived from God; "seeing that he giveth us life, breath, and all things." "In him we live, move, and have our being."—Paul.

"And the word was made flesh." John says in his first epistle, (chap. 1: 2,) that the word of life was manifested; which explains what he meant by the above phrase. The word was made manifest in the flesh. "The flesh," is a term used in scripture to denote human being, and not simple flesh, in the ordinary sense of the word. And Paul declared that Jesus, the son of God, was *made of the seed of David*. But, says one, Why need we stumble, since it was *according to the flesh* only, while as to his spirit he had some other origin? Well, that is an assertion that contradicts the facts concerning his origin, so far as it relates to existence prior to his birth. *According to the flesh!* This does not help the pre-existent theory at all; since that does not deny the previous assertion, he *was made of the seed of David*. As to his *being*, he originated out of David's posterity, but as to his nature, it was derived from God, when he was conceived by Mary. But the claim of David's posterity to Christ is only in reference to his origin *out* of that family, it was only *according to the flesh:* his origin otherwise identifies him with the whole human family. The doctrine of the incarnation of "another Jesus," cannot be based on Paul's declaration, that Jesus the son of God was made of the seed of David, according to the flesh; since such a Jesus would not have been *made of* the seed of David, but *made into* the seed of David; and by a process that must have been very unnatural, and disagreeable to any other being.

But to return. "And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." It is abundantly proved by the Scriptures, that Jesus, as a man, was the only begotten son of God; whereas there is not a particle of proof that the word was ever *begotten*. Hence, there is no sense, propriety, or reason, for understanding the above to teach, that the word is there recognized as the only begotten of the Father. Such a theory would ignore the positive evidence of Christ's peculiar birth, as recorded by Matthew and Luke, and other evidence of a similar character. The word was not begotten: but was manifested *in the only begotten*, and thus the glory of an indwelling Deity became a glory appended to him. If it had read,—*the glory of the only begotten*, it might then have been regarded as an explanatory phrase, as identifying the word as the only begotten; but the phraseology is guarded—"The glory as of," or as the Catholic version has it,—"The glory as it were of the only begotten of the Father." The phraseology is therefore appropriate, since it was the son of man, as a man, who was the only begotten; and the Divine glory being manifested in him, became as it were of him. How proper, then, would it be for God, as manifest in him, to declare himself as the great I Am, in saying to the Jews, "Before Abraham was, I AM." But, that these words were not spoken by Christ, of himself, will be shown in another article.

For the Crisis.

Our Statistical Report.

PREPARED BY DANIEL T. TAYLOR.

No. 5.

I. *Literature.* For the early history of Adventism in this country, as well as notices of its first publications, I refer the reader to Litch's "Rise and Progress of Adventism" in the first number of "The Shield" printed in 1844; also "Memoirs of William Miller." I design to speak more especially of the present, though I will here give some facts which may be of interest in reference to the past.

William Miller's first printed pamphlet of sixty-four pages was issued at Brandon, Vt., 1833. It was reprinted at Syracuse, N. Y., in 1835. His "Lectures" appeared in a 12 mo. of two hundred and twenty-six pages at Troy, N. Y., 1836. How many of these first works on prophecy were printed, I have never learned. In 1840, B. B. Mussey, of Boston, published five thousand of a new and revised edition of the Lectures. The same year Eld. J. V. Himes re-published the Lectures and also started "The Signs of the Times;" and two years later, "The Midnight Cry;" and in June, 1844, the latter journal announced that up to that time, no less than five million of Adventual papers and other works had been published. I have taken pains to collect of adventual and prophetical papers, fly-sheets, and periodicals printed in this country since twenty years ago, about seventy-one different varieties, which unique specimen volume, the curious reader will find bound and deposited in the library of the "Antiquarian Society" in Worcester, Mass.

In my collection of American writers on prophecy, I count two hundred kinds of books, pamphlets, and tracts, issued by the general Advent body. This does not include the works on Immortality and the Sabbath question put forth among us, but only those relating to prophecy, and the coming and kingdom of Jesus. Of these, sixteen are from the pen of William Miller. Ten or even twenty thousand copies of some of these works have been printed, but if the average number of each were but twenty-five hundred, it would amount to half a million of publications in the last twenty-five years, exclusive of the numerous periodicals and papers. Not all these are now in circulation; many of them pointing to certain dates in the past, and their circulation expired with the passing of those dates. The number now in circulation, from the various publishing offices, is about ninety, both large and small; while the literature now printed, growing out of the so-called question of Life and Death, and the Sabbath, is counted by scores, being numerous. Not all works included in this estimate originated with the Advent body; but a number of works on the prophecies, sold at all our offices, are put forth by writers of other denominations.

Great pains have been taken to obtain and circulate all the best English and American works on the grand themes of Christ's coming and glory, no matter who were the authors; and the valuable works of Dr. Cumming, Dr. Bonar, and others in England, have had a wide circulation by our hands. I have with some difficulty procured the number now printed of the various works which have attracted the most attention in community and been most widely read. See the following table in which the figures set opposite their titles and authors will indicate how many of each have been printed, and show that Adventists have not been at all slow in seeking to disseminate their literature among the community.

LITCH.	Messiah's Throne and Mill. Glory	3,000
BLISS.	Time of the End	1800
"	Memoirs of William Miller	1500
"	Exposition of the Apocalypse	800
FASSETT.	Discourses on the Millennium	500
TAYLOR.	Voice of the Church or Hist. Mill.	3616
HASTINGS.	Bound Tracts on Prophecy	500
"	The Great Controversy	1520

Besides the two works here mentioned, Eld. H. L. Hastings has printed within the past five years over 160,000 Tracts of the prophetical and practical character, comprising some twenty varieties. How many of this kind have been thrown off from the *Herald* office during the past ten years, while Eld. Himes was publisher of the paper, it is impossible to tell; but we hazard nothing in estimating them at 100,000.

TURNER.	Present Dispensation, etc	5,000
"	True Israel	5,000
"	Other minor works	9200
THOMAS.	Elpis Israel	2800
"	Anatolia: On Daniel's Prophecy	3,000
MARSH.	The Age to Come	6,000
"	Other publications, estimated at	10,000
WELLCOME.	Exposition 24th Matthew	1700
"	The Two-horned Beast. Rev. 13	4,000
WHITE.	Signs of the Times	7,000
"	Prophecy of Daniel in Eng.	8,000
"	Prophecy of Daniel in French	2,000
"	The Saints' Inheritance	2,000
ANDREWS.	The three Angels. Rev. 14th	3,000
ORROCK.	Army of the Great King	875
PREBLE.	The Three Kingdoms	1500

The other minor works on prophecy in circulation from the "Advent Review" and "World's Crisis" offices, including some printed by the editor of "The Bible Examiner," as well as those printed more privately, may be safely estimated at 50,000.

The literature on the doctrine of Immortality and Endless Life now printed and read may be judged of by the following figures:

HUDSON.	Debt and Grace	3000
"	Other Tracts	6500
LITCH & GRANT.	Discussion	3600
GRANT.	Man, Soul, Spirit	12,000
BURNHAM.	Anti-eternal Torment	10,000
TURNER & JONES.	Discussion and other works	16,000
BLAIN.	Death not Life	12,500
"	Glad Tidings	6,900
"	Other minor works	37,000
DOBNEY.	Future Punishment	5,000
GREW.	Works on Life and Death	15,000
HASTINGS.	Pauline Theology	10,000
"	Old Paths	3,000
"	Other minor works	40,000
SHELDON.	Key of Truth	6500
REED & ELLIS.	Bible *vs.* Tradition	4,000
STORRS & MATTISON.	Discussion	2,000
"	Six Sermons	100,000
HALL.	Man not Immortal	3,000
"	Present Condition, etc	2,000

No works in defence of eternal suffering have emanated from us as a body, save the above "Discussion" by Eld. Litch, together with Litch's "Pneumatologist," and perhaps some others by the same author. With this exception, the chief works of this description, including the above, advocate a literal and eternal second death.

The foregoing, in some few instances, are rough estimates presented in round numbers and made from facts and figures sent me, but in most cases the figures have been furnished directly by the printer and publisher, and are concise and definite. The figures all speak for themselves, and amply demonstrate the indefatigable activity exhibited by those writers and publishers among us who hold certain peculiar views of man's nature and destiny, as also how earnestly the press has been used to disseminate to all men a knowledge of Christ's coming and kingdom.

A few small works advocating the First-day Sabbath, have been sent out at the East from the *Herald* office and other publishers, and some few sustaining the free view of holy-days from the *Expositor* office and from others; but the great majority of Sabbatical works extant, advocate the keeping of the Seventh Day, and have been issued from the publishing office of the "Advent Review and Sabbath Herald" in Michigan. The following will exhibit the circulation of works by the latter, viz:

First day not the Sabbath	10,000
Seventh day is the Sabbath	10,000
Nature and obligation of the Sabbath, etc., in English, Holland, French and German	10,000
The History of the Sabbath	3,000
The Law of God and Testimony, etc	6,000
Perpetuity of the Royal Law	6,000
Other works I estimate at	20,000

These are the works of this class which I am informed "have the most general circulation." The "*Review*" is the only journal among us holding pre-millennial views and advocating the sanctity of the Seventh Day, and its supporters, though a decided minority, are very devoted, zealous, and active in the promulgation of their peculiar views of the Sunday and Sabbath.

Lines for Meditation.

Beautifully and tenderly wrought out is the comparison of the long-suffering of God to the affectionate care of a nurse, in these lines from one of Quarles' Meditations:

"Even as a nurse, whose child's imperfect pace
Can hardly lead his foot from place to place,
Leaves her fond kissing, sets him down to go,
Nor does uphold him for a step or two.
But when she finds that he begins to fall,
She holds him up and kisses him withal;—
So God from man sometimes withdraws his hand
Awhile, to teach his infant faith to stand;
But when he sees his feeble strength begin
To fail, he gently takes him up again."

For the Crisis.

"Blessed are the Meek."

These words were addressed to the disciples of Christ in his Sermon on the Mount, as he sat and taught them the necessity of cultivating those christian graces, without which it was impossible to be his disciples. It will be seen at once, by every comprehensive mind, that no where in Christ's teachings does he ever utter a command, ever make a requisition, ever press home a truth, but he always speaks of the blessed effects of strict obedience to his instructions, and of the direct recompense which is sure to follow. Here was a class of persons, he had not forgotten in his role of christian graces, when he says, "Blessed are the meek; for they shall inherit the earth." In this promise there was no mental reservation; it was as plain to the most ignorant disciple that followed him, as they were sure that they believed it was Christ that uttered it. Meekness is an attribute, without which no man can acceptably appear before God.

Is there any analogy between him who, with a sanctimonious countenance, and eyes uplifted, arises from his seat with a marked solemnity that a lamb driven to the slaughter might envy, and pours forth a cold formula of words, which were it not for the time and place, might be taken for a forensic debate; and him who, in Gethsemane, groaned in spirit, while great drops of sweat trickled to the ground? Is there any analogy between him who, in his exhortations, holds forth an elaborate argument or formal exposition of doctrine, or attempts to chain the attention of his audience by his sublime oratory and beautiful rhetoric; is there any thing in that man which is characteristic of him who hath said, "Give us this day our daily bread?"

This christian grace of meekness is fully developed only in those who are surely and truly born of the Spirit. A great proportion of the human family, who, after the loss of some near and dear one, have donned the garb of mourning, and while the canker of sorrow has been gnawing at their heart-strings, and while the memory of the departed has been kept fresh as the grass above their graves, they may perhaps have felt a certain degree of meek submission to God's will; but as time, with its all-healing panacea closes the wound that death with his ruthless hand has made, the memory of the dead is almost, if not entirely, forgotten, and the heart drinks deep again of worldly passion and earthly joy. But this meekness, this lowliness of heart, occasioned by sorrow, is not that to which Jesus refers in his sermon; but meekness of character, occasioned by regeneration, is the great attribute which characterizes all those who are heirs to that inheritance promised by God.

Meekness occasioned by a forced submission to God's will, is rather suggestive of affliction; hence our Savior says, "Blessed are they that mourn; for they shall be comforted." But to him who possesses this peculiar nature which Christ referred to when addressing the multitudes, is promised a recompense of a different character; hence he says, "Blessed are the meek; for they shall inherit the earth." When Christ declares, "Except ye be converted, and become as little children, ye cannot enter the kingdom of heaven," he did not convey the idea that they must be little children, but as little children possessing their peculiar nature, which is characterized by innocence, humility and dependence. When a human being has attained to that point in the system of conviction, where worldly passions give place to heavenly aspiration, there commences a gradual yet sure descent from the pinnacle of earthly ambition, and almost before he is aware of it he is down in the valley of humiliation, sipping of the cup of sin, till he has quaffed its very dregs and is led to cry, I can drink no more, take it away; when he is just here, where he loses all hold on worldly things, when meekness covers him as a garment, and where the cord of worldly hopes snaps asunder, and he cries with Peter, "Lord, save me;" put him just here, and God stretches out his arm, snatches him from the womb of night, and enshrouds him with the new-born glories of a blessed immortality.

There is no philosophical reason to suppose a man will repent of sin, until he is convinced he is sinful. He may have in the abstract a reprehensive conscience; but until that man is fully convinced that he must be regenerated, and that body, soul and spirit in the concrete should be employed in serving God, he can never feel the necessity of repentance.

Like the widow of Sarepta, while she entertained the majestic guest, she found her empty store mysteriously replenished, and while she looked at her famine-stricken boy, and beheld the fair flesh come o'er his wasted limbs like a garment, she mused on her changed lot; yet, to Jehovah's name gave not the praise; but when the silent moon moved forth all radiant on her star-girt throne, she uttered a heathen's gratitude, and hailed in the deep chorus of Sidonian song, "Astarte, queen of heaven!" But then there came a day of wo. That gentle boy, in whom his mother lived, for whom alone she deemed time's weary heritage a blessing, died. And while the tide of passionate grief broke wildly forth from that mother's heart, the prophet came, and from her bosom took the breathless clay, and bore it to his chamber. There he knelt in supplication that the dead might live. He arose and looked upon the boy. His marble cheek gave no sign of life. He knelt again in one agonizing, voiceless strife of intercession. Upon the dead once more the prophet gazed. A sob—a shiver from the half-sealed eyes, a flash like morning—and the life came back to its frail tenement. But the soul of her of Sarepta, in that blest hour believed; and with the kindling glow of faith, turned from vain idols to the living God.

So man, as he creeps forth from the slough of poverty and want, and enters the arena of worldly prosperity, forgets that God is the author of this great change, but rather imputes his success to his own personal exertion; and yet he may not see through what labyrinth he has worked his way to affluence. But he is there, and is thankful; yet God gets not the glory. There must be a more powerful display of God's direct agency; like Thomas, not satisfied with seeing, he must feel the print of the nails, and thrust his hand into his side.

Paul, in his epistle to the Ephesians 4: 1—3, says, "I therefore, a prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Paul, in addressing the Ephesians, did not convey the idea that these attributes were at all [illegible] out in their nature, but all of them [illegible] a character that embodying them and amalgamating them, must become a necessity in order to produce the desired result; [illegible] ly, keeping the unity of the Spirit in the bond of peace. Again, Col. 3: 12: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering." Mindful as man may be, of the [illegible] this great attribute in his own [illegible] knowledge of its necessity [illegible] an unhesitating desire [illegible] while he urges its [illegible] A. D. 70. Hence the people [illegible]

But there is a class of people who [illegible] radically characteristic in their [illegible]

that all reforms, no matter whence their origin, no matter whether eighteen hundred years of time's transmigration has demonstrated, that heathen philosophy is not christian practice; no matter, I say, whether they sprang forth from the light of God's word, or not, if they are to be looked upon in an abstract point of view, they regard them as garbled proofs, poured from the same crucible of nonsense that contains everything except their theological mirror; hence to get rid of the horrid dogma, as they call it, they exclaim, oh consistency, thou art a jewel!

Considering the importance of this attribute, I hope that these remarks on the belief of the truth, and the detection of error, shall not appear to be misplaced, nor be altogether useless.

I will now, once more, advert to the fundamental proposition, that meekness to be beneficial must be active, and not merely speculative. It is a dreadful error, to suppose that Jesus came to save men from the punishment of sin, without redeeming them also from its power, or that he hath gone to heaven to prepare a place for them, without, at the same time, preparing them for that place. If benevolence is the great giant temple of these great principles, so meekness is the chief corner stone of the whole superstructure, as well as the culminating germ of all christian philosophy. As these considerations should become serious with all, so from their vital worth they should prove profitable in perfecting us against that day that shall usher us in upon the untried scenes of another world.

O, may we be clad in the garment of meekness, which shall effect for us an entrance to that great feast of tabernacles, that immortal banquet by His side, where there is no betrayer. C. G. Carre.

Blackstone, Mass.

☞ We have been requested to insert the following from the *Expositor*.

Discussion at Buchanan, Mich.

Bro. Marsh:—I embrace the first opportunity of writing you an account of the discussion which was held at Buchanan, Mich., Dec. 6, 7, 8, between Elder P. S. Russell and myself.

The questions under discussion were,

1. Resolved, That the kingdom of God spoken of in Daniel 2: 7, was set up in the day of the Roman Cæsars.

2. Resolved, That in death there is an entire cessation of the conscious existence of man, until his resurrection therefrom.

Elder Russell affirmed on the first resolution, and I on the second. The debate lasted three days and two nights, during which time seventeen speeches were delivered on either side.

Elder Russell is considered the champion of the so-called "Reformation" in the Western States. Elder. R. has always been considered, so far as I could learn, the ablest debater of the Disciple churches of the West, and we consider that he did as well as any man that they could have selected, in sustaining skykingdomism and ghostology.

On the first proposition he labored hard to show that the kingdom was set up on the day of Pentecost, at which time Christ was crowned king, etc. His first remarks were that the Bible brought to view two kingdoms; one was the kingdom of Daniel, which was during the time of its existence, the kingdom of God. But he argued that it had been abolished as a kingdom never more to exist.

We showed from the prophets that God had not cast away that kingdom forever, but simply was to overturn it, till he comes whose right it is, when God will give it him. We then went on to show that Jesus was the person specified in the promise. Please read Ezek. 12: 25, 27; Isa. 9: 6; Luke 1: 31–33; Acts 2: 30. Elder R. having admitted that Daniel's kingdom was the kingdom of God, it was easy to show that a restoration of that kingdom would constitute the kingdom of God, and here we identified the kingdom of Israel with the kingdom of God spoken of in Dan. 2., which to our mind completely overthrew Elder R.'s position of a church kingdom.

In his second speech he went on to prove that the kingdom was nigh at hand in the days of Christ's first advent, and hence it must be evident that the kingdom was set up on the day of Pentecost, or thereabouts, for he argued that after Christ ascended to his Father, there was nothing of the kind preached, which, as he maintained, was demonstrated evidence that the kingdom must have been set up at or near the day of Pentecost.

In reply to this point, we showed that when the kingdom of Babylon was in power, Medo-Persia was at hand, or the next in order, and when Rome was in power, the next kingdom at hand, would be the kingdom of God, for it was to succeed the fourth kingdom of earth, according to Daniel's prophecy, and was to be just as literal and real. After he was driven from this position, he brought Micah 3 and 4 to show that the kingdom was set up in the last days of Judah's commonwealth.

In reply to this, we proved that the last days were subsequent to the plowing of Zion as a field; which event took place A. D. 70. Hence the prophecy could not possibly apply to the day of Pentecost, for Zion had not been plowed as a field then, and was not till forty years after the day of Pentecost. But the prophecy requires the fulfillment of the establishment of the Lord's house subsequent to the plowing of Zion as a field; and further, we proved that the house of Jacob brought to view in Micah 4: 2, was the kingdom of Israel under the dominion of the Messiah, which establishes the fact that the kingdom of God and the kingdom of Israel are identical, etc.

He quoted Micah 4., and referred to Acts 2, as a fulfillment, but he demonstrated that all nations were not gathered on the day of Pentecost, but simply a few Jews who were devout men, *not* of every nation, which was a fair confutation of his position. The next texts upon which he based his arguments were Col. 1: 13; Rev. 1: 9.

On the first text we gave the following translation, and it was not overthrown though several efforts were made. The text can be fairly rendered thus, "who hath delivered us from the power of darkness, and changed us for the kingdom of the Son of his love," or, "hath changed *us* in order to the kingdom, etc.

Every scheme was made to subvert this translation, but to no purpose. This view of the text clearly answered the objection urged from the preposition, "*into*."

On Rev. 1: 9, we gave Wakefield's translation; "I John, your brother and sharer with you in *enduring the affliction* of the kingdom of Jesus Christ." After Elder R. was driven from these passages, he then went into an argument on the increase of the kingdom from the day of Pentecost, till the present time. As a basis of his argument he referred to Isa. 9: 6–8. Here we demonstrated that it was Daniel's kingdom to be increased, under the Messiah, David's royal Son.

From this point it was entire repetition of the foregoing positions. And we took the liberty to show that the fifth kingdom could not be set up till the fourth empire had made a decem-manifestation of its kingly power, which was about five hundred years after the first advent of Christ, and that those kingdoms were still in existence unsubdued by the kingdom of God.

According to the Disciples' view, sinners, instead of the saints, take the fact that they are baptized into the kingdom, whereas the Scriptures most clearly show that the saints take the kingdom at the expiration of Gentile rule.

Again, it was shown that the disciples of Jesus were heirs and not possessors of the kingdom. James 2: 5. We also showed that the church was called to inherit the kingdom at the time Christ comes in his glory, which could not be true if they were already in the kingdom and had been for 1800 years. The foregoing simply presents an outline of the leading positions taken in the discussion of the kingdom question.

With regard to the second question, I would only state that Elder R. brought forward the same class of texts which are usually presented by those who believe in the conscious state of the dead. We trust that every objection was fairly met, and answered to the satisfactian of the auditory.

Elder R. was so hard driven that he denied Job as a witness in the case, and said Solomon was not inspired when he said man died as do the beasts, as brought to view in Eccl. 3: 18, 21. We told the audience that we came to debate with a man who believes his Bible, but found that it was necessary to prove the authenticity of the Scriptures, in order to give authority to our testimony. His failure was apparent to all. When a man denies the Bible, or parts of it, to evade the force of testimony, it is good evidence to me that his case has lost its charms to him. The debate closed with the best of feelings, and we believe much good has resulted from the same.

The discussion was well attended by the citizens of Buchanan, and they gave the best attention to the arguments on both sides. We have never been permitted to pass through a debate more pleasantly than through this. May the effort redound to the glory of God and aid in building up the truths of the gospel.

I have been brief in the notice of this discussion from the fact that most of the brethren are familiar with the arguments on either side. And we know the debate has done good to many that attended it, and here we leave the matter, believing that it was overruled for good by our heavenly Father.

Your brother in hope of life.

H. V. Reed.

Bro. Marsh:—I read the foregoing sketch of this debate between P. T. Russell and H. V. Reed to the congregation in Buchanan, whose sentiments were defended by Reed, and they endorsed it as a faithful sketch, and authorized me to send it to you for publication. Bro. Reed is a young man, a fine speaker, gentlemanly in debate, quick for a thought, and well posted in the prophecies concerning the reign of Messiah on David's throne, over Judah, Israel and the nations. The cause of truth is safe in his hands, and he ought to be well sustained by the lovers of the truth, for he is worthy.

Your brother waiting for the kingdom of God. J. W. R. Lister.

Buchanan, Mich., Jan. 6, 1860.

The World's Crisis.

BOSTON, FEBRUARY 8, 1860.

Relief for the Distressed; or, How we got out of "Doubting Castle."

No. 7.

We will now continue our examination of the fourth division of "Doubting Castle."

12. We pass to the *twelfth* apartment. Here we find the following:

It is said of a dead person, that when Jesus raised her to life, "her spirit came again."

But it is the same word that is translated *breath*, and is thus rendered by the "Improved Version" of the New Testament, published in London about fifty years since; also by Thompson, the "Emphatic Diaglott," and by Wakefield. We find no proof in the *Bible* that any thing but "the breath of life," which was breathed into man's nostrils, leaves him at death.

The account in Luke does not say that *she* came again and went into the body, but the *spirit* or *breath*, "and *she* arose straightway." The return of the "breath of life" caused *her* to live again. Here we found *no* proof that the spirit or breath exists as a conscious entity between death and the resurrection.

13. We will now take a look into the thirteenth section. This is so like the last, that it needs but a moment's time to illuminate this room with the light of truth. Here we read the following:—

"It is said of Christ, in the Greek New Testament, when he had said this, he dismissed his spirit."—*Landis.*

Mr. Landis is one who is deeply interested in sustaining "Doubting Castle," and takes great pains to make the pilgrims contented in this gloomy abode. He has spared no effort to make every thing in the "Castle" appear as well as possible. He is one of the principal managers, and there has been considerable talk of making him the next President of the institution. He has set forth the passage under consideration in the best light he could, to favor the sentiments maintained in "Doubting Castle." But we saw that even *his* rendering afforded nothing to prove that a conscious spirit was dismissed, being our Savior, instead of him who hung upon the cross. When "*he* dismissed *his* spirit," *he* did not dismiss *himself*. *He* still remained upon the cross as a sacrifice for sins. The spirit dismissed is in the *neuter gender*, and therefore was not Christ *himself*, the Lord of glory.

The passage is found in Lk. 23: 46. It reads as follows: "Having said this, he gave up the ghost." The phrase "gave up the ghost" is from *expneo*, which is compounded of *ek*, meaning "from out of," and *pneo*, "to breathe, to blow, as the wind." *Expneo* is defined, "to breathe out, to expire, die."—*Greenfield*. Liddell & Scott define it as follows: "To breathe out, or forth," "make an end of," "to breathe one's last, expire, to die."

The same event is recorded in Mk. 15: 37. It reads as follows: "And Jesus cried with a loud voice, and gave up the ghost." Thompson, Mace, Sawyer, Campbell, Wesley, Wakefield, Whiting and the Syriac read, "expired," instead of "gave up the ghost," or "dismissed his spirit," as rendered by Landis. "Expired" gives the true meaning of the original.

It is said of Christ, "He took not on him the nature of angels, but he took on him the seed of Abraham."—Heb. 2: 16. "And being found in fashion as a man, he humbled himself, and became obedient unto *death*, even the death of the cross."—Phil. 2: 8. "Wherefore in all things it behooved him to be made *like* unto his brethren."—Heb. 2: 17. As Christ took upon him our nature and *died*, he died *as* we do. He breathed out the spirit or breath and *expired*; "but God raised *him* from the *dead*."—Acts 13: 30. After his ascension to his Father, he says: "*I am he* that liveth, and *was* dead; and, behold, *I* am alive for evermore."—Rev. 1: 18. This is positive proof that the *personal identity*, known as the Son of God, our Savior, actually *died*; but now lives to die no more. This shows beyond controversy, that the spirit, or breath, which he *breathed out*, was not *himself*, any more than is "the breath of life" in the nostrils of man; hence, we saw clearly that there was nothing in this section to prove that man has a spirit that lives on as a conscious entity when *he* is *dead*.

We will leave this section and pass on to Division V. Here Bro. Burnham found the following:—

"The Jewish nation were forbidden by Jehovah to consult with 'the dead.' (14.) Why were they not told that the thing is impossible? (15.) Why were they left to infer that such a thing might be done? The very prohibition shows that some did consult with the dead—does not intimate that it is a farce—but simply states that it is criminal." (16.)

When we read this proposition, we saw that it had a strong point, well calculated to awaken doubts concerning the sleep of the dead. Truly, we thought, why should the Lord forbid his people from consulting with the *dead*, when such a thing was impossible? But judge of our surprise, when we found that this was only another assertion forged by the managers of "Doubting Castle," and that the Lord had made no such prohibition. We now come to the full conclusion, that we must not expect to find any thing truthful in "Doubting Castle," and that it was truly erected in opposition to the interests of the King of kings, and we longed for the time to come when the old "earth" should share the fate of "Babylon the Great,"—"be utterly burned with fire." May the Lord soon say, "Come out of her, my people." This "Castle" seems to join hard upon the old Roman inquisition, and was evidently built by the same company, who have leased a part of it to Protestants, who have fitted up their portion in very elegant style, for the accommodation of those who pretend to have visits from departed human spirits.

When we showed the conductors of "Doubting Castle" that their statement in section *fourteen* was a forgery, they seemed to care but little about it. They had become so callous with misrepresentation and deception, that remorse for such wickedness had long since departed. They seemed determined to sustain the "Castle" at all hazards. It was perfectly evident they cared nothing about "the way of truth," only to fill it with error, and perplex the faithful pilgrims.

Let us now look at their perversion of the Scriptures of truth. The passage on which they found proposition fourteen is in Isa. 8: 19–20, and reads as follows: "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The expression, "for the living to the dead," is somewhat elliptical and obscure; but taken as it is, it affords no proof that the Lord forbade their seeking information of the dead, with the idea that those who sought of such could get it; but asks them *why* they sought intelligence from such a source, implying there is none to be obtained. Dr. Clarke renders the passage: "Why should you seek unto the dead concerning the living?" This gives the true idea. There is no use in seeking unto the dead to get information concerning the living, because none can be obtained.

The Septuagint, by Thompson, reads as follows: "If they should say to you, 'Apply to the belly speakers (Greek, Ventriloquists,) and to them who cause a voice to proceed from the ground;' those vain babblers who speak from the belly, should not a nation apply to their God? Why consult the dead concerning the living?"

Let us now look a moment at section fifteen. Here we read, "Why were they not told the thing is impossible?" Indeed, they were told so, as has been most *positively* shown in examining the first Division.

Again, it is asked, "Why were they left to infer that such a thing might be done?" They were not thus left; for they were expressly told hundreds of years before Isaiah wrote, that "*that the dead know not any thing*." Hence the folly of trying to get any information from the dead. For this reason they are asked, "Why consult the dead concerning the living?"

The Jews were forbidden to consult familiar spirits, or demons; but never forbidden to consult the *dead*. These demons *pretended* then, as now, to be departed human spirits, for the purpose of making the inhabitants of our world believe that their leader told the truth, when he said, "Ye shall not surely die." They, evidently, have a home in "Doubting Castle." Let all beware of their devices.

Pilgrim Notes.

Tuesday, Jan. 17th, we left Boston for Castleton, Vt., where we had the privilege of addressing a large and attentive audience, at the Town Hall. Our discussion in this place, about a year since, with Mr. Cutting, a Universalist preacher, has resulted in awakening in the minds of the people, an anxiety to hear more relative to the great truths taught in the Bible, which are now taking deep root in many honest hearts. The people have ears to *hear*. The Sabbath before we came, a popular minister in the place took occasion to warn his flock against our influence, but a large number disregarded the warning, and, like true men, came and heard before they passed judgment.

We found an excellent home in Bro. Graham's kind family. May the Lord reward him for his labors of love to a weary pilgrim.

Wednesday, 18th inst., Bro. Graham took us to Poultney to see our dear Bro. and Sr. Howell, with whom we had a most happy visit. They are pleasantly situated, and *highly esteemed* by the faithful church of which Bro. H. is pastor. He is the right man in the right place. Their meetings are excellent. I learned that two requested prayers at their last meeting. Poultney is one of the oases in earth's dreary waste. May it continue so till Jesus comes. Bro. and Sr. Howell returned with us to Castleton, and remained till Saturday evening, rendering efficient aid in our meetings. We felt thankful to the Lord for permitting us to have this happy interview together. A large number of Brn. and Srs. came from Poultney to assist in our meetings. By the blessing of the Lord, a *very deep* interest has been awakened in this place, which we hope may be of long continuance. The work is apparently moving about the same as at the commencement of the one in Poultney. Several asked questions at the close of our sermons, unsuccessfully endeavoring to show that our position was unscriptural. Truth ever shines the brighter the more closely it is examined. Thus it was in this case. We felt like praising the Lord for a hope that can not be picked in pieces by quibbling skeptics, or obscured by caviling sectarians. The people saw there is a wide difference between the *Bible* and the *popular theology* of the day, and consequently, both cannot be true. Though reproach should come from bigoted professors, who have "a *form* of godliness" and deny the power thereof," some have resolved to bear it for Christ's sake, and embrace the truth. We hope Castleton will not be forgotten in the prayers of the faithful.

Monday, 23d, we left C. for Rutland, in company with Bro. Howell. Although it was nearly 3 o'clock when we arrived, Bro. Batchelor persuaded Bro. H. to preach in the evening, and by a little effort notice was given sufficiently to secure a large congregation of people, who listened with deep interest to a very instructive and comforting discourse. The church in R. is prospering under the faithful labors of Bro. Batchelor. The congregations are increasing in numbers and interest.

Tuesday, 24th, we visited Deacon Smith, who was just alive. He has long been a faithful follower of Christ, bearing the burden and heat of the day, with a christian fidelity and perseverance rarely exhibited in these last days. During our meetings at R., he saw, embraced, and boldly confessed the great Bible truth of *life* only *through* Christ.

The Discussion with Ballou.

Our discussion with Mr. Eli Ballou, editor of the *Christian Repository*, is successfully closed. It was held at the Town Hall in Waterbury, Vt. We had a very crowded house of deeply interested listeners. We discussed three evenings and one afternoon. The question read: "Do the Scriptures teach that any part of mankind will be destroyed after they are raised from natural or physical death." Mr. Ballou is considered a great champion for the Universalist faith, one of their most able disputants. We shall not give any report, as Bro. Howell was present and took notes, and will soon give a synopsis of the arguments.

"Anti-Tobacco Journal."—This is a valuable Journal, published by Geo. Trask, Fitchburg, Mass. The following are his *reasons* for publishing this Journal. We bid him God speed in this enterprise. Just such a work is *needed*.

Reasons for Publishing this Work.

Ten years ago I was a victim of Tobacco,—a tremulous, haggard clergyman, on the verge of the grave. I relinquished the poison; God smiled upon me, and I have been a robust and active man since; as all who know me can testify.

Believing then, as I now do, that Tobacco is as great a curse as can be named, I gave myself to battling it without compromise.

I have seen very much of the destructive effects of this great narcotic. I have written books and tracts, preached and lectured extensively against it; and now, through the pages of this Journal, I purpose more fully to speak that I do know, and testify that I have seen.

My views are regarded as radical. Radical or otherwise, I shall not deal in any superficial way with this enormous evil, but shall show that the *raising, selling, and using of Tobacco, is a sin against God, and a mighty obstacle to the conversion of men and the salvation of the world.*

1. Such a Journal will give a permanent form to a great amount of Anti-Tobacco material which I have been accumulating for ten years; this material now lies in the shape of Statistics, Facts, Anecdotes, Manuscript Lectures, Tracts and Letters—which, if presented to the public as "permanent documents," would urge on reform, and accomplish much good.

2. Such a Journal might give some record of the current ravages of Tobacco, and assure our contemporaries and posterity that we are not utterly insensible to one of the great scourges which now afflict our race; that we have done what we could.

3. As many *Clergymen* and other *gentlemen* have dropped Tobacco within a few years, they have something to say about it; many of them are ready to give some account of their conversion, if in so doing they can rescue others from a *Tyrant* which once held them in bondage. Such testimony we need; such a Journal can appropriately publish it.

4. Such a Journal, should it contain reliable *Statistics* and stirring *Facts*,—should its chapters be short, pithy, and abounding with anecdotes,—would be read; many of its statements would find a place in newspapers and other publications, and, with the blessing of God, would do much for a reform now struggling into existence.

With the prayers and patronage of here and there a generous and good man of progressive spirit and bearing, I give this Journal to the public, I launch this humble craft; and, nailing the flag to the mast,—God helping me,—whether it be one year or twenty, you will find me, my reader, battling this enemy till I die.

☞ Assurance is glory in the bud; it is the suburbs of Paradise; it is a cluster of the land of promise; it is a spark of God; it is the joy and crown of a christian; how great, therefore, is their impiety and folly who deny assurance, or who cry it down, under any names or notions whatsoever!

Our Tract Column.

For the Crisis.

The Light Ship.

This is the name which I have given the tract which I am preparing for our seamen, and which when securely moored and her lantern illuminated, will, I trust, throw a light, steady and clear, revealing the shoals and sunken rocks upon which so many have been lost; and also the deep but narrow channel which leads into a good anchorage, and the secure harbor of eternal rest.

The plan of dialogue which I have adopted, has been approved by those of our preachers whom I have consulted, as the best mode of introducing the vital truths of our faith to the sailor's understanding. Yet it has many difficulties which would not at first appear, as, in pursuing the conversations, questions arise in my own mind and which I put into the mouth of the questioner, which set me thinking and examining for a satisfactory answer, and delay me not a little. The fear that I might hazard an opinion which was not truly in accordance with scripture, and which might lead into a fatal error, makes me go on much more cautiously than if I were writing an every day article. I have laid, as it were, my keel, and raised the stem and sternpost, all of which is good, solid oak. Now every timber in this ship must be carefully examined as to its soundness, perfectly free from the sap and dry rot of modern sophistry or "antiquated superstition." Then all must be squared and fitted by the Word, from keelson to rail, from head to tafferel. All done according to the gospel of the kingdom. Having undertaken this task, it behooveth me to seek help from God, that he may enlighten my mind and guide my hands, that the work may redound to his glory in the salvation of sinners generally, but of sailors in particular. I do not think I can get the matter condensed into a 32 page tract, nor will I try to do so, if I find that I require more room. I wish to make it such as shall answer the purpose for which it is written.

I hope the friends and brethren will not deem me tardy, as I shall get along as fast as possible, considering the delays, frequent difficulties which I meet, and the short time which I can devote nightly to its compilation. Be patient, my friends, and help me with your prayers, and in the Lord's good time the work will be accomplished. I have not the slightest fear in regard to the funds, as I have now received about half which I expect to require for its publication.

Since I wrote last I have received the following monies, viz: from A Friend, 50 cts., N. B., $1.00, Moses Smith $1.00, J. T. Howland, $1.00, A. W. Taylor, $1.00, P. Tandy, 50 cts., C. N. Harvey, 50 cts., I. D., $2.00, and $5.00 from W. A. Smyth of Worcester. I would gladly publish the kind words which accompanied these donations, but I do not feel at liberty to occupy too large a space in the columns which even now are too limited for the words of wisdom and truth which are crowding for insertion. For the assistance which has already been extended, receive my sincere thanks,—for that which is to come, I trust in God. With another earnest desire that you will still remember me in your prayers, I am, dear friends, yours faithfully.

Jno. F. Cotton.

For the Crisis.

Answer to Questions by Bro. Fenn.

Dear Bro.:—In endeavoring to answer your questions, I shall tell you what I understand to be truth. If in this matter you or others differ from me, that difference shall never, the grace of God helping me, cause me to love you any the less. The ruling principle in my heart is now, and ever shall be, love to God and all mankind. I would to God that this principle might abound more and more.

To your first question I answer: I think that the abomination of desolation (Matt. 24: 15) and the abomination that maketh desolate (Dan. 11: 31, and 12: 11,) are identical. Other good brethren, however, think differently. If on this point they are right and I am wrong; with the position these brethren take, there can be found no objection in this prophecy to my argument on time. Please note one fact: the main features of the argument on time, as published in my tract, are unaffected by any position that can be taken on the 24th chapter of Matthew.

In answering your first question I have answered the second; for if the abomination of desolation here spoken of is that power commonly denominated the Papacy; it follows, as a matter of course, that the tribulation on the church must come in consequence of setting up that power.

To your third question, I answer, No. Let me explain: This tribulation is of a peculiar character. It is such a tribulation as never was to that time, and never should be after it. In speaking of this matter, the Son of God says (Mark 13: 24) that the sun shall be darkened *in* those days, yet *after* the tribulation. Now if our former position be correct, viz: that the 1290 days are shortened by the 1260, it follows as a matter of course that the days here spoken of in which the sun was to be darkened, must be shortened days. It would look like an inconsistency, to me, to suppose that Christ would say that God had shortened those days, and then go on talking about them just as though they had not been shortened. The conclusion, then, is inevitable, that if our former position as named above, be correct, the sun must have been darkened in the 1260 days, yet after that great tribulation, such as never was, had been passed by the church.

If on the other hand, as some good brethren believe, the great tribulation was shortened by the Reformation under Martin Luther, the matter is settled, of course, that this tribulation must have stopped short of the ending of any of the periods in Daniel or Revelation. With any position, then, that has ever been taken by us as a people, which has not proved itself incorrect, I am most fully sustained in saying that the tribulation of Matt. 24: 15 ended before the abomination of desolation. When we consult the entire prophetic plan, as contained in Daniel, Matt., Mark and Rev., we make the following points, viz:

1. The entire church is to pass through a great persecution which is to continue for many days. See Dan. 11: 35.

2. After the many days are ended, she is to be holpen with a little help. But notwithstanding the help afforded her, yet (v. 35) some of the church are to fall by persecution all the way down to the time of the end. Thus, this great persecution on the entire church for many days, does not continue down to the time of the end, but stops short of it thirty years at least; and from the point where these many days end, the persecution continues down to the time of the end in a very much diminished form.

3. I have proved in the tract on time, that the time of the end commenced in 1815, where the abomination that maketh desolate ended, and the 1290 years of its existence terminated.

4. Consequently, the great tribulation, such as never was, of Matt. 24: 15, must have ended previous to the termination of the 1290 days. The facts in history are as follows: Martin Luther commenced advocating a system of truth and moral equity, the triumph of which established free toleration throughout the Roman Empire in 1815. This, however, was a progressive work. Accordingly we find that in 1774, Maria Theresa, Empress of Germany and Queen of Austria, commenced a system of religious and political reform, which resulted in the abolition of the torture in the hereditary states, and the circumscribing of the power of the Inquisition within very narrow limits in Italy, as early as 1778. Austria was the sixth head on which the woman sat, and consequently she exercised a controlling influence throughout those countries in the interest of the Pope of Rome. The consequence was, this persecution was never so great after this point of time. In 1780, the sun was darkened in fulfillment of Matt. 24: 29. In 1785, Francis Joseph of Austria deprived the papal Nuncios of all authority in Germany, which ended the 1260 days. Thus, whether we take one or the other of the positions named above, the sun was literally darkened *in* the 1260 days, yet after the great tribulation had passed.

Thus I have endeavored to answer your questions. And if any others should be asked in the same spirit of love manifested in your request under consideration, I will endeavor to answer them as well as I can. Yours in christian love, expecting eternal life this year. S. W. Bishop.

For the Crisis.

The Pre-existence of Christ.

In answering Bro. Perry's request through the paper, I need do but little more than repeat a few passages of the Word.

"In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God; All things were made by *him*, and without *him* was not anything made that was made. . . . He was in the world, and the world was made by him. . . . And the word was made flesh and dwelt among us." See John 1.

In this passage we see that Christ in the beginning was called the *Word*. This was the *name* by which *he* was called. He and his name are not one and the same thing, any more than any other being and the *name* of that being are the same. Word, is the *name* by which Christ was called. And it is one of the names by which he was called since he was on earth. Rev. 19: 13.—"And he was clothed with a vesture dipped in blood, and his *name* is called The Word of God." This person whom John saw in vision, was called the Word of God. Word being only the *name* by which he was distinguished. So far all is plain, that Christ, who was called the Word, was in the beginning with God. And he was God, with God the Father in the creation at the beginning. Neither is it any robbery for Christ to be called God. For unto the Son he saith, Thy throne, oh God, is forever and ever. And surely, if God has called his son God, John might with propriety say that he was God in the beginning.

This being called the Word, who was with God the Father, became flesh and dwelt among them. John 3: 17.—"For God sent not his Son into the world to condemn the world, but that the world through him might be saved." It would seem that he

was *somebody* before he was sent. At least, this would be the most natural way to understand such a plain passage. John 6: 33.—"For the bread of heaven is *he* which cometh down from heaven, and giveth life unto the world." If he came down from heaven, he was *there* to come down. "For *I* came down *from* heaven." The *I* was there to come down. Chap. 8: 42.—"For I proceeded forth and came from God; neither came I of myself, but he sent me." He must have been there to have been sent. Chap. 13: 3.—"And that he was come from God, and went to God." He that came from God went to God. Chap. 16: 28.—"I came forth from the Father, and am come into the world; again I leave the world and go to the Father." The same *I* that came from the Father went back to the Father, after having taken on him the seed of Abraham, as elsewhere noticed. Chap. 17: 5.—"And now, oh Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Jesus prayed to be glorified with the glory he had with the Father before the world was. Surely we must say that he prayed understandingly; and if so, he knew what glory that was, that he had before the world was; and to know that he must have been with the Father, a conscious being. Or did he know of glory that he had, before he had any existence? 2 Cor. 8: 9.—"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." Christ *was rich*, and he *became poor*. Then there was a time when this change took place. The first that we know of him in this world, he was poor. Then before he came into this world he was rich. If he was rich, he was there to be rich; and if so, then he did exist as a being before he came into this world. Or was he rich before he had any existence? Col. 1: 15.—"Who is the image of the invisible God, the first-born of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by *him* and for *him*." The him they were created for, is the him who created them. Or did he create all things before he was, or before he was created? He said, "Before Abraham was I am."

These are some of the passages which make it plain to my mind, that Christ had a being before he came into this world. If these do not prove it, it cannot be proved. If an effort were made to prove his pre-existence, I do not see that language any more to the point could be used. To say that Christ was in the beginning, but not there as a being, in view of such scriptures as I have cited, is to lay a rule by which all the Bible that is a subject of faith, may be considered mystical, that is, not as we read it. To me, it is as certain that Christ had a being before he came here, as that God the Father had a being. The Bible reveals a Savior, who was, and who is, and who is to be,—the mighty God, the everlasting Father, the Prince of peace.

J. S. White.

Correspondence.

From P. B. Morgan.

Bro. Grant:—I am happy to say that we have not been wholly disappointed in our labors; have now seen the brethren much revived. I have baptized forty, while there are yet others contemplating the duty. The brethren on Stillwell Prairie have organized themselves into a church, which, when completed, will probably number some fifty, who are already rejoicing in the truth. They contemplate building a house of worship the coming summer, should time last. "They that sow in tears shall reap in joy."

Union Mills, Ind., Jan. 3d, '60.

From Bro. Benja. Spaulding.

Bro. Grant:—May grace, mercy and peace be multipled to you and to the brethren generally, who love the Lord Jesus and his appearing. I thought it good to acquaint the brethren generally of my whereabouts, my prospects and success. I am still in the field, still find enough to do; yes, blessed be God, and a heart to do it; still I enjoy labor in the cause of God and my fellow men. My health remains good, and my spirits too. Depression, that natural infirmity of my nature, has not troubled me for many months. Since I wrote before, I have visited eight towns, and given from two to seven lectures in each town, and visited more than a hundred families. Have had a lecture most every evening; have scattered many tracts on the peculiar doctrines of the Advent faith.

I have had very candid hearers, and found many interesting cases of inquirers for the truth; have pointed many to Jesus as the Savior of sinners, and to the doctrines and truths of his word, in relation to his coming kingdom, the resurrection, the state of the dead, the destruction of the wicked, the inheritance of the saints, the signs of the times, etc., etc. I find many are led into these truths by the Spirit and the Word, who have never heard these subjects preached upon. The truth is spreading rapidly in this eastern State.

There are but very few Advent preachers in this part of Maine, and yet the truth is fast gaining ground. Here is a very large field for labor. There are several counties where I do not know of a single Advent preacher, and yet they would be received kindly and used hospitably almost every where, and in almost any neighborhood I can get up a meeting and have a candid hearing and find hospitable usage.

Why don't some of our Advent brethren come down east into this large field all ready for the harvest, or perhaps I should say, all ready to receive the seed of gospel truth? I cannot promise them great pay. Perhaps they would not get as much salary as brother Paul did. I am contented with a much less salary. Paul got thirty-nine lashes at two different times—was imprisoned, and stoned all but to death—was in perils by sea and perils by land—in perils among robbers and in perils among false brethren. I have never been whipped, nor imprisoned, nor stoned. I have been in many perils by sea and land, and among those of whom I expected better things; but having obtained help of God I continue unto this day, still willing to suffer, willing to labor, willing to spend and be spent.

And for the encouragement of other brethren, let me give an account of my expenses the last five months. I started out with $25, and have spent five months in travelling, visiting and lectures. During this time I have traveled seven hundred and sixty miles, visited eight hundred and ten families, given one hundred and twenty-eight lectures, and written one hundred and sixty-two letters. And all this expense has come out of that $25. Now the brethren will see that missionary labor does not after all need to cost so much as many think for, and if one with such moderate means can sustain a missionary in the field, it does seem as though more ought to be sent out.

Now come, brethren, ye who love Jesus and his appearing, ye whose hearts burn with fervent love to Jesus and your fellow men, consecrate your hearts to God anew, yes, and property too. Remember by-gone days, when you were willing to give all for Jesus; was not that consecration a blessed one? Try it again, cast yourself upon the Lord, lean upon his strong arm, trust in him, and launch out into the great field; take a Bible in your pocket, and a staff in your hand,—you don't need any horse or carriage. No, I know by experience, you will be much better off without. I have thanked God many times, I had no horse with me; many would rejoice to put you up, who could not conveniently put up your horse. Call at every house, especially the houses of the poor, you will be gladly received; you will find hearts ready to be instructed; you will find great hospitality and kindness, and room enough everywhere for all your labors, and grateful hearts, too. You would be growing in knowledge, as well as in grace, and your feet would be like hinds' feet, your soul like the chariot of Aminadab, and through your God you would run through a troop, and through your God you would leap over a wall. Try it, brethren, as I have, and you will find it so. If you need, you will find brethren ready to supply your need; I never have lacked for any good thing. I have seen the time once and again, and again, when I had to borrow, but always found those who were ready to let me have what I wanted. You might occasionally take up a collection, if you needed, but as a general thing, I object to it, for people will say, money is your object. I want to take away every objection. I never have one taken for me, but accept all freewill offerings.

The people in these eastern counties are generally poor, but open-hearted, kind and hospitable. Come, brethren, I know there are hundreds who are well able, well qualified too, for this work. Come, enter the field; time is short; what you do must be done quickly; thousands are ready to hear, doors are open, ears are open, everything around invites you to come; and he that reaps shall receive wages, and gather fruit to eternal life.

I would say, I hope to visit the brethren in N. H., in a few weeks, the Lord willing. Pray for me. I remain your brother in Christ.

Amherst, Me., Dec. 26th.

For the Crisis

Report of the Rhode Island Conference.

Conference met according to adjournment, Bro. E. Bellows presiding. As the clerk was not present, some brother (I think Eld. Geo. Champlin,) proposed that, as some persons were propagating in this State the doctrine called the "non-resurrection of the wicked," we discuss the following question: Do the Scriptures teach that the wicked will have a resurrection to conscious life? Was adopted, and discussed through the afternoon and Thursday forenoon, by several brethren.

Thursday, P. M., a business session, Bro. Bellows in the chair. Prayer was offered. Bro. E Bellows was re-elected Moderator for the ensuing year; J. D. Brown, Clerk; J. P. Babcock, Treasurer; when the conference adjourned as a business meeting, to meet again on the last Wednesday in March, 1860, at Peacedale; or, if not received there, at Providence, R. I., New Market Hall. After this the brethren resumed the question under discussion, and continued it until Friday noon, at the regular hours of the conference. At the close of the session of Friday forenoon, the following resolution was adopted unanimously:—

Resolved, that without wishing to be dogmatical, we as a conference express our *conviction*, that a doctrine known as the "non-resurrection of the wicked to life," which is being propagated in our State, is not biblical, and as such does not receive our approbation or support; but, on the contrary, does receive our disapprobation heartily expressed herein; yet we love those who thus believe, who give us good reason to believe they are christians, by a well ordered life and a godly conversation.

The brethren then voted the discussion of the question of the "Age to Come" in the afternoon, and adjourned to meet at 2 o'clock, P. M.

P. M., 2 o'clock, met according to adjournment, Bro. Bellows presiding. Prayer was offered. The following question was adopted for discussion: Do the Scriptures teach that there will be probation for any people after the second coming of Christ? which was discussed till near 5 o'clock. Adjourned.

The meetings of the conference have been very instructing, and spiritually beneficial. This report was read and adopted at the close of the conference.

Jos. D. Brown, Clerk.

Obituary Notices.

Died, in Lakeport, Madison Co., N. Y., Harriet M., daughter of James A. and Eliza A. Brazee, aged thirteen years.

She was the only daughter of our beloved Bro. and Sr. Brazee, and the stroke falls heavily. It is little over two years since they embraced the hope as revealed in the Bible; and this hope, which is like an anchor to the soul, serves to bind up the breach that death has made. Harriet was a child beloved by all; and her loss will not only be felt by those nearly connected, but by many neighbors and friends. Although her sickness was that of consumption, ending in the congestion of the brain, yet for weeks she bore it patiently. Her hand was ever found busy in selecting, making, and placing in every secret corner and book, marks which only tend now to bring her fresh to the memory of those who loved her; and, if possible, to rivet more lastingly than ever upon their minds, that sweet disposition, that heaven-born principle (love) which seemed to dwell richly in her heart, as well as the ingenuity of that hand now palsied by death. One of the choice selections which was made by her own hand, (which we publish below by request of the parents,) seems to speak the sentiments of that youthful heart. But she sleeps in Jesus; blessed sleep!

Comfort was administered to the mourners by the writer, in the presence of a large and attentive audience, from these words: "Be thou faithful unto death, and I will give thee a crown of life."

Close the door lightly,
Bridle the breath,
Our little earth-angel
Is talking with death.
Gently he woos her,
She wishes to stay,
His arms are about her,
He bears her away.

Music comes floating
Down from the dome,
Angels are chanting
Her sweet welcome home;
Come, stricken weeper,
Come to the bed,
Gaze on the sleeper,
Our idol is dead!

Smoothe out the ringlets,
Close the blue eyes;
No wonder such beauty
Is claimed from the skies.
Cross the hands gently
O'er the white breast,
So like a wild spirit
Strayed from the blest.
Bear her out gently—
This idol of ours—
Let her grave slumbers
Be 'mid the sweet flowers.

C. B. Turner.

Bro. Peter Schneider, a member of the Strawberry Point church, fell asleep in Jesus, Jan. 23d, 1860, aged twenty years.

Consumption was his fatal disease, a victim to poisonous medicine and bad treatment. He suffered much. It was hard to part with him. His gift was needed in the church to spread the truth, which truth he found himself by reading the Bible while he was a member of the Freewill Baptist church. He died in the firm belief of life only through Christ in the resurrection. Sermon by the writer from 1 Pet. 1: 3-5, in the Congregational Church at Yankee Settlement.

Peter S. W. Deyo.

Died, in Mt. Holly, Vt., Jan. 12th, of typhoid fever, Charles H. Chilson, aged nineteen years. Also, Harriet Chilson, aged fourteen years. The deceased were children of Martin and Eleanor Chilson.

The circumstances attendant upon the death of this brother and sister were very touching. They were not considered dangerously sick until they were past all medical aid. The Monday night before they died, the young man sank rapidly, and it was feared he might not live until morning. A neighbor in the morning came in, saw he could not live, and conversed with him on the subject of his soul's salvation. He requested him to pray for him. He did so. The dying young man then said, "Now I am going to pray for myself." A brother that was present told me that prayer was enough to melt a heart of stone—so simple, so touching, so faithful. He said it was the first prayer he ever offered to God; yet good evidence was manifest to all that he that hears the young ravens when they cry, lent a listening ear, that the angels carried tidings to the court of glory that the dead was alive, the lost was found. He called for his sister; said he, "Mother, I want to see Hattie." His mother told him she was so sick she thought she could not be moved. But he continued to importune, till finally she was put in a large chair and carried to her dying brother. "Hattie," said he, "I have been praying, and I want you to pray." "Oh," said she, "I cannot pray; I never prayed; I don't know how to pray." Said he, "There is no use in making a great fuss about it. All we have to do is to ask God for what we want, and he gives it to us." Harriet finally said if all but mother would leave the room, she would pray. She did pray. Her simple, child-like prayer winged its way on the wings of faith to the mercy seat, and another name was written in the Lamb's book of life.

On Thursday morning, at 5 o'clock, Hattie's peaceful spirit took its happy flight to the God that gave it. At the same time it was thought Charles was dying. Death-sweat was constantly wiped from his dying face, and the physician said he had but a few moments to live. His mother with some effort aroused him and told him his sister was dead. Said he, "Is Hattie dead? I want to see her." The shrouded little form was brought and laid upon the bed by his side. He arose upon his elbow, and kissed her pale, cold lips most fondly. Many witnesses say it was a scene long to be remembered. He then engaged in earnest prayer to God, his fervent and simple faith melting the stoutest hearts, and at the close he distinctly said, "Amen;" and earth's journey was done.

On Sunday the writer attended the funeral service. A large and solemn congregation listened to remarks from Heb. 12: 25, and we hope and trust it was not a lost opportunity. Although the congregation was said to be the largest ever convened in town, yet a solemn stillness reigned throughout the house. We laid them in one grave side by side, high up on the snow-clad Green Mountains, to sleep for a few brief days, until the voice that awakened a Lazarus from his slumber shall bid them arise. May a broken-hearted father and mother meet them with joy. They were lovely and pleasant in their lives, and in their death they were not divided.

H. Bundy.

Summary of News.

FOREIGN.

[From Liverpool the 14th ult.]

Queenstown, Jan. 14. M. Villemaire is publishing a pamphlet in which he advocates the territorial rights of the Pope.

It is rumored that a majority of the French Bishops have expressed themselves ready to launch into public opposition, but Rome hesitates to give the signal.

At Vienna it is fully believed that the government intends openly and actively to interfere in Central Italy, in favor of the exiled Dukes and the Papal government. The Pastoral of the Arch-Bishop, published in the Weimar Zeitung of the 11th, confirms this fear.

The Univers announces that the Bishop of Perignan is about to publish a pamphlet in answer to the "Pope and the Congress.

The Vienna Gazette has published an imperial decree, enacting that the testimony of Jews shall be regarded as of the same value as that of christians. This measure is considered as preliminary to according full civil and political rights.

The Diet of Denmark has decided, by a large majority, that the bill for the separation of Church and State be read the second time.

The Paris correspondent of the London Morning Post will give up the Romagna, provided that the rest of his dominions shall be secured to him.

Vienna.—Dispatches received from Paris within the last few days have produced a very disagreeable effect, inasmuch as they announce that a complete understanding between France and England has been established. It is added that the Government is now convinced that, contrary to what was believed, neither Russia nor Prussia will in any way defend in the Congress the integrity of the Pontifical States. It is no doubt true that those two Powers are not disposed to make themselves the champions of the programme set forth in the pamphlet "Le Pope et le Congres;" they do not consider the re-establishment of the power of the Pope as a matter of absolute necessity, especially as experience has shown that his Holiness cannot hold possession of the revolted provinces without the assistance of foreign troops. It is believed here that the court of the Tuileries will content itself with the independence of Romagna, and will be disposed to leave the rest of the Papal territory to the Pope.—*Times.*

Rome.—It is stated by the friends of the Pope that the enlistments abroad for the Papal army have no other object than to bring its effective force, which numbers 18,000, up to 20,000 men. This augmentation of the Papal army was agreed upon by the Holy See and France before the war in Italy.

The struggle for mastery between Louis Napoleon and the Pope has assumed an importance which cannot be exaggerated. The Emperor has addressed a letter to the Pope, in which he frankly states what he thinks should be done to settle the Italian question on a firm basis, and calls upon the Holy Father to accede to his wishes. The letter was written on the 31st of December, and on the 1st of January the Pope pronounces an allocution in reply to the congratulations of the French army, represented by General Goyon, the Commander-in-Chief of the French division in the Papal States. In this allocution the Pope condemns the pamphlet in extremely strong language, and denounces it as a "monster monument of hypocrisy." Unfortunately, Louis Napoleon's letter arrives the next day, in which the principles laid down in the pamphlet are reiterated, and to which the Pope is requested to subscribe. Now either the Pope must ignore his allocution, or Louis Napoleon must withdraw his letter. This is another diplomatic knot which the Emperor will have to display his usual talent and tact in untying.—*London Times.*

The Cologne Gazette contains the following: "The attitude of Prussia and Russia merits examination. It is said they were both drawing towards Austria, and that those powers would unite in opposing French tendencies in Italy. Austria desires the restoration of the Dukes and the restitution of the Romagna to the Pope, whilst Prussia and Russia do not think that the restoration is possible."

It is stated that 30,000 French troops are to be sent to Leghorn. The Mediterranean Railway Company has received orders to hold themselves in readiness to convey that number.

TURKEY.

The Levant Herald, an English paper, published at Constantinople, says: "We risk nobody's contradiction in affirming that the American missionaries have done more to advance civilization and pure religion throughout Turkey, than all the other agencies, diplomatic or missionary, which European policy or propagandism has ever set to work upon the country."

ROME.

A letter from Florence in the Patrie says: "I have been informed that the Pope has come to the resolution to retire to Benevento, if the French army should be ordered to evacuate Rome. Benevento is a small duchy containing about 30,000 inhabitants; it was given to His Holiness by the treaties of 1815, and is entirely possessed by the religious corporations established there. This duchy is hemmed in by the Neapolitan territory; it is very strongly fortified by nature and by its isolated position, and would offer a secure asylum to the Pope in the event of an insurrection in his states. He would be surrounded by subjects of the King of Naples, hitherto very devoted to the pontifical court."

A correspondent of the Nord affirms that the Court of Rome is divided into two strongly marked parties, constituting a state of things calculated to aggravate existing difficulties. One of these parties is in favor of concessions, whilst the other insists on maintaining at all risks, the prerogatives of the Holy See.

ITALY.

A Florence letter in the Nord says: "The Tuscan government is now concerting with the Sardinian Minister and the Governor of Emilia the appointment of a mixed Commission, to be charged with the unification of the laws of the different countries. The commission is to be composed of four Lombard and Piedmontese jurisconsults, two Tuscans, one Romagnol, one Modenese, and one Parmesan. All the preliminaries have been settled, and the Commission will be named very shortly."

A letter from Valleggio, of the 12th, in the Constitutionnel, contains the following: "You will in a few days see in the journals, if it has not already appeared, a fact of extraordinary temerity—the desertion, in a body, from Mantau, of 600 Hungarians, all armed and equipped, and headed by their commandant. From Casal-Maggiore, where they arrived in the night, they proceeded to Cremona, where they met with a magnificent reception."

Le Nord says the Emperor of Russia is about to espouse the cause of the Pope, but the London Times denies it.

It is reported that attacks upon the Swiss soldiers have been made by the populace on their marches, and a sharp contest took place at Macerata.

It is rumored that the increased intimacy between Austria and Prussia has in view the renewed subjugation of Hungary.

The Herald says the Archbishop of Paris has resigned his seat in the Council of the Empire. This council was created to guard the interest of the Napoleon dynasty in case of the Emperor's death. The Archbishop's withdrawal is expected to give a more determined attitude to the clerical party in opposition to the Emperor and Papal policy.

AUSTRIA.

Austria may well shrink from a renewal of the war in Italy, for she has internal difficulties enough to encounter to call for all her wisdom and firmness. Not only are Hungary and Venetia in a state of profound discontent, but even in Austria itself and amongst the Government officials there is a growing spirit of angry dissatisfaction with the high-handed policy adopted by the Minister of the Interior.

The commercial treaty between France and England was expected to be signed in a few days.

Married.

In Providence, R. I., Jan. 29th, 1860, by Eld. J. D. Brown, BENJ. J. CHURCH and Mrs. ELIZA COULTER, both of Pontiac, R. I.

Editorial Notice.

"The Destiny of the Earth under its coming King."—By James Inglis. This is an interesting tract of 48 pages, showing Christ is to be king over the earth. We are glad to see the light advancing. The work is for sale by Bro. Wm. Shepherd, Newark, N. J. Price 10 cts.

Notices, &c.

☞ The Lord willing, I will comply with the request of the brethren to preach in South Waterford, and Stoneham, Me., Feb. 12th, 19th and 26th, as they may arrange. Severe sickness of my boy prevented my filling the appointment in Hartford, Me., last week. Will try to visit them in March.

I. C. Wellcome.

Notice.

D. R. and M. S. Mansfield will commence a series of meetings at Reading, Hillsdale Co., Mich., on the evening of Feb. 16th, 1860. We hope to see a goodly number of our brethren and sisters at this meeting. Come praying in the Holy Ghost that God will prosper the word preached, and that precious souls may be brought to acknowledge Christ and the power of the gospel.

A. N. Seymour, Evangelist.

Conferences

At New Durham, commencing Thursday evening, Feb. 23d, to hold over the following Sunday. Brethren Billings, Otis and others are expected.

At Dover, commencing March 1st, Thursday evening, to continue over the following Sunday. Brethren Billings, Bishop and others are expected.

J. G. Smith.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

F. H. Berick will preach in
Fair Haven, Ct. .... Feb. 19th

Bro. J. K. Bellows will meet with the brethren in
New Bedford, Mass. .... Feb. 12th
New Boston (as Bro. Howard may arrange,) .... Feb. 14th and 15th
North Fair Haven .... Feb. 19th
Long Plain, Mass. .... Feb. 21st and 22d
Westport .... Feb. 23d and 24th
Plymouth, Mass. .... Feb. 26th
Roxbury .... Feb. 28th and 29th
East Boston .... March 1st and 2d.
Lynn, (Dye House) .... March 4th

J. W. Crabtree appoints to preach in
Unionville, Ct. .... Feb. 10th
and over the following Sunday.

J. B. Cook will preach, if the Lord will, in
Cleveland, Ohio .... Feb. 15th and 16th
Ravenna, Portage Co. .... Feb. 17th and 19th
Ashtabula, Ashta. Co. .... Feb. 21st and 22d
Meadville, Pa. .... Feb. 24th and 26th
Blooming Valley .... Feb. 29th

Eld. M. Batchelor will preach in Hoosick, Willcox Corners, N. Y., Friday, Feb. 24th and continue over the following Sunday. Brethren scattered around are invited to attend.

APPOINTMENTS for DANIELSONVILLE, CT.
H. F. Carpenter .... Sundays, Feb. 12th and 19th
D. T. Taylor .... Sunday, Feb. 26th
A. Higgins, of Palmer .... March 5th
Hiram Munger .... March 12th
In behalf of the Church,
H. F. CARPENTER.

Providence permitting, Eld. George Champlin will preach in
Worcester, (Warren Hall) Sunday, ... Feb. 19th

Providence permitting, Eld. Daniel A. Jones will preach in
Bristol .... Feb. 19th
Eld. H. F. Carpenter .... March 4th
JOHN H. SUTLIFF.

The Lord willing, I will preach as follows:—
Cold Spring .... Feb. 16th
Pine Swamp, Ct. .... Feb. 18th
Pawling, N. Y. .... Feb. 21st
S. S. BRAZEE.

Eld. C. Goodrich appoints to preach in
Goshen, Mass. .... Feb. 12th

T. W. Piper appoints to preach in
Clarke Town .... Feb. 12th
Wolfborough, (Pine Hill) .... Feb. 19th

Business Matters.

To Correspondents.

Bro. J. Howell.—No. 4 of your present series of articles came too late for insertion this week.

H. Grew.—Have received a package of tracts from you.

M. W. Buck.—Paid to No. 218.

S. J. Parsons.—Book was sent; but will send again when we receive a supply.

Hiram Hall.—Not received.

C. Newell.—Books sent.

S. G. Clark's P. O. address is Freeport, Ill.

Harvey Pratt.—We prefer the Eastern.

S. H. Waldron should have been cr. $1.00 for Crisis, and .06 for tracts, instead of $1.03.

T. G. Newman.—The box has been received. Too late for "notices" this week.

Eld. Moses Chandler's P. O. address is Monmouth, Warren Co., Ill.

M. L. Pratt.—Your question is now being discussed in the paper. See this week's number.

Y. Higgins.—Your com. was published a fortnight since.

Dr. Narramore.—You did not give us your subscriber's name! The paper will be sent when we know to whom and where to send it.

Cash Receipts.

E Dennett, for Portsmouth Brn., 234, $14.00; J Ellmore, 2 copies, 280, $4.00.

J Ellis 229, J D Fletcher 208, Mrs. S Orcott 241, H Gibbs 242, P Banto 242,—50 cts. each.

J Bradley 231, L French 256, N Miller 199, Miss L Armstrong 250, W Cook 241, N Clark, Jr., 253, C H Green 243, L Case 260, C H Thompson 260, C Haley 253, J W Pollock 225, A Knowles 234, J Potter 206, J A Cole 250, J Jones 235, Mrs. M A Barnard 238, S Scott 234, S J Parsons 247, I J Stedman 255, A Ware 148,—$1.00 each.

A V G Smith 287, S Horr 280, S R Hathorn 238, S S Armstrong 234, J S Morrison 280, J Armstrong 260, Jos. Haley 234, J Scott 169, W White 256, J Buzell 260, Mrs. Harrington 280, C N Harvey 273, H H Dickenson 279, Mrs. H Patten 260, G A Burbank 280, M Perley 260, C Newell 260,—$2.00 each.

FOR BOOKS AND TRACTS.

G W Sprague $14.40, J Chapman 9 cts, A Bayles 42 cts, W N Houghtaling $5 31, E Bellows $3.00, Dr. A M Higgins $5.40, P B Morgan $5.00, N Lazell $5.40, T J Lobdell 12 cts, S Case 6 cts, R L Davis 13 cts, D W Spear 30 cts, W White 48 cts, L Smith $3.54, L A Chapin 20 cts, J B Richardson $2.00, C N Harvey 50 cts, A Logan 30 cts, D D Chaffee $1.20, C F Churchill 12 cts, Eld. L Scott $1.00, A Ware 27 cts, M Russel $2.24, C Newell $1.12, W F Breckenridge $3.56, W Evans 60 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Human Destiny. A Discussion: Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all? By C. F. Hudson and Sylvanus Cobb. 478 pp. 12mo. Price $1.00 post paid.

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 289 pp. 12mo. Price 50 cts. Postage 16 cts.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psukee* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Anti-eternal Torment. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred. Postage 1 ct.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cts—postage 8 cts.

The Rights of Wrong, or, Is Evil Eternal? By C. F. Hudson. Price 5 cts. single, 5 copies for 20 cts. Mailed post paid. $3.00 per hundred. Sold by G. W. Young, 138 William St., New York; Truman and Spofford, Cincinnati; and S. C. Griggs & Co., Chicago.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid $1.25.

Son of God, by H. Grew, 10 cts. single; postage 1 cent.

Bible meaning of the word Hell. Price 3 cts. single; postage 1 ct.; [illegible] per hundred.

The Saint's Inheritance, by Wm. Sheldon. A good tract to give your neighbor. Price $5.00.

Life and Religious Experience of Hiram Munger, [illegible] connected with camp-meetings and revivals. Written by himself. This is a very entertaining work and will be read with interest by all. Price [illegible] cts.—postage 10 cents.

Words of Warning. 3 cts. single; postage 1 ct.; $1.50 per hundred.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

The Excellency of the Lord's Anointed: or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single. Postage 1 cent.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the readers. Price 40 cents; postage 7 cents.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

The Saint's Inheritance; or, the World to Come. By Henry F. Hill, Geneseo, N. Y. Price $1., postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 1 cent single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed; or, Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove *endless* misery are explained, and two hundred for *destruction* quoted. By Eld. Jacob Blain. Price 2 cents single; $2.00 per hundred. Postage 1 cent.

We have also on hand the following:—

PUBLICATIONS OF H. L. HASTINGS, PROVIDENCE, R. I.

Voice of the Church on the reign of Christ on Earth, by D. T. Taylor; edited with a preface by H. L. Hastings. 12mo. 420 pp. $1 00
The Great Controversy between God and Man: its Origin, Progress, and End; by H. L. Hastings. 12mo. 167 pp. 60
Reasons for My Hope, by H. L. Hastings. 12mo. 128 pp. Paper, 30 cts. Cloth 50
Forever with the Lord, by H. L. Hastings. 12mo. *Preparing* 00
Earth's Destiny, as revealed in Scripture, by H. L. Hastings. 12mo. *Preparing* 00
Tracts on Prophecy, by H. L. Hastings. 12mo. 220 pp. 50
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Fables of Infidelity, and Facts of Faith, by Robert Patterson. 12mo. 320 pp. 75
The Infidel's Fate, by a converted Infidel. Cloth gilt, 25
Spiritualism a Satanic Delusion, by Wm Ramsey, D D, edited with a preface by H L Hastings. 12mo. 120 pp. Paper, 25 cts. Cloth, 40
Pauline Theology; The Christian Doctrine of Future Punishment, as Taught by Paul, by H. L. Hastings. 84 pp. Paper, 15
The Old Paths; or, The Primitive Doctrine of a Future Life, by H. L. Hastings. Paper, 87 pp. 18

Tracts of 24 Pages.—3 cts single; $1 for 1600 pages—by mail 1200 pp for $1.

The Church not in Darkness, by H. L. H. pages 24
The Three Worlds, - by H. L. H. " 24
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A Warning Voice, - by Cotton Mather " 4
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Lost, Lost - " " " 8
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Worth Knowing - " " " 4
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The foregoing Books and Pamphlets will be sent by mail, postage paid, upon the receipt of the amount of their respective prices. Orders with the cash are solicited. Persons who send $8, with the order, shall receive $12 worth of books at the retail prices. Tracts are sent by mail, 1200 pages, on the receipt of a dollar. When sent by express, or at the expense of the buyer, 1600 pages will be sent for one dollar. Terms cash. Persons who desire to do good can obtain *Four hundred* tracts, of four pages each, for $1. These may be widely distributed and open the way for religious conversation. Persons may thus be a blessing to those around them. The poor can have any of these tracts sent to them *free*, by remitting stamps to pay the postage. Ministers can have specimen copies of the tracts and pamphlets sent *free*. All letters, orders, and remittances should be addressed to the Publisher,

H. L. HASTINGS, 43 Weybosset St., PROVIDENCE, R. I.

January, 1860.

** These publications can be obtained in Boston of Miles Grant, 167 Hanover st.; New York of G. W. Young, 138 William st.; Philadelphia; A. F. Porter, 725 Erie st., and they can be ordered of the publisher through all Booksellers.

Bibles of the British and Foreign Bible Society. [illegible]

Glad Tidings: or Bible proof that woe and sin are to end in the universe, by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price [illegible] cts.—postage 1 cent.

The Three Kingdoms: or, the kingdom of God the Father, the Kingdom of Satan, the kingdom of the Lord Jesus Christ; as a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price [illegible] per hundred, [illegible] 10 cts. single. Postage 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. B. Barnes, No. 3 [illegible]

☞ The following books and tracts can be had of J. R. Wade, Warwick, R. I. [illegible]

The Harp, by Elder Himes, [illegible]

From "My Pilgrim Harp."

Where Sorrow will be no More.

Air—"There'll be no sorrow there."

I.

My Father, let me live,
When mortal scenes are o'er;
To me thy glorious blessing give,
E'en life forevermore.

CHORUS.

Where sorrow will be no more,
Where sorrow will be no more,
In the saints' bright home,
In the world to come,
Where sorrow will be no more.

II.

When all of earthly joy
Has fled and passed away,
O give me bliss without alloy,
In realms of endless day.
Cho.—Where sorrow will be no more, etc.

III.

When all earth's cords of love
Are rudely torn apart,
Then let immortal friendship's band
Engird my glowing heart.
Cho.—Where sorrow will be no more, etc.

IV.

When all earth's songs are done,
Its rapture turned to shame,
Be mine that song before the throne,
Of Moses and the Lamb.
Cho.—Where sorrow will be no more, etc.

V.

Fountain of life thou art,
To thee I lift my cry,
O grant to me that blessed part,
To live and never die!
Cho.—Where sorrow will be no more, etc.

For the Crisis.

The Right Word in the Right Place.

A lecturer on the proper use of words once remarked that, "It is the first characteristic of a well dressed man that his clothes fit him; they are neither too small and shrunken here, too large and loose there." Now it is precisely such a prime characteristic of a good style, that the words fit close to the thought. The power of saying just what we mean, is not merely an elegant accomplishment; it is this, and more than this: it is nearly allied to morality, inasmuch as it is nearly connected with truthfulness.

How much time we have to spend in reading words upon words, to learn what we wish to, when the writer, had he known how, or had he been careful to have used the proper words—or to have put the right word in the right place, thus expressing his meaning in a less number of words—would have saved us, perhaps, half the time, by using the proper language.

Then again, often we have to sit and listen to lecturers, and especially professed preachers of the gospel, for an hour at a time, and hear a long list of words strung out, which seem to have but little bearing upon the subject—and all this just because the speaker does not use the right word in the right place, and, as a consequence, has to use many more words than is necessary to convey his meaning to the hearers.

Now, if he would learn to put the right word in the right place, he would say what he has to say in fewer words, thus pleasing his hearers, and also enabling himself to say more—that is, more in substance in the hour—thereby giving more instruction. Speakers, whether public or private, who say what they say in a few words—that is, having the language concentrated, the secret of which is, to have the right word in the right place—are always listened to with more interest than are those who use so many words; and so spend a great deal of time talking, and say but little worth listening to after all.

Time is precious. Life is short, and probation is almost ended. Men are dying for the want of substantial food—the bread of life. Fluid, wind or gas will not keep alive. Then give them material substance.

What calls these remarks from me at this time is, because I have come into possession of a little pocket dictionary and reference book, called "The Right Word in the Right Place," and it comes up to my wants so exactly, that I would recommend its notice to all writers. It contains synonyms of most every word in common use. As an instance of its beneficial use, I will suppose that I am writing about something which has a great agreement in appearance and character with some other well known thing which I use for a comparison. Well, my language being small, I cannot hit upon the proper word to express the meaning which I wish to convey, in relation to the likeness of the two things. So I open the book of synonyms, and find the word *Agreement*, which comes as near to my meaning as any word I can think of, but does not exactly express what I want expressed. I find "*agreement*" in the book, with its synonyms. Thus: "AGREEMENT—accordance, bargain, concord, concurrence, compact, contract, covenant, testament, resemblance, likeness, harmony, melody, unison, etc." Now here are over a dozen words all having about the same meaning, but cannot all be used in a like connection, because there is a *right* word for every place, and another word might be improper. Now I find that the synonym, "*resemblance*," is just the word which expresses what I wish expressed, and so I use that word. If I could not have got hold of that word, I [illegible] to have used perhaps, two dozen words to have conveyed my meaning.

Here we can see the advantage of such a book of synonyms to have at hand; and all can see the advantage of being [illegible] words and concentrated language.

This book contains, also, a dictionary of technical terms. One sample: "ROTUNDA (*architectural term*)—a round. A round building, as the Pantheon of Rome." Also, a list of abbreviations; a collection of foreign phrases; their meaning; rules for punctuation; writing for the press; proof-reading; hard words made easy, etc.

This book can be carried in the pocket. Costs 50 cents. Published by Fowler & Wells, 308 Broadway, New York.

S. D. BERRY.

For the Crisis.

Experiences.

BRO. GRANT:—We have passed one more division figured on the dial-plate of Time—one more of those shorter periods, that, in the aggregate, fill up a mysterious cycle in "duration Infinite." Perhaps none of the fractions of eternity will afford a record more intensely interesting to living intelligences, than this AION of the fearful ruins of evil, and of the sublime workings of the remedial economy of divine favor, in which our first being is cast.

In Eden's groves of surpassing beauty and loveliness, our progenitors commenced existence to experience "good," when the sun and star-marks on the great chronometer of heaven's clock-work began the count of "days and months, of seasons and years," to "the new-made beings,"—marking the times allotted to the formation of that character, that would render the livers in Paradise worthy of unending being, and of the honor of the sceptre of this province of Jehovah's vast empire, as well as of transmitting life to holy and happy descendants to fill the world, and make it "a garden of God," by their own skill and labor, under the divine direction, as the honored coworkers with God. But another experience was possible; the experimental "knowledge of good and evil,"—a knowledge interdicted by the benevolent Creator,—but of which our venerable ancestors in an evil hour, under the pressure of temptation, hazarded the proof. An experience that cost them Paradise and life, and that has since filled every measure of the "course of Time" with "lamentation and mourning and wo!"

But One "beheld our hapless grief." The Father-love in the heart of the great Creator was moved. He pitied, he loved, and the First-Born came from the enjoyment of that "glory he had before the world was" with the Infinite Father;—from the experience of heaven's unembittered ecstasies, to drink the bitter cup of human griefs! What a change from heaven's "boundless bliss," to the agonies of Gethsemane, and the death of the cross on Calvary! He experienced suffering,—became "a man of sorrows, and acquainted with grief," that our sorrowful experiences might be changed to eternal enjoyments; he died to make us "the children of God, the *angel-equals* through the resurrection; and was humbled to the "form of a servant," that we might become "kings and priests," and wear a "crown of glory that fadeth not away."

The "days of mourning" will soon be gone by forever, with all the bitter experiences of the church of God. The racks and flames, the tortures and horrid deaths of the martyr ages; the "cruel mockings and scoffings" of all ages, will soon give place to the experiences of unmixed good in the incorruptible, undefiled, and unfading inheritance. The index in the horology of heaven points—THE END! He that sits upon the throne will soon make all things new. Redemption's countless host will soon be by the river of life, and be eating the monthly varieties of fruit on the tree of life, in the "Paradise of God." Shall we all meet in "God's kingdom,"—in the land of the ever-living?

An awful experience of "evil" yet awaits the incorrigible sinner.

"O what eternal horrors hang
Around the second death!"

"The resurrection of damnation!" But the mind recoils. "Now is the accepted time, now is the day of salvation." There is no redemption from "everlasting destruction,"—no resurrection from the deep graves of the "second death."

A few more of the trials and afflictions of this life and the "sons and daughters of the Lord Almighty" will be experiencing the exceeding great and "eternal weight of glory;"—will be "present with the Lord" in eternal life.

"O what are all our sufferings here,
If Lord, thou count'st us meet
With that enrapured host to appear,
And worship at thy feet?

Give joy or grief, give ease or pain;
Take life or friends away;
But let us find them all again
In that eternal day."

S. A. CHAPLIN,

Pierceton, Ind.

☞ The steady pursuit of gain is the best evidence that an individual loves riches; and steadfastness in following Christ is the best evidence of true conversion. Remember Lot's wife; and "no man, having put his hand to the plough, and looking back, is fit for the kingdom of God," are the warning words which your Lord addressed to you who are faltering in his service.

☞ Cold prayers are as arrows without heads, as swords without edges, as birds without wings; they pierce not, they cut not, they fly not up to heaven. Cold prayers always freeze before they reach heaven.

For the Crisis.

Information Wanted.

BRO. BURNHAM:—Will you please to give, through the *Crisis*, your proof of the truth of the assertion, that "the early christian church, until the third century, as a mass, held the doctrine of the conscious state of man in death?"

L. S. HOWARD.
J. L. BROOKS.

INFORMATION GIVEN.—Yes, dear brethren, with the utmost pleasure. Such proof is due you, and due the public also.

1. Polycarp's Prayer. "The God of angels, and powers, and of every creature, and of the WHOLE RACE of just men WHO LIVE in thy presence!"—*Horæ Apoc. p.* 198. Polycarp was a disciple of the Apostle John, and represented the faith of the church in his time.

2. Justin Martyr. Justin Martyr died in the same year with Polycarp. "And now since we affirm that the soul survives the body, and exists in a state of sensibility, and since the souls of ill men are tormented, but those of the good free from punishment, do we not affirm the same as your poets and philosophers?"—*Just.* 2 *Apol.* Justin Martyr, it will be seen by the above, represents the faith of the church in his time: for he says, in the above, WE AFFIRM thus.

3. Irenæus. Irenæus died A. D. 202, and therefore must have written and preached in the second century. "'Tis the body that dies, and is dissolved, but not the soul nor the spirit."—*London Lat. Trans.*

I will write more at length when I can—perhaps next week.

EDWIN BURNHAM.

"Be Ye Kind One unto Another."

Be kind one to another,
Ye brothers in the strife;
That stand in armor side by side
Upon the field of life!
The battle rageth fiercely,
And dangers round thee dart,—
And wouldst thou turn thee from the foe
To pierce a brother's heart?

Be kind one to another,
Ye sailors o'er life's deep—
Let not the hand and heart grow cold
When winds and tempests sleep—
For soon the skies will darken,
No light upon thee shine—
And thou wilt wish that brother's hand
Was warmly clasped in thine!

Be kind one to another,
Ye reapers of the plain,
That have gone forth with sickles bright,
To garner golden grain!
The night will come when ye must leave
The dusky fading lea,
And would ye have a brother turn
With no good night for thee?

Be kind one to another,
Ye children of one God;
O clasp your hands, and trusting keep
The path your Father trod!
The world hath little for ye,
But He hath much to give,—
Then raise your hearts, ye brother band,
And hope in Him and live!

—*Jenny Marsh.*

For the Crisis.

Sketch of Travels.—No. 2.

Had rather a pleasant ride up the Illinois river. Did not run aground. Somewhat different going down; we laid on a bar some thirteen hours—all one night. Should have had a good night's rest if the swine had not been so numerous on deck. Their constant squealing forbade sleep, and reminded me of him who found it husky living to tend them.

On my arrival at Newburg, in Pike Co., I found an appointment out. Good congregation assembled, and the word fell in some good soil, I trust. A few still keep their lamps trimmed and are waiting. I hope their light will shine until the day dawn and the Day Star arise. Next day rode some thirty-five miles, and preached two evenings at Mt. Pleasant. Then to Ripley, and preached four sermons. Those sermons were intended to show the evil of "hobby" riding. I guess it would not have harmed the professed christian world to have heard them, adventists, so called, not excepted. This puny, sickly theorizing christianity—no, unchristianity—I am tired of. It never makes a full grown man. It makes babes—sometimes they get to be quite large babes. Yet if they ever get strong enough to leave the cradle, they are puny and dwarfish. They know but little about God, prayer, devotion, and a christian life. This skeleton christianity has no flesh, nerves, sinews, nor life, nothing but bones, and they wired together by some far-fetched, one-sided theory. I do not object to a skeleton, if you will only get the gospel body over it, and cover it, and give it life. Nor babes, for they can and will grow to be men by proper diet; but a mere skeleton, or a dwarf, is no pleasant sight.

In Hancock Co. I held some meetings. At Warsaw Prairie we had a very good meeting. The tide is turning there. The little "Scripture Searchers" and tracts are opening the eyes of the people, and they are astonished to find their long-cherished ideas have no foundation in the Scriptures. I was urged strongly to hold a series of meetings in that region, but for want of time I had to leave.

In Warren Co. I preached twice to good congregations, notwithstanding it was a cold, stormy day. Eld. Chandler has moved to this place. I hope and pray God will make him a great blessing to that people and the surrounding region. But few take the *Crisis* there. Brethren, send on and get the paper, it will be of more value to you than rubies. Do not neglect it any longer.

Called on Dr. Wood at Moline, and staid over night. Bro. W. is in the work, and the word is more precious than gold to him. He is opening the eyes of some of the Methodist friends by his untiring efforts. May God's blessing rest upon his labors.

W. PRATT.

For the Crisis.

The Great Chart.

HISTORICAL, CHRONOLOGICAL & PROPHETICAL.

Bro. John Stevenson's great work is justly exciting admiration wherever seen. When shown in Ohio last summer, it was the subject of the most profound interest; but one or two items having been misconceived, they became the occasion of mistake by Bro. Alling, which he wishes corrected through the *Crisis*. The delay in correcting it results from my delay in seeing him, etc., etc. I did desire, also, to be able to announce a reliable conclusion, for myself at least, as to this impotant element of "all Scripture." The mistake, in its precise form, I cannot recall, which must be my apology for not repeating it. But this statement will cover the ground, I trust.

The chart was devised and written out by Bro. Stevenson himself, in Canada. The work was his, in its inception and execution. "Honor to whom honor" is due. The chronology of man is a little out of harmony with that of Holy Scripture. "The kink," of course, lies there. While the combined chronologies of earth, presented by our brother, in connection with the times of Revelation, furnish, so far as I see, the *only* solution. Allowing the Bible to take its proper precedence, and its Sabbaths and Jubilees to have been typical or representative, I see no other solution than that he presents, and I accept his work as the very best. My desire has been (like his) to find a more full and satisfactory chronology in the time of Augustus, etc., (like that we find in the age of Herod) to justify the change needed to harmonize precisely human and inspired chronology. But Bro. S. has boldly taken the bull by the horns—he admits the difficulty, and then, by a new adjustment, the human succumbs to the divine; and the best harmony I can conceive is the result.

The common view ignores the adjustment of "the times and seasons" in the "shadow of *good* things to come!" This "shadow" was given by Jehovah in his "pattern of heavenly things." Heb. 8 to 10. The Sabbaths, Sabbatic years and jubilees, are essential to any rational conclusion as to the Bible times, given to limit Gentile rule, and foretoken the kingdom of God. Jesus "came not to destroy the LAW or the prophets, but to fulfill"—to fill FULL; to consummate the purpose for which they were given. Matt. 5: 17; Lk. 24: 25–44; Rom. 3: 31; Heb. 8: 9, 10; Acts 3: 21. The prophets are not the *primary* nor the systematized form of truth. "The Law" was the primary form. It was prior to "the prophets." It contains the shadow, type, pattern, example—of affairs in the Melchisedeck kingdom. "The times and seasons" thus *fore*shadowed in "the pattern of heavenly things," cannot be deranged. We can sooner unsettle "heaven and earth."

I am still learning, I trust; but have learned more on this point from Bro. Stevenson's unexampled work, than from all human helps beside. These remarks are *due* for the truth's sake—due to the brethren who may regard my testimony; yet my first purpose now is to correct the mistake. This great work was wrought out by Bro. John Stevenson.

J. B. C.

Selections.

Unappreciated Talent.

We frequently hear literary men complain that they are neglected because the taste of the age is false, and popular readers are incapable of appreciating their talents. The charge may not be without truth, though the neglect of which they complain is chiefly attributable to themselves, in not conforming to the requirements of the taste they choose to condemn, instead of seeking to please. Literary wares are like all others in one respect; if they do not supply a *want*, there will be no demand for them. If a man would please the multitude of readers, he must write on subjects and in a style that is pleasing to them; otherwise—so far as popularity is concerned—his labors will be in vain. A writer may be learned, but dull; elaborate and ornate, but exceedingly tiresome; while without learning or elaboration another may be natural and simple, and therefore always welcome to the thousands who read chiefly for enjoyment.

The notion that genius will excite reverence in those by whom it is least understood is a manifest delusion, though a very common one. Talent is best appreciated by talent, and knowledge by knowledge. The man who imagines that the higher he is placed above his judges the more they will admire him, might equally expect that he would look larger the further he receded, or his voice sound louder the greater the distance from which he spoke. Excellence must be recognized before it can be applauded, and to recognize it implies in some degree a kindred excellence. For a cultivated understanding to display only its choicest stores, before the uncultivated, is much like exhibiting colors to the blind. When genius prefers to wrap itself in its own dignity, rather than adapt itself to the level of the age it should instruct, it must suffer the complicated misery of conscious power, general neglect and poverty, and probably be quenched at last in hopeless despondency.

It is certainly true that people, whose intellectuality is the first characteristic which protrudes itself upon our attention, are seldom favorites. This is true of both men and women. We appreciate and are won by that intellect which is a reserved force, a power in abeyance—swathed in the rosy tissues which a warm heart so delicately weaves. But from that intellect which is a naked and pointed steel, we are continually starting back, lest it prick and probe, and even mortally wound us, in the weakest, the most sensitive, the most unguarded spot in our nature. Then, in pure pride and pomp of intellect, there is ever something so overbearing, so selfish, so redolent of *bitterness*,—no wonder people hate it. But such indications generally proceed from the brain-*parvenues*,—the second rate. They may have "talent," a talent which can be measured, and sounded, and made available to set ends, every inch of it; but they have not a soul large enough to recognize and love the universal humanity, the God seal stamped upon the nature of every creature belonging to the family of man.

Clinging.

Cling to the Mighty One,
Cling in thy grief;
Cling to the Holy One,
He gives relief.
Cling to the Gracious One,
Cling in thy pain:
Cling to the Faithful One,
He will sustain.

Cling to the Living One,
Cling in thy woe:
Cling to the Loving One,
Through all below:
Cling to the Pardoning One,
He speaketh peace:
Cling to the Healing One,
Anguish will cease.

Cling to the Bleeding One,
Cling to His side:
Cling to the Rising One,
In Him abide:
Cling to the Coming One,
Hope shall arise:
Cling to the Reigning One,
Joy lights thine eyes.

Hold On.

Hold on to your tongue when you are just ready to swear, lie, or speak harshly or use any improper word.

Hold on to your hand when you are about ready to strike, pinch, scratch, steal, or do any improper act.

Hold on to your foot when you are on the point of kicking, running away from study, or pursuing the path of error, shame, or crime.

Hold on to your temper when you are angry, excited, or imposed upon, or others are angry about you.

Hold on to your heart when evil associates seek your company, and invite you to join in their games, mirth and revelry.

Hold on to the truth, for it will serve well, and do you good throughout eternity.

Hold on to your virtue—it is above all price to you, in all times and places.

Hold on to your good character, for it is, and ever will be, your best wealth.

Why art Thou Cast Down?

Yea, christian, wherefore? Does not each promise still stand up, an unscathed pillar, upon the summit of which shines the pure, soft light of heaven? Are not God's strong-winged angels still all—aye, ALL—ministering spirits to the heirs of salvation? Does not Jesus still live, and does he not bear your name upon his heart as he maketh intercession? Is he your sympathizing friend? And does not God reign? Shall not the Judge of all the earth do right? Is there not a home of sweet, sinless rest, where the battling soldiers of the cross shall by-and-by be crowned? Then why cast down? Right shall yet triumph. Dry up your tears. Look up—up! GOD REIGNS. There is enough in these two words for faith to fasten upon to give a present and permanent victory. Cheer up, and honor God by trusting in him. "Let the children of Zion be joyful in their King."

"Live on the field of battle,
Be earnest in the fight;
Stand forth with manly courage,
And struggle for the right."

CHILDREN.—When we feel, like Wordsworth, that "the world is ever with us;" that we are growing out of the earth, earthy; that our perceptions of the beauty and truth of God's universe are becoming dull—we rush into the society of children—into the company of hearty, happy children, who love flowers and birds, pet rabbits, clowns and pantomimes, strange, wonderful legends and mystic elfin traditions—not the abominably clever little men and women produced by "the forcing system," who have no relish for the simple joys of childhood. We join them in their revels; we listen to their prattle; we make their pursuits ours, their pleasures ours, and, as far as we can, their nature ours. Our heart grows purer, our mind grows healthier; something of a new life and a new spirit lifts us above ourselves.—*Ex.*

Promises.

Promises in themselves are certain; but the ways of performance are often undiscernible and hidden; therefore we must live by faith, and not by reason, and measure the truth of God's Word by the strength of his power, and not by our own conceits or apprehensions. "Lay aside," saith the Apostle, "every weight, and the sin which doth so easily beset you." "Alas," may the soul answer, "If it be a weight, how shall I move it? if it be a besieging and encompassing sin, that doth so easily occupate and invade all my faculties, how shall I repel or drive it off?" "Well," saith the Apostle, "if you cannot quit yourself of your clay and of your burden, yet run with patience the race which is set before you; be content to draw your chain." But, how can the soul be patient under such heavy and such close corruptions? "Look," said he, "unto Jesus, the author and finisher of your faith, consider him, lest ye be wearied and faint in your minds." "He doth not any of his works by halves; he is a perfect Savior."

Promises are, many times, subordinate one to another, and are performed in an order, succession, and dependency; therefore we must not anticipate, nor perturb the order which God hath put in his promises, but wait upon him in his own way. "Grace and glory will he give," but first, grace before glory; no man must snatch at this promise till he have interest in that. "Godliness hath the promise of this life, and of that to come; but we must note the order which our Savior puts: "First seek the kingdom and righteousness of God, and then all things shall be added unto you."

God doth not fulfill his promises in us only, but by us, too; and these things which in regard of his Word are his promises, are also, in regard to his command, our duties. And, therefore, we must take the promises in that connection and dependency which they have amongst themselves.—*Bishop Reynolds.*

Reading for Youth.

A Boy's Anger.

A TRUE NARRATIVE.

What agony was visible on my mother's face, when she saw that all she said and suffered failed to move me! She rose to go home, and I followed her at a distance. She spoke no more till she reached her own door.

"It's school time now," she said. "Go, my son, and once more let me beseech you to think upon what I have said."

"I shan't go to school," said I.

She looked astonished at my boldness, but replied firmly—

"Certainly you will go, Alfred. I command you."

"I will not!" said I, in a tone of defiance.

"One of two things you must do, Alfred, either go to school this morning, or I will lock you up in your room, and keep you there till you are ready to promise implicit obedience to my wishes in future."

"I dare you to do it," said I; "you can't get me up stairs."

"Alfred, choose now," said my mother, who laid her hand upon my arm. She trembled violently, and was deadly pale.

"If you touch me I will kick you," said I, in a terrible rage. God knows I knew not what I said.

"Will you go, Alfred?"

"No!" I replied; but quailed beneath her eye.

"Then follow me," said she, and she gasped my arm firmly. I raised my foot—"oh, my son, hear me!"—I raised my foot and kicked her! How my head reels as the torrent of memory rushes over me! I kicked my mother—a feeble woman—my mother! She staggered back a few steps, and leaned against the wall. She did not look at me. I saw her heart beat against her breast.

"Oh! Heavenly Father," said she, "forgive him—he knows not what he does!"

The gardener just then passed the door, and seeing my mother pale, and almost unable to support herself, he stopped. She beckoned him in.

"Take this boy up stairs, and lock him in his room," said she, and turned from me. Looking back as she was entering her room, she gave me a look of agony, mingled with the most intense love!—it was the last unutterable pang from a heart that was broken.

In a moment I found myself a prisoner in my own room. I thought for a moment I would fling myself from the open window, and dash my brains out, but I was afraid to do it. I was not penitent. At times my heart was subdued; but my stubborn pride rose in an instant, and bade me not yield. The pale face of my mother haunted me. I flung myself on the bed, and fell asleep. Just at twilight I heard a footstep approach the door. It was my sister.

"What may I tell my mother from you?" she asked.

"Nothing," I replied.

"Oh, Alfred! for my sake, say that you are sorry. She longs to forgive you."

I would not answer. I heard her footsteps slowly retiring, and again I threw myself on the bed, to pass another and fearful night.

Another footstep, still slower and feebler than my sister's disturbed me. It was my mother's.

"Alfred, my son, shall I come?" she asked.

I cannot tell what influence, operating at that moment, made me speak adverse to my feelings. The gentle voice of my mother thrilled me through, melted then the ice of my obdurate heart, and I longed to throw myself on her neck, but I did not. But the words gave the lie to my heart when I said I was not sorry. I heard her withdraw. I heard her groan. I longed to call her back, but I did not.

I was awakened from my uneasy slumber by hearing my name called loudly, and my sister stood at my bedside.

"Get up and come with me. Mother is dying."

I thought I was yet dreaming, but I got up mechanically and followed my sister. On the bed, pale and cold as marble, lay mother. She had thrown herself on the bed to rest; arising to go to me, she was seized with a palpitation of the heart, and was borne senseless to her room.

I cannot tell you with what agony I looked upon her. My remorse was ten-fold more bitter from the thought that she would never know it. I believed myself to be her murderer. I fell on the bed beside her. I could not weep. My heart was burned in my bosom; my brain was on fire. My sister threw her arms around me and wept in silence. Suddenly we saw a slight motion of mother's hand; her eyes unclosed. She had recovered consciousness, but not speech. She looked at me and moved her lips. I could not understand her words. "Mother, mother!" I shrieked, "say only that you forgive me!" She could not say it with her lips, but her hand pressed mine. She smiled upon me, and lifting her thin, white hands, she clasped my own within them, and cast her eyes upward. She moved her lips in prayer, *and thus she died.* I remained still kneeling beside that dear form, till my sister removed me. The joys of youth had left forever.

Boys who spurn a mother's control, who are ashamed to own that they are wrong, who think it manly to resist her authority, or yield to her influence, beware! Lay not up for yourselves bitter memories for future years.

Inquisitiveness.

"Where have you been, Helen?" asked Caroline Swift of her sister, as Helen, with a package in one hand, and some letters in the other, entered the parlor one stinging winter's day.

Caroline had been seated near the fire, sewing; but as her sister came in with a package, up the little girl sprang; and, allowing cotton, thimble, and work, to find whatever resting place they could, she hurried across the room; and without so much as "By your leave, sister," she caught hold of the letters, and commenced asking questions as fast as her nimble tongue could move.

"Which question shall I answer first?" asked Helen, good humoredly, trying, as she spoke, to slip a letter out of sight.

"Tell me whose letter you are trying to hide there," cried Caroline, making an effort to thrust her hand into her sister's pocket.

Helen held the pocket close, saying gravely: "Suppose I should tell that this letter concerns no one but myself, and that I prefer not to name the writer?"

"O! dear, some mighty mystery, no doubt. I didn't suppose there was any harm in asking you a question."

Caroline's look and tone plainly indicated displeasure.

"There is harm, Caroline, in trying to pry into anything that you see that another person wishes to keep to herself; for it shows a meddling disposition, and is a breach of the command to do as you would be done by."

"Your're breaking that command yourself," retorted Caroline, "for you won't let me see what I want to see."

"God's commands do not require us to forget our own rights. I am not bound to do to you what you have no right to require of me. We have all a perfect right to request of each other whatever is perfectly conducive to our welfare and happiness, provided it does not improperly infringe upon that of the person of whom the request is made. You trespass upon *my rights* when you attempt to pry into my affairs.

"Mercy, Helen! don't preach any more. I guess I'm not the only meddlesome person in the world. One half the people I know need nothing more to make them take all possible pains to learn about a thing, than to know the person whom it concerns wishes it kept secret. But where have you been, pray? and what have you in that bundle?" and Caroline tore off the paper cover from the package which Helen had laid upon the table.

"Caroline," said the mother of the two young girls, "why do you not wait to see whether your sister is willing for you to open her package? From your tone, my dear, one would judge that you were appointed to cross-question Helen, and had a right to be angry if she declined explaining all her motives and intentions to you."

"For pity's sake! mother, have not I a right to ask my sister all the questions I please? I tell her every thing that I do, and I think she might show the same confidence in me."

"You have a right, my daughter, to ask any proper question of any one, but it is unmannerly to ask too particularly about things that do not concern you; or to speak at all respecting a thing which you see that another desires should pass unobserved. It shows a small and vulgar mind to seek to pry into the affairs of another, unless there be some great necessity for doing so. Never press a matter where there is a disposition to be reserved upon a subject. Be refined, my child; remember that courtesy is as much a command of the Bible as honesty. I have often heard you, my thoughtless Carrie, mention impatiently the annoying habits of one who is often here. You have said, in great anger, that no one of the family could have a new shoe, or a neck ribbon, or could go across the street twice, without being questioned and cross-questioned by that young lady, until she became possessed of all the particulars concerning the purchase of the walk. It is not well to be violent in condemning one's neighbor, my children, but it is not wrong to take notice enough of their faults to determine to shun them in in our own conduct, and also to try, if a proper season offers, to help them to amend. I never wish to hear you speak again so harshly of the person to whom I refer; but I very earnestly desire that you should begin in season to check habits which, if suffered to go on, will render you just as far from a favorite with your friends, as she, poor orphan girl, is with hers. She had no one to point out to her her faults and her dangers; therefore the condemnation will be nothing to compare with yours, if you forget that the spirit of the golden rule, which is the true spirit of christianity, requires attention just as close and constant to all the little, hardly noticed habits of heart and life, as to those of the more marked and noticeable;

"'Tis in these little things we all can do and say,
Love showeth best its gentle charity."

—*Ex.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Live for Something.

Live for something, be not idle—
Look about thee for employ!
Sit not down to useless dreaming—
Labor is the sweetest joy.
Folded hands are ever weary,
Selfish hearts are never gay:
Life for thee hath many duties—
Active be, then, while you may.

Scatter blessings in thy pathway!
Gentle words and cheering smiles,
Better are they than gold or silver,
With their grief dispelling wiles.
As the pleasant sunshine falleth
Ever on the grateful earth,
So let sympathy and kindness
Gladden well the darkened hearth.

Hearts there are, oppressed and weary,
Drop the tear of sympathy,
Whisper words of hope and comfort,
Give, and thy reward shall be
Joy unto thy soul returning,
From this perfect fountain head,
Freely as thou freely givest,
Shall the grateful light be shed.

Original Contributions.

For the Crisis.

Man in Death is Unconscious.

BY J. HOWELL.

No. 4.

PROP. II.—"And the Lord God breathed into HIS nostrils the BREATH OF LIFE."

In No. 3 we discovered, by an examination of the *second* point referred to, that *the "spirit" of life*, upon which the life of the *dust-man* depends, is not a *being*, but a *principle of vitality*, and that it is never employed to teach that in man it is a living creature, but to give life to the *dust-man*, and therefore that it is the *dust-man* who lives, and *not* the spirit of life which is *within him*. We also proved that this "spirit" is *no* part of the "man," but that upon which the life of *the man* depends. In this article we shall notice the first point suggested in the last article.

The phrase, "THE SPIRIT OF MAN," *is never employed in the Bible to denote any thing primarily pertaining to* MAN, *only when it points out an* ATTRIBUTE *of the* DUST-MAN. Let us bring this point to the impartial standard of Scripture truth, and try its merits by divine revelation. Observe Matt. 22 : 37 and Luke 10 : 27, where reference is made to some of the *attributes* pertaining to *man*. We will quote Luke 10 : 27; and let it be *remembered* that what is denominated "*the spirit of man,*" *is never spoken of as* POSSESSING *anything*. "And HE answering said, *Thou*"—*the man—the certain lawyer says*—"Thou shalt love the Lord thy God with *all thy* HEART, and with *all thy* MIND; and *thy neighbor as thyself*." Now the *attributes* of the *man* are expressed by the terms—*heart*, the seat of the affections and passions,—*soul*, the life,—*strength*, the power,—*mind*, the intention, purpose; the intellectual or intelligent power in man. Therefore it is *the man* who has these *attributes*, and *neither* of these *attributes* are *independent conscious life creatures*.

Before proceeding any further in our investigations, we will suggest the use of the *genitive* and *dative* cases of nouns in the Greek language. "*The genitive connects with the object named, the idea of separation, origin, or possession.*" "*The dative connects with the object named, the idea of addition,* OR TO OR FOR *which any thing is said or done.*"

It is sometimes the case, that the Greek term, *Pneuma, spirit*, is used in the *genitive* case, and sometimes in the *dative*. For want of observing this fact, the phrase, "*the spirit of man,*" has been employed by some, who oppose *man's unconsciousness* in death, to prove that *the spirit of man always* denoted the same as *man and spirit*; and that therefore man has a separate, independent conscious life entity, by that name. Even the *genitive* case does not always denote "*possession*," as may be seen above, and the *dative* case is never employed to express the idea of *possession*.

Let us first examine a text where the Greek word, *Pneuma*, is in the *dative* case. This is considered a stronghold against the fact so often announced in the Bible, of the *unconsciousness of man*. Observe Heb. 12 : 23,—"*And to the spirits of just men made perfect.*" This is the clause of the verse, that is supposed to teach the *independent existence of a conscious spirit*. Now the *dative plural* of the third declension of Greek nouns, is formed by adding "*Si*" to the root word. For example: "*Basileus*"—a king. *Dative*, plural, "*Basilusi*"—kings. Now to text—"*the spirits of just men.*" "*Pneuma*"—spirit. *Dative*, plural, "*Pneumasi*"—spirits. Remember that the *dative* case denotes adding to, *or to or for which* any thing is said or done. In Heb. 12 : 23, "*Pneumasi*," the spirits, etc., is employed to affirm that something is done, i. e., "*made perfect*." This text would have more clearly expressed the Bible idea, with the following translation: "*Kai*, and, *Pneumasi*, lives, *Dikaion*, genitive, of just (men) *teteleiomenon* made perfect." "And to the lives of just (men) made perfect." Made perfect unto eternal life.

The Bible teaches us what God will do for *man* in the resurrection and future state, and there is *not* a promise to *the spirit of man* as if it was an independent living creature. "*Pneumasi*" are what are made perfect, and if independent conscious life entities are made perfect, the text does not affirm that any thing is done for the "*just men*" in whom they live. This word cannot possibly express more than an *attribute* of the men; and if it is translated *lives*, it declares the fact that, *the lives of just men are made perfect*; which will be true when the Lord Jesus Christ comes, for he will then give to just men, and *not* living independent *spirits of men*, immortality—eternal life. Heb. 12 : 22–24 points to the blessing of the new covenant to be realized at the end of this dispensation, and therefore in a future state. In the covenant we are come unto them now by faith, but not to all of them in reality until Jesus comes again. Once more, observe that the Greek word, *Pneuma*—lative plural, *Pneumasi*—is *never* used in the *masculine* or *feminine* genders, but *always* in the *neuter* gender, which is not grammatically employed to denote living beings or entities. Note a few texts. Matt. 5 : 3.—"Blessed are the poor in spirit," etc. *To Pneuma*. "*To*" is the sign of the *neuter* gender. Acts 15 : 28.—"It seemed good to the Holy Ghost." *To agio Pneumati*. Acts 15 : 8.—"Giving them the Holy Ghost." *To* Pneuma, *To* Agion.

We might multiply these references to any extent to prove that the Greek, "*Pneuma*," is in the *neuter* gender, and it will be found in the same gender *invariably*, whether it is applied to God or to *man*. Read John 4 : 24. We shall leave out the "a" because it is not in the original text. "*God is spirit*"—*Pneuma*. "*Ho*" is the sign of the *masculine* gender. "Theos," God. It is not *ho Pneuma*, but "HO THEOS"—"*God*," *masculine gender*, "*is spirit*," denoting his substance, which is in the *neuter* gender. The term *neuter* is compounded of "*ne*"—not, and "*uter*," either, and of course means *neither* masculine or feminine, when applied to the gender of nouns. It can be made to denote the masculine or feminine gender *only* "by *personification*, a *figure of speech*, by which *life* and *action* are attributed to inanimate objects; or by some adjective, verb or pronoun, representing a gender." "*Pneuma*," then, being *only* of the *neuter* gender, denotes nothing that *literally* possesses *life* or *action in itself*, and cannot be made to do so *only* by *personification*, a figure of speech.

Another fact which proves it, "*pneuma*," to be of the *neuter* gender is, that "*all nouns* of the *third declension* (in Greek) with the *Genitive* in '*atos*,' are *neuter*." This is positively the case with "*Pneuma*." *Nominative, Pneuma : Genitive, Pneumatos*. We affirm that it is impossible to find a text of Scripture, which is speaking of *man*, that intimates that a *spirit within him*, or *of him*, knows any thing when the *man* is dead. Observe another text which speaks of one of man's attributes. 1 Cor. 2 : 11.—"For what man knoweth the things of a man, save the spirit, "TO *pneuma*," of man which is in him?" Of course the *mind* of man *only* knows what is in the *man*, who possesses the attribute of mind, and that *man* can reveal himself to another so that he will also know him. This same noun, *pneuma*, is translated *spirit* in both clauses of the verse, and applied to God as well as man, with the Greek sign of the *neuter* gender: "To *Pneuma tou* anthropou," *genitive*, "*the spirit of man*"—"*To Pneuma tou Theov*," *genitive*, "*the spirit of God*." Observe Zech. 12 : 1.—"*And* FORMETH the *spirit* of MAN *within him*." The same as in Gen. 2 : 7; Num. 16 : 22; Num. 27 : 16; Job 12 : 10; Eccl. 12 : 7; Isa. 57 : 16. As explanatory of the other texts quoted, we will give Job 12 : 10 in full. Job is speaking of what the hand of the Lord hath wrought, and says: "*In whose hand is the soul (margin, life) of every living thing, and the breath (ruach) of all mankind*."—(margin, "*of all flesh of man*.")

This "breath" is *no* attribute of the *dust-man*, but *the breath of life* breathed into him, after God had perfectly *formed the man of the dust*. When Adam had become *man* by being perfectly organized of dust, Zech. 12 : 1, "And *formeth* the *spirit* of man within him" was next done, *as in Gen.* 2 : 7. We understand the statement in Zech. 12 : 1, to express the *origin* of the *spirit* (*ruach*) or *breath* of man—i. e., the Lord formed it. He first created the *wind* (*ruach*.) (See margin.) Amos 4 : 13. And then, *as in* Gen. 2 : 7, *formed* in *man* the principle of vitality, denominated "*the spirit*," or "*breath* of life." This is in the *neuter* gender. The *genitive* case is here evidently employed to express the *origin* of the "*breath of life*," or "*spirit of man*," and not something which the man possesses. Note Prov. 20 : 27. Before examining this text, we will further remark on Zech. 12 : 1, that it is supposed by some that because it is said that the Lord FORMETH the spirit of man, therefore it must be a *living, thinking entity*. This would be good logic, if every thing that is *formed* was a *living, thinking creature*, and that nothing could be *formed* without the attributes of life and mind. But it appears to me that our bodies contain a variety of well *formed* organs, that have *no* independent life, and that never thought of any thing: as the stomach, lungs and liver. This is a point *not to be assumed* as true, that the spirit formed *within man* is a *living intelligence*, but to be *proved* that it is so. How many have *assumed* this point, and then supposing the assumption as sufficient proof of its truthfulness, they have proposed to discuss the question: "Whether the *spirit* of man *lies unconscious* in the grave, or somewhere else in death." But let us notice Prov. 20 : 27.—"The *spirit of man* is the candle of the Lord, searching all the *inward* parts of the belly." The Hebrew term here rendered "*spirit*" is (*n'sha-mah*) the same that is translated "*breath*" in Gen. 2 : 7 and Isa. 2 : 22. This is in the *neuter* gender also, and does not refer to any thing having *independent, intelligent conscious life*. We have now noticed, I believe, *all* of the texts where the phrase, "*the spirit of man*," is used, and in every instance, we find the term "*spirit*" in the *neuter* gender, which is never employed *only* by a *figure of personification* to denote any thing *either* conscious or intelligent. Observe one or two instances of the figurative use of the *neuter* gender. The noun *faith* is in the *neuter* gender. In the "Christian Lyre," p. 17, hymn 38, the poet says of *faith*:

"The want of sight *she* well supplies,
She makes the pearly gates appear;
Far into things unseen *she* pries,
And brings eternal glories near."

Here *faith* is a noun of the *neuter* gender; *she* is feminine. By personification it is used to denote faith. Again.

"Sweet is the breath of *morn*, *her* rising sweet."

Morn, by a figure of personification, is designated by the feminine pronoun, *her*. Again.

"Pleasant is the sun when *he* spreads *his* orient beams."

Sun is in the *neuter* gender. By a figure of personification, the pronouns *he* and *his*, of the *masculine* gender, are used to designate it. We have been thus particular to notice the *gender* of the terms, *Ruach, Pneuma, Spirit*, that all may perceive that those who affirm the *independent, living, conscious existence* of the *spirit of man* when THE MAN *is dead*, have *first* of all to prove that *it ever did, in any state* or *place, possess a* CONSCIOUS EXISTENCE. We affirm, we believe on *good scriptural authority*, that the *only* conscious life being designated in the Bible by the term "MAN," except by a figure of speech, is the *dust-man*, and that between death and the resurrection all who die are unconscious, and after the resurrection of the wicked, they will experience the penalty of the soul that sinneth and *die* again, and then be found unconscious; that the Bible never intimates, *only by a figure of speech*, that the *spirit* represents any thing, either conscious or intelligent, as an *independent*, intelligent spirit, *in man* or *of man*, capable of enjoying happiness or misery *out* of man, between death and the resurrection, or at any other time.

The *penalties* of God's laws are not to be inflicted upon the spirits of men, but upon *men* themselves. The *rewards* of the Bible are not promised to the spirits of men, but *men, responsible* men of the dust of the ground, who are alone capable of experiencing them. Therefore, we repeat, let those who believe in the existence of *the spirit of man*, intelligently and consciously, *first prove* that there is such a thing *in man* or *of man*, and when this has been done, then the discussion of the question, Whether that thing is conscious in *all* conditions or not: as *in man* or *out of man*, will be in place. It will amount to nothing in point of proof to say, that, "*as her soul* was in departing;" because we believe now, that any one may lose all their blood which is the life, and which is here evidently meant by the term "*soul*;" or that "the spirit has left the man" or the *body*, as the man is sometimes termed; for we believe that "*the breath of life*" may do that at any time, and therefore the life may and then will cease; but *prove* that in *any* text of Scripture, which says, as in Lk. 8 : 55, "*And her* SPIRIT *came again, and she arose straightway*: and he (Jesus) commanded to give *her meat*." *Prove* that THIS SPIRIT is a *living, conscious creature or thing*, whether IN HER, or OUT *of* HER; and if we may aid in summing up the proof on either side, just please to notice, that the "*spirit*" is *no* part of the "*maid*" referred to by the pronoun, *her*," and "*she*," and the spirit had *no* meat given to it; but rather the *maid*, represented by the feminine pronoun *her*, received the meat, while the term "*pneuma—spirit*" is preceded by the sign of the *neuter* gender, *to*. The *maid* was *dead*, and *the breath* of life had left *her*, and when *the breath of life came again*, SHE, *the maid*, lived, and not the *breath* of life that entered into HER.

If it should be objected that this term, "*spirit*," must mean *life* instead of *breath*, it would avail nothing, as it would *only* make the term "*spirit*" point out the *effect* instead of the *cause*. The *breath* is the *cause*, and the *effect* is *only* the *life* which is dependent upon that *cause* for its manifestation. This *breath*, however, is not given to *cause life in itself*, but in *the man* into whose nostrils it is breathed. *Life*, then, would be an *attribute* of the *man*, and when *the man dies*, that *attribute* is suspended until the resurrection, when the man will live again. The Bible reveals *no life* for *man*, or *any thing* that pertains to *him*, between *this life* and *eternal life*, which is *not* given until Jesus Christ comes the second time, and raises the "*good unto the resurrection of life*." Between these *two* lives, *man is dead*, and "*the* DEAD KNOW NOT ANYTHING."

In 1 Sam. 30 : 12 and Judges 14 : 19 a declaration similar to the above quotation from Lk. 8 : 55 occurs: "His *spirit* came again *to him*." Here something is done "*to him*," which is in the *dative* case. This could not refer to a *living, conscious spirit, independent of the man*, or *in the man, the* Egyptian; and neither could the text in Judges, when speaking of Samson, refer to any such a thing. Samson was very thirsty. God had given him water, "and when he had drunk, *his spirit came again*, and he revived." Had his immortal spirit left him, and he still alive, and by his drinking a little water, did its coming back revive him? Well, I should certainly have thought that he would have revived rapidly. This would prove too much. That Samson and the immortal spirit of Samson could both live *independent* of, and *separate from, each other at the same time*. "O consistency, thou art a jewel!"

For the Crisis.

The Nature and Origin of Jesus.

BY WM. HOBBS.

No. 4.

The doctrine of the pre-existence seems to have been met by Paul in 1 Cor 15, in anticipation of its being preached, by his declaring that the second Adam (Christ) was not before the first Adam; and afterward, in his second epistle, his mind seems to have been burdened with the thought that false teachers should arise, who would seek to corrupt the Corinthian disciples from the simplicity that is in Christ. There may be mystery in respect to what the Scriptures teach concerning Christ, yet there is a simplicity in the theory when understood. Mysteries may be simple when understood, provided the mysteries are agreeable to truth and not contradictory. But the idea of simplicity entering into the doctrine of a pre-existent Jesus, is simply absurd. Consequently, what Paul wrote cannot apply to any but to those who hold to a theory of Christ which is destitute of the characteristics of simplicity. His words are as follows:—"Would to God ye could bear with me a little in my folly; and indeed bear with me. For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I might present you as a chaste virgin to Christ. But I fear lest by any means as the serpent beguiled Eve, through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh, preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *me*."—2 Cor. 11 : 1–4.

What does the apostle mean by, "He that cometh"? The expression is definite, and must therefore allude to some particular character. John said, "Beloved, ye have heard that Antichrist should come;" and Paul said to the Thessalonians, "That day shall not come except there come a falling away (an apostasy) first, and that man of sin be revealed, the son of perdition." That this is the character that he alludes to, as "he that cometh," is evident, because he had not spoken of any other definite character as to come. That the Papal Hierarchy is the man of sin, is admitted by Protestants; and the apostle intimates that that anti-christian character would preach another Jesus, that the apostles had not preached. Paul preached that Jesus Christ our Lord was made of the seed of David according to the flesh, and was declared to be the son of God according to the spirit of holiness, by the resurrection from the dead, and that he was made of a woman. But what does the papacy teach? Why, that a pre-existent or another Jesus was put inside of that Jesus whom Paul said was made of the seed of David. The theology of the man of sin is one thing and the theology of the apostles is another. Their theology is that "there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

Paul, in Heb. 11 : 14, says, "Forasmuch then, as the children are partakers of flesh and blood, he (Jesus) also himself likewise took part of the same." The children are partakers of flesh and blood by divine appointment, and as it is said that Jesus *likewise* partook with them of flesh and blood, it shows conclusively that his birth was not optional with himself. Hence the idea of *another Jesus*, who pre-existed outside of the man Christ Jesus, and afterward existed inside of him, is not to be inferred from this passage, any more than that the children pre-existed. For according to Paul he took humanity upon himself in the same manner that the children partook, that is, not by any agency of their own, but by Divine appointment.

The angel that was sent to John on the Isle of Patmos, in personating Christ, says, "I Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, the bright and the morning star."—Rev. 22 : 16. Which clearly expresses his origin as from the family of David. To find what is meant by his being the root of David, we must compare parallel passages. That it does not mean Christ as God, as some suppose, is evident from Rev. 5 : 5, where "the lion of the tribe of Judah, the root of David," is represented as receiving a revelation from God. Again, the root of a tree belongs essentially to the tree; hence, as Jesus is called the root and the offspring of David, it shows conclusively that he sprang from that tree or family of David; David representing one of those kind of trees that shoot out branches from their roots, so that the root of the branch is the root of the original tree. With this agrees the prophesy of Isaiah: "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."—Isa. 11 : 1—4.

The whole of this prophecy goes to prove that Jesus is the root and offspring of the tree of David. The root of David, because he sprung out from the roots of that tree, by being made of the seed of David. And yet there are those who ignore this, by a theory of a pre-existent Jesus, whom they think helped God create the world. Those who think so, rely on Col. 1 : 16, and other passages of like import, as evidence of that queer theory. And the 15th verse is also quoted to the same end, which reads thus, "Who is the image of the invisible God, the first-born of every creature . . . . for by him were all things created." That Paul's meaning is that he is the first-born of every creature, as the express image of the invisible God, is the apparent meaning. But lest this be denied, it may be best to let Paul explain his own phraseology. He says, in Rom. 8 : 29, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, *that he might be the first-born* among many brethren." The Arian idea that he was the first created being makes Paul's logic rather lame; since, according to that view, he would have been the first-born, whether others were conformed to his image or not. Christ is the first-born, because in his birth he was begotten of God as no other being was; consequently, in his nature he is the image of God. And God foreordained, according to Paul, that others should be conformed to the image of his *only begotten* son, Jesus Christ, in order that he might be the first-born; and this being Paul's interpretation sufficiently refutes those who interpret it differently.

But it may be best to quote again from Paul in Rom. 8. He says there, in immediate connection with the verse already quoted, "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." This fact in regard to the purpose of God, that he predestinated some to be glorified, applies with still greater force to Jesus; and will serve to explain that prayer of Christ in John 17 : 5, where he prays to be glorified with the glory that he had predestinated to him. It serves also to throw light on the passage in Colossians, as showing the object of the Creator, or his purpose in the creation of all things, that he might gather together in one, all things in Christ, that is, under him as head. Col. 1 : 16,—"For in (*en*) him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created through (*di*) him and for (*eis*) him.

The theory of a pre-existent Jesus aiding the Creator, is altogether dependent on the meaning of the Greek prepositions, *en*, *di* and *eis*. And yet a slight acquaintance with the Greek is sufficient to show that these prepositions are extremely varied in their signification, and not to be relied on alone to prove important doctrines. For instance, creation is ascribed directly to God: "In the beginning God created the heavens and earth;"—hence, the Greek prepositions, in the above, are not to be so understood as to conflict with that great and prominent truth of the Bible, that God alone is the creator. Had the apostle designed to assert that Jesus created all things, it would have been more fully expressed by the omission of those prepositions; so their use is rather indicative of a different theory. The theory indicated is expressed by the translators in rendering *eis*, for,—all things were created through him, "and *for* him." If God created all things for him,—then, all things were created *in* him and through him, as an object of creation, in order that he might be the Lord and heir of all things. The Greek prepositions admit of this rendering, and it is the only theory that can be well maintained. And it agrees with what Paul says of Jesus, where he says, "One in a certain place testified, saying, What is man that thou art mindful of him?—or *the son of man* that thou visitest him? Thou madest him a little lower than the angels: thou crownedst him with glory and honor, and didst set him over *the works of thine hands*."—Heb. 2 : 6, 7. See also v. 9. 1 Cor. 8 : 6.—"But to us there is one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." It is not true that the Bible teaches, that Christ created all things, as much as it does that God created all, as some assert; neither does it teach that Christ was an agent in creating. Creation is ascribed directly to God, both in the Old and New Testament, but it is not so ascribed to Jesus anywhere.

And in the above quotations from Paul, it is distinctly stated that there is but one God, the Father, *of whom are all things*. To assert, then, that there is another, who is equally the creator of all, amounts to asserting that there are two Gods. It is not to be admitted that Paul made two statements so self-contradictory as that. The Greek prepositions, *ex* and *di*, are essentially different in their significations. *Ex* here denotes origin, and is translated "of." So when Paul says,—"To us there is but one God, the Father, *of whom are all things*," creation is unequivocally ascribed to one God alone, hence, what he afterwards asserts of Jesus is restricted in its meaning by the previous assertion.

But there are those who are not satisfied with Jesus unless he is made to suit their own notions of what he ought to be. They would ignore him as a man, as not being a sufficient Savior for them; forgetting that according to their own theory, they are saved by the "human nature" of Jesus. They admit that we are reconciled to God by the death of his Son, and yet will not admit that any part of him died except his "human nature;" for if they admit that the Son died, it would be fatal to the triune theory. But it is evident that their theory is no improvement of the character of Jesus. He, who as a man, is the only begotten Son of God, and in whom dwelleth all the fulness of the Godhead bodily, is superior to that theory that teaches the combination of one of the persons of a tri-equal trinity with human nature, or any other theory of another Jesus. To him, then, that hath loved us and washed us from our sins in his own blood, to him be glory and dominion, forever and ever. Amen.

The Antichristian Confederacy.

The above is the heading of an interesting work published in England, from which we make the following extracts:—

The system of infidelity, which is to constitute the last Apostasy, seems to be as follows:—It will be an artificial combination of christianity and idolatry—a system of man-worship made to run parallel with the worship of Christ. We have lately seen an ingenious physician murdering an unfortunate woman by means of poisonous drugs, given in combination with healing medicines, but in such proportions that the poison overpowered the antidote. The poison was administered for the real object of murder; the medicine was administered nominally as a cure, but in reality only as a disguise. We have, also, seen this miscreant suffered to escape, though convicted on the fullest evidence,—a feeble government not having courage enough to resist the uproar of an ignorant mob. While such perversion of all honesty and justice makes one long for the government of the Great King, who alone knows how to govern, it also reminds us of a still greater crime, about to be perpetrated on a far wider scale. The last Apostasy will be a similar combination of medicine and poison, but in such proportions that the poison shall overpower the antidote. The poison will be the reality—the medicine only a disguise. In the approaching Apostasy the name of Christ will be carefully preserved. The worship of God will be fully admitted; but the principle will be this:—"Heaven for heavenly things; earth for earthly things." "The divine God-spirit for heaven; the divine man-spirit for the earth." A broad line of demarkation will be drawn between earth and heaven; and as far as this line every one will be permitted to go, on the earthward side. You may confine yourself altogether to the earth; you may keep far within the line; you may worship only the earthly god; or you may stand on the line of demarkation, as upon common ground, and worship both the true God, in heaven, and the false god, on earth; but it will be a crime to pass the line, and to confine yourself to the true God alone. You may profess to look forward to a heavenly state after death; you may profess your belief in the atonement; you may expect what you please *after you have quitted the earth*; but as long as you remain on earth, you must pay tribute to Cæsar—you must give the god of earth the honor due unto his name. When you get to heaven, do as others do in heaven; but as long as you are on earth, you must do others do on earth. By this means the two religions will run parellel to each other, and a combination will be effected, which will constitute the "Strong Delusion." The lie of the last age will exceed, in subtlety, the lies of all former ages, and bear away the palm from Romanism. Popery was too despotic, and left no choice; but the last Apostasy will be liberal and complaisant. It will allow you to be as pious as you please, and to hold all the articles of the christian faith; it will only add a few articles of its own, and require you to believe them at the same time. It will allow you the old faith, on condition that you combine it with the new. You may worship God, but you must reverence Antichrist. You may believe in a Redeemer, provided you believe in the false prophet. And, to complete the system, a line of demarkation will be drawn, likewise, between the two forms of worship, as well as between the two religions themselves. You will be permitted to worship Christ, as a heavenly Redeemer, for obtaining spiritual blessings, provided you worship the "beast," as an earthly redeemer, for obtaining earthly blessings. The two systems of faith will be kept wholly distinct; they will not be permitted to cross, but will run parallel to each other; and you may hold one in your right hand, and the other in your left. A single condition will be enforced, namely—that you must not cross the line into the territories of heaven, so long as you are on earth; but must give the god of the earth the honor due unto his name, and adhere to the inviolable principle—"Earth for the earthlies; Heaven for the heavenlies."

To keep up this system of combination, the Devil will even go so far as to promote christianity, after a manner of his own. He is doing so, now, incessantly. He will build churches until the land groans under them. He will multiply church ministers until the streets are darkened with them. The progress of christianity will be the boast of the age—never before was there

seen such a progress. So many "laborers in the vineyard;" so many gifts "cast into the treasury." But the vine is the vine of Sodom, and the grapes are the grapes of Gomorrah. The gifts cast into the treasury are the gifts of Pharisees and Sadducees. Churches are built to be given over to Tractarians. Ministers are ordained, who are either half Popish or half infidel. Congregations are drawn together to be poisoned with false doctrines; and the greater the progress, the greater is the destruction. To do nothing would be better than such activity in evil. The Devil is overturning christianity by means of christian machinery. He is destroying Christendom by the false preaching of Christ. That Tractarian and High Church doctrine leads directly to Apostasy, none can doubt. That the German neology, which has crept into our universities, leads to man-worship and idolatry, is equally certain—so that the more churches we build, the more wicked we become; and the more Christ is preached, in this modern fashion, the more rapidly we are getting ready for Antichrist.

And what is the evangelical party doing in this crisis of the Church? They, at least, are combating Apostasy! Whether they are doing any such thing you may judge for yourself. They are worshiping money, and conniving at blood. In their public meetings, the only moving power that is ever thought of is the power of men and money. Having, for decency's sake, mentioned the name of God, they turn off to the subject that lies nearest to their heart. The man, the preacher, the missionary, is their one idol; the money that pays him is the other. So entirely are these two dwelt upon, to the exclusion of the Holy Ghost, that a heathen, on quitting one of our meetings would say—"The Protestants have two gods: one is called 'Money,' and the other is called 'Association.'" These two gods have the power of ubiquity; one being in every man's pocket,—the other in every town of a reasonable size. In fact, we are now become like the ancient Normans. Odin was the god whom they worshiped, and Valhalla was their heaven; while they admitted of another God, "mightier than Odin, and another heaven, brighter than Valhalla." The Protestant world worships man and money; and wealth and influence are its real heaven; while it admits, for form's sake, of another God, greater than man, and of another heaven (somewhere), brighter than a guinea! And look how the evangelical world connives at blood. If a poor parishioner (exhausted by his miserable labors) should be affected by the smallest measure of strong liquor, or tempted to the smallest theft, neither law, nor gospel-minister will shew him the least mercy. But when the great men of the nation have led us into war, until we have become drunk with human blood—when we have robbed and pillaged the Hindoos and the Chinese—when we have made the name of Christian abhorred by half the world—when our national policy is that of violence, rapacity and outrage—not a word have the Evangelicals to say; not an effort have they made to check our crimes; not a prayer will they utter except against the wretched men whom we oppress; not a thanksgiving, except to thank God, as if he were an accomplice in our crimes. Can such evangelism as this stop the way against Antichrist? Can it stand in the gap against the judgments that are at hand? Cringing to the great,—enslaved by the world,—afraid of the popular outcry,—it is, itself, an instrument for promoting Apostasy, and one of the chief provocations which bring judgments upon the earth. Can you place any confidence in such a paper as the "Record," which calls an infidel statesman a "Man of God?" or in Lord Shaftesbury, who supports an ungodly Prime Minister, and who urges on the country to more infuriated revenge, by false and exaggerated statements? It is not such instruments as these which will check Apostasy. On the contrary, they are serving Antichrist in the most effectual manner possible. For they, and nearly all the evangelicals, are teaching men to reconcile evangelism with the world—the spirit of Satan with the spirit of God. Oh! how the enemy must triumph in this supreme victory—this Pharsalia of Antichrist. The last army of God upon earth—the once evangelicals—have given way before the apostate host; they have done worse than the Republicans did at Pharsalia; they have joined the army of the world, and are fighting for Cæsar with one hand, while they pretend to fight for the "good cause" with the other. Were it not that God always keeps up a remnant in Israel, there would not now be left one obstacle to the devil upon earth. And that remnant is hated and reviled by the "Religious" world even more than by the ungodly. The whole fabric of mankind is crumbling into ruin. It is breaking up beyond the power of re-construction. A government without courage; a public press that deifies man, and never mentions God; the worship of money; contempt of heaven; thirst for blood, and frenzy of revenge, which equal the worst passions of the darkest ages; a church divided into two sections—the Tractarians and Infidels; preaching false Christs; and the Evangelicals uniting the true Christ with all the idols of the age;—what can revive such desolation? What can re-construct such devastation? Nothing but the hand of God first leaving no stone upon another by unparalleled judgments, and then raising up the ruins of the past, by a divine government of the future. "I will shake the heavens and the earth (saith the Lord), and the sea and the dry land. And I will shake all nations; and the DESIRE of all nations shall come."—(Haggai ii.)

Lest any one should be led away by false expectations of improvement, we will now give one or two examples of the promising state of the Italian mind; and let people judge for themselves whether we are to look forward to Protestantism or Atheism in the Italian peninsula. Last June, while the war went on, there was published in Italy a certain pamphlet, intended, no doubt, to express the general feeling of the Italian districts most concerned in the revolution. This pamphlet contains, amongst other edifying matter, the following prayer: "Our Father which art now in the field; hallowed be thy name, oh Victor Emanuel. Thy kingdom quickly come. Thy will be done on the Italian soil, as it is under the Italian heaven. Give us this day our daily liberty. Make our nationality respected, as we respect the nationality of others. Lead us to the enjoyment of peace, but deliver us from the Austrians. Amen." After this parody of the Lord's prayer, there follows a creed, still more blasphemous: "I believe in Napoleon the First, Almighty maker of the first Empire. I believe in Napoleon the Third, his nephew, our omnipotent Savior, begotten by the influence of Divine Providence; born for our salvation; suffered under Orleans; was insulted, caught, and buried in prison. He descended into Ham, and rose again from civil death, ascended to the French Republic, and sitteth on the throne of Napoleon his uncle, from whence he shall come to judge the quick Italians and the dead Austrians. I believe in the kingdom of Victor Emanuel; the communion of Italy; the salvation of exiles; the resurrection of Italy; and the life everlasting of our brotherly league. Amen." Then follows another "Lord's Prayer," for the use of the Italians still living under the Austrian yoke. It proceeds as follows: "Our Father who art in Vienna, forgotten be thy name. May thy kingdom be kept to the other side of the Alps. May thy will never be done in Italy or in heaven. Give us this day our daily bread, which thy robbers have taken from us. Give us back the gold and silver as we will give back thy paper-money. Lead us not into despair; but deliver us from thy police, now and forever. Amen."

Such is the state of Italy, and of the Italian mind. You will now admit that the last Apostasy, so often described in the "Vials," has already begun. Man is directly and literally worshiped, and God is deliberately omitted or insulted. Seven years ago (in 1852) the "Vials" referred to this Apostasy, under the title of "The New Religion;" and we then gave a specimen of the Lord's Prayer, as addressed to Louis Napoleon himself at a public meeting in France, and received by him without (as far as appears) any expression of disapproval. These things are well deserving of notice in such times as the present. We expect Italy to improve, and we find it becoming atheistical. We cry out for liberty and a free press, and when both are granted we find things grow worse than ever. Every country of Europe, that has gained an atom of freedom, has converted that atom into poison; and Italy had no sooner liberated one hand from the chain, than she struck with that hand at the majesty of God. The free press of England is the "abomination of desolation." It publishes a few little books of the most effeminate "spirituality," and then scatters abroad the "London Journal," and one hundred other periodicals, by ten millions at a time,—all of them filled with ribaldry and trash—all of them making up the *only* reading of nine-tenths of the population. Weak men, like Lord Shaftesbury, corrupted by flattery, snatch greedily at every bait that the *enemy* holds out, and are caught and lauded, to serve as baits themselves, to catch thousands more. For, let it be observed, it is under the aspect of improvement that the devil is leading the world into direct Apostasy. Under the name of liberty and Protestantism, he is opening the high road to the most infamous impieties. Weak men are led away by the glitter on the surface! they urge the multitude to plunge into the cool, delightful stream, which proves to be as burning as that of the "veiled prophet of Khorassan,"—and so they perish in the last Apostasy.

Having given a specimen of Italian improvement, let us now look, for a moment, to the leading man of the age—the Emperor Napoleon. This man has, for some years, been gradually approximating to the assumption of Godhead. He permitted the Lord's Prayer to be addressed directly to himself, full seven years ago. Since then, he has been advancing by imperceptible degrees towards the same point. A few years ago, when some of the rivers of France had overflowed their banks, and inundated the country, he announced in the *Moniteur* that "from thenceforth the rivers of his empire should confine themselves to their bounds!"—in imitation of the Divine decree, "Thus far shalt thou go, and no further." And he has been permitted to carry out his assumption so well, that since that time we have never heard of any inundations in France—at least, of any on a great scale. When he took the command of his army, last May, he was a complete novice in military art. He had never commanded a brigade. He had never seen a shot fired. Yet, before he left Paris, he ordered every preparation to be made for celebrating two or three great victories in Notre Dame. He announced his victories before he had ever seen an enemy. This was acting completely in the style of a Deity, and yet, again, he was permitted to succeed. The victories came at the due time, and were as duly celebrated in Notre Dame. And now, at length, he has been exalted by Italian adulation to the rank of the second person of the Trinity—"I believe in Napoleon the Third, his nephew, our Savior." What means this daring assumption,—this arrogating to himself the attributes of God? What means this marvelous success? Herod was struck down for only listening to the blasphemy of others. Napoleon not only listens to blasphemy, but speaks with his own mouth the language of a God; and yet he permits in the very objects of his blasphemy. These things are indications of some strange event: of the approach of some new and portentious era. The same Divine Power which struck Herod with death, prospers the impiety of Napoleon the Third; as if the modern Herod were intended for some part in a more daring Apostasy, and in a wider persecution.

One thing is evident. The assumption of Divine attributes has already begun: it has begun in the person of *one* man, and of one man only. And it is received without censure by Protestantism, and with approbation by infidels. One vast stride more has been made towards the final Apostasy. The deification of man was the first step. It has been taken long ago, even by the Protestant world. But this first step, you observe, only brought Christendom within the broad amphitheatre of Apostasy. The mind was bewildered by so many gods, and it knew not where to fix its devotions. Now the Devil is concentrating his forces;—narrowing his field of operations, and bringing one insulated object before the eye, in order to set up one compact system of idolatry. In order that Apostasy should gain in intensity, by diminishing in its area. The worshiping of all mankind, as so many gods, is gathering itself up into a single point, and this we have ventured to call Anthropotheism, which is, in fact, "Man-worship," concentrated and intensified. The attributes of Deity, which have been claimed for all men, are now claimed for one man, on a grander scale, and with more intensity of force; and thus Christendom is no longer distracted in its idolatry, but knows precisely where to turn its head, and to find its idol. The men of Israel were taught by God to pray toward "the house that was called by his name." The Arabian apostate taught his disciples to pray towards Mecca. And Satan, having blotted out the little stars of "man-worship," points to the rising sun, and tells Christendom to concentrate its devotions, and to worship Imperial omnipotence. We are advancing rapidly towards complete "Anthropotheism." The system is nearly perfected. It began with offering up the Lord's Prayer to an Emperor, in 1852. It grew, more and more, with that Emperor's super-human fortunes, and will be completed in that dread day when he shall have accomplished the grand design of his life. And what is that design? No matter; we cannot but think that it will succeed, and that Protestantism, now all but idolatrous, will then become idolatrous altogether. For the accomplishment of that great design, the Emperor is preparing day and night,—while his wretched victim looks on, half-trembling, half-boasting, half-making-ready, and half-asleep!

Let it only be remembered that, in this new system of Anthropotheism, the worship of a God in heaven is neither objected to, nor even omitted. The two deities, the earthly and the heavenly, are to be worshiped together. One is to be worshiped for heavenly favors,—the other for earthly. The new Apostasy of Anthropotheism will, in fact, be a double system—half heavenly and half earthly; half good and half evil; and, therefore, wholly abominable, for "you cannot serve God and mammon." One powerful man, of unrivalled capacity, will be the god upon earth, as the representative of all mankind. All men being gods, one man will be worshiped as the epitome of all. To him men will direct their thoughts and their addresses, whenever earthly prosperity is desired. But if any one should have a superstitious weakness for things in heaven—if he should be so unreasonable as not to feel satisfied with worldly enjoyments, and gross, brutal happiness,—why, he may worship the God of the heavens, if so inclined. Every man may be as pious or as impious as he pleases, on the one condition that he worship the earthly god at the same time, and that he assume his mark, his name, or the number of his name, 666, and write one or all of them upon his hand or forehead.—(Rev. xiii.) With this proper concession to popular opinion, he may worship the true God as much as he pleases; but without this concession he shall neither buy, nor sell, nor even live!

Then will come that "Snare of Protestantism" so often spoken of in the "Vials." Those degraded Protestants, who chatter of Missionary zeal while they are shedding human blood without remorse; those distributors of Bibles, and destroyers of the East; those men who make God's truth a cloak for avarice, outrage and revenge!—what will be their end? "A strong delusion that they may believe a lie." They will mistake the man who destroys Popery for the best of Protestants; they will follow him as the best of men, and end in worshiping him, and destroying themselves. The man who overturns Popery will be the Man of Sin, himself, in his full developement! Let every one most especially beware of giving in his adherence, for an instant, to the man who shall destroy Popery, and set up for a true Protestant. But of the true people of God, who abhor the avarice, the hypocrisy, and the bloodshed, of Protestantism, of them it shall be said, in those divine words—"God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth. Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

The World's Crisis.

BOSTON, FEBRUARY 15, 1860.

Relief for the Distressed;

OR,

How we got out of "Doubting Castle."

No. 8.

Having looked over five Divisions and sixteen sections of "Doubting Castle," and found *nothing* when inspected in the light of *truth* to prove the conscious state of any part of man between death and the resurrection, we pass to Division 6, section 17. Here we found the following:

"The word spirit is used several times, in the Bible, in such a way as to lead to the belief that it separates from the body, and still exists at death. David—'Into thine hand I commit my spirit.' Is there any sense in saying, 'into thy hands I commit my breath?' Christ said virtually the same words on the cross. Stephen, when dying, used a similar expression. The whole sense of the passage, as it stands in the Greek Testament, is, 'And they stoned Stephen as he was calling upon God and saying, Lord Jesus, take to thyself my spirit.' Did not his breath go out into the air, just where a beast's breath goes? It could not then have been his breath that he referred to by the word spirit. (17.) Was it the principle of life? Then shall we say, when a man dies, the principle of life separates from him? What is the principle of life? Is it matter? (18) May not that living something be intelligent?" (19.)

17. After looking over some of the other sections which at first sight looked so much like truth, but which proved to be founded only in error; we could see nothing very formidable in the sixth division. In relation to its first apartment, or section seventeen, it was all plain when viewed in the light already employed to illuminate sections twelve and thirteen of Division IV. It is true that the spirit, or breath, separates from the man at death, and this is the reason why *he dies*. It must not be forgotten that *ruach*, the word here rendered spirit, is the same one that is rendered *breath*, when David says: "Thou hidest thy face, they are troubled; thou takest away their *breath*, THEY DIE, and return to their dust."—Ps. 104: 29. But this spirit, or breath, is *neuter gender*, and never represented as a conscious entity, existing as such, when the man is *dead*. This breath or spirit exists after death just as it did before the creation of man; while *he* returns to dust as *he was*, to await a resurrection "at the last day." We find no proof in the Bible that the spirit, or breath, of each man is preserved by *itself* after the man dies; but, on the contrary, it is declared, when speaking of man and beast, that "they have all *one breath*." The word here rendered *breath* is the same that is rendered spirit, when David says, "Into thine hand I commit my *spirit*." When this is done, "the breath of life" is given up into the hands of the Lord, and the *man* dies. This breath is not a component part of man, for he was made perfect in all his parts before "the breath of life" was breathed, or blown, into his nostrils.

When Stephen was being stoned, in his suffering he asked the Lord to take his spirit or breath away, (not *himself*,) that he might *die*. "And when he had said this, *he* fell asleep. . . . And devout men carried *Stephen* to his burial, and made great lamentation over *him*." Remember this spirit is always represented in the *neuter gender*, hence it was not *Stephen*. *Stephen* "fell asleep" in death, and was *buried*. We see no possibility to draw a conclusion that this spirit or breath is the man Stephen, existing in a conscious state when he is dead and buried.

18. "What is the principle of life? is it matter?" The Scriptures say nothing about the *principle* of life, but frequently speak of "the *breath* of life." The latter is a *material* agent; but *principles* are never material—*never conscious* or intelligent *entities*. If the position be taken that the spirit is only "the *principle* of life," the matter is forever settled, that it is not a being existing in a conscious state between death and the resurrection.

19. In the nineteenth section we find the question, "May not that living something be intelligent?" No proof has yet been found in the eighteen sections of "Doubting Castle," already examined, to show that any "*living* something" leaves man at death. "*Man* became a *living* soul," when "the breath of life" was breathed into his nostrils; and *he* is the "living something" which *dies* when the breath is taken away; but we find no intimation that some other "living something" lives on in consciousness, when the man is dead. The Bible declares that when a man is dead, his "love . . . hatred . . . envy," and "his thoughts" are "PERISHED." When this has taken place, it is absurd to suppose that he is still living and thinking.

As we can see no cause for remaining in "Doubting Castle" on account of what is in the sixth Division, we pass to the examination of Division 7. This is one of the most important parts of the "Castle." Great efforts have been made to make this as imposing as possible upon the pilgrims, who are so unfortunate as to be shut up in this old "Castle" of anti-Christ, where false doctrines are coined. If the managers succeed in establishing their errors in the minds of their victims, they then send them far and wide, with much honor and a good support, to propagate their fables, and thus allure others into the same awful situation; but we trust they will never thus make a tool of our dear brother B., who has often most faithfully warned others to beware of the perils in "Doubting Castle." Let earnest prayer be offered that when he escapes, he may be to that stronghold of error, like Luther exposing the Pope of Rome, fearless and bold, and as terrible to the enemies of truth, as the lion of the forest when his mighty roar makes every beast tremble at the sound.

The following is Bro. Burnham's description of this Division:

"The account of man's creation seems to favor the idea that the spirit is a separate part of man in death. 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.' A *part* of man is here called 'man.' (20) That which was formed of the 'dust of the ground'—the dust part—is called 'man' before it has any life! (21) May not the *life part*, which was not formed from the 'dust of the ground,' but was added afterward, also be called 'man' when it separates from the dust part, at death? Why not? (22) And as 'man' had no intelligence before he had life, so when he has not in his possession the life part, at death, he—the dust part—knows 'not anything!' And as the communicating to him life, conveyed intelligence to him also, may not the intelligence be contained in the life spirit of man, to be manifested through the medium of the brain: and therefore, when man dies, he has no purposes, plans, wisdom, work, or knowledge in relation to *this world* or as a wise man has it, 'no part in anything that is done UNDER THE SUN!' (23) Why are we not told that God breathed into the animals this 'breath of life?' It seems, so far as we have any account of the matter, that they lived without being 'breathed into.' (24.) This word, '*breathed* into,' is a peculiar word. It is also rendered 'blew,' 'formed,' 'created,' 'made.' And God formed in man the breath of life. (25) What was this that was 'breathed into' man? Was it air? but there was air in him before! There is air in all creatures, whether they live or are dead. (26.) Was it 'life?' What is 'life?' Who knows what 'life' is? May not life be the germ power of all intelligence? In some conditions, may not 'life' be intelligent without a physical medium to manifest itself through? Is not 'life' intelligent in our Creator without a medium of manifestation?' (27)

20. It is true that the spirit, or "breath of life," is taken *from* man at death. In this first apartment of Division 7, section 20, is one of the boldest and most important *assertions* in the whole of "Doubting Castle;" and yet, one of the most *false* ever uttered by its defenders. It is as follows: "*A part of man is here called man.*" No effort has been spared to cause all who enter this section to believe the foregoing assertion. It has been uttered with so much boldness and apparent confidence, by the directors of "Doubting Castle," that the oppressed and weary pilgrims have hardly dared to question its truth. But having found out that the whole institution is founded in error, so far as we have examined, we are resolved to believe nothing affirmed in "Doubting Castle," till it is *proved* by good evidence.

Come, reader, draw near, and let us look this assertion in the face. It is made, as you perceive, after quoting Gen. 2: 7, which reads as follows: "And the Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life; and *man* became a living soul." Following this is the statement—"A *part* of man is here called *man*." We inquire, *which* part? Please notice the confusion in the faces of "Doubting Castle" managers, as they endeavor to frame an answer. We inquire again, *which* part? Echo answers—"which part?"

That which "God *formed . . . of the dust of the* GROUND," *he* calls *man*, and has *never* called that *man* which he breathed into *his* nostrils. This breath, as before shown, is not a component part of man, any more than the steam is of the engine, or the wind of the ship. Man was made perfect in all his parts and named *man*, before "the breath of life" was breathed into his nostrils. There is nothing put into *man* after his creation but "the breath of life." This "breath," or spirit, is either *man*, or it is not. If it is, then the Lord called the wrong one *man*. Again, if that breath is man; then it follows, that wherever we find this *breath*, we have found a *man*. In Gen. 7: 15, we read, "They went in unto Noah into the ark, two and two of all flesh, wherein is "*the breath of life*." Did each of these animals have a *man* in it? But they all had the same breath as man; for, says the wise man, "They have *all one breath*." Thus we see that the assertion which declares that "a *part* of man . . . is called man," is utterly false, and compares well with the other statements posted up in "Doubting Castle."

21. We will glance at section twenty-one. Here it is truly stated, "That which was formed of the 'dust of the ground' . . . is called 'man' before it has any life." We find no fault with this proposition, except applying the *neuter* pronoun *it* in opposition to the masculine one, as used by the Lord. The object seemed to be to get the idea into the pilgrim's mind, that, the *man* formed was only a house for the man to live in.

22. In section twenty-two, the question is asked, if the "life part," or breath of life, which was added to man after he was created, may not be called "man" when it leaves him at death? This is a very strange question, and we think it would never be asked anywhere else than in "Doubting Castle." Suppose a noble ship was resting upon the calm bosom of the deep; and anon, a fresh breeze fills her sails, and she floats away pleasantly to her destined harbor. After she is safely anchored and sits still in her dock, what should we think of the man who should inquire, "May not the wind be called the *ship* after the sails are furled so that it can fill them no more?" The question is certainly as sensible, as to inquire if "the breath of life," in man's nostrils, may not be called *man*, after it has left him in the state of death.

In our next, we will continue the examination of the seventh Division.

"The Pope and the Congress."

The above heading is the title of a remarkable pamphlet published in France. It is believed that the sentiments of Napoleon III. are set forth in this work, which has caused great consternation in the Pope's dominions. Already an audible echo is heard from Archbishop Hughes, of New York. The papal waters are deeply troubled. The writer of the pamphlet says:

"The domination of Austria in Italy is at an end. This is the grand result of our campaign, consecrated by the peace of Villafranca. For Austria to return to Florence, to Parma, or to Bologna, it would be necessary to admit that it was she who vanquished us. . . . . . France, then, cannot intervene for the re-establishment of the temporal power of the Pope in the Romagna, and she cannot allow Austria to have recourse to force to compel the populations when she rejects its employment on her own account. . . . . What is to be done in the actual position of affairs to conciliate interests that appear irreconcilable?

Two extreme parties are opposed to each other—one wishes to deprive the Pope of everything, the other to give him all. They are two hypotheses equally inadmissible, and both, though radically contrary to each other, would have the same result for the Papacy."

State of Italy.

A terrible storm cloud is hanging over Italy. No bright future dawns upon the Vatican. "The mother of harlots" is, evidently, about to drink the fatal cup which will bring "death, and mourning, and famine," and utter burning with fire. The days of her drunken revelry, while gloating over the blood of saints, will soon be at an end. The sleeping martyrs are about to rise and sing in glory, while the smoke of their burning enemies rises from their funeral pile.

Says a correspondent of the London *Times*, writing under date of Rome, Dec. 3d, 1859:

"Everything in Italy points to total religious disorganization. Between the upper and middle classes, who believe, and the lower orders who understand absolutely nothing, I see no ground on which anything like a rational religious edifice may be speedily built. Give the Italians full tether and they will run far and wide. They will put down the Pope, sure enough; they will scare away the priests; there will be a sweeping, all-demolishing, leveling work. What new world may arise on the ruins of the old one only distant generations may see. In the meantime, if anything is positively clear to every fair observer, it is the fact that neither the State nor the Church of Rome admits of reform—that one cannot be in any manner interfered with apart from the other, and that nothing but sheer foreign force, or the imminent dread of it, can stay the hands of the Italians, who are already aiming their blows at their great hybrid internal foe, long before they can see how they are to settle accounts with their external enemies."

"I Sit a Queen."

The *Catholic*, of Jan. 7th, says:—

"It is amusing to read how Protestant publicists talk of the approaching overthrow of the Pope. One would think they ought to have better sense. In the first place, the temporal sovereignty of the Pope over his States, is not necessarily connected with his spiritual Headship of the Church. Take the first away from him, and he will still retain the second. Besides, these gentlemen ought to remember that several attempts have been made to expel the Pope from the Vatican; but that all have resulted in the triumph of the Pontiffs, and the destruction of their adversaries. They cannot yet be quite sure that Louis Napoleon will imitate his Uncle's policy in regard to the Holy See, and even were they sure, they ought to know that in this hypothesis, he will in inevitably meet with his Uncle's fate."

Bonaparte and Spiritualism.

The Spiritualists claim Bonaparte as one of their men, who is under the direction of the spirits. A short time since, we heard J. S. Loveland, formerly a Methodist preacher, but now a prominent Spiritualist lecturer, who is said to be inspired. In the course of his remarks he said, "Spiritualism is moving the man of destiny," referring to Bonaparte. In the notices posted up in Boston, Mr. Loveland announces his subject as follows:

"The prophecies of Daniel, contained in chapters 2nd, 3d, 7th, 11th, and 12th; and of John, in Revelation, chapters 15th, 17th, and 19th, traced to their fulfillment, conclusively proving, by historic data, Louis Napoleon to be the revived seventh head of the Apocalyptic vision, which was slain by the sword of military violence, and Spiritualism to be the little stone of Daniel, cut out of the mountain without hands, and filling the whole earth."

He stated that when Spiritualism is perfected, there will be "a general distribution of land;" "universal inspiration, for all shall know the Lord from the least to the greatest," referring to communion with spirits; and then "universal joy, for there would be none to hurt or destroy in all the holy mountain." Then the people would "no more say, I am sick," for the earth would be regenerated when filled with Spiritualism.

For the Crisis.

The Grant and Clayton Discussion.

"The wisdom that is from above is first pure, then peaceable."—PAUL.

Dr. John Cumming, of London, England, says: "The greatest blessings have been achieved by *Discussions; Error suffers* in the ordeal—TRUTH NEVER DOES!! the *dross only* is consumed in the fire, while the *gold* comes out *more brilliant*, more precious, more pure." Again, he says: "Many deprecate *controversy*—they think it fitted for the battle field, not for the peaceful pastures of the gospel; but we think differently. In politics, *excitement* is the peril—in religion, *stagnation* is the peril. What we have to fear in religion is not *life* [activity,] but *death* [formality.] Give us LIFE—*life* with its excesses—rather than the *silence*, and with it the *corruption* of death."

WHAT THE PAPERS SAY OF IT!

[From the Auburn *Daily Union* of Jan. 19.]

"The discussion occupies one hundred and twenty closely printed pages. Both sides of the question are ably and skillfully conducted, and the result has been a work which will probably give more information to the seeker after truth than years of attendance at any one church where but one side of the question is heard. These discussions are of great utility and should be oftener undertaken, as it draws out the very strongest arguments in favor of the various beliefs, giving persons an opportunity to read the views of each, and thus settle into a belief which shall for ever remain firm."

[From the Seneca Co. *Courier* of Jan. 19.]

"This Discussion, which took place in this village in December last, between Elder W. W. Clayton, of Auburn, N. Y., and Elder M. Grant, of Boston, Mass., and excited a high degree of interest from the importance of the subject and the known ability of the disputants, has been published in book and pamphlet form, from phonographic reports taken at the time, and revised by the parties."

[From the Waterloo *Observer* of Jan. 25.]

"The controversy embodied in this pamphlet is not without interest, and will be very generally read."

[From the Cayuga Lake *Recorder* of Jan. 28.]

"Both these gentlemen are thorough biblical scholars and profound theologians, and the discussion is conducted with great ability and skill on both sides.

In this work, the searcher after truth has an opportunity of informing himself on these all-important subjects, such as could not probably be obtained through any other medium. The facts and arguments which pertain to either side of the question, are here brought out, and plainly arranged, enabling the reader to comprehend at once their bearing and import, thus aiding him to discriminately judge of the relative soundness of each gentleman's position, and giving all an opportunity to seek out the truth pertaining to these matters. The work should be in the hands of every inquirer after Truth."

[From the Seneca Falls *Reveille* of Dec. 10.]

"Both gentlemen quoted largely from Scripture and the ancient writers to sustain their respective positions. It is evident . . . . that Elder Grant is by far the ablest of the two in argument, and altogether the best Biblical scholar; we do not say this by way of prejudice to Elder Clayton, because our feelings, sympathy and education teach us to believe his position was the nearest right in the discussion. The Rev. gentlemen are both able speakers."

[From the Prophetic *Expositor* of Feb. 1st.]

"The two disputants being men of equal ability, as we suppose they are, as a matter of course Elder Grant has obtained a *triumphant victory* over his opponent, for the Bible, sound philosophy and matters of fact do not furnish a *particle* of *positive* evidence to sustain the immortal-soul hypothesis; it has nothing but *inferential* testimony, unlawfully drawn, for its foundation and support; while the opposite theory is sustained by an overwhelming amount of the most reliable POSITIVE EVIDENCE."

Let every one who *loves* the truth, and is willing to WORK in this glorious cause—every one who would hear the welcome applaudit, "Well done good and *faithful* servant," etc., get some of these books and scatter. Brethren, let your LIGHT SHINE!!

Yours, "bound for the Kingdom."

THOS. G. NEWMAN.

☞ If you find a man disposed to complain of the coldness of the world, be sure you will find that he has never brought any thing into the world to warm it, but is a personal lump of ice set in the midst of it. If you find a man who complains that the world is all base and hollow, tap him, and he will probably sound base and hollow. And so, in the other way, a kind man will probably find kindness about him.—*Dr. Chapin.*

What is duty? The demands of to-day.

Reasons for Dissenting

from the opinion that future punishment will consist in eternal life in misery.

1st. Because it is a violation of the penalty which God has annexed to the transgression of his holy law. This penalty is plainly and positively revealed to be, not eternal existence in misery, but DEATH. "In the day thou eatest thereof (i. e. of the forbidden fruit) thou shalt surely DIE," or, "dying, thou shalt DIE."—Gen. 2 : 17. "The soul that sinneth it shall DIE."—Ezek. 18 : 4. "The wages of sin is DEATH."—Rom. 6 : 23. "Sin, when it is finished, bringeth forth DEATH."—James 1 : 15. "They that commit such things are worthy of DEATH." —Rom. 1 : 32. "Why will ye die?"—Ezek. 18 : 31. "He that converteth the sinner from the error of his way, shall save a soul from DEATH."—James 5 : 20. "There is a sin unto DEATH."—1 John 5 : 16. "And whosoever was not found written in the book of life, was cast into the lake of fire."—Rev. 20 : 15. "This is the SECOND DEATH;" v. 14; terminating existence forever, for there is no revelation of any revival therefrom.

The affixing of the term *spiritual* to the term death, as the penalty of the law, is confounding the *penalty* with the *crime*. Spiritual death is to be "dead in trespasses and sins." This is the sinner's *guilt* and distinct from the *penalty*. To say that the wages of sin is *spiritual* death, is to say that the wages of sin is *sin*. Who ever heard of the penalty of a law being expressed in *figurative* language?

2. Because God has plainly declared that "all the wicked will he destroy."—Ps. 145 : 20. That they "shall be punished (not with immortal wo, but) with everlasting destruction," etc.—2 Thess. 1 : 9. That they are "fitted to DESTRUCTION."—Rom. 9 : 22. That their way "leadeth to *destruction*."—Matt. 7 : 13. That they are "cast down into *destruction*."—Ps. 73 : 17; and that their END is *destruction*."—Phil. 3 : 13. For "they shall be *destroyed forever*."—Ps. 92 : 7. See also 1 Cor. 3 : 17; Rev. 11 : 18; Prov. 1 : 27, etc.

3. Because Jesus Christ, the faithful Witness of the Truth, plainly defines this destruction to be, not a destruction of happiness merely, but a destruction of SOUL and BODY in hell, (*gehenna*) Matt. 10 : 28. The passages quoted declare that the wicked *themselves* (and not merely something pertaining to them) shall be destroyed.

4. Because other terms, relating to this awful subject, harmonize with a literal death and destruction of being; denoting the same, and not eternal existence in torment. Such are the terms, perdition, lost, perish, coming to an "end." "He will burn up the chaff ("the children of the wicked one") with unquenchable fire." If the fire is not quenched, the chaff is utterly consumed and destroyed. "Their worm dieth not;" the inevitable consequence of which is, *devouring* to annihilation. "They shall be as though they had not been."—Obadiah 16.

5. Because the sacred scriptures, in presenting to us, in contrast, the future retributions of man's probationary state, plainly represent them as consisting, not in a happy and miserable immortality, but in *life* and *death*;—Rom. 6 : 23; *life* and *destruction*;—Matt. 7 : 13, 14; *life* and *corruption*;—Eph. 6 : 8; *salvation* and *perdition*, or being lost; *glory* and *destruction*. —Rom. 9 : 22, 23.

6. Because the opinion of man's natural immortality (which is the origin and basis of the common sentiment of endless agonizing torment) has no foundation in the word of God. This word of eternal truth declares that MAN (not an inferior part of man) is "*mortal*."—Job 4 : 17; 2 Chron. 14 : 11; *margin*.

There is not a single passage in divine revelation, which declares that man, in the general, is immortal, or has an immortal soul. 1 John 3 : 15; 5 : 2, and other passages, declare the contrary.

7. Because the Eternal Spirit of Truth has inseparably connected the immortality of sinful man, condemned to everlasting death, with his vital union to the Son of God, by a divine regeneration. 1 John 5 : 1.—"He that hath the Son *hath life*," and he that hath not the Son of God *hath not life*," i. e., eternal life.—1 John 5 : 2. "And this is the record, that God hath given us eternal life; and this life *is in his Son*."—1 John 5 : 11. "The gift of God is eternal life, *through Jesus Christ our Lord*."—Rom. 6 : 23. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life."—John 3 : 36. "I (Jesus) am the life."—11 : 25; 14 : 6; 6 : 33; 35 : 48; 6 : 53; Col. 3 : 4, etc. Observe, the term in these passages is not *happy* life but *life*, denoting that none but believers on the Son of God have eternal conscious existence.

8. Because the utter destruction of impenitent sinners, after various degrees of actual suffering, apportioned to their different degrees of guilt, is a sufficient manifestation of God's holy opposition to sin; doing ample honor to his justice, and infinitely more compatible with his revealed character as "the *Father of mercies*." The wages (or true desert) of sin is (not eternal torment, but) DEATH."—Rom. 6 : 23; Rom. 1 : 32. Consequently, punishment so vastly greater than "*death*," as endless torment must be, would be more than justice requires. I question, moreover, whether the human intellect can conceive of a greater incongruity and contradiction, than to suppose that a Being who claims the character of "THE FATHER OF MERCIES," will hold his intelligent creatures in ceaseless torment and agonizing misery throughout the revolving and endless ages of eternity! Surely, it is no marvel, that theologians of reputed orthodoxy, have been compelled to confess themselves shocked and confounded by the serious contemplation of their own faith of a nature so horrible! Nor is it any more wonderful, that men and women who overlook the revealed doctrine of "everlasting destruction" in the "second death" of the wicked, should seek a refuge from a faith so monstrous, in the error of universal salvation. The ultimate salvation of the entire human race, although an error of deleterious tendency, inducing fatal presumption, must be acknowledged to be an error vastly less irreconcilable with the divine perfections than that of immortality in writhing torture.

9. Because the term, forever and ever, connected in Rev. 14 : 11 : 20 : 10, with torment, is, in innumerable instances, used in the sacred scripture to denote a limited period of duration; *e. g.* Gen. 17 : 13; Isa. 30 : 8. In Jonah 2 : 6, to a period of three days. In Rev. 14 : 11, this torment is connected with "day" and "night."

10. Because, if the fear of being cast into the lake of fire, Rev. 20 : 15, to be tormented for a shorter period than eternally, together with the loss of the eternal enjoyment of the blessed God, the infinite good, is not a sufficient motive to deter man from continuing in impenitence and unbelief, the fear of eternal torment itself would be unavailing.

Finally, I reject the popular sentiment of the eternal existence of the sin and misery of a portion of the human race, because it involves a failure of the plainly revealed glorious purpose of Jehovah, in the incarnate manifestation of his beloved Son.

"For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John 3 : 8. "Forasmuch, then, as the children are partakers of flesh and blood, he also, likewise, took part of the same; that through death he might destroy him that had the power of death, even the devil."—Heb. 2 : 14. This counsel of our Father of mercies shall stand.

The devil and all his works shall be destroyed. Sin is to be "*finished*."—James 1 : 15. If sin and misery are to exist eternally, the works of the devil will *never* be destroyed. Blessed be the God of salvation, "the triumph of the wicked (whether of men or devils) is short." Its temporary exultation shall only serve to illustrate the glorious and eternal victory of Zion's King o'er all the powers of darkness, bringing in a greater revenue of praise to Him "who worketh all things after the counsel of His own will."

The discerning mind, unbiassed by human tradition, must perceive that in the sacred oracles there is no revelation of immortality as a natural attribute of man. Were this the fact, he could not have been threatened with death.—Gen. 2 : 17. An immortal being cannot die. When God created man, he suspended his life, or continued conscious existence, on his obedience to his Creator. Immortality is plainly revealed in the holy Word; but as an object to be sought after and obtained by faith in the Son of God, (John 3 : 36) and "patient continuance in well-doing."—Rom. 2 : 7. What prophet or apostle, "moved by the Holy Spirit," ever told men that they have immortal souls or deathless spirits? If we admit the sacred truth, that "the wages of sin is death," (Rom. 6; 23), how appropriate and forcible is the gracious appeal of our Father in Heaven to transgressors of his law, "Why will ye die?" —Ezek. 18; 31. An appeal which can never, with propriety, be addressed to an immortal being. In harmony with this truth, the terms, happy and miserable, blessed and cursed immortality, required by the popular theory, are never found in the sacred volume.

Are any of us speculating on this awful subject and withholding our hearts from our Maker, and our love from our neighbor? Let us agonize to enter into eternal life. The overwhelming conviction that God and heaven, and immortality with its inconceivable glories, are lost—ALL FOREVER LOST, by voluntarily preferring the world to God, will be the bitterest ingredient of remorse in the cup of agony of the expiring soul!—*A Tract by H. Grew.*

REASONING OF A NEWFOUNDLAND DOG.—A friend of mine, while shooting wild fowl with his brother, was attended by a sagacious dog of this breed. In getting near some reeds by the side of a river, they threw down their hats and crept to the edge of the water, where they fired at some birds. They soon afterwards sent the dog to bring their hats, one of which was smaller than the other. After several attempts to bring them both together in his mouth, the dog at last placed the smaller hat in the larger one, pressed it down with his foot, and thus was able to bring them both at the same time.—*Jesse's "Anecdotes of Dogs."*

☞ Every man stands surrounded by innumerable mysteries; and in the middle of them all, none is more mysterious than himself. Life is a mystery. Sun, moon, and stars are mysteries. What wonder then that there should be mysteries in God?

Correspondence.

From D. R. and M. S. Mansfield.

BRO. GRANT:—We are now engaged in a protracted meeting in this place. Have held meetings evenings for two weeks; the result is, ten intelligent believers have been added to the church. Two years ago we made arrangements to hold meetings here once a month, and have been able, by the blessing of God, to fill all our engagements. We organized a church with eight believers. The church has gradually increased to twenty members. Now the addition of ten new intelligent converts to their former number creates new joy in every heart. May the Lord have all the glory. Others are waiting an opportunity to be baptized. A deep interest is felt in every meeting. More weeping and humble prayer for the salvation of sinners than we have ever witnessed in any reformation before in Michigan. We rejoice to see our fellow men leave all for eternal life.

We would further say that our labors for over two years have been mostly confined to Buchanan, Dayton, and vicinities. Our present engagements here will be closed in March and April, after which we deem it duty to hold ourselves free to meet the calls of other chuches, as the Lord may direct. First, however, according to promise, and the Lord will, we shall visit some churches in Ill., Wisconsin and Iowa. We would like to hear from our brethren in northern Ill., southern Wisconsin and Iowa, about when and where they think best, as we will try to make about six weeks' tour. Let it be remembered that our traveling expenses in the cars are just double the amount of one person.

Dayton, Mich.

From Chas. Stevens.

BRO. GRANT:—I think I can safely say that the cause of truth is on the advance in this place. God has not forsaken old Exeter. Bro. Hiram Munger has been with us a few days laboring to good acceptance. It was apparent that the Spirit of Jesus was present to do its work. Last Sabbath the entire audience was moved to tears; but the people would not submit, as a general thing; those that did were blessed. We trust that four have truly been converted; one of these, a sailor, my wife's brother, who had been at sea for sixteen years. His mother and friends had given him up as lost—returned about this time—saw his condition and has become a true convert. Also our little son fifteen years of age. God must have all the glory for what he has done and is doing here. Also in Portsmouth, it is a time of much interest. Some there have recently found peace. Be encouraged, brethren, the day of final deliverance is near.

Exeter, Jan. 28th.

From Bro. R. Flower.

BRO. GRANT:—I have been here somewhere about six months, and have tried to find some Advent believer, but have not yet. And I see there are more copies of the *Crisis* than mine come to this office, and I suppose that they are taken by those who believe in the soon coming of our Lord; and I think that we ought to meet together, if there are but two or three, for we can claim the promise left on record for us.

If you will insert this, or part of this imperfect letter in the paper, perhaps some brother may see it, and we can get together and have meetings. I have attended other churches, but hear nothing about the Lord's coming at all, only the conversion of the whole world, and I do not think that will ever be, according to the words of Peter. May the Lord bless you, and give you a part in his kingdom.

Nashua, N. H.

Obituary Notices.

Died, in Lincolnville, Me., on the 17th ult., Mrs. LUCY BLOOD, aged seventy-one.

By this stroke of the enemy death, we with others have been bereft of a kind and affectionate mother, whose loss we deeply feel. But while we sorrow, it is not without hope, for we believe that when He who is the saints' life shall appear, she will be raised to share immortality and eternal life in the kingdom of God. There may we meet her—

"No more separation to fear."

There's sadness in the home, mother,
That knew thy place on earth,
And broken is the band
That gathered round the hearth.

But all unbroken is the love
That knew a mother's care;
And should we gain that "better world,"
We hope to meet thee there.

Z. A. TEMPLE.

Died, in Marshfield, Vt., Dec 27th, 1859, CYNTHIA WINCH, aged seventy-seven years.

Her disease was consumption; and although a great sufferer, she patiently endured. She never was heard to murmur or complain, but would often say, "I long to depart and be with Christ; still am willing to wait all my appointed time, until my change comes." She was confined to her home for a long time, and has been gradually wasting away. Yet in the midst of it all she was led to look for strength to Him who is the Resurrection and the life. And so, resting upon the arm of Christ, she walked calmly down amid the shades of the dark valley, and feared no evil. She was a kind mother and a faithful companion. We mourn, but not as those who have no hope. We hope to meet her in the morning of the resurrection, when Jesus shall come to destroy the last enemy.

HANNAH B. WINCH.

Departed this life, in Brookfield, N. H., Nov. 13th, 1859, Bro. JACOB CHAMBERLAIN, aged fifty-two.

The subject of this notice experienced the pardon of his sins, and became reconciled to God through Christ, in 1842, and made a public profession of the same by baptism, and united with the Freewill Baptist church in Brookfield. When the speedy coming of the Lord was preached by Bro. Miller and others, he became interested in that glorious doctrine, and with the saints went forth with the joyful expectation of meeting the Heavenly Bridegroom. But time rolled on—the Lord did not come. The saints were disappointed and sad, while the world rejoiced. While many fell away, our brother was among those who still held on their way, and grew stronger; he maintained his integrity, and sustained a christian character. When the proclamation of the Lord's coming in 1854 was made, he was awakened by the soul-cheering sound, and rejoiced in prospect of speedy redemption. And although again disappointed, he still maintained his trust and confidence in God, until, as we humbly trust, he calmly fell asleep in Jesus.

Our brother enjoyed good health up to the time of his death. After partaking of some refreshment about six o'clock in the evening, he sat down in a rocking-chair, and after a few moments his wife, who was sitting at the table reading, heard him breathe unnaturally, when she looked around and spoke to him, but there was no answer. She stepped up to him and again spoke, but there was no reply. She ran to the window and called to her friends who lived in a house a few feet distant, but before they could get in, the spirit had taken its flight; he was still sitting in his chair as if asleep. Every effort possible was made to resuscitate him. A physician was called in, but all in vain. His race was run, his work was finished.

The funeral was attended by a large number of relatives and friends, and a discourse preached by the writer, founded on Isa. 57 : 1. May the Lord sanctify this sudden bereavement to the good of the afflicted companion, brothers and sister, and prepare them for that glorious home where death will never enter.

JOSEPH SPINNEY.

Summary of News.

FOREIGN.

FRANCE.

The commercial treaty between France and England was signed at Paris on the 23d ult. The terms were not authentically known, and it was reported that they would not be published until the English Chancellor of the Exchequer had submitted his Budget to Parliament, when the treaty would be simultaneously promulgated in the Paris Moniteur. Various rumors were afloat as to the provisions of the treaty. The Paris correspondent of the London Times learns, on good authority, that the English government has frankly carried out its principles of free trade. He also states that English coal will not be relieved of all duty but only of differential duty.

The Paris correspondent of the Spectator says that the treaty embraces the following objects: A complete and effective assimilation of the French and English flags in maritime intercourse, direct or indirect, between both countries and their respective colonies, and exoneration for both English and French ships from all tonnage dues in both English and French ports.

The Liverpool Post contains the following: "We are in a condition to affirm that the following statement is true: The Emperor of the French has written a second letter to the Pope, brief but emphatic. His Majesty is willing and anxious to remain as hitherto, the eldest son of the Church, and continue deferential to the Holy Father in all things spiritual, but if his holiness opposes his late proposition, let him remember Henry the Eighth.

The Pope having called for the withdrawal of the French troops from Rome, the Emperor in the same letter says they shall be withdrawn if his Holiness persists, but that he (the Emperor) will cause a month's notice to be given to all strangers resident in the Eternal city.

AUSTRIA.

VIENNA, Jan. 23. Powerful reinforcements and many guns have recently been sent to Venetia, and military men say that the artillery is intended for Verona, which is being strengthened in every possible way. A short time since an order was issued to sell a great number of horses belonging to the artillery and baggage train, but it has been revoked, as the Austrian Government suspects that an attempt is about to be made to wrest Venetia from its grasp.

The Vienna correspondent of the Times asserts that the Emperor Francis Joseph is so much excited that it would not create very great astonishment should he resolve to take up arms in defence of the Tuscan and Modenese branches of his house, and very strong delarations on the part of France and England may be necessary to prevent hostilities.

The political agitation in Pesth is so great that it is no longer an agreeable place of residence for persons who are disinclined to lay aside their "cylinders" and don the Hungarian cap and plume.

ROME.

A letter from Rome in the *Journal des Debats*, says that at Rome the Pope has only some dragoons and the Palatine Guard of a few hundred men. The German recruits only amount to 4000, and they are at Macerata. The Pope has, all together, about 8000 troops, of whom 2000 are riflemen and carbineers. Of the 8000, 4000 are Swiss, and at Perugia, and of the remaining 4000, 2000 are at Ancona, 1000 at Urboin, and 1000 at Pesaro.

Another letter from Rome states that the Pope, contrary to the opinion of his most violent advisers, has renounced the idea of publishing his reply to the letter from the Emperor of the French, and has stated that, in spite of the temporary dissent existing between himself and the Emperor, he cannot forget previous eminent services.

The following is an extract of a letter from Rome, in a London paper:—

"In Rome itself, strange to say, the Liberal party are not only dissatisfied with the Imperial decree which condemns them to 'prayer and the cultivation of ruins,' but they are likewise greatly incensed at the defection of the provinces which have so long obeyed the sway of their city. The triumph of the national cause is not only a blessing in which they are to have no share, but a consummation fraught with their own total ruin and dissolution. However handsomely the Catholic world may make amends to the Pope for the curtailment of his regal mantle, no liberality on its part will make up for the loss of importance and authority with which the crumbling metropolis is threatened. Rome wishes not only to be free, but still to follow the fortunes of their brethren, but are selfish enough, if that is impossible, to wish, at all events, that their brethren may be forced to share their own lot, good or bad, as it may be. They wish either that the Pope should cease to be altogether a temporal sovereign, or that he may so reform and improve his temporal rule as to make it as endurable to the Romangese, Umbrians, etc., as it may be made to themselves."

[From the London Times, Jan. 18.]

The position of the Pope and his supporters has, in fact, become wholly untenable, and has in it much more of the ludicrous than the sublime. We are assured that the temporal power of the Pope is eternal at the moment when the greater part of it is gone, never to return; and the Emperor of the French is reviled for plundering that government which he, and he only, has preserved from plunder. A State cannot subsist by abuse alone. It is high time that Europe should be informed what is the policy which the Papacy means to adopt. Is the Pope anxious to be left to settle matters with his own subjects? Does he still wish for French support, or does he desire only to reign while his people shall be willing to be reigned over? He has lost the support of Austria; he clings to, while he repudiates the support of France. His own subjects he will not conciliate and cannot coerce. It is time all this had an end, but surely that end will not be obtained by withdrawing from the Vicar of Christ the only prop which saves him from immediate destruction.

Notices, &c.

Editorial Notice.

CORRECTION.—In the second column of "Doubting Castle," in the last No. of the Crisis, eighth line from the top, instead of "*earth*," read "*Castle*." The corrected sentence will then read: "We longed for the time to come when the old 'Castle' should share the fate of Babylon the great,"—"be utterly burned with fire."

Notice.

BRO. GRANT:—Will you please to give the following note from Bro. Ladd, in favor of the Christian Lyre? You know that Bro. Ladd is one of our best singers, and also a good judge of music. His testimony, therefore, is valuable.

The first edition of the Lyre is now exhausted, and the second will be out in a few days.

J. V. H.

THE CHRISTIAN LYRE.—*Bro. Himes*:—The new tune book, "The Lyre," is a gem. I admire it more and more as an auxiliary to the worship of God. I hope it may be very generally introduced into our congregations, and am sure it cannot be too highly appreciated. I shall use my influence in its favor in preference to any collection I have ever seen. Yours in hope,

RANDL. E. LADD.

Springfield, Feb. 9th.

Notice.

To the preaching brethren I would say, there is no Advent meeting held in this place at the present time.

OPHIR HAYNES.

Roxbury, Mass.

Conferences

At New Durham, commencing Thursday evening, Feb. 23d, to hold over the following Sunday. Brethren Billings, Otis and others are expected.

At Dover, commencing March 1st, Thursday evening, to continue over the following Sunday. Brethren Billings, Bishop and others are expected.

J. G. SMITH.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, we will commence a series of meetings at the Town Hall in Castleton, Vt., Friday evening, Feb. 17th, to continue every evening till the 26th, including the intervening Lord's days.

MILES GRANT.

The Lord willing, I will preach at New Boston, Mass., Thursday evening, Feb. 23d, and wherever the brethren in that vicinity may appoint over the following Sunday.

S. C. HANCOCK.

Providence permitting, I will preach at Exeter, N. H., Sabbath, Feb. 26th. Commence meetings at North Searsport, Me., March 2d, where Bro. Nichols may appoint. Will continue meetings for two or three weeks, as may be duty.

J. HEMENWAY.

The Lord willing, Bro. George Champlin will preach in East Boston on the last Sabbath in Feb., and the first in March.

I have arranged to be in Lowell on the above days.

Bro. Munger will notice this arrangement.

Bro. J. K. Bellows is requested to withdraw his appointment at East Boston.

J. S. WHITE.

Bro. Wm. Sutherland appoints to preach in
Brimfield, Mass. .... Feb. 24th
Southbridge, Mass. .... Feb. 25th
Brick school-house (near Bro. Streeter's). Feb. 26th
Axe Factory .... Feb. 27th

Bro. J. W. Crabtree appoints to preach in
Pleasant Valley, Ct. .... Sunday, Feb. 19th

I will preach as follows:—
Warner, N. H. .... Sunday, Feb. 19th
Auburn, N. H. .... Sunday, Feb. 26th
Lawrence, Mass. .... Feb. 28th
Exeter, N. H. .... Feb. 29th
Dover (Conference) .... March 1st
Worcester, Mass. .... Sunday, March 11th
Providence, R. I. .... Sunday, March 18th
Danielsonville, Conn. .... March 23d
and over the following Sunday
Warwick Plain, R. I. .... Sunday, March 31st

S. W. BISHOP.

F. H. Berick will preach in
Fair Haven, Ct. .... Feb. 19th

Bro. J. K. Bellows will meet with the brethren in
North Fair Haven .... Feb. 19th
Long Plain, Mass. .... Feb. 21st and 22d
Westport .... Feb. 23d and 24th
Plymouth, Mass. .... Feb. 26th
Roxbury .... Feb. 28th and 29th
East Boston .... March 1st and 2d
Lynn, (Dye House) .... March 4th

J. B. Cook will preach, if the Lord will, in
Ravenna, Portage Co. .... Feb. 17th and 19th
Ashtabula, Ashta. Co. .... Feb. 21st and 22d
Meadville, Pa. .... Feb. 24th and 26th
Roaring Valley .... Feb. 28th

Eld. M. Batchelor will preach in Hoosick, Wilcox Corners, N. Y., Friday, Feb. 24th and continue over the following Sunday. Brethren scattered around are invited to attend.

APPOINTMENTS FOR DANIELSONVILLE, CT.
H. F. Carpenter .... Sunday, Feb. 19th
D. T. Taylor .... Sunday, Feb. 26th
A. Higgins of Palmer .... March 5th
Hiram Munger .... March 12th

In behalf of the Church,
H. F. CARPENTER.

Providence permitting, Eld. George Champlin will preach in
Worcester, (Warren Hall) Sunday, ... Feb. 19th

Providence permitting, Eld. Daniel A. Jones will preach in
Bristol .... Feb. 19th
Eld. H. F. Carpenter .... March 4th

JOHN H. SUTLIFF.

The Lord willing, I will preach as follows:—
Pine Swamp, Ct. .... Feb. 18th
Pawling, N. Y. .... Feb. 21st

S. S. BRAZEE.

T. W. Piper appoints to preach in
Wolfborough, (Pine Hill) .... Feb. 19th

Business Matters.

To Correspondents.

J. H. Thomas.—You can obtain them by sending to A. D. Brock, 14 Bromfield street, Boston.

Chas. H. Sutton.—By sending to Benj. Wilson, Geneva, Ill. 20 cts. each.

H. Page.—The price of the Bibles is $2.50. We do not keep them, but could get one for you.

D R. Mansfield.—We shall do so.

M. L. Pratt's P. O. address is Buttes des Morts, Wis.

J. S. White's P. O. address is East Boston, Mass.

Cash Receipts.

J F Wilcox 250, $1.50; I Gibson 74, $1.03; A F Servis 224, 62 cts; A G Case 243, 51 cts; G Wheeler 243, 34 cts; J B Mooney 260, $1.28; J M Muhlig 244, $4.00, Hach. Bailey, 5 copies, 255, $4 50; Capt. D Taylor, p. p. 255 $1.12.

Mrs. R Taylor 234, D B Boyce 243,—50 cts. each.

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THE SOUL—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psukee* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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THE foregoing Books and Pamphlets will be sent by mail, postage paid, upon the receipt of their respective prices. Orders with the cash enclosed, solicited. Persons who desire to do good [illegible] Tracts are sent by mail, 1200 pages, on the receipt of a dollar. [illegible]

H. L. HASTINGS, 43 Weybosset St., PROVIDENCE, R. I.

January, 1860.

* * These publications can be obtained in Boston, of Miles Grant, 167 Hanover st.; New York, G. W. Young, 138 William st.; Philadelphia, A. F. Porter, [illegible], and of the publisher through all Booksellers.

BIBLES of the British and Foreign Bible Society. [illegible]

Glad Tidings; or Bible proof that [illegible]

Voices at the Throne.

A little child,
A little meek-faced, quiet, village child,
Sat singing by her cottage door at eve,
A low, sweet Sabbath song. No human ear
Caught the faint melody, no human eye
Beheld the upturned aspect, or the smile
That wreathed her innocent lips, the while they breathed
The oft repeated burden of the hymn,
"Praise God," Praise God."

A Seraph by the Throne
In the full glory stood. With eager hand
He smote the golden harp-strings, till a flood
Of harmony on the celestial air
Welled forth unceasing. Then with a great voice
He sang the "Holy, Holy, evermore,
Lord God Almighty." And the eternal courts
Thrilled with the rapture, and the hierarchies—
Angel and rapt archangel throbbed and burned
With vehement adoration. Higher yet
Rose the majestic anthem, without pause,
Higher with rich magnificence of sound
To its full strength, and still the infinite heavens
Rung with the "Holy, Holy, evermore,"
Till trembling from excess of awe and love,
Each sceptered spirit sank before the throne
With a mute hallelujah. But even there,
While the ecstatic song was at its height,
Stole in another voice—a voice that seemed
To float, float upward from some world afar—
A meek and child-like voice—faint, but how sweet!
That blended with the seraph's rushing strain,
Even as a fountain's music with the roll
Of the reverberate thunder. Loving smiles
Lit up the beauty of each angel's face
At that new utterance, smiles of joy that grew
More joyous yet, as, ever and anon
Was heard the simple burden of the hymn,
"Praise God," "Praise God." And when the seraph's song
Had reached its close, and o'er the golden lyre
Silence hung brooding: when the eternal courts
Rung but with echoes of his chant sublime,
Still through the abyssmal space, that wandering voice
Came floating upward from its world afar,—
Still murmured sweet on the celestial air,
"Praise God," "Praise God."

Original Contributions.

For the Crisis.

Leaves from the Note-Book of a Traveler.

No. 2.

Feb. 16.—On Monday morning, as I knelt to pray, feeling a deep sense of helplessness and unworthiness, all at once I had a view of Christ as my *Advocate*, so faith-inspiring that I believed it to be given me from above. I could commit my cause, with all of its difficulties to him, believing that he would deliver me out of them all. My faith rested on Christ implicitly. As I sat at my sewing, an hour or two after, my mind was so occupied with thoughts of Christ in his office of Advocate for the sinner, that I felt strongly moved to write them down. They are as follows:

THE ADVOCATE.

I had sinned. God's holy law was broken, and guilt weighed my spirit down to earth. My heart was filled with anguish. I thought of the Comforter, grieved and absent: I thought of peace once mine, now gone. Darkness had taken the place of light. How could I be delivered? Then I bethought me of the *sinner's Advocate*. My soul gathered hope and strength to itself, as it thought of that all-prevailing Intercessor.

Supposing I had violated an earthly law? Justice had marked me out, and a trembling criminal, I was summoned to trial. "How can I escape the penalty of that broken law? was the anxious inquiry of my heart. I hear of an advocate who has devised a plan by which all criminals who will commit their cause into his hands, may be delivered. Circulars, setting forth his eminent skill and success, are put into my hands. *He was never known to lose a case!* My heart thrills with hopeful expectation, but, suddenly the thought of my utter destitution flashes across my mind—my joy is dispelled, and I sink in sad despair. It may all be true, thought I, respecting the ability of the advocate to save from punishment those who commit their cause to him, but I have no means with which to avail myself of his valuable services. The rich may secure his aid, but for the poor there is no remedy.

While thus pondering in grief over my hopeless condition, a friend approaches me, and inquires respecting the cause of my sorrow. I at once proceed to tell him, but almost impatiently he interrupts me, and assures me that I have overlooked one very important part of the information contained in those circulars, and that which was precisely adapted to my condition. He takes one up, and points me to a paragraph at the close, in which this benevolent advocate offers his services to the poor gratuitously, and most cordially invites them to him freely, promising to turn none away, but to successfully plead the cause of all who will apply to him for help, irrespective of person, condition or crime. And now, as the glad tidings fall upon my burdened heart, and my faith takes hold upon the testimony before me, how lightened does it already become of its load! how quickly vanishes the dark cloud of despair! for I know that to me that invitation extends—to me that word of promise is given! No longer looking at my poverty, (for I am as welcome as the rich,) I hasten with rapid steps to the generous advocate, and casting myself at his feet, concealing not my guilt, but confessing my crime, and, pointing to the invitation and the promise, I claim their fulfillment. To my unspeakable joy, he presents my case to the judge, his plea in my behalf is successful, and giving me a pardon duly signed and sealed, I return fully acquitted.

But it is not an earthly law, but an higher, an holy, a divine law, that I have violated. No earthly advocate can here avail. But I have heard of a Divine Intercessor, the God-man, combining the attributes of Divinity, with the infirmities of humanity, in order thereby to be qualified to stand between God and man, and "lay his hand upon both." The guilty could not be pardoned without a propitiatory offering,—a sacrifice must be made that could "take away sin." The God-man offers himself as the atoning sacrifice. Upon him are laid the sins of the guilty, and for their expiation his blood is poured out. God, the Judge, looks upon that agony—he sees the travail of Christ's soul and is satisfied. The atonement is sufficient—the offering is acceptable, and Christ can now become the all-prevailing advocate between God and man.

Messengers are commissioned and anointed with the unction of the Holy Ghost, to go forth through all the world, to announce the glad tidings of salvation for the guilty—to proclaim the truth that for them an advocate was provided, who could "save to the uttermost" the most sin-polluted, and make them pure, and fit for a dwelling-place with God and angels. *To all*, the invitation is extended—"Ho, every one! he that hath no money, come! whosoever will, let him come!" "He that comethun to me, I will in no wise cast out!"

In confirmation of this new, this strange announcement, the messengers are endued with power to raise the dead to life, to open blind eyes, and unstop deaf ears, and cause the lame to leap as an hart! Thousands who were as criminals condemned to die, were led to apply to this wonderful Advocate, and to their joy found themselves delivered from the penalty of the law, and a pardon signed and sealed in heaven, was given unto them. Then with a grateful and joyous heart they spread abroad the good news—they witnessed to the truth of the message given by God's appointed messengers, and wider, and wider still the tidings sped, until, from east to west, and from north to south, multitudes, innumerable as the stars of heaven, had been redeemed from sin and its penalty!

The glad tidings, confirmed by gifts, and signs, and miracles, and the testimony of thousands redeemed, fell upon mine ear. How could I doubt such evidence as this? It was sufficient! For me there was hope. With a confession of my guilt, with humiliation and submission, I committed my cause to him—my Advocate prevailed—he saved me, and enrolled my unworthy name among the witnesses! M. D. W.

For the Crisis.

Our Statistical Report.

PREPARED BY DANIEL T. TAYLOR.

No. 6.

I. *Periodicals.* The oldest and earliest pre-millennial journal I have been able to find printed in America, was issued by John Thomas, M. D., in 1834. Pre-millennial works had been previously printed by the score, and William Miller had the year before put forth his pamphlet—already noticed—at Brandon, Vt.; but Dr. Thomas first advocated in the year above mentioned, *in a journal*, "the restoration of the kingdom and throne of David in the Holy Land under the personal administration of Jesus and the saints, and the non-existence of an immortal soul in Adam and his posterity." These views were set forth in his "The Apostolic Advocate." After five years, in 1842–3 he issued the "Investigator" in twelve monthly numbers. Then in 1844, the "Herald of the Future Age," of which four volumes were printed. "The Herald of the Kingdom," is the title of his present prophetical journal, issued monthly, and now in its tenth year, its first number bearing date Jan. 1851. Its columns sustain the English Literalist view of the Age to come, the restoration of Israel and Judah to Palestine, probation during the thousand years, a mixed millennium, Sunday a legal rest-day but not divinely Sabbatical, and endless life only through Christ. I have noticed Dr. Thomas and his works in this report, as ably upholding the doctrine of our Lord's soon coming and personal reign, but perhaps ought to add that he would doubtless prefer to be regarded as independent and not identified with the Adventists.

"The Herald of the Kingdom and Age to come: A periodical devoted to the interpretation of the Law and Testimony, and to the defence of the faith once delivered to the saints," is an 8vo of 24 pp. monthly. New York. Issue 850 copies. (Post Office address of Dr. T. is Mott Haven, Westchester Co., N. Y.)

"The Signs of the Times of the second coming of Christ" 4to 8 pp. Boston, Mass., edited by Eld. Joshua V. Himes, was first printed Feb. 28th, 1840, but its first number in series dates March 20th, 1840. Its circulation in 1843 was very great. It was first enlarged at the beginning of Vol. XI., Feb. 11th, 1846, then a second time, Feb. 5th, 1848, when it reached its present size. With the second volume, its name was changed to "The Signs of the Times and Expositor of Prophecy." With the seventh, Feb. 14th, 1844, to "The Advent Herald and Signs of the Times Reporter." With Vol. X., Aug. 14th, 1845, to "The Advent Herald and Morning Watch," and with Vol. XI., to the Advent Herald," its present name. It was from the first a weekly, and has never been suspended. Up to last year Eld. Joshua V. Himes was editor and publisher, but it is now owned by "The American Millennial Association." Editor, Sylvester Bliss, 46 1-2 Kneeland St., Boston, Mass. The editor refuses to state the circulation, but supposed to be about 2100. It advocates the pre-millennial advent, a pure, unmixed, millennial age, no restoration of the Jews in mortality, eternal suffering, and the consciousness of the spirit in death, with the observance of the first day as the Sabbath. The present is Vol. XXI. It is the earliest journal issued by the Adventists, and has done much to spread throughout the world a knowledge of Christ's soon coming and kingdom. Over one hundred and thirty clergymen now read it weekly, over sixty of whom are of other denominations.

"The Bible Examiner" was first issued by Eld. George Storrs, in 1842, in various sizes as the occasion seemed to require, the largest being a folio. In 1843, it was changed to a 4to of 8 pp. and thus issued occasionally till 1847, when it became a regular monthly. In 1854 it was changed to a semi-monthly and continued thus till the close of 1857, when it was suspended. It is now revived for 1860 as an 8vo 32 pp. New York, box 4658. George Storrs editor, the present being Vol. XIII. Its circulation 1000. It advocates no immortality or endless life except through Jesus Christ alone, the speedy coming and personal reign on earth, the keeping of Sunday, but not as strictly Sabbatical by divine appointment. It is an independent Magazine and has ably discussed its main question and theme, viz: Immortality.

The "Voice of Truth and Glad Tidings of the Kingdom at hand," was first monthly, as a folio, Rochester, N. Y., Jan. 1st, 1844; editor, Eld. Joseph Marsh. During Vol. V. of the following year, it was changed to a 4to and was then printed weekly. With the first number of Vol. XV., June 29th, 1847, its name was changed to "The Advent Harbinger," then with the beginning of Vol. XVIII. to "The Advent Harbinger and Bible Advocate." It was afterwards enlarged and continued to be published till its name was changed to the "Prophetic Expositor and Bible Advocate," 8vo 32 pp., Rochester, N. Y.; Joseph Marsh, editor. Semi-monthy; (circulation supposed to be about 1500 though the editor refused to inform me.) It sustains the view of a mixed millennial age soon to come at the advent, literal life and death and the free view of Sunday, or no obligated sabbatical time. Some ten or twelve ministers take and read the paper. Has reached Vol. XXX.

"The Advent Review and Sabbath Herald" was first issued in Paris, Me., November, 1850, by Eld. James White. It was enlarged to its present size and the second Vol. commenced at Saratoga Spa., N. Y., Aug. 5th, 1851. Was established at Rochester, N. Y., May 6th, 1852, and removed to its present place, Dec. 4th. 1855. It is a 4to of 8 pp., issued weekly by a publishing Committee of three, at Battle Creek, Mich. Uriah Smith, resident editor. The present is Vol. XV. Circulation of the weekly, 2300. Of the "Youth's Instructor," a children's paper, monthly, 2000. It advocates a pre-millennial, personal, speedy advent and one thousand years reign with the Lord in Jerusalem above, with the subsequent eternal reign on the new earth; a literal first and second death, the perpetuity of the Decalogue with the strict sabbatical observance of the seventh day as the only holy time now binding.

"The World's Crisis," a folio weekly sheet was first issued in Lowell, Mass., about the first of Jan. 1854, Jonas Merriam, editor. It was removed to Boston in Feb. 1856, enlarged to its present size at No. 182, March 2d, 1859, at the beginning of Vol. IX. Eld. Miles Grant became its editor in May 1856. It is published under supervision of a committee of four, and its circulation is 2900: about 182 preachers are among its subscribers. Its columns are free, though devoted to the advocacy of the soon coming of the Lord and his millennial and endless reign on the renewed earth, exposition of prophecy, the unconscious condition of all the dead, and utter destruction of the finally unsaved. It maintains the observance of Sunday in harmony with the early church and great reformers, and on their grounds, being neither anti-sabbatical nor Puritanical. Its present Vol. is the X.

There remains to be noticed the "Time Messenger," printed occasionally at Newark, N. J., "by those looking for the immediate coming of Christ," and "The Gospel Banner and Millennial Advocate," etc., an 8vo of 16 pp. printed and published by Benjamin Wilson, Geneva, Ill.; a monthly, now having reached Vol. VI.

Those papers which have been published for any considerable time but are now discontinued, are, "The Midnight Cry and Morning Watch," "The Western Midnight Cry," "The Bible Advocate," "The Advent Watchman," The Christian Reformer and Signs of the Times," "The Truth Seeker," "The Cross and Crown," "The Lover of Zion," "The Monitor," "The Prophetic Messenger," The Monitor and Messenger," "The Gospel Standard," and some others. Of the various Magazines, Periodicals, Monthlies, Weeklies and occasional sheets issued since 1843, I have collected and counted nearly eighty varieties, all proclaiming Christ's near approach.

Some attention has been paid to the instruction of children, as is shown by the publication of "The Children's Advent Herald," "The Youth's Guide," "The Children's Friend," and "Youth's Instructor," this, I am sorry to say, being the only sheet that is now printed; although certain pages and columns in the "Advent Herald" and "World's Crisis" are devoted to reading for juvenile entertainment and instruction. A good weekly is needed in all our Sunday schools for the youth.

Our review of American Adventual papers would hardly be complete without a notice here of "The Theological and Literary Journal," a quarterly 8vo of 160—180 pp.; edited by Daniel Lord and published by Franklin Knight, 348 Broadway, N. Y. It was started in 1848, and that for Jan. 1860 is No. XLVII. Mr. Lord is not identified with the Adventists, he being, I think, a Congregationalist in church order, but his journal is devoted in part to the exposition of prophecy, the mixed millennial age view, and soon coming of the Lord to set up his everlasting kingdom.

On the supposition that the added years of the issue of all the adventual and prophetical periodicals printed in this country during the past twenty-five years, would amount continually to one hundred years of weekly papers, then at but three thousand per week, there have been printed of such papers within the last quarter of a century over *fifteen millions*.

For the Crisis.

Information Given.

BROTHERS HOWARD AND BROOKS:—I will now endeavor to bring before you additional light on what the primitive church held, concerning the state of man in death, until the third century. That I may do so the more clearly, I will quote more extensively from the writings of one of the most prominent and brilliant teachers of the second century. I refer to Justin Martyr, who flourished about A. D. 150. Justin Martyr was contemporary with Polycarp and Papias, both disciples of the apostle John. Justin Martyr held the second coming of Christ, the resurrection of the dead, and the new creation, just as we do. He did not hold and teach, the inherent immortality of the soul, or that the soul or spirit ascends to heaven at death, as is popularly taught; but he did hold and teach, that man is conscious in death, and that the soul after death, is in a peculiar place until the resurrection of the body. Now Justin must have known what was the faith of Polycarp, and that he received that faith from John the apostle. Justin must have held the same faith with Polycarp, of whom it is reported that on the occasion of his death, Polycarp said, "I shall this day stand, in spirit, before God."

Let us look at Justin Martyr's faith, as expressed in his own authentic writings. "I affirm that no soul perishes entirely, or is annihilated, for that would really be good and joyful news to the wicked. What then? why that the souls of the righteous are reserved in a place of happiness, and that of the wicked and unjust in a place of misery and torment, in expectation of that great day of judgment. So that those that shall be judged worthy to appear before God, shall not die any more; but those shall be punished so long as it shall please God to suffer them to exist, and to punish them. If you have conversed with some that . . . . say that there is no resurrection of the dead, but that the souls, as soon as they leave the body, are received up into heaven, take care that you do not receive them as christians. . . . . But I and all those christians that are truly orthodox in every respect, do know that there will be a resurrection of the body, and a thousand years in Jerusalem, when it is built again and adorned, and enlarged, as Ezekiel, and Esaias, and the rest of the prophets declare."

Such was the faith of Justin Martyr, who lived in the time of the disciples of the apostles of Christ. There are several very important points, in the above testimony, for us to consider.

1. Justin Martyr, in the above testimony, represented all the "orthodox" (that is, *sound*) christians of his time—the second century.

2. Justin represented the faith of the "Fathers," in this matter.

3. He did hold the plain, literal teachings of the Scriptures on other great questions, and why not on the question of the state of man in death?

4. He did not hold, as said before, the inherent immortality of the soul, or that a person is rewarded when he dies, but he did hold that the soul or spirit exists when the body is dead.

What shall I do with this testimony? I do not confine my faith to the writings of the "Fathers," by any means, but did not those teachers, who heard the apostles preach, and associated with their disciples, have a better opportunity to get a correct knowledge of what the Bible teaches on this subject than we do have? Is not their word entitled to some respect? Will it be disputed that the above teachings are the teachings of Justin Martyr? His works are extant and speak for themselves. Did not Polycarp, Justin Martyr, and their associates study the Bible as well as we do? Are there not some texts in the Bible that have never yet been cleared up, if the doctrine of unconsciousness in death is true? I do protest that there are a great many that are dark to me, if it is true that man is unconscious in death. I wait with all patience to see them properly digested. I love truth, but I must be sure that a thing is true before I say so.

Well, let us pray, study, and study and pray, and wait for light. "The meek will he teach his way." The ignorant are confident and dogmatical, but we will be modest on that which we may not be sure about.

Greeting, EDWIN BURNHAM.

Selections.

A Distrustful Spirit.

When a church-member of prominence and zeal, disposed to take a leading part in the prayer-meeting, is in the habit of expressing distrust in the apparently improving condition of the church, and in what seems to others and to the pastor to be cheering evidence of spiritual life, he places himself in an attitude in which he can neither do good nor get good. The intimations of his language are that he alone is in a right state, while the truth more nearly is, that he is the farthest from a right state. A more charitable brother has just ventured to express the hope that the church is more alive than it has been; the distrustful member can't let that flattering unction fall upon the church. He therefore utters his painful conviction that the church is *rusting out* in guilty inaction. At another time some one, who is himself diligently at work in the vineyard of the Lord, points out to the brethren and sisters a field of religious effort, and invites them to enlist in doing good; and the following prayers and remarks evince a willingness to engage in the work indicated; but the distrustful brother throws a chill over every heart, by saying that good feelings and good intentions and good prayers will not avail unless they *go out and do something.* He thinks the Lord will wait to see how much of all this is *mere talk.*

Now this distrustful brother is by no means the foremost in doing, nor the first in giving. He is an able man, however, and would be a very useful Christian if he were delivered of a distrustful spirit. I cannot think he is largely gifted with that charity which "believeth all things, and hopeth all things, and thinketh no evil."

There is another phase of the distrustful spirit, with which we occasionally meet, which is much worse. It is that which sees no good in a christian or in a church, unless it sees *only* good. The churches of the present day are not the body of Christ, because they do not honor him in every thing. The professors of religion, the great majority of them, are no better than so many people of the world. The current piety is a sham article. This critic belongs to the church, having joined it when he was *less enlightened;* but he seldom goes to the communion because so many make a mock of it; he does not attend the prayer meeting, because he hears so much *mouthing* there; he takes no part in the Sabbath school, because there is so much useless routine about it; he does not mingle in the social gatherings of the church, because there is so much aristocracy; he does not labor for the salvation of souls, because others make a parade of their good works. Yet this brother enjoys constant communion with God, takes great delight in reading the Scriptures, confidently believes that there will be a true church yet in the world, and thinks that meanwhile he is doing God service in keeping aloof from all the movements of the church, and in disparaging the saints of the most High God.

May the Lord have mercy on such evil-eyed men.—*Oberlin Evangelist.*

Excerpta.

Those whom we offend we can never benefit, as long as they are offended. We may talk to them and try as much as we please, but it is all useless. Our offence shields their conscience from our words. Men must feel that we feel for them—that we feel an interest in them—that we love them, before our words will make them feel. Hence, if we would do men any good, we must be very careful not to offend them.

No harsh treatment, no severity, no falsehoods which may be uttered by others, will ever justify us in using one harsh or unkind word. We are not to render railing for railing; but contrariwise, blessing. We must love our enemies, bless them that curse us, do good to them that hate us, and pray for them who despitefully use us and persecute us; that we may be the children of our Father in heaven. No unkindness received from others—no slanders or falsehoods which they may utter—no cruel treatment—should ever beget in us the rising feeling, or cause us hastily to feel or say "ye rebels."

An old writer has truthfully remarked, that we may say what we please if we speak through tears. Tender tones prevent severe truths from offending. Hence, when we are most tender, at heart, our words are most powerful. Hence one great reason why our words have so much more power during a revival than at other times. Our hearts are more tender then than they usually are—we feel more, and it is easy for the impenitent to see and feel that our hearts are interested in their behalf. They feel that our words are not mere lip-words, but heart-words.

Christians should always use respectful forms of salutation, whatever contempt and reproaches they may meet with from their opposers. The venom of other men's tongues should never reach our hearts and poison them, and then, through our hearts, poison our language. Peter was too near his Savior to be in danger from the venom of tongues. Nearness to Christ protects us from that venom, and distance from Christ leaves us perfectly exposed to it.

When we get near to Christ, it makes us tender, and it is then very hard to hurt our feelings. We are then more easily hurt through Christ than through ourselves. We feel indignities which are cast upon Christ; but even they excite in us pity, and lead us to pray for them rather than utter harsh, unkind words. The farther we get away from Christ, the more sensitive we are—the more touchy—the more easy it is to hurt our feelings—the more easy it is to exasperate us and cause us to render railing for railing, harsh, unkind words for unkind words, and to say severe, cutting things.

Gently I took that which ungently came,
And without scorn forgave:—Do thou the same.
A wrong done to thee think a cat's eye spark,
Thou wouldest not see, were not thine own heart dark.
Thine own keen sense of wrong that thirsts for sin,
Fear that—the spark self kindled from within,
Which blown upon will blind thee with its glare,
Or smother'd stifle thee with noisome air.
Clap on the extinguisher, pull up the blinds,
And soon the ventilated spirit finds
Its natural daylight. If a foe have kenn'd,
Or worse than foe, an alienated friend,
A rib of dry rot in thy ship's stout side,
Think it God's message, and in humble pride
With heart of oak replace it;—thine the gains—
Give him the rotten timber for his pains!

—*Coleridge.*

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Public Speakers, care of Voice-organs, etc., etc.

Public speakers, singers, auctioneers, etc., often bring fatal diseases by the improper exercise of the vocal organs, and failing to protect them from cold immediately after. If a man speaks or sings in the air, or or even in a house, where there is a current of air passing him, there are two causes of danger in operation. It requires more effort to speak in the open air, or in a draft, as in the hall, or passage, or stairway of a building; that effort debilitates the voice-organs sooner than he is aware, and with that effort and debility there is unnatural heat, while the current of air is constantly conveying the heat away from the body, depriving it of its natural amount, leaving the speaker or singer in the end weakened, exhausted, and if not really chilled, soon becomes so after ceasing the exercise. In all public speaking there is considerable muscular exertion, and always mental and bodily fatigue—sometimes almost exhaustion. The body perspires freely; it is not unfrequently that the inner garment is wet with perspiration. In this condition the body is chilled by very slight exposures, a very little wind, especially if the person stands still, or rides on horseback, or in a carriage, where there is no opportunity of muscular motion, is sufficient to bring on disease. To neglect the following precautions after exercising the vocal organs in a company, congregation, or other collection of persons, either in a parlor, public building, or in the open air, is suicidal. As soon as the exercises cease, put on an additional garment, shawl, coat, cloak, or hat, and before leaving the building, especially in fire-time of year, bundle up well, put on gloves, close the mouth, pass out and walk on quickly. When the weather is decidedly cold, or damp, or windy, it is important to remain in the house five or ten minutes after the exercise, so as to allow the body to part with some of its heat, and the perspiration to subside or evaporate. The object of walking is to keep the blood in circulation. The mouth should be kept closed, so that the cold air shall not pass directly to the throat and voice-organs, but shall be sent through the nose and head around to the throat and lungs, thus allowing it to get a little warmed in its circuitous route, before it reaches the delicate organs of voice. Valuable lives and good men would be saved every year by attention to these things. If a person feels the necessity of talking as he passes homeward, or if he finds he can not walk fast enough to keep himself warm with the mouth closed, then hold a handkerchief in one hand and place it over the nose and open mouth, not very closely, but so as to leave a little chamber for the mingling of the cold air from without with the warm air just passed. It may surprise any one to notice how much longer he may be kept warm in walking this way than if he talked freely without the above application. We knew a small, frail-looking clergyman, one who preached every night for weeks, if not months, together, and often in the day, in winter, in a densely crowded assembly, and yet, with the above precaution, never had even the slightest hoarseness.

Many valuable men are prematurely disabled, especially in the West, and South-West, in consequence of having to ride a mile or two or twenty, immediately after preaching; they think it to be a necessity. As long as the world stands, and the human constitution is under its present system of laws, this can never be done with impunity, and besides, the assertion that it is "necessary," is impertinent and untrue. Impertinent, because it implies that the Almighty can not carry on the work of his kingdom without sacrificing his most efficient laborers. As to the "necessity" of it, it can not be necessary that a man should risk his life to be at any place an hour sooner or later.

The days of physical miracles have passed, and we may be very certain that the Almighty is not going to suspend a law of Nature to accommodate a preacher who is an hour behind his time. We can not exactly see the "necessity" for such a transaction. No law of Nature is a "little thing," nor is a violation of it "little." The theft of a pin, and the theft of a thousand dollars, are equally thefts. We many times do little things, subject ourselves to trifling exposures with impunity, but that does not justify us in repeating such a thing deliberately. The reason that harm did not follow in every single case was simply because the effect was counteracted by some contingency. A man takes a cold a dozen times, fifty or a hundred times, and it passes off without any striking consequences. The next time he takes a cold he expects it will pass off like the others, but sometimes it does not, it settles on the lungs, and he dies, yet he may have had worse colds before. Our highest wisdom and our only safety is in living up to the laws of our being all the time, habitually, and such are the persons who live to a good old age in health of body, and in that cheerfulness of spirit which is a natural fruit of habitual health.

For a zealous, warm-hearted, efficient minister of the Gospel to be "laid on the shelf," to be incompetent for ministerial labor in the very prime of life, amidst his usefulness, when the fields are already "white to the harvest," and the Macedonian cry, "Come over and help us," echoes from every quarter, like the wail of perishing mortals, is a "burden hard to be borne," even when incapacitated by causes wholly beyond his control. Charles Sumner, in writing from Aix, says: "It is with a pang unspeakable that I find myself thus arrested in the labors of life, and in the duties of my position. This is harder to bear than the fire. I do not hear of friends engaged in active service without envy." If a laborer for his country thus feels when incapacitated by violence from another's hands, how much more keenly must a laborer for the great God feel, when he must remain idle, while he sees others "go in and possess the land." Charles Sumner felt it to be a torture greater than irons heated more than red hot, and applied to his naked flesh, with a view to his restoration, and that even in the service of an earthly master. But a torture how much more intense, must it be to a single-hearted minister of the Gospel, and aggravated to a deeper depth, if his incapacity is the result of his own carelessness!

Voice-organs. No experienced traveler or trainer of a race-horse starts his animal at full speed. He first walks, then trots, then gallops, as the animal thus holds out longer. All the muscles of all men and animals are under the same laws. It is by the movement of a variety of muscles about the throat that we speak. If then a person begins a song, or sermon, or harangue on a high key, he will begin to cough, and hem, and break down most rapidly; but if the same person begins in a low tone, in a conversational manner, and is at least eight or ten minutes in reaching the powers of his voice, he will speak much longer, and with scarcely appreciable fatigue. There is no need of commencing a sermon on a high key. A congregation instinctively adapts itself to the tone of the speaker, while their very effort at quietness favors their attention to the subject.

We should see daily much larger results from a preached gospel if ministers could begin their services in a low tone, gradually increasing it, and then warm up more in unison with the people, it being always understood that the speaker has first thoroughly mastered his subject, has a distinct object before his mind, his heart "bound up" in the accomplishment of the object, with a feeling of deep and affectionate responsibility, in case that object is not accomplished from short-comings of his own.

It is believed that an immeasurable amount of sickness, disease, and the weary suffering of weeks and months would be averted from multitudes every year, if the habitual precaution were taken in weather even moderately cold, to close the mouth and breathe through the nose on going into a cooler atmosphere, and walking briskly for a very few minutes, until the circulation has a little quickened, so as to get the blood started outwards, and gain momentum enough to resist the tendencies of the cold without, to drive it inward, and clog the machinery of life.

This is a very little thing to remember, and an act very easily performed; while the omission of it, especially in coming out of a crowded apartment, warm to perspiration, and passing directly into a cold, raw, chilly atmosphere, brings death to many.—*Health and Disease.*

Temperance Facts.

It is a fact that nine-tenths of the inmates of our poor-houses were brought there, directly or indirectly, by the use of ardent spirits.

It is a fact than three-fourths of all the convicts in prison were hard drinkers previous to the commission of the crimes for which they are imprisoned.

It is a fact that the greatest sufferers from disease, and those whose maladies are the most difficult to cure, are those who are addicted to the use of ardent spirits.

It is a fact that of all who commit suicide in this country, ninety-nine hundredths are the immediate or remote victims of ardent spirits.

It is a fact that in all families where the children are dirty, half-naked, and ill-fed; the rooms filthy and in disorder; the husband cross, discontented, and peevish, and the wives slattern, ill-tempered and quarrelsome; one, if not both the parents are drinkers of ardent spirits.

It is a fact that those who least frequently attend the worship of God in the sanctuary; most of those who, by their oaths, blasphemies, and horrid execrations, shock the ears of modest people, are spirit drinkers.

It is a fact that those who are most easily led to ridicule and profane sacred things, and to join in every kind of dissipation and profligacy, are spirit drinkers.

It a fact that of all that have died of the cholera in Europe and America, seven-tenths were spirit drinkers, and one-half decidedly intemperate.—*Temp. Advocate.*

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

The City of Gold.

"And the city was pure gold."—REV. 21: 18.

Full many a furlong over the Sea,
And afar in the dim futurity,
Enfolded in shade and obscurity,
Lies the City of Gold.

Oft at Even-tide, when the Sea is still,
And the calm waves chant like a woodland rill,
While my breast is filled with a nameless thrill,
I see the City of Gold.

And my heart will swell, as untired I gaze,
On the crimson light which around it plays,
And think of the peaceful and happy days
Of the blest in the City of Gold.

For though the departed in shrouds are bound,
And close in the burial-sheet are wound,
And laid by the living under the ground,
Far away from the City of Gold—

Yet a day will come, when a trumpet deep,
Shall waken to Judgment the souls that sleep,
For God, for each soul, doth a record keep,
In the City of Gold.

Oh! live so that when, from the burning skies,
The summons shall come for the dead to rise,
Refreshed and renewed, thou mayst ope thine eyes
On the City of Gold.

For God hath prepared an eternal rest,
For the ransomed whose names are enrolled with the blest,
And these shall sleep calmly on Christ's holy breast
In the City of Gold.

Original Contributions.

For the Crisis.

Man in Death is Unconscious.

BY J. HOWELL.

No. 5.

PROP. III.—"And the MAN became a living soul." "*Nephesh khaya*"—*living animal*. Observe Gen. 1: 20, "creature that hath life," and verse 24. Gen. 2: 19; 9: 12, 15, 16; 1: 30.—"Wherein there is life."—KITTO, Vol. I., p. 59.

Having carefully examined the two preceding clauses of Gen. 2: 7, we will in this article attempt to make apparent the meaning of this clause of the verse. This affirms that *the man* is *the living soul*, and therefore let us observe *two* points which are urged as objections against the position which has been taken in the preceding articles.

First. *In what does the personal identity of man inhere, or what is this conscious I?*

In order to properly discuss this point, we will observe a few propositions, and contemplate man in five relations.

1. *After being formed* MAN *of the dust of the ground, and before he lived.*

2. *After* MAN *lived by the breath of life being breathed into him, and his history during this period.*

3. *After the breath of life has left him, and he becomes as when he was first formed.*

4. *The recognition of* MAN *in death contemplated.*

5. *We will observe the Scripture account of the man after his resurrection.*

Let us appeal to the word of God on these points, and determine in what the *personal identity of* MAN *inheres or exists.*

1. *We will contemplate his identity after being formed a* MAN *of the dust of the ground, before he lived.* It must be perfectly obvious to every one, that *man's personal identity must necessarily inhere* in the *man* himself, or that organization which is denominated MAN. The addition of life to the *man*, did not violate the justness of the application of the term *man*, by which the *dust-organization* was designated, to the organization thus designated by it. For the addition of the principle of life to the already existing *unconscious* man, was by *no* means the addition of *another man*, but merely a principle of life by which the dust-man became a *living, conscious* MAN. This *addition* is *never* denominated *man* in *any* place in the Bible, and therefore *man's personal identity* can never possibly *inhere* in it. As suggested in a previous article, this breath of life was *never* conferred upon man to constitute the breath a living entity, but to give life to the dust-man, and hence could not be either a part of man, or that in which his *personal* identity exists. The Scriptures, then, by denominating the *dust-organization the man*, and *nothing* else, has *fixed, like "a nail in a sure place,"* the *personal identity* of *man in the dust-organization* which God designated by the term *man*. There is no way to avoid this conclusion.

2. *We will observe man, and his history, after the breath of life caused life in the man.*

The garden into which *he* was put, after breath was breathed into *his* nostrils, the law which *he* was required to keep, by the declaration that "the Lord God *commanded* THE MAN," and *his* destiny if *he* violated that law, demonstrate that man's *personal identity* existed in the *dust-organization*. This *Law* was not given to the breath of life which entered *his* nostrils, but to the *man* who was made *alive* by it, and who, from that period until now, has been the *only* subject of rewards and penalties; for rewards and penalties are in *no* instance affirmed of either that which entered man when first formed, or any thing denominated *spirit*, in any way related to *man*. The good reason for this is, because these terms are *not* employed to designate any thing *in* man more than an attribute of *the man*, or the principle of life by which *the man* lives. We affirm, then, without fear of successful contradiction, that from the time of *Adam*, the *natural* name of the *dust-organization*, also designated *the man*, God has addressed *no penalty* for *crime, nor reward* for *virtue*, to any thing but the *living, conscious dust-man*, and that every penalty or reward promised or threatened, has been *invariably* experienced by *him*, and not by any thing which does *exist independently* of *the man*, of *dust-organization*. This is so fully sustained by both the history of mankind composing earth's nations, and the church of God, even to *Enoch* and *Elijah*, that I need not hesitate to specify instances of its proof and truthfulness. *Man's personal identity, then, during life, is in the dust-organization*, which is *only* denominated *man*, and *he* is the *only living conscious I*. We will refer to the *conscious I* in another place.

3. *We will contemplate* MAN, *after the breath of life has left him, and he is therefore as when he was first formed.*

Is the term *man*, in the *event of death*, *transferred* to something that leaves the man at *that* time, or does the Bible still *restrict* it to the *dust-organization?* Let us seek an answer to this inquiry. The Bible shall test it. First, see Job 14: 1, 14, 10, 12, which please to read in the order laid down. "*Man* that is *born* of a woman, is of *few* days, and *full* of trouble. If a *man die* shall *he* live again? . . . But *man dieth*, and wasteth away, (i. e., *man wasteth away*,) yea, *man* giveth up the ghost, (i. e., expireth) and where is *he?* (man.) . . . What *man* gives up is not the man. *So man* lieth down, etc. *Personal identity* here, certainly *exists* in the *dust-formed man*. Num. 27: 8; 1 Cor. 15: 21.

4. *Let us observe this same identity recognized in the condition of man in death.* See Exod. 4: 19. "The *men are dead* which sought thy life." They are still acknowledged to be *men*. Job 1: 19. "And it fell upon the young *men* and *they* are dead;" i. e., *dead young* MEN, *still men*. Ps. 31: 12. "*I* am forgotten as a *dead* MAN out of mind." *Identity* is still confined to the *dust organization*, which is *the man*. Let us now come to the period of time when the *dead men* of God are to be called for, and observe the language employed to express their resurrection. Isa. 26: 19. "Thy *dead* MEN *shall* live, together with my *dead* BODY" (a term employed to designate *the man*, Isaiah,) shall *they* arise. *Awake* and *sing*, *ye* that dwell in *dust;* for *thy* dew is as the dew of herbs, and the earth shall cast out the *dead*." The *part* that *sings* is in the *dust*, and must *wake up* before it can sing; therefore it is the *dust-man* only who sings, and he too after being raised from the dead. There is *no* such transfer of the term "*man*" in the Scriptures, as we see employed in the support of that modern dogma of immortal-soulism, which obliges those who are pledged to defend it, to whiffle this term around, and apply it first to one *imaginary* entity, and then another, in order to save a sinking craft which is almost engulphed in the ocean of its own absurdities. No! The *man* is of *dust-organization*, living by *breathing;* and when *dead* is still a *man;* and if *he* dies in Christ, *he* will in the resurrection be recognized as one of God's *dead* MEN, and *raised* as such in the *first* resurrection. The Scriptures, then, nowhere point out the *personal identity* to exist in any thing but the *dust-man*.

5. *We will observe the Scripture account of the man after his resurrection from the dead.* For the sake of brevity I will refer to the *first-fruits* to show what the harvest will be. John 20: 14. "Jesus . . . was risen from the dead." *Jesus* was the name of Mary's son, for the meaning of which see Matt. 1: 21. He told John on the Isle of Patmos that he had been dead. Rev. 1: 18. When *he* was raised from the dead *he* designated himself by the pronouns *I* and *me*. John 20: 17. He proved his *personality*, his *real identity* to Thomas, by the very evidence which he sought—John 20: 25–28—in his hands and side; and Jesus told his disciples, referring them to his hands and feet, saying, "Behold *my hands* and *my feet*," that he was *not* a *phantom*, but proved *his personal* identity by showing "them his hands and his feet." He did this to prove *his* declaration of *his personal identity* true, which reads: "*It is* I MYSELF." To what *I* did these hands and feet belong? Was it to "*I*" "the *man* Christ Jesus," or the *spirit* of "the *man* Christ Jesus?" See Lk. 24: 37–40. Very much more might be written upon this point, in proof that the *personal identity* of *man* cannot possibly exist in any thing except the *dust-organization*, for there is nothing else beside this called *man*. With the above position how very essential is the resurrection to secure God's final purpose. *Amen.*

Let us now observe the *second* point which is urged against the position which we have taken, and if possible ascertain its true relation to the question under consideration.

Secondly. *In what sense is man created in the image of God?* Gen. 1: 26, 27. "And God said, Let us make *man* in our *image*, and after our *likeness*. . . . So God created *man* in his own *image*, in the *image* of God created *he him*, male and female created he them." Gen. 5: 1, 2.—"In the day that God created *man*, in the *likeness* of God made he *him*, male and female created he them, and blessed them, and called THEIR *name* ADAM, in the day when they were created." "Whoso sheddeth *man's* blood, by *man* shall *his* blood be shed: for in the *image* of God made he MAN." Gen. Gen. 9: 6.—"For a man . . . is the *image* and glory of God." 1 Cor. 11: 7. It is very clear that the *image* of God applies to that which is properly denominated MAN, and if God created *man* in his *image*, it must have been at the time when he accomplished the work defined in Gen. 2: 7. It is supposed, however, that Eph. 4: 24, and Col. 3: 10, forbid this application of the term *image*, and teaches that it must have been employed to express the moral condition of the *first man;* and by some the *quality* of immortality, which, however, has never been proved. It is, however, obvious that the term *image* employed in these texts does not refer to the dust-man, as is apparent in Gen. 1: 15; but to the "*new man*," which is a figurative use of the word "*man*," as we have shown in a preceding article. It is only employed in these texts to define a character, exhibiting the qualities of the character of Christ in contrast with the character represented by the expression, "*the old man*." The acts associated with the term *man* in Genesis, forbid the idea that the apostle refers to the same thing.

Let us notice the text in Genesis again. Gen. 1: 26.—"And God said, Let us make *man* in our *image* and after our *likeness:* and let *them* have *dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Please read Gen. 1: 27–30 in connection with the above, and it will necessarily appear evident that God had reference to the creation of the dust-man. Again, observe the name of the *man* thus created in the *image* and likeness of God, as recorded in Gen. 5: 2. "And called *their* name ADAM." Now read Gen. 2: 7–25, and it will be impossible to avoid the conclusion that the *literal man* was made in the *image* of God. The "beasts of the field," and "every fowl of the air," and "every living creature" over which this *man* in the *image* of God had dominion, (Gen. 1: 26–30,) he also gave names to, as in Gen. 2: 19, 20, in which verses he is called by the same name as in Gen. 5: 2; i. e., "*Adam—the man—dust of the ground.*" See the marginal reading of Gen. 2: 19, 7, 15. To this *image-man*, God also gave all the herbs and fruit trees upon all the face of the earth, for meat, Gen. 1: 29; and hence it is quite impossible for us to apply this term *image* to the character or quality of a being, for it evidently belongs to the *man* to whom God gave a law, by the observance of which he would constitute a character pleasing to God, and if not obedient to that law, he would become offensive to God, and experience the penalty.

Moral character is dependent upon the observance of moral principles. I cannot conceive of a moral character formed or created *independently* of the observance of moral law; and if such a *character* were an *independent* creation, how could a person, on account of its possession, be the recipient of rewards and penalties? We are not in the possession of a dying nature, as the posterity of Adam, because he did not sustain a character of *independent* creation, but because Adam *violated* the *command* in Gen. 2: 16, 17, after his *creation* was *completed*. In Heb. 1: 3, we are informed that Jesus was the *express image* of his (God's, see verse) person; and it is a fact that *form* is predicated of God. Phil. 2: 6. Men who have no kind of faith in the *distinctive personality* of God, being *Pantheistic* in their conceptions of him, i. e., who believe that God is in every stone, stick, tree, etc., will of course find it quite impossible to believe that God is a *person*, and has *form*, and such find but little difficulty in denying the *distinctive personality* of Jesus Christ, who is the *express image* of God, in order to make their theory appear plausible. The *image* of God in which *man* was created, must exist in the *dust-organization* which constitutes *man*, and in which Jesus was created. This *image* could not be true of an attribute of man, for an attribute of man is not the man, any more than an attribute of God is himself; and God did not say, Let us make an attribute of man, in the *image* and *likeness* of an attribute of ours. Some indeed reason on this point, as if they believed that God was only an attribute; and such, in fact, is just about the position of Trinitarians, who cannot possibly *really* make themselves believe that *three distinctive personalities*, called God, are *only one* person. This would not be a mystery, but an absurdity, in which the Bible *never* demands our faith.

There is *one* God, a *person*, and *one* Lord Jesus Christ, in the *express image* of *his person*, and who was also our sacrifice, for God sent him, "his Son, *in the likeness* of sinful flesh," etc., (Rom. 8: 3) which certainly affords proof that, Jesus being in God's *image* and *our likeness*, that we are in the *image* and *likeness* of God, which *image* was *not* lost by the Adamic transgression, as may be seen by reference to Gen. 9: 6, and 1 Cor. 11: 7.

Therefore, Adam being in the *image* of God, and *his* posterity being in *his image*, (Gen. 5: 3) constitutes the race of *man* in the *image* of God, and clearly exhibits the fact that the *dust-organization* is that in which the image of God exists. This term then in Gen. 1: 26 does not refer to qualities, attributes, or characters of man, but to *man* himself. Amen.

For the Crisis.

The Nature and Origin of Jesus.

BY WM. HOBBS.

No. 5.

Michael, the archangel, is not Jesus Christ. This proposition, to the unprejudiced and informed mind, will appear as self-evidently true. Paul declared repeatedly, in his epistle to the Hebrews, that Jesus was not of angel origin. He says, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee?"—Heb. 1: 4, 5. As he did not say so to either of the angels, and did to Christ, it follows that he is not the archangel Michael; since, if he was, Paul's words would be void of sense, as his words are in that interrogative form of speech, in which a question is asked, not to express a doubt, but to confidently assert the reverse of what is asked.

Archangel, is a word derived from the Greek term, *archaggelos;* and is a compound word, from arche, chief; and angelos, angel—the chief angel. This name, being the official name of Michael, denotes that he is one of the angels, as well as the chief of angels. Hence, when Paul asks, as in the above, and as in this instance, v. 13, "But unto which of the angels said he at any time, sit on my right hand, until I make thine enemies thy footstool?" it is a clear assertion that Jesus is neither Uriel, or Gabriel, or Michael, or any other of the angels.

Michael being the chief angel, it does not follow that there are not archangels under him, any more than that because there was a chief priest among the Jews, that there were not "chief priests" at the same time. Because the plural is not used in the Bible, is no argument against there being archangels. Gabriel, when he appeared to Daniel, said, "The prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes came to help me."—Dan. 10: 13. If Michael is "*one of the chief princes*, there must be other angels belonging to an order of chiefs, hence, archangels.

The standing up of Michael, mentioned in Dan. 12: 1, is no evidence that he is Christ, since according to Daniel's testimony, Michael was to stand up during time, but Jesus does not exercise his kingly authority until afterward. See Dan. 7: 13. The expression, "At that time shall Michael stand up, the great prince which *standeth* for the children of thy people,"—explains itself, as to how he was to stand up. He was not only to stand up as the angelic protector of the church, during the time of trouble, but he did then, and had at other times, stood up for the deliverance of God's people. See John 5: 13, 15. Because the phrase, "stand up," is used to denote the succession of kings, it does not follow that it means so in this instance, as it is not said that he should "stand up after," or "stand up in his estate," as it is said there of the succession of one king after another; but it reads, "At that time shall Michael stand up." To find what is meant by "that time," we must examine further. Dan. 12: 1,—"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as was not since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

Now, since our Savior spoke of a time of great tribulation, "such as was not since the beginning of the world to this same *time*, no nor ever shall be;" and since he spoke of that time of trouble as an event preceding his coming, as being caused by the "abomination of desolation spoken of by Daniel;" and as there cannot be two times of great tribulation such as never was, and never shall be again, the tribulation spoken of by Daniel and Christ cannot be otherwise than identical. And since the duration of the abomination of desolation, which caused the time of trouble, from its commencement to the time Daniel was to stand in his lot was to be 1335 days (symbolic time,) and as Michael was to stand up during the time of trouble, the phrase, "at that time," must refer to that period of time, the 1335 days. And this view is confirmed by Rev. 12: 6—14, which represents Michael as standing up in defense of the true church against the dragonic power of Rome, at the commencement of the 1260 days.

Some argue that the phrase, "at that time," refers to the particular point of time mentioned in the last verse of chap. 11. "He shall come to his end and none shall help him;" and at that time Michael was to stand up. This is the strongest point in their argument, but as it reflects seriously on the reliability of Christ's words, we should seek for an interpretation that is not liable to such an objection.

One peculiarity of prophecy is, that a certain class of events are given, and then a contemporaneous class of events are mentioned afterwards. Thus in the eleventh chapter of Daniel, his vision is explained from its commencement to its close. Commencing at the 31st verse, the development of the man of sin, in setting up the abomination of desolation, is brought to view, and a brief history given of him, till he comes to his end; which, according to Paul, is to be at the coming of Christ. Consequently that is the extreme length of the vision to which the last verse brings us; hence, what is afterward spoken of is to be understood as speaking of events taking place contemporaneously with the rise, progress, and the end of the man of sin. And since the Revelator informs us that Michael was to stand up in defense of the true church that "brought forth the man child," Jesus of Nazareth,) at the commencement of the 1260 days, we have his authority for the standing up of Michael as contemporaneous with the rise of the Pope; and ending when Christ assumes his regal authority. And this view is confirmed by the reading of the septuagint of Dan. 12: 1—*Kai en to kairo ekeino anastesetai* Michael—and in that time Michael shall stand up. So this is no evidence of Michael being Christ.

Again, Paul, in Heb. 2: 5, says, "For unto the angels he hath not put in subjection the world to come whereof we speak." Next, he declares that the world *to come* is to be put in subjection to Jesus; so if Michael was Christ, this would be a self-contradiction. Plurality does not help the matter; for if the world to come is to be put in subjection to the chief angel, then it will be put in subjection to angels; else, the angels could not properly execute the authority of their chief. But our Christ takes precedence even of Michael, as Paul says, "When he bringeth the first-begotten into the world he saith, And let all the angels of God worship him." Consequently, we find that the angels were commissioned to honor the birth of the babe of Bethlehem. At that time, "the angel of the Lord," with "a multitude of the heavenly host," announced his birth to the shepherds, and sang in honor of his birth, "Glory to God in the highest, and on earth, peace, good will toward men."—Luke 2: 8—14.

Jude speaks of the chief angel and says, "Michael, the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."—v. 9. This contention is alluded to in Zechariah, chap. 3, thus, "And he showed me Joshua, the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord,—i. e., *the angel of the Lord*—said unto Satan, The Lord rebuke thee, Satan; even the Lord which hath chosen Jerusalem, rebuke thee." This Joshua was the high priest in the days of Zechariah. So then, according to Jude, Michael is the angel of the Lord; that is, this definite appellation is used to denote the chief angel.

Now, it was the angel of the Lord that appeared to Joseph, saying, Arise and take the young child (Jesus) and his mother, and flee into Egypt. And, at the resurrection of Jesus, we read that "the angel of the Lord descended from heaven, and rolled away the stone from the door, (of the sepulchre,) and sat upon it. His countenance was like lightning, and his raiment as white as snow; and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye, for I know that ye seek Jesus, who was crucified. He is not here; for he is risen, as he said; Come, see the place where the Lord lay."—Matt. 28: 2—6. So we have the testimony of the angel of the Lord himself, that he is not Christ.

Second. The exclamation of Nebuchadnezzar is of no value to the theory of a pre-existent Jesus; since according to the song of the three children, it was the angel of the Lord that appeared unto them, in the midst of the fiery furnace. See their song in the Apocrypha, v. 22; which agrees with what Nebuchadnezzar said after their deliverance, after being enlightened by their song, and by the mighty display of God's power. He then said, "Blessed be the God of Shadrach, Meshech, and Abednego, who hath sent his angel and delivered his servants that trusted in him." Consequently, it was not Jesus, who was born long after, to whom Nebuchadnezzar referred when he said, "Lo, I see four men loose, walking in the midst of the fire, and the form of the fourth is like the son of God."

It is not clear from the original what Nebuchadnezzar meant, whether he spoke under the influence of a sudden enlightenment, or whether he spoke idolatrously of the angel as like the son of a god, seeing that he was an idolater. But whatever he meant, his words agree with the facts in the case, as the angels are recognized in the Bible as the sons of God. Those who quote his words, must take his own explanation of them. He declared afterwards, that it was the angel of the Lord—*God sent his angel and delivered his servants*—and surely he ought to be allowed to explain himself.

According to Jude, the angel of the Lord is Michael, and that angel of the Lord at the tomb of the risen Christ, declared in effect that he was not Jesus; so it is a clear case, that Nebuchadnezzar's words had no reference to either the Arian, or Trinitarian theory. Therefore there is no reason why any one should labor under that egregious mistake, that Michael, the angel of the Lord, who appeared to the three worthies in the fiery furnace; and who appeared to Moses, and to Joshua, and others of the Israelites, was Jesus, who, Paul said, was made of the seed of David.

Some mistake the angel that appeared to Daniel, (chap. 10) for Christ. But that angel acknowledges Michael as his superior. See the last verse. He could have been no other than Gabriel, since it was Gabriel who was commissioned to make Daniel understand the vision. And the same angel said to Daniel, "There is none that holdeth with me in these things but Michael;" therefore it must have been Gabriel, who, in common with Michael, had understanding of that vision.

The supposition that John 12: 41, refers to Isa 6: 1—8, is another point to be noticed. Although there is some plausibility for the supposition, yet the facts in the case are against it. This is apparent by an examination of John's words. He, speaking of the unbelief of the Jews, says,—"Though he (Jesus) had done so many miracles before them, yet they believed not on him; that the saying of Isaiah the prophet might be fulfilled, which he spake,—Lord, who hath believed our report? and to whom is the arm of the Lord revealed? Therefore they could not believe, because Isaiah had said again, He hath blinded their eyes and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted and I should heal them."—John 12: 37—41. Here are two distinct quotations made by John from Isaiah, chap. 53, and chap. 6. Chapter 53 is a prophetic description of "the sufferings of Christ, and the glory that should follow." A prophecy uttered something like fifty years after the vision mentioned in chap. 6. The question then is, to which of these quotations do John's words, in verse 41, apply? Evidently, to chap. 53, as he speaks of what Isaiah said "when he saw his glory *and spake of him*." And Isaiah spoke particularly *of him, peri autou*—about him, concerning him, in this chapter, but he does not allude to him in chap. 6. Hence, we are to understand John in the same way that we should have understood him, had he omitted the quotation from chap. 6, which is a quotation simply thrown in as corroborative of the first quotation. Isaiah saw the future glory of Christ, when he spoke of him in chap. 53, such a glory as Peter spoke of, when he testified that the prophets searched diligently what, or what manner of time the spirit of GOD did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow.—1 Pet. 1: 2.

For "*spirit of God*" in the above, the common version has it, "the spirit of Christ;" from which reading it is inferred that it was the conscious spirit of Christ that actuated the prophets to speak of him. But this does not necessarily follow, for a spirit that is Christ-like, is said to be the spirit of Christ, while it is not the veritable and personal spirit of Christ. Besides, there is evidence that the reading is not the correct one. First, because some of the Greek manuscripts read, "the spirit of God," instead of *the spirit of Christ*. Second, the sense of the passage does not seem to demand it; since it makes an unnecessary repetition of the name of Christ, when it would have been more natural to have substituted the pronoun his, instead of using the noun twice. Third, Peter declared expressly, in his second epistle, that the prophets spake as they were moved by the Holy Spirit, (chap. 1: 21,) and none can dispute but that the Holy Spirt is the spirit of God.

The adoption of a reading into the received text that favors the pre-existence theory, to the exclusion of another reading that does not, is no evidence that the received reading is the genuine; from the fact that those who had a hand in the compilation of that text, were the known advocates of the theory in question, and were therefore biased towards any reading favorable to it. This bias shows itself in translations of passages, that they understood taught that unnatural hypothesis, where they have endeavored to make the translation express their views more fully than the original will warrant. For instance, they translate John 6: 62, thus, "What and if ye shall see the Son of man *ascend up* where he was before?" They were not satisfied with the word "ascend," which fully expresses the original, but they must append the word "up" to it. If there had been anything about the word ascend that is ambiguous, and if that word would have admitted of any such meaning as to *ascend down*, then it would have been necessary for them to append "up" to it; but as no such necessity existed, it shows a bigoted bias in favor of their theory.

The fact that different readings exist, favorable and unfavorable to the pre-existence theory, is evidence that there has been, at some time an intentional alteration of the copies of the manuscripts. And since the advocates of that theory include among them, some of the basest and most corrupt men that ever lived; men who have held that it is "right to lie for the good of the church," it is more reasonable to suppose that such men are the authors of the readings favorable to that theory, than it is to suppose that the opposite readings are not genuine; since there is none of the latter class who have been base enough to alter the manuscripts. Besides, the control and the supervision of the manuscripts have been, in a great measure, under the authority of the advocates of the pre-existence theory; and hence, it was the more easy for them to alter the manuscripts, all things considered, than for any others.

Paul in his letter to the Corinthians, in speaking of the sins of the Israelites in the wilderness, is made to say, "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." Others of the Greek manuscripts read, "Neither let us tempt God, as some of them also tempted, and were destroyed of serpents." The evidence of the latter reading being the correct one, is found in the account to which Paul refers, where it is said, "The people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in this wilderness? for there is no bread, neither water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died."—Num. 21: 5, 6. [illegible] evidence ought to be considered [illegible] for rejecting those readings where the [illegible] of Christ is substituted for the [illegible] God.

For the Crisis.

On the Holy Spirit.

Before offering a single sentiment on this important subject, I lift my heart to our Father in heaven, that "the Spirit itself" (Rom. 8: 26) may enlighten and influence me to write that only which is in accordance with the truth of God. Beloved brethren! let us supplicate "an unction from the Holy One," that we may "know all things" revealed on this precious theme.

The first revelation we have of the Holy Spirit is in Gen. 1: 2. It is there denominated "the Spirit of God." We find this term used about thirty times in the two Testaments. Our Father uses the term "MY Spirit" in various instances in addressing the children of men. See Gen. 6: 3; Prov. 1: 23; Isa. 30: 1; 42: 1; 44: 3; Acts 2: 17, 18; Matt. 12: 18, etc.

The relationship which the Holy Spirit bears to God, must be learned, not from the creeds and theories of fallible men, but from the Word which abideth forever.

What is the holy testimony? Is it that "the Holy Spirit," or Spirit of God," is a distinct person from God our Father? Did any man ever read in the sacred volume, that "the Holy Spirit is the third person in the adorable Trinity," or any declaration of equivalent import? Never. Nor did any prophet or apostle, or saint, or angel, ever worship the Holy Spirit, as a person distinct from the Father. The Bible does not contain a single command, or example, to justify such worship. Is it possible that there can be in the universe, an infinite, self-existent and independent person, who has never claimed the worship of intelligent creatures?

The relationship which the Holy Spirit bears to "the only true God," our "Father," (John 17: 1—3) is clearly indicated in the following passage of revealed truth. "For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God."—1 Cor. 2: 11. Does any man infer from the term, "spirit of man," that man's spirit is *a distinct person* from man? Yet might we not as well make such an inference, as to infer from the term "Spirit of God," that his Spirit is a distinct person from God? The term "spirit of man" occurs in other passages.—Prov. 18: 14; 20: 27; Zech. 12: 1, etc.

Moreover, the terms used in reference to the Holy Spirit, in both Testaments, are irreconcilable with personality. God promises to "POUR OUT," and "SHED FORTH" his Spirit, clearly teaching us that his Spirit is not another person, but the development or manifestation of his influencing power, wisdom, love and renewing and sanctifying grace or favor. See Joel 2: 28; Prov. 1: 23; Acts 2: 18, 33; Isa. 44: 3; Ezek. 39: 29. Acts 8: 15, 16, 17, etc. Accordingly we find the terms, "Spirit of the Lord," and "Spirit of God," frequently used in the holy Word as synonymous with the power of God. See Judges 14: 6, 19; 15: 14; Micah 3: 8. Our blessed Lord is said to have "cast out devils by the Spirit of God," Matt. 12: 28, and to have done the same, "by the *finger* of God."—Luke 11: 20. The terms hand and finger being emblems of power. See Acts 1: 8.

Further proof that the Holy spirit is not a distinct person from the Father, is found in the holy Record, that it is the Spirit OF THE FATHER. Matt 10: 20.—"For it is not ye that speak; but the Spirit of *your Father* who speaketh in you." If the Holy Spirit is a distinct *person* from the Father, he must be a distinct *spirit* from the Father, and must perform his works by his own spirit, if infinite, and not by the spirit of another person. There can be but one infinite "eternal Spirit." This is as evident as that there can be but one infinite eternal God. Now as the Father is this "only true God" (John 17: 1—3; 1 Cor. 8: 6,) he must also be this one only "eternal Spirit."—Heb. 9: 14. Accordingly, we find the same works ascribed to God our Father and to the Holy Spirit. What God our Father does, he does by his Spirit. "God created the heaven and the earth." "The Spirit of God moved upon the face of the waters."—Gen. 1: 1, 2. "By his Spirit he garnished the heavens." So we are born or begotten of God (John 1: 13); which is being born or begotten of the Spirit.—John 3: 5. God our Father writes his law upon our hearts.—Heb. 8: 10. It is by "the Spirit of the living God."—2 Cor. 3: 3.—See also Acts 5: 3, 4.

To denote the perfection of the attributes of God, who "is a Spirit"—(John 4: 24); we read of "the *seven* spirits of God."—Rev. 5: 6, 1: 4. If these are distinct persons, there must be a triune Trinity.

We are commanded, "QUENCH not the Spirit."—1 Thess 5: 19; i. e., the holy influences of God's Spirit with which he graciously favors us. Quench not a *person*, in the connection in which the command stands, is a sense totally inadmissible. We never read any such words, as quench not the Father, or the Son, who are persons. Neither do we ever read, the Father *itself*, or the Son itself, as we read, "the Spirit itself," etc.—Rom. 8: 16. The personal pronoun is indeed applied to the Spirit of God, as it is to the spirit of man, and to wisdom, Prov. 8th chapter. Not so frequently, however, in the original, as in the English version; e. g., John 14: 17. Matt. 28: 19.—"Baptizing them into (not, in) the name," i. e., into the truth "of the Father, the Son and the Holy Ghost," whatever that truth may be.

The passage, 1 John 5: 7, is sometimes quoted in proof of the doctrine of the Trinity of persons in the Godhead. It neither declares the three to be three *persons*, or that the three are *one God*. Moreover, it is acknowledged to be an interpolation by learned Trinitarians.

"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." This precious, divine benediction, neither declares or implies that the three are *persons*, or that the three are *one God*. The holy desire of the apostle, that the saints may enjoy the love of God, and the communion of his Spirit, is no more proof that the Spirit of God is a distinct person from God our Father, than the communion of Paul's "spirit" with the church at Corinth, Acts 5: 3, 4, is proof of the apostle's spirit being a distinct person from himself. The Scriptural doxology contains no worship of the Holy Ghost in distinction from God our Father.—Rev. 5: 13. H. O.

Phila., Dec. 24th, 1859.

For the Crisis.

A Christian Duty.

"Not forsaking the assembling of ourselves together, as the manner of some is."

That the worldling, and those who profess no attachment to divine things, should be so allured by the deceptive voice of pleasure, as to forget the assembling of themselves together, in accordance with the injunction of the Apostle, is not at all wonderful. But for those who profess to have been "translated out of the kingdom of darkness into that of God's dear Son," to be brought in contact with the glorious light of the gospel; in short, to have been born again, old things passing away and all things becoming new, to so far forget their obligation as to neglect the ordinances of God's house, is an anomaly to their profession. And yet how often is this the case! How often is the heart of the active and earnest christian made to mourn over the neglect and inattention of professed brethren and sisters in Christ! Instead of finding them in their places on all proper occasions, cheerfully bearing their portion of the burdens of Zion, and by their fervent wrestling prayers and godly exhortations, striving to win the heedless sinner from the error of his way; behold, they are absent! Some frivolous excuse has prevented their attendance at the house appointed for prayer, or the public ministration of the word; and thus the wheels of Zion are clogged, and Jesus is wounded in the "house of his friends," and the devoted and faithful servant of the Lord, with the humble few, who, by their fidelity to the cause of their divine Master, are endeavoring to stay up his hands, must move onward in sadness, not only burdened with the souls of poor, perishing sinners around them, but those, also, of their backsliding brethren.

O! if all those who profess to love the blessed Savior, and to look for his speedy appearing, would be at their post, would come up to the help of the Lord against the mighty foes without, what a phalanx would be presented to the world; what an amount of irresistible testimony to the unbelieving. Surely, then would Zion speedily become the praise of the whole earth, and christians, in the language of prophecy, such that one should put a thousand to flight and two ten thousand.

The Psalmist well understood the benefit to be derived from often mingling with the saints, when he exclaims, "Blessed are they who are in thy house; for they will be still praising thee." And as a result of that praise, he further informs us, "They go from strength to strength; every one of them in Zion appeareth before God." And is it not usually the case, that those who are the most habitual in their attendance at the house of God, are more careful to maintain a consistent and godly deportment elsewhere? Such persons are not so apt to forget that God has continued claims upon them, that their time, talents and labors, all belong to him, and have been laid upon the altar of sacrifice. Hence, they may not be removed with the sacrilegious touch of earthly desire, but at the call of duty must move onward in the conflict, however difficult or crossing to the flesh. But the shrinking and unstable believer, who is ever loitering in the way, and lingering in the race, has no abiding enjoyment, and brings no honor to his Master, or the blessed cause he has espoused.

O that such would awake as out of sleep, and bind their heavenly armor more closely around them, and commence with alacrity and delight to run the christian race, rejoicing in the performance of every known duty, and, with the Psalmist, exclaim, "I was glad when they said unto me, let us go into the house of the Lord." M. A. T.

Neal's Creek Ind.

☞ Many there are whose love to the saints is like Job's brooks, which in winter, when we have no need, overflow with tenders of service and shows of love; but when the season is hot and dry, and the poor thirsty traveler stands in most need of water to refresh him, then the brooks are quite dried up. But such as *truly* love, will *always* love.

☞ When God gives a mercy, he does not relinquish his own right in that mercy.

The World's Crisis.

BOSTON, FEBRUARY 22, 1860.

General Conference in Boston.

It is proposed to hold a *General Conference* at Chapman Hall, Boston, commencing Tuesday evening, April 3d, at 7 o'clock, and continue every day and evening through the week and over the following Lord's day. We shall expect a large and good meeting. More anon.

Relief for the Distressed;

OR,

How we got out of "Doubting Castle."

No. 9.

23. We have examined twenty-two sections of "Doubting Castle," and now pass to the twenty-third, which is the fourth apartment of the seventh Division.

We here find another strange inquiry, that could have been framed, we think, in no other place than "Doubting Castle." We are surprised that its managers ever succeeded in gaining the attention of our brother sufficiently to get him to transcribe it; but we are aware that when one is before the adroit faculty in this old institution, they will almost make one believe that black is white. But to the question. It is in substance as follows: "As man had no intelligence before he had life, may not the intelligence be in 'the *breath* of life,' to be manifested through the brain? When we read this, we said to ourselves, this is the climax of "Doubting Castle" theology. It made us think of a sermon we heard in our boyhood. The minister said, "the soul is the breath." He then proceeded to show how it could be *cultivated*. This is our earliest recollection of preaching, and we then thought the man must be mistaken, and we think so still. If the intelligence is in the *breath*, or spirit of life, it is not in the *man*, he being only a machine upon which the "life spirit" may operate. With this view it is not proper to say the man ever knew any thing, as he is only a medium for the operator; and further, it is foolish talk to say of that which never knew any thing, that it has no knowledge when *dead*. He who knows nothing when *dead*, did know something when *alive*. If the "life spirit" is the intelligent part, then it follows that *this part* is the one that knows nothing when dead. This view is fatal to the idea that the spirit is conscious between death and the resurrection.

Again, if "the life spirit," or breath, needs "the *brain*" in order to exhibit its intelligence, how will it manifest its wisdom when the brain is rotten in the grave? If this "life spirit," in man, can think and reason without a brain, why do we have such an organ? and why does a severe blow upon the head stop all the thinking? The truth in this matter is, no man, or any part of man, ever had a thought outside of his brain. This is the organ of thought; and, when speaking of man, David says: "His *breath* goeth forth, *he* returneth to his earth; *in that* very day *his thoughts* PERISH," of "*this* world" and all other worlds; and hence Solomon says, man knows "*not any thing*," when dead.

If the "life spirit," or breath, at death, goes off with all the intelligence in man, and takes up its abode in the heathen, Jewish, Mohammedan, Catholic or Protestant *hades*, somewhere below the surface of the earth, then certainly it *has* a part, and its *only* part, in things which are "done UNDER THE SUN;" and yet, in *hades*, this same place, the Bible declares, "There is no work, nor device, nor knowledge, nor wisdom;" consequently, it follows, that if the "life spirit," or breath, goes there, it knows no more when there, than a "dead man" who knows "NOT ANY THING."

In section twenty-third, we get a very good idea of "Doubting Castle" theology. It is all *doubt, doubts, doubted*, DOUBTING. O horrors! what a place in which to be confined! Dear Bro., storm the "Castle" and get out. You have a "key" that will unlock every door in the wretched old mansion. May the angel of the Lord serve you as he did Peter when in prison.

24. We will now advance to the next section. Here, we are met at once with another singular question. It is this: "Why are we not told that God breathed into the animals this 'breath of life?'" Then the remark follows, "It seems, so far as we have any account of the matter, that they lived without being 'breathed into.'"

If God did not breathe the breath of life into the beasts, how came it in them? They breathed before man was created, and if this breath or "life spirit" is the real man, the intelligent agent; then it existed in the beasts first, as they were made first. It is positively affirmed in the Bible of man and beast, that "they have *all one breath*;" and we found the Scripture declaring of the beasts, "They went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life."—Gen. 7: 15. This confirms the statement of the wise man, that beasts have the same breath that is in man. In Gen. 7: 21–22, we read: "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died." Here we learn again, that beasts and men have the same "breath of life," and have it in the same place—the *nostrils*. The nostrils are not the locality for the *intelligence* of man or beast. We ask again, if God did not breathe "the breath of life" into the nostrils of the beasts, the same as he did into man, how came it in them? How came they all to have "ONE *breath*?"

25. We will now proceed to section twenty-five, where we find a bold assertion, which reads as follows:

"This word, 'breathed into,' is a peculiar word. It is also rendered 'blew,' 'formed,' 'created,' 'made.' And God formed in man the breath of life."

If we had not become pretty well acquainted with the crooks and turns, misquotations, misrepresentations, and false definitions of "Doubting Castle," we should have passed the foregoing proposition without mistrust; for we noticed the words *formed, created* and *made*, were marked with quotation marks, as if copied from some standard Hebrew Lexicon. But when we examined the lexicons and the Scriptures, we found, we do not say to our astonishment, for it was no more than we expected, that *nah-phag'h*, the word rendered *breathed*, in Gen. 2: 7, is in *no case* defined to mean *formed, created*, or *made*; and is not thus rendered ONCE in the whole Bible! *Blew* is a proper rendering of the word *nah-phag'h*. Gesenius defines it as follows: "To puff, to blow, to breathe. To blow upon any one, of the wind.—Ezk. 37: 9. 'Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and *breathe* upon these slain, that they may live.' To blow up a fire, to kindle up.—Ezk. 22: 21. 'Yea, I will gather you, and *blow* upon you in the fire of my wrath, and ye shall be melted in the midst thereof.' To blow away, to breathe out."

Roy defines it as follows: "He infused, breathed into, as life. Breathed out, expired, died. Blew, as with a pair of bellows."

Parkhurst defines it, "to breathe, blow with a blast of air."

The same word occurs in Job 20: 26.—"All darkness shall be hid in his secret places: a fire not *blown* shall consume him; it shall go ill with him that is left in his tabernacle." Again in Isa. 54: 16.—"Behold, I have created the smith that *bloweth* the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy."

It will be noticed as we advance in the mazy windings of "Doubting Castle," that the departure from truthful simplicity is more and more apparent. The progress is downward into darkness; thus showing that its wages end in "blackness of darkness;" but with the light of truth in our hand, we will make a bold advance in the name of our great King, in order to rescue the despairing ones immured in this doleful old "Castle."

26. We will advance to the next section. This is intimately connected with the preceding. The question is here asked, "What was this that was breathed into man? Was it air?" Yes, certainly, "the breath of life." Nothing more nor less. It is said in "Doubting Castle," "there was air in him," and "in all creatures" "before" "the breath of life" was breathed or blown into them by the Creator, and after they are dead. Without an examination, this last statement might seem to be a plausible objection to the fact that *only* "the breath of life" was blown into the nostrils. The small quantity of air in the man, after his formation, was not sufficient to inflate his lungs and set all the parts of his wonderful mechanism in motion. In order to accomplish this, it required just the act mentioned in Gen. 2: 7; i. e., that the air, or "breath of life" should be *blown*, or *forcibly* injected into man's nostrils to inflate his lungs; then by the action of the internal organs, prepared for this purpose by the wisdom of our Creator, the act of inspiration and respiration continues till these organs are too weak to perform their functions any longer, when the man dies, for want of fresh air obtained by the process of breathing.

Analogous to this, we know there is air about the wind-mill when first erected; but it will not move till the air is *blown* upon it. So there is air about the ship in a calm; but it must wait till it is blown upon it, before it can sail out of the harbor. When the perfect clock stands upon the shelf, *attraction* is acting upon the pendulum, but it does not move till it receives a *forcible* impulse; then the *attraction*, in connection with the machinery, keeps it in motion till it runs down. The wind is not the ship; the attraction is not the clock; "the breath of life" is not the *man*; but when his physical strength is too weak to breathe, death immediately follows; and without a resurrection he lives no more.

27. We will now glance a few moments at section twenty-seven. This is a continuation of the preceding one. It is here asked, "Was it 'life' that was breathed into man?"—It was "the *breath* of life." It is then asked, "Who knows what 'life' is?"—Life is defined to be, "animated existence," "animated principle," "*state* of being alive."

Again, it is inquired, "May not life be the germ power of all intelligence?"—*Power* is not a conscious entity.

The inquiry is next made, "In some conditions, may not 'life' be intelligent without a physical medium to manifest itself through?"—*Never*. How can a *principle* be intelligent? The principle of life, or "animated existence," is common to *all* living beings upon the earth; but is not the being, of whom it is only an *attribute*. There can be no intelligence without an *organism*, but principles are not organized bodies.

Again it is asked, "Is not 'life' intelligent in our Creator without a medium of manifestation?" The foregoing remarks are a sufficient answer to the last inquiry. After reading the last question, we wondered what would come next from "Doubting Castle." In our next we shall see.

Encouraging.

Our subscription list is gradually increasing. Twenty new subscribers were received in one day last week. Many thanks to our preaching Bro., and others, who are making noble efforts to scatter our family paper. Now is a good time to make further efforts, as we are about to commence a new volume. We intend to spare no pains to make the Crisis just such a paper as christians will love to read. By the help of the Lord, we hope to keep upon the "watch tower," and be able to herald, faithfully, the signs of the approaching King. The omens are thickening, and the light is growing brighter. Let all the wise keep awake, and the sleeping arouse at once.

Our Canada Pilgrimage.

We left our readers at Rutland, Vt., Jan. 24th. The same day, in company with Bro. J. Howell, we went to Burlington, thence to Waterbury, where we spent three evenings and Thursday afternoon in discussion with Mr. Eli Ballou, editor of the *Christian Repository*, published at Montpelier. We found an excellent home at Bro. Howdon's.

Friday, Jan. 27th, we left Waterbury for Danville, C. E., by the way of Montreal, where we spent the night. At Rouse's Point, we were inspected by one of the Queen's agents and marked *passable*. From this place to Montreal is a very level portion of country, like prairie land. We were disappointed in seeing so large a tract of level land in *Canada*. For some reason, we were looking for hills and mountains covered with very deep snow. The cars took us to the St. Lawrence river, and a four horse sleigh conveyed us across on the ice, a distance of a mile and a half, in the face of a cold wind mingled with snow. At 7 o'clock, P. M., we reached the "Montreal House," registered our name, and then went about the city by gas light, in a snow storm, to get some idea of the place. We soon came across the great Catholic Cathedral that will seat between six and seven thousand people. Seeing a light at the door, we ventured in, by winding ways, to this magnificent structure. The Catholic votaries were continually coming in to say their prayers to the Virgin Mary, or some other dead saint, dipping their finger in holy water and crossing themselves as they departed. We could but admire their *devotion*, blind as it is, while we abhorred their system of theology that taught them to pray to the souls of dead saints, requesting them to intercede in heaven in their behalf. Yet it is perfectly consistent, if dead men have souls that come back to this world to visit their friends, as the mass of Protestants believe, that we should ask them, as we did when they lived in this world, to pray for us. Why not? If they now visit our earth and return to Jesus in heaven, why may we not send messages by them?

This vast Cathedral is open all night for those who are the children of the "mother of harlots," whose destruction is now near at hand. Notwithstanding she says, "I sit a queen, and am no widow," her day of doom cannot be far off. We left this vast taper-lighted, gloomy building, thankful for the true gospel light, now shining so brilliantly to illumine the pilgrim's pathway to the coming kingdom.

Montreal is a very neat and well built city. The buildings are very fine, and remind one of State St., Boston. It stands upon an elevated island, on the banks of the noble St. Lawrence. It contains some eighty thousand inhabitants, being the largest city in the Canadas, and a place of very extensive business, for its size.

Saturday, 28th, at half past eight o'clock, we started for Danville, crossing the renowned Victoria Bridge, which is some two miles in length, and about sixty feet above the river. It is built of stone and iron, and surpasses every other bridge in the world. It is but a short time since its completion, and is one of the greatest triumphs of mechanic art.

After about four hours ride, we found ourselves very pleasantly situated at the house of Elder J. Porter, who is pastor of the church in this place. He has been very unfortunate, having lost one arm, and the thumb and fore finger of the other hand; and yet, with only three fingers, he writes a good hand, and works at the tin business very successfully. He is truly an enterprising man, who is making an impression for good in the world. The church in D. has passed through some sore trials, but the Lord has been their helper. We have rarely found people more anxious to hear the word of life than in this place. The commodious house was filled to its utmost capacity nearly every evening for fifteen successive nights, including three Lord's days. Some listened at the windows, out of doors, and others went away, not being able to endure the cold. A very deep impression has been made in community in favor of the truth. Our brethren came from twelve to sixty miles to the meeting, and we truly had refreshing times from the Lord. Four were converted and baptized. We closed our meetings with the sacrament of the Lord's supper, when between fifty and sixty gathered around the table of the Lord to commemorate the sufferings of our dear Savior. Several of these were from other churches. At the close of the sacrament, we vacated the seats, and thirteen came forward for prayers. It was a solemn and interesting season. Deep conviction is fastened on many minds, and there is an excellent prospect for the church in Danville,. We left them rejoicing in the Lord, expecting soon to see the Savior in all his glory.

Given Up.

What is given up? The proposed discussion between the Editor and Eld. W. W. Clayton, of Auburn, N. Y. But you have had one discussion with him.—Yes. But during the debate, Dec. 5th to 8th, at Seneca Falls, now published, Eld. C. endeavored to confound soul and spirit, making them identical. We remarked, the soul is not the subject for discussion now. We then challenged him to discuss the immortality of the soul, naming the 17th of Jan. for the work to begin. No notice was taken of the challenge till several weeks after, when we received an acceptance. Our appointments were then made for Jan. 17th and we changed the time to Feb. 28th, which was accepted by Eld. C. Instead of sending a proposition in harmony with the challenge, confined to the *soul*, he sent the following: "Man as a fallen being is *mortal* in his entire nature—body, soul, and spirit—or in all the elements of his constitution."

We objected to this proposition, because, 1, we should be going over the same ground as before, on the *spirit*, which would not be interesting to the same audience. 2, The statement relative to the *spirit* was not debateable from our stand-point, as we do not consider the spirit in man's nostrils an living entity, and therefore not proper to say it is *mortal*. For these reasons, as he wished us to take the lead, we sent the following: "Resolved, That man does not possess an immortal soul that exists as a conscious entity between death and the resurrection." When we sent this resolution, it was not decided to go to Auburn, but the latter place had been named. For this reason, we sent the following, provided we went to A. instead of Seneca Falls. "Resolved, That man does not possess an immortal soul or spirit that exists as a conscious entity between death and the resurrection." As the audience that would assemble at Auburn did not hear the discussion on the *spirit*, at Seneca Falls, we felt glad to have the whole field open for inspection.

In addition to the foregoing resolution, Eld. C. sent the following, which we accepted: "The kingdom of God, or of God's dear Son, otherwise called in Scripture the kingdom of heaven, was set up or established before the death of the Apostles of Christ."

Eld. Clayton now refuses to discuss the resolution concerning the soul and spirit, Hence we suppose he has come to the wise conclusion, that the *Bible* will not sustain the opposite position.

If any other one wishes to take his place, he can have the privilege.

The friends will please break up the arrangements already made for our discussion at Auburn.

Landis and Polycarp.

Mr. Landis is a living author, intimately associated with "Doubting Castle," and Polycarp was one of the five "Apostolical Fathers." The other four are Barnabas, Clement, Hermas and Ignatius. We remarked, in one of our examinations of "Doubting Castle," that there was some talk of making Mr. Landis its next President. Mr. Landis says: "Polycarp, when perishing in the flames, declared that he should that day stand in spirit before God."

We will let Eusebius, the *oldest* church historian, tell what he *did* say. Polycarp's prayer reads as follows:—

"Father of the well-beloved and blessed Son Jesus Christ, through whom we have received the knowledge of thee. The God of angels and powers, and all creation, and of all the family of the righteous, that live before thee, I bless thee that thou hast thought me worthy of the present day and hour, to have a share in the number of the martyrs and in the cup of Christ, unto the resurrection of eternal life, both of the soul and body, in the incorruptible felicity of the Holy Spirit. Among whom may I be received in thy sight, this day, as a rich and acceptable sacrifice, as thou the faithful and true God hast prepared, hast revealed and fulfilled. Wherefore, on this account, and for all things I praise thee, I bless thee, I glorify thee, through the eternal high priest, Jesus Christ, thy well-beloved Son. Through whom glory be to thee with him in the Holy Ghost, both now and forever. Amen."

The foregoing is the whole prayer; but we find no such expression as, "I shall this day stand, in spirit, before God." This, *Mr. Landis* put in his mouth, but we find no proof that *Polycarp* ever said it. Instead of this he says: "I bless thee that thou hast thought me worthy .... to have a share in the number of the martyrs .... among whom may I be received in thy *sight this day*, as a rich and acceptable *sacrifice*." And, next, he would "have a share in the number of the martyrs and in the cup of Christ, unto the RESURRECTION of eternal life, *both of the soul and body*." This shows most plainly that he believed the *whole man* to be *mortal*. How different the language of Polycarp, the *last* of the "Apostolical Fathers," from that of popular teachers at the present day.

"The Coming Man."

In the *Spiritual Age* of Jan. 7th, 1860, under the above heading we read the following:

"I believe that God always shows himself at the very moment when all that is human is proved to be insufficient—when man confesses that of himself he is nothing. THE WORLD IS IN THIS STATE AT PRESENT. I believe, therefore, in a Messiah not far distant from our epoch; but in this Messiah I do not see a Christ, who has nothing to add to the wisdom, the virtue and the truth that he has already taught us; but I expect one whom Christ has said should come after him."

Thus we see all classes are expecting, as at the first advent of Christ, that his coming is about to take place. Shakers, Swedenborgians, Spiritualists, and a large number in Protestant churches are looking for a *spiritual* coming of Christ, instead of the "SAME JESUS" which ascended to heaven. O how they have departed from "the faith which was once delivered unto the saints." But this only shows our proximity to the great event of the *literal* coming of our Savior; for "in the last days" "they shall turn away their ears from the truth, and shall be turned into fables." The cup of iniquity is evidently about full. Every one should stand prepared to welcome the coming King. The signs are plain and abundant which go to prove that Messiah will *soon*, VERY SOON, return to our earth in person and set up his everlasting kingdom. The Lord has given us timely warning, so that if we are not ready to meet him, it will be our own fault. How bitter the cup of anguish those must drink, who have seen the light and refused to walk therein. Let every one arise at once, trim his lamp, and prepare to meet the coming Bridegroom.

"Their Demand."

In the *Spiritual Age*, of Jan. 14th, 1860, a writer who is giving the *future* of Spiritualism, says:

In due time, through the intervention of Spiritualism, these servants of Christ, duly invested with authority from him, will make their demand upon the proprietors of the earth's surface, to yield up their illegitimate rights thereto, cancel their deeds, and submit that God's earth never more be sold or held at a price, nor even the fulness thereof."

The writer says: "*To effect this is the mission of Spiritualism.*" We think "their demand" will not affect many of the Lord's children, as most of them are poor in "this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him."—Jas. 2: 5. Thank the Lord, the time is at hand, when this world will change owners, and rulers. "Our better prospects are brightening." Cheer up, weary pilgrim, we are almost home.

For the Crisis.

Wilton Conference in Iowa.

This meeting was held near Sweetland, in Bro. J. Covell's neighborhood. The weather was very cold, hence the congregation was not large until Sunday. If I should judge from the attention given and the interest manifested, I should say, truth found a lodgement in some hearts, and its fruits would be manifest at no distant day. The brethren seemed to enjoy the meeting, and perhaps found some crumbs that strengthened them.

I saw evidences of the good effect of the preached word on those that are called "outsiders." One man said he had read hundreds of pages on Universalism to satisfy his mind, but one discourse on the end of the wicked got down into his pocket so deep that it brought out a dollar. You can judge how far it got into his heart these hard times. Others, probably, were not far behind him. Some I found on the "fence," but they were leaned so far over on the side of truth they will have to make a great effort to get back. I hope they will show themselves men and stand up for Jesus. I expected to have met Bro F. Douglass at this meeting, and we all felt greatly disappointed in not seeing him. W. PRATT

☞ To venture upon sin in order to avoid danger, is to sink the ship for fear of pirates.—*Annesley.*

For the Crisis.

Waiting for the Beloved.

"The day goeth away; the shadows of the evening are stretched out."—*Bible.*

For many years I have been expecting the return of Israel's once injured, afflicted and crucified King. When the silvery notes of the clarion of the trembling Low Hampton Farmer fell on my ear; that in all probability the 2300 days would end in 1843, and then Jesus the Conqueror would return; never music like that to my longing heart. Yet he tarried, and there the dates remained, to my mind, words of inspiration. Who dare say nay? In 1854 the gladly solemn sound broke again on my ear; then I caught the strain; to me, it was heavenly melody. Yet my Beloved tarried. Yet those dates remain, and they are to me, dear reader, so many arbitrary measurements of immaculate wisdom, for some specific purpose. But who can definitely tell when they commenced and when they will end? Although I will not undertake it, I will suggest persons that never will be able to do it. A person that ridicules the idea of knowing anything about it, never will; neither will one who is so very prudent as to be always apologizing for once having believed it, but will never be caught in such weakness again; he is not likely to care much about this part of inspiration. Dearly beloved, whether any one will ever be able, by the assisting grace of God, to say concerning those heavenly numerals, as Daniel, the dearly beloved of the Lord, did say concerning the seventy years of Israel's captivity (See Dan. 9: 2), we must wait to see.

To my mind we are now living in such an exhausted condition of the prophecies, that everything is beginning to assume to *my* faith a positive definiteness that the Lord must of necessity come very soon. All the outlines of prophecy are complete; the signs in the sun, moon and stars are past; scoffers are bold, and with impunity ridicule the coming of the Just One. The churches are asleep, drugged by the opiates of a "good time coming;" rich, increased in goods, have need of nothing; nations have filled up the cup of national oppression, transgression, iniquity and sin; our own country has filled up the cup of her corruption and oppression, by legislating such oppressive enactments which crush the millions of poor, bleeding, fettered men, women and children in our southern Egypt. God has heard their wail; it has burdened his ear a long time; he has raised up men to plead their cause; the effect has been to rivet their fetters more intensely tight. Neither reason, mercy, humanity, Bible, God, nor anything, can move the hearts of these modern Pharaohs. This much is manifest; they have now had an opportunity to develop their character and fill up the cup of their iniquity. God will now very soon send an Emancipator. Old, monarchial nations filled their cups; God meted out judgement. Papacy filled up her cup; she is doomed, and is fast tottering to her fiery doom, to be consummated when Jesus comes.

The last earthly form of government is running her cup over, and her doom is graven on the page of Holy Writ. She is now foaming and seething like a boiling cauldron, and like ancient Egypt, God is plagueing them. The next step is not the Red Sea, but the lake of brimstone and fire.

O, solemn, sad indeed, the condition of the universal nations of the earth! All the elements are in sad condition. Truly, there is distress and perplexity. Reader, the judgment is definitely near. But oh, what a condition the so-called Adventists are in, with very, very few exceptions.

> "The very Bride her portion
> And calling hath forgot,
> And seeks for ease and comfort,
> Where thou, her Lord, art not."

Dear brethren, sisters, and preachers, awake, awake! The Judge is at the door. The dates must end somewhere here. I am expecting the thirteen hundred and thirty-five days will in all probability end this year. The heavenly Bridegroom is near! O, ye humble, despised ones, keep in the strait and narrow way a few days more, and we shall rest forever. Let us watch, pray, keep humble and loving. The night is far spent; the day is at hand. Jesus is coming in very deed, soon. Our eyes shall behold him with all his saints. Truly, my faith embraces the Lord very near.

S. S. Brewer.

South Glastenbury, Ct.

For the Crisis.

Thoughts.

One day, when Autumn came with so noiseless a step, and so pleasant a smile, that we scarcely realized his approach, they told me that Nellie was dead—the happy, sunny-hearted Nellie—playmate of my early childhood—companion of my riper years. Together we conned our first tasks at school, and step by step we walked together, sharing each other's joys and secret thoughts. As time passed, though we ceased to play beneath the "old birch tree"—hard by the "old brown school-house," where a merry group daily assembled—yet our hearts were just as warm and true, as in other days, and we frequently met in our social circles, or visited at home. As a circle of school-mates, we all loved her, and little thought she was so soon to close her eyes upon the loved scenes of home, and friends, even now in the joyous spring-time of existence. But she faded slowly, yet surely; consumption fed upon the youthful form of our Nellie. Daily we watched its fearful progress, which we might not arrest,—still we clung to hope, praying that the cup might pass by, until the light of hope went out. And though we knew she must die, our affections seemed to entwine themselves even more closely about her,—each day served but to endear her to us.

Gently she faded, without a murmur or a feeling of disquietude—when earthly hopes were highest, and earthly prospects brightest. Beautiful she looked, as she slept that last silent sleep—she who so soon was to have been a bride. We robed her in the grave's snowy vestments, placing a wreath of myrtle with white flowers around the fair young head of the bride of Death. Parents and friends, with sorrow too deep for language, gazed for the last time upon those loved features. Then we slowly bore her away, when the summer flowers were fading and the first breath of autumn swept over the plain.

But I believe she will come again from the land of the enemy, and dwell on the new earth, redeemed from sin and death; having upon her head a wreath of fadeless glory, and drinking from that crystal stream which proceeds out of the throne of God and the Lamb forever. O! with what effulgence her immortal robes will shine! as she plucks the fadeless flowers, and the rich clusters from the "Tree of Life"—and the Golden Harp, whose ineffable strains shall swell the glad anthem of unending praise. Will she not for a moment cease the rapturous melody if I—free and unfettered, with the song of deliverance upon my tongue—should be permitted to greet her, whom Death has torn so rudely from my grasp—that the love only budded on earth, may blossom throughout eternity.

Waves of sorrow o'er me roll, but I must not sink beneath them; for while acting a part in the "great drama of life," I must faithfully perform its missions, until the curtain falls which shall forever hide me from the curious crowd, and shut out from my gaze earth's sad, yet wondrously beautiful panorama.

> We saw her fade in the morn of life
> Like a rose of early bloom;
> And when autumn zephyrs came,
> We bore her to the tomb.
>
> She faded when we loved her best,
> But religion's beaming ray
> Lit up her wasted features then,
> As she gently passed away.
>
> When she neared the silent river,
> Her friends upon the shore
> Stood weeping and watching for
> The pale, pale boatman's oar.
>
> Adieu, she cried, I'm going now
> Beyond the reach of pain;
> In Eden, fair Eden restored,
> Loved ones! meet me again.

T. M. H.

Indian Orchard, Mass., Jan. 6th, '60.

Correspondence.

From H. Munger.

Bro. Grant:—The Lord is reviving his work in Rye. The protracted meeting in this place has resulted in great good to the church. It brought them into working order, which had a blessed effect on sinners and backsliders. I stayed eight days with Bro. Timothy Cole, my old friend. We worked together in perfect unison. He tells me after the first of April he thinks to travel and hold protracted meetings where a door opens to do good. I think if his former Advent friends will give him a call they will find him the same Bro. Cole, still full of the gospel work. Please give him a call.

Rye, N. H.

From A. N. Seymour.

Bro. Grant:—Through the manifold goodness of our heavenly Father we continue unto this present time, having strong confidence in the promises of God. We have thrust ourselves out into the vineyard of the soon-coming Lord, and have been publishing to the extent of our ability the glorious system of salvation as revealed in the book of God.

In Oct. last, we attended a conference in Genesee Co., Mich. Here is quite a strong and warm-hearted company of christians under the care of Brn. A. F. Servis and Adams, who are efficient and worthy ministers of the cross of Christ; and all are rejoicing in the hope of soon seeing the King in his beauty. Most of this company have been in the Sabbath question, but are now nearly free from its bewildering influence, and doing well for the cause of truth. A church was organized in the place, and a quarterly conference called the Genesee and Oakland quarterly conference. Bro. A. F. Servis was chosen Evangelist to travel in the bounds of the conference and preach the word of life. We hope the church will be willing to sacrifice with him in order that the truth may prevail among the people. Dear brethren, be faithful in this matter. If you can sustain both these brethren in the field, I shall look for a large harvest of souls as the result. Keep humble and work for God with all your hearts. Sow in tears and you shall reap in joy.

Soon after this meeting we went to Liberty Mills, Ind., the home of our dear Bro. and Sr. Watkins, where we were very kindly entertained over one week. Here we gave ten discourses and held some five social meetings. Had a good congregation, and excellent attention was paid to the word preached. Some were found inquiring the way. A church was organized of eleven members, and more stood ready to unite. Bro. James Watkins and Bro. Andrews were chosen officers. Brn. Andrews and Griffin preach to them regulalry, and the cause is doing well, as I have just learned. We were refreshed both spiritually and temporally while among them; and may the God who remembers all acts of mercy bestowed upon his ministers, remember that company of united, warm-hearted believers in the Lord Jesus Christ.

On our way home from Liberty Mills, we were requested by our dear Bro. and Sr. S. A. Chaplin and father at Pierceton, to preach two funeral discourses on the occasion of the death of Bro. Chaplin's mother and two sons, who died of the typhoid fever over one year since, of which you had an account from the pen of Sr. Willard at the time. We preached four times with them. Had a very pleasant interview with Bro. Chaplin's family and with Bro. and Sr. Willard, and others who came in to attend the meetings. We hope some good will result from those meetings, and that those grief-stricken hearts will be comforted by the cheering promises of God.

Jan. 4th, we left our humble home for the quarterly conference at Buchanan. The church in this place numbers some one hundred and twenty, having a comfortable house to worship in; and if they are as faithful, spiritual, self-sacrificing and union-loving as the gospel requires, they can but make a deep impression upon the community around. Their meetings are well attended, and considerable interest is displayed. At the last one we had the pleasure of attending, things seemed to open very favorably for a glorious reformation.

Brn. F. Miller, Jr., P. B. Morgan, D. R. Mansfield and wife, Bro. Lister, Mrs. Seymour and myself, were present to assist in the exercises of the conference. The church at Dayton was represented, numbering some eighteen members. D—— is five miles west of Buchanan; a protracted meeting is now being carried on by Bro. and Sr. Mansfield, and a good reformation is begun. Ten have been added to the church, and more are coming, as I learned last evening, Feb. 7, by Bro. M. The church at Decatur, thirty-five miles east of Buchanan, was represented as numbering some fifteen, with good prospects of additions. This is a newly organized church, and could some one preach to them, more might be brought to acknowledge the power of the gospel. May the Lord send by whom he will to water that small, growing church of God. Bro. and Sr. Mansfield were instrumental in raising up this church, and the one at Dayton, and many have been led to acknowledge the gospel in the place where they live and the region round about, by their effective labors. There were brethren in from Niles, South Bend, Union Mills, Bigelow's Mills, and other places, who take a deep interest in the cause. The number at the conference at Buchanan was about one hundred and seventy-five.

On Wednesday morning we left Buchanan for the next quarterly meeting in Laporte District, appointed at Kingsbury. In consequence of some mismanagement in reference to the meeting, our spirits were troubled, and we did not know but the meeting would prove a failure; but the trial of mind passed away, and the people turned out nobly. The last day of the conference was one of considerable interest. We should have continued the meeting if we had not engaged to be at Plymouth the following Tuesday evening. Bro. Mansfield was with us part of the time.

Bro. P. B. Morgan has been preaching at Kingsbury, Stilwell Prairie and Union Mills, for the year past, and the prospect is that he will continue another year. The church are unanimous in retaining him. His efforts have been blessed of God the past year. Some thirty have united with the church at Union Mills, twenty by baptism, and ten who have been reclaimed. He has organized a church on Stilwell Prairie, numbering some thirty or forty members, twenty by baptism. About sixty have identified themselves with the body of Christ within two or three months past in that section of country. The society at Stilwell are about to build them a church; some $600 have already been subscribed for that purpose. The church in this region have sacrificed much first and last for the promotion of truth, and yet they are doing, battling valiantly for the truth. May the Lord abundantly reward them for all their toil, not only here, but in the world to come with eternal glory.

On Tuesday evening, we commenced a series of meetings some five miles south of Plymouth. Here the truth has been preached for a number of years by various brethren; and there are about one hundred who cherish the faith in the community. We preached to them twelve times. The house was crowded to its utmost capacity. Some evenings the windows were raised, and quite a number stood out of doors at the windows in the cold, and listened to the word preached. Two manifested a desire to become christians, and one put on Christ in baptism. We had the pleasure of forming a very agreeable acquaintance with Eld. Barnhill and family.

Leaving this place we came to Gilead, Mich., where we stayed one week. Here the truth is getting hold of many minds, and the prospect is fair for the truth to spread. One put on Christ in baptism, and a number more will do so soon.

Feb. 7th, 1860.

From M. Greenough.

Bro. Grant:—I write to inform my brethren and sisters that I am still trying to stem the current of opposition. I believe Jesus will come and will not tarry, and will change our vile bodies, and fashion them like his own glorious body, and we forever be with the Lord in the earth wherein dwelleth righteousness. I am laboring in the Temperance cause with my pen and with what talents God has endowed me. I humbly trust I have not labored in vain in the Lord.

I have written a lecture on Temperance. It will cost to get it printed from seventeen to twenty dollars. It will contain eighteen to twenty pages, pamphlet form. I would humbly ask my dear brothers and sisters, and all philanthropic persons to assist me getting the lecture printed. It ought to be in the hands of every family. I am poor as to this world's goods—have not money to have my lecture printed. Any one who feels free to promote the glory of God and do good to their fellow creatures, and cast in their mite to promote the temperance reform, I humbly trust God will recompense them at the resurrection of the just. I shall have the lecture printed as soon as I get the amount of ten dollars subscribed, and then sell books enough to pay the remainder for printing.

I will send one dozen tracts for one dollar free of postage, to one address. Single copies ten cents. Direct to Moses Greenough, North Edgecomb, Lincoln County, Maine.

Edgecomb, Feb. 12th, 1860.

From Sr. M. Mathews.

Brn. and Srs.:—The long-wished for day has come. I have seen Bro. Grant, our Editor. God has been pleased to bless his labors here. We feel truly that God will answer prayer. Then let us *pray evermore.* Backsliders have been reclaimed, the faithful few encouraged, and made strong in their holy faith. We feel bound to *live* Jesus, right out, Monday, Tuesday, Sunday and all. We want the Kingdom.

Our brother faithfully showed us the way to glory. It is a narrow way, and yet bright, joyful and heavenly; and we are desirous of traveling in that path, with Jesus for our Captain. Bless God, we believe our trials are most over, and that the reward will repay us well. O let us be faithful just a little longer. The crown is near. Jesus will *soon* come. How happy, when we stand around the great white throne praising our Creator, face to face, in the society of all the good of all ages, climes and nations! Let us attain unto this great salvation. Let us gain the Kingdom. It will pay us well to take up the cross and follow Jesus. Amen and amen.

Canada East.

For the Crisis.

The Origin of Christ.

"Our Lord sprang out of the tribe of *Judah!*" But does *that* prove that he had no previous existence? Let the prophet of God answer this question: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (*Margin,* from the days of eternity.)—Micah 5: 2.

H. L. H.

For the Crisis.

"That the Spirit may be Saved."

"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."—1 Cor. 5: 5.

This text is often quoted to prove that the spirit, *abstractly* considered, is to be saved; or, in other words, that the spirit, *without the body,* possesses consciousness, and is capable of being saved in that separate state. But this conclusion cannot be reasonably deduced from the text, for it does not read, "That the spirit may be saved *at death,*" but, "*in the day of the Lord Jesus;*" and in that day the spirit and body are to exist in an *undivided state,* as our opponents admit; hence, the whole man is to be saved at one and the same time. If the spirit is not saved till the *day of the Lord Jesus,*" it cannot be saved in a *separate* state, for body and spirit will then be together; hence, the text contains no proof of the *separate existence* of the spirit.

"*Deliver such an one unto Satan for the destruction of the flesh,*"—that is, that such an one may be chastised by wasting disease, and thus be brought to repentance. Anciently one was bound by Satan eighteen years, and Job was given over "to Satan for the destruction of the flesh," though in this case it was not done to produce repentance. Sickness, which is indirectly an agent of Satan, produces "*the destruction of the flesh,*" and frequently arouses men to see their lost condition, and leads them to timely repentance, that they may "be saved in the day of the Lord Jesus."

The term "*spirit,*" is here undoubtedly put by synecdoche to signify person, that is, a part is used as a synonym of the whole, as in other instances.

W. Sheldon.

Castle Rock, Dakota Co., Minn.

Summary of News.

FOREIGN.

[From Liverpool the 4th inst.]

The London *News* says: "The stillness of patient expectation which has succeeded to the clang of arms in Northern Italy is not the stillness of sleep—the image of death. Rather is it the mysterious stillness of a city between two earthquakes, or the trembling stillness of the snow at that season of sudden change, when at night men shut the cruel winter out, and lo! in the morning all heaven and earth are exulting in the freshness of awakened spring."

The ratification of the new commercial treaty would be exchanged at Paris on the 4th.

Dr. Todd, the eminent physician and physiologist, was dead.

FRANCE.

It is now formally determined that no intervention shall take place in Italy, and that the people shall be left to their own devices. It is therefore agreed that the people of Central Italy shall dispose of themselves. Fresh elections are to be held, and the Assemblies resulting from popular choice are free to decree the annexation of their constituents to the Sardinian kingdom.

The French troops are to be withdrawn from Northern Italy and from Rome at an early opportunity. It is no secret that Austria, having regard to the Western allies, and her own serious difficulties, has given up all hope of retrieving her position and influence in Italy, and not only sheathes her sword, but puts it aside. An attempt will be made to induce her to grant reforms to Venetia, of which she is still left mistress.

The Post adds that the stubbornness of the Pope bids fair to deprive him of the whole of his temporalities. Naples groans under a heavier tyranny than ever, and the cries of Venice are loud enough to strike our ears, however we may shut them. The Italian question, then, being likely to take still larger proportions, our best, safest and most beneficent policy is that line of strict duty by which, this time last year, we might have prevented war, and by which we may now guarantee the peace of Europe. That line—No foreign interventions, but Italy for the Italians!

An affray occurred at Ancona, between the Papal Chasseurs and Artillerymen on one side, and the gens d'armes on the other. Three hundred of the former were said to be under arrest, of whom about forty were wounded

The Mazzini party was said to be active at Rome.

AUSTRIA.

Kossuth had suddenly disappeared from London, and it was thought he had gone to Hungary.

And address of the Hungarian Protestant Association says the national movement will resemble an avalanche. Hungary will detach herself from Austria at the first opportunity.

Austria is said to be directing more troops towards the Tyrol, Venice, and Hungary.

The Globe's Paris correspondent says it was generally understood that France and England were about to make a joint summons to Austria to desist from sending troops into the marshes of Ancona, and to evacuate Venetia at the earliest period, and accept such indemnity as Italy is now ready to offer.

Married.

In Bridgeport, Ct., Dec. 24th, 1859, by Eld. Amos Benedict, Bro. EDWARD KELLY and Sr. M. J. OLMSTED.

Editorial Notices.

☞ We receive some communications that we cannot publish. Others we have which must necessarily be delayed. *All* cannot be first. Be patient, if your articles do not appear as soon as you expect.

And we would repeat here, what we have said before, we cannot *return* communications. We hope this will be understood; and a little reflection will show the reasonableness of the rule by which we would abide.

☞ We will fill orders for "Reasons for my Hope," as soon as we get our expected supply from the publisher, H. L. H. We have been waiting for them some time.

Notices, &c.

Notice.

The Advent brethren in Lynn (Dye house) wish to give notice through the Crisis, that we have removed our meeting into the City, and at present the desk is supplied by Bro. Whitney. By request of the brethren,

H. Chase.

Conference.

There will be a Conference held at Blooming Valley, Crawford Co., Pa., commencing Tuesday, at 1 P M., and continue over the following Sunday. Bro. J. B. Cook, of Rochester, will give a course of lectures on Bro. Stevenson's Chart. Bro Ongley, of Canada, will also be present and preach part of the time.

Come, brethren and sisters, come to the meeting. Provisions will be made for man and beast.

John T. Ongley.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning,* as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Daniel E. Jones will preach in Cheshire Street, Ct., Feb. 26th.

G. MORGAN.

APPOINTMENTS FOR E. KILLINGLY, CT.

Eld. Roberts........Feb. 25th
Eld. D. A. Jones........March 4th and 11th
Eld. H. Hopkins........March 18th
Eld. H. F. Carpenter........March 25th

Meetings commence at 1 o'clock, P. M.

Brethren wishing to correspond with the church at East Killingly, Ct., will direct their letters to Warren Taft.

J. HEMENWAY.

Providence permitting, I will preach at Exeter, N. H., Sabbath, Feb. 26th. Commence meetings at North Searsport, Me., March 2d, where Bro. Nichols may appoint. Will continue meetings for two or three weeks, as may be duty.

J. HEMENWAY.

The Lord willing, Bro. George Champlin will preach in East Boston on the last Sabbath in Feb., and the first in March.

I have arranged to be in Lowell on the above days.

Bro. Munger will notice this arrangement.

Bro. J. K. Bellows is requested to withdraw his appointment at East Boston.

J. S. WHITE.

I will preach as follows:—

Lawrence, Mass........Feb. 26th
Exeter, N. H........Feb. 29th
Dover (Conference)........March 1st
Worcester, Mass........Sunday, March 11th
Providence, R. I........Sunday, March 18th
Danielsonville, Conn........March 23d
and over the following Sunday
Warwick Plain, R. I........Sunday, March 31st

S. W. BISHOP.

Bro. J. K. Bellows will meet with the brethren in
Plymouth, Mass........Feb. 26th
Lynn, (Dye House)........March 4th

J. B. Cook will preach, if the Lord will, in
Meadville, Pa........Feb. 24th and 26th
Blooming Valley........Feb. 29th

APPOINTMENTS FOR DANIELSONVILLE, CT.

D. T. Taylor........Sunday, Feb. 26th
A. Higgins of Palmer........March 5th
Hiram Munger........March 12th

In behalf of the Church,
H. F. CARPENTER.

Business Matters.

To Correspondents.

L. R. Gilman.—Think it was received and forwarded to H. L. H. We do not credit such in the paper.

W. S. O.—Received. Will do the best we can.

F. Burr.—Keep them. Forward their value, when received.

"An Invalid."—Cannot give you any information respecting the physician named.

Mrs. E. R. Lyon.—The treatment at "Our Home" is Hydropathic. The address—Danville, N. Y.

Cash Receipts.

J C Freeman 234, $1.28; M A Small 232, 75 cts; G Bangs 61 cts, M L Clark 33 copies, 260, $20.00; Eld. J Hemenway for E Killingly brn., 21 copies, 256, $15.75, D T Miller 260, $2.36, Mrs. M Lewis 248, 70 cts.

A Friend 243, C H Bradford 244, K Downs 243, E H Abbott 243, N Banning 243,—50 cents each.

Mrs. M A Wasgott 256, M M Miller 256, M Webber 234, S Weston 260, G Smith 256, C Railsback 256, H Holmes 260, D J Blake 245, J S Clarke 260, W Cargell 256, M Tewksbury 256, A Waterman 260, T Waters 234, I Quimby 241, E R Wormwood 252, S F Hubbard 252, F Bates, Jr., 260, C H Dagle 254, O Rawson 253, W J Hale 236, J C Lambert 234, J Herod 256,—$1.00 each.

Mrs. H White 281, Mrs. J C Gardner 264, J W Merrill 263, A Cudworth 260, Miss E M Morris 282, Dr. J Narramore 260, E P Robinson, I Atkins 234,—$2.00 each.

G W Stetson 253, D N Stocking 260,—$3.00 each.

Books and Tracts.

Eld. D S Lyons $2.00, D R Mansfield $6.00, R R York $1.72, H Fenn 36 cts, E Tyler 57 cts, E A Warren 9 cts, W Lewis $2.00, J E Healey $8.00, W L Stroud 30 cts, M Russel $6.36, I Quimby 28 cts, S F Hubbard 6 cts, Eld. J Porter $10 80, J Gregory 81 cts, A R White $1.00, A Sister $1.00, Eld. J. Hemenway 25 cts, H Page 29 cts, Eld. H F Carpenter $4.70, P Sawyer $1.00, G W Rathburn $1.00, W H Simmons $1.00, R Chase $1.56, Jos. Parry $6.00, S Whiting 6 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Human Destiny. A Discussion: Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all? By C. F. Hudson and Sylvanus Cobb. 478 pp. 12mo. Price $1.00 post paid.

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 289 pp. 12mo. Price 50 cts. Postage 16 cts.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nepkesh* and *psukee* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Anti-eternal Torment. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred. Postage 1 ct.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cts—postage 9 cts.

The Rights of Wrong, or, Is Evil Eternal? By C. F. Hudson. Price 5 cts. single. 5 copies for 20 cts. Mailed post paid. $3.00 per hundred. Sold by G. W. Young, 138 William St., New York; Truman and Spafford, Cincinnati; and S. C. Griggs & Co., Chicago.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid $1.25.

Son of God, by H. Grew, 10 cts. single; postage 1 cent.

Bible meaning of the word Hell. Price 3 cts. single; postage 1 ct.; $2 per hundred.

The Saint's Inheritance, by Wm. Sheppard.—A good tract to give your neighbor. Price $3.00.

Life and Religious Experience of Hiram Munger, including many singular circumstances connected with [illegible] written by himself. This is a very [illegible] work and will be read with interest by all. Price 60 cts.—postage 10 cents.

Words of Warning, 8 cts. single; postage 1 ct.; $1.50 per hundred.

English Bibles.—We have made arrangements so that we can furnish them as low, or lower than they can be bought at any other place in the city.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $3.00 per hundred,—5 cts. single. Postage 1 cent.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the readers. Price 40 cents; postage 7 cents.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

The Saint's Inheritance; or, the World to Come. By Henry F. Hill, Genesee, N. Y. Price $1., postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 1 cent single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed; or, Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove endless misery are explained, and two hundred for destruction quoted. By Eld. Jacob Blain. Price 2 cents single; $2.00 per hundred. Postage 1 cent.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 3 cts.—postage 1 cent.

The Three Kingdoms: or, the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. Brooks, No. 8 Summer street.

☞ The following books and tracts can be had of J. B. Waite, Warwick, R. I.:—

The Harp, by Elder Himes; 200 Stories for Children; Satanic Delusion; Bible Hell; Great Controversy.

We have also on hand the following

PUBLICATIONS
OF
H. L. HASTINGS,
PROVIDENCE, R. I.

Voice of the Church on the reign of Christ on Earth, by D. T. Taylor; edited with a preface by H. L. Hastings. 12mo. 420 pp.	$1 00
The Great Controversy between God and Man: its Origin, Progress, and End; by H. L. Hastings. 12mo. 167 pp.	60
Reasons for My Hope, by H. L. Hastings. 12mo. 128 pp. Paper, 30 cts. Cloth	50
Forever with the Lord, by H. L. Hastings. 12mo. *Preparing*	00
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January, 1860.

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Original Contributions.

For the Crisis.

I'm Glad There's a Rest.

I'm glad there's a rest for the weary ones,
Who wander in loneliness now,
All worn with the rugged and thorny way,
And sorrow's deep lines on their brow.
I'm glad there's a rest for that pilgrim band,
Where tears shall be seen never more,
Where trials, and temptings, and cares are past,
And the days of their mourning are o'er.

I'm glad we shall meet our dear ones again,
Who sleep in the cold, silent tomb;
We laid them to rest while our tears fell fast,
But with shouting and gladness they'll come.
We'll meet them again in that deathless world,
No more of disease they complain;
The dwellers in that happy land say not,
"I am sick, I am weary of pain."

I'm glad there's a crown for the meek of earth,
A throne for the down-trodden one;
A home where the long-scattered saints shall meet,
The struggle—the conflict all done.
They'll part never more when they're gathered there,
Cruel death will no longer destroy;
But all shall be glad, and their songs unite
In anthems of triumph and joy.

I'm glad the long night, with its clouds and tears,
Is now swiftly wearing away;
And soon we'll discern the bright glowing beams
That herald the glorious day.
The signs we have passed, and the *midnight watch*—
We know soon the vision will speak;
A few faithful watchmen declare the truth,
A few to the prophecy seek.

Oh, hasten! dear Savior, we long to go,
Earth's pleasures no longer allure;
Our hearts have grown weary with hope deferred,
But patiently still we'll endure.
O! help us to stand with the armor on,
Nor faint when the rest is so near;
But with lamps brightly burning, to watch and wait
Till thou shalt in glory appear. S. M. H.
Portsmouth, N. H.

For the Crisis.

Our Statistical Report.

PREPARED BY DANIEL T. TAYLOR.

No. 7.

I. *Church order, usage and forms.* The American Adventists have no Archbishops, Bishops, or even presiding Elders. All our ministry are peers. All our churches are congregational in their form of government. Few with which I am acquainted, recognize any difference between Bishops, Elders, and Presbytery in the New Testament, save that the first and third implies office, and the other, age. All our ministers address each other by the title of Elder, or V. D. M. All our churches are independent and democratic in forms and usage. The Lord's Supper is attended to once a month, where churches are regularly established; in other places, not so often; in some places it is too much neglected. Many Conferences are organized; numerous church edifices are being erected; Sunday schools are attended to when there are enough to form them. Like all other christian bodies we have prayer and conference meetings, and in many places frequent class-meetings, as do the Methodists. These are found very beneficial to the spiritual welfare of the church. As the bee gathers sweet from every source, so do we truth from all other orders. In the freedom and joyousness of our worship, we are Methodistical, in our church government we are Congregational, in our practicing only immersion as the true form of baptism, we are like the Baptists, in dwelling much on the Advent, we resemble the Episcopalians and Moravians, in the denial of endless misery for lost men, we are negatively Universalists, in affirming utter destruction as many do' we are very unlike the last named and nearer to many of the Christians, and some Unitarians. We have revivals, and practice the usual divine methods to promote them. We believe in the conversion of sinners to God, and strive by all means to accomplish this great good. We have articles of association, brotherly covenants and forms of unity, but in general no creed save the Bible.

II. *Are we orthodox?* So far as this means soundness in our religious faith we, of course, aim to be so, although often denied the term. I am not the apologist for every hobby or notion cherished by some among us, any more than I am for such hobbies and notions as are frequently entertained among other religious orders; but I have yet to learn that in general, as a body, we are either heterodox or heretical. Certainly we are not because we look for Christ, or because we immerse, or because we worship on Saturday or on Sunday. As to the question of man's natural immortality, which, in the main, we do not hold to, that is still at issue. If to deny the immortality of the soul is heresy, then was the early church and Martin Luther heretical. And heretics too are fast multiplying among every sect in America, for I know of clergymen and others, of the Episcopal, Baptist, Methodist, etc., etc., orders, who repudiate the view of man's immortality and hold to life only in Christ. But we will be patient under the charge, for the case is fast going to the jury and the Judge is at the door. So too of the unchristian charge of Sadduceeism, which the American Tract Society has—ignoring the sin of slavery—seen fit to lay at our doors. We deny the charge in every instance, and confident of having God's truth can afford to be generous and patient with all men. I stop not here for disputation. To my brethren, I would say, seek for soundness and a firm and healthy position on all great questions in dispute. Discriminate between theory and doctrine. Steadfastly defend only God's truth.

III. *Are we evangelical?* To be evangelical is simply to have "the faith that saves." I trust all who look for the Lord will see to it that we have that faith. Adventists all hold to regeneration of heart by the gospel and Spirit of God, so far as I know them. All believe in Christ as the only Savior from sin. None degrade him to the mere man or seek to rob him of his divinity, although all do not believe that "he is the very and eternal God," for a large class believe with the Christians in this respect who hold him to be the Son of God. But here as in other points we differ; some being Trinitarian in sentiment. Still all believe that Christ's name and blood is the only passport to immortal life in the soon-coming, eternal kingdom. Let us see to it, I repeat, that we have the faith that saves. Let us heartily believe the gospel.

IV. *Union.* I have prepared and written these articles from an unsectarian standpoint, and with a catholic and christian eye to the welfare of all parties. If in this I have failed, it is an error of the head, for my heart is right toward all in America who love the appearing of Jesus. Enough has been said to furnish an affirmative reply to the question—"Are we a people?" I think that with our five or six hundred preachers, fifty or sixty thousand church members, half dozen periodicals, and millions of publications, *we are a people.* And we are old enough and strong enough to make our mark on community for good, providing we have not done it already. To do so we ought firmly to rely on the great Head of the church, and furthermore be united in our work, as far as possible, and stop all bickerings, schisms, and foolish quarreling. This is the rock on which *others* have split—let *us* avoid it. Let the South cry disunion as much as she please, and let others do the quarreling; we have enough of world, devil, and backslidden christendom to fight, without fighting among ourselves. With our faith and hope we ought to be a loving, patient, and fraternal people.

The Lord cometh! is a war cry that should [illegible] us to be *one.* I do not hope for unity in doctrinal opinion or views on prophecy. With Charles Beecher, the only union I ever hope to arrive at this side the resurrection of the just is, the unity of thinking differently in love. With Dr. Cumming, I am of opinion that after all it is not our differences that create the trouble, but the unhappy way and spirit in which we hold these differences. This unhappy, bigoted, intolerant spirit is the bane of our success, the bitter in our cup of love. "Believe as I do, do as I do, or you are a heretic and will be damned," is the insane cry of too many who look for the Lord, as well as of too many who do not. Nor do I ignore the value and importance of truth while uttering my solemn protest against all excommunication for opinion's sake whether voluntary or involuntary. With Wesley, I believe we may live and die without the knowledge of very many truths and be welcomed by the angels to the city of God, but if we have not love what will it avail us? We shall soon see eye to eye. With Dr. Tyng, I believe there is a morning coming when all sects and all classes of Adventists will stand on a common platform, and with him I affirm that to the church of that morning I belong. I will be the partizan agent of no religious clique, but God's man for all—a minister at large. Meantime, we who have at least four sides to our house, should let brotherly love continue in the varied family within.

If we cannot agree to agree, then let us agree to disagree. Anyway let us *agree* and not fight. If two churches in one place cannot agree to worship as one, then let them be fraternal in their separation, and harmoniously apart, work for the one great cause, viz: the coming and kingdom of Jesus. If two papers in one place cannot agree in doctrinal views concerning God's word, let them still labor for this great cause, differing kindly and in love, never setting the bad example of a quarrel before the body at large. Cunning, unsanctified and ambitious editors have the power to do great mischief to the church. They are but men, they need our prayers, they should profit by kind and wise counsel, and in their responsible office should be men of purity and peace. There can be discussion without wrangling, unity without uniformity, and differing without hatred, if Christ be formed within.

We should avoid groundless jealousies, for they tend but to evil. Avoid sectarian tests as one would rank poison. Because I do not keep the seventh day as divinely holy, do not believe the thousand Apocalyptical years are in the past, do not believe the unrighteous will have no resurrection, do not believe there will be probation after Christ comes, do not hold to endless pain for lost men, etc., am I therefore to be disfellowshiped and unchristianized? Nay, verily—hands off! Neither because my honest brother *does* hold to these things may I cast him off, for christianity is not to be thus tested. If he be Christ's I accord him full liberty of opinion,—let him do so to me. I accord to him honesty,—let him not suspect me, for love thinketh no evil of a brother. Let all who look for the Lord crush out intolerance, banish sectarianism, eschew all human tests, practice forbearance, exercise charity one with another, live holy lives, and see to it that the unsympathizing world, watching but for our ruin, is constrained to exclaim, as they look upon us, Behold, how these christians love one another!

Let none seek to be greatest; for the Lord cometh. Let none strive for the mastery; for the Lord cometh. Let none do the unchristian work of exciting prejudice against another because of a difference in belief to the injury of his influence; for the Lord cometh. The truly heretical and unsound will be duly discovered. I leave them with God, to plead for union and fraternity, so far as it is attainable in this poor, frail, human life. I plead for charity, where there is any chance to exercise it. I plead for concerted action on the great, first question—the Maranatha.

I would like to see five hundred ministers meet in solemn conference to prayerfully discuss this magnificent theme. It may never be, but state conferences could be held, and all in each state thus convene and with Maranatha for the motto, be one in purpose and in power. In union and love there is strength, in division and hatred there is weakness and ruin. None need surrender his manhood or prostrate the conscientious and intelligent sense of right to thus be one. One in the vast and noble effort to rouse a sleeping church and prepare a careless and wicked world to meet the Judge.

Thus much for united action. I could say more, but why need I? Are we *wise?* And shall not *a word* to the *wise* be sufficient? In all probability in *less than eight years* the Master will be here, and if we mar half the good we might do by unholily persisting in the evils I have here pointed out, how shall we answer for it at His bar? In the name of a common and erring humanity, in the name of the ever blessed and soon-coming King,—for the sake of an almost faithless christendom, for the sake of a perishing race of sinners, for the sake of the best cause under the sun, and by all that is good, and true, and eternal, I make this appeal!

Here ends my Report and my Task.

For the Crisis.

Dialogue between Brother Truman and Brother Unstable.

T. Well, Brother Unstable, I did not see you at our meeting last Sunday. Were you sick, or were you examining the *weathercock*, to see which way the popular wind blew?

U. Well, Brother Truman, I attended our Church last Sunday, and our minister preached a long sermon on the immortality of the soul, and the conscious state of the dead; and we had a long story about the *spiritual* reign of Christ on earth, when all the world would be converted, and all nations would become christians, just as we are now in these United States.

T. You must have had a rich feast, to have the Bible hashed up in this way to suit the perverted appetite of a degenerate age, who have turned away their ears from the truth, and are turned to fables. You do not believe in these heathen notions and human traditions that make the word of God of none effect. Why, then, do you still feed on husks, when you can enjoy the sincere milk of the word and grow thereby?

U. You are rather hard on me, Brother Truman, but I think I have a good reason for the course I pursue. I always come to hear Brother G—— preach when we have no service at our own place, and sometimes steal away from our own meetings; and I must say that these stolen waters are sweet, and I have no doubt they do me good. Yet I think I can do the most good just now by remaining where I am. Our people know my views and I may, by degrees, win them over to embrace the truth. You know "all things are lawful, but all things are not expedient."

T. Ah! Brother Unstable, I fear your precious doctrine of *expediency* will lead you into *Doubting Castle,* if you persist in following such a system. It is dangerous to trifle with God's sacred truth. He has given you to see that the popular preaching of the present day is contrary to God's word, dishonorable to his character as a Being of infinite mercy and love, and that it is utterly subversive of the christian's hope of eternal life by a resurrection from the dead, and the speedy coming of the Son of God to reign in person on the renovated earth.

How can you, then, by word or deed, or by your presence or purse, give any countenance or support to those whom you know are using every effort in their power to destroy and overthrow what you believe to be the truth of God?

U. Brother Truman, you are altogether too strenuous in this matter; you make mountains of mole-hills; and the ultra measures you recommend, by precept and example, would only widen the breach that exists in the present day between you and the popular churches. I want to harmonize matters a little, and see if something can not be done to soften the prejudices of the people against these unpopular truths; you know "Rome was not built in a day," and people must be humored and coaxed a little out of their prejudices and preconceived opinions.

T. Now, Brother Unstable, how long do you think it would take to convince the popular churches of their error, if all who believe as we do were to follow your example, and try to compromise matters, by having our interest divided between truth and error? To my mind, Christ does not want such advocates as these. He says no man can serve two masters; and he that is not with me, is against me. Do you think your brethren in the church, who know your real sentiments, (if you have had honesty enough to confess them,) think any more of you for the vacillating course you are taking? I think not. Most men love honesty in others if not in themselves; and a double-minded man can retain the confidence of no party, either in the world, or the church. Your brethren may flatter you a little, to keep you in good humor; but their love, depend upon it, is but skin deep, and perhaps you may live to see it as I have done; for I tried the experiment to my own satisfaction; and henceforth, by God's help, I make no compromise with the unfruitful works of darkness, but mean to espouse what I believe to be the cause of truth, and leave all consequences in the hands of Him who can make the wrath of man to praise Him.

U. All you say may be true, for all I know, if the cause were of so much importance as you would represent it. But I think, as I said before, you make too much of it. The doctrines of the final destruction of the wicked, the sleep of the dead till the resurrection, and the personal reign of Christ on the throne of David, are, I believe, clearly revealed in the Bible; and I have no doubt that many, by believing in them, have been strengthened and established in the truth of God's word. I have seen proof of this at your social meetings, and have myself experienced a saving power and influence there, that I have not been able to find amidst the cold and worldly professors of the present day.

But, after all, I do not consider these doctrines as absolutely necessary to salvation; many great and good men have lived and died without a knowledge of them, and will, I doubt not, at the resurrection of the just, enter the kingdom of God and obtain eternal life. Why, then, should we place so much stress on truths of no essential importance, and make the narrow way still more strait than God has made it?

T. Brother Unstable, somehow or other I do not like to hear people talk about "*non-essential truths*"—for this certainly implies *non-essential errors,* and I believe God's word gives no countenance to any doctrine or practice that is not *true.* We are told to buy the truth, and sell it not. Is there any truth of God's word that will cost more than it comes to? Will you point me out one? When we get off the track of truth, however small may be the deviation at first, it will eventually lead us to destruction. As for those who have never been enlightened to see the truths we have received, they will only be accountable for the light received. This is not the subject on hand.

In these last days, God has restored to us the light which has so long been obscured in a mist of darkness and superstition. Is it a matter of indifference to us whether we receive or reject it? Can you and I be safe in hiding away or burying in the earth a talent God has given us to profit withal?

Are we to dictate to the Savior what gifts we are to receive and what to reject? I believe the blessed truths God has revealed to us in these last days are in an especial manner fitted for the times in which we live; and if so, they are all important, and are of vital interest to the church and to the world. For instance; the unconscious state of the dead till the resurrection is the only doctrine that can effectually overthrow the popular errors of the day, that are leading such multitudes into all the wild theories of Spiritualism. It is revived at this time for this special purpose, and no man is safe and secure from falling into this fatal error, whose faith is not built on this adamantine rock, "*the dead know not anything.*" The moment this truth is disputed, the door is opened for the whole system of Spiritualism, invocation of saints, purgatory and hell torments; and no man can shut it. The orthodox faith has no more power to overthrow Spiritualism, than if we should attempt to quench a fire by throwing alcohol on it; it only makes bad worse; "the fat is in the fire."

Those who, in these times of trial, shun to declare the whole counsel of God, are ashamed or afraid to confess the truth, and to spread the light God has given them, will, I fear, have a sad account to give when the Master comes, and we are all called upon to give an account of our stewardship. To whom much is given, much is required. Whatever may be the condemnation of others on whom the light of truth has now dawned, *we* shall be without excuse if the fear of man, and the love of popularity, or any other excuse, has sealed up our mouths, and closed our hands and our pockets, at the very time when God requires us to let our light shine before men, that they may see our good works, and glorify our Father who is in heaven.

I fear that the same language that Christ applied to the Jews in his day, will be but too applicable to many in *our* day. "Woe unto thee, Chorazin, woe unto thee, Bethsaida; for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes; it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you."

Brother Unstable, have you not some misgivings on this subject? Are you perfectly satisfied that you occupy a *safe position?* Is it one in which you will wish to be at the coming of the Son of man in the clouds of heaven? I think not; may God help you, and all such as you, to come to a *decision* on this point; if the Lord be God, serve him; if Baal, then serve him. As for me, I wish to be on the safe side, and cost what it will, let the world despise and ridicule; let the church call me an heretic, or an infidel, and cast out my name as evil; it is my firm resolve, in the fear of God, to advocate these blessed truths, so long as he shall give me strength and reason to speak and act for him. Be it so that we are stigmatized as "*weak-minded*" and ignorant men—God hath chosen the weak things of this world to confound the wise. And weak as we are, I have seen some strong men tremble under their tottering sectarian walls, when the ram's horns have sounded round their Jericho.

J. PARRY.

The Choir of Angels.

I.

Hear the glorious proclamation,
The glad tidings of salvation;
Hear the glorious proclamation
Of the Savior near.

CHORUS.

While the choir of angels,
While the choir of angels,
While the choir of angels
Shall be chanting through the air.

II.

Hark! the tidings onward rolling,
Jesus comes the world controlling;
Hark! the tidings onward rolling,
Jesus comes to reign.

III.

See the "sign" in heaven appearing,
And the blazing chariot nearing;
See the "sign" in heaven appearing,
And the Savior there.

IV.

See the earth in terror shaking,
And the dead to life awaking;
See the earth in terror shaking,
And the saints arise.

V.

Now on wings of light ascending,
With a shining host attending;
Now on wings of light ascending,
See them mount the skies.

VI.

See, the banner waves in glory,
While ten thousand tell the story,
See, the banner waves in glory,
And the saints are there.

VII.

They are saved from death forever,
Praise to Him who did deliver;
They are saved from death forever,
And to die no more.

Selections.

A Word to Christians.

"Whatsoever thy hand findeth to do, do it with thy might: for there is no work . . . in the grave whither thou goest."—ECCL. 9: 10.

When the Lord of glory ascended up on high, and led captivity captive, he gave "some apostles and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, and the edifying of the body of Christ," leaving to the world his word, which, accompanied by the powerful influences of his Spirit, would if properly used, prove strong to the destruction of sin. We feel confident then, in saying that God has so distributed the work of his church among its members, that every individual, without any exception, possesses influence and has a work to accomplish. We are apt, now that persecution against the saints has ceased, and the shame of the cross is forgotten, to discharge our religious duties by proxy. Churches are built and men set apart to minister, after the fashion of secular institutions, and we compose ourselves with the idea that Heaven can ask no more; we forget the personal influence we possess, and the power to accomplish good. Troubled and perplexed by the thousand and one petty differences in our midst; bound up by some hobby of a doctrine which we fairly ride to death; our understandings darkened by unbelief—our faith weak, and our hopes low and grovelling—we keep ourselves forever in misery, and neglect God's demand upon our time and talents.

In the formation of character around us, and the shaping and disposing of events, every, and especially every christian man, possesses influence. No matter how lowly or how poor; it may be the silent influence of a sanctified life, (and this should always exist) or it may be the influence of a pleasant expression of thought, power of mind—ability to write or speak. God distributes these gifts according to His wisdom. Brought by redeeming grace into close connection with the Father of spirits, every new-born child of God has a work given him to do. His is a work for eternity, and is followed either by the joy of heaven or the dark consequences of sin. His relation to Jesus has changed his relation to the world, for he belongs not to *it.* Old things pass away, and the fountain which washed him of his sins, removes his dimness of sight, reveals joy unspeakable and full of glory—and if really born again, inspires him with a heaven-born desire to work for Christ.

The high and glorious intelligences around God's throne are not inactive; he himself cannot be passive; he ever labors in goodness—his angels are "ministering spirits," and surely, his servants here should not be idlers! We beseech our readers to look at this subject, as rational and God-loving persons, should. Your work, dear friends, is given you by God; you are responsible for a faithful discharge of duty. The Book of Remembrance is not kept in vain; the last great day will reveal it all.

"Father, I have glorified thee on earth. I have finished the work which thou gavest me to do; and now I come to thee." So said our adorable Redeemer, ere he left the world of his suffering, and though we cannot approach his perfect diligence and fervent spirit, though we cannot copy his blessed example, we may at least, "show diligence, to the full assurance of hope unto the end." Brothers of a like precious faith—"the morning cometh and also the night"—the night of death-like silence and of rest. Work for Christ; labor for Christ; and then when earth's toils and sorrows shall cease, faith shall hear a voice from heaven saying, "Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors and their works do follow them."

"Art is long and time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.
Let us, then, be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

—*Canada Evangelist.*

The Bedouin Arabs.

The following extract from a letter, recently received by the Rev. Dr. Kirk, not only exhibits a remarkable answer to prayer, but mentions also an interesting undertaking of benevolence in behalf of a people who have not hitherto, to any considerable extent, received the attention of the Christian world. The author of it, Dr. Wortabet, is a native of Syria, a son of an Armenian Bishop, educated in this country, and recently a fellow laborer with the missionaries:—

"Do you remember the last evening I was in Boston, I took tea with you, and when I was leaving you made this remark, 'Wortabet, if God is going to own this work, you will find on your arrival in Syria, some hearts already touched and the way prepared.' Now, hitherto I had never heard so much as even an interest expressed in the Bedouin. They had been utterly neglected, even in thought. I fancied myself the first man who made the children of Ishmael the subject of special prayer before the throne of grace.

I came to England much perplexed. I did not expect to find any body sympathize with my views; but it was so. God had already prepared the ground. A couple of years ago, Miss Whately, daughter of the Archbishop of Dublin, traveled in the East, and took a lively interest in the Bedouin. On her return home she tried to interest the people of this country in this much neglected class. Observe, this was at the time when I was *preparing* myself for this very work. However, she did not succeed much.

About four months ago, two months before they heard of me, she and a very few friends had instituted a Saturday evening prayer meeting, that God would raise up somebody for this work. If you will tax your memory, you will find this was the VERY SATURDAY EVENING when I went to your house and you *prayed* to God, before we parted, that he would, in his good pleasure, own this work. What a coincidence! I came here, and it took two months before I could get a hearing before the British public. No sooner did I do so, than I received a letter from Miss Whately informing me of her interest in the Bedouin, and of the appeal she had made in behalf of the Arabs. It came out simultaneously with the appeal, though we were entirely unknown to each other. I entered into correspondence with her at once, went to Dublin, and talked with her and her venerable father. The result is that it is now determined to establish a hospital either at Damascus, Bagdad, Cairo, or Bassorah, for the benefit of the Bedouin, of which I shall be the superintendent. I send you an outline of the plan; and now money to the amount of £500 or £600 is being collected to try the experiment; and when I tell you that the Archbishop of Dublin is at the head of it, and his chaplain, the Rev. Dr. Woolsey, treasurer, you will certainly rejoice with me in thinking that God's hand is in it, and that the prayers you offered up in behalf of it have not been unheard by him who listens to every sigh of the human heart.

Don't Weep, but Work.

Two gardners, who were neighbors, had their crops of early peas killed by the frost. One of them came to condole with the other. "Ah!" cried he, "how unfortunate! Do you know, neighbor, that I have done nothing but fret ever since? But bless me, you seem to have a fine, healthy crop coming on. What are these?"

"These are what I sowed immediately after my loss."

"What! coming up already?" said the astonished fretter.

"Yes," replied the other, "while you were fretting, I was working."

Reading for Youth.

Mount Ararat.

"I should like to climb up mount Ararat, where my great, great, great-grandfather Noah stood and saw the earth looking so clean, just washed by the flood."

You would have hard work of it, my boy. Mount Ararat rises like a giant from a point where three great empires meet, Russia, Persia, and Turkey. It has three peaks. One, three thousand feet above the other, is called the Silver Crest, because it is covered with eternal snows. I do not think it was this which the ark rested on. In a valley on the north side of the mountain there was once a village, and higher up among the cliffs an old monastery. About fifteen years ago, Ararat was shaken by a terrible earthquake, when thundering down from its lofty heights, came huge masses of snow and ice and rocks, sweeping away the monastery, and swallowing up all traces of the little village.

The people around say nobody can climb the Silver Crest. Bold travelers from time to time have tried to do it; but it is quite doubtful whether any have succeeded until some Englishmen performed the feat last year.

They started from a little village ten miles from Ararat on horseback, armed with stout poles, hooked at one end and pointed with iron at the other. After crossing a plain, they began to climb up a valley, between great masses of volcanic rock. After three hours' travel, picking their way among the jagged stones, they came to a green strip of pasture land, dotted with tents of black goat's hair. A small tribe of Koordish shepherds lived there. The chief was glad to see the strangers. He roasted a fat sheep for them, and asked them to spend the night among his people.

Here some of the party gave out. The mighty sugar-loaf of ice, rising to the very clouds, looked hard enough to scale. Three determined to go. One of these, Major Stuart, toiled up the icy slope for three hours, when his strength gave out; he sat down on the frozen crust, and slid down in a few minutes what cost the labor of a forenoon to climb up. A famous slide that! The Koordish chief, who stood watching the travelers from below, was not at all surprised to see him. "They will all give up soon," he said.

But no; up they went, higher and higher, higher and higher, Major Stuart watching them with his spy-glass, and the more experienced eye of the Koord following all their movements. At last, eleven hours after starting, they reached the bleak top of Ararat, 17,000 feet above the level of the sea.

"God is great!" exclaimed the Koord. "What wonderful people these English are. A few of them come here, and without any difficulty walk to the top of that holy mountain, a thing that was never done by man before. Wonderful, wonderful!"

But Major Stuart was not to be outdone. He and another gentlemen set out again; two Koords went with them, carrying rugs, great-coats, and something to eat. The Koords would not go far; they were afraid to. They said the Almighty forbade people to go up the holy mountain; so they went back. The travelers passed a night on the route; they nestled in among the rocks, and covered themselves up with the rugs, and went to sleep in spite of the howling winds rattling among the ice and snow. They arose early, and set out before dawn. Oh what a sunrise did they behold! At nine o'clock they stuck a sword up to its hilt in the highest snow of Silver Crest.

I do not believe the little dove which brought the olive-branch to Noah flew up quite as high as this. Do you?—*Child's Paper.*

Table Manners.

A WORD TO OUR YOUNG READERS.

Young friends, good behavior at table is a crowning grace. Please observe the following rules:

1. Always be in time. The moment the signal is given, drop all, never wait to finish what you are doing, or delay till after the blessing.

"In silence take your seat,
And give God thanks before you eat."

2. Talk very little, keep quiet. Interrupt no one. Are you in want of any article of food, ask for it modestly and politely.

3. Observe the wants and movements of others at a single glance. Some young folks render themselves ridiculous and disgusting by making remarks while older persons are talking.

4. If need be, help others to any dish or article that stands nearest to you.

5. Eat slowly, masticate well your food Some ill-mannered voracious children and youth, devour their food like the pigs or a starved wolf! Awful!

6. Never complain, find fault, put on sour or morose looks, at table, or turn up your nose at food. Such habits are clownish, disgraceful. Be thankful to God for every article of nourishment bestowed.

7. Use your knife and fork easily, in a proper, gentlemanly manner.

8. Never rest your elbows on the table, nor lay your arm upon it, or make any disagreeable noises with your nose. Keep quiet.

9. Be careful that you drop or spill nothing. A beautiful white table cloth looks badly, soiled with liquids or things from your plate.

"The table cloth you must not spoil,
Nor with your food your fingers soil."

10. Keep your seat till all rise from the table. It is ill-manners for children or the younger members to rise up and leave the table before others are done. And what, if possible, is still more ungenteel, is lingering to finish your meal and keep others waiting.

"When told to rise, then you must put
Your chair away with noiseless foot,
And lift your heart to God above,
In praise for all his wondrous love."

Children, truly polite at table, are almost sure to be polite everywhere.—*Golden Rule.*

☞ Children should always speak with politeness and deference to their parents and friends. Some children are polite and civil everywhere else except at home; but there they are coarse and rude.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For terms, see fourth page.

Original Contributions.

For the Crisis.

Lines.

We are nearing home, we're almost there,
The joys of heaven we soon shall share,
The City will soon descend, I know,
And the saints will home to glory go.
We'll bask in the light of perfect bliss,
'Mid joy and love, 'mid light and peace;
We'll walk beneath Life's spreading tree,
Which beareth fruit for you and me.
O that beautiful home!

There tears no more shall dim the eye,
Nor fondest hopes in ruin lie,
Nor walls of anguish greet the ear,
Nor shall we ever the lone grave fear;
And our friends gone down in the valley sad,
Shall awake and sing in accents glad,
All o'er the earth shall their echo ring,
Where, victory, grave, death, where thy sting?
O that beautiful home!

There on his throne reigns Jesus now,
While heaven and earth to his sceptre bow;
There God, the Father, will e'er abide,
And smile that Jesus is glorified;
Above, before, and on either hand,
Immortal men and angels stand;
From harps of gold and voices strong
Will arise the new, the conqueror's song.
O that beautiful home!

M. MATHEWS.

Hardwood Hill, Windsor, C. E.

For the Crisis.

The Nature and Origin of Jesus.

BY WM. HOBBS.

No. 6.

He is called in the Scriptures, our Savior; from the fact that he was the one appointed by God for the salvation of mankind. Our Savior recognized God as the originator of the plan of salvation. And throughout the Scriptures God is recognized as a Redeemer and Savior. He redeems us by his son; consequently, God is the author, and Christ is the medium of salvation. And so we read of "God our Savior," and also, of "Jesus Christ our Savior." But as God is the author of salvation, it is truly written that there is no Savior independent of God—"Beside me there is no Savior." Let it therefore be remembered, that God our Savior exalted the man Christ Jesus to be a Prince and a Savior. But there are those who use part of a curse, as argument against a human Savior, and say, "Cursed is man that trusteth in man." Yet Paul taught, that "since by man came death, by man came also the resurrection from the dead." And again, "In whom we have redemption through his blood, even the forgiveness of sins."—Col. 1: 14. See Isa. 53: 1—5.—"Who hath believed our report? or to whom is the arm of Jehovah revealed? For he shall grow up before him as a tender plant, and as a root out of dry ground; he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and by his stripes we are healed." Christ is repeatedly called "a man, the son of man," and "the man Christ Jesus." And that he is a man is evident: for, as Paul said, "Unto which of the angels said he at any time, Thou art my son, this day have I begotten thee." From this it is evident that he is neither God, nor an angel; and hence, he cannot be other than a man.

One of the objections against the proper manhood of Christ, is founded on what Paul said relative to the manner in which he received the gospel. Gal. 1: 11 12.—"For I certify you, brethren, that the gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." What Paul says here, in reference to the gospel which he preached, as not being after man, is in contrast with what he says in verses 6—8, relative to those who preached "another gospel;" which, as it had not God for its author, must have been after man. What he means by saying that he was not taught it of man, he explains by saying, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his son in me, that I should preach him among the heathen, immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me, but I went into Arabia, and returned again into Damascus."—vs. 15—17. The gospel which Paul preached was, according to his own words, revealed to him by God through the revelation of his Son to him; hence, he was not taught it of man, but by God. Neither was his gospel after man, as the gospel of Christ originated with God alone. But those who would have us believe that Paul meant to teach that Jesus was not a man, involve him in a plain contradiction; since he declared to the Corinthians, that "since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive."

Since by man came death, it was necessary that a man without sin should die to redeem us from our sins, to complete the regenerating process in the human family; as through his death he can eradicate the evil propensities inherent in the fallen nature of man. He died through the effects of Adamic transgression, which resulted in the depravity of man's nature, and its consequent sins; and thus he died for our sins. And as death comes upon all unconditionally, so redemption from that penalty comes to all unconditionally. All will be made alive again, through the obedience, death, and resurrection of Jesus Christ. Therefore those who do not obtain eternal life, but have to die "the second death," will die justly for their own sins in neglecting the offers of mercy.

When Peter and John were arraigned before the Jewish council for healing the lame man in the name of Jesus Christ, Peter said unto them, "If we this day be examined of the good deed done to the impotent man by what means he is made whole; be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." What Peter meant by the name, "Jesus of Nazareth," may be gathered from the record of his preaching on the day of Pentecost. He explains it thus: "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him, in the midst of you, as ye yourselves also know."—Acts 2: 22. This refutes both the Arian and Trinitarian theory. First, the Arian theory of a pre-existent Jesus, being the first created being, is refuted by the declaration that Jesus of Nazareth was a man. And, secondly, the Trinitarian is met by the same argument; and their theory that the miracles of Christ are evidence of his being an equal God with the Father, is refuted by the declaration that God did those miracles by him.

Another objection against the proper manhood of Christ, is founded on the opening of the seven-sealed book of the Apocalypse; where the angel proclaims to all, saying, "Who is worthy to open the book, and to loose the seals thereof? And *no man* in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon."—Rev. 5: 2, 3.—Those who emphasize the phrase "no man," must be reminded, in the first place, that the original is *no one*, instead of "no man." And secondly, that it is not said that one was never found able to open the book. And thirdly, that what is stated afterward, fully teaches that he who did open the book was a man; the man Christ Jesus.

The fact is revealed that there was a time, when there was no one in heaven, nor in earth, nor under the earth, who was worthy, until the crucified and risen Jesus appeared, and that he alone was found worthy to open the book, and to loose the seals thereof. For John says, "And I wept much, because *none* was found worthy to open and to read the book, neither to look thereon. And one of the elders said unto me, Weep not; behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seals thereof."—Verses 4, 5. And the reason is given why he was worthy, in the song that was sung; saying, "Thou art worthy to take the book, and to loose the seals thereof; *for thou wast slain*, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation." The fact, that no one but the Lion of the tribe of Judah was found, worthy, and that after his crucifixion, is evidence against the pre-existent theory; since a pre-existent Jesus could not belong to the tribe of Judah.

Jesus of Nazareth, then, is our Savior, in that he belongs to the human family. He is our Savior, in that he died for our sins, and was raised for our justification. But to be justified by him, we must be united to him by a spiritual union. "Marvel not," said he, "that I say unto you, ye must be born again." It is the spirit of man which must be renewed, as he said, "That which is born of the flesh, is flesh; that which is born of the spirit, is spirit." There are some truths that are self-evident, and one is a statement made by Paul, that the carnal mind is at enmity with God; it is not subject to the law of God, neither indeed can be." But if the love of God is shed abroad in our hearts, by the Holy Spirit of God, it removes the enmity, and brings us into spiritual union with Christ. But how is this love to be obtained? Paul says, "The righteousness which is of faith saith on this wise, Say not in thine heart who shall ascend into heaven? (that is, to bring Christ down from above:) or, who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thine heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. 10: 6—10.

Thou shalt confess with thy mouth the Lord Jesus. This implies a belief in him as the Son of God, and an obligation on our part to be subject to his authority. His authority is of God, not independent of him; for he acknowledges that all authority or power was *given* him, that is, delegated to him by the Almighty. And for this reason his authority is the more binding upon us; since to disobey Christ, is to disobey God, under whose authority he acts.

And believe in thine heart that God hath raised him from the dead. The declaration that he had power to lay down his life, and power to take it again, does not teach that he raised himself; for in that case, it would follow, that as he had power to lay down his own life, therefore he killed himself; as much as it would follow that because he had power to receive his life again, that therefore he raised himself from the dead. The truth expressed is, that he had power to give up his life and to receive it again through the power of God who giveth all things. In conformity with this, the apostles declare repeatedly, that God raised him from the dead. And being raised bodily from the dead, he will never undergo any more change in his nature and bodily identity. And whoever teaches that he has, or will put off his spiritual, corporeal, and immortal body, denies the truth, that Jesus Christ is the same yesterday, today, and forever.

For the Crisis.

Justin Martyr.

There is a passage in Justin's Dialogue with the Jew Trypho, which is unhappily and sadly mistranslated by Mr. Browne, whose translation is most accessible and most frequently cited. The passage I have in mind was quoted by Dr. Litch in his Discussion with Eld. Grant, as appears in that book, p. 41.

I noticed this fact at the time, and regretted that the error was not corrected. It was again quoted in last week's *Crisis*, and is uncorrected. I will give the erroneous translation, and then the true one.

"I affirm that no soul perishes entirely, or is annihilated, for that would really be good and joyful news to the wicked. What then? Why, that the souls of the righteous are reserved in a place of happiness, and those of the wicked and unjust in a place of misery and torment, in expectation of that great day of judgment."—Chap. 4.

Would the reader suppose that the positive denial of annihilation is made solely by the translator? or that the words "misery" and "torment" are invented by him to express a mere adjective, "worse"? Hear what Justin did say. The passage occurs in a dialogue, and "C." gives the opinion to which Justin assents.

J. "This has the appearance of truth."

C. "Therefore they [souls] are not immortal."

J. "No, they are not, seeing it is evident that the world was created."

C. "However, I do not say that *all* souls will die; for that would be good news indeed to the bad. What then? Why, that the souls of the righteous remain in some better place, but the evil and wicked in a worse, waiting until the time of judgment. And so the former, being worthy to appear before God, shall not die any more; and the latter shall be punished so long as it shall please God that they exist and be punished."

The only excuse for the mistranslation of the first clause is an ambiguity that *sometimes* attaches to the Greek word *pas*, which may be rendered *all* or *any*. "Not any souls;" that is "no soul," etc. Such is the translator's argument. But in the present case, the ambiguity does not exist; for the plural number, the context, and the entire book, require the translation I have given; which is sustained by twenty authorities I have given in "Debt and Grace," p. 315; to which I may add the concession of Mr Hinton in his work written *against* the view we hold, "Athanasia," p. 446.

I may here remark that Justin probably had no final or settled opinion respecting the fate of the lost; hence, if one insists on particular expressions, he may be claimed as holding either opinion. But his later writings show the stronger inclination to that of the immortality of the saved alone. I therefore adopt Gieseler's statement: "Justin appears to regard it as possible that the souls of the ungodly will be at some time wholly annihilated."

I do not wish to enter into the discussions now going on in the *Crisis*. But may I not suggest that it is one thing to regard the souls of the dead as existing, or even as dreaming; but to regard the lost as immortal is an infinitely different thing? I would hardly think this suggestion needed, if I did not sometimes find those who seem to confound the two ideas. I can easily explain this confusion as growing out of old traditions and associations. But if you look at the matter for an instant, the idea that the separate existence of the soul demonstrates its future eternity, appears as a most groundless assumption. I am willing that such shallow thinkers and pretentious and dogmatic writers as Mr. Landis, should talk as if the argument were good, and should expressly argue the immortality of the soul from Matt. 10: 28! But I think the readers of the *Crisis* can afford to be more considerate.

Let me, then, name two or three facts. The first man whom I can find holding that the soul dies with the body, so far from thinking that the "second death" kills, held the immortality of the lost in punishment; he was in fact the first *very* "orthodox man whom I find! This was Tatian.

Again; the first writer whom I find full of life in Christ only, and treating the matter most largely, held the separate existence of the soul, and that too in some active consciousness! This was Irenæus. And I could give other examples to the same purpose. I do not say that I deny the "sleep of the dead;" which, however true, is not a fundamental article of christian faith. Those who know my opinion here know that it is my own, and not that of Irenæus, nor of any other man. Nor, on the other hand, do I pronounce the materialist view a fundamental error, though that is not my own view.

What then? and why do I say any thing on this point? For this reason: I find the prominence given to "the sleep of the dead," —which is a negative statement of faith, and which deists might accept,—and to the non-existence of the soul apart from the body; this *prominence* given to that which is obviously not fundamental, I find a constant burden to our faith and bar to its acceptance with the community generally. I meet it daily when I travel; and when I read the books of our opponents I find them constantly making their assaults here. But both parties confess that these points are not vital or fundamental. These points are not the "great things" of God's justice or of man's destiny. Then comes in another very great evil. The attention of both parties is concentrated on things finite, temporary, or even on things obscure, and the questions about ETERNAL EVIL, and IMMORTAL LIFE in CHRIST ONLY, are hardly grasped or grappled with. I might say a good deal here, but I have named the matter on which I think that not talk, but reflection, is needed.

C. F. H.

For the Crisis.

Days of Peril.

We are all ready to acknowledge that these are perilous times. What are the perils which surround us? Paul tells us in his second epistle to Timothy, third chapter, *why* the last days were to be days of peril. "For men shall be lovers of their own selves, covetous." But perhaps you say, we who have fully known his doctrine, and what persecutions he endured, *continue* in the things which we have learned and been assured of. If so, watch thou in all things, make full proof of thy heirship. Be diligent, that ye may be found of him in peace, without spot and blameless. But is there that growing up into Christ in *all things*, which we as children of the light should manifest? As time lingers, is the little flock secure from danger? Yes, surely, if we hide within the Rock of Ages; but as year after year passes, is there a growing consecration in us, or, a spirit of conformity to this ungodly world? Are we, living in such a manner that those around us think that we are trying to serve God and mammon too? Do we think that what we are and have is our own, forgetting that we should be "good stewards of the manifold grace of God?" Do we not labor more eagerly for the meat that perishes than for that which endureth to everlasting life?

Are we not more studious to conform to the fashions and maxims of a sinful world, than becomes the followers of the meek and lowly Jesus! While we spend so much for what we might well do without, would it not be better for us to stop, and strive more earnestly to conform to the teachings and example of our "Elder Brother," who, in response to his mother's question," Why hast thou thus dealt with us?" answered, "Wist ye not that I must be about my Father's business?" Is this the burden of *our* hearts? Is this the business of *our* lives? Whether we eat, or drink, do we do all for the glory of God? Or have these perilous influences which surround us, crept in upon us to such an extent, that we are satisfied with the form of godliness? O, my brother, my sister, awake to righteousness and sin not. Will we "gird up the loins of our mind, and be sober, and *hope to the end* for the grace that is to be brought unto us at the revelation of Jesus Christ?" Will we be *workers* in God's vineyard? Will we be steadfast, immovable, *always* abounding in the work of the Lord?

The way has been long and rugged through which the church of God has come, and shall we, when the morning light is just breaking upon us, be found with our hands folded, our eyes closed, at ease in Zion, with the many dangers which surround our feet, and numberless perils upon every hand? In all these years since God commanded us to "come out from among them," if we had been found sitting at the feet of Jesus and learning of him, methinks the people which God is preparing for his kingdom would have been multiplied, perhaps even now been numbered, saved.

I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Amen.

S. A. ELMORE.

South Windsor, Ct.

For the Crisis.

Man in Death is Unconscious.

BY J. HOWELL.

No. 6.

In consideration of the truthfulness of the above proposition, which has been discussed at length in the preceding articles, we now wish to propose, for the investigation of those who are *sceptical* upon the point, a few *very important* points, which, in order to prove the opposite of our proposition valid, MUST be *proved*. Therefore please to *prove by the word of God*:—

1. That the term "MAN" is appropriated to designate *any other part of man besides his physical organism.*

2. That the term "*spirit*" designates any thing which leaves the man in the event of death, *except the breath of life.* Commending the spirit or breath of life to God, is virtually commending *life* to God, as breath is the cause, and *life* the *consequence* of that cause.

3. That the term "*spirit*" is suggestive of any thing PRIMARILY *pertaining to man*, denoting any thing more than an *attribute* of man.

4. That at the death of the dust-man, a *conscious life-spirit entity* leaves him.

5. That the term "MAN" is ever *once* employed to designate such an ENTITY.

6. That the terms "*Ruach, Pneuma, Spirit*," are NOT INVARIABLY in the *neuter* gender, except by a figure of personification.

7. That the pronouns I, he, his, him, she and her, are *ever once* employed except by the above figure of speech, to designate the already defined entity; that is, the conscious life spirit entity.

8. That the pronoun "HE," if applied to a *separate conscious life spirit entity*, in Lk. 16: 23, has any noun in the context instead of which it is employed. The noun *man* designates the one that is dead. Remember that "a pronoun is a word used instead of a noun, and has a DOUBLE relation." Instance:—Charles, he is. "*He*" sustains a relation to "Charles" and "is."

9. That *this* pronoun in Lk. 16: 23, if thus applied, has any more than ONE relation as a pronoun, and that to the verb "LIFTED."

10. That this independent pronoun, that has *only* a single relation, can point out either the condition or destiny of man.

11. That as a pronoun has the gender, person and number, of its noun, that the terms, "*ruach, pneuma, spirit*," are ever in the masculine or feminine genders, except by a figure of personification.

12. That the residents in HADES, "hell," in Lk. 16: 23, are not *literally dead*, without contradicting Rev. 20: 13: "Death and (HADES,) *hell* (see margin,) delivered up the DEAD WHICH WERE IN THEM."

13. That they are, therefore, any more than in a *parabolical* sense alive, in the *hades* of Lk. 16: 23.

14. That there is *one* scripture promise of *anything*, to a separate conscious life spirit entity of man, in the Word of God.

15. That the personal identity of man, can or does inhere in anything except that which is denominated in the Scriptures, "MAN."

16. That God made in his *image* anything *not* designated by the term "*man*," which is a part of him, and can consciously exist independently of him.

17. That the expression, "Man became a living soul," teaches the existence of a *conscious* soul, independently of "*man*."

18. That the term "*death*," in Gen. 2: 17, announces a *dual* penalty: *one* against the *dust-man*, and the *other* against either the *soul* or *spirit*, as conscious life entities. These terms, soul and spirit, are *never* in the Bible employed to express the same thing. If then, they both designate conscious life entities, and every man has both, of course every man has *two* conscious life entities possessing at the *same time one* body. It is very essential that both of them should be very good-natured indeed. The consequences of a war between them would be TERRIBLE.

19. That if the conscious life thinking entity is expressed by the terms soul and spirit, and "cannot come in contact with matter," that the condition or destiny of such a soul or spirit can be in any sense affected by the actions of men possessing those entities; for physical life manifestations *cannot* be prompted by the soul or spirit under *such* circumstances.

20. That if the conscious life thinking entity is that which puts forth volition, and prompts the physical eye to see, tongue to speak, and indeed all physical action; by what law is the inoffensive instrument, the physical organism, punished with the death penalty, and this supposed conscious life thinking entity, by whose volition this work is done, *released alive?* Should a man shoo you, reader, with a bullet shot from a gun, would government hang the bullet or the gun and release the man through some invisible means, through which the head of the government could, and (so unavoidable would be his escape without his being seen) would see him pass, although others could not behold him?

21. That this supposed conscious life thinking entity, which, if there is such, is released, when the death penalty falls upon the literal, physical organism, will derive the least benefit from the resurrection of that organism from the said penalty, or blessing consequent upon it. There is nothing promised, remember, to any such an entity in the word of God.

22. That the event of life is the consequence of a *re-union* of the physical organism, with an independently conscious life spirit entity.

23. That such a re-union acknowledges any life in the man.

24. That this position does not deny the statement in Gen. 2: 7.

25. That if life does not exist in the physical organism, *the man*, that the destruction of the man is extinction of life.

26. That if the death of the man is the separation of a conscious life spirit entity from the physical organism, that the *second* death is not the same.

27. That if the second death is so, that the separate conscious life spirit entity does not possess eternal life *without* Jesus Christ,

28. That this entity, on *that* principle, does not live forever in direct opposition to God's promise and purpose.

29. That evil will ever end.

30. That if evil never does end, that such a position or result does *not* contradict Ps. 7: 9. "O let the wickedness of the wicked come to an end." Ps. 37: 10, 35, 36–38.

31. That a doctrine, opposed to the preceding points to be proved by the *word of God*, came FROM HEAVEN. More anon.

For the Crisis.

The Father's Love.

"From heaven did the Lord behold the earth, to hear the groaning of the prisoners, to loose those that are appointed unto death."—Ps. 102: 19, 20.

O what condescension! The eternal One stoops to behold fallen, degraded man. But why does he behold? Is it that he may consider all their past rebellion and vileness, that he may invent more fully means to wreak vengeance on these guilty ones? No; but to hear their groanings. Does he behold unmoved their sorrows, or with cold indifference hear their groans? Nay, verily; far be it from our God, who withheld not his only Son, even he beholds and heard their groans, that he might loose the prisoner appointed unto death. Listen! oh captive, bound by the great deceiver of humanity; the Lord of hosts beholds thee; that never changing One hears thy groans; yea, in the still hour of midnight, when other eyes are closed, other ears dull, he still beholds, still hears, still compassionates them. O lonely, troubled, fainting one, lift thine eye to Him who is ever mindful of thy tears, of thy deep-drawn sighs, and is mindful that he may loose thy burden and set thee free in all the liberty of the gospel of Christ! Notwithstanding past waywardness, he calls upon thee to trust him; he remembers thy frame that it is but dust. O trust him, regarding not iniquity in thy heart, and he will aid thee in bearing the thousand ills of life, and finally loose forever thy bands.

Fellow pilgrims, oft neglected in self-denials, groaning beneath the heavy burdens that others ought to help thee bear, God hears thy groans; God appreciates thy sacrifices; he never will desert thee. O, then, for his sake, for the sake of his cause, so dear to him, take courage to endure hardness soldier-like,—face the storms a little longer.

'T is the last storm that's gathering,
All wildly and dark,
O'er the rough billows tossing
Thy frail, trembling barque;
Temptations and trials will soon all be past,
O faint not, worn pilgrim, thou art bearing thy last!

JENNIE D. ROBERTS.

New Hartford, Conn.

For the Crisis.

The Standard of New Testament Piety.

What is the standard of New Testament piety to which we are called in this life?

This is certainly a question of no minor importance to all the human family, inasmuch as we are to be judged by the teachings of that sacred volume in the great day of God. Who shall answer this question, seeing that upon it hangs our eternal all? I certainly can consent to the opinion of none less than Christ. Turn to Matt. 5: 48, which reads thus: "Be ye therefore perfect, even as your Father which is in heaven is perfect." And this is from the lips of Him who spake as never man spake.

What is it to be perfect as God is? 2 Peter 1: 4.—"That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." We are to be like God as respects quality, or purity, not quantity. We are not to be omniscient, or omnipotent; but holy. Heb. 12: 14.—"Follow peace with all men, and holiness; without which no man shall see the Lord."

Paul tells us in Heb. 3: 14, that we are to partake of Christ. Now, if we partake of Christ, are we not like Him? (God) Is he not perfect? If we are made partakers of his nature, and have on the righteousness of Christ, why are we not like him?

Does this make us Gods? By no means. Is one ray of light from the sun, the sun? Or one drop of water from the ocean, the ocean? Yet that light is pure as the sun, though but a small portion of it. The water is as pure as the ocean, and yet it is but a drop. So man may possess a ray of purity from the absolute God; but he is not absolutely, only relatively pure. God is absolute, to which nothing can be added; but additions may be made to man's perfections eternally, and still he is not God.

Man is perfect when he answers fully the end for which he was made.

I will illustrate this. If I have a watch, and that watch keeps perfect time, that watch is a perfect one; not that it is perfect in size, or in many other respects; but the design of the maker was to have it keep perfect time, neither lose or gain; it does so: it is perfect because it answers the end for which it was made.

Now God made man a perfect structure, and designed him to keep his law. He can be perfect in no other sense, than in keeping God's law while on probation.

So the standard of New Testament piety is, to come right up to the rule of Holy living, following the teachings of Jesus Christ. Let us go right about the work of conquering besetting sins in the name of Jesus of Nazareth,—leave off talking, and go to doing; for soon the night cometh when no man can work. May the Lord help us, for Jesus' sake. Amen.

A FRIEND OF TRUTH.

☞ A good man, who has [illegible] the world, and is not tired of it, says,—"The grand essentials to happiness in this life are [illegible] to do, [illegible] to love, and something to hope for."

For the Crisis.

Reasons Why I CANNOT BELIEVE THAT THE SECOND ADVENT WILL BE DELAYED TILL 1866.

The argument supposed to bring the above named event, at the time stated, is predicated upon the following premises, viz:

1. That the power symbolized by the eleventh horn on the dreadful and terrible beast of Dan. 7th chapter, was set up in A. D. 606. Is this position a right one? Let us consider a few facts. When this power comes up, three kings are plucked up before it. But there is a dispute about what is to be understood by the expression found in Dan. 7: 8, which reads as follows: "Before whom three of the first horns were plucked up by the roots." Some suppose that this language indicates that the three are to be plucked up before this power comes into existence. I have one very strong objection to this view, which is this: It ignores the plainest and most positive language of Scripture. There is no such thing as arriving at just conclusions, with respect to this prophecy, only as we abide most strictly by the explanation of the angel. Mark: if God has commissioned the heavenly messenger for the express purpose of explaining the vision, it follows as a matter of course, that his explanation is better than any we can give. What then says the angel? Hearken (Dan. 7: 24): "And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and HE shall subdue three kings." The question is settled, then, by the most positive language, that these three kings, symbolized by the three horns, are plucked up *by* the power symbolized by the eleventh horn; consequently it can never be plucked until that power is fully established, and exists just as marked in the prophecy.

It is an almost universally admitted fact by Protestant expositors, that two of the three that were plucked up by this power were the Vandal kingdom in Africa, and the Gothic kingdom in Italy. No fact is more clearly stated in history than the following, viz: that the Vandals were plucked up in A. D. 534, and the Ostrogoths in Italy in A. D. 553. Thus we settle the question, that the power under consideration must have existed possessing all the features marked in the symbol, somewhere previous to A. D. 534; consequently it did not come up in A. D. 606.

II. The argument fixing the second coming of our Lord in 1866, attempts to make the 1260 days of the prophetic chart reach to the final judgment. This we think cannot possibly be correct for the following reasons:

1. During that entire period the church is to undergo a bloody persecution. See Rev. 13: 5, where we are told that this power shall make war (margin) forty and two months. The character of this war is given in v. 7 where we read—"And it was given to him to make war with the saints, and to overcome them; and power was given him over all kindreds and tongues and nations." To assume that this war on the saints is to continue till the final judgment, we must shut our eyes against clearly revealed facts in prophecy, as well as the most positive declarations in the history of the past, and the state of things existing in every part of the old Roman empire at the present hour. The angel told Daniel that the persecution on the church, even in its diminished form (See Dan. 11: 35), should only last till the time of the end. I have proved most conclusively in my tract on time, that the time of the end begins somewhere before the end itself. Any theory, therefore, that would carry this war on the church down to the judgment of the great day must be wrong.

2. During this same 1260 days (years) the church was to be in the wilderness. I ask in all candor, is the church in the wilderness now? Let the operations of missionary societies, and missionaries in every part of the world for the last forty-five years, answer the question.

3. During this same period of 1260 years, the witnesses were to prophesy, clothed in sackcloth, in consequence of the same war on the church already named. Are the witnesses in their sackcloth state now? The answer is easily given, and is found in the fact that for the last sixty years the Bible has gone into almost every nation under heaven; and a flood of divine light from its sacred pages has shone out over every part of the old Roman empire, and penetrated even into the obscure haunts of the last lingering footsteps of that gaunt, mine-stricken remnant of a once mighty system; which now attempts to support a mock semblance of ecclesiastic-civil rule in the Vatican at Rome. It probably needs no argument to prove that the sackcloth age of the church is passed. That age being passed, the period that marked its duration of course is ended. No fact is more clearly known by all men than this, that religious toleration is the order of the day. And it is just as well known by all acquainted with history that it has been the order of the day for nearly forty-five years the past.

But lastly; the '66 argument throws the only period in the Bible that positively reveals glory at the end of it, entirely out of the calculation. I refer to the 1335 days. I believe with all my heart that the [illegible] 2300 days reach to the end, but I am most fully satisfied of the fact, that it is not as clearly stated in the prophecy what is definitely the event to occur at the end of that period, as at the end of the 1335. Mark: there is no connection that can be found between the 1290 and 1335 days with corresponding dates and events, carrying the termination of the latter period beyond the present year. So it appears to me.

Let all weigh the matter candidly and decide for themselves; for most surely we are living in an awful moment of time. The great luminaries in the church, for a few years in the past, have thrown us into a circle, the furthest limits of which end in about 1866. It is only safe then *to be ready now.* Remember, dear friends, that nothing short of gospel purity, and a life wholly conformed to the holy precepts contained in the law of Jesus Christ, will ever gain for us a home among the blessed. Oh! then, may we make it our first and chiefest business to secure a home in the better land. Amen. S. W. BISHOP.

Warner, N. H.

For the Crisis.

"To the Gate."

BRETHREN OF THE COMMON FAITH, GREETING:—We have come on some distance in our pilgrimage journey since we first took our Bible to see if these things were so. Twenty years have just passed since I felt my heart burn at the hearing of the proclamation of the return of Jesus to set up a kingdom on earth. Never can I forget the grateful emotions to my Creator for his mercy in calling my attention, through his servant, Bro. Miller, to examine my hope for future life. I found that I had no evidence of sins pardoned, no spirit bearing witness with my spirit that I was a joint heir with Christ, of an inheritance that must come to him one day, to be possessed by the faithful. I could not cry "*Abba Father.*" Sin and sinners must be put away. What was I, who had been serving myself, loving the world, pride of life, covetous and envious? The storm gathering on the wicked, who could stand? I sought a shelter in Christ, and hope to abide under the shadow of the rock.

Many, since the first, have been the rough places; griefs and fears await us all the way; no rest here for the weary. Sometimes our frail bark has been driven by the wind of adversity almost to despair; then again the sun would shine out, and blessings have come unexpectedly. Sometimes it has seemed that all on board were asleep, drifting down the current, none to ply the oar,—the greatest effort would be needed to arouse the sleepers to action; even then some would contend about a non-essential to turn the mind from the point. Are we then ignorant of the enemy's devices?

We have now come to a period in our history when every soldier is wanted. The conflict deepens. We must not remain on the defensive, but sally out on the offensive. Let the battle be warm. Our enemies are strong. We must press the *battle to the gate.* One more onset before the Lord comes. In the strength of Israel's God, come forth! By Jehovah's power we drive them to the wall. Prove the strong arm, ye valiant men and women of God. Have ye sought him in vain? Nay, verily. Come, ye weak, and gird on the armor of God, and remember that the whole is not on, until "the praying with all prayer" engirdles you. Gideon would not have put to flight his foes if he had done as many now do. Let those go to their own homes that are fearful, but come up, ye that believe that God hears and answers prayer in our day. Prepare ye yourselves for the work of the Lord.

Shall we, then, in the coming Conference prove the Lord? Are we not too indifferent to others' interests? May they not love and praise the Lord and be saved as well as ourselves? Brethren, lay this to your hearts; examine and see if in all things we have not been talking more about the things Jesus is to bring when he comes, than doing the immediate requirements at his hand. Is it not a fact that sinners lose all when Jesus comes? Be they near and dear friends, or more remote, they are "somebody's child." Will any stand in the way of a soul's coming to Jesus, that their sins may be cleansed by the blood of the Lamb? May it be said at last if that one is lost, that none of us stood in the way? Let us pray that we find this gathering a powerful awakening conference for backsliders and sinners. Make it a warm time by the effectual, fervent prayer, taught by the Holy Spirit. Do not be turned away from the object by unbelief. Let the conflict sharpen; our foes are to be driven back. Israel's God is to prevail. Glory to God! Go into the vineyard, then, ye that enlisted to work. Soon you will be observed by the Master, who will call and say, How about those talents? Yours in hope, W. C. STONE.

☞ God loves to smile most upon his people when the world frowns most. When the world puts its iron chains upon their legs, then God puts his golden chains about their necks; when the world puts a bitter cup into their hands, then God drops some of his honey, some of his goodness and sweetness into it. When the world is ready to stone them, then God gives them the white stone; and when the world is tearing their good names, then he gives them a new name, that none knows but [illegible]

The World's Crisis.

BOSTON, FEBRUARY 29, 1860.

The Boston Conference.

We purpose to hold a *General Conference* at Chapman Hall, Boston, commencing Wednesday, April 4th, at 2 1-2 P. M., instead of 7 o'clock in the evening, as proposed in our first notice; and continuing through the week and over the following Lord's day.

We shall expect a large and glorious meeting. No pains will be spared on the part of the church in Boston, to make the conference pleasant and profitable to all. We are anxious to see the happy faces of Zion's pilgrims once more, and mingle our songs of praise to Him who is soon coming in glory to gather the faithful to their "happy Eden home."

Relief for the Distressed; OR, How we got out of "Doubting Castle."

No. 10.

We are now ready to explore the eighth Division of "Doubting Castle," and pull down the cobwebs of error hanging upon its walls. The first apartment of this Division is the twenty-eighth section that we have entered for examination. Bro. Burnham describes it as follows:

"Only once, in all the Bible, is the term spirit applied to the beasts; and then a mighty difference is made to appear between the spirit of beasts and the human spirit—the spirit of the beasts is said to go "downward to the earth," and the spirit of man to go "upward." But the term spirit is of the most common occurrence in relation to the existence of man, throughout the Scriptures. Why is this, if all there is to man, is, simply, body, breath, and thought? The animals have all that, in common with man! (28) Is it not importantly true, that "There is a SPIRIT in MAN, and the inspiration of the Almighty giveth them understanding?" (29) Are we not sure that the animals are not morally sentient? (30) Will the morally sentient spirit of man cease to exist at death, equally with the spirit of the beast, which is not so? Why, then, if so, may not Christ as well have died for beasts as men? I confess the thought startles me!!!" (31)

28. This Division opens with another *assertion*, declaring that the term spirit is only *once* applied to beasts, when "a mighty difference" is made between the human spirit and the spirit of the beast; the latter "is said to 'go downward to the earth,' and the spirit of man to go upward.'" As nearly every assertion thus far found in "Doubting Castle" has been unsupported by the word of truth, we are disposed to give the foregoing a thorough examination before we give it credit. When we came to look at the facts in the case, we found that *ruach*, the word rendered spirit in Eccl. 3: 21, is applied to beasts *seven* times instead of "*once*," as affirmed by the conductors of "Doubting Castle." "And they (the beasts) went in unto Noah into the ark, two and two of all flesh, wherein is the (*ruach*,) *breath* of life."—Gen. 7: 15. "It would be just as proper to render *ruach*, spirit, in this text, as in Eccl. 3: 21; for it most evidently means precisely the same thing. But suppose the word was applied but "once" to beasts, that *once* would be sufficient to settle the point, unless it could be shown that it was misapplied. It is *asserted* that "a mighty difference" appears in Eccl. 3: 21 between the spirit of the beast and the human spirit. Suppose we let one who was wiser than any in "Doubting Castle" settle this point. In the 19th ver. of the same chapter the whole matter is forever settled beyond all controversy. When speaking of men and beasts; says the wise man, "*They have* ALL ONE (*ruach*) BREATH." Here is the *same* word again that is rendered "spirit" in the 21st verse, referred to in "Doubting Castle," to prove that between man's spirit and a beast's, there exists a "mighty difference." Instead of the "*mighty difference*," as taught by the heathen philosophers, the Bible most positively declares that they are "ONE," and the *same.*

Let us turn to Eccl. 3: 21 and read it. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"

In "Doubting Castle" we read concerning this verse: "The spirit of the beast *is said* to go 'downward to the earth;' and the spirit of the man to go 'upward.'" Is a *question* an *affirmation?* If I ask a man to perform an act, is it right for me to report on the strength of my *question*, he *said* he would do it?

It was believed by the *heathen* that the spirit of man existed as a conscious entity in a cavity in the earth; but the Scriptures declare that man and beast *die alike*, and all have "*one breath*," or spirit. David tells us how they die: "Thou hidest thy face, they are troubled; thou takest away their (*ruach*) *breath*, they die, and return to their dust."—Ps. 104: 29. The word translated *breath* in the last passage is the same that is rendered spirit in Eccl. 3: 21. We will give the Septuagint version of Eccl. 3: 19-21. "*As* is the death of the one, so also the death of the other; and there *is one breath to all*; and what has the man more than the beast? *nothing*; for all is vanity. *All* go to one place; *all* were formed of the dust, and all will [illegible] turn to dust. And who knows the spirit [not spirits] of the sons of men, whether it [not they] goes upward, and the spirit of the beast whether it goeth downward to the earth?" Where is the "mighty difference?"

It is said "the term spirit is of the most common occurrence in relation to the existence of man, throughout the Scriptures," but not so in relation to *beasts.* There is a very good reason for this; the Bible is addressed to *man* and not to the brute creation; hence but little is said of the latter; but enough to settle the point, that man and beast have the *same* spirit, or "breath of life."

We are glad to see one true admission by the conductors of "Doubting Castle;" which is, that *beasts think*, "in common with man." As we find nothing in the twenty-eighth section to favor the idea that the spirit of man exists as a conscious entity between death and the resurrection, we pass to the next.

29. Here we find the following question: "Is it not importantly true, that 'there is a spirit in man, and the inspiration of the Almighty giveth them understanding?'" Certainly. Observe, it does not read, "There is a spirit in man, and the inspiration of the Almighty giveth IT understanding, but "THEM." And while this spirit or breath is in *them*, they may have understanding, because the *brain* is *active*; but when it is taken away from man, "in that very day his thoughts *perish.*" This question, we think, needs no further notice.

30. We now come to another inquiry: "Are we not sure that the animals are not morally sentient?" We think so. But what of that? The same is true of many men and all young children. Yet they have the spirit of life just as much as the minister in the pulpit.

31. We pass to the next inquiry: "Will the morally sentient spirit of man cease to exist at death, equally with the spirit of the beast, which is not so? Why then, if so, may not Christ as well have died for beasts as man?" Here we see the ingenuity of the managers of "Doubting Castle." After various and circuitous questions about the *spirit*, or "breath of life;" they finally *assume* as a fact, the point to be proved, and involved in the question; which is, that the spirit in *man* is a morally sentient entity, existing as such when the man is dead; while the *same spirit*, when in the beast is quite another thing. We have found it is all "*one breath*," or spirit, in all living creatures upon the earth. But if this *spirit* is the morally sentient part, instead of the *man*, who has *it* in his *nostrils;* then why are not all, young and old, learned and unlearned, equally morally sentient? This must be so, unless this spirit is dependent upon the action of the *brain* of man for all moral accountability. If the latter is true, and we see no *possible* way to avoid the conclusion, then it follows that the spirit *in* man is not "morally sentient;" but the *man himself*—the one whom God calls man—whom he made of the dust of the ground, and to whom all the moral laws of God are addressed. We have every reason to believe that the spirit, or breath of life," is just as perfect and active in the young child, as in the man; and as it is claimed that this comes from God, and must consequently be pure, why have not all the same moral character, *if* it is in the *spirit?* Again, as it has been clearly shown from the Scriptures that men and all animals have the *same spirit;* it would follow, according to "Doubting Castle" theology, that men and beasts all have the *same moral character!* "Why then, if so, may not Christ as well have died for beasts as men?" We "confess the thought startles us!!! But when we look at the matter in the light of Bible truth, and consider that the moral character is dependent upon a certain *organism* properly developed, all is plain. With this view, we see why the infant and the idiot have no moral character; the brain, the organ of thought, is not sufficiently *developed.* The beasts are not "morally sentient," because their brain is not *organized* with *moral* faculties. The old man, who becomes a second child, entirely helpless, like the infant; whose physical system has outlived his intellectual and moral faculties, ceases to be morally sentient, because the brain is not sufficiently active to render him accountable. The raving maniac, like a man dreaming, is not morally accountable, because he has lost the control of his mental powers. Yet, in all these cases, they have the same spirit of life that other men have, without which, neither man nor beast can live. Hence the unavoidable conclusion, that the moral character, or man's accountability, is in no way affected by the spirit or "breath of life" breathed into his nostrils. This spirit has no moral attributes before it is received by man and beast, while in them, or after its departure. It is no more a part of man than the steam is of the engine, the attraction of the clock, or the wind of the ship. As nothing but the "breath of life" was put into man after his creation, we find no proof in the Bible that any thing but "the breath of life" leaves him at death. Consequently, we find no proof yet, that man has a spirit that is conscious when *he* is *dead.*

☞ No one has a right to do as he pleases, except when he pleases to do right.

Editorial Notices.

NOTE.—Bro. Howell's report of our discussion with Mr. Ballou will appear in the next number. If any wish for extra copies, a few may be obtained.

☞ We have received No. 8 of the "Emphatic Diaglott," published by Benjamin Wilson, Geneva, Ill. It includes Luke from chap. 10: 25 to 18: 17. This valuable translation should be in the hands of every Bible reader. Price 20 cts. a number, or $2.00 for twelve Nos. The whole New Testament will be comprised in some twenty-seven Nos.

"A TRACT for the Times. The true source of Immortality." By R. V. Lyon, North Augusta, C. W. For sale by the author. We do not know the price—should think about 3 cts.

Close of the Volume.

This is the last number of Vol. X. We are rejoiced to be able to say, that hitherto the *Lord* has prospered us in endeavoring to scatter his truth over the world, for the purpose of persuading our fellow beings to prepare for the coming judgment.

We wish to say to the many who send us letters of encouragement, such epistles are to us like cool water to a thirsty soul. They are *appreciated;* but we forbear publishing them, lest some should think we are seeking the praise of men.

We shall endeavor to make the Crisis just such a paper as every christian needs in these last days. We consider our heading —"The World's Crisis"—in harmony with our position in this earth's history. The *great day* of the Lord is at hand. We request the prayers of our patrons, that we may be faithful in sounding the alarm to this *last* generation. Let every reader of the Crisis do all he can to extend its circulation. *Now* is the time to work. Let no effort be spared to benefit our fellow beings by throwing light in their pathway.

Come, Brn. and Srs., let us arouse from sleep, and engage anew in the vineyard of the Lord. The truth we hold so dear is rapidly spreading, but the enemy is all awake to smother it and hedge up its progress. Let our zeal be a match for theirs, and we shall see glorious results.

We will send a copy of our late discussion with Eld. W. W. Clayton, at Seneca Falls, post paid, for every *new* paying subscriber for *one year;* and a copy of the pamphlets on "Soul" and "Spirit," for every *new* paying subscriber for *six months.*

We anticipate that the events of the coming year will be of very great interest. And a little effort on the part of each of our readers may be the means of arresting the attention of many careless ones, causing them to prepare to meet the Lord joyfully. Let none make excuses, but take hold of the work at *once. Now, to-day, this evening, begin and* PERSEVERE.

We hope all our present subscribers will remember the time has come to pay in *advance* for the next volume. It is *much better for us*, and far more *pleasant* for the subscribers, to pay in *advance*, than to adopt the credit system. We believe we have the most prompt class of paying subscribers of any religious paper. We feel confident that we enjoy the approbation of the Lord in publishing it, and our prayer is, that it may be continued no longer than it will be for his glory in sustaining the cause of truth. Brethren and sisters, let us have a place in your prayers, that we may have special wisdom for our responsible situation.

Omens.

The omens that indicate the second coming of Christ, as very near at hand, are constantly multiplying. We have recently received several numbers of a new work on prophecy, "Fulfilled and unfulfilled," by J. F. Bird, a defender of the Roman Catholic religion; in which he says, when speaking of Rev. 17: 17, where it is declared, "God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled;"—that "the words of God, probably, will be fulfilled between the 23d of October, 1864, and the 23d of April, 1868."

He further says: "By the late Italian war—the war of 1859—the same two Catholic powers [France and Austria] that altered, broke up, or joined the toes, have now repaired and arranged them again. Now, after the war in Italy, the Catholics have got all their kingdoms—all the toes—ready, all ready to be given up. The Italian war of 1859 was, as it were, for this very purpose. And it ceased suddenly when this object was accomplished. The Italian war raised up an additional and necessary kingdom—the kingdom of Venetia. . . . So that viewing the late Italian war of 1859 in a Scriptural point of view, the object of it was to get the toes of the statue— . . . . . ten catholic kingdoms—ready for the beast."

The writer makes Mohammedanism the Little Horn, and says, "The Little Horn, will come to his end on the 23d of April 1868." He says the Savior will appear to do this work prior to use his own language, "Jesus will make his long looked for second appearance and conquer the Little Horn; then will the Sanctuary be cleansed." He also says, "We are living now in the time of the end;" and that "*The hour of his judgment*" . . . . will close and finish in the year 1869."

He remarks, "The seventh head of the beast, the Little Horn, the man of sin, and Antichrist, are different names for one individual person; and this person is . . . . the seventh and last head of the beast, as he will be the riser up and head of the future heathen empire; by his being broken and destroyed, the beast will be destroyed. The beast which St. John says: *was, and is not, and shall come up out of the bottomless pit, and go into destruction.*"

This writer thinks a bitter persecution is coming on the church at Rome, through the agency of the beast in Rev. 17th chap.; which will continue three and a half years, when the Roman Catholic church will be delivered by the second coming of Christ in 1868.

It is a remarkable fact that Catholics, Protestants, and Spiritualists, are all looking for the coming of Christ within the brief period of seven or eight years. The Spiritualists tell us Christ is now making his second advent in Spiritualism; and that soon the masses will believe it. That the majority of this last generation will turn Spiritualists, we will not dispute; but the Bible settles the point forever, that when Christ comes again, he will appear *personally* to reward his followers, and cut off his enemies. It seems *certain* that he will *soon* be seen "coming in the clouds of heaven, with power and great glory." Our faith in this was never stronger than now. It is truly a "blessed hope."

Correspondence.

From J. A. Sober.

BRO. GRANT:—I have lately visited Gratiot County, partly on business matters, but did not forget to be "instant in season and out of season" in proclaiming the good news of the kingdom at hand.

Gratiot County is a newly settled portion of our state. It was settled mainly under what is termed "*The Graduation Act*," in 1854, and therefore is only about six years old. The people of that county have experienced not a little difficulty and hardship, in settling, it being mostly heavy timber land; but they have now obtained such a foot-hold that will enable them to live and go on with their improvements.

My meetings were held at Alma, a village located on Pine River and in the northwest part of the county. I hope and pray the seed sown there may spring up and bear fruit to the glory of God and the salvation of souls.

About the 10th of Jan., I left the north and directed my course to Salem, Washtenaw Co., one of the oldest districts of our State. My parents live there,—there I was mainly brought up and educated; there I first heard the proclamation of the Advent near and kindred truths. Thirteen years ago this present winter, Bro. and Sr. Seymour hung up their prophetic charts in our schoolhouse in Salem. Well, I went, listened, reflected, and thoroughly investigated the points under discussion, and eventuated in my conclusions where I now am, and have been for the last thirteen years, *believing the Advent near.* I was quite young, it is true, but I grasped the truths proclaimed with an unyielding faith and strong reliance in God. I felt I had a duty to do in warning the world of the coming crisis now impending over the guilty nations; and for this purpose I am in the field of moral contest; the war is waged, and the battle must be fought. May the Lord give us grace to "*fight the good fight of faith*," and "preach the truth in love.

Having finished my visit in Salem, I returned home Jan. 28th, and at the request of Bro. Seymour, accompanied him to Kinderhook, Branch Co., to aid him in holding a series of meetings then in progress. Our meetings were well attended, and a good interest awakened in the community. Prejudice and sectarianism gave way before the light of truth. One soul was converted to the gospel and baptized in the hope of eternal life when Jesus comes. We hope others will follow in due time.

Cambria, Mich.

From W. Payne.

BRO. GRANT:—Thought I would like once more to drop a few lines for the *Crisis;* but must confess I feel too much like the men who would run and carry news to king David, but when ushered into his presence they were found destitute of the news they thought they possessed, and so the king had to tell them to stand by.

Truly it is better to be a lame learner than an unwise, hasty runner. Better come to the fountain and fill our earthen vessels with wisdom, than run off to our neighbors and empty out our folly. Better to be sensible of our poverty, than proud of our fancied wealth. Better humble ourselves to enter in honestly by the door, than climb up over the wall and be arrested as thieves and robbers. Better not to have known the way of life than to be found at last without a passport. Better, *far better* to bend now under the reign of God's mercy, than [illegible] under his severe judgments. But best of all, to sit down low at the feet of Jesus, and learn of him who was meek and lowly of heart, and thus find rest for the soul—here alone is the best place that can be found. True wisdom can be derived from no other source; for in Christ Jesus are hidden all the treasures of wisdom and knowledge. But not hidden so that they cannot be found by any; *no, no;* but like the precious gold that is hid away in the earth, which men will dig and suffer much and long to obtain, while thousands have walked over it and never spied the hidden treasure: so here; while the rich, wise and prudent of this world stumble over redemption's gracious plan, the simple, humble, child of God, of no account in the eyes of the world, takes the mighty axe of faith and prayer, and digs, and digs, and daily finds these very hidden treasures by which he is becoming wise unto salvation. Oh how good it is, when the enlightening Spirit of the Lord shows us how very poor in and of ourselves we are, and the immense wealth we are heirs to, by virtue of our union with Christ our living Head!

Most men think they have eternal life abiding in them. But this is the record, that God hath given to us eternal life, and this life is *in his Son.* Therefore he that hath the Son hath life, and he that hath not the Son of God hath not life. I can but see the goodness and mercy of God in placing this eternal life out of our hands until we are placed out of the reach of sin and the devil. For my part, I am glad it has not been entrusted to my charge; for doubtless, I should be cheated out of it long before I get through this ensnaring world; but when I see how the Father has displayed his wisdom and his love in depositing for safe keeping that invaluable boon in his dear Son, my heart rejoices, and I can walk comfortably and confidently amid all the changing scenes, perplexities and temptations of the present sorrowing state, and look forward with blissful anticipation when the whole church, complete in Christ, shall be presented with the priceless gift, the crown of life that fadeth not away!

Springfield, Mass.

From J. A. L.

BRO. GRANT:—I have lived here nearly a year, and have never heard anything said about the speedy coming of our Savior; but, on the contrary, ministers are teaching the conversion of the whole world prior to that event.

Considerable many tracts have been scattered here, but I am afraid they are not read as they ought to be. H. L. Hastings preached here one Sabbath, morning and evening, and succeeded in getting the church for preaching, in the evening. General satisfaction was given; and many have said they wished he would come again. His preaching brought tears to the eyes of some infidels. People appear to be willing to hear the truth, and I hope Bro. Hastings, or some one else, will soon come this way again.

Great good might be done in this place. When I first moved here, the subject was new; I commenced giving away tracts, but people were afraid of them at first; but I think if some of your ministers would come here and hold meetings, it would be the means of a greater awakening to truth. There is quite an interest already. I hope to see more done shortly.

I am the only subscriber for the *Crisis* in this place. I have made some effort to get subscriptions, but have not succeeded yet.

Kauppange, N. Y.

From H. T. Hart.

BRO. GRANT:—Truth is gaining ground. Some are taking a bold stand. To God be all the glory. I hope ere long to add still others to your list of subscribers. I mean, at least, that all who will shall have an opportunity to read mine. I believe it has been the instrument in the hands of God of imparting light to those that were in darkness. I feel to-night that I have enlisted under the blood-stained banner of Prince Immanuel, and I mean to be ready to do my Master's bidding. Although I have occupied thus far a defensive position, I feel like taking the offensive, and pushing the battle to the enemy's gate; and if I am compelled to retreat, I hope to be able to spike my own guns so that they cannot be turned upon me. I feel that this is an important point to be considered in our spiritual warfare. There are too many that push the battle well for a season, and perhaps find themselves in the enemy's camp; but for want of proper care and attention, they lay down their arms just in time for the enemy to take them up and turn them against them.

May God help us to so run as not to weary, so fight as to win the crown. Let us see to it that the armor is buckled closely around us, that there be no loose joints wherein an arrow shot at a venture may find a lodging place.

Buckland, Ct.

☞ It is related of Rev. Dr. Doddridge, that on a certain occasion as he was passing along the streets of London, he was greatly discouraged and depressed in spirit, when from a cellarway which was open, he heard a voice embodying these words, "As thy days, so shall thy strength be." He regarded them as life from the dead; his spirit was refreshed; his soul strengthened; the clouds disappeared, and he went on his way rejoicing, because of this precious promise of the Bible thus unexpectedly wafted to his ears.

INDEX TO VOLUME X.

MISCELLANEOUS.

[illegible]

The Pope and confederation
The holy city
Take care of your reputation
Tract for the times
Trust in God
True greatness

POETRY.

All thy works praise Thee
A leaf from early christian experience
An evening prayer
A prayer meeting song
Awake! ye saints
A word of love
Be zealous
Be still with God
Be ye patient
Be ye kind one to another
Bearing the cross
Christmas hymn
Clinging
Come!
Days of mourning
Death
Dignity of the ministry
Endure
Flowers
Good tidings
Haste not
Hymn
Internal evidence
Incompleteness
I'm sad and lonely
I know that my Redeemer liveth
I'm glad salvation's free
I'm glad there's a rest
Lines written on the fly leaf of a Bible
Lines
Longing for rest
Like Jesus
Lovest thou me?
Loss and gain
Lines for meditation
Live for something
My heart is fixed
Medicine
My fatherland
Musings
Not the earthly
Never say fail
On the death of C. W. Perkins
Our rest
Poetical curiosity
Pathways in Palestine
Patience
Prayer
Praying in spirit
Ritchter's prayer in sickness
Resurrection of the just
Requiem
Retrospection
Speak low to me
Signs of the times
Song
Stand up for Jesus
The kingdom is at hand
To the pilgrim
The soul waiting
To H. M. Johnson
The far off land
The deliverer
The evening
The weak one
The watchman
Thy will be done
The meeting place
The suffering way
The Bible
The city of gold
The choir of angels
Voices at the throne
Voice of the flowers
We are voyagers
Who can give the christian rest?
Where your treasure is, etc.
We are going, etc.
Where sorrow will be no more

CORRESPONDENCE.

[illegible]

EDITORIAL.

A storm gathering
Affairs in Italy
A challenge
A new tract
An honest confession
Albany
Bills
Beecher's progress
Bonaparte and Spiritualism
Collinsville campmeeting
Christ's kingdom
Campmeeting items
Close of the volume
Danbury
Debate with Eld. Grant
Discussion with Ballou
Developments
Endless torment
Election riots in Baltimore
Errata
Execution of J. Brown
Encouraging
Fort Edward and Sandy Hill
France preparing for war
Gehenna
Glad news
General conference in Boston
Hades
Harper's Ferry
Heathen theology
Incidents by the way
Italy
Insurrection
Italian prospects
Increase of crime
Impending crisis
"I sit a queen"
John 15: 5
Light advancing
Landis and Polycarp
Napoleon
Our western tour
Our work, hopes, etc.
Our new music book
Our country
Our Canada pilgrimage
Popular theology

HYGIENE.

A treatise on premature decay, etc.
About the feet
Babies and water
Beards
Baths
Care of the eyes
Change of clothing
Colds cured
Cure of croup
Colds
Diet—the ministry
Danger of reading by twilight
Eating and sleeping
Extracts from the Chinese art of health
Food
From E. Macomber
Flowers in windows
Hygiene and the ministry
How to make sleep refreshing
How to go to bed
How to get sick
H. Martineau on dress
How to burn coal
Is tobacco poisonous?
Method of extracting foreign bodies from eyes
"Our Home"
Public speakers, etc.
Suicidal women
Scrofula
Sunday pig dinners
The seeds of consumption
The feet in winter time
Too bad, too bad
The glorious sunshine
Temperance facts
The causes of the early decay of Amer. youth
Useful medical hints

READING FOR YOUTH.

A mouse in the pantry
A child's confidence in her father
A boy's anger
Beautiful allegory
Coming to Jesus
Counsels to the young
Children, be prompt
Don't tattle
Filial love
Facts for the young
Influence of kind words
Kind answers
Manners 86
Mt. Ararat 100
Nothing finished 4
On prayer 12
Short sermons for little folks 28
Spare moments 52
The largest half for God 12
The lamb and the dove 20
The child king 36
The two rules, and how they works 76
The secret 60, 68
Table manners 100

OBITUARY.

Phebe A Haskins 3, David M Beach 7, Naomi M Smith 7, Ellen Flint 7, Emma L Eccleston 11, Martha M Sinclair 11, Emily A Potter 19, Lydia Flood 19, Arietta M Tibbets 19, Corietta Field 23, Saml. Clark 23, Carrie E Chapman 23, Addie M Rice 23, Alice B Dennett 31, Jemima Frost 31, John Longstaff 31, Mary Gifford 31, Ellen E Parker 35, Betsey Mattison 39, Josiah Osborn 39, Martha Rice 43, Huldah Patten 47, Albert H Webb 47, Sanborn B Foss 47, C Stone 51, Lucretia S Wentworth 51, Carrie E Brayton 51, Elizabeth Twombly 51, J R Hazleton 51, Stephen G Chapman 55, Orange Walker 59, Mary E Munson 59, Caroline O. M'Callock 59, Chas. Harris 63, Maria E Lisler 67, David Briscoe 71, Elizabeth R Davis 71, Julia Anthony 75, Sarah S Flagg 75, Sarah E Tomlinson 79, Caroline Whewell 79, Justus Harlow 79, C Brown 87, Mary S Young 87, Harriet M Brazee 91, Peter Schneider 91, Chas. H Chilson 91, Harriet Chilson 91, Lucy Blood 95, Cynthia Winch 95, Jacob Chamberlin 95, Dea. John Smith 103, Mary Jane Wait 103, Emery Wait 103.

BOOK NOTICES.

A treatise on premature decay, etc. 54
Anti-tobacco Journal 70, 51
A Tract for the Times. The true source of Immortality 102
Bible Examiner 59
Debt and Grace 58
Englishman's Greek Concordance 7
Emphatic Diaglott 23, 64, 102
Fables of Infidelity 27
Home 7
Life 7
Life Insurance 7
Nature's first principles 26
Rich man and Lazarus 46
Soul and spirit 3
The Sabbath 15
" Golden Rule 26
" Christian Lyre 47, 55
" Household Magazine 70
" Time appointed 74
" Great Controversy 76
" Voice of the Church 78
" Destiny of the earth under its coming King 91
Will all men be saved? 7, 26

For the Crisis.

One Aspect not All.

We often hear one aspect of truth presented and insisted on, as if it were the whole. Hence, other aspects of truth are ignored. Portions, which would enlarge the view, elevate the character, and sanctify (or set apart) the "whole body, soul and spirit" to the highest sphere of christian service, are cut off from such. Their influence is so far circumscribed; and the Lord is *dis*-honored, nay, "wounded in the house of his friends!"

Where both Testaments, and many prophets and apostles speak of the land, of Israel, of Zion, of the Messiah's work as to the spiritual temple, (the temple taught by the Spirit, as that revealed in Holy Scripture) and of the kingdom, with the "reign" of the saints "one thousand years;" after Babylon and the beast, and the devil, shall have been hurled to the bottomless pit; we "*cannot please God*" by unbelief, nor *dis*belief.—Heb 11: 6. "If thou wilt believe—only believe—(then) all things (seem and) are *possible*," that God has revealed. But to unbelief, no part—nothing is possible!

Abraham got his "more excellent name" by trusting God's word without a voucher. He believeth in God "who quickeneth the dead; and calleth those things that *be not* (nor ever had been) as though they were!"—Rom. 4: 17. "The gospel preached afore to Abraham" (Gal. 3,) embraced all that pertains to the promised seed—to his personal agency, in his first and second advent, and to the results yet to be seen in the temple; the city; the church of *the first born*, as to their royal priesthood; the kingdom, and the land of promise. Nay, that gospel of the blessed God assures "*the gate*" (the post of honor and dominion) to Abraham's seed; and a blessing to "all the nations of the earth".—Gen. 22: 14—18; Ps. 22: 26—28; 72: 10—20; Dan. 7: 14; Rom. 15: 8—12; Rev. 15: 1—4; 20: 3—8.

Israel, the kingdom of the ten tribes, and Judah, stand forth openly revealed in both the Old and New Testaments on to the end. God speaks of them by prophets and apostles, as blinded and dispersed during this dispensation.—Dan. 8; Rom. 11: 25—27; Matt. 24. Then, to fulfill His oath-confirmed-covenant, He will restore them as *one nation*, in the land of Israel,—place His sanctuary in their midst, that the heathen, or *nations*, may know it.—Ezek. 37; Isa. 2: 1—4; Micah 3: 12 to 4: 1—8; Matt. 12: 17—20.

The Bride—the Lamb's wife—is yet distinct from Israel. The saints have a "more excellent name than they." They are the "many sons"—joint heirs of all things promised in HEAVEN as well as in earth! For this they "are vessels *unto honor*" and are being "brought *to glory*,"—the glory of the kingdom. They will be "kings and priests" perfected in all that pertains to an heavenly dominion.

There is both time and place for all that God has spoken; as to the church gathered during the gospel age; as to Israel and Judah, now dispersed and waiting through "the times of the Gentiles" to be gathered to the Redeemer, at his "return to Zion;" and as to the "all nations," in "the ends of the earth." "My counsel shall stand," saith the Lord. This counsel ought to stand, says every trustful, humble heart.

The girdle is the truth. If the loins of our minds are so *girded*, these things will come in their place; and not hang all at loose ends, crossing, contradicting and *confusing* us and others too.

No one part or aspect of truth is or can be the whole; but all and every part must be! Of course, all parts are "essential" to their place in perfecting the whole.

The seamless garment of Jesus, let no one rend. The all perfect "girdle," let none sever. The temple, city, land, kings, priests, and Jewish and Gentile subjects, are all parts of the one grand and glorious whole.

J. B. C.

Obituary Notices.

Died, in Rutland, Vt., Jan. 25th, 1860, DEA. JOHN SMITH, in the seventy-ninth year of his age.

Bro. Smith was for thirty-four years a member of the Baptist church in this town, and for thirty-two years one of its deacons. In 1858 he heard preached, by Elder Grant, the doctrine of the sleep of the dead, eternal life only through Christ, the destruction of the wicked, and Christ's personal reign upon the earth soon to be realized: and although he had passed his three-score and ten, yet his mind, unshattered, embraced, to him, those new doctrines, and he could talk of them as clearly as though he had been trained in them from a child. Most of the time since he embraced these views, he has, in consequence of ill-health, been deprived of attending the prayer meeting: but he has had his Bible, which has constantly been his companion since his conversion; its truths were precious to him, and his faith was reduced to practice. His daily life and conversation, and his strict honesty in his dealings with the world, speak more than words can express; and as our pastor said at the funeral,—"To attempt to describe his christian character would be like painting the diamond."

Bro. Smith was a practical christian. He united with the Advent Church in this place about two years since. His sickness was short, he being able to attend family prayer until within a few days of his death. He said, "I shall not sleep long—I shall soon awake in youthful bloom, crowned with immortality."

His funeral was attended at the Advent Chapel; sermon by the pastor, Elder M. Batchelor, from 1 Thess. 4: 13, from which was shown the grounds of our hope. A deep solemnity appeared in the congregation. The widow is comforted with the same hope which animated her husband, and expects soon to meet him in glory. W.

Rutland, Vt., Feb. 14, 1860.

Died, in Washington, Erie Co., Penn., Nov. 13th, of typhoid fever after an illness of about four weeks, MARY JANE WAIT, aged fifteen years.

Also, Nov. 19th, EMERY WAIT, aged eighteen years, with the same fever, of the most malignant kind.

These were the youngest daughter and son of Adin and Phebe Wait. It lacked four hours of one week between their deaths. Mary died on Saturday morn, half-past six; Emery, half-past two the next Saturday morn. Their funeral sermons were preached each Sabbath following their death, by Bro. Dean, formerly a Christian minister. Each ministered to the comfort and consolation of our grief-stricken parents, afflicted brothers and sisters, and to sympathizing friends and neighbors.

Expositor please copy. C. C. WAIT.

Notices, &c.

Read This!

We will send a copy of our late discussion with Eld. W. W. Clayton, at Seneca Falls, post paid, for every new paying subscriber for *one year*; and a copy of the pamphlets on "Soul" and "Spirit," for every new paying subscriber for *six months*.

Notice.

BRO. GRANT:—Permit me to say through the Crisis to the friends where I have held conferences and meetings; if there are any letters in the post offices in either place or places for me, will they have the kindness to see that they are remailed to Earlville, Illinois, at once, and oblige your humble servant and friend, WALTER PRATT.

☞ Bro. T. M. Latham's post office address is Lowell, Mass.

Bro. Latham has been a preacher of the gospel for several years; and has been supplying the Advent Church at Lowell a part of the time the past winter to good acceptance. He is now at liberty to go where the door may open. The brethren wishing his services may address him as above. J. S. WHITE.

Appointments.

We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday *morning*, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. Hiram Munger will preach in
Boston (Chapman Hall)........Sunday, March 4th

J. B. Cook will preach in
Edenboro, Pa..................Sunday, March 4th

Eld. C. Goodrich will preach in
Northfield, Ct..................Sunday, March 11th
South Farms, Ct..................March 14th
Roxbury, (as Bro. Teeple may appoint) Sunday, March 18th
Brookfield..................March 21st
Pawlings, N. Y..................Sunday, March 25th

Bro. J. W. Crabtree appoints to preach in
Canton, St., Ct..........Friday evening, March 2d
Unionville, Ct..................Sunday, March 4th

Eld. H. F. Carpenter appoints to preach in
Unionville, Ct., Tuesday evening........March 6th,
and as many of the following evenings as thought best. W. J. HALE.

J. K. Bellows will be in
Westport, Mass..................March 6th—9th
Fairhaven..................March 11th

J. G. Smith will be in
Sandwich Centre..................March 11th
Meredith Village..................March 18th

APPOINTMENTS FOR E. KILLINGLY, CT.
Eld. D. A. Jones..................March 4th and 11th
Eld. H. Hopkins..................March 18th
Eld. H. F. Carpenter..................March 25th
Meetings commence at 1 o'clock, P. M.
Brethren wishing to correspond with the church at East Killingly, Ct., will direct their letters to Warren Taft. J. HEMENWAY.

I will preach as follows:—
Dover (Conference)..................March 1st
Worcester, Mass..............Sunday, March 11th
Providence, R. I..............Sunday, March 18th
Danielsonville, Conn..................March 23d
and over the following Sunday
Warwick Plain, R. I..............Sunday, March 31st
S. W. BISHOP.

APPOINTMENTS FOR DANIELSONVILLE, CT.
A. Higgins of Palmer..................March 5th
Hiram Munger..................March 12th
In behalf of the Church,
H. F. CARPENTER.

Business Matters.

To Correspondents.

L. P. J.—Your letter will be answered when the Editor returns.

J. W. Marden.—The terms are, three copies quarterly for one dollar. Address Geo. Trask, Fitchburg, Mass.

A. Arnold, E. Randolph.—Your paper is paid for to the end of this volume—one week more.

Eld. P. B. Morgan.—Money credited Feb. 5th.

W. W. Boyden.—By sending to Uriah Smith, Battle Creek, Mich.

C. B. Turner.—Yes. But we prefer to have the whole series at once.

H. V. Reed.—The price of the work would be some $18.00 or $20.00. We could obtain one for you.

Cash Receipts.

H M Kenfield 230, $1.15; M Broga 240, $1.22; J M Tozier 256, $4.40; R L Partridge 230, $1.50; R Wallace 256, 77 cents.

E R Knight 246, Mrs. C Button 256, Mrs. C Sober 234, H L Bradley 255, S F Rogers 255, J Haresign 234, T Chambers 260, E S Robbins 279, P Curtis 256, W Nichols 234, S Woodruff 253, M E Davis, Jr., 256, G S Hastings 260, A B Grant 260, E M Mudgett 233, E D Hutchinson 256, A Burnett 260, E Butterfield 260, E Mann 239, P E Armstrong 260, W H Jellison 256, J H Cox 227, G W Alley 201, S Ayres 256,—$1.00 each.

Ed. Allen 260, E Heath 234, B F Elliot 124, A Waggoner 252, M McDow 286, D McDow 282, P Tibbals 246, G D Barnes 240, C Severance 240, W Parsons 284, R. Boston 286,—$2.00 each.

Books and Tracts.

A P Allen 28 cts, Ed. Allen $1.00, J W Smith 18 cts, S F Rogers 10 cts, E P Censer 13 cts, G W Hurd 14 cts, M Broga 28 cts, T P Hedrick and J W Moran $3.00, A C Hand $1.25, J P Longee 57 cts, W Nichols 27 cts, J M Jenness 28 cts, G S Hastings 25 cts, J Kelsey, Jr., $2 25, R Knight 30 cts, D Parsons 6 cts, E J Marden $1.02, A W Sibley $2.27, J M Tozier 60 cts, B C Bancroft 51, W Stark 56 cts, A D Hearn 39 cts. Eld. J Billings $4.00, R Mann 24 cts, P E Armstrong $1.27, Eld. J B Fitch $2.07, D Dudley $1.06.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Human Destiny. A Discussion: Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all? By C. F. Hudson and Sylvanus Cobb. 478 pp. 12mo. Price $1.00 post paid.

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 289 pp. 12mo. Price 50 cts. Postage 16 cts.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

THE SOUL—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuche* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

THE SPIRIT—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

ANTI-ETERNAL TORMENT. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred. Postage 1 ct.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cts—postage 9 cts.

The Rights of Wrong, or, Is Evil Eternal? By C. F. Hudson. Price 5 cts. single. 5 copies for 20 cts. Mailed post paid. $3.00 per hundred. Sold by G. W. Young, 129 William St., New York; Truman and Spofford, Cincinnati; and S. C. Griggs & Co., Chicago.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid, $1.25.

Son of God, by H. Grew, 10 cts. single; postage 1 cent.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

The Saint's Inheritance, by Wm. Sheldon. A good tract to give your neighbor. Price $5.00.

Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by himself. This is a very entertaining work and will be read with interest by all. Price 50 cts. —postage 10 cents.

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The Three Kingdoms: or, the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. BROOKS, No. 8 Summer street.

☞ The following books and tracts can be had of J. B. Waite, Warwick, R. I.:—

The Harp, by Elder Himes; 200 Stories for Children; Satanic Delusion; Bible Hell; Great Controversy.

We have also on hand the following

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THE foregoing Books and Pamphlets will be sent by mail, postage paid, upon the receipt of the amount of their respective prices. Orders with the cash are solicited. Persons who send $8, with the order, shall receive $12. worth of books at the retail prices. TRACTS are sent by mail, 1200 pages, on the receipt of a dollar. When sent by express, or at the expense of the buyer, 1600 pages will be sent for one dollar. Terms cash. Persons who desire to do good can obtain *Four hundred* tracts, of four pages each, for $1. These may be widely distributed, and opened the way for religious conversation. Persons may thus be a blessing to those around them. The poor can have any of these tracts sent to them *free*, by remitting stamps to pay the postage. Ministers can have specimen copies of the tracts and pamphlets sent *free*. All letters, orders, and remittances should be addressed to the Publisher,

H. L. HASTINGS, 43 Weybosset St.,
Providence, R. I.

January, 1860.

** These publications can be obtained in Boston of Miles Grant, 167 Hanover st.; New York: G. W. Young, 129 William st.; Philadelphia: A. W. Potter, [illegible]; and they can be ordered through all Booksellers [illegible].

T Bibles of the British and Foreign Bible Society [illegible] Minion, references, between the columns, [illegible] [illegible] marginal references [illegible] between columns, $2.25 to $2.10. [illegible] between columns, $1.75. [illegible] to $1.25. Diamond, marginal references, 75 cts to [illegible]. Bindings, Roan, Calf and Morocco; these make the difference in prices.

Original Contributions.

For the Crisis.

Come!

"And the Spirit and the Bride say, Come!"—Rev. 22: 17.

Come, for all things now are ready,
To the marriage supper come;
For the Bridegroom now invites thee
To his glorious nuptial home.

Come to fields forever vernal,
On the bright celestial shore;
Come, partake of joys eternal,—
Peace which lasts forevermore.

Come where streams of liquid crystal
Glide along the verdant plains;
Come where glory, pure, celestial,
From the Lamb's own presence reigns.

Come where all earth's ransomed children
Walk enrobed in stainless white,
And among the holy angels
Dwell with ever new delight!

Come where soft, enrapturing music
Floats upon the balmy air,
Breathed from harps all bright and golden,
Swept by angel fingers there.

Come where gloomy night is over,
Lost in full and perfect day;
Where no pain, or grief, shall ever
O'er the soul assert its sway.

Come where Death, forever vanquished,
Lays his scythe at Jesus' feet,
And the grave's dark portals closing,
Makes the victory complete.

Come where sorrow's billowy waters
Shall enshroud thy form no more,
But endowed with life immortal,
All thy trials shall be o'er.

Come where Jesus reigns forever
On his Father's heavenly throne,
Who to him hath giv'n the kingdom
And the glory for his own.

Come, for earthly life is fading,
And these scenes are fleeting fast;
Come, secure thine heavenly treasure,
Which forevermore shall last.

Listen, hear the Bridegroom calling—
"Whosoever will may come!"
Oh, accept the invitation,
Hasten to the heavenly Home!

S. V. Aldrich.

For the Crisis.

Leaves from the Note-Book of a Traveler.

No. 3.

April 39th.—Bonar says, "Truth, in itself, is cold." This is a correct sentiment. As the body without the spirit, and faith without works, so is truth without the life-giving influence of the Holy Ghost, and the fire of divine love. I have listened to many sermons and exhortations, theoretically true, yet "dry as last year's husks, and empty as last year's birds' nests."

I may believe that Jesus Christ will come again to earth, and reign in person on David's throne; but unless Christ *live in me now*, I have no evidence of reigning with him in glory. I may believe that there will be a restitution of all things back to their primeval condition, but without a *restitution of my moral nature*, I have no promise of enjoying its delights. I may believe that the body sown, in corruption, will rise in incorruption, but unless the Spirit of Him who raised Christ from the dead, *dwell in me*, I have no assurance of having a part in the resurrection of the just. I may have the perfect theory, yet be lacking the essential qualification for eternal life; but if I possess the inward witness that I am justified by the grace of God, that I have become a new creature in Christ Jesus, I know I shall be saved if I abide in Him.

Those therefore who strive first of all to convert men to certain theories, instead of laboring to have them saved from sin, do greatly err. And yet, notwithstanding the present salvation is the *great essential*, there are many who most severely condemn those as heterodox, who devote their time and efforts almost exclusively to promote the *heart* work, rather than the *head* work. "Such," say they, "are not helping to build up *our* cause—to enlarge *our* sect—to promulgate *our* principles." For what did Christ and his apostles most arduously labor? It was to *save men from sin*.

O, when will sectarianism come to an end, and christians cease to regard *their* church as *the* church, and believe that whosoever *doeth the will of God*, is a member of the one true and living church, united in Christ their head! When will there be as much rejoicing over a sinner's repentance, though he belong not to "our Zion," as there now is if one become identified with us? When will the truth be believed and acted upon, that the limits of *our* denomination is not the harvest field, but the *world itself?* The spirit which moved the disciples to forbid one from casting out devils because "he followeth not with *us*," finds a dwelling-place in too many hearts in this day. I would that partyism might die out, and sectarian hedges be plucked down, so that the flock could feed together in love. I want no other name than that of Christian—let me be named for my Master, and my union be with all of his disciples.

M. D. W.

☞ Applicatory knowledge is the sweetest knowledge; it revives the heart, it cheers the spirits, it rejoices the soul; it makes a man go singing to duties, and go singing to his grave, and singing to heaven. Whereas others, though gracious, who want this appropriating knowledge, have their hearts full of fears, and their lives full of sorrows, and go sighing and mourning to heaven.

For the Crisis.

Pre-Existence.

No. 2.

Truth seldom requires a very long argument to make it intelligible. God, by the Holy Ghost, has talked to man in a manner to meet his capacity. When inference is not the rule of interpretation, the doctrines of the Bible are easily seen.

John 6: 33.—"For the bread of God is he which cometh down from heaven, and giveth life unto the world." Verse 38.—"For *I came down from heaven*, not to do mine own will, but the will of him that sent me." Jesus affirms that he came down from heaven. Does he anywhere deny it? Do the apostles deny it? The one who came down from heaven was once there to come down. To say that he was not there as a being, but there only in name or purpose, is to assume a position which will require much time to prove, that the Bible means anything but mysticism.

Jesus said, "I lay down my life, that I might take it again." The I, that laid down his life, was a being, and the same being that lived again.

Rev. 1: 18.—"I am he that liveth and was dead; and, behold, I am alive forevermore." Jesus was a being before he died, and a being while dead, and the same being when he lived again, though he had passed through the change from mortal to immortality. If, then, the passages, I lay down my life, and I was dead, prove that Jesus was a being before he laid down his life, and while he was dead, then the passage, "I came down from heaven," proves that he was there a being before he came down.

In leaving this world he passed through a great change, but his being was preserved. So Jesus, who was the Lord from heaven, as Paul says, (and he does not contradict himself), was in the beginning with God, and was God, passed through a great change when he became flesh, and so became poor that we through his poverty might become rich.

In his manifestation as man in the flesh, he of course was the second or last Adam, and not the first. As sure as he was the last Adam, so sure he took on him the seed of Abraham; and as surely did he exist as a being to do it. In view of this change, he said, "A body hast thou prepared me." Because sacrifice could not take away sins, he said, "Lo, I came to do thy will, oh God." When Jesus had finished the work God gave him to do, he went back where he was before. If he was not a being before he came down from heaven, I have no evidence that he is one now.

John 8: 42.—"For I proceeded forth, and came from God; neither came I of myself, but he sent me." John 16: 28.—"I came forth from the Father, and am come into the world: again, I leave the world and go to the Father." It is evident that Jesus thought he was a being with the Father before he came here. If he did think so, and wished to tell us what he thought, we could not desire him to express it more plainly than he has. He made the Jews believe that he thought he was a being before he came into this world. And, when they took him up on his words, instead of denying it, he confirmed it by saying, "Before Abraham was I am."—John 8: 56—58.

Paul, when showing the greatness of our Lord, in quoting from the Psalms 104: 4, said, "But unto the Son he saith, thy throne, oh God, is for ever and ever." This is the view Isaiah had of him when he said that his name shall be called the mighty God, the everlasting Father. Neither did Isaiah, nor David, nor Paul, refrain from calling Christ God and Father, even for fear somebody would think there were two Gods. If God has called his Son God, we need not deny his pre-existence, for fear if we admit it, that we shall make him God, and so preach another Jesus. Paul continues his application of the prophecy, "And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands." This is said of the Son, who is called God. Paul here affirms of Jesus, that he laid the foundations of the earth and made the heavens by his hands. This is what John affirms in his 1st chapter.

The prophets, Christ, and the apostles, all affirm the pre-existence of our Savior, as noticed above. In the mouth of two or three witnesses shall every word be established. Neither do we think Paul contradicted himself when he said of Christ, "Who is over all, God blessed forever."—Rom. 9: 5. This is not "another Jesus;" but the same one, who was with the Father before the world was, and who, after having taken on him the seed of the woman, has gone back where he was before. This is the theology of the prophets, of Jesus, and of the apostles. Amen.

J. S. White.

Read Good Books only.—The character of the books which are read by the children of the school or the family, will leave its impress upon their minds. No teacher or parent should neglect to act upon this truth. Let those books be read which are pure in sentiment, and in language. The novel should have no place in the list. Life is earnest and real, not a fiction. This is a fact not sufficiently remembered. Be watchful, fellow teacher, for the best good of your pupils.

For the Crisis.

"Arrival at Earlville."

On my arrival at this place, I found a small package of letters from friends both east and west. Some of them were very cheering and some saddened my heart. The cheering ones related to the advancement of truth—prejudice giving way—souls turning to the Lord, and believers being confirmed and advanced in divine knowledge and grace. Also how our little penny preachers (tracts) creep round into houses, and lodge on the toilet or rough board shelf in the cabin, are read by the candid, tested by the sure word, convincing and cheering many hearts.

Those that saddened my heart were from those—ever true and faithful—calling for help, and begging me to come and sow the seed. One brother says, "We have got the ground all prepared by tracts—people inquiring who wish to hear on these things; now if you will only come and sow the seed, we will try and tend it ourselves." Others say, "We will do what we can to defray expenses; but do come and preach to us." One brother (Bible agent of Amer. Bible Society) has written me some rich letters—wonders the clergy are so blind, and people are so ignorant in Bible truths. He is rejoicing in the "blessed hope." Shall be glad to learn ere long that he is sounding the alarm.

Brethren, I will fill as many calls as I possibly can. Keep praying and working. Our Lord will help, and aid will come. One place I had visited, and a brother wrote me he had prayed a long time for God to send help—God heard prayer and help came, and he was satisfied his prayers had been answered. There is power in prayer. We have to do with the Almighty, and he can easily control influences, and order events.

Among other things, I found a bundle from Sr. C. of O., that came very acceptably. The Lord reward you. Well, Sr., I did not find a "Mary" readily, but I found "Phebe" who had them all completed, and I was wearing them in three days after I received the bundle. The Lord does provide, blessed be his name. Little do we know where our friends are, or from what source we shall receive aid in time of need. Who this Sr. C. is I have no knowledge—as I never saw her—only as I received a letter from her, with a remittance, once before. One thing is a great satisfaction, God knows, and I shall know when I get into the kingdom, if I ever get there. I hope this kind Phebe also will soon become a sister to the ancient "Phebe." Rom. 16: 1.

I believe I have answered all letters, and will fill calls as I have strength and time. However, I must try and get my family together as soon as I fill my engagements as a servant to the conference. I shall then either move East or bring my family West, as Providence may open the way. The Lord must direct; I cannot. The field is large, laborers few.

Friends can write me at Earlville, Ill. as usual, until further notice.

W. Pratt.

For the Crisis.

A Short Sermon.

BY M. CHANDLER.

"I will come to visions and revelations of the Lord."

Paul had a vision. In that vision the Lord appeared to him. When the Lord was revealed, he believed in him; hence he continues: "I knew a man in Christ about fourteen years ago, (whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth;) such an one caught up to the third heaven."

By living in Christ, we understand having faith in him, or believing in him. Hence, I understand Paul to say fourteen years before, when he believed in Christ, he knew a man, whether he appeared to him in a bodily form or not he could not tell, that man that he knew, was caught up to the third heavens, even into paradise. Of such an one, said Paul, I will glory. Question. What man did he know fourteen years previous? Answer. The Lord Jesus. He had been caught up to paradise to the throne of God. Question. When did Paul know him, or when was he revealed to Paul? Answer. When Paul was on his way to Damascus with letters to bring bound to Jerusalem men or women that believed in this way. As he drew near to Damascus, suddenly there shone around him a light from heaven. Question. Why could he not know whether Christ appeared bodily or not? Answer. Because he fell to the earth blind; but he heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" "And Saul said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest." Paul was astonished, but believed his word, and believing it he knew the man to be Jesus.

Some may question whether this second Epistle to the Corinthians was written about fourteen years after the conversion of Paul. I have seen the chronology given by seven different men. Their dates stand thus: One gives thirteen years; three, fourteen; one, fifteen; two, seventeen years.

☞ He that never loathed himself on account of his sins, never yet repented.

For the Crisis.

"Annihilation."

Bro. Grant:—The idea of annihilation, as a punishment, seems to some persons a horrible one. They say "eternal torment will be the punishment God will inflict upon the wicked for the sins committed in this life." "Annihilation," they say, "would be non-existence, and a nonentity cannot be punished." Let us look at the question calmly, a moment. Is annihilation, (extinction of being,) or, in other words, destruction, a punishment? "But," says the objector, "you cannot punish a nonentity." We do not say so; but we do say, an entity can be punished with destruction, and then an entity becomes a "nonentity."

As the doctrine of future punishment is a Bible one, we prefer to let the Bible settle the point. Did the objector ever read the account of Sodom and Gomorrah? He can find it in Gen. 19th chapter, and may read in verse 26, that Lot's wife became a pillar of salt for looking back upon her place of residence. Was she not punished for that act? Certainly she was. Is she now suffering pain or torment? is she not a "nonentity," so far as life and being are concerned? We think the punishment inflicted on that woman is a strong proof that an entity can be punished with "nonentity," and God be just as well as merciful in doing what he says by the mouth of his servant David he will do. Ps. 145: 20.—"The Lord preserveth all them that love him: but all the wicked will he destroy." And we would say to all cavilers—"Remember Lot's wife!" Yours for the truth,

Chas. H. Sutton.

For the Crisis.

Bro. Grant:—Will you give the following lines a place in the "Crisis"? Perhaps they may afford pleasure to some reader. They were written by a former classmate at school, and as I glanced at them in a secular paper, my heart echoed their sentiment, and a thrill of pleasure accompanied the reflection that, though parted years ago in the halls of learning, we had met again in spirit. The same Hand had been over us and led us both to drink from the fount of God's love and hold sweet communion with him. There is much of the heart betrayed in these verses; may I, too, watch unto prayer!

Annette A. Webster.

East Boston, Jan. 28th, 1860.

Praying in Spirit.

BY HARRIET MCEWEN KIMBALL.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—Matt. 6: 6.

I need not leave the jostling world,
Or wait till daily tasks are o'er,
To fold my palms in secret prayer
Within the close-shut closet door.

There is a viewless, cloistered room,
As high as Heaven, as fair as day,
Where, though my feet may join the throng,
My soul can enter in and pray.

When I have banished wayward thoughts,
Of sinful works the fruitful seed,
When folly wins my ear no more,
The closet door is shut, indeed!

No human step approaching, breaks
The blissful silence of the place;
No shadow steals across the light
That falls from my Redeemer's face.

And never through those crystal walls
The clash of life can pierce its way,
Nor ever can a human ear
Drink in the spirit-words I say.

One hearkening, even, cannot know
When I have crossed the threshold o'er,
For He alone who hears my prayer,
Has heard the shutting of the door.

Selections.

Religious Influence of Nature.

The natural world is the poetry of God, and in its page may be read the sublime revelation of what we are, and what we are to be. The fall of the summer storm, the woodland blast and falling leaf, the withering flowers under October skies, the moaning of the wintry wind, and all the varying, evanescent scenes of nature, keep continually before the thoughtful mind the hour of death, and sanctify the life. As we behold an autumn sunset, that island of gold with silver and purple shores, far away in the blue abyss, we can almost picture to ourselves the glory of the scene, when, far over this cold and wildering maze, the land of immortality will rise upon the view. The flowers of spring as they appear, unfold the rainbow dyes of our own resurrection. As the tempest of summer uplifts its voice we may hear it speaking in solemn admonition of the dreadful scenes of the judgment day.

There is no place for prayer and meditation like that of the rural retreat. Nature inspires devotion. As we behold all her works delighting in the presence of the Lord, our hearts feel the influence and our thoughts are borne away in gratitude and praise to heaven. The grandeur of architectural art possesses no power to lift the soul on high like that of the mossy columns and the leafy arches of the woodland and forest, with their long dim aisles of evergreen and flowers. In the balmy twilight of spring, in the quiet evenings of summer, we may go forth and worship in a temple of God's own building. The rocks are its altars and the birds are its choir. The scene itself breathes a spirit of meditation and prayer. From the solemn and delightful sermons of nature we may there receive purifying influences for our earthly communion. There we may go and soothe the heart of sorrow and the mind of care. When wearied with the sorrows and cares of the journey of life, the great author of nature himself frequently sought its retreat.

"There if the Spirit touch the soul,
And grace her mean abode,
O, with what peace, and joy and love,
Does she commune with God!"—Ex.

☞ Live not for selfish aims. Live to shed joy on others.

You Profess It.

Do you live it, every day, every hour? Do others see it—witness it, acknowledge it? You profess holiness; do you breathe it, speak it, pray it? do you live holiness, walk holiness? Is holiness in you, over you, all about you? Does holiness beam forth in your life, in every thought, look, word, action?—shine? Do the words of your mouth and the meditations of your heart indicate the doctrine you profess? Do you abandon, now and forever, every appearance of evil? Is faith on faith working by love in you continually?

Nothing so surely and speedily brings this blessed doctrine of perfect love into disrepute, as the inconsistent walk of its professors. And what a hindrance are these stumbling blocks to those seeking the inner life, hungering and thirsting after this righteousness. Beloved, let us walk even as Christ walked. "Every man that hath this hope in him, purifieth himself, even as he is pure."

Patience in Life.

It is oftentimes the case that we find that our lot in life is peculiarly hard on account of the duties we have to perform. Sometimes it seems as though the rearing of our children is more than we know how to bear up under. When we think of the peculiarities of their disposition, the difficulties of their management, and our own peculiar allotments in life with reference to them, we feel, "Ah! no person ever had such trouble with their children as I have with mine." Does not Christ have to bear as much with his grown-up children, as you have to bear with your undeveloped children? There never was such a family borne on the heart of a man, as our Savior bore on his heart when he was in this world, and as he bears on his heart still. His arms were and are stretched around the world like an equator. He was and is a man of sorrow; and he was and is acquainted with grief, for our sake. And are we better than he, that we should claim exemption from these things, and shrink from them?

An Exegetical Curiosity.

Some inveterate curiosity-hunter, who has acquired expertness in discovering hidden meanings in old manuscripts, has just stumbled on what he thinks is a great scientific discovery in the book of Genesis. Some of our readers may be amused, if not instructed by it.

In Joseph's dream of the eleven stars making obeisance to him, it is said there is an allusion to the signs of the Zodiac—the eleven brethren answering to the eleven signs, and Joseph to the twelfth. [These signs were known in Chaldea, and afterwards in Egypt.] They are all, as every body knows, called by the names of animals, except one. The curiosity consists in the resemblance between the blessing of Jacob and his prophecies respecting his sons, as found in Genesis, 49th chapter, and the animals after whose names the constellations are called. The following table will illustrate the meaning. Any one who will keep in mind the pictures of the human figure usually found in our almanacs and the constellations around them, will understand the whole matter:

1. Reuben, "unstable as water:" Aquarius, a waterman.
2. Simeon and Levi "are brethren:" Gemini, or twins.
3. Judah, "a lion's whelp:" Leo, or lion.
4. Zebulon, "at the haven of the sea:" Cancer, or crab from the sea.
6. Ephraim, "a strong ass or beast of burden:" Taurus, an ox.
6. Dan, "an adder:" Scorpio, or scorpion.
7. Dan, "biteth the horse's heels:" Claws of a serpent changed into balances.
8. Gad, "a troop;" Pisces, a fish—Gad, reverse of dag.
9. Asher, "his head shall be fat:" Virgo, a woman with a stalk of wheat in her hand.
10. Naphtali, "a hind let loose:" Aries, a ram.
11. Joseph, "his bow abode in strength:" Sagittarius, an archer.
12. Benjamin, "ravin as a wolf:" Capricornus, formerly, reptile with a wolf's head.—*Ex.*

How a Rain Cloud Forms.

Professor Wise, describing his last balloon voyage, says: "We plainly saw that the southeast wind below, which drove us to the northwest at starting, had now supplied the atmosphere with moisture enough to make a growing rain cloud. Slowly, but interestingly, the vapor assumed a milky hue. Presently it assumed the appearance of a vascular cloud; then it spread out and bulged down in the middle, and soon it had the appearance of a great udder, with the water oozing through it, but more copiously at and round its protuberant center. It was an interesting phenomenon, and it seemed as though nature was unbosoming her mammal to give the earth some sustenance. I have noticed these udders and water-spouts before."

Religion a Life.

A week filled up with selfishness, and the Sabbath stuffed full of religious exercises, will make a good Pharisee, but a poor christian. There are many persons who think Sunday is a sponge with which to wipe out the sins of the week. Now God's altar stands from Sunday to Sunday, and the seventh day is no more for religion than any other. It is for holy rest. The whole seven are for religion, and one of them for that rest which is to be a foretaste and earnest of "the rest that remaineth for the people of God."

Self-Control.

It seems to me that all times are alike adapted for happiness, and that if we grow old as one should grow old, the last days of life must be happiest of all. Each stage of life is but the preparation for the next one. It is the treasure-house in which are collected all the pleasures that are to make the future time happy. The child has indeed but few troubles, but they are as great to him as larger ones prove to his parent. I asked a friend once, speaking of the happy, cloudless days of childhood, if he would like to be always a child? He stopped for a moment and then said no. I think he was right. There is progress in everything—in our means of happiness and in our capacity for enjoyment. Then let us not look back upon the time-wrinkled face of the past only with feelings of regret. Give me the present, glowing and full of life, and the future glorious with bright visions. I would rather look forward than back; rather spend the golden hours in working out present happiness than in vain regrets for the past. It is but the helm with which to steer our outward course. The future lies before us. It is the steep and rugged mountain up which lies our way. It is not genius or fortune that paves the way to eminence, but earnestness, self-control, wisdom. These are in our hands; let us use them, and when at the sunset of life we turn to look back on our path, and see it stretching far down before us peacefully, happily, we may lay ourselves down to rest.—*Thackeray.*

A Word of Love.

A nameless man amid a crowd
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied, from the heart.

A whisper on the tumult thrown—
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.

O, gem! O, fount! O, word of love!
O, thought at random cast!
Ye were but little at the first,
But mighty at the last.

Hygiene.

"This is for your Health."—*Paul.*

The Causes of the Early Decay of American Youth.

[Extracts from Dr. Stone's Treatise.]

"Such is the perversity of mankind, such their vanity and innate desire to make all appear perfect and spotless without, that they study every artifice to smother within, that which, if they were to confess, their better reason and conscience tells them would betray a weakness, a lack of self-control, or a knowledge of the beautiful and the pure. Parents will frequently try to deceive and mislead a physician where they have discovered a weakness in their offspring, which they conceal from motives of pride; still requiring the physician to do what is impossible he can do without rightly knowing the true conditions of the case. How long will mankind allow their vanity to embarrass the development of truth and duty, upon the execution of which not only hangs their future, but their present happiness? Truly, the fate of a physician is a hard one, when he is required to look, as by the power of magic or divination, into the secret chambers of the soul, and control, by the power of drug-giving, a perverted judgment and lust, that nothing but a strict conformity to the majestic requirements of virtue, chastity, and true godliness can do.

But again: often so little is known by parents when, how and why such disastrous manifestations of physical ruin and devastation are being made, that were he to attempt to bring this to their comprehension, he would find it a hopeless task.

In one word, this may be explained in this way: the habits of the present generation of children and youth are so very different from the younger days of their parents, as to existing artificial excitements, serving to develop and bring into premature action those latent fires or passions of nature, that it cannot be realized by parents that such can be the case in their children.

We were lately consulted by a worthy lady in case of a daughter of fourteen years, whose health of body was greatly impaired by a daily occurrence of fits and spasms, not only prostrating her bodily health, but her naturally intelligent and precocious intellect, which was already yielding to their frequent and more alarming occurrence. We were fully persuaded from proper and due examination of physical marks which were unmistakable, that masturbation was the entire cause of the epilepsy, and we endeavored to communicate the facts to the mother as a matter of duty, as well as foundation for success in the treatment to be adopted. But we were compelled to give up the task after learning she had never heard of, nor did she appear to possess the least idea of such a phenomena; knowing, too, that had we persisted in acquainting her, our pecuniary interests must suffer from the offence that would be produced. This case, after several months of proper care, watching, and anxious prescribing for, on our part, is still progressing to a melancholy termination, and all because neither mother nor daughter can be reached by reason.

A case nearly allied to this, of a most melancholy nature, we were called to witness while on a professional tour in Providence, R. I., not long since. Our advice was earnestly sought by a mother—a lady from Connecticut, respecting her daughter of sixteen years of age, who had been under *Allopathic treatment* for several months, and was pronounced by the physicians, and very justly, in confirmed consumption. We accompanied her to the boarding-place of the daughter, and was seated in the parlor. The daughter on being led into the room, instantly manifested one of the most evident and melancholy spectacles of self-pollution that ever fell to our lot to behold. The instant her eyes caught ours, they turned aside and fell. She burst into a flood of tears before she was seated. We were struck with her peculiar appearance: her countenance was haggard, forlorn, and bespoke one whose soul, mind and body had been perfectly sunk into complete dissolution, with all the congenial elements that form the angelic features of the nobler and gentler sympathies of females. O! a girl of sixteen years, born of healthy parents, without taint of scrofula or consumption, was about to bid farewell to the scenes of earth, before she had even expanded into womanhood, from complete exhaustion of the vital energies by masturbation. What a sad spectacle! Some time elapsed before she could be calmed sufficiently to examine the true condition of the chest and lungs. Her powers of locomotion were almost extinct; she had a bad cough; her nervous system was in a most exalted condition of excitability; her nights were restless, and disturbed, as we learned, and no doubt to our mind, by dreams of the most lascivious character. Yet with all the prominent and self-evident, almost anomalous features and symptoms of the *one evil* that had so prematurely shipwrecked her only daughter, when we took the mother into the adjoining room to confer with her respecting its nature and cause, she pretended the greatest ignorance! In three weeks from that day her daughter was carried to the tomb.

We mention these as being fair and true specimens of what physicians would and might expect to meet with, for conscientiously imparting the truth. Parents must learn, in humility of heart, to conceive and acknowledge this great truth, that their children may, *equally with others*, be imperfect, and need the early lessons of wisdom and correct instruction to guide aright the unfoldment of their conflicting passions and natures, or else the little barks will be foundered before they anticipate any danger nigh. True humility of the soul is the safest anchor amid all the storms and conflicts of this life.

Extracts from the Chinese Art of Health.

Let hunger regulate your food, and never eat too much at once; excessive eating tires the stomach and produces many diseases.

Never think of drinking unless you are thirsty, and then merely quench your thirst; too much drink corrupts the blood and may cause dropsy.

Take an early breakfast, and do not go out of doors fasting, particularly when the air is hot or foul.

Let your breakfast be moderate; do not overload your stomach with meats in the morning.

About noon eat a hearty meal of plain, wholesome food, and let it be neither too pungent or too salt.

Beware of pungent food; it burns the palate, the stomach, and the bowels.

Avoid too much salted food; it injures the blood, and causes an unnatural thirst for too much liquids, which drown the stomach.

Some food is very improper; it produces crudities, acidity, colics and indigestion.

Eat meat only when it is hot; when cold it is of heavy digestion.

Eat slowly and chew your food well. To eat in a hurry is to eat like a dog or a wolf.

Seldom gratify your appetite to its full extent, for you may overload your stomach, and thus impair its digestive powers.

Eat no meats of hard digestion, and be careful to avoid those that are half raw or not well cooked.

Very fat meat, and that which is dressed with much pepper and spices, is more injurious than nourishing.

Baths.—Horace Mann once said, "Just so fast as physical education advances, public baths will be provided; not for luxury alone, but for the higher objects of health, without which there can be no luxury. Physical education is thus cleansing mankind from the impurities of the body."

We consider every bathing establishment, properly arranged and conducted, a great benefit to the community. If there was more bathing, there would be much more cleanliness, and consequently more health. The community need 'line upon line' on this subject.

Where a man takes a full morning bath, nine million mouths are opened to thank him; for every pore of his skin has separate cause to be gratified for his daily ablution.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

"The City of Gold."

In the city of gold I claim a home,
When the trials of earth are o'er;
With the angel harpers I shall stand
On that fair, celestial shore.

I shall quaff from the crystal stream that flows
Amid flowers that never shall fade;
I shall pluck rich fruit from the tree of life,
And repose 'neath its peaceful shade.

I shall meet all the saints and prophets there,
And the martyrs who bled for the truth;
And the dear ones who sleep in the charnel-house now,
All glowing in eternal youth.

I'm a pilgrim now through the world's wide waste,
Not for me earth's pleasures bloom;
And my garments are worn and stained with dust,
As in loneliness onward I roam.

I am weary of earth, and I fain would go
To my home in the city of gold;
For I long to rest from my wanderings there,
And share in its glories untold.

Now my hope grows bright, for I know full well
That my pilgrimage soon will be o'er;
And the light of the morning is breaking now—
I shall rest in a few days more.

Now I'll weep no more that my path is rough,
And its thorns I can patiently bear;
The bright city of gold breaks full on my view,
And I know I am almost there.

S. M. H.

Portsmouth, N. H.

For the Crisis.

REPORT OF THE DISCUSSION held at Waterbury, Vt., Jan. 24th to Jan. 27th, 1860, between

ELD. MILES GRANT, *Editor of the "World's Crisis,"* and MR. ELI BALLOU, *Editor of the "Christian Repository."*

QUESTION.—*"Do the Scriptures teach that any part of the human race will be destroyed after they are raised from natural or physical death?"*

Eld. Grant being on the affirmative of the question, opened and closed the discussion. In his opening speech Eld. Grant suggested the following propositions: *Will any part of mankind be any less susceptible of destruction after the resurrection, than before?* If so, why? and what event will destroy that susceptibility? He requested his opponent to point this out, after having presented the fact that the loss of such a susceptibility was *only* conditional. This point Mr. Ballou did not notice. He then invited attention to four points.

1. *Will the wicked be punished?* and in proof quoted Prov. 11: 21.—"Though hand join in hand, the wicked shall not be unpunished."

2. *Where will they be punished?* See Prov. 11: 31.—"The righteous shall be recompensed in the earth."—Matt. 5: 5; 2 Pet. 3: 13; Rev. 21: 1.—Promise to Abraham. In these points they were agreed; but not on the following:—

3. *When will they be punished?*

4. *How will they be punished?*

In proof of the time *when* they will be punished, he urged 2 Pet. 2: 9 and 3: 7, 2 Tim. 4: 1, Heb. 9: 27, and then suggested the following proposition: *The existence of the wicked* TERMINATES *in the event that results in the new earth, which is to be the abode of the meek. Proof.*—Ps. 37: 9-11, 18, 29, 38, 22, 34; Prov. 2: 21, 22. [Time expired.]

Mr. Ballou in reply, on opening his speech, very freely expressed the views of Eld. Grant respecting the sleep of the dead and destruction of the wicked, as some expressed their conviction, for the purpose of raising prejudice against him; but be this as it might, it was not very relevant to the point at issue. He then stated that he understood that his opponent believed that all were raised at once; and Mr. Ballou laid considerable stress upon the expression, which he made himself, of the wicked being tortured into non-existence. Mr. Ballou then said, why will God call the wicked to life to torture as above? He agreed that the wicked should be punished; i. e., every one should be punished, for, said he, all are wicked, and quoted Ps. 62: 12. Both judgment and punishment are in the earth and in *hades*. In the earth, i. e., *the Adamic nature*. He affirmed that the promise of Abraham was not literal, but spiritual in part, and part literal. The gospel is spiritual, and if spiritual, all will be blessed. He then quoted 1 Pet. 4: 17, and applied it to temporal judgment,—i. e., the expression, "Judgment must first begin at the house of God," etc., destruction of Jerusalem, day of Christ's judgment, and affirmed that the second coming of Christ was about forty years after his first coming, and then was the judgment. Quoted Heb. 9: 27, and applied it to the Jewish priesthood, and referred to Matt. 10: 23 to prove that Jesus had come the second time, because he said that, "ye shall not have gone over the cities of Israel till the Son of man be come." Reference was then made to Matt. 24: 28, 31-35; and the conclusion was drawn that the term "generation" applied to the generation living when the language was spoken; i. e., *that generation.* Mark 8: 38 was quoted to show that Jesus would be ashamed of those who were ashamed of him and his word, in his coming; also Lk. 9: 27, etc., applying it all to the gospel dispensation. Quoted John 20: 21, 22; Heb. 10: 36; 2 Tim. 4: 1; Jas. 5: 9; Rev. 22: 12; 1 Jno. 2: 24-27,—last time—1 John 4: 1-5; Rev. 1: 1-7; and then called in the testimony of several commentators, after saying that John lived until Jesus' second coming.

Mr. Ballou then suggested a general proposition: viz., "Wherever in the Scriptures the time of judgment is indicated, it is presented as present," but quoted no Scripture to prove it. He then affirmed his denial that any man will be destroyed *after coming out of hades.* [*Time expired.*]

Eld. Grant, in reply, remarked that he presumed that his opponent believed in the unconscious state of the dead by his refusing to discuss the question of the sleep of the dead, to which he (Eld. Grant) challenged him; and after affirming that he did not believe that all would be raised at one time, he denied that he, or those of like faith, believed that God would raise them (the wicked) to *torture* them. In reply to Mr. Ballou's statement, that *all* would be punished because all are wicked, Eld. Grant presented arguments to show that there was then *no such* thing as *mercy* or *salvation.* Then in reply to the statement that "in the earth" denoted the *earthy* or *Adamic nature,* Mr. Grant read the expression into a few texts; as, new earth did not mean *earthy nature*—"*Behold a new earthy nature.*"

"In thee shall *all nations* be blessed." He then quoted Matt. 25: 32, "Gathered *all* nations," and asked, were *all* nations gathered at the destruction of Jerusalem? All were not in Titus' army! Judgment at the second coming of Christ. This was not at the destruction of Jerusalem.

In reply to Mr. Ballou on Heb. 9: 27, who applied it to Jewish high priests, Eld. G. showed that instead of dying *once,* as the text reads, if they were typical of Christ, and were sixty years old, they would die thirty times. Again, he showed that the Greek article "*tois*" never means *these* or *those,* but that it is the dative plural of the Greek article "*ho*" *the,* and signifies "*the.*" In reply to the argument drawn from Matt. 10: 23, respecting Christ's coming before the disciples had gone over the cities of Israel, he compared it with Lk. 10: 1, to show that he referred to their going forth to publish his words in the region whither he himself would come, during his *lifetime.*

In reply to Matt. 24, he proved that the *elect* were *scattered* at the destruction of Jerusalem; but in the second coming of Christ they would be *gathered*; therefore, he did not come when Jerusalem was destroyed. In reply to the position taken on Rev. 1: 7, applied to the same point, he asked, did *all* the tribes of the earth mourn at the destruction of Jerusalem? showing that it affected none only such as were in it. Lk. 21: 21. Quoted Acts 1: 11. Did he then come in the clouds? On the term *generation,* he remarked that the events, and history of their developments, together with the grammatical construction of the sentences, proved that it applied to the period remote from the time in which Jesus spoke, and therefore the *last* generation of time, or this dispensation. John 21: 22 does not teach that Jesus came in his lifetime, but declared that if he pleased he could let John live till he did come. Referred to 2 Thess. 2: 1-3—the history of *the man of sin,* which did not arise until long after the destruction of Jerusalem—to prove that Jesus comes then. Then, to prove the unreasonableness of punishment in this life, Eld. Grant suggested the following proposition:

"If the punishment is rendered of cor- [illegible] *as the crime."* Proof. Experience of self and all; and then quoted 1 Tim. 4: 2, to show the truth of the position, that men who were exceedingly wicked, having their conscience *seared,* would outstrip the penalty, and have no punishment at all. Referred to Sodomites and antediluvians. [*Time expired.*]

Mr. Ballou opened his speech by reference to a number of instances in which God punished men in this life; as Adam, Cain, Sodomites, and affirmed that punishments were temporal and corrective; and then said that the gospel kingdom was the gospel dispensation, and suggested a *third* coming of Christ. He says that Eusebius affirms that there was the appearance of a man at the destruction of Jerusalem, but he did not prove that this appearance of a man was the veritable person of Jesus Christ. He, however, challenged Mr. G. to show that he did not come there. He then offered some remarks in proof of punishment being temporal, and all here; and after a few more remarks upon the term judgment, to prove that it denotes *a judgment* in some texts, because the Greek article "*ho*" was not prefixed to it, he then at considerable length endeavored to prove a *moral* death, and that that was the penalty of the *Edenic law.* He endeavored next to prove that the signs *preceded* the destruction of Jerusalem, and remarked that in this life men are *destroyed* into hades, and then *punished* in *hades.* At this point he quoted freely from several commentators; but as the question read, "Do the *Scriptures* teach?" etc., we did not attempt to write down any thing quoted from them, and these references consumed his time.

2D EVENING. Mr. Grant opened the discussion by remarking, in reply to Mr. Ballou's quotations from commentaries, that the question read:—"Do the *Scriptures* teach?" etc., and that he should make no reply to anything quoted from commentaries. His opponent had affirmed that he had seen Christ, and he would like to have him tell *how* and *when.* If spiritually, to please define his meaning. He then challenged him to prove that Jesus came at the destruction of Jerusalem, as he had affirmed, *literally,* or in any other sense. This he did not attempt to prove literally, and the only sense which he attempted to prove that he did come, was in the Roman armies. Mr. G. then referred to the events spoken of in Matt. 24th, consecutively, until he came to the signs of his coming, showing that the *first* false Christ of any note, that arose, according to *Buck's Theological Dict.,* was in the 2d century. His name was Caziba, changed to Barchocheba, alluding to the star foretold by Balaam. Therefore, as *many* false Christs did not arise before the destruction of Jerusalem,—Josephus gives only *one,* standard authors *none,* Jesus could not have come then. He next showed that until the fifth century, nation could not rise against nation, and kingdom against kingdom, which occurs after the false Christs begin to be developed, and these belonged this side of the destruction of Jerusalem, after the Roman kingdom ceased to be a unit government; it being divided in the 4th and 5th centuries into distinct kingdoms. Thus he marked the consecutive history of the church down to the persecution by the Papists, at which time the people of God were delivered up to be afflicted according to prophecy. He then asked did *all* the tribes of the earth *mourn* at Jerusalem's destruction? Quoted Matt. 24: 29, which says that AFTER the tribulation the sun shall be darkened; but for argument's sake, admitted that the *tribulation* was at the destruction of Jerusalem; and then as the Lord said the signs should come *after* the tribulation, which should precede his coming, that Christ could not have come at the destruction of Jerusalem, by his opponent's own mode of reasoning. He asked what these signs *after* the tribulation were for, if Christ came at the destruction of Jerusalem, as his opponent affirmed? Matt. 24: 30, 31. Jews *only* mourned, the Romans rejoiced. Did he come in power and great glory? Elect were scattered, and all the tribes of earth *did not mourn.* Holy angels did not come. *All* nations, Matt. 25: 31-34, not gathered there, and in reply to Mr. Ballou's quotation from Zech. 14: 1, to prove they did come there, he showed that God defended Jerusalem as there shown, and in the future he would do so, but not so at the destruction of Jerusalem by the Romans. In Zech. all the saints would come. Did they at the destruction of Jerusalem? They fled. Again, was Jerusalem *then* and since safely inhabited? *Not now,* but trodden under foot.—Lk. 21: 24. Signs after this and not before; hence Jesus comes after this. Not one of these signs in the generation then living, but future. Acts 3: 20, 21. Not till the destruction of Jerusalem will the heavens receive the Lord, but until the restitution, *after* that period.—Rev 11: 15-18. He comes when the seventh angel sounds, then the kingdom comes; time to judge the dead and reward *all* the saints. Was it then?

He quoted 2 Thess. 2: 1, 2, to show that Christ *could not come* in that generation, for there must come a falling away first, and the man of sin be revealed, verse 8, and then destroyed at Christ's coming.

He then referred to Mr. Ballou's argument on Heb. 9: 27, that it meant after the *appointment,* and not after death. It is appointed unto men once to die, after this the *funeral,* showing that according to his argument, the funeral would come after appointment and before death. This appointment unto men once to die, and after this be buried, i. e., buried before death and after appointment; and other readings of a similar nature.

As before suggested, he showed that *tois* never signified *these,* but that *tois* was the dative plural of "*ho,*" the article "*the.*" [Time expired.]

Mr. Ballou opened by proposing some general principles.

1. His opponent's position was very absurd in saying that there is no punishment in this life or world. Mr. Grant said that he admitted that there were judgments in this world.

2. Mr. Ballou said that there was *no* proof that the kingdom, referring to the gospel, was not set up, and that he knew of no author who held with Mr. Grant on that question. In remarking on Dan. 7: 13, 14, he said that in the days of these kings, did not denote the divided state of the kingdom, and called the stone the *gospel* stone, affirming that it would spread.

3. That man put on the spiritual body at death; that the body was not raised. He then quoted Dr. Clarke and Bishop Newton to prove that the signs of Matt. 24, did occur before the destruction of Jerusalem. Said *all* nation denoted as extensive as the saints were hated, and affirmed that the kingdom of God was the gospel dispensation. When *you* shall see, i. e., those *then* living, shall see these signs; and that they took place, or the Savior did not tell the truth. Referred to Matt. 23: 36, *this* generation, compared it with Matt. 12: 41, this generation, to show that it applied to the time then present.

Quoted James 5: 9, Matt. 16: 27, 17: 1, etc., and applied all of the passages to this world, and again referred to Heb. 9: 27, 2 Thess. 1: 7-10, Lk. 17:—to prove that they who have done wrong died a *natural* death, and admitted that judgment was before punishment. He, in referring to Heb. 9: 27, repeated the argument previously offered, reading some remarks from some theological work. He next referred to Eccl. 9: 5, "Neither have they any more a reward," etc., and suggested that it did not refer to punishment, saying that not a particle of punishment is in the word; and then, after referring to Rev. 6: 7-12, souls under the altar, etc., remarked, I think that they were to be understood figuratively. Once more referred to 1 Pet. 4: 17:—"Judgment begin at the house of God," etc., and applied it to the destruction of the Jewish polity at the destruction of Jerusalem. Here he occupied quite a period in rehearsing some positions previously taken, and to which we have referred, endeavoring to enforce the idea that there could be no proof brought in favor of the affirmative of the proposition. [Time expired.]

Mr. Grant remarked that he did not say that none were punished here, and again admitted that there are judgments in this life. Referred to Sodom, Jerusalem, etc. In reply to the statement, that Dan. 2: 44, did not affirm that the kingdom was set up in the *divided* state of the kingdom, he read the text which declares it was set up after division, as the division first occurred. Read Dan. 2: 41-44,—set up in the *toes* of the feet, not when Christ was here, not at Jerusalem, but after this when the kingdom was divided. Here Mr. G. referred to some points which had been previously met, and which we have noticed. In proof that the kingdom was not set up, quoted Lk. 19: 11, with others, as, Isa. 9: 6, 7, Lk. 1: 31-33, Lk. 22: 28, 29, Matt. 8: 11, asking, did they sit down in the kingdom at the first advent? Compared Micah 4: 8, and Gen. 1: 26, Rev. 5: 9, remarking, not everybody—some *not* inherit the kingdom. Gal. 5: 19-26, not all inherit it. What? Not all inherit the gospel, if that is what it means? If mediatorial, not to have it, therefore, must mean something else.

Referred again to 1 Pet. 4: 17. For the sake of the argument admitted that the judgment referred to was on Jerusalem—close of Jewish dispensation; and remarked that all the dispensations have ended in wrath, with the destruction of a part. Why not this? and asked if the "house of God" referred *to* the Jewish church, at the destruction of Jerusalem; what will the *end* be in time, after that, of them who obey not the *gospel*? To answer which, he quoted Phil. 3: 18, 19.—"Whose *end is destruction,*" not the destruction of the Jews. Mr. Ballou having stated in his previous remarks that it is *absurd* to say men are punished *before* judgment, said there could be no punishment or judgment after the men were raised out of *hades.* Mr. G. quoted the text in Rev. 20: 13, 14, showing that *after* they came out of *hades* the judgment would take place. The text reads that "*Death and hades* (*the grave*) *delivered up the dead* that were in *them:* and *they* were JUDGED *every man* according to their works." See verses 14, 15. [Time expired.]

Mr. Ballou remarked on a point that had been referred to in one of the previous speeches of his opponent, that "the man of sin" might have arisen in fourteen or fifteen years after the apostle wrote respecting it, and then Christ came at the time appointed, meaning destruction of Jerusalem. In reply to another, "Reserved unto the day of judgment to be punished," said *the* was not there; hence judge, reign over men in the gospel. Day of judgment, whole length of gospel dispensation; the kingdom of heaven which John Baptist preached at hand, and quoted Lk. 17: 21.—"*Within you.*" 1 Cor. 18: 21-23, Rev. 20: 11, the last not literal, but refers to Jewish state; and denied that the dead men of these texts were raised from the dead. Lake of fire a sign of destruction, but not after resurrection. Quoted an author who says that it denotes excommunication. He again quoted quite lengthy extracts from different authors which occupied some time, and then made some further remarks to show that *all* tribes did mourn at the destruction of Jerusalem, which, however, was a repetition of previous remarks on that point.

THIRD DAY. Mr. Grant remarked that he would refer to some of his friend's statements respecting the kingdom of God; that nothing was said about a *gospel* kingdom; and on Lk. 17: 20, 21, showed that the *Pharisees* were the last persons in whom the kingdom of God could be, referring to Matt. 5: 20, and then quoted Prof. Whiting's suggestion that it denoted that the *king* is among you. The Lord never told his disciples that the kingdom was in *them,* and Daniel affirms that it will be under the *whole heaven.* He then showed that Rev. 20: 11, 12, referred to the judgment and that the dead were raised in order to stand before God, and quoted Rev. 20: 4, remarking that, if, as his opponent had said, the resurrection here spoken of was a *moral* one, then the death being moral the second death would be moral too; hence, that some would in the second death be morally unfit for redemption. Then respecting the text in Rev. 20: 13, he presented judgment and punishment *after* having come out of *hades,* a point, said he, which is FATAL to the theory of my opponent. He then quoted in proof of his position the following texts: Ps. 2: 8, 9, Rev. 2: 26, 27, Rev. 19: 18, 2 Pet. 2: 4-6, Rev. 21: 8, observing that if *all* overcome, why say, *he that does overcome?* He observed that the judgment of this world did not refer to Christ's judgment of the world, for in his first advent he did not come to judge. See John 3: 17, Acts 17: 31, Jno. 12: 47, Rom. 2: 16, 1 Cor. 4: 5, 2 Tim. 4: 1. [Time expired.]

Mr. Ballou opened his speech by making some remarks upon Rev. 20: 12, to prove that the dead denoted *morally* dead. To prove it in this instance he quoted a text from Corinthians, saying she is *dead* while she liveth. Let the *dead* bury the dead, etc. He then remarked that as long as they remained in this first resurrection state, all was right; but *if* they did not, they would die the second death. Then quoted the expressions, twice dead, die daily, after which, to show consciousness in *hades,* he quoted the parable of the rich man and Lazarus; and after a few remarks upon the kingdom, showing that it was to be sought, and that it was not meat and drink, but joy and peace in the Holy Ghost; he suggested that it was the mind that enters that kingdom, and no flesh and blood would be in it. Wicked not to enter that kingdom while wicked, and then endeavored to show a parallel between the expressions "*end is destruction,*" and *end of this life.* At this point he repeated some remarks previously made upon Dan. 2: 44, affirming that there had been no Roman kingdom for one thousand years. Said that judge and reign were terms used interchangeably and synonymously in the Psalms, and that every king commences to reign when he commences to be king; affirming that the transfiguration was the vision of a fact; and then quoted John 17: 2, 3, remarking that to know God was the cause of eternal life.

On the word *kolasin,* translated punishment, in Matt. 25: 46, he remarked that it denoted only a *corrective* punishment; at the same time offering proof that the word eternal was sometimes employed to express limited time. Quoted Hab. 3: 6, after which, he used some time in illustrating this sense of the text, by the fact that it was associated with other things that were necessarily limited. [Time expired.]

Mr. Grant remarked to some length on the death penalty in Gen. 2: 17, showing that the same term was employed in twenty other places in the Bible, as expressive of divine penalty, *all* of which denoted *literal death;* and as moral death, a state of sin, was in the *intention* to evil. Adam was in this state *before* he ate of the tree, and therefore the *moral death could not be the penalty* of the law for eating. It came before he ate. Contrasted the penalty defined by the Lord, and the counter statement of the Devil, and asked, who told the truth? Moral death would be only the crime, or that state which induced the crime. Showed that the Hebrew term "*be*" might be translated AFTER, and quoted Num. 28: 26, where it is translated both *in* and *after,* hence may properly read "*after the day,*" etc. The preposition agreeing with the true sense of the text and context should be selected. "*After*" is in perfect harmony. On the text "*Wages* of sin is death," he asked, when do men get their wages, before or after they do the work? On the term *hades* remarked that it was a place of *silence,* corresponding with the word *sheol. None saved unconditionally.*—Matt. 24: 13, such as endure to the end, etc.

In reply to remarks on *kolasin,* he affirmed and showed that although it denoted sometimes corrective punishment, it also expressed the idea of "*cutting off,*" and therefore denoted punishment for crime as penalty. This was true of Matt. 25: 46, where every sentence of the context shows that the idea is *penalty* and not corrective punishment of those referred to. The antithesis is *life* and *cutting off;* for life and punishment do not present an *antithetical* relation. In Gen. 8: 2, in the Greek it reads, "And the rain from heaven was (*kolaso*) *cut off;*" *surely not punished.* In our translation *restrained* is the word. Does it mean *punished?* He here illustrated the idea of penalty by hanging the murderer. Was it chastisement, correction, or actual punishment?

In reply to the suggestion that resurrection was *moral,* he affirmed that in the Bible, the term was *never* employed *figuratively.* Quoted Dan. 12: 2, Rev. 20: 6, John 5: 28, 29 to show *two classes.* These are the just already morally raised, according to my opponent's theory, before they died. Now after death raised again, some to life, some to damnation. Judgment after resurrection, hence future. [Time expired.]

Mr. Ballou. In reference to the death penalty of Gen. 2: 17, said that it was common to use the term with reference to moral death. Sin produces the state called moral death. Admitted that sin was in the *intention* to do wrong; and remarked that every result that a man came to, God made him for it.—Gal. 6: 7, 8. Then referred to a text in Hosea, which reads, "Oh Israel, thou hast *destroyed* thyself"—one in Ps., turned men to *destruction,* to prove that these words were used in a limited or figurative sense, remarking that the wicked *character* was destroyed; and that God did not create any man to strike him out of existence; saying also, that eventually *all* will overcome.

Man is not resurrected from this world, but *hades.* Said that the trump of God is the *gospel* trumpet, and no other. Literal resurrection always from *hades,* not *mnemion.* Hear his voice in the gospel and come forth. When we sin against light and knowledge we are condemned, and then declared that Jesus came at the destruction of Jerusalem, or else he told a lie; and then asked, was my friend there? Here he instituted a comparison between the words rendered *destroy,* etc., and said that the majority of instances of its application was on his side, and remarked that in reference to the meaning of these terms he and his opponent did not differ much. In reply to the remark that all would be struck out of existence, he remarked that he would rather prefer misery. Refers to Isa. 65 to show that death was in the future state. New earth and heavens described a *state,* not a place. 2 Cor. 5: 17; new creation, i. e., new state of things, or New Jerusalem—gospel dispensation. See Heb. 12: 22; then declaring that it was infidelity, Sadduceeism, to say that all men are blotted out of existence. Texts where *olethros* are used are fulfilled in this life, affirming *that* the *body* is not raised. Again refers to *kolasin,* and [illegible] charging on his opponent that on this term he fails; and remarking on the term [illegible] affirmed that it is applied to this age [illegible] and Jewish. He remarked that the furnace of fire, Matt. 13, was in Jerusalem, and that judgment was during the gospel dispensation. Matt. 10: 28, hell, *gehenna,* not *hades.* Quotes Hudson and other authorities. Rom. 6: 23. He said the wages of sin is moral death; and then reasoned that there being so little difference in the characters of men, was sufficient reason to show that God would not destroy a part of mankind eternally.

Challenges proof that one text having *gehenna* in it applies after the resurrection; and after suggesting that all would be saved because God willed it, remarked that the term Adam denoted earthly nature, natural death, physical death; and that as he died a moral death, even so he will be made alive in Christ. After a few more remarks, he summed up his points, which I did not note down, as I was writing only the leading ideas as the disputants suggested them.

In this I have given all of Mr. Ballou's arguments; i. e., his leading arguments, and have thrown out one of Mr. Grant's speeches, not having time to write it out. Mr. Ballou's frequent quotation from other authors, which I did not write down, will explain why his speeches are reported shorter than Mr. Grant's, who confined himself to the Bible. Therefore in this I have embraced his leading points in the discussion on Thursday afternoon and evening, putting them together for the sake of brevity.

J. HOWELL.

Little Spots.

I have not wealth, or power, or skill,
To broadcast all around;
The world's wide field I may not till,
Nor sow its fallow ground;
But LITTLE SPOTS are here and there,
Which I may weed of grief or care.

For the Crisis.

The Nature and Origin of Jesus.

BY WM. HOBBS.

No. 7.

"My Father is greater than I." As all scripture inspired of God is profitable for doctrine, for reproof, for correction, etc., it is proper to use these words of Christ by way of reproof against those who teach that he is equal with God. From the very nature of Almighty power, it is utterly impossible for the Almighty to have any equal, since if he had an equal, he could not be Almighty. Those who teach that Christ is equal to him, not only limit the Almighty, and ignore the force of Christ's words, but also deny the force of the scripture which saith, "To whom will ye liken me? or shall I be equal? saith the Holy One." Against this it is replied, that Paul taught that Christ "thought it not robbery to be equal with God." Those who accept this as the teaching of Paul, must have singular ideas in respect to his language, since he afterward declares that God highly exalted him. So if he had been equal at one time, and was highly exalted afterward, he then would have been more than equal. This confusion is the result of an improper rendering of the Greek phrase which the translators have rendered "equal with God. This they have done not because there was any necessity for such a rendering, but because it was agreeable to their theory. This is apparent from the definition of *isa,* as defined in the Lexicon attached to the Greek Testament, "*Isos,* equal, like, Matt. 20: 12, Lk. 6; 34; neut. pl. *isa, adverbially,* like, as, Phil. 2: 6." So according to this definition, *isa Theo,* means like God, or Godlike.

To confess him to be an equal with God, is not a confession to the glory of God, or of Christ either; as it robs God of his glory as an Almighty Being, and contradicts Christ's own words: "My Father is greater than I," and, "My Father is greater than all."

We read, "All men should honor the Son, even as they honor the Father." This was addressed to those who openly rejected and dishonored him, and did not acknowledge him as the Son of God. And therefore, as the words are not addressed to those who acknowledged him as the Son of God, it is not to be understood in an extreme sense, as prompting his disciples to give him the honor that belongs to God. We honor God by acknowledging his attributes and works, and not by imputing to him any attribute or work which is not his. Even so we must honor the Son of God by an acknowledgment of his attributes and works. But if we attempt to apply the honor that belongs to God, to Christ, by understanding his words so, we shall err.

It is said that the Jews understood him to claim equality with God, because he called God his Father. Whether they understood it so or not is immaterial, since he immediately refuted them by saying, "I can of mine own self do nothing;" and by his acknowledging all his personal gifts to

have been given him of the Father.—John 5: 19, 30.

The translators of the Bible, have made Micah's prophecy of the future goings forth of the Messiah as a Ruler in Israel, by supplying the verb "have been," and by other alterations, to refer to the eternal past. The context declares that this ruler was to come out of Bethlehem; and so that is as far back as his "goings forth" can extend. And the probable beginning of his goings forth commenced at his baptism. According to the translation, Micah was wrong in saying this ruler should come *out of Bethlehem;* for if his goings forth *had been* of old, then he must have come into Bethlehem instead of originating there. And then, too, it would have been of some importance for him to have informed those to whom the prophecy was addressed, how long they were to have him for a ruler, instead of speaking of the past alone. The Septuagint translation teaches that his goings forth were to be from their beginning in the land where he was born, to everlasting, instead of from everlasting. As the context speaks of his coming out of Bethlehem, as a ruler his "goings forth" must have been subsequent to it; and hence, "the beginning" is the time when he began his functions as a ruler, after he came out of Bethlehem. So with that view, the passage may be rendered thus: "And his goings forth *shall be* from the beginning of days everlasting."

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

For the Crisis.

Faithful unto Death.

"Be thou faithful unto death, and I will give thee a crown of life."

It is a blessed contemplation, when man indulges in the thought of a nobler life, a higher realization of perpetual existence,—a period when life shall be perpetuated by that priceless boon, that last, best gift of Heaven to man, immortality. Among a certain class of the human family, this question becomes of momentous importance; while they believe that future life depends on the state of moral and religious character. This sect of individuals, as an earnest of that inheritance, pray, "Let thy kingdom come."

But the great comprehensive truth that is written in letters of living light upon the face of nature, and on every christian heart, is this: "Behold he cometh with clouds, and every eye shall see him." When will man pause in life's pleasures, and behold inscribed in unmistakable characters on the countenance of his brother man—passing away? When will he stop amid the whirl and bustle of worldly interest, to contemplate the divine mandate—"Prepare to meet thy God?" When will he heed the omnipotent fiat—"Dust thou art, and unto dust shalt thou return?" But a few more rolling suns,—a few more moons shall wax and wane,—a few more earthly crosses and losses,—a few more joys and sorrows, pains and griefs, and the clarion notes of the trump of God shall sound, and "time shall be no longer."

But the tarrying pilgrim o'er life's desert waste of waters, renews his youthful vigor, as the eagle flight of time hurries him towards his destined home. His little bark, that has so long struggled amid hidden reefs and sunken shoals, has almost cleared the last headland that intervenes between him and that long-looked for haven of rest. Already the white crests wreathe her prow,—her tapering spars bend to the breeze and with free, flowing sheets and fluttering pennon, on which is inscribed—"Faithful and True," she makes the last point that hides her from her destined haven. The radiance of that port looms up in the horizon,—the lessening distance is accomplished,—she sails round the pier,—the night has worn away,—the voyage of life is over.

The virtue of the christian's hope is not to be fully realized in this life; for Christianity is a continued series of warfare; the journey is through a howling wilderness; while the fruits thereof are scorn, reproach, contempt and shame. But thank God, whatsoever a man soweth, that shall he also reap; and if we have incurred exile; if our name has been cast out as evil; if we have been separated from the circle of Pharisaical society; if we have been reviled and reviled not again,—happy are we; for when the jasper walls of heaven echo back great voices as they cry: "The kingdoms of this world have become the kingdoms of our Lord and his Christ;" our reward shall be great; and we shall be called the children of the Highest."

To the christian who has become wearied with a vexing world, and bowed down with grief under the dispensations of his God, let me say: "Be thou faithful unto death, and I will give thee a crown of life." To him who, with his sword and shield, has almost fought his way between the pearly portals, but has tired of the battle, and laid down his armor, let me say: Up! for the Lord is at hand. "Be thou faithful unto death, and I will give thee a crown of life." And to him who is crushed with the bitterness of bereavement, and is trembling beneath the chastisement of God's rod, let me say, Cheer up! "Be thou faithful unto death;" and an eternity of perennial joy, as unceasing as the mighty roll of existence, [illegible] that [illegible] their flight around God's throne, is yours [illegible]

[illegible] our [illegible] been [illegible] beauty of our celestial home, have we [illegible] the course of that pure river, whose waters make glad the city of our God: it is true we have never beheld the foundations of that golden city, whose crystal surface flashes back the light from the radiant throne; but, glory to God, there is joy among the angels that we are striving for its welcome. It will be Christ's heart that shall welcome us—Christ's arms that shall receive us; and amid the songs of angels, it shall be Christ who gives us a crown in the habitations of the immortal, on the banks of the river of life.

"There the sun shall no more be thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God, thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." C. G. CARRE.

Blackstone, Mass.

For the Crisis.

When at Amboy and Elizabeth.

After our Conference in Earlville, I called on the friends in Amboy. This is a flourishing city lying on the Central R. R. There are a few Brn. in this place looking for the coming kingdom, and their numbers are increasing. I had the pleasure of baptizing two—a man and his wife—who have recently obtained mercy through the blood of Christ. There are others that will go forward soon. The brethren are diligent, zealous, and devoted, which will always receive the divine favor. May our Lord add to their number those that will be saved in the coming gathering. I preached four sermons; then I had to attend the

CONFERENCE IN JOE DAVIS CO.

The iron horse carried us through in five hours. Arrived in time to fill appointment, Jan. 18th. This meeting I continued twenty-one days. Preached in the time twenty-five sermons. There was much prejudice to contend with, and many hard sayings from a source whence we might have expected better things. I am often surprised to see the course that professed christendom pursue. They are certainly blind to their own interest, or they would readily see we are taking the only position that can fortify them from the destructive influences of spiritualism. But instead of their recognizing this great fact, they attribute to us some low, narrow, contracted, contemptible motive, and join hands with those that would be glad to see the Bible and christendom buried so deep that they would never have a resurrection. And they are blinded, apparently, by their zeal, to another important fact, that they are putting weapons into the hands of this class,—above mentioned,—which will wield them, ere long, with that power that will make christendom tremble.

There were some conversions, and a number reclaimed. The brethren were much engaged—held two prayer meetings daily—and took hold of the work manfully and labored with a zeal that reminded me of the past and better days.

I see no good reason why our brethren in that place may not hold regular meetings—and certainly their numbers are sufficient—they have a good preacher, Bro. Wadley, and I trust Eld. Pilcher will take hold with them, and by the blessing of God have a church that will be found ready and waiting for the return of the Nobleman.

There was one conversion worthy of notice. A young lady came forward, weighed down with guilt, knelt, and began to pray—"Lord, have mercy on me!" "I did not know I was so great a sinner." "I never saw my sins so before." "Is there mercy for me?" "Can such a wretch as I be saved?" "Have I sinned away the day of grace?" "I have never been very wicked, Lord, not so bad as many. Yet what an awful sinner I am. Do have mercy on me!" This cry, varying some in language, continued for three fourths of an hour, I should judge, until it seemed to melt the whole congregation. Yea, it was enough to melt the heart of a stone. At length, the cry turned to blessing the Lord for mercy and pardoned sins: "O Jesus, thou hast pardoned me." "Blessed Jesus! blessed Savior, how good thou art to hear my prayer!" "O Jesus, blessed be thy name!" This continued for quite a length of time, until all, I thought, must begin to feel that Jesus was indeed precious to the believer. Then an exhortation followed to all to come to Jesus: "Come, do come; the Lord has heard my prayer and will hear yours." This is the feeling of a soul in its first love. I thought of the exhortation in Rev. 2: 1—6, which might be applicable to us who have borne, and had patience, and for His name's sake had labored and had not fainted. "Nevertheless, I have somewhat against thee *because thou hast left thy first love.* Remember, therefore, from whence thou art fallen and repent," etc.

Brethren and sisters, are we not guilty in this matter? Have we that love for our fellow men as formerly? Do we labor as faithfully as we should, to get men converted and ready for the coming kingdom? God has revealed to us great and precious truths; but have we not lost sight of the object, to some extent at least, for which these truths are given in this age? I fear we have, and our first love has departed [illegible]

hence [illegible] see the result of labor that we could wish. If our brethren and sisters would pray more in secret, and invite the heavenly dove to return, I have no doubt, with the vast amount of truth we have, we could do more in the cause of God in saving men than all of christendom combined. At present, we are doing comparatively little to what we might do, if we would pray more and believe the promises of God. We all have learned one fact, that the Spirit of God alone can make us realize the lost condition of man and the coming judgment of God, and make us feel for our kindred and mankind as we should, and also realize "without (Christ) ye can do nothing."

I left the friends in good cheer, and turned my face southward. W. PRATT.

The World's Crisis.

BOSTON, MARCH 7, 1860.

Relief for the Distressed;
OR,
How we got out of "Doubting Castle."

No. 11.

Having carefully examined eight Divisions of "Doubting Castle," to find proof that man has a conscious spirit that lives when he is dead; and, as yet, found none; we have become fully satisfied, that when we have searched it all through, we shall find that we have all the time been looking for truth where nothing but error is to be found. But for the sake of satisfying our Bro. Edwin and others, we will continue to tumble over the "Doubting Castle" rubbish. In the ninth Division, Bro. Burnham found the following:

"There is one important element in the parable of the Rich man and Lazarus that favors the idea that the spirit of man is conscious after death. The parable *represents,* that both were conscious while as yet the five brethren of the Rich Man were alive in this world! (32) Now it is a most important fact, that every single parable of our Lord, in the New Testament, is founded on a representation of that which has been, or that which is, or that which consistently can be. I do not know what the parable itself may mean—perhaps it does refer to the Jews and Gentiles—but I see that, whatever it does mean, such a real circumstance has been, or is now, or can consistently be; or else this is an entire and abrupt exception to the whole tenor of the Savior's teachings." (33)

32. The managers of "Doubting Castle" have used this parable so much to prove that man has a conscious spirit which lives when he is *dead,* that they have worn it nearly threadbare. It will soon need a new gloss from their painters and glaziers, or it will not serve *their* purpose much longer. When we were incarcerated in "Doubting Castle," great use was made of this parable to convince us that the poor man's spirit went to heaven, and the rich man's to hell torments as soon as they died. They set this forth with so much bold assurance, we supposed it must be so, and for a long time we dared not for a moment question their statements. But one day, while meditating on the subject, we thought, how *unreasonable* to have men go to their reward and punishment before the judgment; for we have read, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."—2 Pet. 2: 9. This settled the point that they were not now being punished. But if *torment,* instead of *"death,"* is the punishment of the sinner, and he goes into torment between death and the resurrection, then it follows, he is not *reserved* "unto the day of judgment *to be* punished," but is now *being* punished. We learn from Rev. 11: 15, 18, that men are not *judged* till the seventh angel sounds; and neither rewarded nor punished till *after* the judgment. The text reads:

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be *judged,* and that thou shouldest give *reward* unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest *destroy* them which destroy the earth."

Upon further examination we found there was not *one word* in the whole parable of the Rich man and Lazarus about either *soul* or *spirit*; hence we saw at once, that we could not rely upon this Scripture as evidence to prove that man has a spirit that will be conscious when he is dead and in *hades*—the grave.

It is true that "the parable represents, that both were *conscious* while as yet the five brethren of the Rich Man were alive in this world." Let this fact be remembered, and we shall soon see that the Rich Man did not die a *literal* death, and, consequently, was not placed in the *literal hades*; for if he had been, he would have been *unconscious,* as the Bible declares that in *sheol,* the Hebrew word corresponding with the Greek *hades,* "There is *no work,* nor *device,* nor *knowledge,* nor *wisdom.*"—Eccl. 9: 10. Then it follows, that the Rich Man was not in the *literal hades*; because he *did devise* a plan for the benefit of his five brethren in this world. He could not have *devised* this plan if he had been in the *literal hades* where there is no knowledge.

Again, he could not have been in the *literal hades,* because he *cried* for help; and this he could not do without the organs of speech, which are *buried* when we bury dead men. And to settle the matter, David says, the wicked will "be *silent*" in *sheol* or *hades*; hence we arrive again at the certain conclusion that the Rich Man was neither *literally* dead, nor in the *literal hades.*

In Rev. 20: 13, we read: "The sea gave up the *dead* which were in it; and death and hell (*hades*) delivered the DEAD which were in them; and they were *judged* every man according to their works." How can this Scripture be true if men are *alive* in the *literal hades?* We are told by the managers of "Doubting Castle" that only the *soul* or *spirit* goes to hades. Well, suppose this were true, instead of false; what follows? Why, as that which goes into *hades* is DEAD, the soul or spirit must be *dead;* and the Bible positively declares, "*The* DEAD *know not any thing;*" and more than this, *sheol* or *hades* is the very place where there is "*no . . . knowledge nor wisdom.*"

We have now come again to the unavoidable conclusion that the Rich Man was not in the *literal hades;* because he is represented as being *conscious,* and devising plans to benefit men in this life; this he *could not do,* if *literally dead.*

33. We pass. In the next section, it is stated that all the parables of our Lord, in the New Testament, are "founded on a representation of that which has been, or that which is, or that which consistently can be."

We see the "Doubting Castle" faculty admit that the Rich Man is used *parabolically* to represent the Jews; and, consequently, cannot be taken as proof of a doctrine *nowhere else expressed;* and one, too, that is in plain opposition to other *literal* texts, as just shown; but as a last resort, they assert that the parables in the *New* Testament are "founded on a *representation* of that which has been," or may be. It is certain that all the parables in the *Old* Testament are not founded on fact. Read the following, found in Ezk. 17: 2–8.

"Son of man, put forth a riddle, and speak a *parable* unto the house of Israel; and say, thus saith the Lord God, a great eagle with great wings, long-winged, full of feathers, which had divers colors, came unto Lebanon, and took the highest branch of the cedar; he cropped off the top of his young twigs, and carried it into a land of traffic, he set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree; and it grew and became a spreading vine of low stature, whose branches turned towards him, and the roots thereof were under him; so it became a vine and brought forth branches, and shot forth sprigs. There was also another great eagle, with great wings and many feathers; and, behold, this vine did bend her branches towards him, that he might water it by the furrows of his plantation."

It must be a very strange *eagle* that takes the branches off from the cedar and sets them out, causing them to grow "in a city of merchants;" and then takes the seed of the land to plant, raising vines which spread their branches *towards* himself! and more than this, the *roots* grow towards another great eagle! We think all can see that *this* parable is not founded in *fact.* It is used to illustrate the actions of two kings.

Take another, found in Judges 9: 8–15.

"The *trees* went forth on a time to anoint a king over them, and they said unto the olive tree, reign thou over us. But the olive tree said unto them, should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over trees? And the *trees said* to the fig-tree, come thou and reign over us. But the fig-tree said unto them, should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, come thou and reign over us. And the vine said unto them, should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, come thou and reign over us. And the bramble said unto the trees, if in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon."

Do *trees talk,* assemble together, and appoint *kings?* As parables in the *Old* Testament are not all founded on facts, how do we know that all are in the *New?* Bishop Lowth defines a parable as follows: "A parable is that kind of allegory which consists of a continued narrative of FICTITIOUS or *accommodated* events, applied to the illustration of some important truth."

As it is not an "important *truth*" that men are *conscious* in *hades,* this parable of the Rich Man cannot be used to "illustrate" and teach as true, that which the whole Bible declares to be *false.*

We come back to the statement which our Bro. B. found posted in this section of the "Castle;" to wit, that the parables of our Lord are "founded on a representation of that which has been." We find the Jews had a similar account in their Talmud, which Lightfoot renders as follows: "There was a good man and a wicked man that died. As for the good man, he had no funeral rites solemnized; but the wicked man had. Afterward, there was one who saw in his dream the good man walking in gardens, and led by pleasant springs; but the wicked man, with his tongue trickling, drop by drop, at the bank of a river, endeavoring to touch the water, but he could not." [Jerusalem Talmud, in Chagigah, fol. 77, col. 4.]

It appears that the Savior used this "representation of that which has been," found in a "*dream*" of "*fictitious . . .* events," recorded in the Jerusalem Talmud, to *illustrate* the then future history of the Jews in *this* life, consequent upon their rejecting Christ, and has nothing whatever to do with the intermediate state of the dead.

If our Lord has used this parable to teach that there is *consciousness* in the *literal hades,* then "this is an entire and abrupt exception to the *whole* tenor of the Savior's teaching," and in opposition to plain and positive Scripture, in both the Old and New Testament.

If the Faculty in "Doubting Castle" should endeavor to perplex our dear Bro. B. again on this parable, by saying that some of the Jews believed that men were conscious in *hades;* and, consequently, as the Savior used the word in connection with the "*dream*" from their Talmud, employed to illustrate the subsequent history of the Jews, he thereby endorsed *their* idea of it, because he did not stop and tell them again that there is "no work, nor device, nor knowledge, nor wisdom" in *hades;* let him ask them why the Savior did not correct those who said, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets."—Matt. 16: 14. Says Dr. Clarke: "By this and other passages we learn, that the Pharisaic doctrine of the metempsychosis, or transmigration of souls, was pretty general; for it was upon this ground that they believed that the soul of the Baptist, or of Elijah, Jeremiah, or some of the prophets, had come to a *new life* in the body of Jesus." The Savior did not stop to correct the inquirer, but said, "Whom say *ye* that I am?"

Again, why did not the Savior correct those who inquired concerning a man "blind from his birth," "saying, Master, who did sin, this man, or his parents, that he was born blind?" In this question is involved the doctrine of the *transmigration* of souls, as believed by the Pharisees. Yet we have no account of any correction of that error during that conversation; but he barely said, "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him."—John 2–3. The unconscious state of all in the *literal hades* had been so clearly stated in the Scriptures, that no further declaration could make it any stronger. All the Savior could do, was to say to his disciples, "BEWARE" "of the *doctrines* of the Pharisees and of the Sadducees." The Sadducees denied the immortality of the soul and the resurrection of the dead. The Pharisees admitted the resurrection of the body, but taught the immortality of the soul, and its *consciousness* in *hades.* When the Savior instructed his disciples to "*beware*" of the doctrines of the Pharisees, he certainly did not mean the *resurrection of the dead,* for he taught that himself; but he would have them *beware* of the belief in the immortality of the soul and its conscious state in *hades.* Hence the *inevitable* conclusion, that *hades* in the parable is used in a parabolic sense, applied to the Jewish nation, and has *no* reference to the state of men after *literal* death.

In concluding our examination of this noted room in "Doubting Castle," where so many have been deceived and blinded by the learned Faculty of this institution of error, and handmaid of Papacy; let us take one more look at the parable, supposing it a *historic* account, and reading it in harmony with "Doubting Castle" theology. We will begin at the 22d verse of the 16th chapter of Luke: "And it came to pass that the beggar *died,* and was *carried* by the angels into Abraham's bosom; the rich man also *died* and was *buried.*" All who claim that this is a *history* of what actually took place, must admit,—First, that *Lazarus died,* not his *body,* but *Lazarus himself;* and he that *died was carried,* not something else, for the record reads, "the *beggar died,* and *was carried.*" If I say a man died in the street and was carried into the house, would any one suppose that I meant they carried *his soul* in and left his *body* in the street? Then why say in this case that the angels carried his *soul* and left his body, when it is expressly declared that the *beggar* that *died was carried?* If this *is history,* then whatever it takes to constitute *Lazarus, died* and *was carried* to Abraham's bosom. Second. "The rich man *also died,* and was *buried.*" In this case, the one that *died,* is the one that *was buried.* If this is also a *historic* account, it follows that the Rich Man came to life after he was buried, and a flame burned in the grave. Whatever constituted the Rich Man *died,* otherwise it is not a true history; for there was nothing buried in *hades* only what *died;* hence, if there was any thing about him that did not die, it was not the Rich Man, and was not put in *hades* at all, but went to some other place. If this is a historic account, there was nothing tormented only what *died* and was *buried;* but no one can suffer in the grave unless buried *alive.*

But for argument's sake, we will take another view of the subject, and suppose that the man did not die—only his *body* or the house in which he lived, was buried in hell, (*hades* or, the grave) while his *soul* went into torment. Now let us read this Scripture by a paraphrase with this addition. Begin at verse 22: "And it came to pass that the [*body* of the] beggar died, and [his soul] was carried by the angels into Abraham's bosom; the [*body* of the] rich man also died, and [his soul] was buried. And in hell (*hades,* the grave,) he lifted up his eyes [of his soul] being in torments, and seeth [the *soul* of] Abraham afar off, and [the soul of] Lazarus in his bosom. And he cried and said, father Abraham, [let thy soul] have mercy on me, and send [the soul of] Lazarus, that he may dip the tip of his [*soul's*] finger in [literal] water, and cool my tongue" [of my soul.]

The foregoing paraphrase is in harmony with the theory, that *only* the *body* died; but we think all can see the *absurdity* of such an exposition. Even if we should adopt this paraphrase as truth, it completely overthrows the idea that man exists in a *disembodied* state between death and the resurrection; for he is represented as having *eyes, fingers* and *tongue;* but these organs do not exist and act independently of the rest of man's physical organism.

We can see no POSSIBLE way of harmonizing the Scriptures with "Doubting Castle" theology, which makes the *hades* in this parable represent the place of the *literal* dead, between death and the resurrection. If it *is* the *literal hades,* then the Bible declares that those who are in it are "DEAD," *"silent,"* and without *any knowledge.*

New Volume.

This is the first number of Vol. XI. We hope to make our weekly visits even more interesting than ever to our dear brethren and sisters. It is pleasure to toil for those who appreciate our efforts. We verily believe we are associated with the best class of people in the world; if we did not, we would at once change our relation. We believe also, that we have the best hope—*"that blessed hope"*—and we are resolved in the strength of the Lord to hold fast, glorying in the cross of Christ, till the coming of the day of coronation. Though we are a despised company, we are a happy one, thank the Lord. Though would-be friends, proud professors, and fashionable worldlings, may sneer and frown, we feel like lifting up our heads and shouting *glory.* How blessed to suffer reproach for Christ's sake. Let us *"stand up for Jesus"* without a blushing shade upon the face. We should be ashamed of nothing but *sin,* and ignorance, when we might be informed.

Many of our readers have for several years been anxiously waiting and longing for the return of our Savior. Sometimes they have been almost discouraged, and said with the most earnest inquiry,—"O when will he come? Can you tell me? 'Watchman, what of the night?'"—We think we have the best of reasons for saying, *"The morning cometh."* Yes, lone pilgrim, the dawn of eternal day is brightening the distant horizon. The time is at hand, when the loved ones, sleeping, will awake to life eternal, and meet the friends they left in tears, when they said farewell. Mourning widow, be patient a few more days; thy dear companion will sleep but a little longer. He who has the keys of *hades* will soon appear to unlock the prison, and release the captives. While time shall last, we hope to make our weekly visits, comforting and strengthening to all who mourn, and encouraging to the weary and fainting.

We owe many thanks to our faithful and able contributors. Let us still be favored with your interesting productions. Remember you are addressing several thousand, and may be the instrument in the Lord's hands of doing great good, with little effort and expense. Baptize your articles with prayer, looking for special help from the Holy Spirit; let love beam from every line, condense the thoughts in as few words as possible, and then send them blazing through the world to illumine and cheer the homeward bound pilgrim.

We hope those who preach the gospel of the kingdom will write more. Come, Brn. in the ministry, send us some of your stirring thoughts. Scatter them as heaven does its blessings. Come, send us a few lines, and let the children of the Lord hear from you. If you have any good news to tell of the Savior's doings in your fields of labor, please communicate it. It will do others good. Do not withhold on this point, because some may have given too high a coloring to revival reports; or because you may be tempted to think some one will feel you are boasting. Tell of the Lord's doings for his glory. It is very encouraging to the desponding, care worn minister, to hear of successful labors in any part of the Lord's vineyard. It gives him a new impulse. If angels rejoice when a sinner repents, why should not we? But how can we, unless it be known? Come, tell us the good news, that we may have joy with you.

"Truth's Triumphs."

The above heading is the title of an old book written in A. D. 1676, by Thomas Tomkins. It is an English work, printed in London. From its pages we extract the following:

"The common opinion of the world is that all men's souls are immortal. . . . The heathen philosophers were the first preachers of that doctrine."

Let this statement be remembered by all who read it. Is it not strange that God should reveal this doctrine to the heathen before he did to his children? And still more strange that he should never reveal it in his word to his people, but leave them to learn the doctrine of the heathen?

The writer goes on to say:

"The soul only is man, (say the Platonists) the body is but the case or cover to it, and Plato, with the Chaldean philosophers do all so teach that all souls were made together, and afterwards sent into bodies, as into so many dark lanterns. Origen, a philosopher of christianity, in the time of the ten persecutions, was much taken with this Platonical notion, therefore saith he, according to the carriage of these naked spirits before they were embodied there were prepared answerable mansions for them. That such a soul that had walked with God acceptably was put into a fine prison and was clothed with an elegant and amiable body; but that soul that had provoked and displeased its Creator, was put into a darker dungeon, into a more obscure and uncomely body. This Origen is as dark in this doctrine as the heathen. . . . I find all professors in a manner in as great darkness as was Origen above said; for they will have the soul to be immortal, as well as he, and that every man's soul is made in heaven."

We are sometimes asked, "Why have not men seen the doctrine you preach before the present time?" They have seen it, and written volumes on the subject; but their writings have been under a ministerial curse, and been smothered like books in the Romish church, when condemned by the Pope.

The *Bible writers* wrote plainly that the *whole man dies,* and is dependent on a *resurrection* for a future life.

This writer truly says: "The soul's immortality" is "contrary to reason." In referring to the originators of this doctrine, he says: "The gods [demons] of the earth have raised up this principle in order to raise themselves."

He says, "bloody martial men," when they engage in war, are encouraged by the general to fight, who preaches to them the "doctrine of the soul's immortality," promising them glory in the spirit land for their brave deeds on the battle field.

In speaking of "The fruits of this false doctrine," as he denominates it, he relates a scene recorded by Josephus, in his book of the wars of the Jews; when a city was besieged by the Romans, and the inhabitants were advised by the chief governor to kill themselves rather than fall into the hands of the Gentiles, and so by this means "go immediately to heaven." After they had heard "an elegant oration of the soul's immortality" from their governor, "each soldier run himself through with his own sword; the masters first killed their servants, then their children, then their wives, and lastly themselves." He speaks of another instance of a man, who, "Hearing an oration of the soul's immortality, threw himself down a rock, that he might kill death and run to the Elysian fields. The Turks uphold their war with this principle, and so are all other wars upheld thereby."

In speaking of what he calls "The heathen doctrine of the immortality of the soul," he says: "O! foolish man, how can you once be so sottish as to think that your soul is a soul without a body; you describe a thing that is not, nor never was; you may well be in the dark." He says, "It is the soul that walks, that talks, that eats and drinks, that sleeps, that wakes, that lives and dies." "The Creator never made souls without bodies, neither in heaven above, nor earth beneath." The one cannot be without the other; but life to one, life to both; death to one, death to both."

For the Crisis.

"Reasons for my Hope."

Just the book we have long needed. Many are ignorant of any evidence of Jesus' soon coming. They often inquire, asking a reason for such a *"hope."* Few believers, from want of memory or ability to teach, can give a clear, convincing reply; but could they have a neat little volume, fully meeting the question, to put into each inquirer's hand, much time would be saved, and unto many who *"sit in darkness"* on this point, light would spring up. Such a volume has been wanting till Bro. Hasting's issued his late work—"Reasons for my hope." This just meets the demand. It is well calculated to subdue prejudice, and fix in the mind of every reader the conviction that *"these things are so."* Every believer ought to circulate this *widely.* Now is the time to *work.* We intend to circulate in our little village *one hundred* at least of them. We have already scattered half that number. Many brethren have taken five copies each to supply their neighbors. Who can tell the income from one dollar invested in this way? Let us rejoice in the truth, let us make others glad also with light upon the "blessed hope." Let us assure our brother that we appreciate his labor in supplying us with such an able work—a work that can be read with profit by those *well posted* on prophecy, and with still more interest by those *seeking* truth. Some believers here have read it twice over. I ask one how he likes the "Reasons." "First rate," is the reply; and another answers by wanting several more copies. Let us cast our bread upon the waters—the day of return hasteth greatly. H. E. C.

Danielsonville, Ct., March 2nd.

For the Crisis.

Man in Death is Unconscious.

BY J. HOWMAN.

No. 7.

In concluding this series of articles on the unconsciousness of man in death, it may be proper for me to observe a few points, that are supposed to bear with some degree of weight upon the above question. It must be evident to every reflecting mind, that philosophical argument in favor of man's consciousness in death, cannot be of any weight only so far as it *agrees* with divine revelation. The proof upon *every* point by philosophy, is only arrived at by a process of reasoning, which may appear sound and, indeed, perfectly logical *now*, but which by the still clearer light of philosophical research, may appear as clearly and truly illogical at another time. Therefore, every conclusion to which we may come upon the above point from philosophy, should *always* be held subservient to the unfailing decision of divine revelation; for while any true, philosophical principle may perfectly harmonize with divine revelation, it must never fail to give to such a revelation the preference in deciding the truthfulness of any point primarily revealed in it. Therefore philosophy affords *no* proof of the consciousness of man in death, unless it *positively* accords with the statement of revelation upon that point, when especially such a revelation positively declares the *unconsciousness* of man in death. The positive revelation of a fact concerning *any* point, in a divine, and heaven-originated revelation, is itself a decision, yea, a logical decision respecting it, and if it should be above our reasoning faculties, it may, nevertheless, be perfectly in harmony with sound logic. From a revelation from God therefore, there is *no* appeal. In the Bible, man's *unconsciousness* in death is *positively* affirmed.—*Ps.* 146 : 3, 4; Eccl. 9: 4—6, 10; Isa. 38: 18, 19; Ps. 6: 5; Ps. 115 : 17.

Again, any idea entertained by the *heathen* world upon this point, can in no sense be reliable, and even though we might be entirely incapable of assigning a truly valid reason for the origin of any position assumed by them on the question of the immortality of the soul, as proving either the unconsciousness of man in death, or otherwise, the difficulty which might attend such an effort would, or even its impossibility could never justify the decision that such a *sentiment* must or might have had its origin from divine impression, or an inherent, heaven-originated conviction of its truthfulness. Then again, the Bible denies the heavenly origin of any such sentiment, by revealing the opposite of it as only true. This it certainly does by showing that life and immortality are not *only* brought to light *through* the gospel, but that the righteous are the *only* subjects of it, and the resurrection the *only* possible period for such a blessing to be conferred. Its teaching upon this point is perfectly plain. 2 Tim. 1 : 10; 1 Cor. 15 : 51—56. A benefit to be sought for.—Rom. 2 : 6, 7.

During the period in which Jesus Christ prosecuted his mission among men, he might have declaimed against any such sentiment plainly, but from his course of instruction it is very apparent that he did not always take that course of correcting errors. The error of the immortality of the soul, as well as its transmigration, originated, according to Herodotus, in Egypt. How, we are not fully informed.

Rollin affirms that the Egyptian "priests held the second rank to kings" and upon the most sacred things *relating* to the *mysteries of religion*, they were consulted only, and their privileges are noticed in Gen. 47 : 26. These "priests had the possession of the sacred books which contained at large the principles of government, as well as the *mysteries of divine worship*." The Egyptians pretend to be the first in the institution of festivals and processions in honor of the gods. Their *demon* worship was the cause of the continual wars carried on between their different cities. Whilst one people worshiped one species of animal as gods, their neighbors held the same animals in abomination. Their religion and government "were commonly involved in symbols and enigmas, which under these veils made truth more venerable, and excited more strongly the curiosity of men." "It is plain, that the golden calf set up near Mount Sinai by the Israelites, was owing to their abode in Egypt, and an imitation of the god Apis; as well as those which were afterwards set up by Jeroboam (who had resided a considerable time in Egypt,) in the two extremities of the kingdom of Israel."—*Rollin, Vol.* 1, *pp.* 52, 53. Now from the above, it is fair to presume that the doctrine of the immortality of the soul, and its transmigration, might have originated with the priests of Egypt, or have been suggested by the demons that they worshiped. It was evidently handed down from one generation to another until the Pharisees embraced it after the Babylonish captivity, and it was no more proof of its truthfulness therefore, to find it taught by the Jewish Pharisees, than by the heathen themselves, for the Jews, as Rollin suggests, adopted heathen idolatry in certainly no less than two instances. With respect to any correction of these errors by Christ, it was certainly quite impossible to do it by a positive denial of their positions in every [illegible] stood immediately connected with the development of his mission. Indeed, he did not always do it when in interview with his disciples.

Observe Matt. 16 : 14. Said Dr. Clarke on this point: "By this and other passages we learn, that the pharisaic doctrine of the metempsychosis, or transmigration of souls, was pretty general; for it was upon this ground that they believed that the soul of the Baptist, or of Elijah, Jeremiah, or some of the prophets, had come to a *new life* in the body of Jesus." Now reader, why did not Christ correct that error when conversing with Peter? Evidently because it was not the point at issue with him at that time, but rather by obtaining from them their confession of his relation to God, to teach that upon such a revelation, his church was founded, thereby proving his relation to the same. Observe also John 9 : 1, 2, 3.—"Who did sin, *this* man or his parents, that he was born blind?" Here is this same doctrine of the transmigration of souls suggested, as if this blind man could have sinned before he was born, and because of sin be born blind. Jesus made *no* formal correction of this, but the doctrine taught by him and his apostles, positively denies any such thing possible.

Again, it may be thought probable that the early christians had so much better opportunity for learning the truth on the point of man's condition in death, that their faith respecting it should have some weight in our minds. At the first view it might appear fair to presume that the disciples of those who were immediately connected with the apostles would entertain correct views upon doctrinal points, and matters of faith, but history does not exactly justify such a presumption. Observe a point.

Florinus was a disciple of Polycarp, and a presbyter of the church of Rome, having been *first* one of the emperor's officers in Asia. "Against Florinus, Irenæus, the Bishop of Lyons, wrote a letter, entitled, '*Of monarchy, or that God is not the author of evil;*' and another piece called '*De Ogdoede,*' that is, of the eighth; meaning perhaps the Eight Eons, or persons that composed the chimerical divinity of the Valentinians; for Florinus fell at last into that heresy." Note this. Here are some of the most egregious errors entertained by the disciple of Polycarp himself.

"The Montanists, a sect which sprung up in A. D. 171, pretended to divine inspiration, and Montanus gave out that the Holy Ghost had instructed him in several points which had not been revealed to the apostles. Priscilla and Maximilla, two enthusiastic women of Phrygia, presently became his disciples, and in a short time he had a *great* number of followers. . . . These sectaries made no alteration in the creed, they only held that the Holy Spirit made Montanus his organ for delivering a more perfect form of discipline than what was delivered by the apostles."—*Art. Montanists, Buck's Theol. Dict. p.* 389. Tertullian received their prophecies, and became a follower of Montanus.—*Bower's Hist. of Popes, Vol.* 1, *p.* 17.

Again, observe the "Cerdonians, a sect in the *first* century, who espoused most of the opinions of Simon Magus, and the Manicheans. They asserted two principles, good and bad. The first they called the Father of Jesus Christ; the latter, the creator of the world. They denied the incarnation and the resurrection, and rejected the books of the Old Testament." Error was very abundant in the *first* and *second* centuries on almost all religious subjects. See the account of the Alogians, Archonites, Cainites, Ebeonites, in *Buck's Dict. pp.* 18, 30, 70, 160. For the faith of the Valentinians above referred to, see *Buck's Dict. p.* 590; and it will be very apparent that the immediate disciples of those who were associated with the apostles, did not necessarily retain the truth. Even among those who believed the doctrine of the immortality of the soul, or its consciousness in death, we see *no* proof that they obtained it from apostolic instruction, and therefore the sentiment might as easily have been embraced from the teaching of others; and if the teaching of the apostles, as recorded in the New Testament, is to be taken as a criterion by which to judge of what they taught to the people, it is evident that *not* one of their disciples ever received the doctrine of man's *consciousness* in death, or the *immortality* of the soul from them, for they *nowhere* teach either.

With the utmost confidence, I confess my faith in the truthfulness of the declaration of the spirit of prophecy respecting Christ in Ps. 16 : 10, 11.—"Thou wilt shew me the *path* of life," which is quoted by the apostle Peter on an occasion when he would be very likely to apply scripture where it belonged.—Acts 2 : 25–28. Here under the immediate influence of the baptism of the Spirit, he applies this to the resurrection of Christ. If then, "the path of life" runs through the resurrection, and glorification of the saints at that time, they certainly cannot possess it until then, otherwise it is not "*the path of life,*" but the period of *reunion*, as some define it.

O brethren, let us strictly adhere to the truth of the Bible, and *heartily* confess the same, that in so doing we may confess Christ, and ere long be confessed by him, before the Father and his holy angels. The [illegible] even obtain an "abundant entrance" [illegible] ing the scripture truth, that unfolds the divine purpose, and be modest in a faithful confession of them, without being either ignorant or dogmatical, unless the signification of the latter term is restricted, in express that of which one is positive, or certain; for the faith, or things taught in the scriptures, are always positively declared, before being illustrated, or referred to figuratively.

Such is the case with the penalty of Edenic law. "For in the day that thou eatest thereof, *thou shalt surely die.*" In this death all will perish forever without a resurrection. 1 Cor 15 : 12—18, 19—22. Especially verse 18. "Then they also which are fallen asleep in Christ *are perished;*" "*Decayed, wasted away, destroyed.*"—*See Web. Dict.*

May God aid us all to faithfully and conscientiously trust in his word in this time of great, very great peril, that we may be found gathering with Jesus when he comes. To brethren in the ministry let me remark, that although our trials are great, let us trust in God. To go back is dangerous in the extreme. To preach the whole truth of the gospel is our constant duty, without a compromise of the same, for any consideration whatever.

A compromise of perceived scripture truth, is a compromise of the blessings it confers. May God save us in *this* "hour of temptation." In "a little while," Jesus will come, the kingdom will be set up, and if truly faithful, we, with all the beloved of God, *will be at home.* Amen.

For the Crisis.

Highways and Hedges.

I believe this is the time for going out into these places, instead of working the old, worn out fields over and over again, as it is too much the fashion now-a-days among us. I was convinced of this by coming to this place last Thursday, finding twenty-one young men all enjoying religion, and five or six young ladies, from my weak efforts here last fall, when I spent only five days. I sowed the seed in what was considered to be a hedge of thorns even by the preacher. On coming home one Friday evening was happily disappointed to see the seed had taken root and the work had started

Nine requested prayers the last evening, and I left for Portland, and heard nothing definite from here until I came back this week, when I was greeted with some twenty-five warm-hearted converts I never recollected seeing before. This took me down, as stout as I was, coming so unexpectedly. They all knew me, but I could only say, What has God done to this thorny hedge? I could hardly believe that God had given such increase to so little poor seed. Said one of the church members to me, "We were dead enough to bury when you came last fall." Another said, "I held you off because you was an Adventist, till God broke down my son; and that showed me that I was fighting God's work; I broke down and am there yet. Thank God! Another said, "I did not mean to get caught as my three brothers did, and so I laid on the floor under one of the back seats to hide from you. But oh! God took me in hand that night after you had gone, and I had my case to plead alone out in the barn before God." There were other similar accounts of the work of God. This cheered my heart to go into the hedges and work occasionally. This work has spread into the next neighborhood, and many have been converted there. I heard that six requested prayers here the 17th.

Sunday. Although stormy, a good congregation came out through snow drifts and storm, and four different preachers, to hear on the doctrine of life through Christ and on prophecy, which I had liberty in delivering with very little opposition. None seemed to be bitterly opposed, the converts all drank it down, and now love Christ's appearing. I found only two or three that got their corns trod on hard enough to growl out aloud, and they were bare-footed christians. I advised such to get shod with the preparation of the gospel of peace, for these shoes do not pinch the feet, and will cure these kind of corns.

Wednesday 22d. The work increases. Last evening nineteen new cases were forward for prayers—some heads of families; a deep feeling prevails in town. Three meetings to-day and but little work done on the farms; seven different preachers out yesterday.

23d. A good number have come out clear and happy, and others are coming forward. The family where I board have all lately enlisted in the cause of God; four of them within four days. It did look blessed to see seven of them on their knees for the first time.

24th. The interest is increasing. Yesterday, although stormy, as it has been every day since I have been here, the people turned out; some came five miles on foot, and others on sleds drawn by oxen, bringing their dinner and staying all day and evening. A good number were converted, and in the evening some fifteen new cases, and some hard ones. The church has got to work for sinners.

Yesterday, after preaching, forty-two spoke in as many minutes. Last evening [illegible] some grumbling because I broke so many rum jugs, as one man told me. I find the new wine of the kingdom will burst old rum bottles and jugs, and according to report, quite a number of rum jugs are in mourning for absent friends. I told the people they must not soak the seed in new rum. Bro. Hall, the former pastor, was rejected, I understand, for preaching against rum drinking which was practiced by many of the members. The old rum shop now stands within a few feet of the meeting-house; it was built and set in operation by the first pastor, a good old fashioned man that did not think it sin to sell spirits, until he had a dream, and then sold out to the deacon. Such an operation as this would lead to rum drinking in the church, they being anxious to trade with their own members and keep their money in the church. This old church rum shop does not go now, but it has left its effects behind on the inhabitants. Such a state of things was rather forbidding to a protracted meeting, and for a stranger; but so it was. The preacher that invited me said it was a Sodom, but he did not go into particulars; if he had, I should not have undertaken the job. I begin to see why there were such sore feet and heads about my preaching. Surely it can be called a thorny hedge; and nothing but the power of the Almighty God could ever revolutionize this place. The first pastor heard of the work, and came nine miles to see for himself. He staid five days and helped what he could; being infirm could do but little, but did not stand in the way. He enjoyed to see this work go after so long a drouth. Bro. Hall, who lives in this neighborhood, has taken hold with me and rendered much service, although some rejected him because he came out so strong on rum drinking; but God stands by him.

Saturday 25th.—Leave to-day for Portsmouth after nine days meeting. Some fifty different persons have started anew to serve God. I left the meeting last evening with eighteen new cases on their knees, pleading for mercy. The interest has not abated. One brother said some of the hardest cases in town were among the eighteen on Friday evening; but I was sick and had to leave as soon as I called them forward. I understand this morning that a number came out blessed. Two men and their wives resolved to serve God and came to the anxious seats together. One of the Selectmen of the town is among the best laborers since God's Spirit has melted him. His family have been blessed by it, and one man said, as I was coming away, "What has God done for Berwick! I cannot realize it yet." And another said, "This crooked people needed a crooked instrument to hit them." Consider the crooked work of God.—Eccl. 7 : 13. I think Satan and his workmen will have a job to straighten things again in Berwick.

This work started as all others do when the church gets into working order, and it cannot before. The preacher can only preach the people up to their duty of the *Cross;* and then it will stop until the cross is taken up by those that have it. God lays the right cross on the right ones, and if they refuse to do that duty, they will stop the work and die themselves. No church need to expect a preacher to drive sinners over them; yet many block the wheels, then find fault with the preacher.

HIRAM MUNGER.

So. Berwick, Feb. 21st.

Obituary Notices.

Died, in North Attleboro, Mass., Oct. 23d, 1859, THOMAS TAYLOR, aged 28 years.

Bro. Taylor experienced religion some years since, and united with the Baptist Church at Allenton. Some three years ago his attention was called to the investigation of the hope of life only through Christ, which had the effect to stir up his mind and warm his love anew. We were witness to his inexpressible joy in discovering this new beauty and harmony in God's word. Ever after this he lived a consistent life, and died rejoicing in hope of a better resurrection.

He has left a wife and one child, brothers and sisters, to mourn the loss of a kind husband and an affectionate brother. May they all be ready to meet him at the sound of the last trump.

E. BELLOWS.

Departed this life, in Exeter, N H., Feb. 15th, of disease of the heart, PHEBE JANE THURSTON, daughter of Nathaniel K. and Sarah Ann Thurston, aged fifteen years and four months.

The subject of this notice professed religion when but nine or ten years old; was baptized at the Exeter Tent meeting in 1854, by Eld. Elam Burnham. Although so young when she commenced to serve the Lord, she maintained her religion to the last. Her exhortation was heard in meeting in favor of the cause she loved so well, but she has been taken suddenly from the embraces of beloved parents, brothers and sisters; but we trust that she has sweetly fallen asleep in Jesus, to rest till the morning of the resurrection; then she will awake in immortal bloom, to share in the kingdom of God with all the ransomed ones.

The parents, brothers and sisters, are sorely afflicted by the loss of a beloved child and sister; but they do not sorrow as others that have no hope, for they believe that Jesus died and rose again, and even so them that sleep in Jesus will God bring with him. It is a comforting thought that our loved ones will surely live again, no more to die; [illegible] mourning friends. Rev. Wm. Mitchell, of Kennebunkport, preached a comforting discourse on the resurrection, Sunday, 19th, from Luke 20: 37, 38.

WM. M. [illegible]

Summary of News.

FOREIGN.

[From Liverpool the 15th ult.]

THE ITALIAN QUESTION.

Le Nord says the reply of Austria to the English propositions for settlement of the Italian question had reached Paris. Count Rechberg states that Austria cannot retract from the engagements at Villafranca and Zurich, and therefore cannot admit the *de jure* facts contrary to those engagements and the treaty between France and Austria. He observes that if the treaty of Zurich is respected in Venetia, why should it not also be respected in the Italian duchies? If the propositions of England are carried out, it is a great experiment that is about to be made in Central Italy. Austria will not oppose that experiment by force of arms, convinced that events will not fail soon to give support to the cause of right, and justify Austria.

ITALY.

The Tuscan Moniteur announces that the Sardinian legation at Florence is shortly to be suppressed, and that the Tuscan government will correspond directly with the Ministry of the Interior and Foreign affairs at Turin.

Furloughs granted to the French soldiers at Rome had been suspended.

Battalions, comprised partly of foreigners and partly of Neapolitans, have been organised. Fifteen thousand Municipal Guards had been mobilized in the Abruzza.

Letters from Italy announce that political arrests and excesses of the Police were increasing. Women had been ravished and beaten by them; political prisoners had died under torture. Several magistrates had in vain protested against these barbarous acts.

A proclamation is in circulation exhorting the Sicilians to rise and reinstate Southern Italy with her former rights in Europe.

Private accounts from Naples state that a conspiracy had been discovered among a portion of the Neapolitan army, and had been traced to Piedmontese agency. Naples, it was said, would address a note to the Powers, complaining of these attempts.

DRESDEN.—The Dresden Journal asserts, in a letter of its Vienna correspondent, that France had requested the Pope to make proposals for settling the Italian question of the Romagna.

Married.

In Vernon, Vt., by Eld. William Sutherland, Dr. ORRIN P. ALLEN of Palmer, Mass., and Miss HATTIE L. M. GARVIN of Boston, Mass.

Notices, &c.

Editorial Notice.

TOWNSEND FEMALE SEMINARY.—We are happy to speak of this Institution as flourishing, and worthy the patronage of its many friends. For twenty years it has maintained its position, and its present prospects are flattering.

Mrs. Sarah H. Brown, Principal, is assisted by an able corps of teachers in the different departments.

The students board in the family of the Principal, where they find a home. Here parents may safely entrust the interests of their daughters, where, in the midst of educational advantages, christian privileges, and the genial influences of social life, are thrown around them, guarding them from the evil.

The next term of fifteen weeks, commences April 4th. We would say to friends who desire more particulars concerning the above, they can address Rev. F. G. Brown, West Townsend, Mass.

Notice.

The next session of the Western Central Quarterly Conference will be in Augusta, at the brick school-house on Sand Hill, commencing March 29th, Thursday, 2 o'clock, P. M., and continue over the Sabbath. We shall expect all our ministers there to preach the word, to counsel and labor for the unity and upbuilding of the cause of Christ. Also, as many brethren and sisters as can consistently attend, to engage in the same work. Those who cannot come should pray God to bless this effort to the salvation of lost sinners. We cordially invite ministers and others from everywhere, to attend with us to work as above stated. Strangers coming to this meeting should call on Bro. Wm. A. Lovejoy, and David Moshier.

H. B. SEVEY, Chairman.
I. C. WELLCOME, Secretary.

Appointments.

☞ We would say to our preaching Brn., that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. D. T. Taylor will preach in Boston, (Chapman Hall)......Sunday, March 11th

Eld. H. Munger will preach in Warehouse Point, (Chapel) Thursday evening, March 22d, and continue over the following Sunday.

S. P. BABCOCK.

Providence permitting, Eld. George Champlin will preach in Bristol, Ct., March 18th.

JOHN H. SUTLIFF.

Eld. W. S. Campbell will preach in
Lowell..........Sunday, April 1st
Kennebunkport, Me..........April 15th
East Boston, Mass..........April 22d

Eld. H. Munger will preach in East Killingly, Ct., Friday evening, March 16th, and continue over the following Sunday.

Eld. Geo. Champlin will preach in Portsmouth, N. H., the *second* and *third* Sundays in April.

Eld. J. Hemenway will preach in Portsmouth, N. H., the first Sabbath in April.

Bro. Daniel A. Jones is expected to preach in Cheshire Street, Ct..........March 18th

G. MORGAN.

Eld. C. Goodrich will preach in
Northfield, Ct..........Sunday, March 11th
South Farms, Ct..........March 14th
Roxbury, (as Bro. Teeple may appoint) Sunday, March 18th
Brookfield..........March 21st
[illegible]

APPOINTMENTS FOR E. KILLINGLY, CT.
Eld. D. A. Jones..........March [illegible]
Eld. H. C. Carpenter..........March [illegible]
Meetings commence at [illegible] P. M.
Brethren wishing to correspond with the church at East Killingly, Ct., will direct their letters to Warren Taft.

J. HEMENWAY.

I will preach as follows:—
Worcester, Mass..........Sunday, March 11th
Providence, R. I..........Sunday, March 18th
Danielsonville, Conn..........March 23d
and over the following Sunday.
Warwick Plain, R. I..........Sunday, March 31st

S. W. BISHOP.

J. G. Smith will be in
Sandwich Centre..........March 11th
Meredith Village..........March 18th

Business Matters.

To Correspondents.

Eld. Geo. L. Teeple's P. O. address is North Salem, N. Y.

A. F. Lewis' P. O. address is Goodrich, Genesee Co., Mich.

C. G. Baker, Woolwich, Me.—All right; pays to 264.

J. G. Bush.—The books were sent. Send us your order and we will send again.

M. S. Chambers.—Paid to 246.

A. F. Servis.—Right. We will credit you 30 cts. on Crisis.

W. C. Peck.—Shall not be able to send you that No. of the paper.

Cash Receipts.

H Barnett 234, $1.18; J P Young 267, $2.50; G Henry for Collinsville Brn., $5.00; D Austin 254, $1.75, P Foster 234, 25 cts; G Humphrey 228, 75 cts; A L Chamberlin 234, $1.28; A F Servis 232, 30 cts.

C P Thorn 246, J Parks 247, H Curtis 237,—50 cents each.

D H Warren 254, N Wheeler 254, E Barnes 260, A C Chandler 252, L Haskell 260, Rev. J Gierlow 247, Mrs. M Bland 260, S Porter 253, E H Case 260, D Haskins 260, N Mayo 259, Jud. Martin 260, Crom. Chase 243, I T Randall 243, W Jackson 236, D J Smith 211, Mrs. N Moore 260, S Dow 212, W D Wood 244, L R Elder 286, J West 208, J M Dodge 260, O Clapp 260, D B Rogers 260, L Ring 234, W Daggett 4th, 260, R Taylor 262, R L Johnson 257, L C Johnson 260,—$1.00 each.

L D Woodward 234, E S Sherman 282, L Taylor 256, J Lowden 256, G Sutton 324, C H Sutton 290, R Plummer 260, E J Ackerman 250, L Rawson 256, A Hoffman 270, A W Low 260, M A Taylor 286, Jon. Wheeler 286, S F Mudgett 267, T Foote 266, S Bliss, 2 copies, 260, N Bedel 286,—$2.00 each.

Books and Tracts.

G Curtis, Jr., 18 cts, Rev. J Gierlow $4.00, J K Bellows $1.00, C H Smith 9 cts, J Sholey 25 cts, Eld. G L Teeple 50 cts, Eld. T Smith $4.00, E Shults 27 cts, T W Wright $1.00, P S W Deyo $1.00, T Wheeler $1.00, H Bolles $2.00, A S Webster $1.00, N Silt $1.25, A Hoffman $3.36, Al. Spear $1.00, S Bliss $1.00, C G Carre 36 cts, Eld. H F Carpenter $10.90, J W Everson 30 cts, M S Chambers 25 cts.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 8 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Human Destiny. A Discussion: Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human being, instead of the final salvation of all? By C. F. Hudson and Sylvanus Cobb. 478 pp. 12mo. Price $1.00 post paid.

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 289 pp. 12mo. Price 50 cts. Postage 16 cts.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 9: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 ct.

THE SOUL—*what is it?* or a careful ex-amination of all the uses of the words *nephesh* and *psuke* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-3 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

THE SPIRIT—*what is it?* or a careful examination of all the uses of the words *ruah* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-3 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

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Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cts. per hundred.

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Then let us haste to Zion's Hill, Ps. 48: 2.
Our [illegible] offering bring;
And in the top thereof we'll rest Micah 4: 1.
The temple of our King. Mal. 3: 1.
The stick of Joseph, here henceforth shall be Ezek. 37: 16.
The Carmel of his rest, his blest security, Micah 7: 14.
We fear not our Sanballat foes, Neh. 6: 1.
Nor all the world beside;
The secret place of the Most High, Ps. 91.
[illegible] beside.
[illegible] beneath his wings, we'll banish every fear,
No noisome pestilential breath, nor war shall enter here.
In unity we here shall dwell, Ps. 133.
Delightsome to the Lord,
He shall command his blessing here,
Sure promise of his word.
Sweet unity and Love, the christian's guiding star,
Sure to attract his dazzling gaze, and lure him from afar.
The day-star now is rising bright, 2 Pet. 1: 19.
Our gathering tribes to bless
With light, until He comes to reign,
The Sun of Righteousness.
Then freed from trials, sin and pain, and over death victorious,
Will with our coming, conquering King, enter his rest so glorious.

P. E. ARMSTRONG.

* Old Zion is on the sides of the south, and the text in question cannot apply to it. A learned Jew, a resident of Jerusalem, and writing recently from there, in describing the place, pronounces this text exceedingly obscure and irregular. See also Isa. 14: 13, where the fall of Babylon and that of Lucifer are identified, the same sides of the north are spoken of not applicable to old Zion which Babylon destroyed.

For the Crisis.

Leaves from the Note-Book of a Traveler.

No. 4.

May 7th. I enjoyed a blessed season in prayer yesterday morning, and indeed for two or three days past I have enjoyed more than ordinary communion with God. I have been greatly strengthened by secret prayer. O! there is such a sweet and heavenly influence shed down upon my heart while kneeling at the mercy-seat, that I love to be there. Praise the Lord, that he permits one so unworthy to talk with him so freely.

Precious closet! for years I have loved it, and when I have been unable from circumstances over which I had no control, to retire statedly for devotion, I missed it sadly. Were it only in the public assembly that I loved to worship God, were it there only I felt the hallowing influence of the Spirit, I should have cause to doubt the genuineness of my devotion. Here I can more perfectly test my inward state. In the social meeting, my feelings may have been affected by sympathy with another; I may have either caught the flame of joy from their altars, or I may have become pressed down in spirit beneath the weight of another's distress, or unbelief; but, when alone with Him who seeth in secret, if then my heart kindles with holy rapture, if my cup overflows with bliss, in answer to prayer, or if the dark cloud passes between my soul and God, I can trace it to none of these causes. If my soul then feels the holy fire, it must be from the sacred altar, and if darkness gather around me, it must be from something intimately connected with myself. If my most ardent supplications, my most fervent breathings after purity, my most intimate communings with Christ, are connected with my closet devotions, I believe that I may receive them as the genuine effects of the Spirit's influence upon my heart.

There may be selfish motives which lead ofttimes to the performance of *outward* duties, and the exhibition of a zealous spirit, but there can be none to lead us to *secret* meditation and prayer. I love my closet best, when my heart is bound the closest to Jesus. I cannot progress without much secret prayer. I know the words of the Savior are true, the *open reward* follows the secret retirement. The command, "When thou prayest, enter thy closet, and shut thy door about thee, and pray to thy Father," etc., is certainly the *general* rule to be observed in regard to our devotions, and how one can be a christian, and seldom retire alone for closet prayer, is more than I can understand. It does not say, "Enter the closet" of thy *heart*, and there silently pray, but the closet means a room, a place where the suppliant can be alone, and pour out his petitions, his tears, his sorrows, unheard except by Him who seeth in secret. There we can freely tell Jesus all our heart is suffering, and know that he is a sympathising friend. We can confide to his ear a great many things we could not express in public prayer. Ofttimes when my spirit has been overwhelmed within me, have I fled to my closet, and there wept and prayed before the Lord, until he poured in the healing balm and bound up my broken heart.

Forever let my closet witness the deep breathings of my soul for purity; let it echo to the fervent petition for needful grace, and respond to the joy of answered prayer.

M. D. W.

☞ It is not he who receives most of the truth into his *head*, but he who receives it affectionately into his *heart*, that shall enjoy the happiness of having his judgment sound and clear, when others shall be deluded and deceived by those who make it their business to infect the judgment and undo the souls of men.

☞ Dr. Beecher says, "Never chase a lie—let it alone, and it will run itself to death."

The Last Witness.

[From Dr. Cumming's "Great Tribulation."]

A very sure but to the world unnoticed token of the arrival of the world's Saturday evening is the fulfilment of the prophecy that—

"This gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."—MATT. 24: 14.

Translating these words literally from the Greek, they read thus: "And there shall be proclaimed as by a herald's voice or trumpet, this the Gospel of the kingdom . . . . in all the habitable globe . . . . for a witness"—that may be accompanied, as the word indicates, with martyrdom—"for a witness to all the nations;" or "unto all the Gentiles," as distinguished from the Jews, "and then the end shall come."

The Greek word for "Gospel," literally rendered "good news," is the same as our English, or rather Saxon word "God-spell;" the word "spell" meaning "news," and "God's-spell" meaning "God's news;" that is, the information that God has to tell us. Every time, therefore, we hear the Gospel, we hear news which God makes known to us. What are these news? If I were to state that there is an El Dorado discovered in Surrey, or a California in Kent, millions would rush from London across all its bridges in order to explore the mine, to collect the gold, and become suddenly rich. I have better news than these; but, unhappily, news not always and everywhere popular. The very fact of our hearts not being thrilled by their announcement is evidence of something cold, dead, insensible to what is the greatest glory, the richest happiness. The best and brightest things that ever vibrated on human ear, or thrilled human hearts, are these. Here is an epitome of the news: that there is for us orphans an everlasting home; for us exiles a country whose beauty and blessedness no tongue can tell, and no heart can conceive; for young men and women, weary in the shops, exhausted in the streets, sorrowful, depressed, dejected, a rest perfect, everlasting, and complete—the rest that remaineth for the people of God. To hundreds it comes as an old story. "Oh, how often," will it be said, "have we heard that!—it has been told us Sunday after Sunday; we have read it in our Bibles; we have been taught it in our schools, and we have committed it to memory from our catechisms."

This insensibility amid light is just the dreadful state of man's heart that we have to deal with. Familiarity with the message takes away its edge, and blunts its impressions. If the lost could only hear that there is a home, and a heaven, and a rest accessible to them; if the poor savages in Africa, and in Labrador, and in Greenland, and in China, could but learn or hear for the first time, and accept the message while they hear it, that this life's close is the commencement of a more glorious one, what a thrill of ecstasy would rush through every heart! Alas! the very exuberance of our blessings makes us insensible to them. This is one of the strangest phenomena, and yet one of the most common, that the more we are familiarized with mercies, the less we appreciate them. Were you a traveler in the distant desert, beneath a burning sky, and on a parched soil, weary, scorched, and parched with consuming thirst, oh, with what thankfulness would you welcome one sweet cold spring! you would value it infinitely more than all the wine that the richest and choicest cellars of the greatest and the noblest can furnish. But pure spring water is so common that we do not value it. Fresh air—perhaps in London somewhat corrupted—is so universal that we are insensible to its excellence. Our greatest blessings are scattered on the high road, and because they are so we neither appreciate nor are thankful for them. The greatest mercies, the brightest hopes, the noblest truths, the most thrilling prospects, that ever tongue told or ear heard, are those heard every Sunday; but they are so familiar that they pass from the ear into the air again, as the wind passes through a ruined archway, creating a murmur in its transit, and leaving, instead of an impression, the silence of death. That this world is not the end of us; that this body, with its aches, and its pains, and its fevers, and its sicknesses, and its weaknesses, is not our lasting tabernacle, as it now is; that there remaineth a rest for the people of God, an everlasting home, an inheritance of glory, a crown of joy that fadeth not away—is surely glad tidings. Oh, blessed revelation! oh, bright hope! The ancient heathen hoped that there was an Elysium, but he could not prove it; the Mahometan fancies, on the authority of his Koran, that there is an everlasting harem, where his sensual passions will be gratified to the utmost; but, as his conscience becomes pure and his mind enlightened, he grows sick of the sensuous prospect. But we have not to prove the existence of a heaven; it is not a corollary, nor an inference, nor a logical conclusion; it is a revelation from that God who dwells in it, and comes to us in all the certainty of an absolute and an indubitable truth. Has the thought of heaven ever cheered you? Has the prospect of a home ever made your fireside brighter, and your heart bound with joy? Have you sat in the country at eventide and gazed upon the last rays of the retreating sun, and the emerging stars that begin to sparkle, and the quiet beauty of the moon as she mounts to her midnight throne? Have you ever thought, if not of the words, at least of the sentiments of the poet—

"There is a heaven o'er yonder skies,
A heaven where pleasure never dies;
A heaven I hope and long to see,
Where Christ prepares a place for me."

The amount of hold that truth has on man's conscience, the joy it creates, the impulse it gives, is the measure of your belief and reception of it. Thus, the very first news, good news, is of a home far beyond—a rest for the weary, when time shall be lost in eternity; a city that hath foundations; a better country, whose sun never sets, whose sky is never covered with a cloud, where the flowers are amaranthine, where the trees never lose their foliage, where all is beauty and blessedness, and the heart has its deepest feelings and its highest longings gratified to the utmost. Is not this good news? But some one says, "We know not the way; how do we get to this heaven?" Hear the good news: there is a way to this heaven. When man sinned, his sin, like a disruptive earthquake, rent this place we call the earth from that grand continent which we call home and heaven. In that tremendous chasm which disruptive sin dug between happy heaven and our poor, lost, stray, sinful earth, a broad, deep, moaning sea rises and beats against each strand continually. How can that chasm be crossed? Ask the infidel, and he will tell you you must take a leap in the dark; if you miss the opposite shore, you must perish. Ask the Romanist; he will tell you the church is the bridge that will carry you across. Ask the New Testament, ask the Son of God; and in his own majestic and emphatic accents, he replies, "I am the way; no man cometh to the Father, but by me." As God, he touches the opposite shores of the great continent of heaven; as man, he touches the opposite shore of the disrupted and broken-off island of time; as God-man, he unites the twain into one; reaching the very heights of God's throne; so that the most depressed, the most forsaken, and the most guilty sinner, has but to enter upon that better than Jacob's ladder, which will carry him from the lowest depths to which sin has sunk him to the greatest heights to which God's love can possibly raise him. Is not this good news? And this way is not a new one. It is in one sense the old way; it is in another sense always new. By a new and "living way," says the apostle; that word "new" is applied to all things that never lose their freshness. For instance, of some piece of music you can say, "It is always new;" and yet it was composed by Mozart or by Handel some forty, fifty, or a hundred years ago. You may say of this way, it is a new way; and yet it is an old one. It is old, because it was preached in Paradise; it is new, because it has all the freshness, from the deep interest attached to it, of a first and early discovery. This way has been trodden by many of your fathers, and your children have trod it, and have entered into the everlasting rest. And if you examine it, in one part of the road you will find riches; in another part you will find rank; in another part of it beauty; in another, crowns, and coronets, and purple robes, and great learning, and vast genius, and lofty attainments; in another part, the tear of the weeper not yet dried, the blood of martyrs, as if it only had been shed the other day; all these having cast off the world like a loose garment, and dropped it on the road, that they might tread more unembarrassed the path that leads to God, to glory, and to happiness; in other words, counting all but loss for the "excellency of the knowledge of Christ Jesus our Lord." You have not a way to strike out; no mountains to cleave, no rocks to blast, no vast hills to tunnel through, no deep vallies to raise to a level, no broad oceans to cross. It joins the Pacific of time with the great Atlantic of eternity, without the difficulties of a Panama 'mid the passage, to detain you for a single hour. What a blessed way! what good news! what glad tidings, that there is a heaven, a home, an everlasting rest, a joyful retreat. The way to it is so plain that carping scribes may miss it, critical divines may let it go, bitter sectarians may mistake it; but a wayfaring man, that is, an honest man, that wants to find out in the Bible the way to heaven, never can possibly err therein. It is a way, too, which has a chart ever directing you, the Spirit of God ever explaining it to you; and so crowded with those that beat it of all classes, ages, complexions, and colors, that no man goes alone to heaven. A great multitude, out of every nation, kindred, people and tongue, whose backs are on the world, and whose faces are Zionward and to God, goes with him.

(To be concluded.)

[From the New Bedford Standard, Feb 24.]

Singular Recovery of a Young Lady Given up to Die.

A most singular case of the recovery of a lady from a long and painful illness, recently transpired in Fairhaven, the particulars of which we have from the lips of the lady herself. Miss Louisa James, an intelligent and accomplished young lady of twenty-one years, the daughter of widow Mary Mitchell, residing on Rotch street, Fairhaven, has been ill for the greater part of a year past, and for the last four months she has been confined to her bed. The physician pronounced her disease one of the heart and lungs, and though the best of medical aid was procured for her, she continued to fail rapidly, and at last it was announced that human skill could do nothing more for her. For the last two months she lost all control of her lower limbs, and it was with the greatest difficulty that she could be moved. She bore her intense sufferings with christian fortitude. She was reduced so low that her stomach refused the slightest nourishment. On Wednesday, the 8th inst., a female friend visited her, and in the course of a conversation remarked that the Rev. Joseph K. Bellows, of New York, of the Second Advent persuasion, to which the invalid belonged, was in town for the purpose of holding a series of meetings. Miss James earnestly desired to see him, and in the evening he called at her residence. She felt that should the Reverend gentleman pray for her she should recover, and after a short conversation she made such a request. The clergyman and the mother of the invalid knelt down, and a fervent and earnest prayer was offered up in her behalf. The mother informs us that before the minister prayed the body of her daughter was as cold and frigid as marble, and at the close of the exhortation she perspired freely. Miss James describes her sensations during the prayer as similar to those of a person receiving a galvanic shock. That night she passed comfortably, and in the morning she arose and dressed herself without assistance, and on the following Sabbath she attended church. She is now enjoying the best of health and relishes the heartiest food. She has written an article concerning her miraculous preservation, which will be published soon in some publication of the denomination of which she is a member.

My Shepherd.

Oh! had I an angel's harp and tongue,
And a heart like that for which I pray,
The praise which has long through heaven rung,
Should be sounded forth on earth to-day!
The Lord my Shepherd! who can make known
The love and pity that he hath shown?

When the ninety-and-nine were in the fold,
And I a poor wanderer far away,
In a region of sin and fears untold,
With every thought and wish astray,
The Lord my Shepherd, with tender care,
Sought me, and found me, even there!

He set my feet in his chosen road,
And then the waters of joy and peace
He on my weary soul bestowed,
And bade their measure still increase.
The Lord my Shepherd! alas! how far
Below his mercy my praises are!

For every day that has since gone by,
As well as the years that went before,
His love has followed my steps; but I
Have been a poor sinner, and no more!
Ready to rove and disobey,
And murmuring when he hedged my way.

The Lord my Shepherd! He is the same,
He doth not measure his love by mine;
True and unchangeable is his name—
His love and pity are all divine.
He doth remember when I forget,
And therefore I think he'll keep me yet.

I bless him now for that hedge of thorns;
Far better than flowers it was for me.
In every sorrow that I have borne,
I might, if I would, his goodness see.
The Lord my Shepherd! He hath done all,
My wandering heart to him to call.

He ever leadeth his little flock,
He gave his life their life to buy;
Their flowing fountain and shadowing rock,—
They cannot faint while he is nigh.
The Lord my Shepherd! oh! I will be
Forever devoted unto thee!

Selections.

Immortality—Eternal Life.

BY WM. GLEN MONCRIEFF.

"To them who, by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life."—ROM. 2: 7

The reader will please to observe that the passage before us constitutes part of a two-fold exhibition of the awards of the judgment day, or of the future destinies of men, accompanied with a statement of the grounds by which they are to be determined. "God will," says the 6th verse, "render to every man according to his works." Our subject of consideration refers to the holy and their transcendent destiny. "To them who, by patient continuance in well doing, seek for glory, honor, and immortality, (God will render, v. 6th) eternal life;" and the following verses record the doom of the finally impenitent and rebellious. "But unto them that are contentious and do not obey the truth, but obey unrighteousness, (God will render) indignation and wrath," etc. By explaining the first, we will with sufficient clearness apprehend the meaning of both, and may we the while yield up our whole being to the teaching of infallible wisdom as it utters in our hearing its salutary lessons. For the sake of perspicuity, we shall divide our subject into two parts:

I. WHAT BLESSINGS ARE TO BE SOUGHT FOR, and

II. HOW THEY ARE TO BE OBTAINED.

I, THE BLESSINGS *are glory, honor and immortality*, summed up in the two concluding words, "*eternal life*." We even here take upon us the liberty of affirming that they are condensed into a focus by the phrase "eternal life," for that which is to be conferred must have been that which was sought for, so that it cannot be wrong; but on the contrary, most lawful, were we to express the substance and force of the text thus: "To them who, etc., . . . seek for eternal life, God will render eternal life;" as we find it in a parallel verse, "Be thou faithful unto death, and I will give thee the crown of life." This "glory, honor, and immortality," in a word, "eternal life," must be sought for, and sought for in the divinely specified course. We shall give our chief attention to the "immortality," and then shortly glance at the "glory and honor," which are to be sought for also as its accompaniments in the after state.

The Greek word here translated "immortality," is *aphtharsian*, literally incorruption, from the verb *phtheiro*, to spoil, corrupt, destroy. *Phthora* is corruption, [illegible] *aphtharsia*, of which *aphtharsian*, the word under notice, is the accusative case singular—means without corruption, or incorruption. The word occurs in one or other of its forms in the text we are now to quote: "This corruptible must put on incorruption."—*aphtharsian*—1 Cor. 15: 53, and also v. 54 of the same chapter. "Our Savior Jesus Christ, hath . . . brought life and immortality (*aphtharsian*) to light by his gospel."—2 Tim. 1: 10. "To an inheritance incorruptible"—aphtharton—1 Pet. 1: 4; also 1 Tim. 1: 17; and Rom. 1: 23. The proper word for immortality, deathlessness, is *athanatos*, and these two terms should have invariably been rendered by their proper English symbol, for there is a difference, we suggest, in their import. That which is mortal may not be corruptible, though certainly that which is corruptible in its constitution is mortal. The eternal God, being a pure, unorganized, self-existent spirit, is both immortal and incorruptible; and if there were in the universe as pure creature-spirits as immortal-soulists can imagine, they might be mortal, that is, the term of their duration in consciousness might be limited, though they would be incorruptible, or incapable of becoming rotten and loathsome, like "the earthly house of this tabernacle" in which we reside. In some sense, it is universally allowed that man as he is may be described by both of these terms—mortal and corruptible; the last necessarily, as formerly observed, including the first. In what sense, then, do we "mortal" and "corruptible" beings require to seek for incorruption? Or, what is the immortality or incorruption here spoken of? Let us examine some of the interpretations that we have seen advanced on different occasions, and by a little patience we may hope to discover the truth.

1st. It has been proposed to understand the term as meaning "sincerity," viewing it entirely as a metaphorical use of the Greek word *aphtharsian*. Of this usage we have unquestionably one example in Titus, 5: 7, "in doctrine showing uncorruptness, gravity, sincerity"—*aphtharsian*. We find not the smallest reason to object to the rendering in Titus, for the term in that passage is employed figuratively, in other words, to designate *a good state* of mind; but it being used this way in one place, is surely no warrant for understanding it always in a figurative mode. Without a doubt it may be used figuratively and literally; it may denote the constitution of a being, or the state of mind and heart in him. In what manner is it employed in the verse engaging our attention? Now it is a fatal objection to the term as a figure in the text, that by so regarding it, we are compelled to confound an end with the means; it is by sincerity and other excellence that the "incorruption" is to be sought for. Can there be "patient continuance in *well doing*" without sincerity? The idea is preposterous and absurd in the extreme. Men are therefore not commanded to seek for future sincerity, but by present, sincere and persevering well-doing, to endeavor after the "incorruption," or incorruptible resurrected being.

2d. Another interpretation is similar to the above, but generalizes the moral excellence. It is not, say the propounders of this view, sincerity, but moral incorruptness in general that is to be sought for. We ask how can there be patient continuance in well-doing without spiritual integrity and virtue? The "incorruption" is a state of existence to be gained by present moral incorruptness, and none but those who cherish and manifest this character will reach the prize.

But, it may be said, if it is not incortion in the sense of a holy moral state of being, may it not be a final confirmation in such a state? To us it is sufficient to reply, that the text does not speak of confirmation in incorruption, but of incorruption itself, and we desire to have as holy an abhorrence of the custom of adding to God's words, as of taking from them. Moreover, the idea of confirmation in holiness, generally understood, is in itself, to our minds, as unphilosophical as it is unscriptural. That any free moral agent (and how could an agent be moral and unfree?) can be so placed in the universe as to make it an impossibility for him to sin, is in our eyes the climax of absurdity: indeed, if he could not sin, there would be no virtue, no moral excellence and loveliness in his submission to the divine requirements. We firmly believe that sinning will be absolutely unknown in the "new earth," wherein righteousness shall alone flourish in the richest luxuriance; but transgression will be absent only in the sense that the individuals will voluntarily obey the statutes of their King, and continue of choice to do so. This is all the perpetuation that we can imagine, and it is quite different from the common notion about sainted compulsory confirmation in righteousness; the twin-sister, by the way, of forced and not moral and voluntary conversions in time.

3d. Others view the word *aphtharsian* as adjectively qualifying the two preceding nouns "glory and honor," and read the verse in this manner, "who by patient continuance in well doing seek for immortal glory and honor," etc. And here we cannot adopt a better plan than to quote a few judicious sentences bearing exactly on this point, from the pen of our esteemed friend, Mr. Dobney:

"I still feel compelled to adhere to our English version of this text, which represents the righteous, by patient continuance in well doing, seeking for glory and honor and immortality, notwithstanding the Reviewer, with whom it is true are most expositors, says; The position of the word immortality, at the close of the sentence, requires it to be regarded, after the Greek idiom, as an adjective; so giving to the whole phrase the idea of immortal glory and honor." Now, I respectfully ask, what is the Greek idiom that *requires* this rendering? That the figure *hendiadys* is often used, I most cheerfully concede. But surely no one will affirm that when two or more nouns come together, the last must be construed adjectively; for how many texts occur to the mind in a moment which refuse submission to such a rule. Take, for instance, the phrase in v. 10 of the same chapter; 'But, glory, honor, and peace to every man that worketh good;' no man renders it 'peaceful glory and honor;' and v. 4, 'Despiseth thou the riches of his goodness and forbearance, *and long suffering?*' 'I am the resurrection and *the life*,' does not mean 'I am the living resurrection.' So 'Christ is made unto us wisdom, righteousness, and sanctification and redemption;' where, as I have already shown, is a beautiful gradation and rise in the thought suggested, till we come to the last magnificent result. 'He that prophesieth, speaketh unto men to edification and comfort.' 'There shall be weeping, wailing and gnashing of teeth,' etc., etc.

"Now, since reason cannot prove man immortal, and since the general tenor of Scripture seems to make immortality contingent, it appears to me a somewhat arbitrary thing for expositors to affirm that the word immortality is used adjectively here; and I feel bound to retain it as our English version gives it, which represents immortality as a blessing to be sought for.—*Future punishment*, p. 215, London edition.

4th. Others would enforce upon us the idea that the "immortality" here spoken of is immortal happiness. We observe that this interpretation is guilty of adding to God's word, a course which we have always reprobated, and which will be condemned by every pious man who would reflect for a moment on the nature of the offence and its pernicious tendencies. In all truth if one shall add happiness to the "immortal," I know no reason why another might not prefer his addition, and append to the adjective, lawlessness, epicureanism, or anything that might suit his taste. The Bible was given us not to be enlarged by our apocryphal addition, but to be honestly interpreted, like any other document, for our guidance and salvation. But again, it is plain this interpretation is based on the popular notion of man's natural immortality, which is no where inculcated in the book of inspiration. We never saw one passage that made the slightest approach to such a dogma; and we can point to hundreds that give a flat contradiction to the reigning notion. This is the language of inspiration—"The soul that sinneth, it shall die;" "All the wicked will God destroy:" these and all such authoritative announcements concerning the doom of the unholy, settle the question in the clearest manner. Like many others, we once believed the pagan notion of human immortality, and had all the prejudice of early and theological training to contend with in our inquiry after the truth as to man's condition and prospects; nevertheless, a victory was gained by us, and we view man as a candidate for immortal being, and not already an heir to it.

5th. Another exposition we have become acquainted with is bodily incorruption, associated, however, in the teaching of its advancers with the doctrine of the soul's immortality. Now this is an approximation to what we esteem to be the truth, and we are always glad when we see our friends and brethren making an approach to the correct view of the great question on which we so widely differ from them. But let us examine this interpretation for a few moments. One thing we request the reader to observe, which necessarily results from the view in question is, that if corporeal incorruptibility must be sought for, none but the righteous will attain to it, either by a resurrection or transformation at the coming of our Lord. If so, the wicked will be raised corruptible, and therefore subject to corporeal dissolution, for that which is corruptible is mortal, a corruptible immortal thing being a contradiction in terms. Confessedly, then, the wicked will again be disembodied, even supposing their spirits may survive that event, as they are imagined to survive the first dissolution of their corruptible dwelling and live in a separate state till the hour of resurrection. In some *literal* sense, then, they will die "the second death," and that they will survive it, as disembodied souls, is an assertion that would need to be established by solid Scriptural arguments before it could be admitted by a considerable thinker. In harmony with the inferential truth now manifested, it is worthy of observation, that the Scriptures represent the righteous alone as coming forth from the tomb with incorruptible bodies; as, for instance, "it is sown in corruption, it is raised in incorruption."—1 Cor. 15: 43; Comp. v. 48 and 57, 58.

But further, on what ground could any interpreter maintain that the souls of the resurrected corporeally corruptible wicked are destined to ceaseless being? With the question as to the possibility of consciousness surviving death, as is generally conceived to be the case, we intend not on this occasion to intermeddle; it is amply sufficient aim to take the popular opinion that our nature is compound, and argue with its maintainers the point of immortality as a property of the soul. Well, then, how can it be proven that the souls of the wicked are to exist forever? Have they immortal souls? Again, we press on the notice of opposing parties, and we affectionately entreat them to consider the fact, that the natural immortality of the soul is never taught in the Bible, and that immortality in no sense is ever ascribed to the wicked. "The soul that sinneth it shall die." Fear not them which kill the body, but are not able to kill the soul, but rather fear him who is able to destroy (and will destroy) both soul and body in hell." "Behold all they that are incensed against thee shall be ashamed and confounded, they shall be *as nothing*, and they that strive with thee shall *perish*."—Ezek. 18: 4; Matt. 10: 28; Isa. 41: 11, 12. Of course the argument would be even more powerful, unanswerable as it is, could it be proven that man is not a compound being, having a soul capable of disembodied existence, and that therefore death necessarily concludes his experience and consciousness entirely. On this inquiry, however, as previously stated, we do not at present enter, though we may suggest for the reader's consideration such things as these—the very idea of death, the fact that death is spoken of as a sleep, and more particularly such inspired statements as "the dead praise not the Lord," "the dead know not any thing."—Ps. 115: 17; Eccl. 9: 5, 6.—*Bible Examiner*.

(To be concluded.)

Reading for Youth.

"The Struggle and the Victory."

"Johnny," said a farmer to his little boy, "it is time for you to go to the pasture and drive home the cattle."

Johnny was playing ball, and the pasture was a long way off; but he was accustomed to obey, so off he started without a word as fast as his legs could carry him.

Being in a great hurry to get back to play, he only half let down the bars and then hurried the cattle through, and one fine cow, in trying to crowd through, stumbled and fell with her leg broken.

Johnny stood by the suffering creature [illegible] and it will have to be killed, and it will be a great loss to father. What shall I tell him?"

"Tell him," whispered the tempter, [illegible] into the pasture, [illegible] bars."

"No, I can't say that," said Johnny; "that [illegible]."

"Tell him," whispered the tempter again, "that [illegible] big boy of farmer Brown's [illegible] and hurried that cow so that she fell."

"No, no," said Johnny; "I never told a lie, and I won't begin now. I'll tell father *the truth*. It was all my fault. I was in a hurry, and I frightened the poor creature, and she fell and broke her leg."

So having taken this good resolve, Johnny ran home as if he was afraid the tempter would catch him, and he went straight to his father and told him the whole truth. And what did his father do? He laid his hand on Johnny's head and said, "My son, my dear son, I would rather lose every cow I own, than that my boy should tell me an untruth."

And Johnny, though very sorry for the mischief he had done, was much happier than if he had told a lie to screen himself, even if he had never been found out.—*Amer. Messenger*.

Good for Nothing.

A gentleman while addressing some children, took out his watch, and asked them what it was for.

"To keep time," the children answered.

"Well, suppose it won't keep time, and can't be made to keep time, what is it good for?"

"It's good for nothing," they replied.

He then took out a lead-pencil and asked what it was for.

"It is to mark with," was the answer.

"But suppose the lead is out and it won't mark, what is it good for?"

"It is good for nothing."

He then took out a pocket-knife, and asked what was its use.

"To whittle with," said some; "to cut," said others.

"Suppose it has no blade, then what is it good for?"

"Good for nothing."

"Then a watch, or pencil, or knife is good for nothing, unless it can do the thing for which it was made?"

"No, sir," the children all answered.

"Well, children, what is a boy or girl made for?"

The children hesitated.

"What is the answer to the question, 'What is the chief end of man?'" asked the gentleman.

"To glorify God, and enjoy him forever."

"Now, then, if a boy or girl does not do what he or she is made for, and glorify God, what is he or she good for?"

And the children all answered, without seeming to think how it would sound, "*Good for nothing*."

Well, if children are made to glorify God, and they don't do it, are they good for anything? that is, it is so much more important that they glorify God, and become prepared to enjoy him forever, than anything else, that if they fail to do this, it is as though they fail in everything. Without love to God, all other things are as nothing.

Valuable Secret.

"Sarah, I wish you would lend me your thimble, I can never find mine when I want it."

"Why can you not find it, Mary?"

"If you do not choose to lend me yours, I can borrow of somebody else."

"I am willing to lend it to you, Mary. Here it is."

"I knew you would let me have it."

"Why do you always come to me to borrow when you have lost anything, Mary?"

"Because you never lose your things, and always know where to find them."

"How do you suppose I always know where to find my things?"

"I am sure I cannot tell. If I knew, I might, perhaps, sometimes contrive to find my own."

"This is the secret. I have a place for everything, and after I have done using anything, it is my rule to put it away in its proper place."

"Yes, just as though your life depended on it!"

"My life does not depend on it, Mary, but my convenience does, very much."

"Well, I never can find time to put my things away."

"How much more time will it take to put a thing away, in its proper place, than it will to hunt after it, when it is lost?"

"Well, I'll never borrow of you again, you may depend on it!"

"Why? you are not affronted, Mary, I hope?"

"O, no, dear Sarah! I am *ashamed*, and am determined, now, to do as you do—to have a *place for everything, and everything in its place*."—*Truth Seeker*.

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FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

Joyful News!

Joyful news! our Lord is coming,
Soon his loving face we'll see;
Soon we'll dwell with him in glory,
Throughout all eternity.

Joyful news! rest for the weary,
Rest for every child of God;
An end to sorrow and to sighing,
In that happy, blest abode.

Joyful news! dear Lord, we thank thee,
Thank thee, that the time draws near,
When with all the fondly loved ones,
The welcome plaudit we shall hear.

Joyful news! Lo, "I come quickly!"
Yes, Lord Jesus, even now
Let us feel thy glorious presence,
Gaze upon thy radiant brow.

E——.

For the Crisis.

The Nature and Origin of Jesus.

BY WM. HOBBS.

A STONE OF STUMBLING.—No. 8.

By referring to 1 Pet. 2 : 6—8, it will be seen there are two classes that stumble at the word: the disobedient, and those who believe on Christ, to whom he is precious. The first thing to be believed is, that he is the son of God. So confident was the apostle John of the importance of this faith, that he wrote these words, "Who is he that overcometh the world, but he that believeth that Jesus is the son of God?" But as there are some who, being disobedient, are appointed to stumble at the word of faith, there must be some occasion for them to stumble. The Bible abounds in figurative language, and in this they find occasion for stumbling, by taking language which is evidently figurative, and assuming it to be understood literally, when they themselves do not believe in the sentiments which are expressed by such construction put on certain passages. And they are not satisfied with stumbling at truths which are so expressed that they are "hard to be understood," but they must hew out to themselves stumbling blocks, which were not made for any such purpose by others than themselves. For instance: Paul wrote to the Corinthians of the riches of the liberality of the churches of Macedonia, and exhorted them to abound in the same grace; for said he, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. 8 : 2—9.

Long before Jesus was born, God promised to Abraham all the land wherein he was a stranger for an *everlasting* possession, to him and to his seed after him. Paul says that he said, "Not unto seeds, as of many, but of one, and thy seed, which is Christ." He was rich, then, by birth, as the heir of the world. By his birth he was the Son of God, and so inherited the righteousness of God; herein he possessed durable riches. He was the heir of eternal life, and so was infinitely rich. He became poor: first, by a voluntary surrender of those honors and privileges to which he was naturally entitled, and took upon himself the form of a servant, went about doing good, healing the sick, casting out devils, working those miracles by the power of God, and raising the dead; thereby establishing our faith in him as the son of God, that we by his voluntary poverty might become rich, by being made joint heirs to his inheritance by faith in him. Finally, he became poor by bearing our sins in his own body on the tree, that we might be made partakers of the riches of his grace.

This view recognizes Jesus as rich by inheritance during his life, and that he became poor voluntarily; that he was both rich and poor at the same time. But lest any one should object to this, it may be proper to introduce a quotation to this end. Paul speaks of the ministers of Christ "as being poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. 6 : 10. If this was true of them, how much more so was it true of our Lord, who at one time during his ministry had not where to lay his head, and yet was so rich that he was the heir of all things. This makes the words of Paul, "Ye *know* the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes became poor," appropriate, since it was something they *did know*.

The discourse of our Lord, about his being the bread of life, occurred thus: Some of those who had been fed with the loaves and fishes sought him the next day to get some information in regard to the process by which they might work the works of God, and thereby fill themselves with loaves and fishes. It seems they took ship and followed him to Capernaum, and finding him they said, "Rabbi, when camest thou hither?" Here please read John 6 : 25—33. Christ institutes a comparison between himself as the bread of life, and the manna which the Jews called the bread from heaven. And it is worthy of notice, that he not only speaks of himself as the bread that *cometh* down, but that *came down*. And how any one can found a theory of a personal, voluntary descent before he was born, on what clearly teaches a past, present, and future descent of the bread of life, is difficult to tell. Let it be understood, that this discourse was directed to those who sought Christ because they were filled with the miraculous food of the loaves and fishes, and is founded on their quotation concerning the manna, "He gave them bread from heaven to eat;" and that Christ uses that as a comparison,—that he was the bread of life in a higher sense than the manna; that he was "the bread from heaven," which, if a man eat thereof he should not taste death forever; while if they eat of the manna alone, they could not attain eternal life. And what he means by the bread from heaven, he explains by calling it "the bread of God:" from heaven in that sense. Thus he would associate with their ideas of eating and drinking, as the source of life and pleasure, a more important principle, a higher life, the eternal life of the soul, to be obtained through him as the bread of life. They were not to eat him literally, as their fathers did eat manna, but receive of his nature through faith in the word which he spake. Their request, "Evermore give us this bread," seems to be a misapprehension of his teachings, as he immediately after reproves them for unbelief. See vers. 34—40.

"How is it then that he saith, I came down from heaven?" What is the obvious import of this language? Why that he was the bread of heaven to give life to all that believe, as the manna was the bread from heaven to sustain the present life. Christ, as to his nature and human personality, was as much the bread from heaven, as was the manna in the desert. And from the fact that we must partake of his nature to obtain eternal life, makes him in a peculiar sense the bread from heaven, *the bread of God*.

His declaration that the bread which came down from heaven, was his flesh and blood, settles the controversy, as to the obvious import of his words. And their objection, "How is it that he saith, I came down from heaven?" is thereby explained. And from the fact that it was not renewed, it shows that he gave them to understand, that his words had a certain figurative meaning. But there was another objection, "How can this man give us his flesh to eat?" And when he repeated to them, over and over, "Except ye eat the flesh, and drink the blood, of the Son of man, ye have no life in you;" and that this was "the bread which came down from heaven;" it is said, "Many, therefore, of his disciples, when they heard this said, This is a hard saying; who can hear it?" "When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend where he was before?" —Vers. 60—62.

Their understanding of the eating of his flesh and drinking of his blood, of course, implied his death, and although his words, properly understood, do not necessarily imply this, yet there are other declarations connected with them that do. He therefore asks them, Doth this scandalize you? what, then, if ye see the *Son of man* ascend where he was before? What if he dies, as you think my words teach, and if you see him ascend again to where he was before he died, what then will you think of my words? This is the idea presented, as he immediately adds, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you they are spirit, and they are life."—v. 63. By this spirit we must receive of the nature of Christ's flesh and blood, as we receive of the flesh and blood of the first Adam. His flesh profiteth nothing, as simple flesh; but only as our flesh and blood become his, by being animated by his spiritual nature. Then we become as Paul says, "members of his body, of his flesh, and of his bones." As the nature of Christ is pure, lovely and loving, those who possess the spirit of hate, whose mouths are full of cursing and bitterness, whose feet are swift to shed blood, they receive not of the flesh and blood of Christ, but of the flesh and blood of the old Adam. In vain do the Catholics receive the bread wafer. That church is destitute of the spiritual nature of Christ. It is a church of murderers, red with the blood of slaughtered millions. For them to suppose that they can obtain eternal life by eating wheat wafers, and calling them the body and blood of Christ, is a delusion.

When Christ had concluded his discourse, it is said that "many of his disciples went back and walked no more with him." Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art the Christ, the Son of the living God." There are several ways to stumble at this faith expressed by Peter. To regard Christ as an impostor is one way. To regard him as the Son of God only as all mankind are, is another way. To regard some other being of a pre-existent character, as being incarnated in him, is yet another.

In the latter class, the Trinitarians are included. Although there are some who are christians at heart, because of their having a living faith in the truths of the gospel, whose minds are more or less infected by this strange theory, yet this is no evidence in its favor. Love is the essential element of christianity; faith in Christ as the Son of God is the producing cause, and faith is based on evidence. The evidence of his being the Son of God by his peculiar birth, is believed by all Christians; and the power of this faith is not always neutralized by speculative theories. And hence, christians may have their minds infected with such theories without their being any part of their faith. To give credence to any theory which is not based on evidence, which does not commend itself to the conscience and reason of man, is not faith but presumption.

There are many who stumble at the word of faith, because their teachers stumble. Truly did Christ say, "If the blind lead the blind, they will both fall into the ditch." But let us present two examples, one wherein they stumble, and one wherein they do not, and yet there is no reason why they should stumble in the one case more than the other.

Jer. 23 : 5—6.—"Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute justice and judgment in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, Jehovah our righteousness." Here they make a grand stumble in supposing that the righteous Branch is *Jehovah* on account of the name whereby he is called. What does this blunder amount to? It amounts to this, that one Jehovah promised to raise unto David another Jehovah; and this, in connection with the fact, that there is but "one Jehovah and his name one," makes the blunder more apparent. But in the following they have as much cause to blunder, only in a different way:

Jer. 33 : 14—16.—"Behold, the days come saith the LORD, that I will perform the good thing which I have promised unto the house of Israel, and unto the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name whereby SHE shall be called, Jehovah, our righteousness." If they can commit so great a blunder, as to suppose that the righteous Branch is Jehovah, on account of the name whereby he is called, why do they not believe the same of Jerusalem, as the same name is applied to her? But why is his name called so? Because his righteousness is derived from Jehovah, as is implied in the promise of Jehovah, "I will cause the Branch of righteousness to grow up." And our righteousness being derived from Christ, both he and Jerusalem will acknowledge the truth that is written, "Your righteousness is of me saith Jehovah." This Christ did acknowledge when one said to him,—"Good Master, what good thing shall I do that I may inherit eternal life?" He replied, "Why callest thou me good? There is none good but one, that is God." He is good as the origin of all good, while Christ's goodness is derived from Him. In accordance with this view Paul wrote, "But of Him are ye in Christ Jesus, who of God, is made unto us wisdom, and righteousness, and sanctification, and redemption; that according as it is written, Let him that glorieth, glory in the Lord." The Lord here meant Jehovah, since it is a quotation of Jeremiah's words, (chap. 9 : 24,) and the word Lord is there printed in small capitals to show that it is Jehovah in the Hebrew, and to distinguish it from another Hebrew word, Adonai, also rendered *Lord*.

To remove all the points wherein they take occasion to stumble, requires some patience and charity. But truth must not suffer for lack of charity. "Charity rejoiceth not in iniquity, but rejoiceth in the truth;" for this reason the advocates of error must be rebuked, in love of the truth for the truth's sake. This must be done by argument, and not by dogmatical assertions that this man's teachings are of the adversary. That would be a short way of disposing of argument, but it is not a logical way, and perchance it might be a blasphemous way, if spoken of one who advocates the truth. "He that hath ears to hear, let him hear."

Act well your Part.

In brief, acquit thee boldly; play the man;
Look not on pleasures as they come, but go;
Defer not the least virtue. Life's poor span
Make not an ell, by trifling in thy woe.
If thou do ill, the joy fades, not the pains:
If well, the pain doth fade, the joy remains.

The Last Witness.

[From Dr. Cumming's "Great Tribulation."]

(Concluded.)

This good news, this Gospel, is not the discovery of a day: like a sweet stream, it broke forth from the Delectable Mountains in Paradise: it has often been hidden; it is now traceable not by its brawling waters, but by the belt of verdure which its streams create in their course. At times it is swollen to a majestic river, reflecting the sheen of great capitals, and the splendor of spires and towers that shine in retreating and dawning suns. Oftentimes this stream has been infected by the currents of superstition and of the world; but only that it might eliminate its waters from the impurity of them all. Oftentimes it has been resisted; but the result of all attempts to resist its majestic current has only been to swell its flood, and to carry it on to the infinite and endless main with a more majestic and irresistible career. It is the gospel that was preached in Paradise, that was believed by Abraham, that was gloried in by Isaiah, preached by Evangelists, written by Apostles, sealed by the blood of Christ, that was loved by Luther, gloried in by Calvin, enunciated with all its first freshness by Knox, and preached by Chalmers, and in thrilling eloquence proclaimed by Whitfield; the everlasting gospel, the same yesterday, to-day, and forever. And this Gospel shall spread faster and farther every year. Wherever God's light shines its truth shall be heard; wherever God's heat is felt his love shall glow; wherever the winds of heaven whisper, there God's spirit shall breathe; wherever the flowers blossom, there his grace shall grow; wherever there are sinners wandering through the world, there shall be white-robed saints finding an everlasting home: and whenever death has carried off his victim, there the angel of the resurrection shall sit waiting for the rosy dawn of approaching day, and giving testimony prophetic of its approach, when the trumpet shall sound, and the dead shall be raised, and the living shall be changed; and the green vales of earth shall be covered with imperishable verdure, and the moutain peaks shall burn with rosy sunbeams that never fade; and islands of the earth shall blossom like Eden, and the continents of the world like heaven; and all height, and depth, and space, and time, shall bless God and be blessed in him.

Such are the good news—a heaven; such are the good news—a road to it; such are the encouragements to the belief of its universality and its spread. "This Gospel of the kingdom shall be preached." It is not merely a Gospel, good news, but a Gospel of something very specific—of a kingdom. This kingdom is composed first of moral and next of personal elements. "The kingdom of God," says the Apostle Paul, "is not meat nor drink; but righteousness, and peace, and joy." Did all ministers, bishops, priests, and deacons, recollect this, we should quarrel much less. God's kingdom is not meat or drink, is not fasting or feasting; is not keeping Good Friday or not keeping it; is not observing Easter or or ignoring it; is not a surplice or a silk gown; is not ceremonial or form; it is something higher, far more precious: it is "righteousness, peace, and joy in the Holy Ghost." Who are the personal subjects of this kingdom? Men of every rank, and every clime; some living under republic some under despotism, some under limited monarchy; some called Churchmen, some Dissenters, and not a few, called Roman Catholics; for we cannot think that every Roman Catholic will be lost. It would be an awful thought. There is a virtue, a vitality in God's eternal truth that penetrates the eclipse of Babylon; and touches and tranforms many a humble heart in it, not of it, looking for the kingdom and the glory of the Son of God. There are men of every rank, and class, and degree; of every sect, denomination, and party. Dare I exclude the poor, despised, persecuted, ill-treated, proscribed child of Israel and Abraham? No, no. Often have I cherished the thought—and if I cannot prove it, I will indulge the thought in itself so sweet—that many a Jew has seen and clung to, and held fast Christ the Savior, as revealed in Isaiah 56; while he did not receive him as proclaimed in the New Testament—the Light to lighten the Gentiles, and the glory of his people Israel. It is a delightful thought that the Gospel is not so cramped as we sometimes think. All those petty distinctions that men glory in and erect into shibboleths, depend upon it, we may live to be ashamed of in this world; and at the judgment seat of God we shall wonder how we made lines of demarkation where there should have been none; and how we were far quicker to mount the judgment seat and hurl anathemas, than to bow at the throne of grace, and implore grace and lasting blessings.

Now this kingdom, thus composed, shall overflow all kingdoms. Heathendom is gradually dying out over all the world! Livingstone, the indefatigable traveler, and excellent missionary of that noble Society, the London Missionary Society, has penetrated the depths, explored the rivers, and opened new channels of access to hitherto untrodden and unknown lands of Central Africa. Our ships have touched the Pole, and made the North-West Passage. China is every day opening up, it may be amid tears, and bloodshed, and at terrible expense; and God is ruling and overruling, where he does not employ, all means actually contributing to this end. If we look round again upon other forms of error, we shall find that Mahometanism is almost gone; the crescent wanes over all the earth. There is actually a bank established in Constantinople; what is still more remarkable, colonists are courted from France and from England to take up their abodes and residence in Constantinople. The Gospel may be preached where it could not be preached before; and as if to crown the last proof of the waning crescent—oh, terrible blow to the bigoted Moslem, the Sultan actually gave his arm to the lady of the representative of our sovereign in Constantinople; conducted her either to or from the ball, I forget which; a scene such as was never known in Constantinople or in Turkey for three hundred years. Its outbreak in India will prove its destruction. There is abundant evidence of the waning crescent—the drying up of the waters of the great river Euphrates, that the way of God's ancient people may be prepared. As to Romanism, I have no more belief that it will gain the ascendancy in our country than that Mahometanism will. Its top branches are all withering in the air; its trunk is rotten to its very core; its roots have lost all their vitality; and some morning we may waken and hear like glad music reverberating from earth to heaven, and from heaven to earth, "Babylon the great is fallen, is fallen, is fallen." And shall we be sorry for it? Shall we grieve over it? If we dared to do so unmanly a thing, our sympathies would rush back to the dungeons of Naples, or to the oppressed of Austria, or revisit Smithfield, and the glens and grey moors of Scotland; and witnessing the bloodshed and the martyrdoms perpetrated by it in Christ's injured and desecrated name, they would come back to us armed with indignation, and instead of bidding us deplore the ruin, they would urge us to join with the anthem-peal that rings from heaven to earth: "Rejoice over her, ye angels and ye holy saints; for the oppressor of the brethren is gone; and there shall be in it the light of a candle and the voice of the bridegroom and of the harper no more at all." And then "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Most High, whose kingdom is an everlasting kingdom, and endureth through all generations."

This Gospel—these glad tidings of a kingdom—we are told shall be preached to all the world as a witness. It shall be preached to all nations as a witness; not to convert all nations. Some of our christian brethren believe that the Millennium is to be the product of the present missionary agency; and that the preaching of the Gospel will end in the conversion of all nations. I do not see this; I believe that it is to bring a people out of the world to God, and to be a witness to all, not the conversion of all. This prediction is all but fulfilled. The Bible has been translated into every spoken tongue, and the word of God is preached at this moment in earth's countless dialects. I appeal to the Bible Society, where you have a specimen of the Bible in every language spoken under heaven. This glorious Gospel has penetrated the long unvisited Crimea, and awakened accents that will never die on the margin of the Euxine and the Caspian Sea; it has been preached in the Kremlin, and proclaimed upon the steppes of Tartary; it has been heard on the banks of the Don and the Dnieper, by the barbarous and savage inhabitants that are there; on the Caucasus and amid the Ural mountains; over all the North and the North-Eastern nations of Europe. It has penetrated Pekin, it has been heard in Canton; and the roll of cannon and the reverberations of the wardrum, however much we may deplore them, will prove the pioneers of its march and its progress. This Gospel is not unknown in Persia; it has been heard amid the mountains of Afghanistan. The Thames, the Tiber, the Don, the Mississippi, the Euphrates, the Ganges, and the Nile, have reflected its glad sunshine, and re-echoed its grand truths. And perhaps we stand upon the very margin of an age that will witness all these floods and all their populations assembled together, and shouting with a voice that will swell to heaven and never cease on earth, "Hallelujah! the Lord God omnipotent reigneth."

Spiritualism Abandoned by the Rev. T. L. Harris.

[From The London Advertiser.]

We venture to say that the cause of "Spiritualism" never received so heavy a blow since it first reared its hideous head in America, some eighteen or twenty years since, as it did yesterday morning in Edward street Institution, Portman square. The Rev. Mr. Harris, a Swedenborgian minister, who had embraced Spiritualism fifteen years ago, and who is allowed on all hands to be the ablest and most intellectual man in America that Spiritualism has ever been able to number among its disciples, has been in this country for some weeks, and had been announced to preach on Spiritualism yesterday morning. Notwithstanding the unfavorable state of the weather, nearly all the most intellectual Spiritualists in London and its neighborhood, amounting to between three and four hundred, assembled to hear what they doubtless expected would prove one of the ablest and most eloquent expositions of Spiritualism that had ever been delivered. We leave it to our readers to imagine what must have been their amazement, as well as mortification, when they found that instead of this, the reverend gentleman exposed the follies, immoralities, and disastrous consequences, spiritually and physically, of their system, with such a power of reasoning, force of eloquence, and earnestness of purpose, as have seldom been displayed by any orator in modern times. His triumphant exposure and withering denunciations of Spiritualism, as being the results of Satanic agency, fell like so many bombshells, bursting for nearly an hour, in rapid succession, among his audience. Probably we have been present, during the last quarter of a century, at more meetings of various kinds, and heard more of the leading public speakers of the day, than almost any one else that could be named; but we never before witnessed anything at all approaching to the effects which were produced yesterday by the arguments, eloquence, and oratory of the Rev. Mr. Harris. To say that his audience were startled, would be saying nothing. They were enchained, transfixed, utterly confounded, as he tore into ten thousand tatters their favorite system of rappings, table-jumpings, *seances*, circles, mediums, and so forth.

We went to the place from a sense of duty, expecting, as did all the three or four hundred Spiritualists who were present, that we should hear the most masterly vindication of Spiritualism that could be given; and hoping that having once heard its ablest defense, we should be the more fitted, as opportunity offered, to expose with greater success, the iniquities, the dangers, and the disastrous results, morally, socially, and physically, of this latest and most insidious form of Pantheism.

We will not attempt to describe, because we could not if we did, the mingled delight and surprise with which we found the task executed to our hands, by one of the master minds of the day. Mr. Harris held up to the eyes of his audience the system of Spiritualism as the most hideous and horrible thing which had ever come from the nether world. He said that he himself was a proof of the danger, mentally and physically, of cultivating the so-called science of Spiritualism. He mentioned, that only a few years ago, it had taken so absorbing a possession of his mind, and had obtained so complete [illegible] gave [illegible] and a terrible [illegible] countenance. [illegible] and [illegible] amiable [illegible] tualist [illegible] demoniacal system [illegible] had taken away their appetites, [illegible] them for the ordinary duties of life, [illegible] ed all their energies, mental and physical, deprived them of sleep at night, [illegible] ed their bodies to waste away, as if the victims of some fell disease which [illegible] medical skill at defiance. Others [illegible] known [illegible] become as cold and rigid as those of a marble statue, while the expression of their countenances was so horrible as almost to resemble those of demons than of human beings. The Spiritualists of America, he further stated, are not only a body of Pantheists, rejecting alike the idea of the Scriptures as a Divine revelation, and the existence of a God, but that they are gross sensualists and utterly immoral in their conduct in all the relations of life.

Mr. Harris added, that this was not only true of the Transatlantic Spiritualists as a body, but that it was true of every 999 out of 1,000 of their number. Thousands of persons had died in America during the fifteen years that he had been a Spiritualist, who had notoriously lived most immoral lives, and yet the spirits of every one of these persons affirmed that they were all perfectly happy. The Spiritualist literature of America, Mr. Harris also stated, was, with one or two exceptions in a thousand cases, Pantheistic, feeble, drivelling, nay, almost idiotic. The Spiritualists were utterly selfish, as well as sensual and grossly immoral. They were destitute of all human sympathies, and never were known to perform a single benevolent action. They fully believed that, in a future state, they would live the same licentious lives as they had done on earth. The American Spiritualists were in reality a body of Pagans, worshiping, like the ancient Pagans, obscene, and, in every respect, grossly licentious deities. And as regards the spirits with whom they held communication, they resembled the sorcerers and demons who took possession of men and women in the days of Christ, and who are so frequently referred to in God's Word—that word which is the only sure foundation of our faith, and the only safe rule of our conduct.

There were a few Christian men who had been deluded into the adoption of the system, but only in a modified degree, and so long as their Spiritualism was kept in subjection by their christianity, the observations he had made did not apply to them. But these exceptions were so few as to be hardly worthy of notice. He begged to impress on the minds of his audience, that all that he had said of the system of Spiritualism—which he characterised as an *infernal* system—was the result of his own personal knowledge and experience. He mentioned some individual cases, of which he was an eye-witness, in which the demons of Spiritualism had obtained so entire a mastery over its victims, as to throw them down on platforms and other public places, just as the evil spirits did of which we read in the New Testament.

The marriage vow imposes no obligations in the views of Spiritualists. Husbands who had for years been so devotedly attached to their wives, that they have said nothing in the world but death itself could part them, have abandoned their wives, and formed criminal connection with other females, because the spirits have told them that there was a greater Spiritualist affinity between these husbands and certain other women, than between them and their lawful wives. Wives, too, the most devoted, and loving, and true to their husbands, that had ever contracted the marriage obligation, had left their husbands and children, and lived in open immorality with other men, because the spirits had told them that they ought to do so, on the ground of their being a greater Spiritualist sympathy between them and these men, than between themselves and their husbands.

For those who were the victims of this terrible delusion, Mr. Harris expressed the most profound compassion. [illegible] ly subjugated them to the demoniacal power, that they could neither think or speak of anything else. The only way in which they could escape from the horrible tyranny which [illegible] over them, was by having recourse to a Throne of Grace, [illegible] cided and accompanied by [illegible] and unceasing watchfulness. In no other way could their [illegible] of Spiritualism be achieved.

The sermon of Mr. Harris [illegible] the most evangelical [illegible] we have ever [illegible] gauge the [illegible]

[illegible], to warn his hearers of the dangers to their mental faculties and their physical frames here, as well as of the guilt in the sight of God, and the consequent danger to their souls hereafter—of having anything to do with *seances*, circles, table-rapping, and those other transactions with spirits which were becoming so common in this country, and which had wrought such incalculable mischief to soul and body in America. He wished to impress upon them, as speaking with the eye of God upon him, and as conscious of his responsibility to the Great Supreme, that the only true Spiritualism was the spiritualism of the Scriptures—the spiritualism produced through the operation of the Holy Spirit—the spiritualism of the Apostles and first Christians—the spiritualism of Owen, and Baxter, and of the Puritans generally—the spiritualism of such men in the by-gone generation, as Fletcher and Wesley—men whose spiritualism had, during their life, been the means of converting myriads of sinners, and whose holy example and writings—by which, and through their disciples, they being dead yet speak—had proved the means of converting many millions since their death.

Such is a very imperfect outline of one of the most remarkable discourses, considering all the circumstances under which it was delivered, which we have ever heard. Application was made to Mr. Harris by one of the very few who were present who were not Spiritualists, to publish the sermon, but, unfortunately, he had no notes of it. He added, however, the expression of a hope that, before he left England on his return to New York, he would be able to publish something similar to what he had that day preached.

For the Crisis.

Immateriality.

The idea of any spiritual existence, in the sense of the popular and mystical theory of immateriality, finds no warrant in the Scriptures; and were it not for the prejudice of early teaching and of theological training, probably there would be no such interpretation; but because of such training and such prejudice, the popular notion of an immaterial and immortal soul, or double entity of man, has become interwoven in all systems of (so called) christianity, as well as in Mohammedanism and Paganism—all originating from the teachings of Pagan philosophers, and (according to good authority) was not tolerated in the christian church until about the third century.

But does not the Bible speak of spiritual existence? True, the Bible does speak of a spiritual *body*, but not with the idea of a spiritual immateriality. Paul, in 1 Cor. 20th chapter, tells us about a spiritual BODY:—"It is sown a natural BODY, IT is raised a spiritual BODY." The idea here conveyed of spirit is that of an organism, and the same organism sown in the earth, a natural *body*, is raised a spiritual *body*. One instance we have on record: our Lord Jesus Christ was sown a natural or Adamic body, he was raised a spiritual body, a real, living Christ, just as much so as before his crucifixion. He had flesh and bones after his resurrection, and a Christ with flesh and bones ascended to heaven where he now liveth; and when he comes the second time, we (if christians) will be like him, for we shall see him as he is.

But do not the disciples on one occasion speak as if they they thought they had seen a spirit? Yes. See Matt. 14: 26; Mark 6: 49,—on the occasion of Jesus walking on the water. But the original Greek word here translated spirit is "*Phantasma*," and simply means a *phantom*, an appearance, not any thing real; no, not even a real ghost. This word, *phantasma*, occurs but twice in the New Testament, and should have been literally translated phantom; then we should receive the true idea,—not of a reality, but of an appearance. In Matt. 14: 26, it is literally a phantom. We have all read of the legend of the phantom ship, called by sailors, "*The flying Dutchman*," and we have heard of the appearance of ships upon the clouds in certain conditions of the atmosphere. Here the idea is the same,—an appearance, a phantom. Any one who will look at the Englishman's Greek concordance, (word, spirit), will see that the original word is, as before stated, *phantasma* in both the places alluded to, and Matt. and Mark both relate the same incident.

But does not the Bible say, "God is a Spirit?" Yes, so it reads in our version; but mark, the word *is* is a supplied word, and is not in the original; it was put there by the translators, quite honestly, no doubt, because they had no other idea of God than the popular one of an immaterial spirit; but if the word is supplied, we have just as good a right as the translators had to supply a word, if that word is more in harmony with the general tenor of the Scriptures. Well, now, suppose we supply the word *has* in the place of *is*, the passage will then read: "God *has* a Spirit," and this is more in harmony with the Scriptures—which represent the Divine Being as a person—and we know that He *has* a Spirit, because the Bible everywhere speaks of *the* Spirit of God, *his* Spirit, etc., as might be shown by numerous references and quotations, but this is not necessary, as the fact is familiar to the mind of every Bible reader. In the account of the creation in Genesis, we read—"And the Spirit of God moved upon the face of the waters." It does not read, and God a spirit moved upon the face of the waters, but, "*the* Spirit *of* God moved," etc.; and this idea runs through all the Scriptures and gives us a constant idea of God as a personal being and having a Spirit.

But it is not necessary to resort to this method of supplying a word,—let it read without any supplied word, "God a Spirit." Now take Paul's idea of a spirit in 1 Cor. 15; not the phantom of Matt. 14: 26, but the reality of Paul,—a spiritual *body*. You see the two are quite different; *one*, a reality, the other, a mere shadow. Go again to Paul in Heb. 1: 3, where, speaking of Christ, he says, "Who being the brightness of his (the Father's) glory, the express image of his *person*;"—Christ here and elsewhere is presented to us just such a being as God is—expressly like him. Again, Phil. 2: 6:—"Who being in the *form* of God," etc. What is the idea here conveyed of the Divine Being? Why, a real, personal being, having a *form*; and in Gen. 1: 26, 27, we learn that man was made in the image and likeness of God; no such idea in all this of an immaterial being, everywhere present, filling all immensity, an idea which makes everything to be a part of God; and if so, must be imperishable, which we know is not true.

It is surprising to what an extent this idea of an immaterial spirit has poisoned the theology of these last days;—not only the theology, but the idea pervades every department of human knowledge, and is interwoven into all the ideas commonly held of God, of Christ, of good angels, of the Devil and of man. No wonder that Paul's prophetic eye, looking down to these days, should prompt him to warn the church against the "mystery of iniquity" which even in his day *began* to "work"; and down here in this nineteenth century, and close unto the end of this dispensation, we hear him warning the church against the "signs and lying wonders" "with all deceivableness of unrighteousness," which, "if possible, would deceive the very elect." It seems as if our Lord in Matt. 24: 24, and Paul in 2 Thess. 2: 10, would warn the last and Laodicean church against the Spiritualism by which the whole world is deceived. This mystery of iniquity, Spiritualism, in all its phases is evil and only evil; there is no good in it, whether it be seen in the 'rank Spiritualism of the "Rappers" (which is only orthodoxy gone to seed) or, in the views of Adventists, who so far spiritualize the idea of the existence of our Lord as to make it appear that he was a mere immaterial, unorganized being, without body or parts; for both views contain the same principle, and that is mysticism.

"We choose all substance,—what remains
The mystical sectarian gains:
All that each claims shall each possess,
Nor grudge each other's happiness.

An immaterial God they choose,
An immaterial heaven and hell,
For such a God we have no use,
In such a heaven we cannot dwell.

We claim the earth, the air and sky, — Ps. 37: 11
And all the starry worlds on high; — Matt. 5: 5.
Gold, silver, ore and precious stones, — Rev. 21: 10-27.
And bodies made of flesh and bones. — Luke 24: 39.

Our Lord, like us, can hear and see, — Matt. 1: 15.
Feel, taste and smell eternally. — Acts 10: 41.
Immortal brain through which to think,
Organs to speak, and eat and drink.
Luke 14: 42-43; Matt. 26: 29

Such is our *Lord*, our heaven, our all, — Rev. 21: 3.
When once redeemed from Adam's fall
All things are ours, and we shall be
The Lord's to all eternity. — 1 Cor. 3: 21.

Hartford, Ct. W. S. O.

[From the Canada Evangelist.]

"REASONS FOR MY HOPE," by H. L. HASTINGS.—This is a stirring book, just published, having for its design a scriptural explanation of the Christian's Hope, referring especially to the Hope of the Second Coming of Christ. It is written in a plain and pleasant style. The writer, we judge, is a man of some ability, and appears to be well versed in the scriptures. He *first* shows what is not his hope; *second*, what it is, and then gives reasons and evidences upon which he bases it. The views maintained by the author will not meet with universal approval, inasmuch as they will have to encounter the general opinion of "a good time coming." They can give offence to none, however, but will, we think, serve to remove objections sometimes held to that exposition of prophecy which places the Second Advent at no very remote period. The book is written in such a kind, christian spirit, that every reader must arise from its perusal better, and more informed on the subject of which it treats. It will doubtless have a large circulation both in the States and Canada. The minds of Christians are awakened, and inquiries abound on every hand as to what awaits the world. At such a time we may well adopt the closing paragraph of the work we are noticing:—"Beloved, while our hearts, drawn by Christian sympathy and united in a common faith and hope, shall invoke blessings upon ourselves, each other, and all the Israel of God, let us not forget also to pray 'thy kingdom come, thy will be done on earth as it is in heaven;' and while we cheer our hearts with Jesus' last words to his church, 'Surely I come quickly,' let us gladden his soul by breathing back the responsive prayer, 'Amen, even so, come, Lord Jesus!'"

For sale, at this office. See advertised list of books and tracts.

The World's Crisis.
BOSTON, MARCH 14, 1860.

Relief for the Distressed; or, How we got out of "Doubting Castle."

No. 12.

Having looked through nine Divisions of "Doubting Castle" for proof that man has a spirit entity which exists in a conscious state between death and the resurrection, and found *none*; we will follow the conductors into the next Division, No. 10.

We noticed there was an air of confidence expressed in their countenances, as we were passing to this division, which seemed to say, you will not get off this so easily.

We found, on entering, that this, and the one we had just left, were the most important rooms in "Doubting Castle." These were elegantly furnished, and served the purpose of parlors and chapels, being very extensive, in order to accommodate the vast number who came here to receive instruction from the "Doubting Castle" Faculty. As we gazed upon the magnificence here exhibited, and the dignified appearance of the D. D.'s, among the learned faculty, we could think of nothing so like it, as the Vatican at Rome, under the direction of the Rt. Rev. Dr. Inquisitor. We felt no wonder that timid, unsuspecting, unsophisticated, unlearned, and honest hearted pilgrims should be confused, and completely confounded when examined before such a body of men. Yet we did wonder that they should succeed in gaining the confidence of our dear Bro. B. As we watched their skill and success in filling these pilgrims' minds with *doubts*; we longed, more than ever, for the time to arrive when "Doubting Castle" should share the fate of the "Inquisition at Madrid," in 1809.

We will call upon Bro. Burnham to state what was said to him in this Division, which he does in the following language:

"The promise of our Redeemer to the thief on the cross, 'Verily, I say unto thee, to-day shalt thou be with me in paradise'—seems to fix the matter that in some form—in spirit form—the thief would be with Christ that very day in paradise. (34) It has been, by some, contended that the text should read in a different form: Verily I say unto thee to-day, thou shalt be with me in paradise. But this will not do. The word *'to-day*,' in the Greek, is *'semeron*.' The word *'semeron'* is from *semera*, a Greek noun, that means *a day*. The word 'semeron' here is an adverb of time, and not a particle of emphasis. The common place of the adverb in Greek prose is immediately before the word it modifies; but if an adverb is *particularly emphatic*, it may stand at the beginning or end of its sentence. How, then, shall we know what is the use of this adverb here? I reply, this same adverb is used thirteen times in the Greek New Testament, in the same form as here; and in every single case it is made to qualify the connected word or sentence, and is not once used as an emphatic particle! Unless, therefore, we do violence to the laws of language, we must connect this adverb with 'paradise,' and 'I say.' Thus—'Verily I say unto thee, in paradise thou shalt be this very day.' That gives us the sense of the passage according to the received laws of the Greek language. There is not a law of language known by which this simple adverb of time can be made to stand for an emphatic particle—as, *now* I tell you. I am willing you should present this criticism to any professor of Greek, and if he shows me I am mistaken I will be grateful." (35)

We saw very clearly from the appearance of those interested in sustaining "Doubting Castle," that this account of the thief on the cross was their Gibraltar rock, on which they mainly depended for the safety of their institution. We found we had truly reached the very heart of their fortifications; and that if they could not sustain this, there would be but little hope for what remained. When we were so unfortunate as to be in "Doubting Castle," its managers spared no effort to have this before our mind continually, and to keep all other Scripture from us that would assist in understanding it. They made no effort to harmonize it with other portions of the word of the Lord; and had we followed their advice, we should, no doubt, have been in the old "Castle" to-day, groping our way in doubt and darkness; but we most devoutly thank God for our happy deliverance from this stronghold of the enemy; and that he has now made all plain and harmonious throughout his word on this subject.

34. It is here *asserted*, "that in some form" the thief and the Savior would be "in paradise" "that very day." The first question that arises is, where is paradise? Is it in *hades*, heaven, or upon the earth? We will let the Scriptures settle this point.

We know that the first paradise, where Adam and his companion dwelt, was upon the earth, and a beautiful place. It is now desolate, but we have the promise of its "*restitution*" in the new earth. "The tree of life" was "in the midst of the garden;" but after Adam sinned, "God sent him forth from the garden of Eden," or paradise, "lest he put forth his hand, and take also of the *tree of life*, and eat and live forever."—Gen. 3: 22-23. Adam did not *overcome* the temptation, consequently, he lost his inheritance and life.

Let us now turn to the revelation, given by our Savior to John, upon the isle of Patmos. In chap. 2: 7, we read, "To him that overcometh will I give to eat of the *tree of life*, which is in the midst of the PARADISE *of God*." This is not the *old* paradise, but the new one, we think, that shall exist when we have the new earth, and man's "Eden home" is restored. This passage settles one point, that "the tree of life" is in *paradise*. Now if we can find where "the tree of life" will be, we have found also the location of paradise, that man will enjoy "in the times of *restitution*."

In the 21st and 22d chapters of Revelation, we have a description of the "new heaven," the "new earth," and the "new Jerusalem," which is "the tabernacle of God." In the 22d chapter, where the angel of Jesus is describing the state of things in the "*restitution*," in the new earth, he says, "In the midst of the street of it, and on either side of the river was there 'the tree of life,' which bare twelve manner of fruits, and yielded her fruit every month." As "the tree of life" "is in the midst of the paradise of God," and at the same time in the new earth, it follows, as a consequence, that paradise is there. Like John, Paul was caught away in vision, and allowed to have a view of the coming paradise. We find no mention of any other paradise, since the days of Adam, but the one which will be in the kingdom of God, in the new earth.

One point, then, is settled; neither the Savior nor the thief entered paradise the day of the crucifixion; for the new earth with its paradise, and "tree of life" "in the midst," are not yet in existence.

Again, paradise in this text can not mean the heaven where God and the Savior now are; for, three days after the crucifixion, he said to Mary, "Touch *me* not, for *I* am not yet ascended to my Father."—John 20: 17. The *me* and *I* in this text represent the same personal identity, who said to the thief, thou shalt "be with *me* in paradise."

If *heaven* were the place denoted by paradise, and the thief went there the day of the crucifixion, he did not find Jesus there, as he did not ascend till forty days after his resurrection. The Savior was laid in Joseph's new tomb, which was not paradise, and even if it had been, the thief was not with him. *Hades* is not paradise—a delightful land—for there is no "knowledge, nor wisdom" there; for it is "a land of darkness, as darkness itself," as described by Job. Of necessity we must abandon the idea that the Savior and the thief went to paradise *that day*, or make the Bible contradict itself.

35. In this section it is stated, some read the text as follows: "Verily, I *say* unto thee to-day, thou shalt be with me in paradise;" and then it is added, "But this will not do." It is true, it "will not do" for "Doubting Castle" theology; but let us see if it will do for the sake of the *truth* and harmony of the Scriptures. The argument now turns on the position of the *comma*. If it is placed *before* to-day, then *seemeron*, the Greek adverb, rendered "to-day," will qualify *shalt be*; and the text would then affirm, that both went to paradise that day, which we have already found cannot be true. If we place the comma *after* "to-day," *seemeron* would qualify *say*, and be in harmony with the Bible. There are no pauses in the original, and the comma was not introduced till the sixteenth century. Griesbach, who is considered as the best authority, informs us that there is an uncertainty about the punctuation of this passage. The punctuation of the Bible is by uninspired men; hence different editions are differently punctuated. Let us take one or two examples. In Heb. 10: 12, we read, "But this man, after he had offered one sacrifice for sins forever sat down on the right hand of God." If we put the comma after *sins*, as in many Bibles, the verse teaches that Christ is never coming back to this world, as he promised, but has sat down with the Father forever; but if we put it after *forever*, the passage harmonizes with all the rest of the Scriptures.

Again, in Matt. 19: 28, we read, "Jesus said unto them . . . . ye which have followed me in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones." If the comma is placed after *regeneration*, as in many Bibles, the passage teaches, according to the commonly received view of *regeneration*, that our Savior was a *sinner* and *converted!!* But if the comma be inserted after *me*, as in other copies of the Scriptures, then the truth is made plain. So in relation to Luke 23: 43: if the comma is placed after "to-day," the passage then harmonizes with the whole Bible. The thief said, "Remember me when thou *comest* into thy kingdom." The kingdom of Christ is to be in the new earth; and paradise, as we have found, will also be there; with this view, the question of the thief, and the answer of the Savior, correspond. All is plain.

We do not wonder that the Faculty of "Doubting Castle" instructed our Bro. that it would not do to put the comma *after* "to-day," for this simple change takes away the strong pillar of their "Castle," and jeopardizes the existence of this Vatican of error.

It is entirely optional with the translator, to render the verse "shalt thou be," or, "thou shalt be."

Seemeron, rendered "to-day," in this verse, is defined, by Greenfield, "to-day, this day, now, at present." The word occurs forty-one times in the New Testament, and two hundred and eighteen in the Septuagint of the Old Testament.

We were told in "Doubting Castle" that "the common place of the adverb in Greek prose is immediately *before* the word it modifies." Let us see if this is true of *seemeron*. The word occurs in the whole Bible two hundred and fifty nine times. Of this number it is used twenty-four times adjectively, and fourteen times without the verb, leaving two hundred and twenty-one times to be used *before* or *after* the verb it qualifies. Of this number it FOLLOWS the verb one *hundred and seventy times*, thus corresponding with the example in Luke 23: 43, if we place the comma *after* "to-day," making *seemeron* qualify *"say"* instead of "shall be;" while it is placed *before* the verb it qualifies, *only fifty-one* times!

So we see that this stronghold of "Doubting Castle" is a very weak affair, and founded in *error*, like every other section we have examined.

We have time and space to notice but a few of the many examples in the Bible, where *seemeron* is used in the same relation as in Luke 23: 43, when the comma is placed *after* "to-day." Says Moses, "I call heaven and earth to witness against you *this day*, that ye shall soon utterly perish from off the Land."—Deut. 4: 26. "Understand therefore *this day*, that the Lord thy God is he which goeth over before thee."—Deut. 9: 3. "I testify against you *this day*, that ye shall surely perish."—Deut. 8: 19.

It is stated in a note in the "Improved Version" of the New Testament, that "this verse [Lk. 23: 43,] was wanting in the copies of Marcion and other reputed heretics; and in some of the older copies in the time of Origen; nor is it cited either by Justin, Irenæus or Tertullian; though the two former have quoted almost every text in Luke which relates to the crucifixion; and Tertullian wrote concerning the intermediate state."

When we look at the weakness of the foundations of "Doubting Castle," we wonder how its stockholders have managed to prop it up so long, and hide from inspection its hideous deformities. May the cry soon be heard, "Come out of her, my people."

Castleton.

Castleton, Vt., is a pleasant village seven miles from Poultney, and eleven from Rutland, containing a medical college and a seminary. It is a place somewhat noted for resisting any thing not considered orthodox. During our meetings at Poultney, a year since, some of the sober people of C. intimated that they were too well-informed to be led away as were the inhabitants of P.

The 17th of Feb., we commenced a series of meetings at the large and elegant Town Hall in Castleton, and have continued till this time, March 7th. Our congregations were large and attentive; and it soon became evident that the spirit of God was moving the hearts of the people. Several of the popular members of the churches, with their ministers, used what influence they had to keep the people away from our meetings; and succeeded, in many instances, by threats, commands, and sneering contempt, in keeping people in the road to destruction. Yet, there were many noble souls, who, like the ancient Bereans, searched the Scriptures to see if these things were so; became satisfied, and embraced the truth. About forty have been happily converted during the last two weeks, and many more are seeking. New testimonies are heard every evening, and the interest is still increasing. Eighteen have been baptized, and many more intend to follow their example next Lord's day. Thus far, this is the most interesting revival in which we have ever been engaged.

The young converts manifest great anxiety for their friends, laboring faithfully for their conversion, and their efforts are most signally blessed. One young lady arose before a large audience, walked some distance and embraced an unconverted father in the most affectionate manner; and, with streaming eyes, entreated him to be a christian. She continued pleading with him till he arose, with her arms still about his neck, and said "pray for me." That father has since been buried with Christ in baptism, and is now rejoicing in the Lord.

Drunkards have reformed, and been converted with their families, established family altars, and are truly happy in Jesus' love; and yet proud Pharisees look upon this blessed work with contempt. Truly, we have come to the time when men are "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." In about every place where we are called to labor in the vineyard of the Lord, the greatest obstacles to revivals with which we have to contend, are popular professors and a proud, time-serving ministry. This is one of the signs of the last days. It is very trying to see those turn against us, who should be the first to lend us their aid, and by their opposition keep anxious souls away from Christ. But we will try to bear it patiently till Jesus comes.

During our meetings, we have made prominent the doctrine of the sleep of the dead and the destruction of the wicked, and have seen very happy results. Bro. C. S. Sherman, a wealthy and highly esteemed citizen, who has been converted during the past week, and made us a pleasant home in his *happy family*, came into our room between one and two o'clock last Lord's day morning, and awoke us out of sleep, in order that we might participate in his *great joy* in the Lord. He had been accustomed to listen to the doctrine of eternal misery, but, like most others, could not harmonize it with the character of God. After he gave himself up to serve the Lord, and felt that his sins were forgiven, his mind was still exercised on this subject. After hearing the evidences that God, in justice and mercy, would *destroy* all the wicked, he commenced pleading with the Lord for a clear light on the subject; and while thus engaged at midnight's hour, the truth on this point was made very plain to his mind, and with the light came great joy, peace, and love for God; and he felt so anxious to publish the glad tidings, he hastened up stairs to tell us the joyful news; saying, "all is clear." "Now" said he, "I see what has kept me from being a christian. It was because I was required to believe in the doctrine of eternal misery, which did not look consistent with the character of our Heavenly Father. But all looks right now. O how lovely, the character of God now looks to me." When preaching in the morning, and remarking that the doctrine of eternal torment was calculated to keep people away from God, he arose and said with thrilling interest, "Yes, I am a witness to that." In the afternoon, he was buried with Christ in baptism, and in the evening came around the table of the Lord in company with some forty others to commemorate the death and suffering of our dear Savior. It was a heavenly season. The work is still onward. Pray for us.

"A Chance to do Good."

The *Sunbeam* of March 10th, has an editorial under the above heading, which reads as follows:

"We claim that the Revelations of Modern Spiritualism are as true and as sacred as the Bible.

If we are wrong in disseminating such a doctrine we are doing much evil. As we have been unable to find evidence that we are wrong, and as the clergy around us venerate the Bible, and not only despise the teachings of spirits, but proclaim that these works are of the Devil, therefore we offer ourself a sacrifice to the truth, if we have it not, and challenge any man to meet us in public discussion upon this question.

Here is an opportunity for some one to do a very great good, as our strength lies solely in the cause we advocate, therefore, if that is without foundation we can easily be disposed of. Let no man shrink from his duty."

As we are anxious "to do a very great good," we *accept* the challenge of Dr. C. D. Griswold, editor of the Sunbeam, published at Batavia, N. Y.; provided, we can agree on the time, place, and form of question for discussion.

In order to facilitate matters, we make the following propositions for Dr. Griswold's acceptance.

1. That the discussion be in Rochester, N. Y.

2. That it commence Tuesday evening, May 1st, and continue from two to four evenings, as may be thought best.

3. Each speech to occupy but thirty minutes.

4. That we discuss the following resolution: Resolved, That the Bible, facts, and philosophy teach that disembodied human spirits can and do communicate with their friends in this world. Dr. Griswold affirms. We deny.

For the Crisis.

Effect of Faith.

THE SICK RESTORED.

BELOVED BRN. AND SRS. IN THE LORD:—I feel it a duty I owe to the Lord, to write a few lines to you, hoping it may increase your faith. Yes, brethren and sisters, there is a God in Israel who will hear the prayers of his people. Praise the name of the Lord! If these lines should be seen by Bro. Hook, they may remind him of the time, six years since, when a few of us met together to claim the promise; and I, being one among them, was healed by the Lord in answer to the prayer of faith. He may wish to know if I have been troubled with that disease since. I have not; the Lord made me whole.

But since that time I have been led to think of what the Lord said to the man whom he healed. See John 5: 14.—"Behold, thou art made whole; sin no more, lest a worse thing come unto thee." After the Lord had been so good to me, I forsook his counsel; pride took possession of my heart; I began to lose that interest I once felt for divine things. (Oh, it is a sad thing to grieve the Spirit of the Lord!) In order to awaken me, he visited me with sickness that brought me very low. The Dr. who attended me thought it impossible for me to recover. But praise the name of the Lord! there is a greater than man, even Jesus, the Son of God. For four months I have lain on a bed of sickness, the last two of which I had no use of my limbs. I had to be moved, for I had not strength to move myself. But during this time I knew the Lord would heal me if I only had faith. I spoke to some on the subject, but still I could not get hold of the faith that was needed. A week ago last Wednesday a sister called to see me. She told me that Bro. J. K. Bellows was in the village, and was to preach. I felt a great desire to see him. I sent for him. I had never seen him before; but as soon as he came into the room where I was, I believed the Lord had sent him, and it would be the last opportunity I should have of the kind. It was very crossing for me to speak to him about it, more so than ever before. The tempter tried me every way; but the Lord gave me the victory. I spoke to the Bro. about it; he referred me to the fifth chapter in James, and read it, telling me at the time to send for some of the brethren, saying, "Let them read the chapter and do as it says"; and he believed the Lord would heal me. But I felt that he was the one the Lord had sent; and, praise the Lord, it was so; for when he prayed, the Lord sent his Spirit, and I was made whole; every disease left me, that had troubled me for more than a year; and I am now in perfect health.

It was Thursday afternoon I was healed, and the Sunday following I went to meeting. It is my earnest prayer that I may spend the remainder of my life in the service of my God, through his assistance. I ask your prayers in my behalf, for I feel very needy. O that I could tell the whole world what the Lord has done for me! I feel that I cannot praise him enough. Glory be to God!

Brethren and sisters, be faithful a little longer; for soon Jesus will come to give us immortality and eternal life. Yours in hope of soon seeing Jesus,

LOUISA JAMES.

Fairhaven, Mass., Feb. 21st, 1860.

For the Crisis.

The Anointed of God.—No. 1.

"Stand up for Jesus!"

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me [that is] to be Ruler in Israel; whose goings forth [have been] from of old, from everlasting—[margin, *from the days of eternity*."] Micah 5: 2. *Received version.*

Would this make good sense to read it, "Whose goings forth SHALL BE OF OLD FROM the DAYS OF ETERNITY"?

"And thou, Bethlehem Ephrata,
[*Art thou too*] little to be among the leaders of Judah?
Out of thee shall come forth unto me
[*One who*] is to be a Ruler in Israel:
And his goings forth [*have been*] FROM OF OLD,
FROM THE days of HIDDEN AGES. Micah v. 2.

One going forth is spoken of as future, and another as past, which suits none but Christ."—BISHOP WILLIAM NEWCOME'S *Improved version, with notes.*

"And art thou, Bethlehem Ephratah, little to be [esteemed]
Among the thousands of *Judah*?
From thee shall issue [THE LEADER,]
Who shall rule my people, the Israel [of God]
(But his issuings are from OLD,
From days of ETERNITY.") Micah v. 2.
And thou, Bethlehem, territory of *Judah*,
Art by no means least among the captains of Judah;
From thee shall issue THE LEADER,
Who shall guide my people, the Israel [of God.]
Matt. 2: 6.

—Rev. WILLIAM HALES, D. D. "*New Analysis of Chronology*." Vol. II., Book 2, p. 461.

"And thou, Bethlehem, house of Ephratha, art few in number to be reckoned among the thousands of Juda; *yet* out of thee shall one come forth to me, to be a Ruler of Israel; and his goings forth WERE FROM THE BEGINNING, even from eternity. (*Margin*, from the days of the age.") Micah v. 2.—"*The Septuagint version translated into English*," by *Sir L. C. L. Brenton, Bart.*

"But thou, Bethlehem Ephratah,
Who art too small to be among the thousands of Judah,
Out of thee shall come forth for me a ruler of Israel,
Whose origin is *from the* ANCIENT AGE, FROM THE DAYS OF OLD!" Micah v. 2.

—*A new translation of the Hebrew Prophets*, by GEORGE R. NOYES.

"And thou, Bethlehem Ephrata, reputed little among the thousands of Judah, (yet) from thee hath HE gone forth of ME, having been the Ruler in Israel, and whose goings forth (were) OF OLD FROM THE DAYS OF ETERNITY." Micah v. 2.—"*New Translation of Controverted Passages*," etc., by ROBERT TOMLINSON, Esq. London, 1803.

"But thou Beth-lechem Ephratah, the least [though] thou be among the thousands of Judah, [yet] out of thee shall he come forth unto me that is to be ruler in Israel, whose ORIGIN is from OLDEN TIMES, FROM MOST ANCIENT DAYS." Micah v. 2. "*The Twenty-four Books of the Holy Scriptures*, carefully translated according to the Massoretic Text, after the best Jewish authorities, by ISAAC LEESER," (*a Jewish Rabbi*.)

"And Thou, Bethlehem Ephrata, art a little one among the thousands of Judah: out of thee shall he come forth unto me that is to be the ruler in Israel: and his going forth (is) FROM THE BEGINNING, from THE DAYS OF ETERNITY." Micah v. 2.—*Douay version.*

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been OF OLD SINCE A LONG PERIOD."—*Emendations of the Authorized version of the Old Testament*, by SELIG NEWMAN, (*a converted Jew*.)

"*Whose goings forth have been from of old, from everlasting.*" The words do naturally import an original, distinct from the birth of Christ, mentioned in the foregoing sentence; which is here declared to be from all eternity, for so the word *mikkedem*, (translated here 'from of old,'

but rendered 'from everlasting,' Habak. 1: 12) and *mime olam*, 'from the days of eternity,' do plainly signify. (See Ps. 55: 19; 90: 2. Prov. 8: 23.)"—*Commentary* by WILLIAM LOWTH, B. D.

"*Whose goings*, etc. In every age, from the foundation of the world, there has been some manifestation of the Messiah. *From everlasting.* 'From the days of all time;' from time as it came out of eternity."—DR. ADAM CLARKE'S *Commentary*, Mic. v. 2.

"I imagine the words refer to his going before our fathers in the wilderness, and in the sanctuary; as mentioned by the *Psalmist*; 68: 7, 24, 25: 'O God, when thou wentest forth before the people; when thou didst march through the wilderness the earth shook, the heavens also dropped at the presence of God, the God of Israel.' They have seen thy goings, oh God; even the goings of my God, my king, in the sanctuary, the singers went before, the minstrels followed after,' etc. Upon which the CHALDEE Paraphrase says: 'The house of Israel have seen the goings of thy majesty upon the sea, oh God,' So that the 'goings out from everlasting,' relate to the visible *Jehovah's* leading the Israelites of old through the Red Sea; and going before them in the wilderness, in a fire by night and a cloud by day; and tabernacling on the sanctuary in the cloud."—BENJAMIN BEN MORDECAI'S *Apology to his friends for embracing Christianity.* Letter 4, p. 499. London, 1784.

"*Of old from everlasting,*" etc. *Munster, Tigurina,* the SYRIAC, ARABIC, and DRUSIUS render it, "*Ante secula, ante mundum conditum*—BEFORE THE AGES, BEFORE THE FOUNDATION OF THE WORLD."—*Poole's Synopsis.*

"Whose goings forth have been *from of old, from everlasting.*' Hebrew, *mikkedem, mime, olam*; rendered by the Septuagint *ap arches ex hemeron aionos*, and exactly in the same sense by the (Latin) Vulgate, '*ab initio, a diebus æternitatis,*' '*from the beginning, from the days of eternity.*' So these Hebrew expressions must of necessity signify in divers places of Scripture, being used to signify the eternity of God. See Ps. 55: 19; 90: 2. Prov. 8: 23. Hab. 1: 12. The words naturally import an original distinct from the birth of Christ mentioned in the foregoing sentence, which original is here declared to be from all eternity."—JOSEPH BENSON'S *Commentary* on Mic. 5: 2.

"*Whose goings forth have been of old from everlasting*; which is said of him, not because his extraction was from *David*, who lived many ages before him; for admitting he was *in* him, *in his loins*, as to his human nature, so long ago, yet his *goings forth* were not from thence: nor because he was prophesied of, and promised very early, as he was from the beginning of the world; but neither a prophecy nor a promise can be called his *goings forth*; which was only foretold of, but not in actual being, etc., etc. . . The phrases are expressive of the eternity of his divine nature and person; so as the former part of the text sets forth his human birth, this, his divine generation, which, because of the excellency and ineffableness of it, is expressed in the plural number, *goings forth.* So Rabbi Eliezer, . . produces this to prove the name of Messiah before the world was, whose *goings forth* were *from everlasting*, when as yet the world was not created. PIRKE ELIEZER c. 3, fol. 2, 2."—*An Exposition of the Books of the Prophets*, by JOHN GILL, D. D., London, 1757.

I submit the above translations to the reader's judgment. I know not how many more might be obtained, as I have made no search outside of my own limited library, nor have I taken all I found that agree in the sentiment.

Here are translations ancient and modern, some by Jews, some by Gentiles, some Catholic, some Protestant, one, I think, by a Unitarian, some by Trinitarians, some by Jew and Gentile *believers* in Jesus of Nazareth, and one by a Jewish Rabbi who has no faith in Jesus as the Christ. I could add several other authorities, if needful, but it would be merely a repetition of similar ideas; and now I ask the candid reader to jugde if this "Ruler in Israel" had no *existence* previous to his birth in Bethlehem?

To put his GOINGS FORTH OF OLD FROM EVERLASTING in the *future*, and make it his *future* goings forth TO EVERLASTING, is, I think, a strong indication that *theory* is dearer and *clearer* to the mind than the inspired WORD OF GOD. The supplied words "*have been*" make no difference in the sense except to *complete* it; as to talk of *future* events as being "OF OLD" and "*from the days of eternity*" is, I suspect, to talk the idle nonsense of human misjudgment which the prophets of God do not make use of. Some of these versions omit the supplied words, but all convey the *same idea*, whether Jew, Gentile, Protestant, Catholic, Trinitarian or Unitarian. They all place the GOINGS FORTH, the EXISTENCE, the ORIGIN of this "RULER" "from of OLD," "from the days of eternity," or from *past* AGES, while his birth at Bethlehem was then yet in the future. This passage will need several more abortive efforts to "explain it away" before it will DEPART. It stands like a granite ROCK! Heaven and earth may, perhaps, be "explained away,"—God's word *never!*

It is easier and better to bend a theory to the Bible than the Bible to a theory. That doctrine is very suspicious, the defence and establishment of which consists mainly in the "explaining away" of passages of God's word which, if let alone, would crush it into ten thousand fragments. Who gave man authority to "explain away" God's WORD? To throw dust, and doubt, and mist, over it all? Let God be true and every man a liar.

I have no time or inclination for long arguments. I count them as a bore and an imposition upon newspaper readers. Truth can stand without much propping—error needs to be eternally tinkered, defended and guarded. Let us cling to the BIBLE "THY WORD IS TRUTH." Let us believe God. Let us obey him. LET US REVERENCE HIS WORD.

H. L. HASTINGS.

Providence, R. I.

Correspondence.

From Wm. McCulloch.

BRO. GRANT:—The cause in this vicinity has been on the advance for the few months that are past, and there seems to be a general desire to hear upon the subjects of our hope: such as the coming of Christ, the restitution, and life and immortality through a resurrection from the dead. Since there is so great a desire to hear, and the field is so large, my prayer has been that the Lord would send more laborers into the vineyard. Dear brethren, the extent of these vast prairies is almost boundless, and only now and then a watchman to sound the mighty gospel trump to the thousands that throng these vast plains; and shall this people go to the judgment without hearing the blessed gospel of the kingdom? God forbid! Will not some of our eastern laborers heed a Macedonian cry, and come over and help us? Truly, the harvest is great and the laborers are few.

Our tracts are doing a great deal in the way of removing prejudice, but there is a strong necessity for having more laborers in word and doctrine, that whatever of truth may be sown in those little printed messengers may, by faithful watchmen, be gathered into a glorious harvest when the Master comes. We need the tracts; they are just what we want; and I trust they will accomplish the object for which they were intended.

I have alluded to the field as being large. Our Conference comprises the State of Illinois, and we have only two preachers (to my knowledge,) that are constantly engaged in the proclamation of the gospel of the kingdom, viz: Brn. Chandler and Pratt; and they are required to travel its length and breadth, their appointments being, in many instances, hundreds of miles apart, thereby consuming a great deal of time and money to feed the flock of God; which, if there were more laborers, less means would be required to defray traveling expenses, and more would be benefited.

Had we ten more efficient preachers in this field, I have no doubt they would be better supported in a little while than the few now here; from the fact that almost everywhere we hold a few meetings some become interested and embrace the truth, and are willing to do all they can to advance it by contributing of their substance.

My dear brethren of the East, will it not please your heavenly Father to have some of you (his watchmen,) come, bearing the sword of the Spirit to this field? Our beloved Bro. Chandler is afflicted with sickness in his family, which must necessarily restrict his labors far away from home to some extent; and our dear Bro. Pratt may feel it duty to return East to his family, and we thereby be left, and the people come up to the judgment unprepared. God forbid that the work should cease so near that mighty day!

"Up! it is Jehovah's rally,
God's own arm hath need of thine."

Brethren, may we, whose lot it is to be situated in this western field, let our light so shine that others may take knowledge that we have been with Jesus, and that we look for and love his appearing.

La Moile, Bureau Co., Ill.

For the Crisis.

Eld. Grant's Tour in Canada East.

Our meetings, which commenced on last Lord's Day in Jan., and continued over the two following Sabbaths, have closed, and closed well. We had in that time twenty-one lectures, and almost as many prayer-meetings, including two love feasts. In the course of these meetings, several rose for prayer, four put on Christ in baptism; and the last evening we gathered round the long-spread table and had our "Supper" at the supper time, when many with an enlightened faith could look from the cross to the crown, and see Mount Zion rise above Mount Calvary. At the close of this thrice hallowed scene, upon invitation given, thirteen penitent persons came forward for prayers, in presence of many spectators who seemed loth to leave the house.

The extent of the impression made upon the public mind by these meetings, the great *hereafter* alone will tell; and could the Elder have remained about a week longer he might have seen the fruit of his anxious toil more effectually consummated,—but, if the Lord will, he is expected to return again in June, when it might be hoped that two months labor would not be lost upon these Townships; and sure I am that a comparative whisper of his return to Danville, would again fill every corner of our spacious building with living souls. One thing I must here remark, and that is, to daub with a mixture of modern theology, Eld. Grant came not as yet to Danville. That a man is not dead and alive at the same time! and that all the wicked will God destroy,—these divinely inspired truths were handled with heavenly skill, but with an unsparing hand. Never in these Townships was error in religious garb so completely stripped, and exposed to the public gaze, as upon this occasion. An auxiliary branch of the old "Castle" in this village, feels just now as though it were but a few days since it felt a tremendous shock from an earthquake. And one of the sub-managers has been exhorting and entreating some of the subordinate elements in this concussion to return to their former quietude and harmlessness!

These meetings have been so largely attended by some of every sect and party, and many belonging to neither, the truth has had a wide circulation, so that a general impression is made upon the public mind. The careless have been alarmed, seeing the purity and narrowness of the way to eternal life; the professor has been shaken in his baseless hope of going either to paradise or heaven at death; the ways of God to man, in regard to eternal pain, have been vindicated, and the infidel put to silence. The Pharisees went out and held a council how they might entangle him in his talk, but they have been forced to the old conclusion "that this people who know not the law are accursed." The church has been revived both in spirit and in number. Our prayer-meetings (two in the week) have become more interesting and active; we can now occupy more space, and extend a more healthy influence with our neighbors, who have heard for themselves; a large amount of doctrinal reproach, which has pressed heavily upon our shoulders for years having been rolled away.

A hint to our brethren scattered abroad: Eld Grant will be found exceedingly useful in extracting those sharp teeth, sometimes found in our churches, "which bite and devour one another;" and among the many blessings which may fall to his lot at the resurrection of the just, will be found, we believe, the blessing of the "peacemaker." And our prayer has been, and is now, that Eld Grant, as an able minister of the New Testament, may be spared to the churches as long as his ministerial labor is necessary, for we think he should not be confined to any one locality, but as an evangelical Bishop take an oversight in the wide field, where that oversight will be acceptable. I am sure it will be beneficial to the body scattered and peeled, as it is at this hour.

J. PORTER.

Danville, C. E., March 1st, 1860.

Married.

In Bristol, Ct., on the 5th inst., by Eld. H. F. Carpenter, Mr. ALLEN T. BUNNELL, of Plymouth, and Miss SARAH M. NORTON, of Bristol.

Obituary Notice.

Fell asleep in Jesus, on the 14th inst., Sister DELLAH LANGSTAFF, (wife of Brother John Langstaff late deceased.) at her dwelling in Corysville, Champaign Co., Ohio, aged sixty-one years.

Sister Langstaff was a mother in Israel, and, like her husband, who also sleeps in Jesus, was beloved of all her friends and neighbors, poor in this world's goods, but rich in faith, looking for that blessed hope, eternal life, when the Life-Giver comes. Her house was always a home for the weary pilgrim, and a resting place for the ministers of Christ. Sister Langstaff, as will be remembered by many friends, like Mary, was early at the sepulchre, looking for her Master; and with many others rejoiced in hope of soon meeting her much desired friend. Disappointment gave no check to her faith, but onward still she moved, following the lamp of truth until she now sleeps in him in whom was all her hope; and of such it is said—"Blessed are the dead which die in the Lord, from henceforth—yea, saith the Spirit, that they may rest from their labors and their works do follow them," Rev. 14: 13.

May her memory long live in the hearts of kindred spirits, and the truth, so faithfully defended by her, continue to cast its healthful rays upon the hearts of the bereaved son and daughters, until they shall embrace the same blessed hope in Christ Jesus, and follow the worthy example of their deceased parents, while life shall prolong their days on earth, and finally meet fond father and mother in the holy city, the New Jerusalem.

E. R. SOUTHWICK.

The Departed.

COMPOSED ON THE DEATH OF SR. LANGSTAFF.

BY M. LOUISA SOUTHWICK.

She went to her rest in the gloom
Of mid-winter's desolate scenes;
Beside her own dead they provided her room,
And lightly the snow-stars decline to the tomb,
Enwrapping their earthly remains.

'T was meet she should follow him there,
Where fond hearts are severed no more:
United in life, undivided in death,
'T was easy to part with the uncertain breath,
To join her beloved, "gone before."

At the sundown of life, as a bird
Its weary wings folds to repose,
She folded her garment of righteousness by,
And looking to Jesus with faith's fearless eye,
Her pilgrimage came to its close.

Yes, mourn for the lost, ye bereaved!
Your household so broken and sad;
At dayspring and twilight their absence is felt,
But most at the altar of prayer where ye knelt
To offer up incense to God.

But think ye, how quiet their lot,
Who sleep the calm sleep of the blest:
The lashes of sorrow, the fetters of care,
Temptation and trial disturb them not there,
So sweetly in Jesus they rest.

From the warfare of earth they are gone,
From sin, and all evil to come;
Tho' thunders of war through the universe roll,
No sound but the music of Gabriel's call,
Will pierce through their moss-covered home.

O, the terror, the grandeur, the joy,
Of the morn when our King will appear!
The trumpet's deep voice sinking far through the [illegible]
The nations all gathered, Death's prisoners free,
Redeemed and Redeemer meet there!

Tawawa, O.

Summary of News.

FOREIGN.

ITALY.

Rumors were current of a forthcoming address, the authorship of which is attributed to Victor Emmanuel himself, calling Naples and Sicily to insurrection.

FRANCE.

A report was current that a plot against the Emperor Napoleon had been discovered.

A MUNICH letter says: "The ministry has just given a proof of its liberal tendency, by appointing a Jew as director of the State Lunatic Asylum. The Government intends, it is said, to submit a bill to the chambers for the purpose of regulating the position of the Jews in conformity with the liberal spirit of the age. As a preliminary step, that edict of 1815 will be abolished which prohibits the introduction of foreign Jewish establishments into the kingdom, and orders that the Jewish families shall be progressively diminished in the localities where they exist."

[Per Niagara, from Liverpool, the 25th ult.]

THE ITALIAN QUESTION.

A Paris telegram confirms the statement that Russia and Prussia had joined in a proposal for a Conference of five great Powers.

Negotiations between the Powers, on the Italian question, it is said, were being actively carried on.

FRANCE.

The Paris correspondent of the London Globe says the chances of war in the spring were becoming daily stronger. The accumulation of Austrian troops behind the Mincio and on the north banks of the Po, betoken desperate efforts.

The Paris correspondent of the London Times countenances the report that Napoleon is endeavoring to conciliate the Pope. Arrangements respecting the Romagna, likely to satisfy both parties, have been proposed, but the terms are not mentioned.

LATEST.

[By Telegraph to Queenstown.]

In relation to the alleged alliance between Austria and Russia, the Morning Chronicle publishes the following in its second edition: "Intelligence, just received from a sure source at Vienna is to the following effect: Russia has decided on renewing her old alliance with Austria. The treaty is on the eve of being signed, and will be carried to St. Petersburg by Prince Alexander of Hesse. We have excellent reasons for believing that its provisions will be found to be as follows: The most ample concessions as to all that regards the holy places at Jerusalem will be made by Austria to Russia; 2d, with a view to eventualities that have every probability of being realized, Austria agrees to conform her policy to that of Russia as to the Danubian provinces and Servia; 3d, as compensation for these concessions in the East on the Danube, Russia will guaranty to Austria the whole of her territory, including Hungary and Venetia, against insurrection and foreign foes

The Paris correspondent of the Daily News fears it is but too true that at a Ministerial Council on Friday, presided over by the Emperor, which lasted four hours, a resolution was taken against Italian unity, on the pretext that Russia and Prussia objects to the annexation, which alone can satisfy the Italians. The French government, it is alleged, have resolved that the project of the annexation of Tuscany to Piedmont must be altogether abandoned. The people of Tuscany will be called upon to choose sovereigns, and there will be no objection to their choice falling upon the Duke of Genoa, Victor Emmanuel's nephew; 2d, the Duchies of Modena and Parma may be annexed to Piedmont, with the consent of the inhabitants; 3d, the question of the Romagna is revised, and will probably be submitted to a conference of the Powers, but still the idea of creating a separate State of the sovereignty of the Holy See, and the annexation, subject to that sovereignty, either to Piedmont or Tuscany, is not abandoned. Piedmont will be required to adhere to these proposals, under the threat of withdrawing the French army from Italy, and leaving her to the mercy of Austria.

THE AMERICAN COLLEGE, ROME.—"The Pope celebrated mass in person, and administered the sacrament to the scholars, who are mostly from the United States. After mass he made them an address, in which he could not refrain from launching forth angrily upon political topics. 'We have lost,' said he, 'the Legations, and now they seek to shake (*crollare*) our patrimony itself; but we shall have our revenge (*abbia no la nostra vendetta* ') No sooner had the word 'vendetta' passed his lips, than, recollecting that such a word was scarcely befitting the Vicar of Christ, he paused, and then continued, *Si, la nostra vendetta, ma colla pheghiera*, (Yes, our revenge, but by prayers.') I understand the Diplomatic Corps breakfasted with the Pope yesterday, (Sunday,) and that he spoke to them very angrily upon what he calls the rough usage he is receiving. There are many rumors flying this morning, amongst others, that so far from the Emperor of the French withdrawing his troops, an additional 2,000 are on their way to Rome; that the Neapolitans have crossed the frontier to the Pope's assistance, in consequence of an advance made by the army of Central Italy."

Editorial Notices.

NEW SUBSCRIBERS.—We learn that some of our readers do not understand whether we intend to give the *present* for new subscribers, to the one who *obtains* them, or the one who receives the paper. We would say, the *gift* is for the *former.* See *notice.*

Notice.

We have received a parcel of books and tracts, and should be glad if the person who forwarded it would furnish us with his name, and the purpose for which it was sent.

ILLUSTRATED BIBLE.—We have received No. 1 of Cassell's Illustrated Bible, published by Ross and Tousey, of New York. It has a neat appearance. It will be issued in parts, on the 1st and 15th of each month, until completed.

NOTICE.—The church in Hebron, N. Y., would like to procure the labors of some minister after the 1st of April, for half the time or more. Communications relative to the matter can be received at this office.

Notices, &c.

Conference.

The next meeting of the R. I. Conference will be in Peacedale, the last Wednesday in March. Brethren, come with hearts earnest for the work of the Lord.

JOSEPH D. BROWN, Clerk.

A Boy Lost.

A small boy by the name of John B. Howden, thirteen years of age, son of W. S. Howden, Waterbury, Vt., left home the 17th of January, and has not been heard of since.

General Conference in Boston.

A General Religious Conference will be held in Chapman Hall, Boston, commencing at half-past 2 o'clock, on Wednesday, the 4th of April, continuing each day and evening through the week and over the Lord's day.

The object and design of this meeting is not so much for the passing of resolutions or the transaction of ecclesiastical business, as for the advancement of pure christianity among us in true revival and reformation. What we as a body want and need, is not disputation or hobbies, but earnest, direct labor for the immediate promotion of the work of God in awakening the careless and indifferent, stirring up the luke-warm, and quickening into life and activity the too sluggish energies of the whole church in the personal work of preparation to meet the Master, who is before the door. In fact, we are too dull, too barren, and want more faith, zeal, love—more religion. And not only is it to be hoped that our meeting may prove a great means of grace to the waiting saints, but our hearts' desire is to see sinners converted to God, and thus made ready for the approaching great day of doom. Let those, then, who are asleep, awake and be strong. Let the righteous gird on their armor. Let sinful men be alarmed. All signs point to the speedy coming of the Lord, and it is high time that those who look for Him be up and doing with their might their last solemn work. Let earnest and faithful prayer go up to heaven for the success of this conference. Ministers of Christ, plead with Him for the spiritual interest of the meeting, and come to it in humility and faith, that our God who is now working among our churches in various places, may also pour his Spirit upon the worshipers at Chapman Hall. We invite our dear brethren and sisters from abroad to come. Come, all who can. Provision will be made by the friends for all needful entertainment.

D. T. TAYLOR.
M. GRANT.

GEO. T. ADAMS,
J. G. HAMBLIN,
WM. C. STONE, } Committee.

☞ Eld. A. Ross will preach at the dedication of the Union Hall in Palmer, Mass., Sunday, March 18th, and give several evening lectures during the week following.

O. P. ALLEN, Cor. Secretary.

Notice.

The next session of the Western Central Quarterly Conference will be in Augusta, at the brick school-house on Sand Hill, commencing March 29th, Thursday, 2 o'clock, P. M., and continue over the Sabbath. We shall expect all our ministers there to preach the word, to counsel and labor for the unity and upbuilding of the cause of Christ. Also, as many brethren and sisters as can consistently attend, to engage in the same work. Those who cannot come should pray God to bless this effort to the salvation of lost sinners. We cordially invite ministers and others from everywhere, to attend with us to work as above stated. Strangers coming to this meeting should call on Brn. Wm. A. Lovejoy, and David Moshier.

H. B. SEVEY, Chairman.
I. C. WELLCOME, Secretary.

Appointments.

☞ We would say to our preaching Brn., that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. D. T. Taylor will preach in
Boston, (Chapman Hall) . . . . . Sunday, March 18th

Providence permitting, I will preach in Albany, N. Y., Friday evening, March 16th.

Lord's day, 18th, commence a series of meetings in Danbury, Ct., to continue every evening through the week and over the following Lord's day.

MILES GRANT.

Bro. Geo. Champlin wishes to have his appointment at Bristol, Ct., on the 18th, withdrawn. He will have an appointment there at some other time, if the Lord will.

J. S. WHITE.

Providence permitting, I will preach in
East Boston . . . . . April 3d
Attend the Conference . . . . . April 4th
Portsmouth, N. H. . . . . . April 5th
South Berwick . . . . . April 6th
Commence a four days' meeting in East Barnstead, N. H., (Clarke meeting-house) . . . . . April 7th
The *third* and *fourth* week in April not engaged.

HIRAM MUNGER.

Eld. A. Durfee will preach in
Foster, R. I., (Tabernacle) . . . . . March 15th
Gloucester, R. I. . . . . . March 16th
Foster, R. I. . . . . . March 18th

H. C. HOPKINS.

Eld. Geo. Champlin will preach in
Southington, Ct. . . . . . April 13th, 14th, and 15th

D. W. Miller will preach in
South Hawley . . . . . March 23d
Savoy . . . . . March 25th
Goshen . . . . . April 1st

Eld. L. S. Ludington appoints to preach in
Scitico, Ct. . . . . . March 18th
Springfield, Mass . . . . . March 20th
Newfield, Ct. . . . . . March 25th
Northfield, Ct., (Centre school-house) . . March 27th and 28th
(Bro. G. H., please meet me at Campville, Tuesday afternoon.)
Plymouth Hollow, Ct. . . . . . April 1st
Meetings are held at Bro. Cornell's every Sunday, also on Wednesday evenings. Brethren, take notice.
Wallingford, Ct. . . . . . April 8th

Eld. H. Munger will preach in Warehouse Point, (Chapel) Thursday evening, March 22d, and continue over the following Sunday.

S. P. BABCOCK.

Eld. W. S. Campbell will preach in
Lowell . . . . . Sunday, April 1st
Kennebunkport, Me. . . . . . April 15th
East Boston, Mass. . . . . . April 22d

Eld. Geo. Champlin will preach in Portsmouth, N. H., the *second* and *third* Sundays in April.

Eld. J. Hemenway will preach in Portsmouth, N. H., the first Sabbath in April.

Eld. C. Goodrich will preach in
Brookfield . . . . . March 21st
Pawlings, N. Y. . . . . . Sunday, March 25th

APPOINTMENTS FOR E. KILLINGLY, CT.
Eld. H. F. Carpenter . . . . . March 25th
Meetings commence at 1 o'clock, P. M.
Brethren wishing to correspond with the church at East Killingly, Ct., will direct their letters to Warren Taft.

J. HEMENWAY.

I will preach as follows:—
Danielsonville, Conn. . . . . . March 23d and over the following Sunday.
Warwick Plain, R. I. . . . . . Sunday, March 31st

S. W. BISHOP.

Business Matters.

To Correspondents.

I. J. Stedman,—We cannot say positively, but think the chart may be obtained of O. Hart, Concord, N. H.

We know of no special manufactory of them. We cannot give information relative to the "Great Chart" of which you speak. The chart, concerning which Bro. Hart may be able to give information, may be obtained, we think, for $3.00. Eld. J. V. Himes, Boston, Mass., has had a set of charts on the visions of Daniel and John. We do not know whether he has any for sale now. We think the price of his is $5.00.

Cash Receipts.

A B Howard 260, 90 cts; H W Norvell 260, $3.00; W A Morse 236, 54 cts; A R White 239, $4.00; Capt. E Mitchell 248, $5.00; H W Pray for Providence Brn. $10.00; S A Macomber 234, $1.12; H. Bemis 275, $1.60; A G Jayne 286, $5.00; L Andrews 255, 66 cts; A A Tapper 236, p. pd., $2.86; Eld. Wolcott for Portsmouth Brn., $10.00.

M M Day 246, A P Hyde 228, S Young 247, Cey. Wilson 247, J N Russel 247, W Towl 247, Mrs. M M Davis 239, C Farrington 234,—50 cts. each.

G L White 260, Al. Hunt 260, J Ross 243, Mrs. S F Rogers 260, J Russell 260, A Fletcher 260, G L Rice 260, J B Richardson 234, Mrs. L M Plummer 260, Mrs. E Barnes 248, J B Dodge 257, P T Watson 234, E Sackett 265, D Vickery 249, M A Pote 260, Mrs. J A Smith 260, J Calder 252, M Young 260, H. Christenson 260, S C Perry 260, G Storer 261, H B Winch 260, D Randall 260, A S Richards 260, J M Stone 260, L Bristol 234, H Way 260, O Ormsbee 260, P Pfeil 260, V Vreeland 260, O E Gibbs 260, N Hoyt 260, N R Gould 260, C Nichols 260, O H Perry 260, B F Carpenter 260, H N Smith 260, E G Scott 234, S S Slocum 260, W Howard 260, G W Wiggin 260, H Bowns 222, C Haskins 260, A Andrews 277, C Flint 266, W E Harris 260, W Collier 234, P Blanchard 222, W Colbath 262, A Browning 260, S Blaisdell 260, E Flanders, Jr., 249, W F Collier 260, P Howard 260, C M Smith 258, G G Emery 232, W Rowarth 260, R Allen 260, W A Newton 236, C H Barrett 260, J Curtis 260, L Watrous 260, Mrs. G S Flint 262, H Wilson 260, M M Flint 260,—$1.00 each.

C Patnoe 273, A B Cook 278,—$1.50 each.

J Taylor 286, S A Bailey 286, J Larasey 286,—$1.80 each.

A C Jenkins 286, C W Richards 286, M Garland 234, J C Bastian 286, A Marshall 286, A Magbee 234, D Veasey 286, J Hutchins 260, J C Dennison 260, G Noble 286, J M Healey 293, G S Brewster 292, W H Burtch 286, H H Corbin 286, W Shaw 260, Z Whitney 268, N Thompson 286, L H Armstrong 286, H Haskins 286, Dr. A G W Smith 286, W H Albro 245, J Durgin 240,—$2.00 each.

Books and Tracts.

W A Morse 46 cts, Eld. M F Cornell 63 cts, S O Welch $2.00, A G Hudson $1.00, J S Heath $1.00, H P Chase $3.00, A G Jayne $2.00, L F D Cole 51 cts, W L Stroud $1.00, A C Judson 12 cts, J M Phillips $1.00, G W Stetson $1.00, W H Hendrick 65 cts., M A Hurley 15 cts, H Bowns 12 cts, L Andrews 34 cts, E Conser 25 cts, W G Proctor $3.00, W Bassford $6.04, W A Fenn 25 cts, C Farrington 50 cts, A Crowse $1.00, J Bailey $2.00, D R Mansfield $10.00, D W Patterson $3.00, Eld. H. Grew 28 cts, S Whitney 12 cts, J Evans $1.00.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Human Destiny. A Discussion: Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all? By C. F. Hudson and Sylvanus Cobb. 478 pp. 12mo. Price $1.00 post paid.

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 289 pp. 12mo. Price 50 cts. Postage 16 cts.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

THE SOUL—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuke* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

THE SPIRIT—*what is it?* or a careful examination of all the uses of the words *ruahh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

ANTI-ETERNAL TORMENT. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred. Postage 1 ct.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cts—postage 9 cts.

The Rights of Wrong, or, Is Evil Eternal? By C. F. Hudson. Price 5 cts. single. 5 copies for 20 cts. Mailed post paid. $2.00 per hundred. Sold by G. W. Young, 138 William St., New York; Truman and Spofford, Cincinnati; and S. C. Griggs & Co., Chicago.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid $1.25.

Son of God, by H. Grew, 10 cts. single; postage 1 cent.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

The Saint's Inheritance, by Wm. Sheldon—A good tract to give your neighbor. Price $5.00.

[illegible] This is a very interesting work and will be read with interest by all. Price 60 cts. —postage 10 cents.

Words of Warning.—5 cts. single; postage 1 ct.; $1.50 per hundred.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

The Excellency of the Lord's Anointed: or Christ the promised Messiah. By Mrs. M. A. SEYMOUR. An excellent tract to throw light upon the Scriptures, and upon the theological ideas of the day. Every one should have a copy. Price $2.00 per hundred,—3 cts. single. Postage 1 cent.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the young. Price 40 cents; postage 7 cents.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Geneseo, N. Y. Price $1., postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 1 cent single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed; or, Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove endless misery are explained, and two hundred for *destruction* quoted. By Eld. Jacob Blain. Price 2 cents single; $2.00 per hundred. Postage 1 cent.

Glad Tidings; or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 5 cts.—postage 1 cent.

The Three Kingdoms: or, the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. BROOKS, No. 8 Summer street.

☞ The following books and tracts can be had of J. B. Waite, Warwick, R. I.:—

The Harp, by Elder Himes; 200 Stories for Children; Satanic Delusion; Bible Hell; Great Controversy.

We have also on hand the following

PUBLICATIONS
OF
H. L. HASTINGS,
PROVIDENCE, R. I.

Voice of the Church on the reign of Christ on Earth, by D. T. Taylor; edited with a preface by H. L. Hastings. 12mo. 420 pp. $1 00

The Great Controversy between God and Man: its Origin, Progress, and End; by H. L. Hastings. 12mo. 167 pp. 60

Reasons for My Hope, by H. L. Hastings. 12mo. 128 pp. Paper 30 cts. Cloth 50

Forever with the Lord, by H. L. Hastings. 12mo. *Preparing*

Earth's Destiny, as revealed in Scripture, by H. L. Hastings. 12mo. *Preparing*

Tracts on Prophecy, by H. L. Hastings. 12mo. 220 pp. 50

Tracts on Immortality, by H. L. Hastings. 12mo. 220 pp. 50

Fables of Infidelity, and Facts of Faith, by Robert Patterson. 12mo. 320 pp. 75

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Original Contributions.

For the Crisis.

[illegible]

Air.—Old Granite State.

I have come from the land of folly and sin,
Where each soul seeks a laurel of honor to win;
I have left friends behind me to greet them no more
Till we meet when the times of the Gentiles are o'er:
Farewell, neighbors, I must bid you an eternal farewell!

I have stood as the [illegible] of brethren professed,
Condemned for not having faith like the rest;
My name's been cast out, my person abhorred,
For loving the words of my soon coming Lord,—
Careless brethren, I must bid you an eternal farewell!

I have crossed the dark waters of blind unbelief,
Though the passage has cost me much sanctified grief;
Now I stand with apostles and prophets of old,
On a dear elevation more precious than gold:
To these trials I'll be bidding an eternal farewell!

Others started before me, and others are nearing,
Who anxiously wait for the Savior's appearing:
How sweetly their songs of pilgrimage roll,
As they nearer approach to the heavenly goal:
Earth-born sorrows, glad I bid you an eternal farewell!

We are safe in the car of heavenly Truth,
Despite the counsel of age and the friendship of youth,
Rushing on to that land of pleasures so rare,
Our hearts leap to meet it—soon, soon we'll be there:
Farewell, sorrows, grief and sadness, an eternal farewell!

MARIA.

West Danville, C. E.

For the Crisis.

Light Ahead.

BRO. GRANT:—Please insert this in the *Crisis*, in answer to Bro. Graves' inquiry.

DEAR BRO. GRAVES:—Although a stranger, please to accept a line from the most unworthy of all the dear children. As I have been through the whole campaign of the Advent movement, I feel to sympathize with you. We are here subject to disappointment and trials; but, dear brother, our Father is at the helm, and will take care of his children; and more, there is light ahead. Bless his holy name; and as God lives, the righteous will see it.

The argument on the 2300 days is a powerful one, the best ever given; but I wish to suggest a few ideas lest you may despond. How does it read? "*Unto* 2300 days, and then the sanctuary shall be cleansed." Now it appears that it will take a little time to do it, especially if the sanctuary is the earth. Daniel speaks of a time of trouble; the prophets of the day of the Lord, etc. It looks to me as though the Revelation is the key to unlock the whole theory. Read Rev. 14: 6, 7, "Saying with a loud voice, fear God, and give glory to him; for the hour of his judgment is come." This is to be done after the two-horned beast is up, in the preceding chapter; which I think has a *definite time*, and a *special work*. If this be so, the seven vials must be *future*, for the first one is poured out on them that worship this beast which has the mark. Now if these vials are future, no wonder the angel says, "The hour of his judgment is come." This looks like Daniel's time of trouble.

One word on Daniel 2d chap. 40th verse. —"And the fourth kingdom shall be strong as iron." Is this iron kingdom the Roman, which is the same as the Roman Empire, which was to be divided? I think there is a connection between the ten kings in Daniel, represented by the toes, and the ten kings in Rev. 17 chapter, which I think most certainly shows the image of a kingdom, and the two-horned beast is the ruler. If the ten kings give their kingdoms to him he will have a kingdom, and it will be the same that Daniel was looking at when he was explaining the feet and toes. Two horns to the beast are the same as two feet to the image. Now these parts must all come together to form the image, in order that the image might be smitten.

Let us look for a moment at what is going on in Europe, at the man that all the world is wondering after, Louis Napoleon III. He, I think, is the eighth head, and of the seven, and will bring about the *last form* of the Roman government. The kings, I think, will agree to support Napoleon, and thereby make him a beast; for we think there must be a beast when the Lord comes, for his body is to be destroyed and given to the burning flames.

We will look at the two-horned beast in Rev. 13: 15.—"And he had power to give life unto the image of the beast," and caused as many as would not worship, to "be killed;" "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Let him that has wisdom "count the number of the beast, for it is the number of a man," etc. We think this and other passages will show positively that it is one literal ruler. Paul speaks of the same power and calls it "the man of sin," and runs him down until he is destroyed by the breath of His mouth and the brightness of His coming. Daniel must be speaking of the same, in chap 11: 36, for there cannot be two at one time, and each above the other. Daniel calls him "*the king*," and says he shall prosper until the indignation be accomplished. And he shall have a strange God, (Spiritualism) whom his fathers knew not; and he also runs down and comes to his end, at the time that Michael stands up, which standeth for the children of thy people.

We will now look at Rev. chap. 17.—"And there came one of the seven angels," saying, "I will show thee the judgment" of the woman "with whom the kings of the earth have committed fornication." And he showed me "a woman sit upon a scarlet-colored beast . . . . having seven heads and ten horns." "And the angel said, ... I will tell thee the mystery of the woman and of the beast," having "seven heads and ten horns." The angel then explains the symbols. He says they wondered when they beheld "the beast that *was*, and is not, and *yet is*." This seems to represent the seventh head of the beast, which was to be wounded, and healed. We think the wound is healed, making an eighth head in the person of Louis Napoleon III. "The seven heads are seven mountains," literal mountains and not symbols; which mean the seven-hilled city, Rome. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast."

"And the woman . . . . *is that great city* which reigneth over the kings of the (Roman) earth."

I think the 2300 days end, and the definite time of the two-horned beast begins, when the ten kings give their power to him.

EUNICE D. WARNER.

West Thompson, Conn.

For the Crisis.

Leaves from the Note-Book of a Traveler.

No. 5.

April 3d.—O how blessed it is be employed in the vineyard of the Lord! Far be it from me to pray, "Let me be excused;" I rather feel like asking, "Lord, what wilt thou have me to *do?*" When I compare my limited capacity with the greatness of the work, I must confess that I feel straitened on every side, and often find myself exclaiming, "Oh that I had ability to meet this or that demand!" But I must be diligent in occupying the talents I possess. The servant who improved faithfully his *two* talents, received the approval of his Lord equally with the one who had occupied upon *ten*. I have no sympathy with the conduct of the slothful servant, who buried his talent because it was but one, instead of increasing it by activity. If I would have more, I must increase them by service. I do not believe in that sort of humility which says, "I have no talent, or if any a very poor one, and I can do no good, therefore I will do nothing." Every one has more or less talents, and they are *good*, and if not increased beyond their first bestowment, the sentence pronounced upon the unprofitable servant will be awarded their possessor.

Says one, "You talk and act just as though you thought your labors were necessary to the advancement of Christ's cause. Now I believe his work will go on whether we work or not." That is not my faith. God works by human instrumentalities. He says to *every* one who is called, "Go *work* in my vineyard." "The Lord hath *need of thee*." He wants no drones in his hive. A working christianity is the christianity of the gospel. Religion is *good works*. We are not only to believe, but *do* the truth.

The sentence pronounced on those upon the right hand of the Judge, is for what they have *done*, and not for what they have felt, or believed. It is for the "*deeds done*," the reward is given. Forever banished then be the thought from my heart, that whether I work or refrain, it will be all the same at last. "Faith, if it hath not *works*, is dead." The harvest is great; laborers are few. The last sands of probationary time are running out. Sinners are perishing. How then can I be idle? I have to sow in tears, it is true, but I hope to reap in joy. The rest is near. Home is almost reached. Soon I will exchange the armor, for the pure, white robe, and harp, and palm of victory. Then I will suffer no more heart-aches—no more pain. Jesus will wipe my tears away, no more to return. If I can only bring some sheaves and lay them at his feet, I shall be repaid for all my anguish here. I would not wear a starless crown!

M. D. W.

Selections.

Immortality—Eternal Life.

BY WM. GLEN MONCRIEFF.

"To them who, by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life."—ROM. 2: 7.

(Concluded.)

6th. Need we ask now what is the correct exposition of the word "incorruption?" It is that immortal existence in the future world, which Jesus has brought to light by his gospel, and which will be granted to all those who rightly seek for it here. Our present being is frail and decaying, and at the termination of our period of duration on earth, death consigns us to the grave, and that which was corruptible, wastes and dissolves in the dust. Dust we are and return to it again. Life closes for the time, and at the resurrection we shall awake either corruptible or incorruptible—deathless or to die. "Flesh and blood cannot inherit the kingdom of God." Strictly speaking, no life can be designated corruptible, since the life, the vital force, though it may expire, cannot surely rot and dissipate like a carcass. But life may be in a corruptible or in an incorruptible being, and of course the constitution of the creature will determine the possible duration of the life. An animal being is constitutionally corruptible, and therefore will die; but even an incorruptible being is not necessarily immortal. He might die, if that should be the will of God, for what he makes he can as easily destroy. All that we can determine is that the incorruptible and therefore un-animal constitution is freed from subjection to all those influences which tend to reduce an organized animal being to destruction. Eternal life could only exist in beings organized as we are by a perpetual miracle counteracting the inherent tendencies to decay, and the outward forces that co-operate with and invigorate these tendencies; and the revelation in regard to the future state of the righteous shows us clearly that in their promised incorruptibility, there shall be no decaying tendencies such as those with which we are familiar, hence no perpetual miracle to prolong their being will be demanded. In some extraordinary cases the Almighty has even rendered for the time fleshly organization as enduring as if it had been immortal and incorruptible, as in the example of the three Hebrews who were cast into the fiery furnace and came forth uninjured; and it matters nothing whether we regard the miracle wrought upon them, or in the suspension of the destroying power of the flames in which they were enveloped. At last we see the righteous are to gain an incorruptible form and constitution, and this insinuation shows us how the life can be eternal, without a miracle, always however leaving them to be dependent on the Almighty-sustaining arm, but to endure by the laws of their being forever, as we by the laws of our present constitution only endure for a time, and in some cases that of the briefest duration.

"When Christ who is OUR LIFE shall appear, then shall we also appear with him in glory. It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." "Who shall change our vile body that it may be fashioned like unto his glorious body, according to the work whereby he is able to subdue all things unto himself." Such predictive announcements cast a blaze of light on the future events in the history of the victorious saints, and may well impart to the living righteous a joy and gratitude exceeding the utterance of angel's tongue. "Christ is our life," and he will infuse the quenchless vitality into his people when he summons them from the dust; and as he became like us when "the Word was made flesh," in the fullness of time we shall thus eventually become like him, now that he is glorified, and beyond the dominion of death. Now we have the animal being, and, if worthy, we enter at last in the higher condition of creature existence, that is, the spiritual, the climax of dependent being and duration. 1 Cor. 15: 35–46. Apparently such is the order of progression in the universe; and it is infinite mercy in God that invites our race to ascend from the lower to the higher through the new and mediatorial arrangement established in Jesus, after, in Eden, the original plan prescribed by Heaven was voluntarily despised and frustrated by the representative of the human family. Gen. 2: 4, 14, 22: John 6: 50; Rom. 6: 23.

This incorruptibility of existence is not merely to be sought for, but also the glories and honors to be assigned to the heirs of the everlasting kingdom. What these are can at present be but dimly understood, for they are subjects of revelation rather general and cloudy—though we admit the clouds are excessively brilliant—than of specific, clearly intelligible announcement. A few passages may be adduced to illustrate the point, but on them we do not purpose to enlarge: "Great is your reward in heaven—Thou shalt be ruler over ten cities—To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne—They shall walk with me in white, for they are worthy," etc. etc.

To those, then, who, in the appointed way, seek for glory, honor, and incorruption, God will render "eternal life," a phrase which here expresses immortality and all its associated grandeur and blessedness. Radically, no doubt, it simply expresses duration of conscious being, but as they who are to be continued in existence perpetually are the holy ones, and as they are to dwell in the midst of all that can delight the intellect and ravish the heart, we can conclude nothing but that the idea of blessedness and glory are embraced in the words "eternal life." Other passages speak clearly what we regard as thus presented impliedly, and delightful are the announcements to which we refer. They are such as these: "Now we see through a glass darkly, but then face to face—"Then shall I know even as I am known"—"In thy presence there is fullness of joy, at thy right hand there are pleasures forevermore," etc. etc. What a scene opens up to the eye of Faith as she looks forward to the appearing of the Redeemer! What splendid visions the new heavens and the new earth, to be tenanted by the blessed! What a contrast to the lot of the condemned, and the blackness of darkness with its unbroken reign!

II. We now proceed to consider THE MEANS whereby the glorious immortality is to be obtained—"By patient continuance in well doing."

"Well doing" includes a right state of heart and conduct towards God and men; having the mind in us that was in Jesus Christ; denying ourselves unto ungodliness and worldly lusts, and living soberly, righteously and godly. It may be summed up thus: it is a lowly and continuous imitation of the Son of God. Philosophically speaking, it is to act through life under the guidance of a heaven-enlightened intellect; and impelled in our conduct by veneration, benevolence and justice, keeping our appetites and inferior sentiments under the dominion of these moral attributes of our nature. In this manner the holy religion teaches us to behave ourselves before our Father in heaven, and in our transactions with our brethren of mankind. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." But christianity not merely inculcates this course of procedure as the only mode of life befitting us as responsible agents, and as the only one that can receive the Divine approbation, but it furnishes *most powerful motives and supports* to such conduct, and it is chiefly to these that we would solicit the reader's attention. It is here that much of the popular christian teaching fails, and on no subject could a lack of information be more disparaging and deleterious. Men require not so much at this day to have the will of God explained to them, as to be enlightened concerning the fountains of divine strength, and stimulus provided for their gracious use. It is moral health and vital force that is needed, and the momentous inquiry arises, how are they to be obtained?

And here suffer us to make one remark of a general nature, that as the cure required for men is a moral one, only moral remedies are to be sought for. All physical influences to renew men are, in our judgment, nowhere promised in the Bible, nowhere in that volume ever said to be needed, or at any time employed, for the moral regeneration of the sons of men. Indeed, if they were necessary, it seems to us impossible for any human being in his senses to blame himself or his neighbor for being without them, and all that they are supposed to be capable of effecting. What influence but a moral one can act on mind? How can a moral agent be enlightened and swayed and bettered, except by motive, argument and persuasion, addressed to his understanding, conscience and heart. "My Spirit," said the Lord to Noah, the antedeluvian preacher of righteousness, "My Spirit shall not always strive with men." Was this a physical exercise of omnipotence on the minds of the opposing sinners of that time? What! Almighty strength needing to strive with absolute weakness! Is not the very idea of Omnipotence having *to strive* to accomplish any physical result, a contradiction in terms? But Jehovah's Spirit was striving with these sinners, and the very language in the verse we are remarking upon, demonstrates that the result was not to be gained by an operation of physical power at all. He strove with them by *the arguments of love and warning*, and the end he had before him was to incline them from the road of sin and destruction. And still is He striving with human sinners, and especially with those who are under the sound of His gospel, which he has pronounced to be "the POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH." It is moral power that is provided and employed, and it is vain to dream of conversion and sanctification from any other agency whatever; this doctrine alone harmonizes with sound views of what a moral agent is, and alone leaves each of us to feel himself *culpable* should he continue under the dominion of sin.

And now let us contemplate some of the quickening and sustaining moral forces that God employs with us, having a natural and delightful tendency to incline us to persevere in well doing, in hope of the kingdom that is incorruptible and superlatively glorious.

1. The Bible reveals the love of God for every sinner. Continually ought the Divine love to be exhibited in its *two-fold* aspects—the love of compassion and the love of approbation; and unless this is done, a most withering blast will be swept across the hearts of awakened sinners. God pities, compassionates every guilty child of man; and he loves the righteous because to a certain extent they reflect his moral likeness. There is immense compassion in the heart of God for each human being viewed *as a sinner*; and we have it gloriously manifest in John 3: 16.—"God so loved the world, (the sinful world of mankind) that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here, then, is love in God for us prior to any love in us for him; and every man is urged to believe this, or to admit, as a truth, with all its cheering and consoling influence, into his heart. We have often met troubled inquirers who were on the brink of despair because they were ignorant of the Divine love for their souls, and imagined that they had to endeavor to kindle compassion toward them in the bosom of the Almighty, and were striving in various ways, such as by tears and prayers and penitence, to accomplish this end. No wonder, then, they were miserable, for the text we have just quoted from John, convinces us that the labor was in vain, and in fact, though they were unconscious of it, exceedingly dishonoring to Him that sitteth upon the throne. "We love him because he *first* loved us," 1 John 4: 19, is the language of New Testament saints, and of all scripturally enlightened piety. It is the fire in the hearth that warms us, not we that kindle and warm the burning coals. We do not require to awaken for ourselves love in the bosom of our Heavenly Parent; indeed, how could we effect any such result? It is, however, our unspeakable privilege to behold the compassion for each of us already in existence there, where it has lived from the first of days. O! most wonderful and transporting consideration! My sinful brother! behold thy God, and learn that he loves thee now, *just as thou art*, with an infinite and most enduring pity. This vast love induced him to send his "only begotten Son," to bear each of our sins "in his own body on the tree," that through him we might live forever. "Herein is love, *not that we loved God*, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4: 10. Think of the gift—how precious! how needful! how free! and no more doubt Heaven's unborn pity for you, though the vilest of the vile and the guiltiest of the guilty!

2d. The Bible reveals the love of Jesus for every sinner. "He tasted death for every man," and being a man I say, "He loved me and gave himself for me," and we entreat every sinful brother man immediately to adopt the same language with reference to himself. Not many days ago, we were conversing with a woman who had for long years been unhappy because she did not know if Jesus had any love for her, and very wretched she had often been. What was more astounding to us was the fact that she believed he had died for her, and yet she had never risen, and had never been taught by her minister—to whom she had frequently opened up her case—to ascend to the simple and self-evident conclusion that Jesus must have loved her, else he never would have become a sacrifice on Calvary for her sins, that she might be saved. By a little conversation we enabled her to discover that by the very fact of his dying for her, she was authorized to take up the exclamation of Paul and to say, "The Son of God loved *me* and gave himself for *me*." The view she obtained of a Savior who had loved her, and who was loving her still, dissipated her terrors, and, like the Ethiopian eunuch, she went from us on her way rejoicing. How soothing and morally powerful are the most scriptural words of Luther—"The Son of God loved me and gave himself for me. It was not I then that first loved the Son of God, and delivered myself for him. Who is that 'me'? Even I, wretched and damnable sinner, so dearly beloved by the Son of God, who gave himself for me." "For Christ, when he cometh, is nothing else but joy and sweetness to a trembling and broken heart, as here Paul witnesseth, who setteth him out with this most sweet and comfortable title when he saith, "which loved me and gave himself for me." Read therefore with great vehemency these words "*me*" and "*for me*," and so inwardly practise with thyself, that thou with a sure faith mayest conceive and point this "*me*" in thy heart, and apply it unto thyself, not doubting but that, *thou* art of the number of those to whom this "me" belongeth.—*On Galatians* 2: 20.

3. The Bible reveals that every sinner may now have forgiveness of all his sins, and know that they are remitted. Jesus, "who was wounded for our transgressions," has been exalted to give repentance unto Israel and the remission of sins. Jehovah now waits to be gracious to all who approach him in the name of his Son Jesus. Consider for a moment this text, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. What could be more encouraging and blissful to one who knows that he has sinned against his Maker? In the name of Jesus, seek for mercy and it shall be granted. "We *have* redemption through his blood, and the forgiveness of sins." And how, some one may inquire, am I to know when God has pardoned my offences? We answer, fulfill the condition and take God at his word. "Ask and ye shall receive;" supplicate pardon in the name of Jesus, and when you have done so, believe that your request is bestowed. In no other way have you any warrant to expect the assurance of mercy, or to be sure that you have found it; and is not the promise of God enough—a solid and immovable basis for you to stand upon and to rejoice? Some trust in dreams and impressions, and look for voices and signs of diverse order, but these are cheating phantoms, and can only mock the suppliant and dishonor your God. "Ask and ye shall receive," is an intimation plain to every understanding, and the reader is invited to prove the faithfulness of his God, and to honor him by resting in his all-sufficient, written testimony. Having found mercy through the blood of the Lamb, the pardoned suppliant rejoices—his very being dilates with happiness—"Blessed is the man whose iniquity is forgiven, whose sin is covered." Possessing this mercy, the woman, who had been a sinner of no ordinary cast, "loved much," and in lowly gratitude washed the Savior's feet with her tears, and wiped them with the hairs of her head; having the same precious boon, you will feel an impulse to honor the Redeemer, and to run in the way of his precepts. The Lord "taketh pleasure in them that hope in his mercy."

4th. The Bible reveals God as pledged to provide for the temporal necessities of his people. "Seek ye *first* the kingdom of God and his righteousness, and *all these things* shall be added unto you." Matt. 6: 33. "He will withhold no good thing from them that walk uprightly." Ps. 84: 4. In serving God in a world like this, and in keeping a conscience void of offence, a man may often have occasion to risk his temporal resources, yea, as many have done, to resign them without any earthly prospect of providing for his necessities, and for those of others dependent on him. We have known individuals relinquish a business which their conscience, enlightened by Scripture, condemned; we have known others testify for truth, and suffer in consequence reduction from competence to what is commonly called poverty, and yet they were sustained in their trials, and provided for by a promise-keeping God. Thus he animated them to a "patient continuance in well doing," when temptations were strong to give up their integrity and loyalty to truth and heaven. They were not put to shame, and, confiding in God, what could disappoint their Bible-warranted expectations? He is faithful that promised:—"heaven and earth may fail, but Jehovah's word cannot." Backed by the divine promises, who may not be strong? Who may not set his face like a flint? Who may not fight the good fight and lay hold of eternal life?

5th. The hope of incorruptible being and celestial glory in the New Jerusalem, is a powerful motive to continue in well doing. In a little while the wicked shall not be—they will be consigned to the depths of perpetual oblivion; but the redeemed ones shall live and reign through eternal ages, beholding the unveiled wonders of Deity, and drinking at the fountains of perennial happiness. A little while and these trials will be over; a little while and the crown will be gained, the shadows will be fled, and then purest light and purest love!

By these and kindred moral and spiritual influences, the God of infinite love is now inclining men to enter on the path of holiness, and to hurry along it, strangers and pilgrims in the earth. Let us yield ourselves to them fully and at once, and we shall find a strength and a happiness with which the Christless are necessarily unacquainted. As we write, the warm sun of spring is shining sweetly on the face of creation; we hear the singing of birds, and can see the opening buds and flowers. The winter is over and gone, and the kindly influences of the stars of day, coming up from dispensing his bounty in more southern climes, are augmenting their energy, and the beauties and blessings of nature are evolving and preparing already on every hand. Fair and apt emblem of his moral condition, on whom the God of boundless, exhaustless love radiates his warming, quickening, beautifying rays through the great Mediator and Revealer. Come, then, within the full stream of the love-influence, and you will have a blessed consciousness of strength and fire imparted to your moral nature. This hiding of God, which is so common in our day, is blasting the world, and paralyzing the church, and ought to be deplored in tears and sighs and groans. The truth about the Divine compassion for men, and the destiny he wishes them to climb to through faith, suffering and obedience, ought to be proclaimed with a voice of thunder, and yet in tones winning as an angel's, till the slumbering, deluded tribes of man wake from their insensibility to the perception in Him of all that can ravish and invigorate and fortify a helpless creature. *Love is Power* and "*God is Love*."

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Bread made of Unbolted Meal most Wholesome.

Whether our bread is of domestic manufacture or made by the public baker, that which is made of superfine flour is always far less wholesome, in any and every situation of life, than that which is made of wheaten meal which contains all the natural properties of the grain. It is true that when much flesh is eaten with our bread, or when bread constitutes but a very small and unimportant portion of our food, the injurious effects of superfine flour bread are not always so immediately and distinctly perceived as in other cases. Nevertheless it is a general and invariable law of our nature, that all concentrated forms of food are unfriendly to the physiological or vital interests of our bodies. We have seen that a very large proportion of all the diseases and ailments in civic life are originated by causes which are introduced into the alimentary canal as articles of diet; and disturbance and derangement of function, obstructions, debility, and irritations, are amongst the most important elements of those diseases. And it is probably speaking within bounds to say that nine-tenths of the adults, and nearly as large a proportion of youth in civic life, are more or less afflicted with obstructions and disturbances in the stomach and bowels and other organs of the abdomen, the symptoms of which are either habitual costiveness or diarrhœa, or an alternation of both, or frequent and severe attacks of what are called bilious colics, etc.; and in children and youth, worms, fits, convulsions, etc. And I cannot but feel confident that the use of superfine flour bread is among the important causes of these and numerous other difficulties. I have indeed been surprised to observe that in the hundreds of cases of chronic diseases of every form and name, which have come to my knowledge within the last six or eight years, costiveness of the bowels has in almost every instance been among the first and most important symptoms. And I have never known this difficulty, even after an obstinate continuance of five, ten, twenty, or thirty years, fail to disappear in a short time after the coarse wheaten bread of a proper character has been substituted for that made of superfine flour.

Some physicians and other individuals, without properly examining the subject, have raised several objections against the coarse wheaten bread. It is said, in the first place, that bran is wholly indigestible, and therefore should never be taken into the human stomach. This objection betrays so much ignorance of the final causes and constitutional laws, clearly indicated by the anatomical structure and physiological economy of the alimentary organs, that it scarcely deserves the slightest notice. If the digestive organs of man were designed to receive nothing but digestible and nutrient substances, they would have been constructed and arranged very differently from what they are. As we have fully seen everything which nature provides for our sustenance consists of certain proportions of nutritious and innutritious matter; and a due proportion of innutritious matter in our food is as essential to the health and functional integrity of our alimentary organs, as a due proportion of nutritious matter is to the sustenance of the body.

Another objection is, that although bran may serve, like other mechanical irritants and excitants, for a while to relieve constipation, yet it soon wears out the excitability of the organs, and leaves them more inactive than before. Here, again, a false statement is urged by inexcusable ignorance; for it is not true that the bran acts in the manner supposed in this objection, nor are the effects here asserted ever produced by it.

A third objection is, that though the coarse wheaten bread may do very well for those who are troubled with constipation, by mechanically irritating and exciting the stomach and bowels, yet for that very reason it is wholly unfit and improper for those who are afflicted with chronic diarrhœa. Here is still another objection founded in ignorance of the true physiological and pathological principles which it involves. The truth is, that the coarse wheaten bread, under a proper general regimen, is as excellent and sure a remedy for chronic diarrhœa as for chronic constipation. I have seen cases of chronic diarrhœa of the most obstinate character, and which had baffled the highest medical skill and every mode of treatment for more than twenty years, yielding entirely under a proper general regimen in which this bread was the almost exclusive article of food, and not a particle of medicine was used. And, excepting in cases where the complaint was symptomatic of some incurable organic disease, I have never known such a mode of treatment to fail of wholly relieving diarrhœa, whether recent or chronic, although a very great number of cases have come under my notice. The mucilage of wheat bran is probably one of the most soothing substances in the vegetable kingdom, that can be applied to the mucous membrane of the stomach and bowels.

Coarse wheaten bread, then, by its adaptation to the anatomical structure and to the physiological properties and functional powers of our organs, serves to prevent and to remove the disorders and diseases of our bodies only by preventing and removing irritation and morbid action and condition, and thereby affording the system an opportunity of recovering its healthy and vigorous action and condition. And the thousands of individuals in our own country of every age, of both sexes, of all situations, conditions, and circumstances, who within the last eight years have been benefited by using the coarse wheaten bread instead of that made of superfine flour, are living witnesses of the virtues of that bread.

But the testimony in favor of coarse wheaten bread as an important article in the food of man, is by no means limited to our country nor to modern times. In all probability, as we have already seen, the first generations of our species who became acquainted with the art of making bread, continued for many centuries to employ all the substance of the grain, which they coarsely mashed in their rude mortars or mills. And even since mankind began by artificial means to separate the bran from the flour, and to make bread from the latter, the more close and discerning observers among physicians and philanthropists have perceived and asserted that bread made of fine flour is decidedly less wholesome than that made of the unbolted wheat meal. Hippocrates, styled *the father of medicine*, who flourished more than two thousand years ago, and who depended far more on a correct diet and general regimen both for the prevention and removal of disease than he did on medicine, particularly commended the unbolted wheat-meal bread, 'for its salutary effects upon the bowels.'

It was a fact well understood by the ancients, that this bread was much more conducive to the general health and vigor of their bodies, and every way better adapted to nourish and sustain them, than that made of the fine flour. And accordingly their wrestlers and others who were trained for great bodily power, 'ate only the coarse wheaten bread, to preserve them in their strength of limbs.' The Spartans were famous for this kind of bread; and we learn from Pliny that the Romans, as a nation, at that period of their history when they were the most remarkable for bodily vigor and personal prowess and achievement, knew no other bread for three hundred years. The warlike and powerful nations which overran the Roman Empire, and finally spread over the greater part of Europe, used no other kind of bread than that which was made of the whole substance of the grain; and from the fall of the Roman Empire to the present day, a large proportion of the inhabitants of all Europe and the greater part of Asia, have rarely used any other kind of bread.—*Dr. Graham.*

Why Children Die.

The reason why children die, is because they are not taken care of. From the day of birth they are stuffed with food, and choked with physic, sloshed with water, suffocated in hot rooms, steamed in bedclothes. So much for indoor. When permitted to breathe a breath of pure air once a week in summer, and once or twice during the colder months, only the nose is permitted to peer into daylight. A little later they are sent out with no clothing at all on the parts of the body which most need protection. Bare legs, bare arms, bare necks, girted middle, with an inverted umbrella to collect the air and chill the other parts of the body. A stout, strong man goes out in a cold day with gloves and overcoat, woolen stockings, and thick, double-soled boots, with cork between and rubbers over. The same day a child of three years old, an infant flesh, and blood, and bone, and constitution, goes out with shoes as thin as paper, cotton socks, legs uncovered to the knees, neck bare; an exposure which would disable the nurse, kill the mother outright, and make the father an invalid for weeks. And why? To harden them to a mode of dress, which they are never expected to practice. To accustom them to exposure which, a dozen years later, would be considered downright foolery. To rear children thus for the slaughter-pen, and then leave it to the Lord, is too bad. We don't think the Almighty had any hand in it. And to draw comfort from the presumption that he has an agency in the death of the child, is a profanation.—*Hall's Journal of Health.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

That Beautiful Land.

Altered from the "City of Light," by S. D. BERRY.

I.

A beautiful land by faith I see:
A land of rest—from sorrow free,
Where the saints in glory, free from strife,
Have at last obtained ETERNAL LIFE.

CHORUS.
Will you go to that beautiful land?

II.

That country is called the kingdom of God;
'Tis the "Eden of Love" on the earth r stored;
And Jesus the King, who came from above,
By faith I see in that world of love.
CHO.—Will you go, etc.

III.

By faith I see there's a city of light—
A city that knows no shades of night:
For the GLORY of God, e'er shining o'er,
Illumes the land from shore to shore.
CHO.—Will you go, etc.

IV.

By faith I see the throne of thrones,
And the city walls of precious stones,—
The living fount—the streets of gold,—
The gates of pearl I too behold.
CHO.—Will you go, etc.

V.

The river of LIFE I there do see,
And the golden fruit on LIFE'S fair TREE,—
While saints redeemed in glory stand,
And shout for joy in that heavenly land.
CHO.—Will you go, etc.

VI.

The ransomed throng, arrayed in white,
In rapture range the fields of light;
And while Redemption's song they sing,
The heaven's broad arches loudly ring.
CHO.—Will you go, etc.

VII.

By faith I'm there—in that heavenly home,
With the glorified saints forever to roam.
O, the home of the ransomed! bright and fair,
The Kingdom forever! I long to be there!
CHO.—I will go to that beautiful land,
I will go to that beautiful land,
I will go to that beautiful land.

Portsmouth, N. H.

For the Crisis.

The Rich Man and Lazarus.

BY J. HOWELL.

No. 1.

TEXT—"The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Lk. 16: 22, 23.

This passage, perhaps very much more than any other, is supposed to teach the doctrine of conscious life in *hades* between the event of death and the resurrection of the dead at the coming of the Lord. Let us, dear reader, carefully examine this passage, which, in its development, will invite our attention to its *preceding* and *succeeding* context. Our first inquiry will be the following:

I. *Is this a literal statement of facts, and therefore a literal history of one man, representing a class of men; or is it a parabolical representation?* Believing it to be *parabolical*, we will present some reasons for such a faith.

1. It was "believed and taught" to be a *parable* "by such men as Lightfoot, Whitby, Wakefield, Theophylact, James Bate, Dr. Gill, and many others. Says Lightfoot: 'Whosoever believes this not to be a parable, but a true story, let him believe also those little friars, whose trade it is to show the monuments at Jerusalem to pilgrims, and point exactly to the place where the rich glutton stood. Most accurate keepers of antiquity indeed! who, after so many hundreds of years, such overthrows of Jerusalem, such devastations and changes, can rake out of the rubbish the place of so private a house, and such a one too that *never had any being, but merely in parable*. And that it was a parable, not only the consent of *all* expositors may assure us, but the thing itself speaks it. The main scope and design of it seems this,—*to hint the destruction of the unbelieving Jews*.'

Whitby says: '*This is only a parable*, and not a real history.'

Says Wakefield, an able translator: 'To them who regard the narration as a reality, it must stand as an unanswerable argument for the [illegible] of the papists.'

Theophylact, an ancient christian writer, says: 'By the rich man is signified the *Jewish people*.' Although he applied it also to the concerns of the next life, he says: 'Lazarus was the *Gentile* people, poor in divine grace and wisdom, and lying before the gates; for it was not permitted to the Gentiles to enter the house itself, because they were considered a pollution.'

Dr. Gill makes a two-fold application of it, and says the death of the 'rich man' may be understood to represent 'the *political* and *ecclesiastical* death of the *Jewish* people.'

James Bate, M. A., Rector of Deptford, says; 'We will suppose, then, the *rich man* who fared so sumptuously, to be the *Jew*, so amply enriched with the heavenly treasure of divine revelation. *The poor beggar* who lay at his gate, in so miserable a plight, was the poor *Gentile*, now reduced to the last degree of want in regard to religious knowledge. . . The beggar *dies*, and is carried by the angels into Abraham's bosom; that is, he is engrafted into the church of God. And the *rich man also dies and is buried*. He dies what we call a *political death*. His dispensation ceases. He is rejected from being any longer the peculiar Son of God. The people whom he parabolically represents are miserably destroyed by the Romans, and the wretched remains of them, driven into exile over the face of the earth, were vagabonds, with a kind of mark set upon them, like Cain, their prototype, for a like crime; and which mark may perhaps be their adherence to the law.'

There can be no doubt that the account of the 'rich man and Lazarus' is a parable. A manuscript of the seventh century commences it as follows: 'And he spake also another parable.' One of the tenth century reads: 'The Lord spake this parable.'" Observe, also, an extract from "Hudson on the Rich Man and Lazarus":

"A similar account is found in the Talmud, which was a body of Jewish tradition. Lightfoot renders it as follows: 'There was a good man and a wicked man that died. As for the good man, he had no funeral rites solemnized; but the wicked man had. Afterward there was one saw in his dream the good man walking in gardens, and led by pleasant springs; but the wicked man, with his tongue trickling, drop by drop, at the bank of a river, endeavoring to touch the water, but he could not.'—*Jerusalem Talmud, in Chagigah, fol. 77, col.* 4. With this compare the following, taken by Hammond from the Babylonian Talmud (ad cod. Berachoth): 'A king made a great feast, and invited all the strangers; and there came one poor man, and stood at his gates, and said unto them, Give me one bit or portion; and they considered him not. And he said, My lord, the king, of all the great feast thou hast made, is it hard for thee to give me one bit or fragment, among them?' And the title of this passage there, is, 'A parable of a king of flesh and blood.' Whitby and others have referred to the last passage.

These extracts are important as showing that there were different versions of the account, and thus incidentally confirming its parabolic character. They also show that it did not originate with Christ,—the Nazarene whom the Jews devoted to the cross; for then they would never have received and incorporated it among their traditions. I infer that Christ found the parable already existing, and made his own use of it."

2. In the sermon of James Saurin, pastor of the French church at *Hague*, on the text, Lk. 16: 27–31, a part of this parable, he says, that "some critics affirm that *some ancient manuscripts* introduce the passage with these words, JESUS SPAKE A PARABLE, SAYING, 'There was a certain rich man,' and so on:" and at the bottom of the page (*Sau. Ser. vol.* 1, *p.* 202) it reads, "*See Dr. Mill's Greek Testament.*" Mr. Saurin was a thorough scholar, and seems to have died previous to May 20th, 1731, as may be seen by reference to a note on page 11, vol. 1. He began his ministry in Hague, A. D. 1705.

Since writing the above, I discover that he died on *December 30th*, 1730. The ancient manuscripts, to which he refers, *must* have been some manuscripts immediately connected with the history of the primitive church, and at the very *latest* the very *first* centuries. Mr. Saurin gives as his reason why it "*cannot be taken in a strict literal sense,—first*, that the rich man in hell could not converse with Abraham in heaven; *secondly*, or that it could be said that he discovered *any tenderness* for his brethren; *thirdly*, that there could be *no* communication between them; *fourthly*, the great gulph prevented it, (*for he believed men were punished at death*); *fifthly*, that *death separates* us from *all* the living, *all* objects of our passions, *effaces* them from our memories, and *detaches* them from our hearts." In another portion of this same sermon, entitled "THE SUFFICIENCY OF REVELATION," Mr. Saurin says: "A man of an ordinary capacity may easily perceive, in reading the Holy Scriptures, that the author of that book neither intended to teach us the worship of images, nor the invocation of saints, [illegible] purgatory?" It is then certain that [illegible]

for, if it is, *purgatory* is clearly taught, and this position Wakefield takes as above quoted.

3. *If the record is to be understood literally*, as interpreted, it *then exhibits nothing else than a confused mass of inconsistencies and absurdities.* Please read page sixth of tract on "Rich Man and Lazarus," by Eld. M. Grant, from which we have already made a selection, beginning at verse 22:

"'And it came to pass that the [*body* of the] beggar died, and [his soul] was carried by the angels into Abraham's bosom; the [*body* of the] rich man also died, and [his soul] was buried. And in hell, (*hades*, the grave,) he lifted up his eyes [of his soul] being in torments, and seeth [the *soul* of] Abraham afar off, and [the soul of] Lazarus in his bosom. And he cried and said, father Abraham, [let thy soul] have mercy on me, and send [the soul of] Lazarus, that he may dip the tip of his [*soul's*] finger in [literal] water, and cool my tongue' [of my soul.] The foregoing parable is in harmony with the theory that *only* the *body* died; but we think all can see the absurdity of such an exposition. Even if we should adopt this paraphrase as truth, it completely overthrows the idea that man exists in a *disembodied* state between death and the resurrection; for he is represented as having *eyes*, *fingers* and *tongue*, and these organs do not exist and act independently of the rest of man's physical organism; consequently, we have the *whole material man* existing and acting between death and the resurrection; then what will he do with this body when he is raised from the dead at the coming of the Lord?"

Who could possibly read this portion of Scripture, and believe it to express *literal* facts? Certainly such a manifest absurdity would very unfavorably reflect upon the intelligence of its author, and if found in any other book, would be considered a satisfactory reason for throwing the production aside, as unworthy of further notice. It cannot be a *literal* relation of *literal* facts and *literal* circumstances.

4. *Because the account is not now called a parable, it is no proof of its not being one, for Jesus spake sometimes in parables without calling what he said "a parable."* See Matt. 13: 44–50, 53. Is it said that the words "*like unto*" indicate it? Then observe Matt. 15: 10–15, where they are not employed; and yet Peter called it "*this parable.*" See Jesus' explanation, verses 17–20. Note also Matt. 20: 1–16; Lk. 12: 39–41. See Lk. 15: 8–32; and by the same logic with which any one would attempt to prove that the portion of Scripture under consideration is not a parable, we could prove that these are not; for in the beginning of this chapter, instead of saying, "And he spake *these* parables unto them," etc., he said; "And he spake *this* parable," which would confine it to only one instead of many, and that the *very first* one, for the tense is *not* applied to the others; the same of Lk. 16: 1–18. And indeed Jesus said in Matt. 13: 34, 35, when speaking to the same classes, as in Lk. 16,—"All these things spake Jesus unto them *in parables*; and *without a parable spake he not unto them*, . . . *that it might be fulfilled which was spoken by the prophet*," etc. Compare Mark 4: 33, 34, where Mark adds, "And when they were alone, he expounded all things to his disciples," that they might teach others; and also, "The *secret* of the Lord is with them that fear him." Indeed, the beginning of the parable of the householder, which reads, "Hear another parable," etc., proves that a parable had preceded it. And where? Observe Matt. 21: 28–32; and this is to the point, for it begins just like the parable of the rich man and Lazarus. Matt. 21: 28.—"*A certain man had two sons*," etc. Lk. 16: 19.—"*There was a certain rich man*," etc. See Lk. 15: 11–32. *Ergo*, both are parables.

5. *We believe it to be a parable because it is found in connection with a series of parables, all of which are exactly adapted to meet the objection urged against Jesus by the Pharisees and Scribes.* See Lk. 15: 1, 2. The charge that the Pharisees and Scribes preferred against Jesus was, that "*This man receiveth sinners, and eateth with them.*" To exhibit the propriety of his conduct, and clearly enforce the design of his mission, he took advantage of their suggestion. "And he spake unto them *this* parable." First, Lk. 15: 4–7. Second, Lk. 15: 7–10. Third, Lk. 15: 11–32. Fourth, Lk. 16: 1–8, 14. This last is to his disciples, but objected to by the Pharisees as in the quotation. Ver. 14. In the 15th verse he resumes his conversation with the Pharisees, and on the same subject, and in conclusion speaks to *them* the parable of "the rich man and Lazarus; not only still illustrative of the *propriety* of his conduct and *design* of his mission, but *adding* their relation to the mission which he came to prosecute. Then in Lk. 17: 1, 2, evidently referring to their offence, he instructs his disciples respecting the certainty of offences, and the destiny of those through whom they come. [illegible]

parable is, because to interpret it as a literal HISTORICAL *account, appropriates the term* "MAN," *which in the Bible is employed to denote the physical organism, to a supposed conscious life spirit entity, without a single precedent for doing so, in a single Scripture text.* That this instance cannot establish such a *precedent* is evident, from the fact that this man is described by his apparel and fare. See verse 19. He is a rich man. He is a man clothed in purple and fine linen, and his daily fare is sumptuous, a description not exactly applicable to a supposed conscious spirit entity, but which is perfectly appropriate in parabolical representation. A conscious life spirit entity *in* or *of man*, is not to be assumed merely, but to be *proved*.

7. *To interpret our text, and therefore the record of which it forms a part, literally, destroys the syntax of it, and therefore cannot be true.* "A pronoun is a word used instead of a noun, and has a double relation." Example: John, *he* is. Here "*he*" has a relation to John, and to what is affirmed of him. Let us apply this to our text: "The rich *man also* died, and was buried, and in hell HE lifted up HIS eyes, being in torments," etc. This is interpreted as follows: "The rich *man* also died"—*physical organism.* "The rich *man* was buried"—*physical organism.* "And in hell HE," the conscious life spirit entity, "*lifted* up HIS eyes, being in torments," etc. Now where in this record is the *noun* which designates this conscious life spirit entity, and instead of which this pronoun "HE" is used. It is not "*man*," for "*the rich* MAN ALSO DIED." With the common interpretation, the *pronoun* HE has only a *single* relation; i. e., to the participle "lifted," and has nothing else to which to sustain a relation. That *pronoun* "HE" must be rather lonesome, employed *instead* of nothing. A very independent pronoun "HE" indeed. Well, reader, do find a *noun* for it. I think that "*he*" must be used *instead* of the word "*man*."

For the Crisis.

"Common Interest System."

To the brethren scattered abroad, who are looking for that blessed hope and glorious appearing of our great God and Savior, Jesus Christ:

I have with regret felt myself compelled to write a few hints in advance of a work I have before me, deeply interesting and consoling to the class of believers above named. And in doing so, I do not offer them in a dictatorial and uncharitable spirit, as a refutation of anything heretofore written, but in a spirit of meekness and forbearance, yet in defence of a principle which I conceive to have been coeval with the christian church, and in its purest state sanctioned and defended from inposture by the spirit and power of the God of Truth, who is the same, yesterday, to-day, and forever. I do not say that the common interest system (as it is termed) was always necessary and practicable from the earliest stage of the christian church, down through its long, dreary dispersion and suffering to the present time, but I do contend that the spirit of that system of brotherhood was not only advocated but commanded by the Savior himself, and preached by every apostle that has written in his name. The broadest sense alluded to above was the selling out of lands and tenements and giving the whole proceeds, without reservation, into the hands of the apostles to be distributed at their discretion, the head of which was Peter, who was especially delegated by Christ to fill that position, and show to the Jewish nation the power and spirit of a new dispensation plainly predicted by their own prophets, and now presented to their bewildered gaze a perfect church, without spot or wrinkle, held together, not after the law of a carnal commandment, but by the bond of faith, love and fraternity; despising the riches and honors of a world-corrupted church, and providing for the wants of the flesh, a secondary consideration to things pertaining to eternal life and furtherance of the cause that lay nearest their heart; and being imbued deeply with the Holy Spirit, selfishness, pride of life and love of the world, vanished like a fitful dream, and they were filled with an unbounded love to God and man. And I would here remark, that like cause is sure to produce like effect; and wherever there is a love of money, there is a love of the world, pride of life or selfishness attending it, which unfits the possessor for anything higher than animal life, and a consequent lack of that Spirit which raised up Christ from the dead, and which quickens to immortal life those only in whom it dwells.

It seems, then, that after this unprecedented display of the Spirit of God, the first impulse of the church was a unani- [illegible]

Spirit of God in the person of Peter was a swift witness against worldly policy. "And of the rest durst no man join himself to them."—Acts 5: 13. Who are the "rest" here spoken of? Not honest believers, for they were the more added; it, as a natural consequence, strengthened and confirmed them the more in their faith; who then is here named? I answer, a set of lookers on who longed for the peace of mind they saw in the bright faces of those who had given up all for Jesus; but a little worldly wealth which God had given them, they had not faith enough to part with and trust the future to Him who gave it; and seeing that deception was death, no marvel that they stood aloof, while honest believers, who possessed a little of this world's goods, and willingly drank in that spirit of love, did not stop to think or consider whether the new arrangement might not fall through and they be reduced to the level of other poor members of like precious faith. No, I doubt not they were glad they had wherewith to give, knowing that promise, "It is more blessed to give than to receive," and had confidence in the providence of God, who feeds the birds of the air and clothes the flowers of the field.

To enumerate and discuss all the texts bearing on the subject of the church's mutual interest would make this article much more lengthy than I designed it to be; but a few of the many are enough to establish a principle, which is the very life of christianity; we will notice first, Luke 3: 10: "And the people asked him saying, what shall we do then? He answereth and saith unto them, he that hath two coats, let him impart to him that hath none, and he that hath meat, let him do likewise." Here is the doctrine of the forerunner of Christ. Turn now to Luke 13: 32, and see what the Master himself says on the subject. Speaking in direct reference to his coming he says, "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom. Sell that you have; and give alms" etc. And after warning them to be on their watch in regard to his coming, and in answer to the question of Peter, "Lord, speakest thou this parable unto us or even to all?" he says, "Who, then, is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?" Paul enforces the same law of love in Acts 20: 35, "They that are able should labor to support the weak." James also seemed to anticipate a system of unity in the last days, and warns the brotherhood, "Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door." And also says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord," etc. Turn now to 1 Peter 4: 9, 10. He says, "Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

In conclusion, brethren, let us have faith enough to believe that the church militant of Christ will end as it began—a unit. A common interest, in the strictest sense of love and purity, she will have a locality, and around her will gather the good, the tried, the pure, the true, the meek and lowly followers of the Lamb, the hundred and forty and four thousand redeemed from among men, undefiled with the harlots of Babel, the first fruits of those which pass not over Jordan, and gathering together the more as they see the day approaching of their Lord's return. A loud, united cry of "Come, Lord Jesus"! shall arise from this sanctified host; and when that glad hour arrives, the Savior, quickly laying aside his priestly robes and decked in the regal splendors of a king, shall hasten to his affianced, mystic bride of the house of Joseph (whose prophetic inheritance is the utmost bounds of the everlasting hills,) and unite again the kingdom of Israel and Judah, which now shall reach from sea to sea, and from the river to the ends of the earth, and shall reign until the arch destroyer is destroyed, and a new earth changes the scene, the metropolis of which is the heavenly Jerusalem, of which the living God is the light thereof.

Ere Jesus comes the bride will have made herself ready, and stand out to an astonished world "fair as the moon, clear as the sun, and terrible as an army with banners." Sectarianism* will have sunk beneath the vengeance of an insulted God, and his church shall show her character in bold relief; for then will be but Christ and Anti-Christ. Then let our watchword be,—Faith, Love, and Fraternity,—and show to the enemy an undivided front; and though they may not believe, yet their hearts will fail them, as did the Canaanites before the advancing hosts of Israel. Your brother in patient waiting for the kingdom.

P. E. ARMSTRONG.

Celesta, Sullivan Co., Pa.

*Lest I should be thought severe and uncharitable, I have thought necessary to make some explanation in reference to the term sectarianism. I do not wish to be understood to denounce to the wrath to come, all adherents to each particular sect. Far be it, for I presume there can be found the meek and humble christian in every sect, who weeps over the torn and distracted state of the church, and prays for unity of faith and love. But I do protest against the spirit of [illegible]

For the Crisis.

The Nature and Origin of Jesus.

BY WM. HOBBS.

JESUS THE MEDIATOR.—No 9.

In the Epistle of Paul to Timothy (chap. 2: 5) we read, "There is one God, and one mediator between God and men, the man Christ Jesus." This statement is made in connection with an exhortation, that supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty. "For this (says he) is good and acceptable in the sight of God our Savior: who will have all men to be saved, and come unto the knowledge of the truth." Then comes in the statement, "For there is one God, (identifying him as the one spoken of as "God our Savior,") and one mediator between God and men, the man Christ Jesus;" which is a clear assertion that the mediator is not the one God. So if that one God was composed of three persons, as Trinitarians teach, or of a greater number of persons, the mediator cannot be reckoned as one of them.

About all who have any belief in Jesus, admit his manhood. Even Trinitarians profess to believe that he is "very God and very man." By "very God," they mean that he is the second person of their theoretical trinity. So it is not proper to say that they believe in *the* divinity of Christ; as one of three co-eternal and co-equal persons should be called *a divinity*, to be grammatically proper. That they believe that he is also "very man," is admitted on their own confession. It must also be admitted, that their theory makes him to be anything to suit their extraordinary logic. "He spake that of his human nature," and "he spake this of his divine nature," are expressions used as their patent, *presto*-change logic requires.

Their theoretical Jesus is resolved into two; one being very man, we recognize as our Lord Jesus Christ. The other being, according to their theory, of a pre-existent character, distinct from the very man, of whose nature and origin they know nothing, must be regarded, so far as their theory is concerned, as "another Jesus." This theoretical Jesus they represent as offering his mediatorial services in our behalf, when Adam sinned; as requesting the Father to accept of him as a sacrifice for our sins; and then to give efficiency to his services, they teach that he became incarnate in our Lord Jesus Christ. But our mediator does not need any such doctors of divinities to improve his character as mediator. For neither that, nor the Arian theory, is in harmony with the declaration of Paul, concerning the commencement of his mediatorial character. He says, "*The word of the oath*, WHICH WAS SINCE THE LAW, maketh the son priest, who is consecrated forevermore.—Heb. 7: 28. And again, "Christ glorified not himself to be made an high priest, but he that said unto him, Thou art my son, this day have I begotten thee."—Heb. 5: 5. Paul declared his efficiency, by saying, "He is able to save them to the uttermost that come unto God through him, seeing that he ever liveth to make intercession for them." How is he able? Hear: "He that gave them me is greater than all, and no one is able to pluck them out of my Father's hand."

His Father's love to fallen man,
His love for his Anointed One,
Constrains him, as love only can,
To hear his Mediator Son.

The absolute unity of God is so clearly taught in the Scriptures, that it is not creditable to the understanding of any one, who believes in the inspiration of the original, to believe otherwise. The fact that He is declared to be the Almighty, is conclusive proof the He is only one Being, or person. But if "the three persons," of the theoretical trinity, were almighty, independent of one another, there would be three Almighties. As this cannot be possible, from the very nature of almighty power, they would be finite persons, separately considered, and being "co-equal," any quantity of such finite persons cannot make one Almighty God. But our God is Almighty, and therefore, trinity is not God. Christ said, "I and my Father are one." [illegible] for if they two were one God, "the third person" cannot be included. But a still more serious objection would be a denial of the unity of God. If repeated declarations, by the voice of inspiration, that "God is one," do not prove that he is only one, how can it be proved that there is not a plurality of persons in each of the three? What if some heretic should arise and teach that each of the three persons can be resolved into three, and so on, ad infinitum, how could it be disproved? However, God is one; the teachings of all kinds of heretics to the contrary do not affect the fact. What Christ meant, his whole life illustrated. He was in unity with Him, who alone is God. He prayed in the garden of Gethsemane: "If it be possible, let this cup pass from me, nevertheless, not my will, but thine be done." Again, he prayed for his disciples, "That they all may be one; as thou Father art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."—John 16: 21. If any one can understand how his disciples became one with the Father and Son, he can see that the same kind of a unity existed between him and God, and that his words teach that alone.

Paul declared that "all things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given unto us the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto himself." But the evangelical teachers of "another gospel," teach that God was Christ, reconciling himself unto the world. "My God is reconciled," say they. The question is, who is right, they or Paul? for they are evidently at issue. Was God in Christ, or is he God of himself? That God was manifested in him, as much as an Infinite Being could be manifested in human form, cannot be disputed by scripture logic.

In 1 John 5: 20, we read, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, in his Son, Jesus Christ. This is the true God, and eternal life." Advantage is taken of the phrase, "This is the true God," because it can be made to refer *grammatically* to the Son, as well as to the Father. But as grammer is faulty, we should give an interpretation in accordance with a writer's meaning, as otherwise expressed, and not give a contradictory interpretation to one's words, because the grammar will admit of it. John's record, that Jesus declared that the Father is "the only true God," shows that he had reference to HIM, and not his Son, as *the true God*. For it cannot be that he meant Christ, as he could not teach so contradictory a thing as that the true God was the Son of *the only true God*. But he uses the phrase as explanatory of whom he meant by "HIM THAT IS TRUE," that is, God the Father, as he immediately speaks of Jesus Christ as "his Son." "The words, This is the true God, may grammatically refer to Christ, or to Him that is true. We refer it, of course, to God the Father, who is the chief subject of discourse. In which construction we have the authority of Erasmus, Grotius, Rosenmuller, and others. The language of Grotius is as follows: 'This is the true God; namely, he and none else whom Jesus had declared to be the object of worship. The pronoun *outos*, this, not unfrequently relates to a remote antecedent, as in Acts 8: 19; 10: 6.'"—*Discourses on the Unity of God.*—*Eliot, p.* 77.

The Greek preposition *en*, has a variety of meanings; such as in, by, through, etc. And so some give the following sensible translation of John's words; "And we are in him that is true, through his Son Jesus Christ." So the words, *this is the true God*, can only be spoken of Him, whose Son Christ is declared to be. The name of God applied to Christ is, as we said before, to denote the manifestation of the Divine Presence in him, and by no means proves that he is God of himself. In proof, the following judicious remarks on Isa 9: 6, are here introduced:

"Nothing is more common in the Bible than such descriptive names as the following. An altar was called by Jacob, El-Elohe—Israel, [illegible] another by Moses, Jehovah-[illegible] Jehovah, my banner. [illegible] provided the ram [illegible] Jehovah-Jireh, [illegible] In the same manner [illegible] distinguished personage [illegible] if translated [illegible] meanings, and [illegible] Hebrew custom [illegible] remember that [illegible]

strength of God,' or 'the strong God,' and it is worthy of remark that the Hebrew words comprising the name are identically the same as those in the text (Isa. 9: 6) before us, are translated 'the mighty God.'" —Greek Am.—*Eliot p.* 61.

The Romish church believes in trinity. The Jews with a better faith, believe in the unity of God, as taught in the Law of God, as given by Moses. Their confession is something like this: "I believe with true and perfect faith, that the Creator, (whose name be blessed,) is one; and such a unity in Him as can be found in none other." If they would believe in *Jesus of Nazareth* as the Son of God, their confession with such a belief would be evangelical. O, that they were wise for themselves, instead of being confirmed in their unbelief by the triune theology of the "evangelical" teachers of "another gospel." Paul expressed his earnest feelings for them thus: "I speak the truth in Christ, I lie not, my conscience bearing me witness in the Holy Spirit, that I have great heaviness and continual sorrow in my heart. For I could wish myself accursed from Christ, for my brethren, my kinsmen, according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the giving of the Law, and the service, and the promises; whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever. Amen."—Rom. 2: 1—5.

The expression, *as concerning the flesh*, is not to be understood as denying the evidence that "our Lord *sprang out* of Judah." Had that been the object of Paul, to distinguish between the origin of a preexistent Christ, and the origin of the real Christ of Nazareth, he should have said, of whom, *as concerning his flesh*, Christ came. If he had said so, it might be argued that he is a double being of two distinct origins, first, as the Arian, or else as the Trinitarian pre-existent Jesus; and secondly, as the Christ of Nazareth,—of the tribe of Judah. That Paul did not intend to convey any meaning of that kind, is evident from the fact that he speaks of himself, and the Israelites as his kinsmen, *according to the flesh*. So one might as well argue that Paul had a pre-existent origin as that Jesus of Nazareth had; for the expression proves as much in the one case as the other.

John 8: 38.—"Before Abraham was I Am." This is relied on to prove that the Son is God of himself. But neither Arians, nor Trinitarians, receive these words according to their strict, literal sense. If they did, they would be forced to believe that his human personality existed before Abraham. As they put such a construction on the words as shall agree with their several theories, we may be allowed to follow their example, so far as the truth will admit of it. That he did not speak these words of himself, but of the word ("and the word was God") manifest in him, is apparent from the general tenor of his discourses to the Jews; and also from his declaration, "*I seek not my own glory.*" It was the living word of God in him that he spake of: "If any man keep my word he shall not taste death forever."

Those who object to this, because he spake in the first person, must be reminded that this form of speech is of frequent occurrence in the Bible; by which, one speaking the words of God personated Him in the first person. Moses said, "See now, that I, even I am he; and there is no God with me," yet we understand that he spake not of himself but of God. The angel that appeared to John, in the Apocalyptic vision, personated Christ and said, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." See Rev. 22: 9—13. In like manner we understand Christ as personating the great I Am; who was manifested in him, by his word and Spirit. For if it be understood of Christ personally as the Son, it conflicts with the Divine record: "Thou art my son, this day have I begotten thee." Hence, we may logically conclude that "There is *one God*, and *one Mediator* between God and men, *the man Christ Jesus.*"

For the Crisis.

Conference at Earlville, Ill.

This gathering was a profitable one, I have no doubt. There was not much business to be done, hence, the more time for preaching and social worship. The brethren came in from the adjoining towns, and evidently they came with a mind to work. The opposing influences and opposition had kept their armor bright; and, although they have but few privileges, and are scattered, and find the moral atmosphere far below freezing point, they have kept sufficient fire in their own bosoms to keep in comfortable working order. Neither do they appear to be disheartened or willing to yield the field to the enemy—[illegible]

[illegible] the low state of christendom and laments over it.

As to the preaching, I cannot say, for I did the most of it myself, and I guess it was not very good—not half as good as it ought to have been. The people were interested, and the brethren comforted. Our prayer-meetings were excellent—our love feast, cheering. The baptism—four baptized—was solemn, mingled with joyful hope of the resurrection of the saints, of which baptism is a figure—"Planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The communion was one of those seasons that should long be remembered. I cannot say how many came round the table, yet as well as I could judge there were near one hundred—other denominations united with us. This is as it should be. Eld. Mynard set a good example. May all christians do likewise.

At this meeting, I met Bro. D. S. Clark and wife, formerly from my native place, who started for the kingdom some time before myself and frequently urged me to go along. After I started, I soon embraced the Advent views, life and death not excepted, and my good brethren, Bro. Clark among the rest, supposed I had got switched off the main track, and finding they could not get me back, they let me go. Some fifteen years have passed, and I greet my old friend some twelve hundred miles west of our former place of meeting, with his heart fired with the same truth, full of zeal, doing all he can to enlighten others. He laments that he held back so long and did not examine these things before. He is not the only one that regrets the loss of sharing these truths so long. O that people would be wise for themselves and get ready for the glorious kingdom of our Lord!

WALTER PRATT.

For the Crisis.

Saving Faith.

"For with the heart man believeth unto righteousness."—Rom. 10: 10.

It has been gratifying to see some thoughts advanced in the *Crisis*, of late, upon the necessity of *heart work* in order to a genuine hope of eternal life. In these days, particularly, when "many run to and fro, and knowledge is increased," too much stress can hardly be laid upon a subject of such vital importance. There is a vast amount of *theoretical* faith abroad in the land. For a few years past, enlarged views have been taken of Bible truth. And many there are, who can talk loudly and long in favor of important doctrines, yet when addressed upon the subjects of communion with God,—his "love shed abroad in the heart,"—the "peace which passeth understanding,"—and so on, they are mute. They seem to be strangers to the true elements of godliness, while, perhaps, they denounce some humble christians for not seeing certain doctrines, as they do.

We affirm, then, that a person may have a great deal of *head* religion, and be as zealous in its behalf as a Saul of Tarsus, and yet be wholly unfitted for the kingdom of God. For the genuine hope of the gospel leads its subjects to purification,—1 John 3: 3. To a spirit of entire consecration.—Luke 14: 33; and to love—not those only who love us—but that love which is willing to make sacrifices for the good of others.—James 1: 27.

Now it is the witness within, and the practical religion accompanying it, that constitutes an acceptance with God. And such alone is saving faith. "If any man have not the Spirit of Christ he is none of His." And the fruits of this Spirit are not strife, discord, censoriousness, backbiting, covetousness, and so on; but, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

While then we seek to have correct views obtain among men, let us contend more earnestly for that "faith which works by love, and purifies the heart"—for it is this which constitutes a genuine basis for the hope of eternal life.

A. C. J.

Lockport, N. Y.

For the Crisis.

Notes by the Way.

BRO. GRANT:—Feb. 2d. I commenced a meeting of days within the bounds of the Strawberry Point Church, in a neighborhood which we might well call the by-ways and hedges. There had been but two or three sermons preached there before I went. I delivered about twenty discourses. Buried seven with Christ in baptism, and ten united with the church; more will soon join.

One year ago last October, we started with eleven. The number who love the Lord's appearing has increased to over twenty. This last added ten, with those that are revived and have taken new courage, makes the future prospects brighter. May the Lord be praised for his goodness to the children of men.

One thing I witnessed in this meeting, is not very common. Some of those that came out went directly to those that they had wronged in word and in deed, and made reconciliation. Brethren, this does not look like excitement. I would rather have one man start right and stand to it, than many start in an excitement, then soon fall away. The meeting closed on Sunday evening, the 19th, by surrounding the table and commemorating the Lord's [illegible]

The World's Crisis.

BOSTON, MARCH 21, 1860.

Relief for the Distressed;

OR,

How we got out of "Doubting Castle."

No. 13.

We have now looked over ten Divisions of "Doubting Castle," in search for proof that man has a spirit that exists in a conscious state between death and the resurrection; but find nothing yet that will bear investigation by the clear light of the Bible; and we have no expectation of meeting with any thing founded in *truth*, that will sustain the doctrines taught by the managers of this old institution of error, where a great number have been led astray from the road that leads to life.

We will pass to examine the next Division. Here we are told,

"Paul, the apostle, speaks of being 'out of the body.' Why does he write such a sentence if there can be no such thing? No matter what state he was in when he was caught up to paradise—but why does he say, 'out of the body,' if, neither dead or alive, men can be, in any sense, 'out of the body?'" (36)

36. As this all took place while Paul was *alive*, it proves nothing concerning consciousness when a man is *dead*. Death and life are opposite states; hence, any proof that a man is conscious when alive, is no evidence that he will be when dead.

We were asked in "Doubting Castle," what Paul meant by saying he did not know whether he was "in the body" or "out of the body," when he saw the vision? We have only to examine the Scriptures, and all is made plain. *Ektos*, the word rendered "out of," occurs again in 1 Cor. 6: 18, and is rendered "without." "Flee fornication. Every sin that a man doeth is *without* the body; but he that committeth fornication sinneth against his own body." Does he mean that men do all their sinning in a *disembodied* state, except in the case specified? That when they sin, like truant boys, their souls slip slily out of their bodies, and go off to meet with other disembodied souls, to have a riotous time in midnight carousings?

It is evident that the simple meaning of Paul's language is, that when he was caught away, or "carried away," as rendered by Wakefield, and saw in *vision* the paradise of the new earth, he did not know whether he was carried *bodily*, or whether he only saw it *mentally*, as we behold things in dreams. Sometimes the prophets have been taken *bodily* to see that which they have been called to describe, and at others, only mentally. Ezekiel says, "He put forth the form of a hand, and took me by a lock of mine head; and the spirit lifted *me* up between the earth and the heaven, and brought *me* in the *visions* of God to Jerusalem."—Ezk. 8: 3. The *me* that was carried could not have been an "immaterial," "disembodied," "intangible," "uncompounded" soul, with neither "exterior nor interior;" for such an one could have no "lock" of hair by which to be carried.

Again, he says, "Afterward the spirit took *me* up, and brought *me* in a *vision* by the Spirit of God into Chaldea, to them of the captivity."—Ezk. 11: 24. Says John, "He carried me away *in* the spirit," or in spirit, "to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."—Rev. 21: 10. These examples show that sometimes the person is taken *bodily* from one place to another, to behold things seen in vision; while at other times he sees them *mentally*, as in dreams; and when Paul had the vision of paradise, he could not tell in which condition he was situated; but as all this transpired when he was *alive*, it affords no proof that man has a spirit that lives when *he is dead*.

Let us pass now to the twelfth Division, and section thirty-seven. Here we find the following:

"Paul, the apostle, speaks of being 'absent from the body.' *What* was absent from the body? Whatever was absent from the body was also 'present with the Lord.'" (37.)

37. In answer to the question, "*What* was absent from the body?" Paul answers, "*we* are . . . *willing* . . . to be." Does *we* stand for *Paul?* Observe, it does not read, we are absent from our *bodies*, in the plural number; but "the body," in the singular. The passage shows that *several* constitute but *one body*. Paul evidently uses figures in the first part of the chapter, when he speaks of being "clothed" and "unclothed," and "clothed upon with our house," etc.; and it is certain that he often uses *body* in a figurative sense, meaning a company of christians. Let him explain his own language. He says, "So *we*, being *many*, are *one body* in Christ."—Rom. 12: 5. To the Corinthians he says, "Now ye are the *body* of Christ."—1 Cor. 12: 27. To the Ephesians he writes, "That the Gentiles should be fellow heirs, of the same *body*."—Eph. 3: 6. Again he says, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—Eph. 4: 11–12. [illegible]

to the church, which is his *body*." "He is the head of the body, the church."—Col. 1: 18. "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his *body's* sake, which is the church."—Col. 1: 24.

Paul tells the Corinthians, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen *asleep* in Christ are *perished*." This shows that Paul's only hope of future life was through the resurrection of the *dead*. When speaking of his trials and persecutions, he says, "What advantageth it me, if the *dead* rise not?" If he had believed that he had a spirit that would go to glory and be happy when he was dead, there would be great advantage, provided the dead never rise.

From the foregoing considerations, it appears *certain* that Paul did not mean, when speaking of being "absent from the body," that he expected, or desired, to be absent from *himself*. Paul, and those whom he was addressing, did not feel as the mass of professors do at the present day, afraid to see Jesus; but were "*willing*," and even longing for the time to come, when they could be with Christ in his coming kingdom; but we find nothing to show that they expected to be with him before he returns in the clouds of heaven; or as Paul expresses it; "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the *dead in Christ* shall rise first; then we which are *alive* and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and *so* shall we ever be with the Lord."—1 Thess. 4: 16–17.

As we can find no evidence of an immortal spirit in this Division, we pass on to the thirteenth. Here we find the following:

"The same apostle speaks of 'abiding in the flesh.' Something then might cease to abide in the flesh." (38.)

Yes, *Paul* might cease to abide in the flesh, or cease to *live*. Wakefield renders the passage—"To continue in this life;" i. e., to continue *alive*, "is more needful for you." If he *died*, or ceased to abide in the flesh, the church would suffer loss.

As there is no shade of proof in this Division in favor of conscious existence between death and the resurrection, we pass to Division fourteen. Here we read the following:

"What does the same apostle mean by being 'unclothed' and 'naked,' a condition not so much to be desired as 'clothed upon' in the resurrection? It seems, then, that man can be unclothed—*disembodied*. Please trace that word 'unclothed' in the Greek"!!! (39.)

39. If by "unclothed," Paul means a "disembodied" state, he does not consider it so good a condition as to live here in this world; for he says, "not . . . that we would be unclothed." It is very evident Paul has no reference whatever to a "disembodied" state. He says, we are "earnestly desiring to be clothed upon with *our house* which is *from heaven*." Does he intend to teach us that there are *bodies* in the heavens for souls to move into when they die? What disposition, then, shall be made of the body which is to be raised from the *dead*, and "be fashioned like unto his (Christ's) glorious body?" In this case, there would be two bodies to one soul; one from heaven, and the other from the earth! Such theology belongs in "Doubting Castle," and should be repudiated by every lover of truth. The "being clothed" and "unclothed" is with reference to "our *house* which is from heaven." The Savior says, "In my Father's *house* [not body] are many mansions; if it were not so, I would have told you."—John 14: 2.

Paul is evidently comparing the present tabernacle arrangement in *this* world, which is only *temporary*, or "temporal," as he says, with the tabernacle of God, which is eternal. John saw in vision this last mentioned tabernacle, "the holy city," "coming down from God, out of heaven, prepared as a bride adorned for her husband." He then says, "I heard a great voice out of heaven, saying, behold, the tabernacle of God is with men."

While we remain in the present *temporary* tabernacle arrangement, we are mortal, subject to pains and groans; hence Paul and his brethren were "earnestly desiring to be clothed upon with our *house*, which is from *heaven*;" and when that should take place, "mortality" would "be swallowed up of life."

Wakefield renders this: "For we know, that if this tent, wherein we dwell, which is fixed on the ground, be taken to pieces, we have a divine building, a house not made with hands, eternal, in the heavens. For indeed, in this tent, we sigh with an earnest desire of clothing ourselves with that heavenly habitation."

As the present world is but a *temporary*, tent-like arrangement, that must be taken down, and give place to the new earth, with its "great" and "holy city," called the "house," "tabernacle," or "building of God," Paul and his brethren longed for the change to come, when they would have a abiding home, or house, not made with hands. Abraham "looked for a city which hath foundations, whose builder and maker is God."—Heb. 11: 10. [illegible]

heaven, but a city, the same, we think, that Paul so earnestly desired.

The Scriptures under examination, like others presented in "Doubting Castle," appears to afford no proof that man has a spirit that exists in a conscious, "disembodied" state, between death and the resurrection.

The Revival in Castleton.

The *Lord* is doing a great work in Castleton. Our last report extended to March 7th; the present to the 15th inst. During the last eight days, the truth has been spreading rapidly, and many have found peace in believing. We have several new witnesses every evening, who come out with a clear evidence, and are very joyful in the Lord.

There is very little excitement upon the surface of our meetings; all seem to be acting deliberately, like sober, earnest men, who enter into the work for life. All are astonished at the plainness and simplicity of the word of the Lord; and wonder why they have not seen these things before. They now see that it is impossible to harmonize the Bible with the *popular* theology of the day. They also see the wide difference between the mass of the popular professors, who are opposing this good work, in company with their ministers, and *Bible* christianity; but the young converts have concluded, that though they may be only "the *common* people," *Jesus* is ready to accept them; and is not so proud but that he will take them into *his* family, and adopt them as his sons and daughters; making them his joint heirs in the world to come. They feel thankful that, though they be "poor," and unable to follow the silly fashions of the day, and adorn themselves, in opposition to the Bible, with "gold," "pearls," and "costly array," as do those professors who look down upon them with sneering contempt; they have learned that "the ornament of a meek and quiet spirit . . . . is in the sight of God of great price;" and that *God* hath "chosen the *poor* of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him."

There are many around us, who remind us of a class of people in the days of our Savior to whom he said; "Ye shut up the kingdom of heaven against men; for ye neither go in yourselves; neither suffer ye them that are entering to go in." Some have been a few times, become interested, and even converted; when their friends, (?) who were members of the church, would forbid them from attending any more. Well, thank the Lord that we belong to the "sect . . . . every where spoken against."

A young and interesting French lady was converted in our meetings, whose friends were Roman Catholics. She was first turned out of doors, and afterwards seized and shut up, her clothes being locked up. When the tidings came to us last Lord's day morning, that her screams were heard by the neighbors, while in her lonely situation, many an earnest prayer was offered for her delivery. When we assembled in the evening, we were greatly rejoiced to meet her smiling face, beaming with christian joy and love. She had managed to escape in a sad plight to one of the neighbors, where she was provided with clothing, and came, like Peter, after he was delivered from prison, directly to the prayer meeting. To-day she was buried in baptism in company with seventeen others, and is happy in the Lord.

Yesterday, the 14th inst., we went to Poultney and had an interesting meeting; at the close of which, eight were buried with Christ in baptism, and were greatly comforted. The faithful labors of Bro. Howell have been much blessed during the short period he has been in P. Others will embrace the next opportunity for baptism.

Forty-two have been baptized in Castleton during the last few days, and several others are now waiting for the next opportunity. Fifty-three have united in church fellowship and chosen their elders, and many more are about to join. Eighteen went forward for prayers this last evening of the present series of meetings. Pray for them that they may meet us in the coming kingdom.

For the Crisis.

A Request.

BRO. GRANT:—I wish to say through the *Crisis*, that the little band of believers in North Dana are very much neglected by our preaching brethren. Although few in number, they love the truth of God's blessed word. It pains my heart to see so little interest manifested in their welfare by our ministers.

Brethren, do something for Dana. God will bless your efforts, although they may be very weak. The Word says, The poor have the gospel preached to them. Here they are starving for the bread of life, and are all alone, as it were; yet the Lord is with them. Pray the Lord to direct, and if the Lord says go, go, trusting in him, and there will be a good work done. Inquire for George A. Sattler. May the Lord direct you in all things. [illegible]

For the Crisis.

A Handful of Gleanings.

"Forbearing one another in love."

Cultivate forbearance. It is not only a virtue itself, but the friend and guardian of all the virtues. When enemies assail you, and the angry word rises to your tongue, place the finger of forbearance across your lips and remember that a soft answer turneth away wrath.

When the temptation of dishonest gain promises you gold or land in return for one seemingly little sin, forbear, remembering that all worldly gain is trivial and transient, compared with conscience and honor. When strong appetites call for indulgence, put away the cup, turn away from the seductive smile, and make forbearance the ally of temperance and purity.

When impatience of the world's want of respect for your talents, provokes you to herald your own merits with the trumpet of boasting, still forbear, and instead of vanity cultivate that peace of mind which the world's frowns or smiles cannot disturb.

When the relish of sarcasm prompts the utterance of injurious words, words designed to turn your neighbors into ridicule, place your fingers upon your lips again, remembering that charity is sweeter than the idle praise of wit.

In short, make forbearance a habit, a constant grace to befriend and protect you in hours of perplexity, temptation and trial.

A. ROSS.

For the Crisis.

"Reasons for my Hope."

To those who wish to give the inquirer a reason for believing in Jesus and his speedy coming, but have not the ability to do it as they desire, or have not the time, I recommend Bro. Hastings' new book with the above title. It is just the thing; solemn and stirring. The section on the spread of the Scriptures is amply worth the price of the book, which may be got of the author or at the Crisis office.

DANL. T. TAYLOR.

Worcester, March, 1860.

Waiting for Christ the Fruit of the Gospel.

The gospel farther shows us what he will do hereafter, when he returns in his glory. How he will appear the second time without sin unto salvation to them that look for him—how he will raise them, and change them, and fashion them like himself, and translate them to his own heavenly home, and present them to his Father faultless, and give them a royal and everlasting kingdom with him for ever and ever. As this is more and more discovered to our minds in the holy scriptures, through the teaching of God's Holy Spirit, a thousand streams of love flow into the heart, and fill the whole soul, in its innermost recesses, with love, glad and grateful love, to Jesus. We love him because he first loved us. But if love be real and fervent, it is pained with absence from the beloved object. If love be true and glowing, it delights in the presence of him on whom it rests. So it is with the christian whose soul is filled with love to the person of the Savior. Christ is to him the chief of ten thousand; he is altogether lovely; the one on whom his whole soul's affections are supremely fixed. No one has done or can do for him what Christ has done. No one is, no one can be, so originally, so altogether, so completely pure, and perfect, and wise, and good, and mighty, and gracious, as Jesus our most precious Savior is: indeed, all other goodnesses are but drops from his fulness. No one can be so near and so dear as he who loved the church, and gave himself for it, and nourisheth and cherisheth it; for we are members of his body, of his flesh, and of his bones. Hence the hearty response of welcome in his church to all the assurances which he gives of his speedy return. We see this often in that beautiful song which describes, by the most touching and affecting of all similes, marriage love, the tender and glowing love between Jesus and his people. My beloved is mine, and I am his: he feedeth among lilies. Until the day break, and the shadows flee away, turn, beloved, and be thou like a roe or a young hart upon the mountains of Bether. Cause me to hear thy voice. Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices. (Song 2: 16, 17; 8: 14.)

Neglect of waiting for Christ, after we have seen the promise of his return in his Word, is a sign of coldness of love to him that we should dread. See how a beloved relative, a child, a brother, a sister, a husband, or a wife, when absent and expected back, are waited for and welcomed, and all the days or hours counted before they arrive, and by this let us learn the welcome which the Savior should and will have from his waiting people. Oh, yes! when the joyful cry is heard, Behold the bridegroom cometh, his church will exultingly reply, Lo, this is our God; we have waited for him, . . . this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. (Isa. 25: 9.) [illegible]

of God, and his mind opens and expands to the largeness of God's purposes of love, he rests in God, and patiently waits his time for fulfilling his promises, (Psalm 37: 7; Heb. 6: 15.) What are the 4,000 years from the creation to the first advent, or the 2,000 years since, compared with the unsearchable eternity before us,—with the generations of the ages yet to come? The delay, thus taking place before the second coming, seems as nothing when viewed in connection with the everlasting ages that are to follow. Raised by the gospel to oneness with the Divine Mind, we can well trust the infinite and unfathomable wisdom of him whose name is both Light and Love, in ordering all the delay for the increase of his church and its fuller glory and blessedness. We can easily account that his long-suffering is indeed salvation to innumerable multitudes that would never otherwise have been counted with the first-born, and never otherwise have partaken of the glories of the first resurrection.

Thus we can cheerfully obey the direction given to comfort his people in unfulfilled longings of heart, that they should rest yet for a little season, till their fellow-servants also and their brethren that should be killed should be fulfilled. Nay, still farther admitted to the heavenly vision of things, and taught especially not to be ignorant of this one thing, that one day is with the Lord as a thousand years, the believer can see the divine truthfulness and reality in its being said, even eighteen hundred years ago, Surely, I come quickly, and, the coming of the Lord draweth nigh. Though his church be yet waiting for his coming, and has heard for centuries the distant murmurs of the mocking taunt, Where is the promise of his coming? we know perfectly, he will come as a thief in the night. We judge of quickness and nearness as the Divine mind does with relation to the vastness of the eternity to come, and the all-important and all-deciding event of the Lord's return from heaven. Hence our hopes rest on this blessed event, —the second coming in glory,—and on no nearer object. Our hopes reach onward through all intervening obstacles, and are fixed on the Lord's coming; being assured that then, when Christ who is our life shall appear, we also shall appear with him in glory. And as we are raised into fellowship with God in the vastness and comprehensiveness of his mind, as to the duration of time compared with eternity, so yet farther are we raised into fellowship with God as to his infinite goodness in all his thoughts and all his ways.

The gospel brings us into oneness here with God, so complete as to give us perfect and full confidence in our God. Oh, the unutterable sweetness of this entire rest of the heart on the power, the wisdom, the tender mercy, the boundless love, the unfailing sympathy and compassion of God in Christ, reconciling the world to himself and bringing us by his Spirit near to himself, with our hearts reconciled to him! Oh, the unspeakable blessedness of being able to say, with the fulness of a confiding heart, God, even our own God, shall bless us, and all the ends of the earth shall fear him! Oh, the deep feelings of reverence and holy awe, and earnest longings of spirit which then lead us to cry, My soul thirsteth for God, for the living God; when shall I come and appear before God?

5. The Gospel reveals the weight of glory to be bestowed on us at the return of our Lord and in his heavenly kingdom. All who have read the Scriptures, and marked the passages which refer to our future state, must have observed, how dim is the light given on the state of the departed saints before the advent. * * * * * * * * It is a brief interval; an interval really brief to all, however early in the world's history they may have died, as compared with the everlasting kingdom. But promise crowds on promise to describe their glory in the day of their Lord's return and of their resurrection. Hence true faith in these revelations of glory leads to earnest longing and waiting for Christ.

This blessed hope becomes all the salvation and all the desire of the soul, for which the believer is intently looking. Nothing nearer, nothing lower, will satisfy its thirst for full unfailing happiness. The gathering together of all the family of God from all ages and all countries, kindreds, and tongues; the resurrection of all who have died in the Lord, and the change of the living saints, and their being caught up together to meet the Lord in the air, the reward of all their works of love, the royal priesthood unto God and the Father given to them, the restitution of all things, the millennial kingdom, succeeded by the everlasting kingdom in which God is all in all; the visible glory of our Lord Jesus Christ and our being with him, and beholding his glory, and seeing God himself as he is, face to face: Oh! what a prospect of bliss and glory is here! These things form a solid hope of joy unspeakable [illegible]

Correspondence.

From Sr. C. E. Gierlow.

Dear Bro. and Sis. :—It is a long time since I addressed you through the "*Crisis*," and thinking that, perhaps some of you would be glad to hear from me *once* more, I will improve the present opportunity of writing you. I might give you a history of the various scenes through which I have passed during the last eighteen months; of my removal from Knoxville, Tenn., to London; of my dissatisfaction at having to change places so often, especially to live in "Sodom," (for London was called so on account of its wickedness); of the persecutions I had to endure; how I was shunned and ridiculed, because the people had been informed that I was a believer in the speedy coming of Christ; how I happened to get into conversation with a Presbyterian minister and got him interested in *our* views, by reading the "Voice of the Church" and the "Crisis"; how the "probability" of Christ's soon coming was received at a camp-meeting (which he soon after attended,) from *his lips*,—eighty persons converted, backsliders reclaimed, etc.; of his return to L., with two other ministers, to hold a protracted meeting there; of the conversation I had with those dear servants of God; of the interest and pleasure they manifested, as I presented to them the evidences of our hope; of their faithful labors in L., warning the people to flee from the wrath to come, etc;—all these things I could relate to you in detail, but it would occupy too much space, and *my* poor, weak nerves would get "out of fix," and *your* patience become weary in reading it. I will only state that a glorious revival followed, *such* an one as had never been witnessed there before. I was told that not more than three adults in the village remained indifferent to their own eternal interest; and although I was there only some two months, I do not believe I had an enemy in the place when I left. All the people needed was the grace of God. I have some very dear, noble-hearted friends there, who would gladly have given me, and my daughter, a home as long as we shall ever want one, to have us remain there with them.

From London we came here, stopping one week in Memphis, where I had an opportunity of conversing with many persons on the evidences of our faith; among whom was the family of Bishop Otey, with whom we tarried a few days.

We have now been in Mississippi more than a year, and though I have talked with many persons on this subject, I find but few who take *much* interest in it, and this is owing to the *fact* that *no* one had ever preached it when we came here. I believe that an "Advent" minister of the right sort would be well received here.

Since the wonderful phenomena in the heavens, of Sept. 1st, people seem to think that something unusual must occur soon, but the majority are looking for the conversion of the world. Nevertheless, I have some very joyful news to communicate to you, Bro. Grant. The lady for whom I ordered books the other day, has become a believer of the *truths*, I have at times, for the last six months been, by various means, endeavoring to instil into her mind. She comes here, occasionally, to visit her father who lives in this neighborhood, and I have thus been permitted to form an acquaintance with her. She was baptized three weeks ago, in *our* church, but did not feel quite satisfied in having been truly converted.

I called on her, at her father's, last Sunday afternoon, and *we*, together with *another* lady, went to a meeting held by the servants on the place, and *she* got almost shouting happy while there. It would have done you good to see the shaking of hands and rejoicings among the redeemed sons of Africa, as they gathered about their young mistress. She had been laboring constantly, as fast as she became enlightened, to arouse both whites and blacks to a sense of their danger in view of the judgment. Her step-daughter, a young lady of sixteen years, was baptized two Sabbaths since, and is trying to be in readiness to meet the Lord. Both she and a young brother seem to be almost as zealous as their mother in the cause of this blessed truth. The mother and brother are about to go home, where, I fully believe, that she will be a faithful missionary to her servants, and others who may come within her influence. God bless *her*, and you, too, Brn. Grant, Hastings, and others, whose "*works*," under God, have been the means of plucking *her* feet, and many more, out of the miry clay and establishing them upon a rock. God grant that this may be the beginning of a great work at the South.

I find the people of this state to be remarkably kind and hospitable. I do not think I ever found warmer friends. I love them very much. May God's richest blessings rest upon them, and may they be received at last with all the redeemed into God's "everlasting kingdom." God bless you all.

Port Gibson, Miss.

P. S. I talk of spending the summer at the North, D. V. The man who preached to the servants last Sabbath, is a slave, and is also a believer in the soon coming of Christ. I gave him the evidences, and he is trying to save sinners by proclaiming the truth.

From Laura A. Wheeler.

Bro. Grant:—While reading in the *Crisis* a few weeks ago, an article under the head of "Christian duty," I felt strongly impressed to say a few words to those who, like myself, are so situated as not to be able to meet with those who worship God. With such I can deeply sympathize, and I would exhort them not to be discouraged; for the apostle John says, "The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."—1 John 2 : 27. I would by all means advocate meeting together to talk over our blessed hope. I think it duty, and a precious privilege. Yet God does not require us to do anything we cannot, and he will be just as faithful on his part to give us the earnest of our inheritance and his Divine presence, if we take his word in our hand, and ask aid to understand of him who has told us if we "lack wisdom to ask of God, who giveth to all men liberally and upbraideth not."

Do not give up because of many trials peculiar to yourselves. Look at the prize ahead, and then at the road you have passed over. How will the past and present compare with the eternal weight of glory? Arouse ye! make one effort more, for very soon the last tear will be shed, the battle be fought. Then you will understand the heighth, and depth, and length, and breadth, of a Savior's love.

Oh! my dear, pilgrim sisters, who are confined at home with cares, do you realize the responsibility that rests upon you? Do you realize that you, and those children given you, are soon to be brought before the Judge of all the earth, to receive for the deeds done here in the body? What will then your frail excuses avail you? I entreat you to reflect on these things, for they certainly concern you much. That time will surely come when "two shall be in one bed, one shall be taken, the other left." Mother, will it be you and that child that will be borne away by the angel from that bedside? or will you pass on because the narrow way may look difficult, until the last servant of God is sealed in his forehead, and the angel shall say, It is done? The way is not so difficult as you imagine. Only set yourself about the service of your Master in earnest; get his yoke upon you, and, according to the word of Him who connot lie, the yoke will be easy and the burden light.

Hawley, Mass.

From E. S. Fenn.

Bro. Grant:—I am still in sympathy with the friends of Jesus, those who have made a covenant with the Lord by sacrifice, whose end is, to be gathered into the everlasting kingdom of God, to go no more out forever. My greatest anxiety is, how I may retain the relationship to God and his Son, which I have hitherto been enabled to sustain.

I have long since settled the fact in my own mind, that it costs an effort to be Christ-like, and that those who are not nearly enough allied to Him to partake of his nature, are not heirs with him to the incorruptible inheritance. Hence I am striving to overcome; and, while foes are lurking, in error proudly wrapped, wickedness increasing, evil and perils multiplying, *all* arrayed against God and his truth, my timid nature would bid me retire with womanly (?) pride and childish fear, and shun the scornful gaze of a proud, pleasure-loving world; but justice to self, justice to others, justice to God, truth and *error*, demand *true* courage and *heroism* instead.

I have enjoyed the quietude of home for a few days; but such indulgences are not often shared by me. The days have glided swiftly by, and ere my wearied frame has had sufficient rest, the battle is urging, and I must gird my armor closely on, and grasp *more firmly* the shield, and in the mighty struggle for others' welfare, while for THEIR woes I weep, *forget my own* heart's-grief, which at times comes welling up. Great God! inspire my *cold*, *cold* heart anew, with love divine; that wisdom pure may rule my every act, and *all* my deeds with charity be done.

Brookfield, Conn.

From A. N. Seymour.

Bro. Grant:—Our dear Bro. and Sr. Mansfield have just closed a series of meetings in Reading, Mich. They had an excellent hearing most of the time; some few evenings were very dark and muddy, but even then, there being such an interest to hear, many turned out. The effect of preaching the unvarnished word in all its native simplicity, power and faithfulness, must be seen and realized in time to come, more than at present, although some fruit was seen during the meeting. Four publicly acknowledged their faith by putting on Christ by baptism, and several others will probably do so soon.

The brethren in the surrounding country came together in this place in gospel order; Bro. Mansfield gave the right hand of fellowship to nineteen, and there are as many more who will identify themselves with us soon. If the church is faithful and humble, I trust she will shortly see a strong body of christians raised up here to look for that "blessed hope," and to [illegible]

in swelling the last note of warning to a world lying in wickedness. Although sectarianism had propped up her altars as much as possible, the overwhelming testimony drawn from the word of God made these modern Dianas shake. Oh! may the funeral knell of all these irrational, heathenish, and abominable dogmas of priestcraft, be soon tolled, and the light of the knowledge of the glory of God, as revealed in the face of our Divine Master, Jesus Christ, shed its heavenly, hallowed, and sanctifying influence upon the hearts of both saint and sinner. May the ministry and the church everywhere redouble their energies in demolishing these stupendous monstrosities of error.

Brethren and sisters, work hard; work night and day; work with tears in your eyes, and the love of God in your hearts. Never give o'er, but diligently, perseveringly and energetically press the battle to the gate and storm the city.

From Sr. A. M. S. B.

Bro. Grant—Time has sped away, and we have come to the close of another volume of the Crisis. How lonely would many of the weary pilgrims be without its weekly visits to cheer and comfort them! May it be sustained and continued. Many changes have been wrought in this interval of time, which have tried the dear children of God; and while wave after wave of adversity's dark waters have dashed over their defenceless heads, like sinking Peter, they have lifted their agonizing hearts to heaven's high King, and cried, "Lord, save, or we perish!" Many of the loved saints have passed down into the grave; but angels watch their sleeping dust till Gabriel sounds his mighty trumpet. O, bright resurrection morn! "Haste, then, and wheel away a shattered world, ye slow, revolving seasons! we would see (a sight to which our eyes are strangers yet!) a holy and a happy world!"

From L. C——.

Bro. Grant:—Situated as I am among a little company who are looking for the coming King, I feel to rejoice that it is so well with us as it is. And moreover, I thank my heavenly Father that I am surrounded by a little band who are despised and rejected of the great mass of those that wear the form of godliness, but deny the power thereof. I can say that the happiest days of my life have been those that I spent in the service of God. Within the past two years we have enjoyed some blessed seasons; some that will long be remembered. I have seen within that time between twenty and thirty willing converts led down into our Jordan, and there buried with Jesus in baptism; and such prayers and exhortations I never heard before as have fallen from their lips in behalf of the poor sinner. Dearly beloved brethren and sisters, let us be faithful in the cause of our Master; for as many of you as have been baptized into Christ have put on Christ; and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise.

Yarmouth, Me.

From M. Mathews.

Brn. and Srs.:—How are you all? Is your hope bright? Do you still feel determined to gain the prize? Well, go on. "Home at last" will be soon sung, and I'd really like to be with the choir to put in an alto. Who'll help the treble? Who'll volunteer to sing bass? who tenor? Your voices will be needed. We have got to sing the new song, or some one else will. Let *us* be the songsters, for they shall wear crowns.

I feel to-night just like taking a through ticket, and I want to pay my fare. God help me. Pray for me. The faithful alone will gain the reward. Let *us* be faithful. We can, just as well as not. It is our privilege to gain the kingdom. Jesus will guide us, and God will own us at last.

Canada East.

Obituary Notices.

Died, in Belleville, Wis., Feb. 19th, 1860, Bro. H. W. Yager, aged fifty-eight.

He was formerly from Canada West. Before embracing the Advent doctrine, he belonged to the Scotch Presbyterian Church. He heard the Advent as taught by Wm. Miller; and since embraced the doctrine of life and immortality through Christ. He moved to Wisconsin, near Madison, in 1846. His heart was in the truth—he loved it, and wanted to do all he could to spread it. He moved to Belleville a few years since, and there he was anxious to have the truth preached. He wrote me last Dec. I went and commenced the 8th of Jan. I found him very low, still rejoicing in hope. He attended nearly every meeting. He dropped away very suddenly, but died praising God. He has left an affectionate wife and a large family of children to mourn his loss.

M. Chandler.

It becomes my painful duty to record the death of one of our dear children, Edwin E. Chandler, aged twenty-two years. The disease, typhoid lung fever, ending in quick consumption. He was taken down the last day of December, and died the 6th of March. He was a great sufferer, but was never heard to murmur during his sickness. He was a young man beloved by all that knew him. Has been a praying child since he could lisp the name of Jesus. He made a profession by being baptized six years since, and joined the Advent church in Syracuse, N. Y. He has been a faithful christian the most of the time since. The last few years of his life his example has been worthy of imitation. He has been so much consecrated to God, he has never considered any sacrifice too great for the truth. For the last three years I have traveled and preached all of the time—been at home but very little. During that time he has given his all for the support of the family, and with his industry they have been supported, and I have been able to keep in the field. He felt with me the gospel must be preached. He wanted to live to see the Lord, but when he found he must sleep, he submitted without a murmur.

Sunday morning before his death, I think it was, I conversed with him. He said his cup of affliction was great, but he supposed it was all right. When told by the doctor who attended him that he thought he must die, he calmly said, "O well, I suppose I am as well prepared as I ever should be." The morning before he died he said to his mother, "O how thankful I am it is so well with me! What confidence I have had in God for two mornings past!" We called the family together, and I read some in the Bible and prayed with him. He enjoyed the season, and at half past twelve o'clock that day he fell asleep to have a part in the first resurrection.

This is a great affliction to us; we have reason to mourn, but not as those that have no hope. We need the prayers of the church.

Moses Chandler.

Monmouth, Ill.

Summary of News.

FOREIGN.

FRANCE.

The French Legislature opened on the 1st. The Emperor's speech promises every effort for the maintainance of peace; rejoices at the amicable relations of all the European powers; expresses a hope of a speedy peace with Cochin China, and just chastisement for the perfidy of the Chinese. The Emperor hopes that Italian affairs are approaching a settlement. He has advised the King of Sardinia that Tuscany must not be annexed to that kingdom; but that the wishes of the other Italian provinces may be entertained, provided the rights of the Holy See are respected. The safety of the French frontier requires the annexation of Savoy, and the Emperor hopes that frank explanations of the question will cause the great powers to recognize the justice of the claim. He professes astonishment at the agitation in the Catholic world, and points to his efforts on behalf of the Pope. The French army had been reduced by one hundred and fifty thousand men, and would be further reduced but for the Chinese war and the Italian occupation. He concludes by referring to the new free trade policy, and predicting the most favorable results.

It is reported that Prince Lucien Bonaparte will be proposed for King of Tuscany.

CENTRAL ITALY.

London, March 3. The votes of the people are to be taken upon the question of annexation to Sardinia or a separate kingdom. The Umbrian Marches demand annexation to Piedmont. The Pope threatens Victor Emmanuel with excommunication.

The annexation of Savoy by France is condemned by the English Ministry.

The Paris correspondents of two London papers assert that, in reply to repeated entreaties as to how they were to act, the Piedmontese government has received an answer from the French government something to this effect: "The son of the late Duke of Genoa (a child of six years old,) and nephew to Victor Emmanuel, is to be offered to the Tuscans as their Prince—whether by the title of Grand Duke or King does not much matter, during his minority a regent shall be appointed to act in his name; and, most delicate of all, a Grand Vicar shall administer the Romagna under the *suzerainete* of the Pope.

Dr. Gabriel Reisser, a Jew, has lately been chosen Chief Magistrate of the free city of Hamburg. Ten years ago a Jew in Hamburg was not even eligible to the office of night constable.

[London Advices of March 4th.]

Paris, Sunday evening. That part of the Emperor's speech concerning the annexation of Savoy and Nice, has been read in Nice with enthusiasm. The Italian party is greatly agitated.

Vienna, Sunday. To inquiries of representatives of some foreign powers, Austria replies that its interests not being directly affected by the annexation of Savoy to France, she will not protest against that annexation.

Modena, Saturday. The Papal Government has prohibited commerce by transit between Ancona and the Romagna. The merchants protest against it. Agitation continues in the Marches. The landed proprietors refuse to pay taxes. One thousand citizens are signing an address to the great powers, in favor of annexation. The soldiers enlisted in Austria continue to arrive in the States of the Church and Naples.

Rome, Wednesday. The Pope is said to be willing to grant concessions, if the legations will submit.

The students at the University had demanded the readmission of the eight students who had been expelled. Gen. Guyon had sent a detachment of troops to the University, thereby preventing a disturbance.

There is nothing important from the Morocco war.

The following letter has been received from St. Petersburgh, dated the 20th ult.:—

The situation of the Turkish empire particularly occupies the attention of our Government at present. The news from Turkey is of a most alarming character. Bosnia and Herzegovina are in a state of complete fermentation. Prince Daniel of Montenegro meditates an extension of his territory. Prince Milosch, relying on a courageous and determined army, openly refuses obedience. The Hospodar Couza governs the Danubian provinces like an independent sovereign, and he forcibly expelled the Turkish garrisons from the islands in the Danube. Nevertheless, although this description is not reassuring, nothing authorizes us to believe that the integrity of the Ottoman empire is menaced for the present.—*London Times.*

The chances of war early in spring are becoming daily stronger, judging from the growl of the Vienna semi-official papers, and the tenor of what falls from the rather unguarded lips of Count de Rechberg. The accumulation of troops behind the Mincio, and on the north bank of the Po, while a *bona fide* Austria army is in constant transmission by steam from Trieste to Ancona, betoken a desperate effort. The French army of occupation is on the alert, and further supplies of all kinds have been ordered. Marshal Vaillant was conspicuous at the various municipal festivals with which Milan has welcomed her Piedmontese Sovereign, and the most cordial feeling exists between the armies of Piedmont, France, and Central Italy.—*Letter from Paris.*

[Correspondence of London Times.]

The *Opinione Nationale* is strongly of opinion that France is drifting into another war with Austria. It says:—

"In vain do diplomatists attempt to stay Europe on this slippery descent; they find no *point d'appui*. Look as long as you will, there is but one solution for the Italian question, and that is the total, radical, and irrevocable explosion of Austria, and the foundation of a national power in Italy. Once Italy mistress of herself, and then neither France nor Austria would have pretext for interference, and Europe would have a right to prevent them from interfering."

We know not whether the *Opinione* has any authoritative grounds for using the above language, but it is certain that both in the army and the general public there is a strong impression that war will break out again in the spring.

☞ The following days of the week are set apart for public worship among the different nations:—Sunday, or the Lord's day, by the Christians; Monday, by the Grecians; Tuesday, by the Persians; Wednesday, by the Assyrians; Thursday, by the Egyptians; Friday, by the Turks; Saturday, by the Jews.

Notices, &c.

Editorial Notice.

Reports of Conferences, etc.—We wish to suggest to friends desiring insertions in our columns like the above, that we prefer to receive such reports directed to this office; for it often occurs, among our numerous exchanges, that requests to "copy" are overlooked, and therefore if you would insure early attention to such, please notice the hint above.

General Conference in Boston.

A General Religious Conference will be held in Chapman Hall, Boston, commencing at half-past 2 o'clock, on Wednesday, the 4th of April, continuing each day and evening through the week and over the Lord's day.

The object and design of this meeting is not so much for the passing of resolutions or the transaction of ecclesiastical business, as for the advancement of pure christianity among us in true revival and reformation. What we as a body want and need, is not disputation or hobbies, but earnest, direct labor for the immediate promotion of the work of God in awakening the careless and indifferent, stirring up the luke-warm, and quickening into life and activity the too sluggish energies of the whole church in the personal work of preparation to meet the Master, who is before the door. In fact, we are too dull, too barren, and want more faith, zeal, love—more religion. And not only is it to be hoped that our meeting may prove a great means of grace to the waiting saints, but our hearts' desire is to see sinners converted to God, and thus made ready for the approaching great day of doom. Let those, then, who are asleep, awake and be strong. Let the righteous gird on their armor. Let sinful men be alarmed. All signs point to the speedy coming of the Lord, and it is high time that those who look for Him be up and doing with their might their last solemn work. Let earnest and faithful prayer go up to heaven for the success of this conference. Ministers of Christ, plead with Him for the spiritual interest of the meeting, and come to it in humility and faith, that our God who is now working among our churches in various places, may also pour his Spirit upon the worshipers at Chapman Hall. We invite our dear brethren and sisters from abroad to come. Come, all who can. Provision will be made by the friends for all needful entertainment.

D. T. Taylor.
M. Grant.

Geo. T. Adams,
J. G. Hamblin, } Committee.
Wm. C. Stone,

Conference.

The Lord will, there will be a conference meeting at the Union Church in Pawling, Dutchess Co., N. Y., commencing April 1st, and will continue over the next Sunday. All are invited.

Notice.

I expect to spend a short time in Northern Illinois. Any friends wishing preaching in that vicinity, will please address me at Aurora, Kane Co., Ill. Will Bro. Geo. Needham write me at that place?

L. P. Judson.

Notice.

The next session of the Western Central Quarterly Conference will be in Augusta, at the brick school-house on Sand Hill, commencing March 29th, Thursday, 2 o'clock, P. M., and continue over the Sabbath. We shall expect all our ministers there to preach the word, to counsel and labor for the unity and upbuilding of the cause of Christ. Also, as many brethren and sisters as can consistently attend, to engage in the same work. Those who cannot come should pray God to bless this effort to the salvation of lost sinners. We cordially invite ministers and others from everywhere, to attend with us to work as above stated. Strangers coming to this meeting should call on Bro. Wm. A. Lovejoy, and David Moshier.

H. B. Sevey, Chairman.
L. C. Wellcome, Secretary.

Appointments.

☞ We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. George Champlin will preach in Boston, (Chapman Hall)......Sunday, March 25th

Eld. Wm. H. Mitchell will preach in Exeter, N. H. the *first* Sunday in April.

CHARLES HALEY.

Dr. A. M. Higgins will preach in Abington, Ct..............April 1st

The Lord willing, I will preach in Westford, Ct., (Axe Factory)..Sunday, March 25th

C. W. BAKER.

My post office address is Rockville, Conn.—Eld. C. W. Baker.

Providence permitting, I will preach in
East Boston..............April 3d
Attend the Conference..............April 4th
Portsmouth, N. H..............April 5th
South Berwick..............April 6th
Commence a four days' meeting in East Barnstead, N. H., (Clark's meeting-house)..............April 7th
The third and fourth week in April not engaged.

HIRAM MUNGER.

Eld. Geo. Champlin will preach in Southington, Ct....April 13th, 14th, and 15th

D. W. Miller will preach in [illegible]..............April 1st

Eld. Geo. Champlin will preach in Portsmouth, N. H., the second and third Sundays in April.

Eld. W. S. Campbell will preach in
Lowell..............Sunday, April 1st
Kennebunkport, Me..............April 15th
East Boston, Mass..............April 22d

Eld. J. Hemenway will preach in Portsmouth, N. H., the first Sabbath in April.

Eld. C. Goodrich will preach in
Pawlings, N. Y..............Sunday, March 25th

APPOINTMENTS FOR E. KILLINGLY, CT.
Eld. H. F. Carpenter..............March 25th
Meetings commence at 1 o'clock, P. M.
Brethren wishing to correspond with the church at East Killingly, Ct., will direct their letters to Warren Taft.

J. HEMENWAY.

Business Matters.

To Correspondents.

Reuben Chase.—All right.

A Richardson.—We know nothing of him.

J. S. Young.—We have no printing done in our office. If we publish the verses, will send you extra copies.

Simeon Bliss.—You can obtain the *former* from Geo. Storrs, Ed. *Bible Examiner*, New York; and the *latter* from J. Blain, Buffalo, N. Y.

Cash Receipts.

J M Chaffee 245, $3.44; L Abbey 234, $1.82.

E M Haggett 259, M R Chickering 247, W Stark 247, Mrs. M M Ross 247, D Morrison 237, R Bush 322, L Jones 246,—50 cts. each.

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Books and Tracts.

J Polley $3 54, W Sheldon 46 cts, J Dudley 24 cts, W E Farnold 23 cts, W Stark 50 cts, D S Clark 30 cts, J M Chaffee 56 cts, H Page 23 cts, L Archibald 6 cts, N Banning $1.00, J W Bradburn $1.00, Dr. J Davis 6 cts, Mrs. A Akers $1.21, D Dudley $1.00, P Alling 28 cts, L L Partridge 30 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Human Destiny. A Discussion: Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all? By C. F. Hudson and Sylvanus Cobb. 478 pp. 12mo. Price $1.00 post paid.

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 289 pp. 12mo. Price 50 cts. Postage 16 cts.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

The Soul—*what is it?* **or a careful ex**amination of all the uses of the words *nephesh* and *psuche* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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The Rights of Wrong, or, Is Evil Eternal? By C. F. Hudson. Price 5 cts. single. 5 copies for 20 cts. Mailed post paid. $2.50 per hundred. Sold by G. W. Young, 128 William St., New York; Truman and Spafford, Cincinnati; and S. C. Griggs & Co., Chicago.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid $1.25.

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☞ The above tracts and books can be obtained of our agent in Portland, Me., J. B. Brooks, No. 8 Summer street.

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H. L. HASTINGS, 43 Weybosset St., Providence, R. I.

January, 1860.

* * These publications can be obtained in Boston, of Miles Grant, 167 Hanover st.; New York, G. W. Young, 128 William st.; Philadelphia, [illegible] Porter, 725 Kirk st., and they can be ordered of the [illegible] through all Booksellers [illegible].

Bibles of the British and Foreign Bible Society, [illegible] 25. [illegible] $1.25 to $2.16. Pocket reference [illegible] to $2.75. Discount [illegible] the difference in prices.

Not Very Far.

[illegible] heaven, where angels and God's face,
[illegible]
[illegible] 'Tis but a little space,
The narrow crossing of a slender stream;
'Tis but a veil, which winds might blow aside;
Yes, these are all that us of earth divide
From the bright dwelling of the glorified—
The land of which I dream.

These peaks are nearer heaven than earth below;
These hills are higher than they seem;
'Tis not the clouds they touch, nor the soft brow
Of the o'erbending azure, as we deem;
'Tis the blue floor of heaven that they upbear,
And like some old and wildly-rugged stair,
They lift us to the land where all is fair—
The land of which I dream.

These ocean-waves, in their unmeasur'd sweep,
Are brighter, bluer than they seem;
True image here of the celestial deep—
Fed from the fullness of the unfailing stream—
Heaven's glassy sea of everlasting rest,
With not a breath to stir its silent breast,
That sea that laves the land where all are blest—
The land of which I dream.

And these keen stars, the bridal gems of night,
Are purer, lovelier than they seem;
Fill'd from the inner fountain of deep light,
They pour down heaven's own beam;
Clear-speaking from their throne of glorious blue,
In accents ever ancient, ever new,
Of the glad home above, beyond our view—
The land of which I dream.

This life of ours, these lingering years of earth,
Are brighter, swifter than they seem;
And all the while, and the great second birth
Of time shall come, the prophet's ancient theme.
Then, the King, the Judge, at length shall come,
And for this desert, where we sadly roam,
Shall give the kingdom for our endless home—
The land of which I dream.

—*Lo do: Quar. Jour. of Prophecy*

Original Contributions.

For the Crisis.

The Christian's Hope.

Smith. Brother Brown, you have been a professor of religion a good many years; and are, I believe, a deacon in the church; you will not then think it out of place for me to inquire what are your views with regard to the nature and reality of the christian's hope of a future life?

Brown. Yes, Brother Smith, I am always ready to give to every one who asks me, a reason for the hope that is in me; yet this is so well known to christians, in this enlightened age, that I am rather surprised that you should ask me such a question.

Smith. Well, then, by way of beginning, I want to inquire if you do not think that the hope of the christian should be well grounded on some plain and clear promises of God's word; and that any hope not founded on these promises, is not a good hope, and will only lead those who trust in it, into error, presumption, and danger?

Brown. Certainly, we must have a promise of good things to come; the word of Him who cannot lie, the sure word of God, as the foundation of our hope; to hope or expect what God has not promised in his word, can only be productive of disappointment in the end; we are, I think, perfectly agreed on this point.

Smith. Now, then, I am prepared to hear what is your hope of a future life, and on what plain declaration of the Bible you have built that hope, to make it good and sure.

Brown. My hope of a future life is founded on the great doctrine of "the immortality of the soul," so clearly taught in the word of God, and which is the foundation of the christian's hope of immortality. I have likewise many precious promises, that when this frail body returns to the dust, the soul of the believer in Christ shall ascend up to heaven, and enjoy the blissful presence of the Savior, till he comes to judge the quick and the dead; and after the judgment of the great day, the souls and bodies of the righteous will be re-united, and taken to heaven, there to enjoy the presence of God and the Lamb forever. This is the substance of my hope, and I believe it is built on the sure foundation of God's holy word.

Smith. Supposing you should discover a friend or neighbor who professed to have a hope different from yours, that had no warrant from scripture, but was clearly contradicted by many passages of God's word, such as the transmigration of souls, or universal salvation. Should you think such a man safe in embracing such an error, and living and dying in a hope that never could be realized?

Brown. No, Brother Smith, a hope that has no foundation in the word of God, is not worth a straw. I should advise such a man to seek for something real and not imaginary. I should tell him he was building on a false foundation, that would fail him in his utmost need, and leave him at the last with a lie in his right hand.

Smith. Will you be kind enough to give me a few passages of scripture, on which you rely as proving what you consider the fundamental doctrine of the immortality of the soul; on which your hope of a future life is based.

Brown. Why, Brother Smith, this is a doctrine so universally believed that it is almost self-evident; and surely we need no labored argument to prove what none but infidels, and Atheists have disputed; and which has been received by many heathen philosophers, and sages of antiquity; that [illegible] are not going to call in question a doctrine of such universal acceptation.

Smith. I have for some time been of the opinion that it is not safe to place too much reliance on any doctrine, merely because it is a popular belief; or because it has been handed down from the "sages of antiquity." I wish you to give me positive proof, from the *Bible*, of the immortality of the soul; if you cannot do this, according to your own statement, it can be no sure foundation for my hope, or yours.

Brown. I have always considered this subject as a settled point, and must say I have never given myself much trouble to hunt up scriptural proof, to substantiate a fact that is so universally acknowledged as true; and it seems strange to me, that no passage of the word of God occurs to my mind to prove the doctrine in question; yet I have no doubt, in my own mind, that the Bible is full of it, from Genesis to Revelations.

Smith. Ah! Brother Brown, I think you will have to confess yourself *lame* on this subject. I have searched the word of God through and through again; and I can confidently affirm that "immortal soul, deathless spirit, or never dying soul," or anything equivalent to such a term, is not to be found there. The best argument you have is mere inference, but on a subject of such vital importance as this, I want, and must have, a thus saith the Lord—I may infer a thousand things true, or not true, but if man is immortal, surely God has given us some proof of it in his word; and not sent us groping amongst *heathenish fables* to find it out, if this is truly the christian's hope of a future life.

Brown. By denying the immortality of the soul, Bro. Smith, you appear to me to destroy all hope of a future life, and reduce man, in death, to the same condition as the beasts that perish; if there is no part of man that survives the death of the body, then we may say with the unbeliever, "Let us eat and drink, for to-morrow we die."

Smith. Then I understand you to confess, that if it can be proved, that the soul of man is not immortal, and survives not the death of the body, your hope of a future life, and the prospect of going to heaven at death, would be a *false hope*, and, as you say, "not worth a straw."

Brown. You would not surely wish to deprive me of the hope of eternal life, which every christian anticipates, and which appears to be a natural impulse and desire of the human heart; surely God would not have implanted such a desire in the mind of man, had it not been a reality and not a fiction; this hope is too great and good to be a false hope, there must be in God's word a foundation for it, and I am resolved to find it out.

Smith. It is far from my wish, dear brother, to deprive you of a good hope, full of immortality; all I wish is, to get you off a *vain* and *false*, though too *popular* foundation, and fix your feet on a rock, that can never be moved, the sure promise of God in his holy word,—that immortality or eternal life, is no natural attribute of man, for he lost all title to it at the fall; but it is the *gift* of God through Jesus Christ, and by a resurrection from the dead. If I have a good hope, I must have something to predicate it upon, or it will fail me in the day of trial. Let me contrast your hope of a future life with mine; and then you can judge for yourself, which is a scriptural hope. They cannot both be right, and I must say, I *dare* not trust my hope of immortality on such a sandy foundation as the one you have chosen. It makes no difference to me how many build on it, in these last days, if it is not the foundation of the apostles and prophets,—Jesus Christ being the chief cornerstone; it will not stand in the judgment of the great day.

1. Your hope of a future life is in the immortality of the soul. Not a single proof of this in the Bible.

2. Your hope is to go to heaven at death. Not a single promise to any one of going to heaven at death, or at any other time.

3. After the judgment, you hope to be raised from the dead, the body and soul reunited, and then removed to some unknown sphere, to enjoy the presence of God and Christ forever. Not one promise in God's word, that the body and soul will ever be "re-united," or that any man will ascend to heaven. It is all fable, a mixture of heathen philosophy and perverted christianity; to draw away the mind from the truth, and to substitute the lie of Satan, for the truth of God; "Ye shall not surely die." Now see the contrast:

1. The christian's hope of eternal life lies solely in the *promise* of God in Christ to the true believer. A free gift of God, to all those who patiently continue in well doing. For this we have scripture proof in abundance—the gift of God is eternal life, etc. [illegible]

2. This hope will be realized at the resurrection of the just, and not at death; death is not our Savior, but Christ, the life-giver. For this we have scripture proof abundant: ye shall be recompensed at the resurrection of the just. [illegible]

3. The christian's hope of an inheritance, is in the new heavens and the new earth, when the meek shall inherit the earth [illegible] restore all things: to come again the second time, to set up his kingdom, under the whole heavens; to raise the dead, to translate the living saints, to judge and destroy the wicked, and to cleanse his kingdom from sin, death, and pain forever. This was the hope of the prophets, apostles, and the primitive church. And although this hope has been obscured, by human tradition, and the power of Popish superstition, and man-worship, God has not left himself without witnesses to this soul-reviving christian's hope, so fully supported by His sacred word. Now, Bro. Brown, is not this a *better* hope, and founded on better promises, than the one you have presented, and on which so many, in these days, cast their only hope of life and salvation?

Brown. I cannot but acknowledge that you have more scripture proof for the hope you cherish; and I propose, by God's grace, to look into this subject, and if I have been in error, may God direct me in the way of truth.

J. Parry.

For the Crisis.

Journal Paragraphs.

On Jan. the 3d, I left home for Kingston, Mass., where I formerly lived, connected with the Baptist church in that place. About four years of my life were very pleasantly spent with that people. The place and people are still dear to me, though eighteen years have made great changes by death and removal. The church there has been greatly reduced in numbers since I was with them. With others, both of their deacons have died, with whom I took sweet counsel while going to the house of God together. I have often visited this place, and always have been cordially greeted, not only by the members of that church, but by all others of the place with whom I was formerly acquainted. Never, however, did it seem more sad than on this visit. Besides the great number of deaths, several of the old friends are now confined at home, or leaning on the top of their staff, from very age and other infirmities.

I stayed there over the Sabbath, and gave seven discourses in the Town House, on the gospel of our salvation. On Sabbath evening, word came that Bro. Justus Harlow, of Plymouth, was dead, and requesting me to attend the funeral, which I did in the Baptist church of that place on the Wednesday following, as noticed in another paper.

I then returned home, and through the goodness of God found all well. Remained over two Sundays. On the last, baptized six happy souls in that great and mighty ocean so graphically described by David in Ps. 1: 4. The water was cold, but with warm hearts we were blessed in the service.

On the 26th I left home for Worcester; and in the evening gave a lecture at the chapel in Thomas Street, where Bro. Ross preaches. Had a good attendance, and enjoyed it myself. Next day, in the last train, left for Springfield, and arrived just in season for the appointment I had made with Bro. Ladd. Found their small hall *full* to hear on the Rich man and Lazarus. Good attention; think some saw the truth; if so, hope it will make them free. Slept over night with our old friends, Bro. Larnard and family, who formerly lived in Hartford, Ct.

Next day, the 28th, went to Hartford, where I stayed until Feb. 6th. over two Sundays. Here I found the friends well, and, considering all they have had to pass through, in an interesting condition. Had a good season in visiting and speaking to them. May the great Shepherd provide for and bless them in their labors of love. It was good to be with those friends once more.

Feb. 6th, went to New York. Put up with Bro. P. Richardson, who was formerly in Hartford. Here, as in every other place, I found a good house. Had an interview with Bro. George Storrs. He was in good health and spirits, and much encouraged in the republishing of his Monthly *Examiner*.

Thursday, the 9th, took the boat for Providence, arriving safely Friday morning. In the evening held a meeting at the house of Bro. Hastings; enjoyed the little time I was there in seeing old friends. Saturday took stage for North Attleboro, where I stayed over Sunday, making an exchange with Bro. Cunningham. With the friends there, I have lived several years in times past. The Advent society is in a good state, comparatively, having been very much enlarged within three years. They have a large society, and are expecting to build a good place for worship this season. They now hold their meetings in a hired hall. The Lord bless them still more in every good word and work.

The last Sunday in Feb. and the first in March, I was with the friends at Lowell. Found them as usual, interested in the blessed hope, and praying for an increase of faith and prosperity. It was good to see them as in other places, who have long been looking for the promises of Jesus in the restitution of all things spoken of. Here, I stopped part of the time with Bro. C. P. Whitten, and as ever, found him in his happy family, whose latch-string is always out. Bro. Whitten is [illegible] Golden Salve. This article is now being extensively introduced, and is, without doubt, one of the best articles of the kind, for all external application, ever prepared.

Some three days after returning from Lowell, I was called back to attend the funeral of our aged Bro. Fowler. Bro. F. had been in the faith of the gospel of the kingdom for many years. He died in the full expectation of soon seeing his Savior in his coming. I had a good season in speaking on the resurrection of the just. If good folks must die, I do enjoy the privilege of speaking at their burial. I do know that Jesus will raise them to eternal life; and I love to give the Lord's word for it.

Last Sunday, March 11th, I was at home, where I am happy to be. The church is in a very interesting state in connection with the labors of Bro. George Champlin. May the Lord continue his blessing, guide us all in the path of duty peace and glory. Amen.

J. S. White.

East Boston.

For the Crisis.

Above, Before, High, from Heaven.

What is the import of these terms as derived from their use in Holy Scripture? Are they analagous, and if so, what is the comprehensive truth taught by them? It seems clear that the *truth* conveyed is embodied in John 1: 30; 3: 27, 31.—"*After* me cometh a man who was preferred *before* me: for he was *before* me." "A man can receive nothing except it be given him from heaven. He that cometh from *above* is above (higher than) all; he that is of the earth (John) is earthly and speaketh of the earth: he that cometh *from heaven* is *above* (before and higher than) all,"—superior to all and having the *pre*-eminence. John was *greater* than all God's mere earth-born servants. He was in advance of all who had gone before him, as to his acquaintance with God's unfolding plan; but he that is from heaven—born of God—is *above*, before, or higher than he.

I. The Christ is "above (*epano*) all," because "He came from above."—John 3: 31. The adopted children of God *by faith* are "born from *above*"—margin; or another,—John 3: 3—7; Phil. 3: 14. The material city of the saints is "the Jerusalem above,"—*Ano.*—Gal. 4: 26. The word "*Ano*" is the substance of the other words in composition—*epano*—another, etc., the addition being possibly a merely dialectic verbiage; or at most giving it emphasis, as in the form, "*epano*,"

II. The Christ in coming "from above" came "*from heaven.*"—John 3: 31. Thus the redeemed—"born from above"—get their calling and mission, like John, "*from heaven*,"—1 John 3: 27; 17: 14, 16,—"not from the world." Their calling is (*Ano*) the *high* (above) calling. The inheritance "is reserved *in heaven.*"—1 Pet. 1: 4; Heb. 10: 31. "The city—the New Jerusalem—cometh down *from heaven*—from my God"—Rev. 3: 12. "*From heaven*" applies alike to all these.

III. The Christ—who came from heaven and is "above all" is also, and in the same sense, or in the like use of language, "BEFORE ALL"! "Behold the Lamb of God who taketh away the sin of the world. This is he of whom I said, AFTER me cometh a man which is preferred before me, for he was BEFORE ME".—John 1: 30; 8: 58; Col. 1: 17. This passage is rendered rather freely in our version, "preferred" being used doubtless to express the translators' conception of the *meaning*—or of what *ought*, in their view, to have been said by the Baptist. But the two words, "after" and "before," are simply adverbs of time: "After (*opiso*) me cometh a man who was (*emprosthen*) before me; for he was before (*protos*, the first, the beginning—the one who takes precedence of) me."

"BEFORE, above, from heaven," etc., are used not exclusively of the personal Messiah; but of the saints' "*high* calling"—of their maternal city, etc., expressing their *pre*-eminence. "Above" "from heaven," etc., do not express mere locality, but superiority, supremacy, and divinity.

"*Before*," in state, as thus used, is consistent with "after," in time! As to time, He was born *after* John. He entered on his ministry *after* John. His death was *after* John's. Yet He was "before" him; because He is above, superior to, and the chief of all; "That in all things He might have the *pre*-eminence."—Col. 1.

"*Before*," in time, and "*after*," in time, is not here asserted. This would make the word "yea and nay"—ignore the best understanding, and confound all *faith*, as to the most palpable facts in the world's history.

J. B. C.

For the Crisis.

Asbestos.

In the discussion between Eld. Grant and Dr. Litch, an argument was offered on the phrase "unquenchable fire," in the statement that this denotes "*inconsumable fire*." (See p. 125.) I was surprised by this statement, and felt that I had learned Greek to no purpose, if this translation should prove correct. "Fire inconsumable," seemed to me as meaningless as "light unilluminable," not to say, as "fire that will not consume." And pray what is a fire that can be consumed? [illegible] the Greek root, *sbennumi*, ever means "to burn."

But an explanation of the mistake at once occurred to me. I had heard of *asbestos*, a porous mineral not affected by fire, and which has been sometimes spun and woven into cloth. I presumed that the gentleman who offered the above translation was acquainted with this mineral and its properties; and I thought he might have relied on the scholarship of the mineralogist who named it *asbestos*, and that thus he inferred that the Greek word means "inconsumable."

My conjecture seems to be confirmed. I have just met a review of Dobney, by the same gentleman, in which he remarks on Mark 9: 45. "The original reads thus: *eis to pur to asbeston*, 'into the fire asbestos.' *Asbestos* is absolutely inconsumable by the action of fire. It is a substance of such a nature that what is enclosed in it will also be preserved from consumption in fire. The idea, therefore, is not simply that it is unquenchable, but absolutely *inconsumable*." (Pneumatologist, p. 226.) And on page 274 he also says: "*Asbestos*, instead of being unquenchable is 'inconsumable.'"

The translation is thus offered three times by the same writer; and the only proof given is the "therefore" above cited. But it is no disrespect to the mineralogist who applied the name to the mineral, to suppose that he erred in Greek, and we know how easily any name is perpetuated. I have considered such to be the fact in this case; and I shall so believe, until at least one passage from a Greek writer, or the authority of some lexicographer, is offered to show that *asbestos* means "inconsumable."

C. F. H.

Selections.

Interesting Conversion at Ahmednuggur.

During the rebellion in India the minds of the people were everywhere much excited. In places far away from the scenes of actual outbreak, men were talking of these matters. Even where they were really favorable to the English, they seemed to be ready to welcome the coming of the rebels, and to hope for the establishment of native rule again. At Ahmednuggur, nearly a thousand miles away from the center of rebellion, some were accustomed to say that the English rule was near its end. The native christians were often taunted by their opposers with the fact that their English protectors would soon be driven from the land, that the Mogul was again seated upon his throne at Delhi, that he had given orders to destroy all the christians in the land; and then it was asked, what will you do? We shall soon have the pleasure of cutting your throats.

A young Hindoo, a coppersmith by trade, told his fellows that they need not imagine the English were to be so easily overcome. The God of the English, he said, is more powerful than the God of the Mohammedans, and he will give them the victory. This conviction was impressed on his mind by what he heard of the conduct of the native christians, who lived in the revolted provinces. Many of these had suffered martyrdom. They maintained their faith in Christ when death in hideous forms was threatened, if they remained firm, and when life was promised on condition of their denying him and returning to their former faith. The accounts of this constancy made a deep impression on this young man. He had not, up to this time, attended upon the preaching of the missionaries, and had no proper knowledge of christianity. He soon began to attend the service at one of the chapels. At first he came timidly, and sat in the doorway, that he might not attract attention. After a time he gained courage, and at length entered and took his seat with the other worshipers. He profited by what he heard. When christianity was attacked in his presence, he was ready to defend it. In his simple faith he was enabled to silence the opposition of his fellow-workmen, and others whom he met, whether Hindoos or Mohammedans. After a good deal of intercourse with the Christians, giving gratifying evidence of a real change of heart, he was received to the church, on profession of his faith, the last Sabbath of October, 1859.

For many months after he himself was convinced of the truth of christianity, he did not dare to speak to his young wife of the change in his sentiments. He feared that she would leave him when she knew that he no longer worshiped idols. With hardly an exception, the wives of converts from the higher castes have left their husbands on their conversion. They have, in some instances, with great difficulty been persuaded to rejoin them again. When they themselves have been willing to remain with their husbands, their friends have often taken them away, and have forcibly kept them. Sometimes the courts have been appealed to, and through them the wife has been enabled to rejoin her husband. So this young man, from fear of the consequences, held his peace as long as he could. When he could no longer keep the matter from her, we can readily imagine that he would make known his feelings in a way calculated to lead her to the same faith. He would show her that this new faith was adapted to her needs; that by means of it [illegible] she would find in Christ deliverance from all her fears, and a sure support in all her trials—a hope of everlasting life. To his great joy, she readily fell in with these views, and declared her wish to accept the same faith [illegible]. They were not to go on without a trial, however. [illegible] upon himself, upon her, and all their friends, by forsaking the religion of his fathers, and embracing that of the hated and despised foreigners. She promised her daughter that if she would leave her husband, and return with her to her home, she would get for her another husband. All her entreaties were of no avail. To them all the daughter replied with an undaunted tone. She had already advanced so far in the knowledge of Christ that she said to her mother, "I am so fully convinced of the truth of christianity, that even if my husband should not go on to profess it openly, I feel that I must seek to secure the salvation of my own soul." The mother returned disappointed to her home, and the wife was permitted to profess Christ at the same time with her husband.—*Independent.*

"I'm tired of parties, modes and forms,
And flatteries paid to dying worms,
Their conversation cloys,
Their armors and their stuff;
But I can ne'er enjoy enough
Of thy dear company,
My God, the source of all my joys."

Golden Bits.

The soul has its mother, Love, and she says to Conscience, "Here, do such and such things;" to Veneration, "Here, do such and such things;" and to Reason, "Here, do such and such things;" and Conscience and Veneration and Reason, and all the other faculties, run to do as they are bid; but it is the mother, Love, that sends them. They all represent her, and perform her errands. Though each one walks with a separate name, Love sits behind them, and they obey her mandates.

Out of love as a mere emotion some good may grow; but only through love as a soul-filling, soul-controlling, and life-estate, shall we know the true meaning of peace, of joy, of rest, of wisdom, and, withal, of fellowship with God.

Every man should feel that the question of his piety does not depend upon whether he does more right things than wrong things. He should feel that his piety is lessened by everything he does which is adverse to christianity.

Have you ever heard a man bring a harp into tune? He takes his fork, and gets the concert-pitch in one chord. Then he goes to work to bring all the other chords to the same pitch. And such a groaning and complaining as ensues cannot be imagined by one who has never heard it. The process of chording a harp and a heart are very much alike. This groaning and complaining continues till every chord is brought to the concert pitch, and then the harp gives forth but one single harmonious impulse, and the soul of music is there.

And so the chords of a man's soul need to be brought into unison with love, for from that must all powers take their pitch. Pride and vanity, and every other instinct of the soul, must be tuned up till their vibrations are consonant with those of love. This is christian education. This is what we mean by growing in grace, and in the knowledge of our Lord and Savior Jesus Christ.

There are many men whose religion is full of worship, full of duty, in a large way, and full of thought, but who leave out of their religion the whole gospel of love. Now what the spade, and the hoe, and the plow, and the harrow, and the team, and the cart are without summer, worship, and duty, and thought are without love in the soul. They are to be used in the temperature of love in order to have their highest value.

The change of heart that brings love into every part of the soul, is being born again indeed. There is no other change so absolute and significant, there is no other change so revolutionary in human life and character, as that change which transforms the varying elements of the human soul into an unvarying disposition.

Odd Place for a Lark's Nest.—At the present time, near Barrassie, a mother lark may be observed assidously hatching three eggs in her nest, built in the inside of the rails of the Kilmarnock mineral line, under one of the "sleepers." The engines pass and repass over it, but the determined lark will not stir. A day or two ago some cinders fell from an engine while passing, and consumed half the nest, but the mother did not forsake her charge; maternal instinct was stronger than the fear of death; and she sat bravely on.—*Kilmarnock Post.*

Perseverance.

He who allows his application to falter, or shirks his work on frivolous pretexts, is on the sure road to ultimate failure. Let any task be undertaken as a thing not possible to be evaded, and it will soon come to be performed with alacrity and cheerfulness. The habit of strenuous, continued labor, will become comparatively easy in time, like every other habit. Thus even men with the commonest brains and the most slender powers will accomplish much, if they will but apply themselves wholly and indefatigably to one thing at a time.

Sir Charles Napier, when in India, encountered an army of 35,000 Beloochees with 2,000 men, of whom only 400 were Europeans. He charged them in the center up a high bank, and for three hours the battle was undecided. At last they turned and fled.

It is this sort of pluck, tenacity, and determined perseverance which wins soldiers, battles, and, indeed, every battle. It is the one neck nearer that wins the race and shows the blood; the one pull more of the oar that proves the "bottomness of the fellow," as Oxford men say; it is the one march more that wins the campaign; the five minutes more persistent courage that wins the fight. Though your force be less than another's, you equal and outmatch your opponent if you continue it longer and concentrate it more. The reply of the Spartan father, who said to his son, when complaining that his sword was too short, "Add a step to it," is applicable to everything in life. [illegible] ficient in the pursuit of every high purpose in life. We must ourselves *be* and *do*, and not rest satisfied merely with reading and meditating over what other men have written and done. Our best light must be made life, and our best thought action. The humblest and least literate must train his sense of duty, and accustom himself to an orderly and diligent life. Though talents are the gift of nature, the highest virtue may be acquired by men of the humblest abilities, through careful self-discipline. At least we ought to be able to say, as Richter did, "I have made as much out of myself as could be made of the stuff, and no man should require more."—*Self-Help.*

Reading for Youth.

"The Mother's Faith."

A FACT.

"I should like to know what mother thinks of the Lord now!" exclaimed a little boy of ten years, as a group of half starved brothers and sisters were preparing for school without a breakfast, one bitter cold morning.

Well knew each member of that hungry band of little ones, that through all the trying scenes of poverty, in their father's long illness, a firm and unwavering faith had upheld their praying mother. But now when the last fire had been made, and the last frugal meal of baked potatoes eaten, and her own frail form was sinking beneath its burden of work and sorrow, the climax seemed reached.

"What does mother think of the Lord now?" fell upon the ears of one of the loveliest women I ever met. It was from the lips of her first born, her darling, for whose submission to God she had ever been hoping and striving. The words fell upon her heart like lead. It was a new test of her sorely tried faith, a new drop added to their bitter cup.

A long and severe sickness of her husband had reduced them to extreme poverty, and with no resource but the needle, it had been difficult to meet the demands of a large family, and perform sick room duties at the same time. When this eventful morning dawned, there was no *more food* in the house, and just wood enough to build *one more fire*. A slice of *borrowed* bread was toasted for the sick man, and his pillowed chair drawn before *the last fire*. He knew not the destitution, the toil, the self-sacrifice that oppressed his wife, he only saw the smiles, the industry, the neatness, and the patient waiting for brighter days.

When the daring words of the hungry boy fell upon that christian mother's ear, she just lifted up her heart, in the silent eloquence and fervor of ejaculatory prayer, known only to the toil-worn and working disciple. The answer came "The Lord is good, his mercy endureth forever." Her heart responded, and as she raised her eyes to the window, two good loads of wood standing there, testified that she had not thought too much of her Heavenly Father, or trusted in his promises too long. The sun shone again upon that household, and never more did Henry say, "I wonder what mother thinks of the Lord now."—*Ex.*

Your Mother.

Young man, are you not ashamed and afraid to treat your mother thus? There is no surer sign of a black heart, than unkind or disrespectful treatment towards a beloved parent. A son that will disobey his mother, exhibit a spirit of unkindness toward her, treat her disrespectfully, or abusively in the least, is sure to smart for it, sooner or later. Nature herself cries out in vengeance against it; all heaven cries out in vengeance against it; all heaven gathers blackness. The most fearful, awful judgments are denounced against disobedient, recreant sons and daughters, who trample on wholesome parental discipline. Hark:—"Cursed be he that setteth light by his father or his mother: and all the people shall say amen." Deut. 27: 16. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Prov. 30: 17.

Hear a word from a kind, obedient, loving son, in speaking of the infantile recollections of his mother:—

The mere thought
Of her great love for me has brought
Tears in my eyes. Though far away,
It seems as it were yesterday.
And just as when I looked on high
Through the blue silence of the sky,
Fresh stars shine out and more and more
Where I could see so few before;
So, the more steadily I gaze
Upon those far-off, misty days,
Fresh words, fresh tones, fresh memories start,
Before my eyes and in my heart.

—*Golden Rule.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

"At Evening Time it shall be Light."

ZECH. 14: 7.

When storm clouds threaten with their shade,
O look to Him, the arm of might,
Who said, "'tis I, be not afraid,"
I will give thee "songs in night;"
Though often dreary thy pathway,
That once was pleasant, shining bright;
Listen, and hear Jehovah say,
"At evening time it shall be light."

If called to rest in our last sleep,
Are not such blest, though lost to sight?
Soon we shall wake our life to reap,
And greet the endless morn of light;
No more to sigh, no more to weep,
Basking in realms of pure delight—
Fear nought—but near the Shepherd keep,—
"At evening time it shall be light."

Of God's own church—the word is spoken,
She shall shine forth in glory bright;
Even now, we see the token,
Conquerors have begun the fight;
When all kingdoms shall be shaken,
Truth will prevail o'er error's flight;
Signs approaching, now betoken,
"At evening time it shall be light."

Glorious as the sun in shining,
Mild as the moon that cheers the night,
Shedding down a radiant beaming,
Throwing on all a welcome light:
So when shall shine the church all glorious,
And every sect in love unite,
O'er every foe 't will prove victorious,—
"At evening time it shall be light."

M. C. ALLEN.

For the Crisis.

Born Again.

The subject of the "new birth" is one upon which there has been much discussion already; and it is not to provoke a controversy in these columns that I write this article; but in compliance with a request that I should do so. There are some who differ from me in this as in other points, whom I revere for their piety, esteem for their noble qualities, and love for their friendship; yet I shall not fail in my duty and attachment to them because my views in this matter are at some variance with theirs.

Nicodemus, who had seen the miracles which our Lord wrought, came to him by night, as likely that their conversation might not be interrupted by the crowds which pressed to hear the word, as from any fear of the Jews, and opened the conversation acknowledging the Divine authority by which the wonderful deeds were accomplished. We may very justly infer that the purpose of the great Rabbin was to inquire concerning the kingdom of the Messiah, which was expected and eagerly looked for about that time; and there may have been a suspicion in the ruler's mind that this Jesus Christ was in some way intimately connected with the ushering in of that great event. Our Lord, knowing his heart, abruptly broached the subject by making the strange and startling declaration—"Except a man be born again, he cannot see the kingdom of God." Nicodemus was puzzled, and incredulously asked, "How can a man be born when he is old?" etc. Then was repeated the solemn, unequivocal condition, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The point of dispute is, *when* the new birth takes place. Some say it is at conversion, others, at the resurrection of the just. Those who defend the latter, make use of a natural phenomenon attending man's entrance into the world, as referring to the first part of the conditions. This I conceive to be altogether irrelevant, inasmuch as it makes an imperative necessity an act of duty.

The Jews considered a proselyte from the Gentiles who had been baptized, as like a little child, or a child newly born. By the ordinance of baptism the recipient abjured idolatry and promised to take Israel's God for his God. Water was used as an emblem of the Spirit, on account of its purifying qualities, as was verified when it flowed jointly with the blood from the dear Redeemer's side; the one atoned for, the other purified, the sinner. This, I apprehend, is being born of water; for I contend that no part of the new birth has anything to do with the natural or physical.

The mysterious action of the Spirit upon the heart of man, and which, in my opinion, completes the new birth, cannot be explained. Our Lord could not have employed a simile more easily understood than by using the wind as an illustration of the mystic and powerful influence of the Spirit in the soul. The gentle breeze is heard and felt as it rustles through the foliage of the forest, making music with the thousand boughs; and as it kisses with grateful breath the burning brow of the fainting invalid, it bears upon its bosom the odor of myriads of flowers, and his sense is delighted with the sweet perfume. We know, but cannot see the messenger which brings the fragrance, but we are not the less thankful for its operations, or less sensible of its influence. The laboring ship careens to the heavy squall as it sweeps howling over the tumultuous sea; the sails are rent in ribbons from the bolt ropes, in the attempt to carry on and bear her past that dangerous reef. 'Tis vain, she strikes; and in a few minutes the iron-bound coast is strown with mangled bodies and fragments of the wreck. The same fury lays waste whole tracts of country, fells the tallest pine, uproots the sturdy oak, and levels with the earth man's proudest hope. And the agent of this devastation is unseen. It comes whence no one knows, and whither no man can tell.

Not less evident is the work of the Spirit. The drunkard abandons the demoralizing cup, the swearer prays, the blasphemer glorifies God, the proud rebel bows submissive to his Lord, and the dreary charnel-house of the sinner's heart is full of light and life.

Some of those who defer the new birth till the resurrection, say that this simile of the unseen, immaterial wind, is symbolical of the power of volition of the resurrected body. Surely, we will not carry this idea fully out; for will we not know where our friends are going and where they came from, in that state of enlightenment where we shall know even as we are known? We must remember that we look to having our inheritance upon the earth, and not in regions far beyond the stars. Peter in his 1st Epistle 2: 23 and 24, says,—"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being *born again*, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever." Again, in the second chapter, verses 1, 2, 3,—"Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as *new* born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." I would here remark that the man who has laid aside all the evils enumerated above, is not likely to commit sin while they remain in abeyance. Thus the Apostle speaks to those who, being born again, require the food of infant children that they may be strengthened and grow. In 1 John 5: 1, we read, "Whosoever believeth that Jesus is the Christ is born of God:" who receives him as the Messiah and looks to him for pardon and remission of sins. In verse 4—"Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." "Beloved, let us love one another: for God is love: and every one that loveth is born of God, and knoweth God. And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love dwelleth in God and God in him."—1 John 4: 7, 16. Can this close affinity between God and man in the bonds of love, exist where the new birth has not been? I think not.

In Matthew 11: 25, Jesus saith, "I thank thee, oh Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The wise and prudent, were the puffed up Pharisees—the babes, those born of the Spirit.

What christian is there among us who does not recollect his mighty struggling for deliverance when once he became aware of his state of bondage to Satan; when before him arose like an insurmountable barrier, the dark obstruction of past iniquity, the prayers and tears, the alternate rising and sinking of the heart as the uncertain, opaque back-ground of the picture of futurity is now broken by a ray of hope, then darkened by shadows of despair? Then comes the saving belief which casts itself without a doubt at the foot of the cross, the mysterious certainty that the load of guilt is removed. We know nothing of the mode of operation, we only feel the joy and happiness arising from our being born of God and admitted into the family of Jesus Christ.

This is all my past experience teaches me—all that I can understand of a second birth.

JNO. F. COTTON.

P. S. If nothing prevents, I expect to be ready to launch the "Light Ship" the latter part of next month or first of May. I hope she wont get stuck or "hogged" for want of the "needful." Since I wrote last I have received the following monies, viz: From A Friend, 75 cts., L. R. Gilman, $1.00, Otis Irish, $5.00, Mary Stratton, $1.00, R. S. Robinson, $1.00, S. F. Woodward from a few Brn. and Srs., $2.00, Z. Whitney, $1.00, C. Farrington, $1.00

Remember, the tract is to catch sailors, and every one assisting has a share in the seine. Come, you that have plenty, shell out, you that have more than you need yourselves, give a little, you that have only good wishes, let's have your prayers, and she will go, depend on it.

Yours faithfully. J. F. C.

For the Crisis.

The Rich Man and Lazarus.

BY J. HOWELL.

No. 2.

TEXT—"The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Lk. 16: 22, 23.

8. *An additional reason for believing this to be a parable, and not a record of literal facts, is, because to interpret it literally involves the record in a contradiction, an absurdity, and a falsehood.*

First, we will observe the *contradiction*. The text positively declares, that "the rich *man also* died." Now does this mean *literal* death? So some interpret it. Well, the text says that "*in hell* HE *lifted up* HIS *eyes*, being in torments," etc. Now, reader, do you believe that this is a *literal* rich man, that *literally* died? Then you are *forced* to the conclusion by the pronoun "HE," which of course is used instead of the noun "*man*," that at the same time that *he* was dead, *he* was in *conscious* hell torments. This is an *unreconcilable* contradiction.

Secondly. Let us observe the *absurdity*. This Scripture not only declares that "the rich *man also* died," but that he was "*buried*," and then affirms that "in hell *he* lifted up *his* eyes, being in torments," etc. Now was there ever a *greater* absurdity? "The rich *man* also" (*literally*) "died." "The rich *man* also" (*literally*) "DIED, and was" (*literally*) "BURIED." "The rich man also" (*literally*) "died and was" (*literally*) "buried and" (*literally*) "in *hell* HE" (*literally*) "*lifted* up HIS" (*literal*) "eyes, being in" (*literal*) "torments," etc. O absurdity of absurdities! Reader, this is no quibble, it is the honest *literal* interpretation of the terms employed in the text and context.

Thirdly. We will prove the *falsehood* according to the *literal* interpretation. From the 19th verse to the 23d, embracing verses 19–22, this record is declared, by those who believe *man* to be conscious in death, or more properly *after* death, to be a *literal* narration of *literal facts*, and if the least exception is made, it is simply this clause: "*And was carried by the angels into Abraham's bosom*," and some will not even make this an exception. There is certainly no propriety in thus doing, for it must be the *hungry* and *sore beggar* Lazarus that died, and the text declares that he "*was carried*," etc. Observe that this *beggar* had *no* burial, but "*died* and *was carried* by the angels into Abraham's bosom." At the *very* point at which the rich man was *buried*, viz., at death, "the beggar *died* and *was carried*" away without burying. "*The beggar was carried*." Was the conscious life spirit entity the beggar? If so, what become of "THE REMAINS?" It proceeds to say, that "the rich man *also* died, and was buried, and in hell HE lifted up *his eyes*, being in torments, and *seeth* Abraham afar off, and Lazarus in his bosom." This statement expresses the idea of conscious life torments, and intelligent discovery by the seeing with the eyes an entity, whom he had before seen, but now in company with Abraham. Now a *literal* interpretation of this gives this rich man his *eyes*, his *sensibilities*, and *intelligent* mind to recognize, and be recognized by *seeing*, those with whom he had previously been acquainted. Now, reader, can you believe an account like that to be a *literal* fact, when considering that this same *dead* man claims that he possesses a *tongue*, and awards to Lazarus the possession of a *finger*?

I repeat, that such an interpretation makes the record bear upon its very surface a *falsehood*, and therefore unfavorably reflects upon the wisdom and integrity of its author. A *dead* man, with a *tongue*, *eyes*, *sensibilities*, *natural* affections for his five brethren, capable of being *touched* with the tip of another *dead man's finger*, therefore capable of *contact* with, and in need of, material substance, as "*water*," and by such contact can receive the natural effect of the water, viz., "*cool*," being at the same time a conscious life spirit entity. The thought of interpreting such a record *literally*, ought to occasion fear, lest, by such a course, the *veracity* of its *author* would be arrayed against the *integrity* of *his nature*.

9. *The record in Lk.* 16: 19–31, *is a parable, and not a literal relation of literal facts, for by interpreting it literally, it is arrayed against other Scripture besides itself, and occasions contradiction.*

Our text says, that "*in hell he lifted up his eyes*." *Hell* is here translated from "HADES." "This term is a representative of the Heb. term *Sheol*. As the Septuagint translates *sheol* by *hades* sixty times out of sixty-three, it must be apparent that both of them have the same meaning: *Death; state of death, the dominion of death, the grave, as a general receptacle of the dead*." *Bible vs. Tradition*, p. 207: Said Dr. Clarke, "The original word *hades* from *a*, *not*, and *idein*, to see . . answering to *sheol* in Hebrew." On Matt. 11: 23, where he says, "here it means the state of the utmost wo, ruin, and desolation to which these impenitent cities should be reduced. This prediction of our Lord was literally *fulfilled*; for, in the wars between the Romans and Jews, these cities were *totally* destroyed, so that *no* traces are now found of Bethsaida, Chorazin or Capernaum. *See Bishop Pearce*." He declares that it has a similar meaning to the Anglo-Saxon word *helan, to cover or hide*.

Another writer affirms, that it means "*unseen, the invisible, obscure, dark*." According to the Englishman's Greek Concordance, this word "*hades*" is used in the New Testament but eleven times. *Twice* in reference to Capernaum, which, as we have seen, refers to their desolation by the Romans, which was destroyed in about forty years after Christ's prediction. Matt. 11: 23; Lk. 10: 15. *Once* in reference to the church, Matt. 16: 18. See Isa. 38: 10; where it evidently denotes the *grave*. *Twice* it is employed when speaking of Christ. Acts 2: 27, 31. On verse 31, said Dr. Clarke, the words, "*he psuche autou, his soul*, are omitted by the ABCD, *Syriac*, *Coptic*, ETHIOPIC," (therefore translated by Wakefield, in his testament, 'That his life was not left in the grave, and that his body did not see corruption,') and Vulgate. Griesbach has left *them* out of the text." Here, then, it must be evident that the term *hades* denotes the *grave*. *Once* in Rev. 1: 18, where Dr. Clarke acknowledges that by the term *hades* here, "we should understand it not as *hell*, nor the place of separate spirits, *but merely as* THE GRAVE." See his reasons in this place. *Hades* is used *once* in Rev. 6: 8, where *death* and hell or *hades* is personified. Said Dr. Clarke, "And *hell followed with him*." "The *grave*, or state of the dead, received the slain," adding that this is a very elegant prosopopœia, or personification." Once in 1 Cor. 15: 55, where it is translated "*grave*." We have now *three* more instances of the use of *hades* translated *hell*, and for a correct understanding of them observe a few points. These texts are Lk. 16: 23; Rev. 20: 13, 14.

As in several instances we have quoted Dr. Clarke as authority, it is no more than right to remark, that on these texts his sentiments were, as many now hold, that "*hades* is the place of separate spirits." We shall give our reasons for *denying* this position:

1. By showing that such a decision necessarily results in a *contradiction* of one portion of the Scriptures with another. The parable which we are investigating does not affirm that both of the parties went to *hades*, but *only one*. It therefore does not teach, with equal clearness, that *hades* is the abode of the good and bad.

2. *The term hades, hell in the Scriptures, applies to one of three places.* Either the *grave*, or a *place* of punishment, or *state of death*. It is declared of *all* who *die*, righteous and wicked, that they go to "*hades*." It can only be true of *all*, that they are in the *grave*, or state of death.

3. In the parable, the term "*hades*," if urged to denote an intermediate conscious state of the righteous and wicked, of punishment or reward, it *proves* too much, as it proves rewards and punishments immediately consequent upon death, which is a *positive* denial of the Bible, which declares that rewards and punishments are given when Christ comes the second time. Rev. 22: 12; Rom. 2: 6; Rev. 20: 12, and others. The Scriptures no where intimate *two* places and *two* seasons of punishment to the wicked, or reward to the righteous. It will amount to nothing to say, that they do not *fully* get their reward, or punishment, for when they get *any* according to the Bible, they get *all*.

4. Whatever ideas may be attached to the term "*hades*" by Greek or Pagan superstition, it is evident that in the Scriptures, *no* signification of the term is to be admitted, *only* that which is perfectly in accordance with the economy of truth, and *not* destructive of, or antagonistic to, divine penalty, for the term "*hades*" does not express the *penalty* of the laws of God. This we shall clearly see, before finishing this point, to be the case, and indeed now we remark, that mankind comes *from* "*hades*" *to judgment* and *rewards* and *punishments*. See Rev. 20: 13.

5. We think that the Bible has corrected the heathen notion concerning "*hades*," by appropriating the term to an entirely different condition of things, and strictly in accordance with its etymology, from that which is specified by the heathen historians. Num. 16: 30.—"Go down quick into the pit," *sheol*. Eccl. 9: 10; 1 Cor. 15: 55, *hades*. We will now examine the *three* texts above referred to. Lk. 16: 23; Rev. 20: 13, 14. Certainly in the last mentioned text, *if any*, we should expect to find the doctrine of *separate*, *intelligent*, *conscious spirits*. Says Dr. Campbell on the Gospels, Diss. 6, speaking of "*hades*," "*In my judgment it ought never* to be rendered *hell*." Says Mr. Wakefield, on Lk. 16: 23, "*And in the grave*," *hades*, etc. His translation of Rev. 20: 13, 14, reads: "Death and the grave." In his note, Lk. 16: 23, at the close of his translation, on the expression, "*en to hades*," it reads: "It must be remembered that "*hades*" *no* where means *hell*, *gehenna*, in *any* author whatsoever, *sacred* or *profane*." He quotes Matt. 13: 34, and then affirms, that "the universal meaning of *hades* is, *the state of death*; because the term *sepulchrum*, or *grave*, is not strictly applicable to such as have been consumed by fire," etc. See verse 30. Let this suffice for authorities, and we will turn directly to the texts in question, and, if possible, determine their meaning.

For the Crisis.

Pre-Existence.

No. 3.

That our Savior was a man, the son of a man, probably, no one on earth ever called in question, hence all effort to prove this, is labor thrown away. The question is, Did the Lord from heaven have any existence as a being before he became man? Did God the Father make the world by him as he says? Did he *send* his Son into the world? Did Jesus come down from heaven? Did he leave the Father and come here, and did he go back to the Father where *he was* before he came here? Did *he become* flesh? was he rich *before* he became flesh? or must we, for the sake of dishonoring Christ, resort to the manifest absurdity, that Christ was poor and rich at the same time, as the interpretation of the passage, He who was rich became poor, that we through his poverty might become rich. Is man a being before he becomes rich? So was Christ a being before he became poor. Is the testimony of the Father, of the Son, and of the apostles, concerning the pre-existence of Christ, true or false? This is the question, in short.

Jesus said, "For I came down from heaven, not to do mine own will, but the will of Him that sent me."—John 6: 38. Jesus affirms that he came down from heaven, in reply to the Jews who said, "He gave them bread from heaven to eat." Did the bread or manna have any existence before it came down? So did Christ have a being before he came down from heaven, and before the Father sent him. "This is the bread which came down from heaven." "The Word was made flesh, and dwelt among us." He who was with the Father before the world was, came down from heaven and took on him the seed of the woman, and in this condition gave himself for the life of the world. God the Father has said to the Son, "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hands." Has God stated the truth of his Son? Did our Lord Jesus lay the foundation of the earth, and with his hands make the heavens before he had any hands? Must we believe such absurdities, to avoid heresy or be charged with preaching another gospel, and with stumbling over the Rock of Zion?

The only thing opposed to the pre-existence of our Lord that is worth a thought, is the mysteriousness of the change from his former state to the Sonship in the flesh. "Great is the mystery of godliness, God manifested in the flesh."

This, however, affords no ground of objection. How God could make man out of dust at the first, is as great a mystery as we can imagine. It is affirmed that he did it. We cannot tell how a child can be born, in any case. Many things are mysteries to us, but still they are done. How the dead can be raised we know not. How this mortal can put on immortality, God knows and that is enough, and it will be done.

There is no need of saying that if my view of the subject is correct, Christ has died twice. He no more died in coming into the world, than Enoch died in going out of it. Christ changed his mode of existence when he came into this world, as did Enoch when he went out of it. Christ came, or he who was called the Word before the world was, became flesh, that he might die once for man. He now has gone where he was before he came into the world. His word for it. Amen.

Professor Bush could not see how Christ could go up into heaven with a body, for the reason, as he supposed, that he could not have breathed, after passing some forty-five miles above the earth; so he concluded that he did not go up with a body. Then to be consistent with his philosophy, he said Christ did not rise from the dead with a body; and that when he appeared to his disciples, after his resurrection, he did not have a body, though he talked as if he had, and made them think he had a body with flesh and bones. This commended itself to *his* conscience and reason.

But this is no more a departure from the truth, than is the Socinian doctrine that Christ had no existence before he became flesh, or before he was here. What is affirmed of Christ's resurrection, and ascension, is by some denied. And so, what God has testified of his Son in the beginning must be denied, because, forsooth, it does not agree with their reason. "Ye know the grace of our Lord Jesus Christ, that though he *was* rich, yet for our sake he became poor." They knew that he was rich before he came here, by the faith they had in God's word, and they knew that he was poor while here, by their sight. They knew these things only as they were facts; and if facts, then Christ was rich and afterwards became poor. His poverty commenced when he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."

The view that Christ had no being before he was here, robs him of the grace of changing his condition from riches to poverty, to save man. It robs God the Father of the honor, and of his love, in sending his Son into the world to save man, when he had no Son to send. It attributes either duplicity, or a great want of intelligence, to our Savior, for he did talk to the end and evidently intended to make the people believe in his existence before he came into the world. They so understood him, though they did not believe what he said.

As Jesus said to the Jews, "Ye do dishonor me"; so may it be said now. The Father has honored him with a revelation of the fact, that he laid the foundation of the earth, and made the heavens with his hands. That he sent his Son into the world, and Jesus has stated this fact. Now to deny his pre-existence, is to deny these statements; and to say that Jesus had no thought of coming here, and knew nothing about it whatever, until he was born,—I cannot conceive of a more effective way to dishonor Christ than this.

J. S. WHITE.

For the Crisis.

Eternity.

Many years ago, a lady of fashion and folly in England looked over the shoulder of her servant who was reading a book. Her eye rested on the word, "*Eternity*." By divine favor, the tremendous import of it flashed on her mind, and induced a train of thought which issued in her hopeful conversion to God.

O that dying men would stop one moment in their pursuit of earth's vanities, and give one serious thought to this solemn subject! If the rich merchant, looking with such interest at the accumulating profits of his ledger, would pause a single instant, and put the question to his conscience, What will this profit me in *Eternity?* would he not be convinced of the truth of Jesus Christ, that he is a "*fool*" that "layeth up treasure for himself, and is not rich towards God?"—Luke 12: 21.

If the political aspirant would estimate the value of the object he is so ardently seeking in the light of eternity, would he prefer the honor which cometh from "a man that shall die, and the son of man that shall be as grass," to that which cometh from the alone God? Would he consider this honor ample compensation for coming forth from his grave "to shame and everlasting contempt?"—Dan. 12: 2.

If the man of toil, who is continually adding field to field, would give one solemn thought to that eternal life and eternal death, which his Maker and Judge has set before him, graciously urging him to "seek life" that he "may live," would he continue to sow only to his flesh to "reap corruption," and nothing to the Spirit to "reap life everlasting?"

Beloved brethren in the Lord, we lose much, and fail to [illegible] by not looking more at the things which are not seen, which are eternal. O did we estimate, as we ought, the thrilling welcome we are so soon to receive into the everlasting kingdom in the goodly land, where all things are to be created new; where righteousness and love and peace shall forever dwell; where we shall see the King in his beauty, and "the tabernacle of God shall be with men" in the new and blessed earth, [illegible] surely, we should nobly rise above earth's influences of gains and losses, its pains and disappointments, and "reckon," with the holy apostle, "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

O brethren, let us be more affected with the deplorable fact, that so many around us are utterly unprepared for this glory, and, remaining impenitent, must be "cast into the lake of fire," which is "the second death." May God grant us to be more faithful in warning them of this awful doom, lest their blood be required at our hands.

H. GREW.

The Return of our Lord, to be waited for by all his People.

PRACTICAL REMARKS.

1. Exercise faith in the Divine testimony concerning the Lord's coming, as a certain, approaching, and now near event. The personal coming of our Lord from heaven, where he now is, in glorified humanity, to this our earth, is absolutely certain. Nothing in heaven and earth can be more so. Our Lord pledges his veracity for it in the most solemn manner: "Heaven and earth shall pass away, but my word shall not pass away." (Matt. 24: 35; Mark 13: 31; Luke 21: 33.) It is often mentioned with a special call to attention, thus, Behold I come quickly; surely, I come quickly: as if to remove any lingering doubts that the delay might occasion. It is one of the surest of all truths that our Lord will return from heaven in like manner as he ascended. (Acts 1: 11.) The whole voice of the Church in its creeds, is here unanimous. And as it is certain, so it is ever approaching nearer and nearer. Each year, each month, each Sabbath, each day, and each hour, shortens the intervening time. Each sacrament, as it is repeated, tells us of its approach. The Lord's Supper is appointed to show forth the Lord's death till he come. Each baptism is a figure of the coming regeneration of the earth. Even in the days of the apostle he tells the Roman converts, after they had believed, but a few years, Now is our salvation nearer than when we believed: the night is far spent, the day is at hand.

It ought, then, by us now especially to be viewed as very near: yea, considering the magnitude of the event, and all its issue, and the shortness of the interval as compared with the past 1,800 years, as close at hand, even at the doors. Our chief guides here are the prophecies of Daniel and the book of Revelation, connected with the signs of the times. And let any one diligently read the opening out of these books in the writings of those faithful men who have patiently studied the subject in our own day, and in our own country—Faber, Cuninghame, Frere, Habershon, Birks, and Elliott, with others before them, and whatever differences, more or less material, there may be in their views, he must see that they agree that little yet remains to be fulfilled before the Lord's appearance.

Many, who have deeply studied the subject fully believe, and I cannot but concur with them, that we are in the last period of the fourth great empire, just previous to the Lord's return as revealed to Daniel; that six out of the seven seals of Revelation have been opened, six out of the seven trumpets have sounded, six out of the seven vials have been poured out. The Lord's return is also, as many of us believe, nearly connected with the seventh seal, the seventh trumpet, and the seventh vial. We believe, also, that the chief prophetical dates that were to intervene have either run their course or are nearly closing. In the [illegible] all these prophecies, and [illegible] and peculiar signs of the times, [illegible] awakening general [illegible] the sure lamp of prophecy, shining in our dark world, to give us true light, [illegible] you, my brethren, to exercise faith in the Lord's coming, not only as certain and approaching, but also as near. We [illegible] that we may, with a strength of [illegible] that could not before have [illegible] to all, Stablish your hearts, for the coming of the Lord draweth nigh; Behold, the Judge standeth before the door.

2. Regard the Lord's coming [illegible] than death, as the great event for which you are to prepare. [illegible] the New Testament [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 237. BOSTON, WEDNESDAY, MARCH 28, 1860. VOL. XI. NO. 4.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

"At Evening Time it shall be Light."

ZECH. 14: 7.

When storm clouds threaten with their shade,
O look to Him, the arm of might,
Who said, "'tis I, be not afraid,"
I will give thee "songs in night;"
Though often dreary thy pathway,
That once was pleasant, shining bright;
Listen, and hear Jehovah say,
"At evening time it shall be light."

If cal'ed to rest in our last sleep,
Are not such blest, though lost to sight?
Soon we shall wake our life to reap,
And greet the endless morn of light;
No more to sigh, no more to weep,
Basking in realms of pure delight—
Fear nought—but near the Shepherd keep,—
"At evening time it shall be light."

Of God's own church—the word is spoken,
She shall shine forth in glory bright;
Even now, we see the token,
Conquerors have begun the fight;
When all kingdoms shall be shaken,
Truth will prevail o'er error's flight;
Signs approaching, now betoken,
"At evening time it shall be light."

Glorious as the sun in shining,
Mild as the moon that cheers the night,
Shedding down a radiant beaming,
Throwing on all a welcome light:
So when shall shine the church all glorious,
And every sect in love unite,
O'er every foe 't will prove victorious,—
"At evening time it shall be light."

M. C. ALLEN.

For the Crisis.

Born Again.

The subject of the "new birth" is one upon which there has been much discussion already; and it is not to provoke a controversy in these columns that I write this article; but in compliance with a request that I should do so. There are some who differ from me in this as in other points, whom I revere for their piety, esteem for their noble qualities, and love for their friendship; yet I shall not fail in my duty and attachment to them because my views in this matter are at some variance with theirs.

Nicodemus, who had seen the miracles which our Lord wrought, came to him by night, as likely that their conversation might not be interrupted by the crowds which pressed to hear the word, as from any fear of the Jews, and opened the conversation acknowledging the Divine authority by which the wonderful deeds were accomplished. We may very justly infer that the purpose of the great Rabbin was to inquire concerning the kingdom of the Messiah, which was expected and eagerly looked for about that time; and there may have been a suspicion in the ruler's mind that this Jesus Christ was in some way intimately connected with the ushering in of that great event. Our Lord, knowing his heart, abruptly broached the subject by making the strange and startling declaration—"Except a man be born again, he cannot see the kingdom of God." Nicodemus was puzzled, and incredulously asked, "How can a man be born when he is old?" etc. Then was repeated the solemn, unequivocal condition, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The point of dispute is, *when* the new birth takes place. Some say it is at conversion, others, at the resurrection of the just. Those who defend the latter, make use of a natural phenomenon attending man's entrance into the world, as referring to the first part of the conditions. This I conceive to be altogether irrelevant, inasmuch as it makes an imperative necessity an act of duty.

The Jews considered a proselyte from the Gentiles who had been baptized, as like a little child, or a child newly born. By the ordinance of baptism the recipient abjured idolatry and promised to take Israel's God for his God. Water was used as an emblem of the Spirit, on account of its purifying qualities, as was verified when it flowed jointly with the blood from the dear Redeemer's side; the one atoned for, the other purified, the sinner. This, I apprehend, is being born of water; for I cannot contend that no part of the new birth has anything to do with the natural or physical.

The mysterious action of the Spirit upon the heart of man, and which, in my opinion, completes the new birth, cannot be explained. Our Lord could not have employed a simile more easily understood than by using the wind as an illustration of the mystic and powerful influence of the Spirit in the soul. The gentle breeze is heard and felt as it rustles through the foliage of the forest, making music with the thousand boughs; and as it kisses with grateful breath the burning brow of the fainting invalid, it bears upon its bosom the odor of myriads of flowers, and his sense is delighted with the sweet perfume. We know, but cannot see the messenger which brings the fragrance, but we are not the less thankful for its operations, or less sensible of its influence. The laboring ship careens to the heavy squall as it sweeps howling over the tumultuous sea; the sails are rent in ribbons from the bolt ropes, in the attempt to carry on and bear her past that dangerous reef. 'Tis vain, she strikes; and in a few minutes the iron-bound coast is strown with mangled bodies and fragments of the wreck. The same fury lays waste whole tracts of country, fells the tallest pine, uproots the sturdy oak, and levels with the earth man's proudest hope. And the agent of this devastation is unseen. It comes whence no one knows, and whither no man can tell.

Not less evident is the work of the Spirit. The drunkard abandons the demoralizing cup, the swearer prays, the blasphemer glorifies God, the proud rebel bows submissive to his Lord, and the dreary charnel-house of the sinner's heart is full of light and life.

Some of those who defer the new birth till the resurrection, say that this simile of the unseen, immaterial wind, is symbolical of the power of volition of the resurrected body. Surely, we will not carry this idea fully out; for will we not know where our friends are going and where they came from, in that state of enlightenment where we shall know even as we are known? We must remember that we look to having our inheritance upon the earth, and not in regions far beyond the stars. Peter in his 1st Epistle 2: 23 and 24, says,—"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being *born again*, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever." Again, in the second chapter, verses 1, 2, 3,—"Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as *new* born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." I would here remark that the man who has laid aside all the evils enumerated above, is not likely to commit sin while they remain in abeyance. Thus the Apostle speaks to those who, being born again, require the food of infant children that they may be strengthened and grow. In 1 John 5: 1, we read, "Whosoever believeth that Jesus is the Christ is born of God:" who receives him as the Messiah and looks to him for pardon and remission of sins. In verse 4—"Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." "Beloved, let us love one another: for God is love: and every one that loveth is born of God, and knoweth God. And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love dwelleth in God and God in him."—1 John 4: 7, 16. Can this close affinity between God and man in the bonds of love, exist where the new birth has not been? I think not.

In Matthew 11: 25, Jesus saith, "I thank thee, oh Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The wise and prudent, were the puffed up Pharisees—the babes, those born of the Spirit.

What christian is there among us who does not recollect his mighty struggling for deliverance when once he became aware of his state of bondage to Satan; when before him arose like an insurmountable barrier, the dark obstruction of past iniquity, the prayers and tears, the alternate rising and sinking of the heart as the uncertain, opaque back ground of the picture of futurity is now broken by a ray of hope, then darkened by shadows of despair? Then comes the saving belief which casts itself without a doubt at the foot of the cross, the mysterious certainty that the load of guilt is removed. We know nothing of the mode of operation, we only feel the joy and happiness arising from our being born of God, and admitted into the family of Jesus Christ.

This is all my past experience teaches me—all that I can understand of a second birth.

JNO. F. COTTON.

P. S. If nothing prevents, I expect to be ready to launch the "Light Ship" the latter part of next month or first of May. I hope she wont get stuck or "hogged" for want of the "needful." Since I wrote last I have received the following monies, viz: From A Friend, 75 cts., L. R. Gilman, $1.00, Otis Irish, $5.00, Mary Stratton, $1.00, R. S. Robinson, $1.00, S. F. Woodward from a few Brn. and Srs., $2.00, Z. Whitney, $1.00, C. Farrington, $1.00

Remember, the tract is to catch sailors, and every one assisting has a share in the seine. Come, you that have plenty, shell out, you that have more than you need yourselves, give a little, you that have only good wishes, let's have your prayers, and she will go, depend on it.

Yours faithfully. J. F. C.

For the Crisis.

The Rich Man and Lazarus.

BY J. HOWELL.

No. 2.

TEXT—"The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Lk. 16: 22, 23.

8. *An additional reason for believing this to be a parable, and not a record of literal facts, is, because to interpret it literally involves the record in a contradiction, an absurdity, and a falsehood.*

First, we will observe the *contradiction.* The text positively declares, that "the rich *man also* died." Now does this mean *literal* death? So some interpret it. Well, the text says that "*in hell* HE *lifted up* HIS *eyes*, being in torments," etc. Now, reader, do you believe that this is a *literal* rich man, that *literally* died? Then you are *forced* to the conclusion by the pronoun "HE," which of course is used instead of the noun "*man*," that at the same time that *he* was dead, *he* was in *conscious* hell torments. This is an *unreconcilable* contradiction.

Secondly. Let us observe the *absurdity.* This Scripture not only declares that "the rich *man also* died," but that he was "*buried*," and then affirms that "in hell *he* lifted up *his* eyes, being in torments," etc. Now was there ever a *greater* absurdity? "The rich *man* also" (*literally*) "died." "The rich *man* also" (*literally*) "DIED, and was" (*literally*) "BURIED." "The rich man also" (*literally*) "died and was" (*literally*) "buried and" (*literally*) "in *hell* HE" (*literally*) "*lifted* up HIS" (*literal*) "eyes, being in" (*literal*) "torments," etc. O absurdity of absurdities! Reader, this is *no* quibble, it is the honest *literal* interpretation of the terms employed in the text and context.

Thirdly. We will prove the *falsehood* according to the *literal* interpretation. From the 19th verse to the 23d, embracing verses 19–22, this record is declared, by those who believe *man* to be conscious in death, or more properly *after* death, to be a *literal* narration of *literal facts*, and if the least exception is made, it is simply this clause: "*And was carried by the angels into Abraham's bosom*," and some will not even make this an exception. There is certainly no propriety in thus doing, for it must be the *hungry* and *sore beggar* Lazarus that died, and the text declares that he "*was carried*," etc. Observe that this *beggar* had *no* burial, but "*died* and *was carried* by the angels into Abraham's bosom." At the *very* point at which the rich man *was buried*, viz., at death, "the beggar *died* and *was carried*" away without burying. "*The beggar was carried.*" Was the conscious life spirit entity the beggar? If so, what become of "THE REMAINS?" It proceeds to say, that "the rich man *also* died, and was buried, and in hell HE lifted up *his eyes*, being in torments, and *seeth* Abraham afar off, and Lazarus in his bosom." This statement expresses the idea of conscious life torments, and intelligent discovery by the seeing with the eyes an entity, whom he had before seen, but now in company with Abraham. Now a *literal* interpretation of this gives this rich man his *eyes*, his *sensibilities*, and *intelligent* mind to recognize, and be recognized by *seeing*, those with whom he had previously been acquainted. Now, reader, can you believe an account like that to be a *literal* fact, when considering that this same *dead* man claims that he possesses a *tongue*, and awards to Lazarus the possession of a *finger*?

I repeat, that such an interpretation makes the record bear upon its very surface a *falsehood*, and therefore unfavorably effects upon the wisdom and integrity of its author. A *dead* man, with a *tongue*, *eyes*, *sensibilities*, *natural* affections for his five brethren, capable of being *touched* with the tip of another *dead man's finger*, therefore capable of *contact* with, and in *need* of, material substance, as "*water*," and by such contact can receive the natural effect of the water, viz., "*cool*," being at the same time a conscious life spirit entity. The thought of interpreting such a record *literally*, ought to occasion fear, lest, by such a course, the *veracity* of its *author* would be arrayed against the *integrity* of *his nature*.

9. *The record in Lk. 16: 19–31, is a parable, and not a literal relation of literal facts, for by interpreting it literally, it is arrayed against other Scripture besides itself, and occasions contradiction.*

Our text says, that "*in hell he lifted up his eyes.*" *Hell* is here translated from "HADES." "This term is a representative of the Heb. term *Sheol.* As the Septuagint translates *sheol* by *hades* sixty times out of sixty-three, it must be apparent that both of them have the same meaning: *Death; state of death, the dominion of death, the grave, as a general receptacle of the dead.*" *Bible vs. Tradition*, p. 207: Said Dr. Clarke, "The original word *hades* from *a*, *not*, and *idein*, to see . . answering to *sheol* in Hebrew." On Matt. 11: 23, where he says, "here it means the state of the utmost wo, ruin, and desolation to which these impenitent cities should be reduced. This prediction of our Lord was literally *fulfilled*; for, in the wars between the Romans and Jews, these cities were *totally* destroyed, so that no traces are now found of Bethsaida, Chorazin or Capernaum. *See Bishop Pearce.*" He declares that it has a similar meaning to the Anglo-Saxon word *helan, to cover or hide.*

Another writer affirms, that it means "*unseen, the invisible, obscure, dark.*" According to the Englishman's Greek Concordance, this word "*hades*" is used in the New Testament but eleven times. *Twice* in reference to Capernaum, which, as we have seen, refers to their desolation by the Romans, which was destroyed in about forty years after Christ's prediction. Matt. 11: 23; Lk. 10: 15. *Once* in reference to the church, Matt. 16: 18. See Isa. 38: 10; where it evidently denotes the *grave.* *Twice* it is employed when speaking of Christ. Acts 2: 27, 31. On verse 31, said Dr. Clarke, the words, "*he psuche autou, his soul*, are omitted by the ABCD, *Syriac, Coptic*, ETHIOPIC," (therefore translated by Wakefield, in his testament, 'That his life was not left in the grave, and that his body did not see corruption,') and Vulgate. Griesbach has left *them* out of the text." Here, then, it must be evident that the term *hades* denotes the *grave. Once* in Rev. 1: 18, where Dr. Clarke acknowledges that by the term *hades* here, "we should understand it not as *hell*, nor the place of separate spirits, *but merely as the* GRAVE." See his reasons in this place. *Hades* is used *once* in Rev. 6: 8, where *death* and hell or *hades* is personified. Said Dr. Clarke, "And *hell followed with him.*" "The *grave*, or state of the dead, received the slain," adding that this is a very elegant prosopopœia, or personification." Once in 1 Cor. 15: 55, where it is translated "*grave.*" We have now *three* more instances of the use of *hades* translated *hell*, and for a correct understanding of them observe a few points. These texts are Lk. 16: 23; Rev. 20: 13, 14.

As in several instances we have quoted Dr. Clarke as authority, it is no more than right to remark, that on these texts his sentiments were, as many now hold, that "*hades* is the place of separate spirits." We shall give our reasons for *denying* this position:

1. By showing that such a decision necessarily results in a *contradiction* of one portion of the Scriptures with another. The parable which we are investigating does not affirm that both of the parties went to *hades*, but *only one.* It therefore does not teach, with equal clearness, that *hades* is the abode of the good and bad.

2. *The term hades, hell in the Scriptures, applies to one of three places.* Either the *grave*, or a *place* of punishment, or *state of death.* It is declared of *all* who *die*, righteous and wicked, that they go to "*hades.*" It can only be true of *all*, that they are in the *grave*, or state of death.

3. In the parable, the term "*hades*," if urged to denote an intermediate conscious state of the righteous and wicked, of punishment or reward, it *proves* too much, as it proves rewards and punishments immediately consequent upon death, which is a *positive* denial of the Bible, which declares that rewards and punishments are given when Christ comes the second time. Rev. 22: 12; Rom. 2: 6; Rev. 20: 12, and others. The Scriptures no where intimate *two* places and *two* seasons of punishment to the wicked, or reward to the righteous. It will amount to nothing to say, that they do not *fully* get their reward or punishment, for when they get *any* according to the Bible, they get *all.*

4. Whatever idea may be attached to the term "*hades*," by Greek or Pagan superstition, it is evident that in the Scriptures, *no* signification of the term is to be admitted, *only* that which is perfectly in accordance with the economy of truth, and *not* destructive of, or antagonistic to, divine penalty, for the term "*hades*" does not express the *penalty* of the laws of God. This we shall clearly see, before finishing this point, to be the case, and indeed NOW WE remark, that mankind comes *from* "*hades*" *to judgment* and *rewards* and *punishments.* See Rev. 20: 13.

5. We think that the Bible has corrected the heathen notion concerning "*hades*," by appropriating the term to an entirely different condition of things, and strictly in accordance with its etymology, from that which is specified by the heathen historians. Num. 16: 30.—"Go down quick into the pit," *sheol.* Eccl. 9: 10; 1 Cor. 15: 55, *hades.* We will now examine the *three* texts above referred to. Lk. 16: 23; Rev. 20: 13, 14. Certainly in the last mentioned text, *if any*, we should expect to find the doctrine of *separate, intelligent, conscious spirits.* Says Dr. Campbell on the Gospels, Diss. 6, speaking of "*hades*," "*In my judgment it ought never* to be rendered *hell.*" Says Mr. Wakefield, on Lk. 16: 23, "*And in the grave*," *hades*, etc. His translation of Rev. 20: 13, 14, reads: "Death and the grave." In his note, Lk. 16: 23, at the close of his translation, on the expression, "*en* to hades," it reads: "It must be remembered that "*hades*" *no* where means *hell, gehenna*, in *any* author whatsoever, *sacred* or *profane.*" He quotes Matt. 13: 34, and then affirms, that "the universal meaning of *hades* is, *the state of death*; because the term *sepulchrum*, or *grave*, is not strictly applicable to such as have been consumed by fire," etc. See verse 30. Let this suffice for authorities, and we will turn directly to the texts in question, and, if possible, determine their meaning.

For the Crisis.

Pre-Existence.

No. 3.

That our Savior was a man, the son of a man, probably, no one on earth ever called in question, hence all effort to prove this, is labor thrown away. The question is, Did the Lord from heaven have any existence as a being before he became man? Did God the Father make the world by him as he says? Did he *send* his Son into the world? Did Jesus come down from heaven? Did he leave the Father and come here, and did he go back to the Father where *he was* before he came here? Did *he become* flesh? was he rich *before* he became flesh? or must we, for the sake of dishonoring Christ, resort to the manifest absurdity, that Christ was poor and rich at the same time, as the interpretation of the passage, He who was rich became poor, that we through his poverty might become rich. Is man a being before he becomes rich? So was Christ a being before he became poor. Is the testimony of the Father, of the Son, and of the apostles, concerning the pre-existence of Christ, true or false? This is the question, in short.

Jesus said, "For I came down from heaven, not to do mine own will, but the will of Him that sent me."—John 6: 38. Jesus affirms that he came down from heaven, in reply to the Jews who said, "He gave them bread from heaven to eat." Did the bread or manna have any existence before it came down? So did Christ have a being before he came down from heaven, and before the Father sent him. "This is the bread which came down from heaven." "The Word was made flesh, and dwelt among us." He who was with the Father before the world was, came down from heaven and took on him the seed of the woman, and in this condition gave himself for the life of the world. God the Father has said to the Son, "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hands." Has God stated the truth of his Son? Did our Lord Jesus lay the foundation of the earth, and with his hands make the heavens before he had any hands? Must we believe such absurdities, to avoid heresy or be charged with preaching another gospel, and with stumbling over the Rock of Zion?

The only thing opposed to the pre-existence of our Lord that is worth a thought, is the mysteriousness of the change from his former state to the Sonship in the flesh. "Great is the mystery of godliness, God manifested in the flesh."

This, however, affords no ground of objection. How God could make man out of dust at the first, is as great a mystery as we can imagine. It is affirmed that he did it. We cannot tell how a child can be born, in any case. Many things are mysteries to us, but still they are done. How the dead can be raised we know not. How this mortal can put on immortality, God knows and that is enough, and it will be done.

There is no need of saying that if my view of the subject is correct, Christ has died twice. He no more died in coming into the world, than Enoch died in going out of it. Christ changed his mode of existence when he came into this world, as did Enoch when he went out of it. Christ came, or he who was called the Word before the world was, became flesh, that he might die once for man. He now has gone where he was before he came into the world. His word for it. Amen.

Professor Bush could not see how Christ could go up into heaven with a body, for the reason, as he supposed, that he could not have breathed, after passing some forty-five miles above the earth; so he concluded that he did not go up with a body. Then to be consistent with his philosophy, he said Christ did not rise from the dead with a body; and that when he appeared to his disciples, after his resurrection, he did not have a body, though he talked as if he had, and made them think he had a body with flesh and bones. This commended itself to *his* conscience and reason.

But this is no more a departure from the truth, than is the Socinian doctrine that Christ had no existence before he became flesh, or before he was here. What is affirmed of Christ's resurrection, and ascension, is by some denied. And so, what God has testified of his Son in the beginning must be denied, because, forsooth, it does not agree with their reason. "Ye know the grace of our Lord Jesus Christ, that though he *was* rich, yet for our sake he became poor." They knew that he was rich before he came here, by the faith they had in God's word, and they knew that he was poor while here, by their sight. They knew these things only as they were facts; and if facts, then Christ was rich and afterwards became poor. His poverty commenced when he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."

The view that Christ had no being before he was here, robs him of the grace of changing his condition from riches to poverty, to save man. It robs God the Father of the honor, and of his love, in sending his Son into the world to save man, when he had no Son to send. It attributes either duplicity, or a great want of intelligence, to our Savior, for he did talk to the end and evidently intended to make the people believe in his existence before he came into the world. They so understood him, though they did not believe what he said.

As Jesus said to the Jews, "Ye do dishonor me"; so may it be said now. The Father has honored him with a revelation of the fact, that he laid the foundation of the earth, and made the heavens with his hands. That he sent his Son into the world, and Jesus has stated this fact. Now to deny his pre-existence, is to deny these statements; and to say that Jesus had no thought of coming here, and knew nothing about it whatever, until he was born,—I cannot conceive of a more effective way to dishonor Christ than this.

J. S. WHITE.

For the Crisis.

Eternity.

Many years ago, a lady of fashion and folly in England looked over the shoulder of her servant who was reading a book. Her eye rested on the word, "*Eternity.*" By divine favor, the tremendous import of it flashed on her mind, and induced a train of thought which issued in her hopeful conversion to God.

O that dying men would stop one moment in their pursuit of earth's vanities, and give one serious thought to this solemn subject! If the rich merchant, looking with such interest at the accumulating profits of his ledger, would pause a single instant, and put the question to his conscience, What will this profit me in *Eternity?* would he not be convinced of the truth of Jesus Christ, that he is a "*fool*" that "layeth up treasure for himself, and is not rich towards God?"—Luke 12: 21.

If the political aspirant would estimate the value of the object he is so ardently seeking in the light of eternity, would he prefer the honor which cometh from "a man that shall die, and the son of man that shall be as grass," to that which cometh from the alone God? Would he consider this honor ample compensation for coming forth from his grave "to shame and everlasting contempt?"—Dan. 12: 2.

If the man of toil, who is continually adding field to field, would give one solemn thought to that eternal life and eternal death, which his Maker and Judge has set before him, graciously urging him to "seek life" that he "may live," would he continue to sow only to his flesh to "reap corruption," and nothing to the Spirit to "reap life everlasting?"

Beloved brethren in the Lord, we [illegible] much, and fail to honor our holy religion, by not looking more at the things which are not seen, which are eternal. O did we estimate, as we ought, the thrilling welcome we are so soon to receive into the everlasting kingdom in the goodly land, where all things are to be created new; where righteousness and love and peace shall forever dwell; where we shall see the King in his beauty, and "the tabernacle of God shall be with men" in the new and blessed earth, most surely we should nobly rise above earth's influences of gains and losses, of pains and disappointments, and "reckon," with the holy apostle, "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

O brethren, let us be more affected with the deplorable fact, that so many around us are utterly unprepared for this glory, and, remaining impenitent, must be "cast into the lake of fire," which is "the second death." May God grant us to be more faithful in warning them of this awful doom, lest their blood be required at our hands.

H. GREW.

The Return of our Lord, to be waited for by all his People.

PRACTICAL REMARKS.

1. Exercise faith in the Divine testimony concerning the Lord's coming, as a certain, approaching, and now near event. The personal coming of our Lord from heaven, where he now is, in glorified humanity, to this our earth, is absolutely certain. Nothing in heaven and earth can be more so. Our Lord pledges his veracity for it in the most solemn manner: "Heaven and earth shall pass away, but my word shall not pass away." (Matt. 24: 35; Mark 13: 31; Luke 21: 33.) It is often mentioned with a special call to attention, thus, Behold I come quickly; surely, I come quickly: as if to remove any lingering doubts that the delay might occasion. It is one of the surest of all truths that our Lord will return from heaven in like manner as he ascended. (Acts 1: 11.) The whole voice of the Church in its creeds, is here unanimous. And as it is certain, so it is ever approaching nearer and nearer. Each year, each month, each Sabbath, each day, and each hour, shortens the intervening time. Each sacrament, as it is repeated, tells us of its approach. The Lord's Supper is appointed to show forth the Lord's death till he come. Each baptism is a figure of the coming regeneration of the earth. Even in the days of the apostle he tells the Roman converts, after they had believed, but a few years, Now is our salvation nearer than when we believed: the night is far spent, the day is at hand.

It ought, then, by us now especially to be viewed as very near: yes, considering the magnitude of the event, and all its issue, and the shortness of the interval as compared with the past 1,800 years, as close at hand, even at the doors. Our chief guides here are the prophecies of Daniel and the book of Revelation, connected with the signs of the times. And let any one diligently read the opening out of these books in the writings of those faithful men who have patiently studied the subject in our own day, and in our own country—Faber, Cuninghame, Frere, Habershon, Birks, and Elliott, with others before them, and whatever differences, more or less material, there may be in their views, he must see that they agree that little yet remains to be fulfilled before the Lord's appearance.

Many, who have deeply studied the subject fully believe, and I cannot but concur with them, that we are in the last period of the fourth great empire, just previous to the Lord's return as revealed to Daniel; that six out of the seven seals of Revelation have been opened, six out of the seven trumpets have sounded, six out of the seven vials have been poured out. The Lord's return is [illegible] of us believe, nearly connected with the seventh seal, the seventh trumpet and the seventh vial. We believe, also, that the chief prophetical dates that were to intervene have either run their course or are nearly closing. In the [illegible] of all these prophecies, and in the [illegible] and peculiar signs of the times, continually awakening general attention, the [illegible] the sure lamp of prophecy, shining in our dark world, to give us true light; we call you, my brethren, to [illegible] the Lord's coming, not only as [illegible] approaching but also as [illegible] [illegible]

on this subject, without discerning [illegible] seldom death is referred to as a motive for watchfulness and preparation, in comparison of the quick and sudden coming of Christ. Death, in this view, is not wholly lost sight of. We are assured it is appointed unto men once to die, and after this the judgment. But again and again we are charged to watch, to be also ready, to take heed, to watch and pray always, under the conviction that in such an hour as we think not the Son of Man cometh. This peculiarity in the language of the Holy Spirit must have a deep meaning and infinite wisdom. Our minds ought to be conformed to these directions. They do not imply that death is not decisive of our state for ever; the end of the time of probation and of the day of grace.

These truths are made clear by other scriptures. But they do manifestly teach us that it is more important [illegible] to our souls, to fix our eyes and our hopes and our aims on the Lord's coming, rather than on death. That if we would be quickened by the most powerful and stirring motives; if we would be animated by the brightest hopes; if we would have most prominently before our mind the final issues of everything in which we now engage, of every thought, word, and work; we must be looking for, and expecting, and preparing continually, for the great day of his appearing. True it is, that it has been delayed season after season, in which christians have thought that it would take place; true it is, that there have been periods in the past history of the Church when expectation of his immediate coming was general, and yet he did not come. But all this is provided for in the directions of our Lord. He tells us, Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for your Lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. (Luke 12: 35–38.) In the time of our Lord the night was divided into four watches. In the night of his church, from his absence, he might have been expected at any watch. But special seasons when he was looked for having passed, we must not slumber, but increase our vigilance, if we would have this special blessing at his return.

3. View the Lord's coming as infinitely desirable. Let it enter into all your best wishes; let it form a part of your constant prayers. In this way it is ever presented to the children of God in the Holy Scriptures. It is the marriage-supper of the Lamb, and blessed are they which are called to it. He is set before them in the most attractive of all characters, as the coming Bridegoom. The bride longs for the beloved bridegroom. We are told, Unto them that look for him shall he appear the second time, without sin unto salvation. They are described as looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; looking for and hasting unto the coming of the day of God. The most careful discrimination in those passages which are full of terror to the wicked, is continually made between the effect of his appearance on his enemies and on his people: Say to them that are of a fearful heart, Be strong, fear not. Behold your God will come with vengeance, even God with a recompense, he will come and save you. (Isa. 35: 4.) He is described as mighty to save, at the very time that he is described as trampling on his enemies in his fury: when the day of vengeance is in his heart, at that very time, the year of his redeemed is come. (Isa. 63: 1–4.) The day which burns as an oven, and in which the proud and all that do wickedly shall be as stubble, in the very time in which it is said, Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings. (Mal. 4: 1, 2.)

True it is, if we have the mind of God, we have no pleasure in the destruction of the wicked, we now yearn over them, we long for their salvation; we entreat them to be reconciled to God. But seeing that allowed sin and wickedness continually increase, and is the source of every kind of evil; and that in the mind of infinite wisdom and love there is no other remedy for these evils, and that this remedy will be effectual to subdue all iniquity and to bring in universally that kingdom, which is righteousness and peace, and joy in the Holy Ghost, we have in this [illegible] of mind with God. [illegible] honor of God's name and the welfare of his people being infinitely dear to [illegible] sufferings [illegible] the last being [illegible] "peculiarly [illegible] infinitely desirable [illegible] to iniquity, for the hallowing of God's name, for the coming of his happy kingdom, and the doing of his will on earth as [illegible] in heaven. It is the day of the full redemption of God's [illegible]

[illegible] the resurrection body and the perfected spirit; admitting them for ever to the heavenly mansions and the innumerable company of angels, and the spirits of just men made perfect, and into that city which the glory of God lightens and the Lamb is the light thereof, for ever and ever. With regard to the mind of the Church on this subject, we have it beautifully set forth in some of the last expressions recorded in Scripture of that Church; addressing Christ, it is said, The Spirit and the Bride say, Come; and addressing every hearer around us, the Church says, Let him that heareth say, Come; and in this day of grace, while it continues, the Church addresses the whole human race, Whosoever will, let him come and take the water of life freely; let him share all our hopes and all our blessings. And yet farther, when the [illegible] re-echoes again [illegible] testimony from heaven, saying, Surely I come quickly, the Church reiterate the longings of a renewed heart, Amen, even so come, Lord Jesus. Thus the daily prayer, the chief request of each child of God is, Thy kingdom come.—*Bickersteth.*

For the Crisis.

Existing Powers.

My attention of late has been called to re-examine with much care, many portions of the sure word, to ascertain, if possible, what further events are to be looked for in the prophetic world, prior to the coming of Christ. The result has been, a confirmed conviction that none of importance are to be expected. If, however, I am wrong in my conclusions, I hope some good brother will correct me by a "thus saith the Lord." This subject, I think, should be agitated, and the truth developed. The times, and the cause, demand it, that our faith may stand in the power of God, and the words of his grace.

Some of the reasons that have led me to the above conclusions I will briefly give.

In Daniel 2: 41—44, we have the character and condition of the feet and the toes of Nebuchadnezzar's great image, when it is smitten "by the stone cut out of the mountain without hands." The ten kingdoms, it will be noted, are all to have a distinctive existence at that time, in a debased condition, as iron mixed with miry clay,—partly strong and partly broken; all mixed up together, much as they now are, in their diplomatic relations, but not united or consolidated.

In verses 34, 35, we are informed that the *iron and the clay*, the *brass*, *the silver*, and the *gold*, are to be broken together." Hence, all the powers symbolized by these sub-divisions must, in some form, then exist, and do in fact now exist, in their proper order, as follows: The feet and the toes, of "iron and clay" are to be found in the eastern and western divisions of the old Roman Empire. The brass, in the Grecian, and the silver in the Persian kingdoms. As to the head of gold, am inclined to believe it is to be found in the Apocalyptical Babylon, which claims to stand at the head, "having a kingdom above or superior to all the kings of earth." This conclusion is sustained from the fact, that but one Babylon is noted as existing at the judgment, and by reference to chap. 16: 19, it will be seen, that this is the ONE and that it is the last earthly power that falls, viz: under the seventh vial, and after the fall of the "*cities of nations.*"

Again. By reference to the closing part of the 19th chap. of Revelations it will be seen when the battle of that great day is fought, the beast (papal), the false prophet (the two-horned beast), the kings of the earth and their armies, are all to be there; at which time the beast and the false prophet are to be taken "and cast *alive* into the lake of fire burning with brimstone." Hence all the powers symbolized by the metallic image, and by the terms, "*the beast and false prophet,*" "*the kings of the earth,*" etc., must all continue, active, LIVING under, and by virtue of, his personal presence and almighty power.

The present aspect of Italian matters most clearly justifies the belief, that the papal power is so far consumed, and is so greatly hated, that Rome may at any day be burned with fire, which event, I think, stands in immediate connection with the coming of Christ and the deliverance of the saints in their resurrected state.

Papal Rome has for many centuries been, and still continues, the greatest oppressor of the people of God, much as was Egypt in the days of Moses. Hence the burning of the literal city of Rome will not destroy that power, any more than did the destroying angels in their work of slaying her first born throughout all her coasts, extirpate Pharaoh and his hosts, who soon repented of having let Israel go, and gathered themselves together and pursued them to the Red Sea, when they met their final overthrow by the interposition of Almighty power, and were buried *alive* in its waters. Thus will perish the beast and the false prophet, when cast *alive* into the lake of fire by Christ and his immortal saints, who are represented as coming down from heaven, seated upon white horses, to the battle of that great day: which gathering and battle are evidently most clearly subsequent to the burning of the city.

As Israel was delivered at the passover, and as evidences all cluster around the times in which we are now living, for the fulfillment of God's declared purpose of judgment upon his enemies and salvation to his people, we think we are authorized to look with much assurance to the approaching season, for the *beginning of these mighty scenes.* P. ALLING.

The World's Crisis.

BOSTON, MARCH 28, 1860.

Relief for the Distressed; OR, How we got out of "Doubting Castle."

NO. 14.

We have examined, in the most careful manner, fourteen Divisions and thirty-nine sections of "Doubting Castle," to see if there was any clear evidence that man has a *spirit* that exists in a conscious state between death and the resurrection; but thus far, we think the managers of the "Castle" have made an utter failure in their attempts to sustain their position; and we trust our dear Bro. B. can see it as well as we, and will hereafter be quite chary about receiving further instruction from such theological teachers. We admire their persevering zeal. Would that it were devoted to a better cause. They never acknowledge a defeat; whether this arises from blindness, or willfulness, we will not presume to say.

But let us see what they have prepared in the next Division to prop up their college of error. We observed some sly glances among the Faculty, as we were about entering this Division, indicating that they yet had some hope of success, and were anticipating a triumph in the Division about to be opened. Let Bro. B. state what they said to him. This he does as follows:

"It is written, that the Pharisees believed in the resurrection, and angel, and spirit. (40) Paul openly confessed, 'I am a Pharisee and the son of a Pharisee.' Then Paul also believed in angel and spirit. (41) Josephus tells us that those people, the Pharisees, believed in disembodied spirits; if so, then Paul must so have believed." (42.)

40. It is also written, "BEWARE *of the . . . doctrine of the Pharisees.*" Did Jesus intend to teach his disciples to *beware* of the doctrine of the *resurrection?* Certainly not, for he taught this as one of the most important truths in the whole system of christianity. And Paul afterwards taught that if this doctrine proved a failure, then those who have "fallen asleep in Christ are *perished.*"

Secondly, Christ certainly did not intend to tell them to beware of the doctrine concerning the existence of *angels;* for this is very plainly set forth in both the Old and New Testaments.

The other point of doctrine held by the Pharisees, mentioned in the Scriptures, and quoted by the Faculty of "Doubting Castle," was a belief in the conscious state of the spirit between death and the resurrection, as held by the heathen. As this doctrine is nowhere taught by the Savior or the apostles, we see at once to what Jesus referred, when he said, "*Beware* of the . . . doctrine of the *Pharisees.*" The Sadducees were wrong in denying the resurrection of the *dead;* and the Pharisees in teaching that the soul is alive in *hades* between death and the resurrection, thereby superseding the necessity of raising the dead; hence the Savior warns the disciples against the doctrines of both.

41. In this forty-first section, we are told, Paul says, "I am a Pharisee, the son of a Pharisee," and therefore he must have believed what the Pharisees did. Did Paul believe that part of the Pharisaical doctrine, of which the Savior said, "*Beware*"? Certainly not. Paul explains himself, and specifies the point of doctrine, relative to man, in which he is a Pharisee, when he says in the same verse, "Of the hope and resurrection of the DEAD I am called in question." We find no intimation that he believed in the conscious state of the spirit; but in the most unequivocal language, he positively declares, that our *only* hope of a future, conscious existence, if we die, is in the resurrection of the *dead,* for which he was called in question. Had he believed as did the Pharisees concerning the spirit, he would not have taught that christians, who have died, "are *perished,*" if there be no resurrection of the *dead.*

42. In the forty-second section, we are informed that Josephus says, "The Pharisees believed in disembodied spirits," consequently, "Paul must so have believed." The Pharisees did not believe in Christ; does it, therefore, follow that Paul did not? Josephus and others believed the soul to be a portion of God. If this is true, some parts of God must be very wicked. If the soul is a part of God, as believed by the Pharisees, then one part of God gets mad at another part, and another portion prompts the man to get drunk, another to be licentious, etc., and finally, God puts these different portions of *himself* into eternal torment! Did Paul believe all this? [illegible] Paul [illegible] nounced the doctrine of the conscious state of the dead, and taught, in harmony with Jesus, that those who have died in the Lord, are asleep in hades, where there is no knowledge; and if there be no resurrection of the *dead*, they "are *perished.*"

Let every pilgrim to Zion's land "beware of the . . . doctrine of the *Pharisees,*" who "believed in disembodied spirits" existing in a conscious state between death and the resurrection.

We will go on to the 16th Division. Here Bro. Burnham found the following:

"When Christ appeared, after his resurrection, to his disciples, they were 'affrighted, and supposed that they had seen a spirit.' Why did not the Lord tell them that there are no such things? (43) But he, on the contrary, qualified their belief and confirmed them in it, by giving a description of a spirit—'a spirit hath not flesh and bones as ye see me have.'" (44.)

43. Perhaps the reason why Christ did not say there are no spirits, was because he would have contradicted the Bible if he had thus spoken.

44. Angels are called spirits, and a single angel "a spirit." From the Savior's remarks, we conclude that they are not made of the dust of the ground as men are; indeed, it appears from the account of the creation, that angels existed before the formation of the earth; but they are tangible organisms, and not disembodied beings. One came and rolled away the stone from the door of the sepulchre where the Savior lay, and sat upon it. Some angels visited Lot the night before Sodom's destruction, who were entertained by the good man. Lot proposed to wash their feet, "and he made them a feast, and did break unleavened bread, and they did eat." —Gen. 19: 1–3. These spirits, or angels, are not composed of "flesh and blood," as we are, but they are, nevertheless, real, organized beings, having *bodies.* These angels resemble men in their appearance; hence Daniel, when describing an angel, says he had "the *appearance* of a *man.*" We are instructed that we should not be "forgetful to entertain strangers; for thereby some have entertained angels unawares."—Heb. 13: 2. Could we entertain "disembodied," "intangible," "immaterial," "uncompounded" spirits, with neither "exterior or interior," supposing them to be only passing strangers? Such an idea is absurd. The angels, who are frequently called spirits, are as really organized beings as ourselves; but are not composed of "flesh and bones;" or, in other words, not made of *dust* as we are. Yet they have "feet" that may be washed, bodies to sit down, resemble men, and have eaten food prepared by our race. Hence we find nothing in this Division to favor the doctrine that man has a disembodied spirit, that will be conscious when he is dead.

"Truth's Triumph."

A few weeks since we presented our readers with some extracts from an old book, with the above heading for a title. It was written in 1676, by Thomas Tomkins. The following are further extracts from the same work. On page 342, and onward, he says:

"The soul of man doth die, the souls of Abraham, Isaac, and Jacob; yea, and of Adam and Eve are dead; yea David is dead, the Apostles are dead, and in the dust of the earth. It is said of those, they died and gave up the ghost, and were gathered unto their people; it is not said that they went to heaven. It is said of David, that he slept with his fathers, and was buried in his city; It is not said that he went to heaven, but on the contrary, the apostle said, that David was not ascended into heaven." He then quotes David's language and says, "Thus we see that David was acquainted of the doctrine of the soul's mortality; yea, all the Scriptures are full of proof hereof."

In speaking of the reward of the saints, he says:

"That the souls of the saints do not go to heaven until the resurrection, it is evident, because the Scripture saith, that the reward of well-doing is not given until the great day. Now the great day is not when a man dies, but it is at the end when all shall arise from death, and this is at the end of the world. Then comes the Lord Jesus Christ, the saint's God, to give reward unto his servants. Therefore it is written, Rev. 22: 12, 'Behold I come quickly, and my reward is with me.' etc. Here we see every man will have his reward given him when Christ comes; and this is according to that saying concerning the talents given, that after a long time the Lord cometh, and reckoneth with them. This long time was until the end of the world, and the reckoning day, the resurrection day. . . . This doctrine is a standing truth, however it be slighted through the whole world, for the world will not have patience, but would run to heaven, each by himself, whether Christ came and call or no. . . . Reason is in haste; it must have heaven not in the Lord's time, but in its own; at a beck, its soul would be in heaven before its bones are cold; for when its body can live no longer, then the soul takes wings and flies away, like a bird, and gets into heaven in a moment. [illegible] miracles when it is dead, no sooner dead, but it will have the crown of life, and yet it hath no life. But the faith of the elect, and the truth of the Scriptures teach otherwise. . . . . Paul waited for a crown, for he said there was one laid up for him; yet did he not expect to wear this crown until the day of the Lord's appearance. So Peter saith, that when the chief Shepherd should appear, then the believers of him should receive a crown of life, but not before.

Wherefore, then, from hence we learn, that Christ and the christian man's crown, come both together; for when he comes, then doth he give reward to his servants, both small and great; then they that have lost their lives, shall find them; and they that have suffered with him shall reign with him. . . . . So the saints must have patience awhile, and wait for the coming of their Lord; and when their Lord cometh, then their crown of life and glory cometh. So come, Lord Jesus, for our souls wait for thee. Amen."

This voice from the dead sounds encouraging. Let it echo. The time has come when the truth, long buried, begins to emerge from obscurity to the joy of its receiver.

A Fast.

We propose that Friday, March 30th, be observed as a day of fasting and prayer, by those who are interested in the approaching General Conference at Boston; that it may be made a great blessing, not only to those who may come to mingle their songs and prayers with ours; but to the cause of truth generally, and especially to this city. Many intelligent men and women in the different churches are becoming deeply interested, and we feel anxious to see them rejoicing in the full liberty of the gospel of the kingdom. Pray that the results of our anticipated meeting may be the most glorious of any we have ever held; and that a hallowed influence may extend from it far and wide.

A Discussion.

We have received and accepted an invitation to discuss the truthfulness of Spiritualism with Mr. Leo Miller, who has recently discussed the same subject with Prof. Grimes, at the Melodeon, in Boston. Our proposed discussion is to be at Plymouth, Mass., commencing March 28th, and continuing three evenings. Let the reader pray for the triumph of the truth.

Acceptance of a Challenge.

A few months since, the following was addressed to Gov. Tallmadge; but as no response has been heard, it is now published, hoping this may meet with better success from some of the patrons of Spiritualism

"GOV. TALLMADGE:—Sir,—We have chanced to come across an 'Address of the Society for the Diffusion of Spiritual Knowledge, to the citizens of the United States;' headed by your name. In the address, we read the following:—

'We CHALLENGE you as men, as earnest men, as men desiring the good of your fellows, to come forth and meet us in the fight, expose our errors, draw the shroud away, and enable the world to see us as we are. We challenge you to come and do that thing. . . . We ask you to come and meet us, and discuss the question with us; to examine these facts which we allege, and to prove, if you are able, either that these facts never did occur, or that their origin is other than that which it purports to be.'"

We will accept the *challenge,* unless it is withdrawn. We would prefer an oral discussion, as it would not be convenient to spend the time to write. Please address us at the "World's Crisis" office, Boston, Mass., stating acceptance or refusal.

ANTI-TOBACCO JOURNAL, No. 3, has been received. This is published quarterly, by Rev. Geo. Trask, Fitchburg, Mass.

For the Crisis.

"Reasons for my Hope."

Where there are so many good things coming from the pen of Eld. Hastings, it is hard to say which is the best. But really, I am constrained to say that this last work of his, in my opinion, *is* the best. The language is choice and to the point, and his plan of operation excellent. He first defines what Hope is. Then, that his hope consists *not* in worldly wealth, honors, ease, prosperity, or even in the future, as taught by infidels, spiritualists, and modern divines. After this he tells what his hopes *are* founded on, and why, in words so clear and vigorous as cannot fail to enlighten and convince the careful and intelligent seeker after truth. His statistics of the spread of the gospel are deeply interesting, and in themselves worth the price of the book.

At the present time, when we have to contend for every inch of ground against a foe, numerous, fierce and subtle, this work is an invaluable auxiliary in enabling us to give to those who require it a Bible reason for the hope that is within us. Every one who can afford it should send for a copy, and read it carefully and diligently. I have done so, and can faithfully throw in my mite of testimony with that which has already been offered in favor of the book.

JNO. F. COTTON.

For the Crisis.

To Eld. Grant: [illegible]

After an absence of about twelve weeks, it has been my happiness to return with improved health—finding the family well, and a warm welcome from the congregation here. Thus publicly would I render thanks to God for all his mercies. My appointments were daily filled, with few exceptions,—from one to three times a day, and from one to three hours, as the hungry congregations received the word with welcome. Deliverance never seemed so certain as now,—nor quite so soon. Bless the Lord, oh my soul! Amen. J. B. COOK.

March 20th, 1860.

For the Crisis.

God a Spirit.

Some doubt has been expressed whether this phrase should be converted into a proposition by supplying the verb *is*, or *has*. There occur to me two or three ways of deciding the question, which I will state.

1. We may inquire how similar phrases are treated, or should be treated, in the Scriptures. In the Greek, as in other ancient languages, sentences often occur in which there is no verb. But in English a sentence without a verb suggests a meaning, yet *asserts* nothing. The verb is essential to the proposition. That is the reason why we call it the *verb*, from the Latin *verbum*; because it is the principal *word*. But in other languages, in which this part of speech is less needful, other parts of speech are sometimes called the *verb*, or the *word*.

Yet all propositions, in all languages, require some verb, either expressed or understood. And if *different* verbs might be understood, then there would be ambiguity, as is supposed in the present instance. But if we look at our translation of the Bible, in which all supplied words are faithfully noted by italics, we find only one verb commonly supplied, the verb *to be* in some of its various forms, such as *is, was, are, were,* etc. And the context almost invariably requires the word which is inserted. When other verbs are supplied they usually occur in the context, and are repeated to make the sentence round and full.

I have not counted the number of times that the substantive verb, *to be*, is supplied; but I would guess many hundreds. In some single chapters it is supplied over a dozen times. This is very strong proof that it is the word to be uniformly supplied, except in the cases just named. Besides, there are some reasons for this in the peculiar nature of the verb. And I do not recollect one instance in which the word *has* is supplied.

2. While the verb *to be* is intransitive, and allows the nominative case after it; the verb *to have* is transitive, and requires the objective case. And these two cases are commonly expressed in the Greek, by different terminations of the noun. The Greek for *Spirit* (*pneuma*) is indeed an exception. Yet *the case is never left doubtful*, and therefore if the word *Spirit* were in the objective case, in our passage, the verb *has* (*echei*) would have been expressed.

I have said so much without going out of the grammar. There are a good many other things I might say, which have been in my mind for a year or two past, and which I am ready to say as soon as they can get fairly heard. I do not know whether the time has come or not. I have asked the readers of the *Crisis* some questions about *substance* and *force*, for special reasons. And I have intimated my dissent from materialist views, and my opinion that they were not only ill founded, but detrimental to our argument. I have looked for substantially the same treatment of our heresy which the American Tract Society has bestowed in its invective against "Sadduceeism," though I did not expect such a name from such a quarter. The attack, which is a serious calumny, gives me no new views of truth or of policy. But it may be a fair occasion of stating my views, and of suggesting how the calumny is to be repelled, if the readers of the *Crisis* shall seem to desire it. C. F. H.

Correspondence.

From M. R. Phetteplace.

BRO. GRANT:—The work of the Lord is prospering in this place. Much good has been done. Since the organization of the church last fall, the religious interest has been increasing in the members, and the influence, we believe, has been felt deeply by many around, inducing backsliders to take again their harps from the willows where they have hung in deathly silence, when they ought to have been singing the praises of our God. The Lord has been in the work, and we have had blessed seasons of refreshing from his presence.

Although thrown in our pathway have been many obstacles and opposing influences, victory is turning on the Lord's side. Truth is triumphing and fast spreading, and the Bible, even to many who have professed to be disciples of Christ, has become a new treasure-house of truth. Sinners have been converted and the interest is still increasing. [illegible] during a protracted meeting held by Eld. A. Durfee, during week day evenings and over the Sabbath. The last meeting of the series on Sabbath evening was one of deep interest to all. After the sermon, thirty-three spoke of God's goodness, among whom were three who took up public duty for the first time, and some others who had only risen for prayers before. About twenty of the songs of Zion were sung, and all this in about an hour. The interest is not in the least abating, but rather increasing. Give God all the glory.

This I write at the request of the brethren, that others may be sharers in the joy of the glad tidings. It is truly gladdening to see sinners coming home while probation is so short, and the startling events of judgment so near. Brn. and Srs. scattered abroad, when you agonize with God for the advancement of his cause through the land, send up your warm prayers in behalf of the cause of Christ in Foster, R. I.

March 19th.

From Eld. I. Damman.

BRO. GRANT:—The cause of God in the State of Maine is prospering. The cry comes from different places—"Come over and help us!" Prejudice is dying away, which has been a preventive to the prosperity of the cause of God among us. It is high time that we were rid of all such destroying elements. If ever we are, we shall increase in strength, in numbers and in graces.

I have spent some four or five weeks in the Province of N. B. The cause is in a prosperous state in this region to what it has been for a few years past. Quite a number had within a few months come out in the faith, and believe it important to live to God daily and watch for the coming of the Just One, believing his coming to be nigh. The Lord is working in Simons, reclaiming wanderers and converting souls. Praise the Lord. I had the privilege on the third of this month of leading two into the water, and planting them in the likeness of Christ's death. We bless the Lord that he has not entirely forsaken the poor sinner, but yet offers pardon on the terms of the gospel.

There is a good opening for the truth in this region of country. May the Lord send laborers into the harvest, and give men hearts to sustain them in the work, which is equally necessary and right.

From J. H. Bartlett.

DEAR FRIENDS:—Having read of recent date in one of our city papers, an interesting account of an individual who had been healed of serious sickness and restored to perfect health through the gift and power of faith in God, and again being privileged with reading the account more particularly communicated by the pen of the individual herself published in the last No. of the "*Crisis,*" I feel it good to express my *interest* in the testimony, and *union* in the faith which acknowledges the healing virtue of "the fervent, effectual prayer of the righteous." Although I consider it the greatest blessing to have the *spirit* freed from the cruel bands and corrupting influences of the carnal mind which is enmity against God, so that it can serve God without fear, in righteousness and holiness all the days of the life which is freely given unto us who believe, so that the righteousness of Christ is manifest in his living members on the earth, etc., yet I feel it is an important testimony that "*the prayer of faith shall save the sick.*" I am a living witness to *this truth*, in my own experience in days that are past. Although I *am now* an invalid of pulmonary complaint, with frequent attacks of bleeding at the lungs for two years past, so that I am unable to be of any outward service in the use of my bodily powers, yet I am sustained and held in life by the special care and loving kindness of my heavenly Father and the dear ones of his choice. I am made the recipient of blessings innumerable, so that there is no room or cause for a murmur or complaint at my condition. Grace has wrought in my heart to that extent, that all desire seems to find a sweet *resting* place in—"*Thy will be done.*" Have not known or felt anxious whether I should ever recover, or continue long in this feeble state, or soon close my earthly existence. Have felt it was *all with the Lord*, and that there is *nothing too hard for the Lord* to do. His presence makes me cheerful, happy and contented, and the sense of his constant love and care keeps my heart soft and tender, with continual praise and thanksgiving to his precious name.

When I read the circumstance above alluded to, I said: "Perhaps the Lord will do the same for me," feeling confident that if I ever enjoy health of body it must be the direct gift of God to one, who to all human appearance was soon to pass away. Cleaving to the Lord with purpose of heart, it is my intention to live out my inward convictions as the word and Spirit of truth shall direct, and if the Father has good to impart to me relating to my restoration, it shall be acknowledged with a grateful heart and voice; if not, he can and will sustain me by his grace, as he has done, in sweet submission to his "good will" which is *best for evermore.*

[illegible]

THE WORLD'S CRISIS. WHOLE NO. 237.

on this subject, without discerning [illegible] seldom death is referred to as a motive [illegible] watchfulness and preparation, in comparison of the quick and sudden coming of Christ. Death, in this view, is not wholly lost sight of. We are assured it is appointed unto men once to die, and after this the judgment. But again and again we are charged to watch, to be also ready, to take heed, to watch and pray always, under the conviction that in such an hour as we think not the Son of Man cometh. This peculiarity in the language of the Holy Spirit must have a deep meaning and infinite wisdom. Our minds ought to be conformed to these directions. They do not imply that death is not decisive of our state for ever; the end of the time of probation and of the day of grace. These truths are made clear by other scriptures. But they do manifestly teach us that it is more important [illegible] to our souls, to fix our eyes and our hopes and our aims on the Lord's coming, rather than on death. That if we would be quickened by the most powerful and stirring motives; if we would be animated by the brightest hopes; if we would have most prominently before our mind the final issues of everything in which we now engage, of every thought, word, and work; we must be looking for, and expecting, and preparing continually, for the great day of his appearing. True it is, that it has been delayed season after season, in which christians have thought that it would take place; true it is, that there have been periods in the past history of the Church when expectation of his immediate coming was general, and yet he did not come. But all this is provided for in the directions of our Lord. He tells us, Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for your Lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. (Luke 12: 35–38.) In the time of our Lord the night was divided into four watches. In the night of his church, from his absence, he might have been expected at any watch. But special seasons when he was looked for having passed, we must not slumber, but increase our vigilance, if we would have this special blessing at his return.

3. View the Lord's coming as infinitely desirable. Let it enter into all your best wishes; let it form a part of your constant prayers. In this way it is ever presented to the children of God in the Holy Scriptures. It is the marriage-supper of the Lamb, and blessed are they which are called to it. He is set before them in the most attractive of all characters, as the coming Bridegroom. The bride longs for the beloved bridegroom. We are told, Unto them that look for him shall he appear the second time, without sin unto salvation. They are described as looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; looking for and hasting unto the coming of the day of God. The most careful discrimination in those passages which are full of terror to the wicked, is continually made between the effect of his appearance on his enemies and on his people: Say to them that are of a fearful heart, Be strong, fear not. Behold your God will come with vengeance, even God with a recompense, he will come and save you. (Isa. 35: 4.) He is described as mighty to save, at the very time that he is described as trampling on his enemies in his fury: when the day of vengeance is in his heart, at that very time, the year of his redeemed is come. (Isa. 63: 1–4.) The day which [illegible] and all that do wickedly shall be as stubble, in the very time in which it is said, Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings. (Mal. 4: 1, 2.) [illegible] True it is, if we have the mind of God, we have no pleasure in the destruction of the wicked, we now yearn over them, we long for their salvation; we en- [illegible]

[illegible] the resurrection-body, and the perfected spirit; admitting them for ever to the heavenly mansions and the innumerable company of angels, and the spirits of just men made perfect, and into that city which the glory of God lightens and the Lamb is the light thereof, for ever and ever. With regard to the mind of the Church on this subject, we have it beautifully set forth in some of the last expressions recorded in Scripture of that Church; addressing Christ, it is said, The Spirit and the Bride say, Come; and addressing every hearer around us, the Church says, Let him that heareth say, Come; and in this day of grace, while it continues, the Church addresses the whole human race, Whosoever will, let him come and take the water of life freely; let him share all our hopes and all our blessings. And yet farther, when the [illegible] re-echoes again [illegible] testimony from heaven, saying, Surely I come quickly, the Church reiterate the longings of a renewed heart, Amen, even so come, Lord Jesus. Thus the daily prayer, the chief request of each child of God is, Thy kingdom come.—*Bickersteth.*

For the Crisis.

Existing Powers.

My attention of late has been called to re-examine with much care, many portions of the sure word, to ascertain, if possible, what further events are to be looked for in the prophetic world, prior to the coming of Christ. The result has been, a confirmed conviction that none of importance are to be expected. If, however, I am wrong in my conclusions, I hope some good brother will correct me by a "thus saith the Lord." This subject, I think, should be agitated, and the truth developed. The times, and the cause, demand it, that our faith may stand in the power of God, and the words of his grace.

Some of the reasons that have led me to the above conclusions I will briefly give.

In Daniel 2: 41—44, we have the character and condition of the feet and the toes of Nebuchadnezzar's great image, when it is smitten "by the stone cut out of the mountain without hands." The ten kingdoms, it will be noted, are all to have a distinctive existence at that time, in a debased condition, as iron mixed with miry clay,—partly strong and partly broken; all mixed up together, much as they now are, in their diplomatic relations, but not united or consolidated.

In verses 34, 35, we are informed that the *iron and the clay*, the *brass, the silver*, and the *gold*, are to be broken together." Hence, all the powers symbolized by these sub-divisions must, in some form, then exist, and do in fact now exist, in their proper order, as follows: The feet and the toes, of "iron and clay" are to be found in the eastern and western divisions of the old Roman Empire. The brass, in the Grecian, and the silver in the Persian kingdoms. As to the head of gold, am inclined to believe it is to be found in the Apocalyptical Babylon, which claims to stand at the head, "having a kingdom above or superior to all the kings of earth." This conclusion is sustained from the fact, that but one Babylon is noted as existing at the judgment, and by reference to chap. 16: 19, it will be seen, that this is the ONE and that it is the last earthly power that falls, viz: under the seventh vial, and after the fall of the "*cities of nations.*"

Again. By reference to the closing part of the 19th chap. of Revelations it will be seen when the battle of that great day is fought, the beast (papal), the false prophet (the two-horned beast), the kings of the earth and their armies, are all to be there; at which time the beast and the false prophet are to be taken "and cast *alive* into the lake of fire burning with brimstone." Hence all the powers symbolized by the metallic image, and by the terms, "*the beast and false prophet,*" "*the kings of the earth,*" etc., must all continue active, LIVING under, and by virtue of, his personal presence and almighty power.

The present aspect of [illegible] matters most clearly justifies the belief, that the papal power is so far consumed, and is so greatly hated, that Rome may at any day be burned with fire, which event, I think, stands in immediate connection with the coming of Christ and the deliverance of the saints in their resurrected state.

Papal Rome has for many centuries been, and still continues, the greatest oppressor of the people of God, much as was Egypt in the days of Moses. Hence the burning of the literal city of Rome will not destroy that power, any more than did the destroying angels in their work of slaying her first born throughout all her coasts, extirpate Pharaoh and his hosts, who soon [illegible] having let Israel go, and gathered themselves together and pursued them to the Red Sea, [illegible] by the interposition of Almighty power, and were buried alike in its waters. [illegible] the burning of the city.

[illegible]

As Israel was delivered at the passover, and as evidences all cluster around the times in which we are now living, for the fulfillment of God's declared purpose of judgment upon his enemies, and salvation to his people, we think we are authorized to look with much assurance to the approaching season, for the *beginning of these mighty scenes.* P. ALLING.

The World's Crisis.

BOSTON, MARCH 28, 1860.

Relief for the Distressed; or, How we got out of "Doubting Castle."

NO. 14.

We have examined, in the most careful manner, fourteen Divisions and thirty-nine sections of "Doubting Castle," to see if there was any clear evidence that man has a *spirit* that exists in a conscious state between death and the resurrection; but thus far, we think the managers of the "Castle" have made an utter failure in their attempts to sustain their position; and we trust our dear Bro. B. can see it as well as we, and will hereafter be quite chary about receiving further instruction from such theological teachers. We admire their persevering zeal. Would that it were devoted to a better cause. They never acknowledge a defeat; whether this arises from blindness, or willfulness, we will not presume to say.

But let us see what they have prepared in the next Division to prop up their college of error. We observed some sly glances among the Faculty, as we were about entering this Division, indicating that they yet had some hope of success, and were anticipating a triumph in the Division about to be opened. Let Bro. B. state what they said to him. This he does as follows:

"It is written, that the Pharisees believed in the resurrection, and angel, and spirit. (40) Paul openly confessed, 'I am a Pharisee and the son of a Pharisee.' Then Paul also believed in angel and spirit. (41) Josephus tells us that those people, the Pharisees, believed in disembodied spirits; if so, then Paul must so have believed." (42.)

40. It is also written, "BEWARE *of the . . . doctrine of the Pharisees.*" Did Jesus intend to teach his disciples to *beware* of the doctrine of the *resurrection?* Certainly not, for he taught this as one of the most important truths in the whole system of christianity. And Paul afterwards taught that if this doctrine proved a failure, then those who have "fallen asleep in Christ are *perished.*"

Secondly, Christ certainly did not intend to tell them to beware of the doctrine concerning the existence of *angels;* for this is very plainly set forth in both the Old and New Testaments.

The other point of doctrine held by the Pharisees, mentioned in the Scriptures, and quoted by the Faculty of "Doubting Castle," was a belief in the conscious state of the spirit between death and the resurrection, as held by the heathen. As this doctrine is nowhere taught by the Savior or the apostles, we see at once to what Jesus referred, when he said, "*Beware* of the . . . doctrine of the *Pharisees.*" The Sadducees were wrong in denying the resurrection of the *dead;* and the Pharisees in teaching that the soul is alive in *hades* between death and the resurrection, thereby superseding the necessity of raising the dead; hence the Savior warns the disciples against the doctrines of both.

41. In this forty-first section, we are told, Paul says, "I am a Pharisee, the son of a Pharisee," and therefore he must have believed what the Pharisees did. Did Paul believe that part of the Pharisaical doctrine, of which the Savior said, "*Beware*"? Certainly not. Paul explains himself, and specifies the point of doctrine, relative to man, in which he is a Pharisee, when he says in the same verse, "Of the hope and resurrection of the DEAD I am called in question." We find no intimation that he believed in the conscious state of the spirit; but in the most unequivocal language, he positively declares, that our *only* hope of a future, conscious existence, if we die, is in the resurrection of the *dead*, for which he was called in question. Had he believed as did the Pharisees concerning the spirit, he would not have taught that christians, who have died, "are *perished,*" if there be no resurrection of the *dead.*

42. In the forty-second section, we are informed that Josephus says, "The Pharisees believed in disembodied spirits," consequently, "Paul must so have believed." The Pharisees did not believe in Christ; does it, therefore, follow that Paul did not? Josephus [illegible]

[illegible] nounced the doctrine of the conscious state of the dead, and taught, in harmony with Jesus, that those who have died in the Lord, are asleep in hades, where there is no knowledge; and if there be no resurrection of the *dead*, they "are *perished.*"

Let every pilgrim to Zion's land "beware of the . . . doctrine of the *Pharisees*," who "believed in disembodied spirits," existing in a conscious state between death and the resurrection.

We will go on to the 16th Division. Here Bro. Burnham found the following:

"When Christ appeared, after his resurrection, to his disciples, they were 'affrighted, and supposed that they had seen a spirit.' Why did not the Lord tell them that there are no such things? (43) But he, on the contrary, qualified their belief and confirmed [illegible] by giving a description of a spirit—'a spirit hath not flesh and bones as ye see me have.'" (44.)

43. Perhaps the reason why Christ did not say there are no spirits, was because he would have contradicted the Bible if he had thus spoken.

44. Angels are called spirits, and a single angel "a spirit." From the Savior's remarks, we conclude that they are not made of the dust of the ground as men are; indeed, it appears from the account of the creation, that angels existed before the formation of the earth; but they are tangible organisms, and not disembodied beings. One came and rolled away the stone from the door of the sepulchre where the Savior lay, and sat upon it. Some angels visited Lot the night before Sodom's destruction, who were entertained by the good man. Lot proposed to wash their feet, "and he made them a feast, and did break unleavened bread, and they did eat." —Gen. 19: 1–3. These spirits, or angels, are not composed of "flesh and blood," as we are, but they are, nevertheless, real, organized beings, having *bodies*. These angels resemble men in their appearance; hence Daniel, when describing an angel, says he had "the *appearance* of a *man*." We are instructed that we should not be "forgetful to entertain strangers; for thereby some have entertained angels unawares."—Heb. 13: 2. Could we entertain "disembodied," "intangible," "immaterial," "uncompounded" spirits, with neither "exterior or interior," supposing them to be only passing strangers? Such an idea is absurd. The angels, who are frequently called spirits, are as really organized beings as ourselves; but are not composed of "flesh and bones;" or, in other words, not made of *dust* as we are. Yet they have "feet" that may be washed, bodies to sit down, resemble men, and have eaten food prepared by our race. Hence we find nothing in this Division to favor the doctrine that man has a disembodied spirit, that will be conscious when he is dead.

"Truth's Triumph."

A few weeks since we presented our readers with some extracts from an old book, with the above heading for a title. It was written in 1676, by Thomas Tomkins. The following are further extracts from the same work. On page 342, and onward, he says:

"The soul of man doth die, the souls of Abraham, Isaac, and Jacob; yea, and of Adam and Eve are dead; yea David is dead, the Apostles are dead, and in the dust of the earth. It is said of those, they died and gave up the ghost, and were gathered unto their people; it is not said that they went to heaven. It is said of David, that he slept with his fathers, and was buried in his city; it is not said that he went to heaven, but on the contrary, the apostle said, that David was not ascended into heaven." He then quotes David's language and says, "Thus we see that David was acquainted of the doctrine of the soul's mortality; yea, all the Scriptures are full of proof hereof."

In speaking of the reward of the saints, he says:

"That the souls of the saints do not go to heaven until the [illegible] resurrection, it is evident, because the Scripture saith, that the reward of well-doing is not given until the great day. Now the great day is not when a man dies, but it is at the end when all shall arise from death, and this is at the end of the world. Then comes the Lord Jesus Christ, the saint's God, to give reward unto his servants. Therefore it is written, Rev. 22: 12, 'Behold I come quickly, and my reward is with me,' etc. Here we see every man will have his reward given him when Christ comes; and this is according to that saying concerning the talents given, that after a long time the Lord cometh, and reckoneth with them. This long time was until the end of the world, and the reckoning day, the resurrection day. [illegible] This doctrine is a standing truth, how ever it be slighted through the whole world; [illegible]

[illegible] miracles when it is dead; no sooner dead, but it will have the crown of life, and yet it hath no life. But the faith of the elect, and the truth of the Scriptures teach otherwise. . . . . Paul waited for a crown, for he said there was one laid up for him; yet did he not expect to wear this crown until the day of the Lord's appearance. So Peter saith, that when the chief Shepherd should appear, then the believers of him should receive a crown of life, but not before.

Wherefore, then, from hence we learn, that Christ and the christian man's crown, come both together; for when he comes, then doth he give reward to his servants, both small and great; then they that have lost their lives, shall find them; and they that have suffered with him shall reign with him. . . . . So the saints must have patience awhile, and wait for the coming of their Lord; and when their Lord cometh, then their crown of life and glory cometh. So come, Lord Jesus, for our souls wait for thee. Amen."

This voice from the dead sounds encouraging. Let it echo. The time has come when the truth, long buried, begins to emerge from obscurity to the joy of its receiver.

A Fast.

We propose that Friday, March 30th, be observed as a day of fasting and prayer, by those who are interested in the approaching General Conference at Boston; that it may be made a great blessing, not only to those who may come to mingle their songs and prayers with ours; but to the cause of truth generally, and especially to this city. Many intelligent men and women in the different churches are becoming deeply interested, and we feel anxious to see them rejoicing in the full liberty of the gospel of the kingdom. Pray that the results of our anticipated meeting may be the most glorious of any we have ever held; and that a hallowed influence may extend from it far and wide.

A Discussion.

We have received and accepted an invitation to discuss the truthfulness of Spiritualism with Mr. Leo Miller, who has recently discussed the same subject with Prof. Grimes, at the Melodeon, in Boston. Our proposed discussion is to be at Plymouth, Mass., commencing March 28th, and continuing three evenings. Let the reader pray for the triumph of the truth.

Acceptance of a Challenge.

A few months since, the following was addressed to Gov. Tallmadge; but as no response has been heard, it is now published, hoping this may meet with better success from some of the patrons of Spiritualism.

"GOV. TALLMADGE:—Sir,—We have chanced to come across an 'Address of the Society for the Diffusion of Spiritual Knowledge, to the citizens of the United States;' headed by your name. In the address, we read the following:—

'We CHALLENGE you as men, as earnest men, as men desiring the good of your fellows, to come forth and meet us in the fight, expose our errors, draw the shroud away, and enable the world to see us as we are. We challenge you to come and do that thing. . . . We ask you to come and meet us, and discuss the question with us; to examine these facts which we allege, and to prove, if you are able, either that these facts never did occur, or that their origin is other than that which it purports to be.'"

We will accept the *challenge*, unless it is withdrawn. We would prefer an oral discussion, as it would not be convenient to spend the time to write. Please address us at the "World's Crisis" office, Boston, Mass., stating acceptance or refusal.

ANTI-TOBACCO JOURNAL, No. 3, has been received. This is published quarterly, by Rev. Geo. Trask, Fitchburg, Mass.

For the Crisis.

"Reasons for my Hope."

Where there are so many good things coming from the pen of Eld. Hastings, it is hard to say which is the best. But really, I am constrained to say that this last work of his, in my opinion, *is* the best. The language is choice and to the point, and his plan of operation excellent. He first defines what Hope is. Then, that his hope consists *not* in worldly wealth, honors, ease, prosperity, or even in the future, as taught by infidels, spiritualists, and modern divines. After this he tells what his hopes *are* founded on, and why, in words so clear and vigorous as cannot fail to enlighten and convince the careful and intelligent seeker after truth. His statistics of the spread of the gospel are deeply interesting, and in themselves worth the price of the book.

At the present time, when we have to contend for every inch of ground against a foe, numerous, fierce and subtle, this work is an invaluable auxiliary in enabling us to give to those who require it a Bible reason for the hope that is within us. Every one who can afford it should send for a copy, and read it carefully and diligently. I have done so, and can faithfully throw in my mite of testimony with that which has already been offered in favor of the book.

JNO. F. COTTON.

☞ Not that which men do worthily, but that which they do successfully, is what history makes haste to record.

For the Crisis.

In Rochester Again.

After an absence of about twelve weeks, it has been my happiness to return with improved health—finding the family well, and a warm welcome from the congregation here. Thus publicly would I render thanks to God for all his mercies. My appointments were daily filled, with few exceptions,—from one to three times a day, and from one to three hours, as the hungry congregations received the word with welcome.

Deliverance never seemed so certain as now,—nor quite so soon. Bless the Lord, oh my soul! Amen. J. B. COOK.

March 20th, 1860.

For the Crisis.

God a Spirit.

Some doubt has been expressed whether this phrase should be converted into a proposition by supplying the verb *is*, or *has*. There occur to me two or three ways of deciding the question, which I will state.

1. We may inquire how similar phrases are treated, or should be treated, in the Scriptures. In the Greek, as in other ancient languages, sentences often occur in which there is no verb. But in English a sentence without a verb suggests a meaning, yet *asserts* nothing. The verb is essential to the proposition. That is the reason why we call it the *verb*, from the Latin *verbum*; because it is the principal *word*. But in other languages, in which this part of speech is less needful, other parts of speech are sometimes called the *verb*, or the *word*.

Yet all propositions, in all languages, require some verb, either expressed or understood. And if *different* verbs might be understood, then there would be ambiguity, as is supposed in the present instance. But if we look at our translation of the Bible, in which all supplied words are faithfully noted by italics, we find only one verb commonly supplied, the verb *to be* in some of its various forms, such as *is, was, are, were*, etc. And the context almost invariably requires the word which is inserted. When other verbs are supplied they usually occur in the context, and are repeated to make the sentence round and full.

I have not counted the number of times that the substantive verb, *to be*, is supplied; but I would guess many hundreds. In some single chapters it is supplied over a dozen times. This is very strong proof that it is the word to be uniformly supplied, except in the cases just named. Besides, there are some reasons for this in the peculiar nature of the verb. And I do not recollect one instance in which the word *has* is supplied.

2. While the verb *to be* is intransitive, and allows the nominative case after it; the verb *to have* is transitive, and requires the objective case. And these two cases are commonly expressed in the Greek, by different terminations of the noun. The Greek for *Spirit* (*pneuma*) is indeed an exception. Yet *the case is never left doubtful*, and therefore if the word *Spirit* were in the objective case, in our passage, the verb *has* (*echei*) would have been expressed.

I have said so much without going out of the grammar. There are a good many other things I might say, which have been in my mind for a year or two past, and which I am ready to say as soon as they can get fairly heard. I do not know whether the time has come or not. I have asked the readers of the *Crisis* some questions about *substance* and *force*, for special reasons. And I have intimated my dissent from materialist views, and my opinion that they were not only ill founded, but detrimental to our argument. I have looked for substantially the same treatment of our heresy which the American Tract Society has bestowed in its invective against "Sadduceeism," though I did not expect such a name from such a quarter. The attack, which is a serious calumny, gives me no new views of truth or of policy. But it may be a fair occasion of stating my views, and of suggesting how the calumny is to be repelled, if the readers of the *Crisis* shall seem to desire it. C. F. H.

Correspondence.

From M. R. Phetteplace.

BRO. GRANT:—The work of the Lord is prospering in this place. Much good has been done. Since the organization of the church last fall, the religious interest has been increasing in the members, and the influence, we believe, has been felt deeply by many around, inducing backsliders to take again their harps from the willows where they have hung in deathly silence, when they ought to have been singing the praises of our God. The Lord has been in the work, and we have had blessed seasons of refreshing from his presence.

Although thrown in our pathway have been many obstacles and opposing influences, victory is turning on the Lord's side. Truth is triumphing and fast spreading, and the Bible, even to many who have professed to be disciples of Christ, has become a new treasure-house of truth. Sinners have been converted and the interest is still increasing; others, we hope, soon will boldly declare their resolution to obey Christ in all things. Numbers have been baptized from time to time, as the Lord has prospered his cause.

We have been having a blessed season during a protracted meeting held by Eld. A. Durfee, during week day evenings and over the Sabbath. The last meeting of the series on Sabbath evening was one of deep interest to all. After the sermon, thirty-three spoke of God's goodness, among whom were three who took up public duty for the first time, and some others who had only risen for prayers before. About twenty of the songs of Zion were sung, and all this in about an hour. The interest is not in the least abating, but rather increasing. Give God all the glory.

This I write at the request of the brethren, that others may be sharers in the joy of the glad tidings. It is truly gladdening to see sinners coming home while probation is so short, and the startling events of judgment so near. Brn. and Srs. scattered abroad, when you agonize with God for the advancement of his cause through the land, send up your warm prayers in behalf of the cause of Christ in Foster, R. I.

March 19th.

From Eld. I. Damman.

BRO. GRANT:—The cause of God in the State of Maine is prospering. The cry comes from different places—"Come over and help us!" Prejudice is dying away, which has been a preventive to the prosperity of the cause of God among us. It is high time that we were rid of all such destroying elements. If ever we are, we shall increase in strength, in numbers and in graces.

I have spent some four or five weeks in the Province of N. B. The cause is in a prosperous state in this region to what it has been for a few years past. Quite a number had within a few months come out in the faith, and believe it important to live to God daily and watch for the coming of the Just One, believing his coming to be nigh. The Lord is working in Simons, reclaiming wanderers and converting souls. Praise the Lord. I had the privilege on the third of this month of leading two into the water, and planting them in the likeness of Christ's death. We bless the Lord that he has not entirely forsaken the poor sinner, but yet offers pardon on the terms of the gospel.

There is a good opening for the truth in this region of country. May the Lord send laborers into the harvest, and give men hearts to sustain them in the work, which is equally necessary and right.

From J. H. Bartlett.

DEAR FRIENDS:—Having read of recent date in one of our city papers, an interesting account of an individual who had been healed of serious sickness and restored to perfect health through the gift and power of faith in God, and again being privileged with reading the account more particularly communicated by the pen of the individual herself published in the last No. of the "*Crisis*," I feel it good to express my *interest* in the testimony, and *union* in the faith which acknowledges the healing virtue of "the fervent, effectual prayer of the righteous." Although I consider it the greatest blessing to have the *spirit* freed from the cruel bands and corrupting influences of the carnal mind which is enmity against God, so that it can serve God without fear, in righteousness and holiness all the days of the life which is freely given unto us who believe, so that the righteousness of Christ is manifest in his living members on the earth, etc., yet I feel it is an important testimony that "*the prayer of faith shall save the sick.*" I am a living witness to *this truth*, in my own experience in days that are past. Although I *am now* an invalid of pulmonary complaint, with frequent attacks of bleeding at the lungs for two years past, so that I am unable to be of any outward service in the use of my bodily powers, yet I am sustained and held in life by the special care and loving kindness of my heavenly Father and the dear ones of his choice. I am made the recipient of blessings innumerable, so that there is no room or cause for a murmur or complaint at my condition. Grace has wrought in my heart to that extent, that all desire seems to find a sweet *resting* place in—"*Thy will be done.*" Have not known or felt anxious whether I should ever recover, or continue long in this feeble state, or soon close my earthly existence. Have felt it was *all with the Lord*, and that there is *nothing too hard* for the Lord to do. His presence makes me cheerful, happy and contented, and the sense of his constant love and care keeps my heart soft and tender, with continual praise and thanksgiving to his precious name.

When I read the circumstance above alluded to, I said: "Perhaps the Lord will do the same for me," feeling confident that if I ever enjoy health of body it must be the direct gift of God to one, who, to all human appearance was soon to pass away. Cleaving to the Lord with purpose of heart, it is my intention to live out my inward convictions as the word and Spirit of truth shall direct, and if the Father has good to impart to me relating to my restoration, it shall be acknowledged with a grateful heart and voice; if not, he can and will sustain me by his grace, as he has done in sweet submission to his "*good will*," which is blessed forevermore.

I write these few lines to encourage the testimony of faith in the healing gift, both in myself and others, and should rejoice to see more testimony through the "*Crisis*" of living witnesses on this point. Yours in the love of God, and in the patient waiting for the revelation of his Son Jesus Christ.

Hartford, Ct.

For the Crisis.

The Need of Reformation in the Churches.

CONVERSATION.—No. 3.

Brown. Bro. Smith, since our last conversation on the christian's hope, I am persuaded there is great need of a reformation in all our churches, both in doctrine and practice. Pride, bigotry and prejudice have secularized the church of Christ in these last days, and it is difficult to distinguish the professor from the non-professor, without an examination of the church record. I wish some plan could be devised to bring about a reformation, and a more liberal state of feeling amongst those who profess to serve the same Master.

Smith. I am truly glad that you have so far divested yourself of prejudice, as not to be totally blind to the absolute necessity of a reformation in the churches at the present day, in preparation for the coming judgment and revelation of the Son of man. I think we have reason to fear that when Christ comes the second time to judge the world in righteousness, he will find the Gentile church as unprepared for his advent, as was formerly the Jewish church. "When the Son of man cometh, shall he find faith on the earth?"

Brown. The difficulty is to know how to begin this reformation. You know, Bro. Smith, that your people are accused of an effort to break up and divide our churches, by forming a separate organization. This, I think, greatly prejudices the people against you, and is a serious impediment in the way of the desired reformation. Is there no way by which the churches can be induced by degrees to reform themselves? It seems to me a desperate remedy to pull down the house to destroy the rats.

Smith. I fear, Bro. Brown, that your plan of degrees would prove so slow, that the judgment would come before you had fairly made a beginning, and the *rats* would be so rife as to undermine the house, and it would utterly perish in its own corruption. We may judge a little by analogy. Did a corrupt government or a corrupt church ever reform itself? Does not reformation uniformly come from *outside pressure*?

I need not multiply instances; history is full of them. Did the antediluvians reform themselves? Did the Sodomites reform themselves? Did the Jewish church at the time of Christ reform itself? Did the Popish church at the time of Luther reform itself? Did the Protestant church at the time of Whitefield and Wesley reform itself? Surely the church in our day is as corrupt, as proud, as popular, as self-righteous as it was when John Wesley tried to reform the Episcopal church of England, and was at last obliged to come out and organize a new society, that bears his name to the present day, but not his spirit. If the good old man was to rise from the dead, and visit some of his churches, I fear he would be tempted to write "*Ichabod*" over the door. The glory is departed.

Brown. Would it not be well, before going to extremities, to try what can be done by moral suasion, and compromising a little to the prejudices of the people, and see if we may not have our views and principles tolerated, so that, like leaven, it will in time renovate the whole lump, and thus produce the desired effect? I must say I am averse to all ultra measures to effect a purpose that can be accomplished any other way.

Smith. Well, brother, let us try the experiment; John the Baptist tried it to his satisfaction. He began preaching, "Repent; for the kingdom of heaven is at hand!" How did he succeed? They cut off his head. Luther had no intention to leave the Roman church; he merely wanted to reform it of some of its abuses; but they would not be reformed, and he was reduced to this extremity, either to go back, and wallow again in the mire, or come out and espouse the cause of truth; and, thank God, he chose the latter. Now I have learned in the same school, and have come to the same conclusion.

For years I have striven to obtain toleration in the churches, but all to no purpose; the only way to remain there was, to *pay well* for the promotion of error and, to be *perfectly silent* in the cause, which, I was persuaded, was that of truth. This was not even a compromise; and, though some of my former associates have chosen the backward track, as more congenial to the *flesh*, I have made up my mind, cost what it will, to come out and advocate God's everlasting truth,—the sleep of the dead till the resurrection; the destruction of the wicked at [illegible] day of judgment, and the [illegible] the kingdom [illegible] renewed and restored to [illegible].

I have [illegible] compromise with the [illegible] and consider [illegible] the latter day [illegible] separation [illegible] which God will [illegible] kingdom [illegible]. What we [illegible] have no wish to break [illegible] we only wish to receive those whose eyes are opened to perceive the truth, and are willing to suffer reproach for the name of Christ; it is such only that we want; and I am sure there is no church that wants to retain such in her communion, if they really believe they are what they represent them to be.

Brown. I am aware that your people are called hard names, and denounced by the ministers in the popular churches; but I do not think they mean all they say, or they would not retain in their communion those they know are firm believers in these very doctrines, though they do not consider them essential to salvation. There are some such in all our churches, and the fact that they are not excluded, is sufficient evidence that the bark of some dogs is worse than their bite; it is intended merely for *effect*, to prevent the sheep from running out of the fold after some better pasture.

Smith. I am grieved that there is so much Jesuitism in our so-called Protestant churches, and this is another proof of the absolute necessity of a thorough reformation, to cleanse out this popish rubbish,—this doing evil that good may come. If ministers of religion are wilfully guilty of bearing false witness against their brethren, as you seem to insinuate, then indeed are we fallen into evil times, and such guides as these can only lead those who follow them into perdition. I had rather be a wolf without sheep's clothing, than with it, in the day when the secrets of all hearts will be tried. Those who are in the habit of bearing false witness against us, by calling us infidels, etc., injure themselves much more than they do us, because those who know our real sentiments feel that they have been imposed upon; and others, who become acquainted with our views, and see how much Scripture we have to sustain them, cannot but be convinced, if they are honest men, that we are not half such monsters as we are represented to be.

But what surprises and grieves me most of all is, that those who *know* and *feel* that these accusations so repeatedly made against us, are not true, yet are so under the influence of the fear of man they dare not utter a word to rebuke these calumnies, but let them pass as current coin. It seems to me that if I had a friend or brother that was openly accused of a crime that I knew he was not guilty of, I should feel self condemnation if I did not seek to vindicate his reputation as publicly as it had been traduced.

After all, it matters little what men say or think of us. Thank God, we are not to be judged by man's judgment; and though our earthly friends may forsake us, and unite with our enemies, we have a Friend that sticketh closer than a brother, and he will vindicate our cause before an assembled world: the people of God can well afford to wait till that day.

Brown. Well, Bro. Smith, I do not know but you are right in the steps you have taken in the cause of truth. A reformation is greatly needed, let it come from within or from without; I will, for my part, say amen. J. PARRY.

For the Crisis.

Curious Etymologies.

I have just met a derivation of the Greek term for "hell" (*gehenna*) which is well worthy of notice, for several reasons.

1. Because it is offered as an argument to prove the eternity of hell.

2. Because it is made by a Greek commentator, the most noted for several generations, Theophylact (A. D. 1078).

3. As showing what ignorance of Hebrew and lack of critical care have contributed to the prevalent notions of endless woe.

On Matt. 10. 28, Theophylact remarks: that our Savior, "when he says *in gehenna*, signifies the perpetuity of the punishment; for *geenna* is from ever *existing* (*gennasthai*)." I do not know how long or how far this deviation was thought good and held for a sound argument; or when it first gave way to what almost everybody now knows,—that *gehenna* is a Hebrew name for the valley of the son of Hinnom. Perhaps it lived until the time of Luther. A friend to whom I showed it returned me the following derivation of *Diabolus*, recorded in a document belonging to a Jubilee of the Reformation. It is ascribed to one Thesmar, and seems to have been in vogue with the Romanists. "*Diabolus*, from *dia*, which again they rendered *duo* (two), and *bolus* (mouthful); because the devil would fain devour a man at two mouthfuls—body and soul."

We deem these puerilities worthy of the dark ages whence they sprung. But I have met an argument for the eternity of hell in a Protestant religious paper, which is about equal to the first. It was from the phrase *bottomless pit*, by which our version renders the Greek for *abyss*. It was gravely argued that since the pit has no bottom, they who are condemned to it will find no end to their punishment! What would this writer have thought if told that the same word occurs in Rom. 10: 7: "Who shall descend into the deep (*abyssos*, the bottomless pit)? that is, to bring up Christ again from the dead"? or, if told that good writers have used the same Greek word in speaking of the depths of God's love? [illegible]

C. F. H.

For the Crisis.

The Great Chart.

The great work, by Bro. Stevenson, exhibited out West, has happily disappointed the most advanced and understanding brethren. It was shown in ten places; and I am sure it gives me ability to instruct and convince two-fold beyond any other illustration. As an argument and illustration combined, it transcends all others, in constraining the mind to the scriptural conclusion, that the advent of Jesus; first resurrection; binding of Satan and kingdom of God are impending events.

Such calls as are made will be answered as the Lord shall permit, with this chart.

J. B. COOK.

For the Crisis.

Waiting for the Lord.

What are we to understand by the frequent admonition, "Wait for the Lord," and *how* are we to wait? In the common acceptation of that word, it could not strictly be said that one had *waited* for another, where there was an "appointed time," unless that set time had passed, and the one had tarried *beyond the hour* for the other. Now has the Father set the time for his Son? Paul says, Acts 17: 31, "He hath appointed a day." I need not ask has the hour arrived; for Jesus has not come. Then we are not tarrying beyond the hour. So it is not, waiting, in that sense. When the fulness of time has arrived, *then* Jesus will come; and *we* shall wait no longer.

With *Israel*, the case is different. With them, *the time was* fulfilled. Mark 1: 14, 15, "Jesus came into Galilee, preaching the gospel of the kingdom of God, saying, *The time is fulfilled*," etc.; that is, the time for his *first* appearing.—2 Tim. 1: 10.—"But is now made manifest by the appearing of our Savior," etc. But Israel is *still* looking, waiting for, expecting that first advent, while we are looking for and expecting the second appearing of our Savior, Jesus Christ, unto salvation.

This waiting of the church for the Lord, implies, if it does not *express*, a state of expectancy. When? Now! always! every day, night, hour, week, month, or year. That this is the sense as to what is meant is clear from numerous passages. On Rom. 8: 19, Dr. Clarke reads from the Greek—"With a neck stretched out doth now wait (look) for."—Titus 2: 13,—"Looking for that blessed hope, and the glorious appearing," etc. 1 Thess. 1: 10,—"And to wait (look) for his Son," etc. So Isa. 30: 18; Hab. 2: 3; 1 Cor. 1: 7; Rom 8: 23; 2 Thess. 3: 5. "Into the patient waiting (looking) for Christ," and Heb. 9: 28—"To them that look for him." *This* constitutes a trial (proving) of our faith, 1 Pet. 1: 7; and this *perfecting* of our faith results in the necessary state of preparation.

This, then, is *how* we are to wait, look for, etc., namely,—Luke 12: 35, 36,—"*loins girded*," "*lights burning*," "like men that wait for their Lord,"—"that we may open *immediately*."—1 Pet. 1: 13.—"Gird up the loins of your mind, *be sober*, and *hope* to the *end*, for the grace that is to be *brought unto you* at the revelation of Jesus Christ. "See also vers. 14, 15, 16, 17. Yes, that is *how* we are to wait. Get ready, everything ready, then, *keep* ready, by a *patient continuance* in well doing, looking for glory, and honor, and immortality; then you will *be ready*, "and accounted worthy" (Luke 20: 35) to receive the gift of God, eternal life, through Jesus Christ, Rom. 6: 23, "at his appearing and kingdom."—2 Tim. 4: 1; Rev. 19: 7. Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his *wife hath made herself ready!* OLENA.

Obituary Notice.

Died, in Seneca Falls, on the 17th inst., Carrie A., eldest daughter of Bro. Jerome H. and our late Sister Maria E. Sisler, aged three years, one month and twenty days.

Our brother is called to mourn the loss of his dear Carrie. This affliction is the more severe on account of the circumstances clustering around it. Only three months ago we laid Sister Maria among the "clods of the valley," cold and silent; and now little Carrie is laid by the side of her mama—but she knows it not. Silently they are waiting till the trumpet shall sound, and awake them, "to die no more,"—till the opening heavens shall reveal the "Lord of life and glory."

Bro. S., it is through "much tribulation" that we shall gain the kingdom. Press on, and meet the loved ones.

The funeral services were attended by the writer, who endeavored to instruct and comfort the mourning, weeping pilgrims from the words of Paul, Rom. 8: 37,—"In all these things we are more than conquerors through him that loved us." The Lord was with us. We verified the promise, "They that wait on the Lord shall renew their strength." May the Lord ever guide us for his glory. Amen. THOS. G. NEWMAN.

Summary of News.

[From Southampton the 7th.]

The Constitutionnel publishes an article explaining the French policy in Italy. In mentioning the solution proposed in the message of M. Thouvenel, the Constitutionnel says if it is not a Sardinian solution it is an Italian one. Sardinia will possess in Tuscany an ally who will aid her to overcome the opposition of Naples and Rome in order to constitute an Italian nation, with the concurrence of all its nationalities, and not an Italian kingdom, absorbing everything without considering the essential differences, opposing interests, and distrust of Europe.

The Times correspondent says, there is a rumor that all military men and soldiers not on leave, are to rejoin their regiments as soon as possible. It is said the Imperial guard are not to be exempted.

The Cardinals and Prelates, who are members of the Senate, have presented petitions demanding the maintenance of the temporal power of the Pope.

FRANCE.

The Times' Paris correspondent writes: "Since the speech from the throne I have met with hardly six people who do not declare it as their deliberate opinion, that before three months are over, hostilities will begin somewhere. And only a day or two ago, a general officer of long standing, and in a situation which enables him to know something of what is passing out of view of the public, mentioned his belief that war this spring was inevitable."

ITALY.

NAPLES, March 3. A great display of military took place here on the 1st inst. Some persons of high distinction have been arrested. The Prince Torella had been conducted to the Prefecture of Police, but was set at liberty again. His brother, the Marquis de Bella, has been detained. It is stated that several noblemen are about to be exiled. Activity prevails in the arsenals day and night.

Letters from Sicily announce that the Attorney General at Messina had been murdered, and that a fulminating bomb had been thrown at the Director of the Police, at which two persons were wounded.

ROME, March 3. Great agitation prevails in the Marches.

Tri-colored flags have been hoisted nightly at Viterbo.

It is asserted that the Papal Government is preparing a note accusing Piedmontese agents of exciting the inhabitants. Revolutionary agents have induced the inhabitants to give up smoking and taking part in the lottery.

A communication from Turin, dated March 5, says: The Marquis d'Azeglio, our Minister at London, arrived here yesterday, in obedience to a summons from Count Cavour. He is to attend a Council of Ministers this day, presided over by the King, and will probably not return to his post till the result of the plebiscitum is known. General Fanti, our Minister of War, is expected here to-night from Modena. There is no example in the military annals of Piedmont of any such activity as we have seen displayed by this Minister during the last 40 days. Piedmont, which two months ago had only 45,000 men under arms, will have 150,000 on the 1st of April, with a corresponding number of horses, complete stores, ten batteries of rifled cannon, and several thousands of rifles. These are results not to be disdained, as they place Piedmont in a position to meet all eventualities, in accordance with the energetically expressed will of the King during the last few days of his stay in Milan. Garibaldi has been summoned to Turin, but he has not been able to come yet, on account of indisposition. His arrival is impatiently expected, for his popularity may prove very serviceable in case of need.

BOLOGNA, March 6. The report that an attack will shortly be made by the Pontifical troops on the forces of the Romagna is doubtful, but great irritation prevails here.

The priests are threatened by the people, and the fortification of the place is being actively continued.

AUSTRIA.

The Vienna correspondent of the Times says:

"I think it is no secret in England that Austria is arming upon an extensive scale, and that the preparations for war are unmistakable. Still the semi-official papers are somewhat out of humor. Hearing that Sardinia increases her army, they actually attribute it to the madness or malice of Count Cavour: for if France should back Sardinia there will be no war, and if France does not, Sardinia will be crushed whether she has 100,000 or 200,000 men under arms, whilst her armament ruins not only the Italians but forces Austria likewise to spend more money. All the court and military party reason in this way, and come to the conclusion that Cavour is the wickedest man on earth, who seeing before him the complete downfall of his own country, maliciously puts Austria to great expense. Such are the men who rule this Empire."

War is extremely probable between Austria and Piedmont. Piedmont is buying cavalry horses in France.

It is stated that Count Arese has been entrusted by the Emperor Napoleon, with the mission to bring about a definite settlement between France and Piedmont, on the question on Savoy.—*Cork paper.*

PLOT TO ASSASSINATE VICTOR EMMANUEL.—The New York *Eco d'Italia* of the 17th has the following remarkable statement:

"From private letters coming to us from Milan, dated February 16, we learn that the police of Milan have just discovered an atrocious scheme, the object of which was to assassinate Victor Emmanuel on the occasion of his entry into the capital of Lombardy. One of the conspirators, a certain Count Brambilla, the same who, in 1849, abstracted the golden medals from the Gregorian Museum, was arrested, and on his person were found suspicious documents and large sums of money destined for the Pontifical court. Other conspirators, all Austrians or priests, are in the hands of the police.

Notices, &c.

General Conference in Boston.

A General Religious Conference will be held in Chapman Hall, Boston, commencing at half-past 2 o'clock, on Wednesday, the 4th of April, continuing each day and evening through the week and over the Lord's day.

The object and design of this meeting is not so much for the passing of resolutions or the transaction of ecclesiastical business, as for the advancement of pure christianity among us in true revival and reformation. What we as a body want and need, is not disputation or hobbies, but earnest, direct labor, for the immediate promotion of the work of God in awakening the careless and indifferent, stirring up the luke-warm, and quickening into life and activity the too sluggish energies of the whole church in the personal work of preparation to meet the Master, who is before the door. In fact, we are too dull, too barren, and want more faith, zeal, love—more religion. And not only is it to be hoped that our meeting may prove a great means of grace to the waiting saints, but our hearts' desire is to see sinners converted to God, and thus made ready for the approaching great day of doom. Let those, then, who are asleep, awake and be strong. Let the righteous gird on their armor. Let sinful men be alarmed. All signs point to the speedy coming of the Lord, and it is high time that those who look for Him be up and doing with their might their last solemn work. Let earnest and faithful prayer go up to heaven for the success of this conference. Ministers of Christ, plead with Him for the spiritual interest of the meeting, and come to it in humility and faith, that our God who is now working among our churches in various places, may also pour his Spirit upon the worshipers at Chapman Hall. We invite our dear brethren and sisters from abroad to come. Come, all who can. Provision will be made by the friends for all needful entertainment.

D. T. TAYLOR,
M. GRANT,
GEO. T. ADAMS,
J. G. HAMMOND, Committee.
WM. C. STONE,

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

New Edition of the Lyre.

A new edition of this work, revised and improved by the insertion of an Index of Subjects, and the tune, the "Beautiful World,"—omitted by mistake in the first edition,—is now ready.

"Let him that is merry sing psalms."

Every christian should have a copy of THE CHRISTIAN LYRE. This work is of rare value, containing, as it does,

I. A large collection of the excellent old tunes that "never wear out."

II. Many new popular airs of merit.

III. Between five and six hundred hymns and spiritual songs.

It may be safely said that there is no book of the kind extant that approaches this in excellence. It will take its place as a standard work, and will be considered indispensable by those who wish to possess the best selection of old fashioned, and "pennyroyal" psalmody.

Its form is such as to be very convenient in singing, and yet it is so small as to be carried in the pocket. But though small, it contains more hymns and music than most of the larger works, and is as costly to the publisher, but cheaper to the purchaser. The typography, printing and binding, have been neatly done, and will not fail to give satisfaction.

Those who have not as yet procured the Lyre, may learn the appreciation in which it is held by competent judges, from the following TESTIMONIALS:—

The stereotypist has affirmed that it is the best collection of sacred music which has passed through his hands for years.—*World's Crisis.*

BRO. HIMES:—The new tune book, "The Lyre," is a gem. I admire it more and more as an auxiliary to the worship of God. I hope it may be very generally introduced into our congregations, and am sure it cannot be too highly appreciated. I shall use my influence in its favor in preference to any collection I have ever seen. Yours in hope,

RANDL. E. LADD.

Springfield, Feb. 9th.

DEAR BRO. HIMES:—I have received the Lyre, and looked it over, with Bro. Howland, our chorister, and others. We think it a very good work, and that it will be highly prized as containing a large collection of our very best hymns and tunes

I. H. SHIPMAN.

THE NEW LYRE.—I prize this new work very highly. It is a choice collection of rare old and popular new music, such as we have long needed for all our churches. The sweetest and best hymns and tunes ever sung are here found, and the entire music which our fathers sang rings out from its pages, mingled with the richest tunes of our time. Let no one fail to get the book. It ought to have a wide circulation among all denominations, for it is adapted to all, though full of the Advent element so peculiar to us. Nothing equal to it has appeared since we had an ecclesiastical history. Brethren from Maine to Minnesota, from Canada to the South, let us seize this Lyre, and, tuning our hearts anew with praise, sing fresh strains of melody in the ear of our coming King.

D. T. TAYLOR.

Worcester, Mass., Jan. 1st, 1860.

For sale at this office. Price, single, 60 cts. Gilt, $1.00. Six copies, $3.00. Per dozen, 1-4th off. Postage, 9 cts.

A supply will be on hand during the Conference next week—a good opportunity for ministers and others to furnish themselves with the book.

Appointments.

☞ We would say to our preaching Brn., that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. MILES GRANT will preach in
Boston, (Chapman Hall)........Sunday, April 1st

☞ Bro. George Champlin wishes to withdraw his appointment at Southington, Ct., for April 13th, 14th and 15th.

Providence permitting, I will preach at Pontiac, Saturday evening, April 7th, and will be on the Plains over the Sabbath.

M. R. PHETTEPLACE.

Eld. S. W. Bishop will preach in
Warwick Plain, R. I.........April 1st

Eld. J. G. Smith will preach in
Meredith Village..........April 1st
Exeter, N. H..........April 8th
Lawrence, Mass..........April 15th
Auburn, N. H..........April 22d

The Lord willing, Eld. George Champlin will be in Worcester, and preach in Warren Hall, on Pearl Street, Sunday, April 1st.

Eld. S. S. Brewer will preach in the same place three Sundays, commencing the third Sunday in April.

Bro. J. K. Bellows will meet with the brethren as follows:—
South Farms, Ct..........Sunday, April 1st
Plymouth Hollow, Ct..........April 3d
(Bro. Austin arrange.)
Harwinton, Ct..........April 4th
Litchfield Station, Ct..........April 5th—6th
Newfield, Ct..........April 8th
Wolcott, Ct..........April 15th
Canton Street, Ct..........April 17th—18th
Lovely Street..........April 19th—20th
New Britain..........April 22d
Prospect (Bro. Mix)..........April 24th—25th
West Haven, Ct..........April 26th—27th
Bridgeport, Ct..........April 29th

If the above conflict, write me at Torrington, Ct., care of Daniel A. Grant.

Eld. W. S. Campbell will preach in
Lowell..........Sunday, April 1st
Peace Dale, R. I.....Wednesday evening, April 4th
and over the Sabbath.
Natick..........Monday evening, April 9th
Providence..........April 10th
Head of the River..........April 11th
New Bedford..........April 12th
Fairhaven..........April 13th
Kennebunkport, Me..........April 15th
Exeter, N. H..........April 16th—18th
East Boston, Mass..........April 22d

Eld. Wm. H. Mitchell will preach in Exeter, N. H. the first Sunday in April.

CHARLES HALEY.

Dr. A. M. Higgins will preach in
Abington, Ct..........April 1st

Eld. J. Hemenway will preach in Portsmouth, N. H., the first Sabbath in April.

Providence permitting, I will preach in
East Boston..........April 2d
Attend the Conference..........April 4th
Portsmouth, N. H..........April 5th
South Berwick..........April 6th
Commence a four days' meeting in East Barnstead, N. H., (Clarke meeting-house)..........April 7th
The *third* and *fourth* week in April not engaged.

HIRAM MUNGER.

D. W. Miller will preach in
Goshen..........April 1st

Eld. Geo. Champlin will preach in Portsmouth, N. H., the *second* and *third* Sundays in April.

Business Matters.

To Correspondents.

C. C. Webb.—The "Diaglott" is published in Geneva, Ill., by Benjamin Wilson. It is published *monthly*, 20 cts. a number. The last issue was No. 8.

The *True Israelite* is published in New York, but cannot give the publisher's address.

P. S. W. Deyo.—All paid.

M. E. West.—Cannot name an appointment at present.

Cash Receipts.

Mrs. E Buckland 237, 12 cts; W F Higgins for Worcester brethren, $4.00; A G Hudson 254, 60 cts.; Jon. Hall 262, 70 cts.

J R Hyde 242, B Herrick 247, H Wythe 247,—50 cts. each.

B H Strait 260, I Young 260, S N Langley 260, A D Smith 260, Al. Smith 234, E A Esterbrook 260, Ol. Raymond 250, F Schellinger 260, M E Bickford 260, M G Dunham 260, L Mills 260, J Douglas 274, J B Barker 234, Abm. Bussel 260, Mrs. L Moore 260, Jos. Curtis 260, A Wadsworth 260, G P Persons 264, L Shurtleff 260, A P Barringer 239, S Hale 239, E E Knight 260, R E Cole 230, T Oliver 260, R Robbins 260, N Grant 260, R C Jackman 260, T H C Dow 254, J H Piper 244, S J Buswell 266, O P Redington 261, J S Brooks 260, F Granborn 260, P Johnson 260, Or. Clark 260, M Fogg 247, S Boardman 260, T Chase 260,—$1.00 each.

J Pulsiver 234, C F Kittridge 208, C Cady 260, Dr. J Foody 265, A S Dole 286, Al. Tomlinson 291, S Hovey 286.

Books and Tracts.

J McKee 25 cts, W H Hill 6 cts, J Boyd $1.00, I Daman $2.00, Eld. C S Page $3.00, G A Otis $20.00, M G Dunham 33 cts, G P Persons $1.00, T Friday 25 cts, R E Cole $1.00, A G Hudson $5.40, A D Hearn $1.00, J H Piper $3.00, S Robinson $1.00, Jon. Hall 30 cts, L K Gaines $1.50, W C Peck 6 cts.

☞ It is not true that "an honest man is the noblest work of God"; but it is true that a dishonest man is the basest being that can be found among the works of God.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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Human Destiny. A Discussion: Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all? By C F. Hudson and Sylvanus Cobb. 478 pp. 12mo. Price $1.00 post paid.

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 259 pp. 12mo. Price 50 cts. Postage 16 cts.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

THE SOUL—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuche* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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The foregoing Books and Pamphlets will be sent by mail, postage paid, upon the receipt of the amount of their respective prices. Orders with the cash are solicited. Persons who send $8, with the order, shall receive $12. worth of books at the retail prices. TRACTS are sent by mail, 1200 pages, for the [illegible] of a dollar. When sent by express, or at the expense of the buyer, 1600 pages will be sent for one dollar. Terms cash. Persons who desire to [illegible] can obtain *Four hundred* tracts of four pages each, for $1. These may be widely distributed and open the way for religious conversation. Persons [illegible] this be a blessing to those around them. [illegible] can have any of these tracts sent to them [illegible] remitting stamps to pay the postage. [illegible] have specimens of all the tracts sent [illegible] *sent free.* All letters, orders, and remittances should be addressed to the Publisher,

H. L. HASTINGS, 42 Westminster St., Providence, R. I.

January, 1860.

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[illegible] in price between the cases, $1.00 to $2. [illegible] $2.50 to $3.75. [illegible] Marginal references, $1.50 to $3.75. Diamond, marginal references, 75 cts. to $2. Bindings, Roan, Calf and Morocco [illegible] the difference in prices.

For the Crisis.

The Need of Reformation in the Churches.

CONVERSATION.—No. 3.

Brown. Bro. Smith, since our last conversation on the christian's hope, I am persuaded there is great need of a reformation in all our churches, both in doctrine and practice. Pride, bigotry and prejudice have secularized the church of Christ in these last days, and it is difficult to distinguish the professor from the non-professor, without an examination of the church record. I wish some plan could be devised to bring about a reformation, and a more liberal state of feeling amongst those who profess to serve the same Master.

Smith. I am truly glad that you have so far divested yourself of prejudice, as not to be totally blind to the absolute necessity of a reformation in the churches at the present day, in preparation for the coming judgment and revelation of the Son of man. I think we have reason to fear that when Christ comes the second time to judge the world in righteousness, he will find the Gentile church as unprepared for his advent, as was formerly the Jewish church. "When the Son of man cometh, shall he find faith on the earth?"

Brown. The difficulty is to know how to begin this reformation. You know, Bro. Smith, that your people are accused of an effort to break up and divide our churches, by forming a separate organization. This, I think, greatly prejudices the people against you, and is a serious impediment in the way of the desired reformation. Is there no way by which the churches can be induced by degrees to reform themselves? It seems to me a desperate remedy to pull down the house to destroy the rats.

Smith. I fear, Bro. Brown, that your plan of degrees would prove so slow, that the judgment would come before you had fairly made a beginning, and the *rats* would be so rife as to undermine the house, and it would utterly perish in its own corruption. We may judge a little by analogy. Did a corrupt government or a corrupt church ever reform itself? Does not reformation uniformly come from *outside pressure*?

I need not multiply instances; history is full of them. Did the antediluvians reform themselves? Did the Sodomites reform themselves? Did the Jewish church at the time of Christ reform itself? Did the Popish church at the time of Luther reform itself? Did the Protestant church at the time of Whitefield and Wesley reform itself? Surely the church in our day is as corrupt, as proud, as popular, as self-righteous as it was when John Wesley tried to reform the Episcopal church of England, and was at last obliged to come out and organize a new society, that bears his name to the present day, but not his spirit. If the good old man was to rise from the dead, and visit some of his churches, I fear he would be tempted to write "*Ichabod*" over the door. The glory is departed.

Brown. Would it not be well, before going to extremities, to try what can be done by moral suasion, and compromising a little to the prejudices of the people, and see if we may not have our views and principles tolerated, so that, like leaven, it will in time renovate the whole lump, and thus produce the desired effect? I must say I am averse to all ultra measures to effect a purpose that can be accomplished any other way.

Smith. Well, brother, let us try the experiment; John the Baptist tried it to his satisfaction. He began preaching, "Repent, for the kingdom of heaven is at hand!" How did he succeed? They cut of his head. Luther had no intention to leave the Roman church; he merely wanted to reform it of some of its abuses; but they would not be reformed, and he was reduced to this extremity, either to go back, and wallow again in the mire, or come out and espouse the cause of truth; and, thank God, he chose the latter. Now I have learned in the same school, and have come to the same conclusion.

For years I have striven to obtain toleration in the churches, but all to no purpose; the only way to remain there was, to *pay well* for the promotion of error and, to be *perfectly silent* in the cause, which, I was persuaded, was that of truth. This was not even a compromise; and, though some of my former associates have chosen the backward track, as more congenial to the *flesh*, I have made up my mind, cost what it will, to come out and advocate God's everlasting truth,—the sleep of the dead till the resurrection; the destruction of the wicked at the day of judgment; and the speedy advent of Christ, to set up his kingdom on this earth renewed and restored to to its Eden glory.

I have no further compromise with the unfruitful works of darkness; and consider these truths as the latter day *tests* of discipleship, and the rallying point around which God will prepare a people, ready for [illegible]

[illegible] have no wish to break [illegible] we only wish to receive those whose eyes are opened to perceive the truth, and are willing to suffer reproach for the name of Christ; it is such only that we want; and I am sure there is no church that wants to retain such in her communion, if they really believe they are what they represent them to be.

Brown. I am aware that your people are called hard names, and denounced by the ministers in the popular churches; but I do not think they mean all they say, or they would not retain in their communion those they know are firm believers in these very doctrines, though they do not consider them essential to salvation. There are some such in all our churches, and the fact that they are not excluded, is sufficient evidence that the bark of some dogs is worse than their bite; it is intended merely for *effect*, to prevent the sheep from running out of the fold after some better pasture.

Smith. I am grieved that there is so much Jesuitism in our so-called Protestant churches, and this is another proof of the absolute necessity of a thorough reformation, to cleanse out this popish rubbish,—this doing evil that good may come. If ministers of religion are wilfully guilty of bearing false witness against their brethren, as you seem to insinuate, then indeed are we fallen into evil times, and such guides as these can only lead those who follow them into perdition. I had rather be a wolf without sheep's clothing, than with it, in the day when the secrets of all hearts will be tried. Those who are in the habit of bearing false witness against us, by calling us infidels, etc., injure themselves much more than they do us, because those who know our real sentiments feel that they have been imposed upon, and others, who become acquainted with our views, and see how much Scripture we have to sustain them. cannot but be convinced, if they are honest men, that we are not half such monsters as we are represented to be.

But what surprises and grieves me most of all is, that those who *know* and *feel* that these accusations so repeatedly made against us, are not true, yet are so under the influence of the fear of man they dare not utter a word to rebuke these calumnies, but let them pass as current coin. It seems to me that if I had a friend or brother that was openly accused of a crime that I knew he was not guilty of, I should feel self condemnation if I did not seek to vindicate his reputation as publicly as it had been traduced.

After all, it matters little what men say or think of us. Thank God, we are not to be judged by man's judgment; and though our earthly friends may forsake us, and unite with our enemies, we have a Friend that sticketh closer than a brother, and he will vindicate our cause before an assembled world: the people of God can well afford to wait till that day.

Brown. Well, Bro. Smith, I do not know but you are right in the steps you have taken in the cause of truth. A reformation is greatly needed, let it come from within or from without; I will, for my part, say amen.

J. PARRY.

For the Crisis.

Curious Etymologies.

I have just met a derivation of the Greek term for "hell" (*gehenna*) which is well worthy of notice, for several reasons.

1. Because it is offered as an argument to prove the eternity of hell.

2. Because it is made by a Greek commentator, the most noted for several generations, Theophylact (A. D. 1078).

3. As showing what ignorance of Hebrew and lack of critical care have contributed to the prevalent notions of endless woe.

On Matt. 10. 28, Theophylact remarks: that our Savior, "when he says *in gehenna*, signifies the perpetuity of the punishment; for *geenna* is from ever *existing* (*gennasthai*)." I do not know how long or how far this deviation was thought good and held for a sound argument; or when it first gave way to what almost everybody now knows,—that *gehenna* is a Hebrew name for the valley of the son of Hinnom. Perhaps it lived until the time of Luther. A friend to whom I showed it returned me the following derivation of *Diabolus*, recorded in a document belonging to a Jubilee of the Reformation. It is ascribed to one Thesmar, and seems to have been in vogue with the Romanists. "*Diabolus*, from *dia*, which again they rendered *duo* (two), and *bolus* (mouthful); because the devil would fain devour a man at two mouthsful—body and soul."

We deem these puerilities worthy of the dark ages whence they sprung. But I have met an argument for the eternity of hell in a Protestant religious paper, which is about equal to the first. It was from the phrase *bottomless pit*, by which our version renders the Greek for *abyss*. It was gravely argued that since the pit has no bottom, they who are condemned to it will find no end to their punishment! What would this writer have thought if he had told that the same word comes in Rom. 10 : 7, "Who shall descend into the deep [illegible]

For the Crisis.

The Great Chart.

The great work, by Bro. Stevenson, exhibited out West, has happily disappointed the most advanced and understanding brethren. It was shown in ten places; and I am sure it gives me ability to instruct and convince two-fold beyond any other illustration. As an argument and illustration combined, it transcends all others, in constraining the mind to the scriptural conclusion, that the advent of Jesus; first resurrection; binding of Satan and kingdom of God are impending events.

Such calls as are made will be answered as the Lord shall permit, with this chart.

J. B. COOK.

For the Crisis.

Waiting for the Lord.

What are we to understand by the frequent admonition, "Wait for the Lord," and *how* are we to wait? In the common acceptation of that word, it could not strictly be said that one had *waited* for another, where there was an "appointed time," unless that set time had passed, and the one had tarried *beyond the hour* for the other. Now has the Father set the time for his Son? Paul says, Acts 17 : 31, "He hath appointed a day." I need not ask has the hour arrived; for Jesus has not come. Then we are not tarrying beyond the hour. So it is not, waiting, in that sense. When the fulness of time has arrived, *then* Jesus will come; and *we* shall wait no longer.

With *Israel*, the case is different. With them, *the time was* fulfilled. Mark 1 : 14, 15, "Jesus came into Galilee, preaching the gospel of the kingdom of God, saying, *The time is fulfilled*," etc.; that is, the time for his *first* appearing.—2 Tim. 1 : 10:—"But is now made manifest by the appearing of our Savior," etc. But Israel is *still* looking, waiting for, expecting that first advent, while we are looking for and expecting the second appearing of our Savior, Jesus Christ, unto salvation.

This waiting of the church for the Lord, implies, if it does not *express*, a state of expectancy. When? Now! always! every day, night, hour, week, month, or year. That this is the sense as to what is meant is clear from numerous passages. On Rom. 8 : 19, Dr. Clarke reads from the Greek—"With a neck stretched out doth now wait (look) for."—Titus 2 : 13,—"Looking for that blessed hope, and the glorious appearing," etc. 1 Thess. 1 : 10,—"And to wait (look) for his Son," etc. So Isa. 30 : 18; Hab. 2 : 3; 1 Cor. 1 : 7; Rom 8 : 23, 2 Thess. 3 . 5. "Into the patient waiting (looking) for Christ," and Heb. 9 : 28—"To them that look for him." *This* constitutes a trial (proving) of our faith, 1 Pet. 1 : 7; and this *perfecting* of our faith results in the necessary state of preparation.

This, then, is *how* we are to wait, look for, etc., namely,—Luke 12 : 35, 36,—"*loins girded*," "*lights burning*," "like men that wait for their Lord,"—"that we may open *immediately*."—1 Pet. 1 13.—"Gird up the loins of your mind, *be sober*, and *hope* to the *end*, for the grace that is to be *brought unto you* at the revelation of Jesus Christ. "See also vers. 14, 15, 16, 17. Yes, that is *how* we are to wait. Get ready, everything ready, then, *keep* ready, by a *patient continuance* in well doing, looking for glory, and honor, and immortality; then you will *be ready*, "and accounted worthy" (Luke 20 : 35) to receive the gift of God, eternal life, through Jesus Christ, Rom. 6 : 23, "at his appearing and kingdom."—2 Tim. 4 : 1; Rev. 19 : 7. Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his *wife* hath *made herself ready!*

OLENA.

Obituary Notice.

Died, in Seneca Falls, on the 17th inst., Carrie A., eldest daughter of Bro Jerome H. and our late Sister Maria E. Sisler, aged three years, one month and twenty days.

Our brother is called to mourn the loss of his dear Carrie. This affliction is the more severe on account of the circumstances clustering around it. Only three months ago we laid Sister Maria among the "clods of the valley," cold and silent; and now little Carrie is laid by the side of her mama—but she knows it not. Silently they are waiting till the trumpet shall sound, and awake them, "to die no more,"—till the opening heavens shall reveal the "Lord of life and glory."

Bro. S., it is through "much tribulation" that we shall gain the kingdom. Press on, and meet the loved ones.

The funeral services were attended by the writer, who endeavored to instruct and comfort the mourning, weeping pilgrims from the words of Paul, Rom. 8 : 37,—"In all these things we are more than conquerors through him that loved us." The Lord was with us. We verified the promise, "They that wait on the Lord shall renew their strength." May the Lord ever guide us for his glory. Amen.

THOS. G. NEWMAN.

Summary of News.

[From Southampton the 7th.]

The Constitutionnel publishes an article explaining the French policy in Italy. In mentioning the solution proposed in the message of M. Thouvenel, the Constitutionnel says if it is not a Sardinian solution it is an Italian one [illegible]

The Times correspondent says, there is a rumor that all military men and soldiers not on leave, are to rejoin their regiments as soon as possible. It is said the Imperial guard are not to be exempted.

The Cardinals and Prelates, who are members of the Senate, have presented petitions demanding the maintenance of the temporal power of the Pope.

FRANCE.

The Times' Paris correspondent writes:

"Since the speech from the throne I have met with hardly six people who do not declare it as their deliberate opinion, that before three months are over, hostilities will begin somewhere. And only a day or two ago, a general officer of long standing, and in a situation which enables him to know something of what is passing out of view of the public, mentioned his belief that war this spring was inevitable."

ITALY.

NAPLES, March 3. A great display of military took place here on the 1st inst. Some persons of high distinction have been arrested. The Prince Torella had been conducted to the Prefecture of Police, but was set at liberty again. His brother, the Marquis de Bella, has been detained. It is stated that several noblemen are about to be exiled. Activity prevails in the arsenals day and night.

Letters from Sicily announce that the Attorney General at Messina had been murdered, and that a fulminating bomb had been thrown at the Director of the Police, at which two persons were wounded.

ROME, March 3. Great agitation prevails in the Marches.

Tri-colored flags have been hoisted nightly at Viterbo.

It is asserted that the Papal Government is preparing a note accusing Piedmontese agents of exciting the inhabitants. Revolutionary agents have induced the inhabitants to give up smoking and taking part in the lottery

A communication from Turin, dated March 5, says: The Marquis d'Azeglio, our Minister at London, arrived here yesterday, in obedience to a summons from Count Cavour. He is to attend a Council of Ministers this day, presided over by the King, and will probably not return to his post till the result of the plebiscitum is known. General Fanti, our Minister of War, is expected here to-night from Modena. There is no example in the military annals of Piedmont of any such activity as we have seen displayed by this Minister during the last 40 days. Piedmont, which two months ago had only 45,000 men under arms, will have 150,000 on the 1st of April, with a corresponding number of horses, complete stores, ten batteries of rifled cannon, and several thousands of rifles. These are results not to be disdained, as they place Piedmont in a position to meet all eventualities, in accordance with the energetically expressed will of the King during the last few days of his stay in Milan. Garibaldi has been summoned to Turin, but be has not been able to come yet, on account of indisposition. His arrival is impatiently expected, for his popularity may prove very serviceable in case of need.

BOLOGNA, March 6. The report that an attack will shortly be made by the Pontifical troops on the forces of the Romagna is doubtful, but great irritation prevails here.

The priests are threatened by the people, and the fortification of the place is being actively continued.

AUSTRIA.

The Vienna correspondent of the Times says

"I think it is no secret in England that Austria is arming upon an extensive scale, and that the preparations for war are unmistakable. Still the semi-official papers are somewhat out of humor. Hearing that Sardinia increases her army, they actually attribute it to the madness or malice of Count Cavour; for if France should back Sardinia there will be no war, and if France does not. Sardinia will be crushed whether she has 100,000 or 200,000 men under arms, whilst her armament ruins not only the Italians but forces Austria likewise to spend more money. All the court and military party reason in this way, and come to the conclusion that Cavour is the wickedest man on earth, who seeing before him the complete downfall of his own country, maliciously puts Austria to great expense. Such are the men who rule this Empire."

War is extremely probable between Austria and Piedmont. Piedmont is buying cavalry horses in France.

It is stated that Count Aresé has been entrusted by the Emperor Napoleon with the mission to bring about a definite settlement between France and Piedmont, on the question on Savoy.—*Cork paper*

PLOT TO ASSASSINATE VICTOR EMMANUEL.—The New York *Eco d'Italia* of the 17th has the following remarkable statement:

"From private letters coming to us from Milan, dated February 16, we learn that the police of Milan have just discovered an atrocious scheme, the object of which was to assassinate Victor Emmanuel on the occasion of his entry into the capital of Lombardy. One of the conspirators, a certain Count Brambilla, the same who, in 1849, abstracted the golden medals from the Gregorian Museum, was arrested, and on his person were found suspicious documents and large sums of money destined for the Pontifical court. Other conspirators, all Austrians or priests, are in the hands of the police.

Notices, &c.

General Conference in Boston.

A General Religious Conference will be held in Chapman Hall, Boston, commencing at half-past 2 o'clock, on Wednesday, the 4th of April, continuing each day and evening through the week and over the Lord's day.

The object and design of this meeting is not so much for the passing of resolutions or the transaction of ecclesiastical business, as for the advancement of pure christianity among us in true revival and reformation. What we as a body want and need, is not disputation or hobbies, but earnest, direct labor for the immediate promotion of the work of God in awakening the careless and indifferent, stirring up the luke-warm, and quickening into life and activity the too sluggish energies of the whole church in the personal work of preparation to meet the Master, who is before the door. In fact, we are too dull, too barren, and want more faith, zeal, love—more religion. And not only is it to be hoped that our meeting may prove a great means of grace to the waiting saints, but our hearts' desire is to see sinners converted to God, and thus made ready for the approaching great day of doom. Let those, then, who are asleep, awake and be strong. Let the righteous gird on their armor. Let sinful men be alarmed. All signs point to the speedy coming of the Lord, and it is high time that those who look for Him be up and doing with their might their last solemn work. Let earnest and faithful prayer go up to heaven for the success of this conference. Ministers of Christ, plead with Him for the spiritual interest of the meeting, and come to it in humility and faith, that our God who is now working among our churches in various places, may also pour his Spirit upon the worshipers at Chapman Hall. We invite our dear brethren and sisters from abroad to come. Come, all who can. Provision will be made by the friends for all needful entertainment.

D. T. TAYLOR,
M. GRANT.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

New Edition of the Lyre.

A new edition of this work, revised and improved by the insertion of an Index of Subjects, and the tune, the "Beautiful World,"—omitted by mistake in the first edition,—is now ready.

"Let him that is merry sing psalms."

Every christian should have a copy of THE CHRISTIAN LYRE. This work is of rare value, containing, as it does,

I. A large collection of the excellent old tunes that "never wear out."

II. Many new popular airs of merit.

III. Between five and six hundred hymns and spiritual songs.

It may be safely said that there is no book of the kind extant that approaches this in excellence. It will take its place as a standard work, and will be considered indispensable by those who wish to possess the best selection of old fashioned and "pennyroyal" psalmody.

Its form is such as to be very convenient in singing, and yet it is so small as to be carried in the pocket. But though small, it contains more hymns and music than most of the larger works, and is as costly to the publisher, but cheaper to the purchaser. The typography, printing and binding, have been neatly done, and will not fail to give satisfaction.

Those who have not as yet procured the Lyre, may learn the appreciation in which it is held by competent judges, from the following TESTIMONIALS —

The stereotypist has affirmed that it is the best collection of sacred music which has passed through his hands for years.—*World's Crisis*

BRO HIMES:—The new tune book, "The Lyre," is a gem. I admire it more and more as an auxiliary to the worship of God. I hope it may be very generally introduced into our congregations, and am sure it cannot be too highly appreciated. I shall use my influence in its favor in preference to any collection I have ever seen. Yours in hope,

RANDL. E. LADD.

Springfield, Feb 9th.

DEAR BRO. HIMES:—I have received the Lyre, and looked it over, with Bro. Howland, our chorister, and others. We think it a very good work, and that it will be highly prized as containing a large collection of our very best hymns and tunes

I. H. SHIPMAN.

THE NEW LYRE.—I prize this new work very highly. It is a choice collection of rare old and popular new music, such as we have long needed for all our churches. The sweetest and best hymns and tunes ever sung are here found, and the entire music which our fathers sang rings out from its pages, mingled with the richest tunes of our time. Let no one fail to get the book. It ought to have a wide circulation among all denominations, for it is adapted to all, though full of the Advent element so peculiar to us. Nothing equal to it has appeared since we had an ecclesiastical history. Brethren from Maine to Minnesota, from Canada to the South, let us seize this Lyre, and, tuning our hearts anew with praise, sing fresh strains of melody in the ear of our coming King.

D. T. TAYLOR.

Worcester, Mass., Jan 1st, 1860.

For sale at this office. Price, single, 60 cts Gilt, $1.00 Six copies, $3.00 Per dozen, 1-4th off. Postage, 9 cts.

A supply will be on hand during the Conference next week—a good opportunity for ministers and others to furnish themselves with the book.

Appointments.

☞ We would say to our preaching Brn., that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. MILES GRANT will preach in Boston, (Chapman Hall) Sunday, April 1st

☞ Bro. George Champlin wishes to withdraw his appointment at Southington, Ct., for April 13th, 14th and 15th.

Providence permitting, I will preach at Pontiac, Saturday evening, April 7th, and will be on the Plains over the Sabbath.

M. R. PHETTEPLACE.

Eld. S. W. Bishop will preach in Warwick Plain, R. I. ....April 1st

Eld. J. G. Smith will preach in
Meredith Village. ....April 1st
Exeter, N. H. ....April 8th
Lawrence, Mass. ....April 15th
Auburn, N. H. ....April 22d

The Lord willing, Eld. George Champlin will be in Worcester, and preach in Warren Hall, on Pearl Street, Sunday, April 1st.

Eld. S. S. Brewer will preach in the same place three Sundays, commencing the third Sunday in April.

Bro. J. K. Bellows will meet with the brethren as follows:—
South Farms, Ct. ....Sunday, April 1st
Plymouth Hollow, Ct. ....April 3d
(Bro. Austin arrange.)
Harwinton, Ct. ....April 4th
Litchfield Station, Ct. ....April 5th—6th
Newfield, Ct. ....April 8th
Winsted, Ct. ....April 15th
Canton Street, Ct. ....April 17th—18th
Lovely Street ....April 19th—20th
New Britain ....April 22d
Prospect (Bro. Mix) ....April 24th—25th
West Haven, Ct. ....April 26th—27th
Bridgeport, Ct. ....April 29th
If the above conflict, write me at Torrington, Ct., care of Daniel A. Grant.

Eld. W. S. Campbell will preach in
Lowell ....Sunday, April 1st
Peace Dale, R. I. ....Wednesday evening, April 4th and over the Sabbath.
Natick ....Monday evening, April 9th
Providence ....April 10th
Head of the River ....April 11th
New Bedford ....April 12th
Fairhaven ....April 13th
Kennebunkport, Me. ....April 15th
Exeter, N. H. ....April 16th—[illegible]
East Boston, Mass. ....April 22d

CHARLES HALEY.

Dr. A. M. Higgins will preach in Abington, Ct. ....April 1st

Eld. J. Hemenway will preach in Portsmouth, N. H., the first Sabbath in April.

Providence permitting, I will preach in
East Boston ....April 3d
Attend the Conference ....April 4th
Portsmouth, N. H. ....April 5th
South Berwick ....April 6th
Commence a four days' meeting in East Barnstead, N. H., (Clarke meeting-house) ....April 7th
The *third* and *fourth* week in April not engaged.

HIRAM MUNGER.

D. W. Miller will preach in Goshen ....April 1st

Eld. Geo. Champlin will preach in Portsmouth, N. H., the *second* and *third* Sundays in April.

Business Matters.

To Correspondents.

C. C. Webb.—The "Diaglott" is published in Geneva, Ill., by Benjamin Wilson. It is published *monthly*, 20 cts. a number. The last issue was No. 8.

The *True Israelite* is published in New York, but cannot give the publisher's address.

P. S. W. Deyo.—All paid.

M. E. West.—Cannot name an appointment at present.

Cash Receipts.

Mrs. E Buckland 237, 13 cts; W F Higgins for Worcester brethren, $4.00; A G Hudson 254, 60 cts.; Jon. Hall 262, 70 cts.

J R Hyde 242, B Herrick 247, H Wythe 247,—50 cts. each.

B H Strait 260, I Young 260, S N Langley 260, A D Smith 260, Al. Smith 234, E A Esterbrook 260, Ol. Raymond 250, F Schellinger 260, M E Bickford 260, M G Dunham 260, L Mills 260, J Douglas 274, J B Barker 234, Abm. Bussel 260, Mrs. L Moore 260, Jos. Curtis 260, A Wadsworth 260, G P Persons 254, L Shurtleff 260, A P Barringer 239, S Hale 239, E E Knight 260, R E Cole 250, T Oliver 260, R Robbins 260, N Grant 260, R C Jackman 260, T H C Dow 254, J H Piper 244, S J Buswell 266, O P Redington 261, J S Brooks 260, F Granborn 260, P Johnson 260, Or. Clark 260, M Fogg 247, S Boardman 260, T Chase 260,—$1.00 each.

J Pulsiver 234, C F Kittridge 208, C Cady 260, Dr. J Foody 265, A S Dole 286, Al. Tomlinson 291, S Hovey 286.

Books and Tracts.

J McKee 25 cts, W H Hill 6 cts, J Boyd $1.00, I Daman $2.00, Eld. C S Page $3.00, G A Otis $20.00, M G Dunham 33 cts, G P Persons $1.00, T Friday 25 cts, R E Cole $1.00, A G Hudson $5.40, A D Hearn $1.00, J H Piper $3.00, S Robinson $1.00, Jon. Hall 30 cts, L K Gaines $1.50, W C Peck 6 cts.

☞ It is not true that "an honest man is the noblest work of God", but it is true that a dishonest man is the basest being that can be found among the works of God.

Books and Tracts.

LAW requires all transient publications shall be pre-paid, hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W W Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Human Destiny. A Discussion: Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all? By C. F. Hudson and Sylvanus Cobb. 478 pp. 12mo. Price $1.00 post paid

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 259 pp. 12mo. Price 50 cts. Postage 16 cts.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10 28, Gen 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents, $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

THE SOUL—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuchee* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

THE SPIRIT—*what is it?* or a careful examination of all the uses of the words *ruahh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

ANTI-ETERNAL TORMENT. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred. Postage 1 ct.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cts—postage 9 cts.

The Rights of Wrong, or, Is Evil Eternal? By C. F. Hudson. Price 5 cts. single. 5 copies for 20 cts. Mailed post paid. $3.00 per hundred. Sold by G. W. Young, 128 William St., New York; Truman and Spofford, Cincinnati; and S. C. Griggs & Co., Chicago.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postage paid, $1.25.

Son of God, by H. Grew, 10 cts. single; postage 1 cent.

Bible meaning of the word Hell. [illegible]

Life and [illegible] Munger, including [illegible] connected with [illegible] by himself [illegible] and will be [illegible] —postage 10 cents.

Words of Warning. 6 cts. single; postage 1 ct.; $1.50 per hundred.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Rev. Henry A. Seymour. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $4.00 per hundred.—5 cts. single. Postage 1 cent.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the reader. Price 40 cents; postage 7 cents.

Foster's Letter and Tract on Hell. $1.00 per hundred; 2 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Geneseo, N. Y. Price $1., postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Wicked not Immortal.—Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 1 cent single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed; or, Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove endless misery are explained, and two hundred for destruction quoted. By Eld. Jacob Blain. Price 2 cents single; $2.00 per hundred. Postage 1 cent.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 5 cts.—postage 1 cent.

The Three Kingdoms: or, the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $4.00 per hundred, 10 cts. per dozen, 10 cts. single. Postage 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. B. Brooks, No. 8 Summer street.

☞ The following books and tracts can be had of J. B. Waite, Warwick, R. I.:—

The Harp, by Elder Himes; 200 Stories for Children; Satanic Delusion; Bible Hell; Great Controversy.

We have also on hand the following

PUBLICATIONS
OF
H. L. HASTINGS,
PROVIDENCE, R. I.

Voice of the Church on the reign of Christ on Earth, by D. T. Taylor; edited with a preface by H. L. Hastings. 12mo. 420 pp. $1.00

The Great Controversy between God and Man: its Origin, Progress, and End; by H. L. Hastings. 12mo. 167 pp.

Reasons for My Hope, by H. L. Hastings. 12mo. 128 pp. Paper, 30 cts. Cloth

Forever with the Lord, by H. L. Hastings. 12mo. *Preparing*

Earth's Destiny, as revealed in Scripture, by H. L. Hastings. 12mo. *Preparing*

Tracts on Prophecy, by H. L. Hastings. 12mo. 270 pp.

Tracts on Immortality, by H. L. Hastings. 12mo. 270 pp.

Fables of Infidelity, and Facts of Faith, by Robert Patterson. 12mo. 320 pp.

The Infidel's Fate, by a converted Infidel. Cloth gilt.

Spiritualism a Satanic Delusion, by Wm Ramsey D.D., edited with a preface by H. L. Hastings. 12mo. 120 pp. Paper, 25 cts. Cloth,

Pauline Theology; The Christian Doctrine of Future Punishment, as Taught by Paul, by H. L. Hastings. 84 pp. Paper,

The Old Paths; or, The Primitive Doctrine of a Future Life, by H. L. Hastings. Paper. 87 pp.

Tracts of 24 Pages.—3 cts single; $1 for 1600 pages by mail 1200 pp for $1.

The Church not in Darkness, by H. L. H.
The Three Worlds, by H. L. H.
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Plain Truths, by H. L. H.
Will all men be saved? by H. L. H.
Voice of Warning, by D. T. Taylor
The New Heavens and Earth,
Ancient Landmarks, 6 Nos.
Olive Leaves, 9 Nos. by H. L. H. &c.
Important Questions, 9 Nos. by H. L. H.
State of the Dead, by John Milton
The Intermediate State,
Destiny of the Wicked, by H. G.
Future Punishment, by H. G.
The Key of Truth, by W. S.
Man's Future State
Letter on Dress, by Adoniram Judson
The Day of Judgment, by St. Cyril
Outline of the Coast, by A Voyager
The Night Cometh, by John A. [illegible]
Gems, 9 Nos., poetry, by H. L. H.
One Thing
The Coming and Kingdom of Christ,
The Duration of the Earth by A. Clarke
Hope and Duty of the Church, M. Henry
The Restitution,
A Warning Voice,
Loving Christ's Appearing, by Baxter
Little Children, Love one another
The One Resting Place, by H. Bonar
My Friend,
Abundant Grace
Wondrous Love
Go in Peace
Living Water
The Banner
The Blood of Christ
Are you a Christian?
Why not Now?
Are you Pardoned?
Are you Safe?
Are you Saved?
Do you Pray?
When Will He Come? by J. C. Ryle
Statement of Account
Man in Death, by Bishop Law
Forty Questions on Immortality

SCRIPTURE SEARCHER.
No. 1. The Destiny of the Wicked
No. 2. The State of the Dead
No. 3. The Coming of Jesus
No. 4. The Resurrection
No. 5. Plain Truths
No. 6. The Judgment

POETRY.
Brother, Shall we Meet?
Sister, Shall we Meet?
Stand up for Jesus!
The Harvest is Past
Beyond!
At Rest!
We would see Jesus
A Little While

LEAFLETS FOR LETTERS.
Life Insurance,
Home
Lost, Lost
Peace in Christ
Worth Knowing
All things are Yours
Now
Assurance
About God

The foregoing Books and Pamphlets will be sent by mail, postage paid, upon the receipt of the price of their respective prices. Orders with the cash solicited. Persons who send $5, with this notice, shall receive $12 worth of books at the retail prices. TRACTS are sent by mail, 1200 pages for [illegible] of a dollar. When sent by express at the expense of the buyer, 1600 pages [illegible] dollar. Terms cash. [illegible] can obtain *Four* hundred [illegible] for $1. [illegible]

H. L. HASTINGS, [illegible]

Original Contributions.

For the Crisis.

I'm Weary.

I'm weary of watching the flowers fading,
And seeing the leaves drop and fall;
Each fair and loved object fading and dying,
And those that have loved them mourning and sighing
O'er the doom of earth's loved ones all.

I'm weary of seeing the loved and loving
Pass away as the flowers die,
As with tears we watch them fading and drooping;
To keep them with us still longer and hoping,
Till left to weep and sigh.

I'm weary of waking from youth's bright dreaming,
And finding my fondest hopes flown,
Like the sunbeam bright o'er the ocean gleaming,
Hopes realized never, but still ever seeming
To beckon the weary heart on.

Is there naught beyond these? the heart cries, weeping,
God's word a sure answer doth give;
[illegible] the loved ones in death now sleeping,
Thou and all thine are in his care and keeping,
Him trust if forever thou'dst live.

MARY E. SWEETLAND.

Springfield, Mass.

For the Crisis.

The Christian's Hope.

Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.—*Bible.*

How cheering to the christian is a promise like the above,—having embraced Christ, how truly does he realize it to be *true.* With what songs of gratitude does he praise his Maker that he can now discern the ways of eternal life; that his eyes were opened to the truths of inspiration; that his soul was illuminated with a heavenly flame; that his feet were taken from an horrible pit, and placed upon the rock, Christ Jesus; that a new song has been put in his mouth, even praise and thanksgiving, and his whole being praising God for his wonderful condescension to the children of men, in giving his only Son to die, that through him all might come and partake of the glories of heaven, and secure to themselves a state of endless happiness.

How different the aspect of one who refuses to walk in the pathway of life. His horizon is constantly darkened by gloomy, foreboding clouds; the cares and attendant sorrows of life prey upon him, his steps are unsteady and tottering; he moves like one in a trance; the future is a blank; the anticipated joys of a "life beyond," so cheering to the christian, to him are unthought of, save with sorrow—his being of an ephemeral character and delusive. The Book of Books, a luminary to those who take it as their guide, is neglected and forgotten,—its fearful threatenings are unheeded, its consolations not participated.

To him no bright oasis is reached—no cooling draught is sipped to quench the burning thirst of that inward nature; the eye tires with the noonday of life; the angry roaring of the tempest rings in his ears; suns rise and set; the thick gloomy darkness of midnight settles upon him; to him no smiling countenance pierces the darkness of that hour; the past rolls up before him, as if to crush his already burdened soul. Opportunities of repentance, pleadings of the Spirit, scornfully slighted, and that "still, small voice" bidden to be silent,—and now he must drink from the bitter cup, the ingredients of which he has himself prepared. Tired nature relaxes, the day's journey is completed, and with no ray of light, he sinks into the sleep of [illegible]. O, horrible is the anguish and remorse of a guilty conscience!

But how different with him whose heart is made glad by the smiling approbation of God; whose inmost being can exclaim, "Thou shalt make me full of joy with thy countenance." Let the prostrating hand of disease fall upon him, his countenance will teem with heavenly joy; and when, perchance, the tempests rage around his head, and in mad fury threaten to dash his fragile barque; how composedly does he rest, how securely does he recline upon the promises of God; how patiently does he bear the chastening rod; how submissively does he bow to the will of his Master, realizing he will forsake none who put their trust in him. He knoweth One whose piercing eye can penetrate the gloom, whose untold depth of love can save, whose powerful arm can support, and say to the raging tempest—"Be still!"

O! how irradiate with love is the halo of glory which encircles those who are approbated of God, whose consciences are void of offence. And how precious to realize we have a God like this, infinite in wisdom, the embodiment of all good, the fountain of all purity, the depositary of every blessing, the Creator of all things, the Great Primary Centre, from whom all created matter has its rise, who brought the universe into existence, and from chaotic darkness created light.

Truly would we worship this Being, and bow in the dust, that he remembers us, mere dust as we are—we would ever look to Him with reverence, and sacrifice our all to our heavenly Father, ever praising him for the flood of light that shines from his Holy Word, and in humility asking him to lead our wandering steps, and at last bring us home to enjoy rest in a land of fadeless bloom, where angels, with all the hosts of the redeemed, shall, through a long eternity, chant praises to God.

SARAH E. SCOTT.

Vernon, Vt.

For the Crisis.

Sketch of Labors.

BRO. GRANT:—As it is cheering to the lovers of Christ to learn the prosperity of his cause, and also important that they learn the adverse influences connected with it; sketches of travels and labors are sometimes interesting for this end. It is true I have reported the field of my labors somewhat in our "Conference reports," but I will add a few items not there mentioned.

Since closing my labors with the church in Richmond, last year in April, I have traveling mostly as an evangelist, to labor where the people most needed help, but partly on business to earn money wherewith to sustain my family. By invitation, I preached in the free meeting-house at Richmond corner, once a month for three months, without seeing any results, excepting good attendance and attention of the people. The house had been deserted for several years. No meetings of any sort in the place, and apparently as little christian influence as in any other part of the world. Soon after, a revival sprang up. Now they hold meetings every Sunday, and several prayer meetings a week, and a number have been converted. Blessed be God.

In May I visited the little church in Brunswick, preached one Sunday, found them standing fast in the Lord, rejoicing in the truth, and hoping for the end. From there I went to Yarmouth and preached one Sunday to Bro. York's people, who are doing well in the Lord, under his faithful and energetic labors. I next visited Palermo, and preached once, where a general reformation was in progress.

In June, by invitation, I visited the brethren in Waterford, preached one Sabbath, found a good interest in several new hearers to learn the truth. I have been sent for to go there several times since. I intend to do so soon, if God will. Next attended our yearly Conference at Lincolnville. On my return, stopped at South Hope and preached two evenings. Here, some of the believers are deeply engaged in the work of the Lord. Went next to Jefferson, attended a protracted meeting held in a large barn which the brethren had fitted up for the occasion, and celebrated the Fourth of July in worshiping God. A goodly number had just been converted, and others reclaimed. It was a refreshing season. The best "celebration of Independence" I ever attended. Five were baptized.

Aug 5th.—Again visited the church in Brunswick, and preached to them. Next visited Flying Point, Freeport, where a few brethren have obtained light on the "blessed hope." Preached to them one evening, had a very attentive hearing. Some really love the truth.

Aug. 21.—Visited Round Pond, preached one Sunday. The brethren were mostly at sea. The people seem to love to hear what we preach, though few love to walk in it. Called on Brn. Campbell, Curtis, and Herleys, on my way home, found them in the love of the truth. Started for Livermore Conference, which has been reported. Went to fill my appointment at Bean's Corner, Jay, where lives a faithful sister Gilman, whose labors exert a good influence on the community, as also that of her pious, widowed mother. There I was kindly entertained. Preached three evenings, to very attentive congregations. Several here begin to love the truth. Here found a brother and sister Foster, late of Newburyport, Mass.

From Jay I went to West Farmington, and preached to a few who have recently embraced the blessed hope, and are looking for the Lord. Thence hastened to attend our adjourned yearly Conference, (already reported) at Yarmouth. At North Augusta, preached once on Sunday. The people here are somewhat liberated from sectarianism, and have ears to hear the truth; several love it. Bro. T. J. Dudley frequently preaches to them, and exerts a good influence among them.

Oct. 4th. at South Gardiner. On arriving, found that one of the citizens, a very respectable, peaceful man, had that morning hanged himself in a grove near his own house, which calamity had thrown the whole community into agitation and grief. Difficulty with a neighbor had caused insanity and led to the fatal result. I preached to the few who assembled in the evening, though much afflicted by the sad occurrence. We next visited East Bowdoinham. The brethren here have been injured by a false gospel, in former times, and are mostly done with it; but some are still *distressed and perplexed.* The next Sunday we preached to a few who love Christ and his gospel. Sunday 16th, preached in another district in Bowdoinham, where they have several times invited me. I think some good could be accomplished there by faithful labor. Some are interested in the gospel hope.

Nov. 4th, visited the church in Brunswick, attended their monthly conference. It was a blessed season. Bro. C. Densmore of Bowdoinham was also with us, and by their unanimous vote united with that church. Sunday I preached to them, and next day went to Bath, looked up a Bro. Merrow who had moved from Windsor some years ago, and been secluded. I enjoyed a good visit. Found the faith and hope were still in him and his faithful wife. May the Lord bless and keep them unto the end. I then went to Yarmouth, found Bro. York joyous in the work of the gospel; attended a prayer meeting with the happy, prosperous flock under his watch-care.

12th. Preached in Portland, had a good hearing, and pleasant visit with a few who seem determined to enter the kingdom through all the tribulation that comes. I should think they were in a better condition than for some time past; have been prospering some the past year. May the Lord strengthen and build them up, adding to their numbers "such as shall be saved."

Dec. 11th. Visited the brethren in Augusta, but as my appointment was not received by the brethren, I did not preach. From thence went to Belgrade, Rome, and Vienna, calling on several brethren and finding them in the faith. Did not hold meetings as it was a very stormy and cold time, and bad sleighing.

18th. Preached in West Farmington, to the few there who love the truth, and who were at home. Several were from home. Called on our much esteemed brother, Joseph Fairbanks, who has been deprived of health and partially of mind, the past year. He is much improved, and will, I think, be able soon to engage again in active business. His devoted wife is full of hope for his restoration. Let me here ask the prayers of the believers in his behalf, that God may restore him to health. I passed through Wilton for Livermore, but had not time to call on the few brethren there at that time. Stopped at East Livermore, and found that "the words of the truth of the gospel," lately preached there by several of God's watchmen, had taken effect, and some love the gospel hope, and talk of the coming kingdom.

On the 22d, while passing through Leeds, in crossing the R. R. track, my sleigh turned over, tipping me out, and a heavy trunk also, which fell upon my back, causing an injury from which I have not yet fully recovered. The Lord be praised that my life was preserved. The cars were very near, and I just escaped being crushed by them. In two days' time I rode home, twenty miles, with much difficulty, laid by about two weeks, and though unfit for active service started for Rome Conference. This conference has been reported. While there we preached two evenings in Belgrade, found some in the faith, although a mighty effort has been made to keep the gospel hope from taking effect, by one party, and much labor spent by another, to plant a new, false gospel. The labors of Bro. Sevey have been much blessed *there*, as also in many other places. In Jan., we visited Whitefield, Somerville, and Jefferson. Called on Eld. S. K. Partridge, who is actively engaged in preaching on Sundays, but is too much engaged in other matters to meet half the calls for preaching. I had two appointments for Jefferson, but as they did not get them I did not preach. The believers are doing well there.

22d. At Round Pond, with Bro. T Smith. A few here cleave to the word of God, but there is much want of activity in faith and devotion. Came home and am detained by a severe illness of my boy, with lung fever, he is now recovering. May we soon enter the land where none are sick. There are many calls for preaching which we are not able to respond to.

I. C. WELLCOME.

Richmond, Me., Feb 10th, 1860.

For the Crisis.

The Part Illustrated; Showing its Harmony with the Whole.

The common way in quoting "the Word" is, to quote a *part* as if it were the *whole* of truth. The part being true in itself—divinely true—the temptation is very strong to assert its universal, all comprehending application,—as if there could be no other or further truth to modify or enlarge the little mind's contracted conclusion!

I. The Jews take the law given by Jehovah through their mediator, Moses, as if it were, with their application, all, and only the truth. Thus they shut out of their minds the ultimate truth and essential intention for which the law itself was given. "The vail is on their hearts."

II. The Romanists assert truly that the keys were given to St. Peter, and that the Gospel commission was to man in all the world. But they do greatly err in so applying this as to confine grace with "all rule, authority and power," to the church.

III. Protestants do most righteously quote Scripture in protesting against the monstrous assumptions of Romanists. But when they organize and administer church affairs according to the "pattern" shown to them in Rome, they *build again* what they should have *destroyed*, and are transgressors. In my late article on Babylon, the elements of Romanism adopted by Protestants are briefly but distinctly shown. Thus at each advance some truth is taken up by faith, while essential error is brought forward by Satan to dilute and pervert it. "God be merciful to us miserable sinners!" Amen.

IV. This partial and delusive principle prevails all around us, and, I fear, all through us. No one can "cast the first stone;" for "all have sinned and come short of the glory of God."

a. The Sabbatic law (once in force and essential) is so strenuously applied and enforced, as to override and ride down "the law of the spirit of life in Jesus," that is *now* in force for accepting sinners BY FAITH. It is assumed and identified with "the seal of the living God," and made first, so as to take precedence of all mere gospel ordinances. Neither Jew nor Pope need do more in setting up their will against the Divine.

b. The second advent of Jesus, (though it is revealed for all the purposes of the great salvation, or the restitution of *all things* spoken,) is so applied by sectarian Adventists, as to cut off the grand sum of the *Law, the Prophets*, and *the Psalms*, yet to be fulfilled. This would, if it could so be, "make God a liar." Nay, more, it would falsify Christ himself, and so overthrow all pretence for faith or hope of salvation.—Luke 24: 25–44; Matt. 5: 17–20; Rom. 3: 31; Heb. 1st to 13th chapters; Ps. 2, 45, 67, 72, 96, 98, 132. See Isaiah, Jeremiah, Ezekiel, Daniel, etc., etc.

Note. I only quote: God will apply by fulfilling it faithfully. Gen. 22: 14–18; Isa. 55 9–11. We get his mind by *His word*, as it stands, and as it has been progressively accomplished, so far, through thousands of years, in every "jot and tittle." This "foundation standeth sure."

c. "THE BEAST" is said to be "a body of rulers." Others echo and re-echo this, as if it were all and every part of "the truth" in hand. Just see! "*Thou* (Nebuchadnezzar) art this head of gold." Dan. 2. Was Nebuchadnezzar "a body of rulers?" "They worshiped the beast." Yes, they set up a statue to *the Emperor*, and worshiped the Emperor! Never the empire, or the body of rulers. "The number of the beast is the number of A MAN; and his (the man's) number is 666." Is this "*man*" a body of many men? If so, then who will believe any thing? who can correct Pope or Plato by the testimony of the Almighty?

d. "The third angel's message" is the theme of others—their little present Gospel! Note. It is demonstrable that the *first* angel has not yet even *started* to fulfill his message. Thus the proper names and language of this book, so far as repeated from foregoing Scripture, must mean the same, and not falsify nor stultify "the words of the Holy One." But in the history of angelic agency, we find Gabriel, the angel of God, preaching "the glad tidings of great joy." Luke 2.

Therefore, this angel of the first message, etc., must be as much of an angel as was Gabriel who preached on the plain of Bethlehem. We must then wait till HE comes, is heard and known to act in accordance with this language, (Rev. 14 8) ere we have faith even in the *first* angel's message fulfilled! This angel may be one of "the *seven* angels" so often named, and so constantly acting amidst the scenes of judgment They have the seven vials of wrath to pour. They are named four times in eight verses, chap. 15. *One* of these seven angels explained the symbols to John—17: 1; 20: 9, 19: 10, 22: 8–9, Dan. 10: etc. Were those who now *assume* to fulfill these angel-messages, the explaining angel to John in Patmos, or to the prophets? To me it seems monstrous presumptuous and ruinous. Rev. 22: 18–19.

The Sabbath was of God—like "the law and the prophets." It prefigured the great "Sabbatism—the rest that remaineth." Heb. 4 1–9. But all *partial* views may only be *perversive!* Let us "take heed how we hear."

J. B. C.

Selections.

Extracts from "Preachings."

BY TIMOTHY TITCOMB.

"Wisdom does not always speak in Greek and Latin."

Religion is a simple thing, so simple that "a wayfaring man though a fool need not err therein." The only fountain of religious truth is the Bible. We have it in our native tongue, and many a simple soul, without the aid of clergymen or schoolman, has drawn from it the inspiration of a new life and all the instruction that he needed touching his relations to God and men. Yet theology—human invention and human learning—has made religion a very complicated thing. It has elevated dogma and creed and formulary into prominence, and debased love and life into obscurity. It insists more on faith in tenets than in God, and denies to a Christian spirit the fellowship which it accords to rational belief. The disgraceful wrangles of the religious newspapers, the great disputes of the schools, and the high controversies of the pulpit and the pamphlet, are the quarrels and strifes for mastery of theologians, not christians—of learning, not love. Theology clings to old words and phrases after their life has departed. Theology is arrogant, selfish and proud. Theology excludes from the table of the Lord those whom He has accepted. Theology denies fellowship and communion to those whom Love expects to meet in Heaven. Theology casts out of the synagogue those who rise to think, while Christ forgives those who stoop to sin, and without condemnation, bids them sin no more. Theology builds rival churches, pits against each other rival sects, and wastes God's money. I believe that it would be every way better for the world if every book of dogmatic and controversial theology could be blotted out of existence, and Christendom were obliged to begin anew, drawing everything from the great Book of Books, leaving Paul and Apollos, and Princeton and New Haven and Cambridge behind, and learning of Him "who spake as never man spake."

The long and short of the matter is that the learned world has become so deeply involved in the thoughts of those who have gone before—so accustomed to following old channels, and of paying reverence to the opinions and systems of schools, that it cannot step out freely into the field of truth and handle things as it finds them. The common sense that deals with things instead of systems which treat of them, and the wisdom which grows out of this intimate contact and loving association with the actualities of human life and experience, are worth more to the world than all the learning in it. This handling of the vital realities of to-day with the gloves of dead men; this slow dragging of the trains of the present over old grass-grown turnpikes; this old monopoly of power and privilege among interests that touch every individual—the highest and the humblest; this stopping of the wheels of progress at every toll-gate and frontier for the benefit of learned publicans, is certainly against the common sense of the world, as it undoubtedly is against "the spirit of the age," if any body knows exactly what that is. Anything and everything which places fetters upon the spirit of inquiry, which blinds the eyes of discovery, and abridges the freedom of thought, whether it be contained in the lore of past ages or of the present time, is anything to be contemned and abjured. A living man with a carcass lashed to his back may creep but he cannot run.

Praying and Living.

Ever labor to live suitably to thy prayers. It is to no purpose to begin the day with God, and then to spend it with the devil—to be a saint in the morning in thy closet, and then a sinner all day in the world. Having prayed against sin, be sure thou watch against it, avoiding the occasions and temptations thereto; for otherwise thou wilt fall before it. Having prayed for holiness of life, labor to live holy. Having prayed for humility, labor to walk humbly. Having prayed for sobriety and temperance, labor to live soberly and temperately. Having prayed in the Spirit, labor to walk in the Spirit. Ever bear in mind that to pray for one thing and live another is a contradiction and an impiety. The whole course of thy life should savor of thy prayers. He who hath all his religion in his prayers, hath no religion at all.

Dying Words.

Not dying words but living deeds furnish the true test of a man's character. One of the old divines, when informed of the hopeful exercises of a wicked man on his death-bed, replied, "Tell me not how the man died, but how he lived." The mercy of God may not be limited, but the man who lives in sin presuming upon it, does so at infinite peril. Have you ever seriously thought on those words, "If we sin wilfully . . . there remaineth no more sacrifice for sin," etc., Heb. 10: 26; and those, "How shall we escape if we neglect so great salvation?" Heb. 2. While a man is living in untroubled impenitence and carnal security, the waves of God's wrath may be actually rolling up and gathering about him, so that there shall be left "no escape."—*Amer. Messenger.*

☞ Never let your honest convictions be laughed down. You can no more exercise your reason if you live in the constant dread of ridicule, than you can enjoy your life if you are in the constant fear of death. If you think it right to differ from the times, and to make a point of morals, do it; however rustic, however antiquated, however pedantic it may appear, do it—not for insolence, but seriously and grandly, as a man who wore a soul of his own in his bosom, and did not wait till it was breathed into him by the breath of fashion. Be true to your manhood's convictions, and in the end you will not only be respected by the world, but have the approval of your own conscience.

COMMON EXPERIENCE.—John Wesley says, "When I was young, I was sure of everything: in a few years, having been mistaken a thousand times, I was not half so sure of most things as I was before; at present, I am hardly sure of anything but what God has revealed to man."

☞ Do not the Scriptures clearly show that they who persecute are generally in the wrong, and they who suffer persecution in the right? that the majority has always been on the side of falsehood, and the minority on the side of truth?—*Martin Luther.*

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

For the Crisis.

A Few Suggestions.

BRO. GRANT:—The confusion incident on the "throwing of that club" by H——, having in a measure subsided, I would like to say to him, we are looking for another. For one, I should be glad to have the nest pretty thoroughly stirred up, even if *I* get severely hit in the contest.

That there is need of reform in regard to our manner of living, eating, dressing, etc., I have for many years been convinced; and that there is a wonderful amount of ignorance manifested concerning these matters, and ofttimes a seeming willingness to remain in ignorance, is also very apparent.

I have often been surprised to find people who are very scrupulous in studying and obeying the moral laws of God, yet seem to overlook entirely, or forget that there are physical laws that demand attention, and that they cannot be violated with impunity. Yet people live and suffer innumerable ills without ever stopping to inquire the cause, or how they may be prevented, attributing to Providence that suffering which is only the fruit of their own transgression. If the truth is hinted at, we are met with the resignedly pious reply: "Ah! well, we belong to a groaning creation, and we cannot expect a better state of things until our change comes."

Why [illegible] to long [illegible] habits? why so unwilling [illegible] attention called to them, or a reform mentioned? Can it be that we are such slaves to fashion and our appetites, that we fear investigation, lest we be called upon to let our idols go, at the same time we profess to be fully consecrated to God, "soul, body and spirit?"

Our minds must be fully convinced on any subject, before we shall be aroused to action sufficiently to result in any permanent good. This is why I speak, and why I wish others to do the same. Not that I would presume to teach, (although if suffering could qualify one for that capacity, I certainly might be entitled to the place,) but a consciousness of my own necessities, my own want of instruction, leads me to speak thus earnestly.

A sound mind in a sound body is what we do not often find, especially among females; and it is a source both of shame and regret, that so much time is misspent, so many opportunities of doing good neglected, so much talent buried out of sight, so many noble powers and energies crippled or allowed to lie dormant, just on account of the conditions we are in, or allow ourselves to be in.

I know many of our brethren and sisters, who are very conscientious and honest, think that by turning our attention to these subjects, we are getting out of the way, and losing sight of the near coming of the Lord. Surely, no people should be more anxious to glorify God in their bodies and spirits, which are his, than those looking for the Lord; and can we not glorify him in a healthy body far better than in a miserably diseased one? And when we profess daily to present our bodies a living sacrifice unto God, does it not seem like solemn mockery to present such misused, abused, be-drugged, useless ones, as we sometimes have done, when our imbecility is the result of our own mismanagement? Can such service be acceptable to God? Of course I would not be understood to impute all suffering and disease to such a source; but if we will only examine ourselves, we shall find that we are indeed sinners, if "sin is transgression of the law." But some say to us, when we refer to this subject, "We are told to take no thought for our life, what we shall eat; neither for the body, what we shall put on." I am much inclined to think this Scripture is misapplied here, and will only place another passage beside it and leave it. "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

A word in regard to dress; and I feel that I am about to step upon forbidden ground,—and must I step softly? In regard to the "short dress" I will say, I have worn it some five months, for a home dress, and for comfort and convenience I never found anything equal to it. Some will be ready to ask at once, "Why do you not adopt it for general use?" I can only reply, I would be glad to do so. I often talk with ladies who acknowledge this style of dress to be far preferable to the prevailing fashion in respect to comfort, health, etc., and if all would adopt it, they would do so, but for this fear of looking unlike others. Yet they belong to a class of people, than whom, since the days of early Methodism, at least, none have said or written more against pride, love of the world, or conformity to its fashions.

O! consistency, where art thou? Well, it is good to have our principles tested occasionally. I feel both ashamed of, and sorry for, those women whose judgments are thoroughly convinced in this matter, and whose husbands would gladly encourage them in the dress reform, yet refuse to act. To those whose minds are yet undecided I have nothing to say. They must live, or suffer and learn. I did not think of saying so much, when I commenced, but wished to remind H—— of his promise. Or, has Hydropathy taken the "offensive" all out of him?

LOUISA J. BEACH.

New Britain, Ct.

Influences of Dietetic Habits.

To be successful as a student, and yet maintain bodily health, one needs to be regular in his dietetic habits. The practice so common among students of eating largely at their meals,—which they have a right to do,—and yet frequently partaking of lunches, or food between meals, cannot be too strongly and severely reprimanded. It is in very many instances a predisposing cause to derangements of the digestive organs; and by sympathy, to derangement of the brain itself; and in not a few instances is a *provocative* cause of the severe sickness which students often suffer.

Now I am not going to say in this lecture, what students, whether at school or in their own libraries as matured men, or professional men in the pursuit of active intellectual life, shall eat; I know this, and this much I *will* say, that no man, whatever his profession, vocation, or condition may be, can live as long, or perform as much labor, upon food or drink which in its effects on the system produces an abnormal expenditure of vital energy,—giving for the time being *apparently*, vigor of mind or increased strength of body, to be followed in the reactionary stage by a depression corresponding in intensity,—as he can who uses food and drink which furnishes simple support to the system in the way of nutrition alone.

There is abroad the impression—and it extends through all classes of society—that the harder a man works the more he needs stimulating food and drink. Now, by every law that affects man's existence, and touches him in his qualities and faculties as a rational, responsible creature, whose business it is to live on earth as long as he can, the converse of this proposition is mathematically true. The more fatigued a man is, the less does he need stimulants. He needs just the opposite of stimulants—he needs *Rest.* Tired, exhausted Nature needs stimulation in such case, no more than the horse fatigued with the day's work, needs in his stable to feel the lash of his driver instead of good grooming. The whole view is ridiculously absurd, and cannot for a moment stand the test of scientific criticism. You touch it and it disappears—as all absurdities do when Common Sense is brought to bear upon them. And this view is not to be set aside by the flimsy statement that *bread* is a stimulus, and water, and exercise, and social intercourse are stimuli,—which is not true in any correct meaning of the term; and which if it *were* true, would not in the least affect the correctness of the position I assume. For these are great Natural agencies, and enter not *chemically*, but *vitally*, into our constitutions. A man cannot live without *nutriment*—he *can* live without *poison.* He cannot live without the proper exhibition and gratification of his social faculties—he *can* live without their *abnormal* exercise. Whenever, therefore, task-work, either of the body or brain, is brought to bear upon a person, under a given set of circumstances, till fatigued conditions of the person ensue, what he needs, is Rest. In one instance it may be entire freedom from bodily or mental effort; in the other it may be a simple change in the *direction* of the effort. But in neither case does he need indulgence in stimulus, either as food or drink, whose tendency is to create such extraordinary vital action, as to produce abnormal states of the body or brain. For just in proportion as these are produced, does the man expend life power unnecessarily, and so in fact is being *killed* instead of being kept *alive.*—*Dr. J. C. Jackson.*

The Art of Taking Breath.

A man who takes breath properly, will fatigue himself less in speaking three or four hours, as certain political orators do, especially in England, than another in half an hour; and the orators who are able to speak so long, are either men who have studied the management of their breath, or men who speak much, but who speak well; for in this case, respiration regulates itself, without separate thought, just as in conversation.

But it is by no means the same when one recites a discourse from memory; especially if it is the discourse of another; for in writing, we take care, without being aware of it, to adjust the length of periods to the habitudes of our lungs. But the exercise in which it is most difficult to breathe aright, as being that which is furthest removed from the natural tone, is the exercise of reading; and it is remarked that one is wearied much sooner by reading than by speaking.

There are very few persons who can bear half an hour of reading without a slight inconvenience of the organs; but there are many who can speak an hour without trouble. The point of the difficulty is this: to time the respiration so as always to take breath before it is exhausted. For this purpose, it is necessary to breathe quite often, and to take advantage of little rests in the delivery. It might be feared lest this necessity should injure the utterance and make it frigid; but on the contrary, the rests which are thus employed by one who is exercised so as to use them properly, are as expressive as the voice itself; the slowness which they communicate to the discourse is only that slowness which gives more weight and vigor to the thought, so this happy infirmity becomes an additional power.

It is, lastly, by breathing seasonably, that the speaker will avoid a fault which is very common and very great; that of letting the voice fall at the end of sentences, which renders the recitation at the same time indistinct and monotonous.

This is the abuse of the rule which is pointed out by nature. It is natural to lower the voice slightly at the moment of finishing a sentence, at least in most cases; for there are certain thoughts which, on the contrary, demand an elevation of the voice at the close. But the fall is made too perceptible, and is taken from too great a height, so that there are often three or four words which the hearer catches with difficulty, or does not catch at all. This would be bad enough, even without the additional evil, that the expression is weakened at the same time with the voice.

As a general rule, the voice should be kept up to the end of the sentence, excepting only that slight depression, and, as it were, reflection, which denote that the sense is terminated. But to do this, you must breathe in time; as it is because the lungs are exhausted that you must lower the voice; for, where there is no breath there is no sound.

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CANADA [illegible]

Original Contributions.

For the Crisis.

I'm Weary.

I'm weary of watching the flowers fading,
And seeing the leaves drop and fall;
Each fair and loved object fading and dying,
And those that have loved them mourning and sighing,
O'er the doom of earth's loved ones all.

I'm weary of seeing the loved and loving
Pass away as the flowers die,
And with tears we watch them fading and drooping;
To keep them with us still longer and hoping,
Till left to weep and sigh.

I'm weary of waking from youth's bright dreaming,
And finding my fondest hopes flown,
Like the sunbeam bright o'er the ocean gleaming,
Hopes realized never, but still ever seeming
To beckon the weary heart on.

Is there naught beyond these? the heart cries, weeping,
God's word a sure answer doth give;
[illegible] the loved ones in death now sleeping,
Thou and all thine are in his care and keeping,
Him trust if forever thou'dst live.

MARY E. SWEETLAND.
Springfield, Mass.

For the Crisis.

The Christian's Hope.

"Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance."—*Bible.*

How cheering to the christian is a promise like the above,—having embraced Christ, how truly does he realize it to be *true.* With what songs of gratitude does he praise his Maker that he can now discern the ways of eternal life; that his eyes were opened to the truths of inspiration; that his soul was illuminated with a heavenly flame; that his feet were taken from an horrible pit, and placed upon the rock, Christ Jesus; that a new song has been put in his mouth, even praise and thanksgiving, and his whole being praising God for his wonderful condescension to the children of men, in giving his only Son to die, that through him all might come and partake of the glories of heaven, and secure to themselves a state of endless happiness.

How different the aspect of one who refuses to walk in the pathway of life. His horizon is constantly darkened by gloomy, foreboding clouds; the cares and attendant sorrows of life prey upon him, his steps are unsteady and tottering; he moves like one in a trance; the future is a blank; the anticipated joys of a "life beyond," so cheering to the christian, to him are unthought of, save with sorrow—his being of an ephemeral character and delusive. The Book of Books, a luminary to those who take it as their guide, is neglected and forgotten,—its fearful threatenings are unheeded, its consolations not participated.

To him no bright oasis is reached—no cooling draught is sipped to quench the burning thirst of that inward nature; the eye tires with the noonday of life, the angry roaring of the tempest rings in his ears; suns rise and set; the thick gloomy darkness of midnight settles upon him; to him no smiling countenance pierces the darkness of that hour, the past rolls up before him, as if to crush his already burdened soul. Opportunities of repentance, pleadings of the Spirit, scornfully slighted, and that "still, small voice" bidden to be silent,—and now he must drink from the bitter cup, the ingredients of which he has himself prepared. Tired nature relaxes, the day's journey is completed, and with no ray of light he sinks into the sleep of [illegible] O, horrible is the anguish and remorse of a guilty conscience!

But how different with him whose heart is made glad by the smiling approbation of God; whose inmost being can exclaim, "Thou shalt make me full of joy with thy countenance." Let the prostrating hand of disease fall upon him, his countenance will teem with heavenly joy; and when, perchance, the tempests rage around his head, and in mad fury threaten to dash his fragile barque; how composedly does he rest, how securely does he recline upon the promises of God; how patiently does he bear the chastening rod; how submissively does he bow to the will of his Master, realizing he will forsake none who put their trust in him. He knoweth One whose piercing eye can penetrate the gloom, whose untold depth of love can save, whose powerful arm can support, and say to the raging tempest—"Be still!"

O! how irradiate with love is the halo of glory which encircles those who are approbated of God, whose consciences are void of offence. And how precious to realize we have a God like this, infinite in wisdom, the embodiment of all good, the fountain of all purity, the depositary of every blessing, the Creator of all things, the Great Primary Centre, from whom all created matter has its rise, who brought the universe into existence, and from chaotic darkness created light.

Truly would we worship this Being, and bow in the dust, that he remembers us, mere dust as we are—we would ever look to Him with reverence, and sacrifice our all to our heavenly Father, ever praising him for the flood of light that shines from his Holy Word, and in humility asking him to lead our wandering steps, and at last bring us home to enjoy rest in a land of fadeless bloom, where angels, with all the hosts of the redeemed, shall, through a long eternity, chant praises to God.

[illegible]

For the Crisis.

Sketch of Labors.

BRO. GRANT:—As it is cheering to the lovers of Christ to learn the prosperity of his cause, and also important that they learn the adverse influences connected with it; sketches of travels and labors are sometimes interesting for this end. It is true I have reported the field of my labors somewhat in our "Conference reports," but I will add a few items not there mentioned.

Since closing my labors with the church in Richmond, last year in April, I have traveling mostly as an evangelist, to labor where the people most needed help, but partly on business to earn money wherewith to sustain my family. By invitation, I preached in the free meeting-house at Richmond corner, once a month for three months, without seeing any results, excepting good attendance and attention of the people. The house had been deserted for several years. No meetings of any sort in the place, and apparently as little christian influence as in any other part of the world. Soon after, a revival sprang up. Now they hold meetings every Sunday, and several prayer meetings a week, and a number have been converted. Blessed be God.

In May I visited the little church in Brunswick, preached one Sunday, found them standing fast in the Lord, rejoicing in the truth, and hoping for the end. From there I went to Yarmouth and preached one Sunday to Bro. York's people, who are doing well in the Lord, under his faithful and energetic labors. I next visited Palermo, and preached once, where a general reformation was in progress.

In June, by invitation, I visited the brethren in Waterford, preached one Sabbath, found a good interest in several new hearers to learn the truth. I have been sent for to go there several times since. I intend to do so soon, if God will. Next attended our yearly Conference at Lincolnville. On my return, stopped at South Hope and preached two evenings. Here, some of the believers are deeply engaged in the work of the Lord. Went next to Jefferson, attended a protracted meeting held in a large barn which the brethren had fitted up for the occasion, and celebrated the Fourth of July in worshiping God. A goodly number had just been converted, and others reclaimed. It was a refreshing season. The best "celebration of Independence" I ever attended. Five were baptized.

Aug 5th.—Again visited the church in Brunswick, and preached to them. Next visited Flying Point, Freeport, where a few brethren have obtained light on the "blessed hope." Preached to them one evening, had a very attentive hearing. Some really love the truth.

Aug. 21.—Visited Round Pond, preached one Sunday. The brethren were mostly at sea. The people seem to love to hear what we preach, though few love to walk in it. Called on Brn. Campbell, Curtis, and Herleys, on my way home, found them in the love of the truth. Started for Livermore Conference, which has been reported. Went to fill my appointment at Bean's Corner, Jay, where lives a faithful sister Gilman, whose labors exert a good influence on the community, as also that of her pious, widowed mother. There I was kindly entertained. Preached three evenings, to very attentive congregations. Several here begin to love the truth. Here found a brother and sister Foster, late of Newburyport, Mass.

From Jay I went to West Farmington, and preached to a few who have recently embraced the blessed hope, and are looking for the Lord. Thence hastened to attend our adjourned yearly Conference, (already reported) at Yarmouth. At North Augusta, preached once on Sunday. The people here are somewhat liberated from sectarianism, and have ears to hear the truth; several love it. Bro. T. J. Dudley frequently preaches to them, and exerts a good influence among them.

Oct. 4th. at South Gardiner. On arriving, found that one of the citizens, a very respectable, peaceful man, had that morning hanged himself in a grove near his own house, which calamity had thrown the whole community into agitation and grief. Difficulty with a neighbor had caused insanity and led to the fatal result. I preached to the few who assembled in the evening, though much afflicted by the sad occurrence. We next visited East Bowdoinham. The brethren here have been injured by a false gospel, in former times, and are mostly done with it; but some are still *distressed and perplexed.* The next Sunday we preached to a few who love Christ and his gospel. Sunday 16th, preached in another district in Bowdoinham, where they have several times invited me. I think some good could be accomplished there by faithful labor. Some are interested in the gospel hope.

Nov. 4th, visited the church in Brunswick, attended their monthly conference. It was a blessed season. Bro. C. Densmore of Bowdoinham was also with us, and by their unanimous vote united with that church. Sunday I preached to them, and next day went to Bath, looked up a Bro. Merrow who had moved from Windsor some years ago, and been secluded. I [illegible]

May the Lord bless and keep them unto the end. I then went to Yarmouth, found Bro. York joyous in the work of the gospel; attended a prayer meeting with the happy, prosperous flock under his watchcare.

12th. Preached in Portland, had a good hearing, and pleasant visit with a few who seem determined to enter the kingdom through all the tribulation that comes. I should think they were in a better condition than for some time past; have been prospering some the past year. May the Lord strengthen and build them up, adding to their numbers "such as shall be saved."

Dec. 11th. Visited the brethren in Augusta, but as my appointment was not received by the brethren, I did not preach. From thence went to Belgrade, Rome, and Vienna, calling on several brethren and finding them in the faith. Did not hold meetings as it was a very stormy and cold time, and bad sleighing.

18th. Preached in West Farmington, to the few there who love the truth, and who were at home. Several were from home. Called on our much esteemed brother, Joseph Fairbanks, who has been deprived of health and partially of mind, the past year. He is much improved, and will, I think, be able soon to engage again in active business. His devoted wife is full of hope for his restoration. Let me here ask the prayers of the believers in his behalf, that God may restore him to health. I passed through Wilton for Livermore, but had not time to call on the few brethren there at that time. Stopped at East Livermore, and found that "the words of the truth of the gospel," lately preached there by several of God's watchmen, had taken effect, and some love the gospel hope, and talk of the coming kingdom.

On the 22d, while passing through Leeds, in crossing the R. R. track, my sleigh turned over, tipping me out, and a heavy trunk also, which fell upon my back, causing an injury from which I have not yet fully recovered. The Lord be praised that my life was preserved. The cars were very near, and I just escaped being crushed by them. In two days' time I rode home, twenty miles, with much difficulty, laid by about two weeks, and though unfit for active service started for Rome Conference. This conference has been reported. While there we preached two evenings in Belgrade, found some in the faith, although a mighty effort has been made to keep the gospel hope from taking effect, by one party, and much labor spent by another, to plant a new, false gospel. The labors of Bro. Sevey have been much blessed *there,* as also in many other places. In Jan., we visited Whitefield, Somerville, and Jefferson. Called on Eld. S. K. Partridge, who is actively engaged in preaching on Sundays, but is too much engaged in other matters to meet half the calls for preaching. I had two appointments for Jefferson, but as they did not get them I did not preach. The believers are doing well there.

22d. At Round Pond, with Bro. T. Smith. A few here cleave to the word of God, but there is much want of activity in faith and devotion. Came home and am detained by a severe illness of my boy, with lung fever; he is now recovering. May we soon enter the land where none are sick. There are many calls for preaching which we are not able to respond to.

I. C. WELLCOME.
Richmond, Me., Feb 10th, 1860.

For the Crisis.

The Part Illustrated; Showing its Harmony with the Whole.

The common way in quoting "the Word" is, to quote a *part* as if it were the *whole* of truth. The part being true in itself—divinely true—the temptation is very strong to assert its universal, all comprehending application,—as if there could be no other or further truth to modify or enlarge the little mind's contracted conclusion!

I. The Jews take the law given by Jehovah through their mediator, Moses, as if it were, with their application, all, and only the truth. Thus they shut out of their minds the ultimate truth and essential intention for which the law itself was given. "The vail is on their hearts."

II. The Romanists assert truly that the keys were given to St. Peter, and that the Gospel commission was to man in all the world. But they do greatly err in so applying this as to confine grace with "all rule, authority and power," to the church.

III. Protestants do most righteously quote Scripture in protesting against the monstrous assumptions of Romanists. But when they organize and administer church affairs according to the "pattern" shown to them in Rome, they *build again* what they should have *destroyed,* and are transgressors. In my late article on Babylon, the elements of Romanism adopted by Protestants are briefly but distinctly shown. Thus at each advance some truth is taken up by faith, while essential error is brought forward by Satan to dilute and pervert it. "God be merciful to us miserable sinners!" Amen.

IV. This partial and delusive principle prevails all around us, and, I fear, all through us. No one can "cast the first stone;" for "all have sinned" and come short of the glory of God."

a. The Sabbath day (ever in force and [illegible] essential) is so strenuously applied and enforced, as to override and ride down "the law of the spirit of life in Jesus," that *is now* in force for accepting sinners BY FAITH. It is assumed and identified with "the seal of the living God," and made first, so as to take precedence of all mere gospel ordinances. Neither Jew nor Pope need do more in setting up their will against the Divine.

b. The second advent of Jesus, (though it is revealed for all the purposes of the great salvation, or the restitution of *all things* spoken,) is so applied by sectarian Adventists, as to cut off the grand sum of the *Law, the Prophets,* and *the Psalms,* yet to be fulfilled. This would, if it could so be, "make God a liar." Nay, more, it would falsify Christ himself, and so overthrow all pretence for faith or hope of salvation.—Luke 24: 25–44; Matt. 5: 17–20; Rom. 3: 31; Heb. 1st to 13th chapters; Ps. 2, 45, 67, 72, 96, 98, 132. See Isaiah, Jeremiah, Ezekiel, Daniel, etc., etc.

Note. I only quote: God will apply by fulfilling it faithfully. Gen. 22: 14–18; Isa. 55: 9–11. We get his mind by *His word,* as it stands, and as it has been progressively accomplished, so far, through thousands of years, in every "jot and tittle." This "foundation standeth sure."

c. "THE BEAST" is said to be "a body of rulers." Others echo and re-echo this, as if it were all and every part of "the truth" in hand. Just see! "*Thou* (Nebuchadnezzar) art this head of gold." Dan. 2. Was Nebuchadnezzar "a body of rulers?" "They worshiped the beast." Yes, they set up a statue to *the Emperor,* and worshiped the Emperor! Never the empire, or the body of rulers. "The number of the beast is the number of A MAN; and his (the man's) number is 666." Is this "*man*" a body of many men? If so, then who will believe any thing? who can correct Pope or Plato by the testimony of the Almighty?

d. "The third angel's message" is the theme of others—their little present Gospel! Note. It is demonstrable that the *first* angel has not yet even *started* to fulfill his message. Thus the proper names and language of this book, so far as repeated from foregoing Scripture, must mean the same, and not falsify nor stultify "the words of the Holy One." But in the history of angelic agency, we find Gabriel, the angel of God, preaching "the glad tidings of great joy." Luke 2.

Therefore, this angel of the first message, etc., must be as much of an angel as was Gabriel who preached on the plain of Bethlehem. We must then wait till HE comes, is heard and known to act in accordance with this language, (Rev. 14: 8) ere we have faith even in the *first* angel's message fulfilled! This angel may be one of "the *seven* angels" so often named, and so constantly acting amidst the scenes of judgment. They have the seven vials of wrath to pour. They are named four times in eight verses, chap. 15. *One* of these seven angels explained the symbols to John—17: 1, 20: 9, 19: 10, 22: 8–9, Dan. 10, etc. Were those who now *assume* to fulfill these angel-messages, the explaining angel to John in Patmos, or to the prophets? To me it seems monstrous presumptuous and ruinous. Rev. 22: 18–19.

The Sabbath was of God—like "the law and the prophets." It prefigured the great "Sabbatism—the rest that remaineth." Heb. 4: 1–9. But all *partial* views may only be *perversive!* Let us "take heed how we hear."

J. B. C.

Selections.

Extracts from "Preachings."

BY TIMOTHY TITCOMB.

"Wisdom does not always speak in Greek and Latin."

Religion is a simple thing, so simple that "a wayfaring man though a fool need not err therein." The only fountain of religious truth is the Bible. We have it in our native tongue, and many a simple soul, without the aid of clergymen or schoolman, has drawn from it the inspiration of a new life and all the instruction that he needed touching his relations to God and men. Yet theology—human invention and human learning—has made religion a very complicated thing. It has elevated dogma and creed and formulary into prominence, and debased love and life into obscurity. It insists more on faith in tenets than in God, and denies to a Christian spirit the fellowship which it accords to rational belief. The disgraceful wrangles of the religious newspapers, the great disputes of the schools, and the high controversies of the pulpit and the pamphlet, are the quarrels and strifes for mastery of theologians, not christians—of learning, not love. Theology clings to old words and phrases after their life has departed. Theology is arrogant, selfish and proud. Theology excludes from the table of the Lord those whom He has accepted. Theology denies fellowship and communion to those whom Love expects to meet in Heaven. Theology casts out of the synagogue those who rise to think, while Christ forgives those who stoop to sin, and without condemnation, bids them sin no more. Theology builds rival churches, pits against each other rival sects, and wastes God's money. I believe that it would be every way better for the world if every book of dogmatic and controversial theology could be blotted out of existence, and Christendom were obliged to begin anew, drawing everything from the great Book of Books, leaving Paul and Apollos, and Princeton and New [illegible]

The long and short of the matter is that the learned world has become so deeply involved in the thoughts of those who have gone before—so accustomed to following old channels, and of paying reverence to the opinions and systems of schools, that it cannot step out freely into the field of truth and handle things as it finds them. The common sense that deals with things instead of systems which treat of them, and the wisdom which grows out of this intimate contact and loving association with the actualities of human life and experience, are worth more to the world than all the learning in it. This handling of the vital realities of to-day with the gloves of dead men; this slow dragging of the trains of the present over old grass-grown turnpikes; this old monopoly of power and privilege among interests that touch every individual—the highest and the humblest; this stopping of the wheels of progress at every toll-gate and frontier for the benefit of learned publicans, is certainly against the common sense of the world, as it undoubtedly is against "the spirit of the age," if any body knows exactly what that is. Anything and everything which places fetters upon the spirit of inquiry, which blinds the eyes of discovery, and abridges the freedom of thought, whether it be contained in the lore of past ages or of the present time, is anything to be contemned and abjured. A living man with a carcass lashed to his back may creep but he cannot run.

Praying and Living.

Ever labor to live suitably to thy prayers. It is to no purpose to begin the day with God, and then to spend it with the devil—to be a saint in the morning in thy closet, and then a sinner all day in the world. Having prayed against sin, be sure thou watch against it, avoiding the occasions and temptations thereto, for otherwise thou wilt fall before it. Having prayed for holiness of life, labor to live holy. Having prayed for humility, labor to walk humbly. Having prayed for sobriety and temperance, labor to live soberly and temperately. Having prayed in the Spirit, labor to walk in the Spirit. Ever bear in mind that to pray for one thing and live another is a contradiction and an impiety. The whole course of thy life should savor of thy prayers. He who hath all his religion in his prayers, hath no religion at all.

Dying Words.

Not dying words but living deeds furnish the true test of a man's character. One of the old divines, when informed of the hopeful exercises of a wicked man on his death-bed, replied, "Tell me not how the man died, but how he lived." The mercy of God may not be limited, but the man who lives in sin presuming upon it, does so at infinite peril. Have you ever seriously thought on those words, "If we sin wilfully . . . there remaineth no more sacrifice for sin," etc., Heb. 10: 26; and those, "How shall we escape if we neglect so great salvation?" Heb. 2. While a man is living in untroubled impenitence and carnal security, the waves of God's wrath may be actually rolling up and gathering about him, so that there shall be left "no escape."—*Amer. Messenger.*

☞ Never let your honest convictions be laughed down. You can no more exercise your reason if you live in the constant dread of ridicule, than you can enjoy your life if you are in the constant fear of death. If you think it right to differ from the times, and to make a point of morals, do it; however rustic, however antiquated, however pedantic it may appear, do it—not for insolence, but seriously and grandly, as a man who wore a soul of his own in his bosom, and did not wait till it was breathed into him by the breath of fashion. Be true to your manhood's convictions, and in the end you will not only be respected by the world, but have the approval of your own conscience.

COMMON EXPERIENCE.—John Wesley says, "When I was young, I was sure of everything: in a few years, having been mistaken a thousand times, I was not half so sure of most things as I was before; at present, I am hardly sure of anything but what God has revealed to man."

☞ Do not the Scriptures clearly show that they who persecute are generally in the wrong, and they who suffer persecution in the right? that the majority has always been on the side of falsehood, and the minority on the side of truth?—*Martin Luther.*

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

For the Crisis.

A Few Suggestions.

BRO. GRANT:—The confusion incident on the "throwing of that club" by H——, having in a measure subsided, I would like to say to him, we are looking for another. For one, I should be glad to have the nest pretty thoroughly stirred up, even if *I* get severely hit in the contest.

That there is need of reform in regard to our manner of living, eating, dressing, etc., I have for many years been convinced; and that there is a wonderful amount of ignorance manifested concerning these matters, and ofttimes a seeming willingness to remain in ignorance, is also very apparent.

I have often been surprised to find people who are very scrupulous in studying and obeying the moral laws of God, yet seem to overlook entirely, or forget that there are physical laws that demand attention, and that they cannot be violated with impunity. Yet people live and suffer innumerable ills without ever stopping to inquire the cause, or how they may be prevented, attributing to Providence that suffering which is only the fruit of their own transgression. If the truth is hinted at, we are met with the resignedly pious reply: "Ah! well, we belong to a groaning [illegible]

Why [illegible] to long est[illegible] habits? why so unwilling [illegible] attention called to them, or a reform mentioned? Can it be that we are such slaves to fashion and our appetites, that we fear investigation, lest we be called upon to let our idols go, at the same time we profess to be fully consecrated to God, "soul, body and spirit?"

Our minds must be fully convinced on any subject, before we shall be aroused to action sufficiently to result in any permanent good. This is why I speak, and why I wish others to do the same. Not that I would presume to teach, (although if suffering could qualify one for that capacity, I certainly might be entitled to the place,) but a consciousness of my own necessities, my own want of instruction, leads me to speak thus earnestly.

A sound mind in a sound body is what we do not often find, especially among females; and it is a source both of shame and regret, that so much time is misspent, so many opportunities of doing good neglected, so much talent buried out of sight, so many noble powers and energies crippled or allowed to lie dormant, just on account of the conditions we are in, or allow ourselves to be in.

I know many of our brethren and sisters, who are very conscientious and honest, think that by turning our attention to these subjects, we are getting out of the way, and losing sight of the near coming of the Lord. Surely, no people should be more anxious to glorify God in their bodies and spirits, which are his, than those looking for the Lord; and can we not glorify him in a healthy body far better than in a miserably diseased one? And when we profess daily to present our bodies a living sacrifice unto God, does it not seem like solemn mockery to present such misused, abused, be-drugged, useless ones, as we sometimes have done, when our imbecility is the result of our own mismanagement? Can such service be acceptable to God? Of course I would not be understood to impute all suffering and disease to such a source; but if we will only examine ourselves, we shall find that we are indeed sinners, if "sin is transgression of the law." But some say to us, when we refer to this subject, "We are told to take no thought for our life, what we shall eat; neither for the body, what we shall put on." I am much inclined to think this Scripture is misapplied here, and will only place another passage beside it and leave it. "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

A word in regard to dress; and I feel that I am about to step upon forbidden ground,—and must I step softly? In regard to the "short dress" I will say, I have worn it some five months, for a home dress, and for comfort and convenience I never found anything equal to it. Some will be ready to ask at once, "Why do you not adopt it for general use?" I can only reply, I would be glad to do so. I often talk with ladies who acknowledge this style of dress to be far preferable to the prevailing fashion in respect to comfort, health, etc., and if all would adopt it, they would do so, but for this fear of looking unlike others. Yet they belong to a class of people, than whom, since the days of early Methodism, at least, none have said or written more against pride, love of the world, or conformity to its fashions.

O! consistency, where art thou? Well, it is good to have our principles tested occasionally. I feel both ashamed of, and sorry for, those women whose judgments are thoroughly convinced in this matter, and whose husbands would gladly encourage them in the dress reform, yet refuse to act. To those whose minds are yet undecided I have nothing to say. They must live, or suffer and learn. I did not think of saying so much, when I commenced, but wished to remind H—— of his promise. Or, has Hydropathy taken the "offensive" all out of him?

LOUISA J. BEACH.
New Britain, Ct.

Influences of Dietetic Habits.

To be successful as a student, and yet maintain bodily health, one needs to be regular in his dietetic habits. The practice so common among students of eating largely at their meals,—which they have a right to do,—and yet frequently partaking of lunches, or food between meals, cannot be too strongly and severely reprimanded. It is in very many instances a predisposing cause to derangements of the digestive organs; and by sympathy, to derangement of the brain itself; and in not a few instances is a *provocative* cause of the severe sickness which students often suffer.

Now I am not going to say in this lecture, what students, whether at school or in their own libraries as matured men, or professional men in the pursuit of active intellectual life, shall eat; I know this, and this much I *will* say, that no man, whatever his profession, vocation, or condition may be, can live as long, or perform as much labor, upon food or drink which in its effects on the system produces an abnormal expenditure of vital energy,—giving for the time being *apparently,* vigor of mind or increased strength of body, to be followed in the reactionary stage, by a depression corresponding in intensity,—as he can who uses food and drink which furnishes simple support to the system in the way of nutrition alone.

There is abroad the impression—and it extends through all classes of society—that the harder [illegible]

as him in his qualities and faculties as a rational, responsible creature, whose business it is to live on earth as *long* as he can, the converse of this proposition is mathematically true. The more fatigued a man is, the less does he need stimulants. He needs just the opposite of stimulants—he needs *Rest.* Tired, exhausted Nature needs stimulation in such case, no more than the horse fatigued with the day's work, needs in his stable to feel the lash of his driver instead of good grooming. The whole view is ridiculously absurd, and cannot for a moment stand the test of scientific criticism. You touch it and it disappears—as all absurdities do when Common Sense is brought to bear upon them. And this view is not to be set aside by the flimsy statement that *bread* is a stimulus,—and water, and exercise, and social intercourse are stimuli,—which is not true in any correct meaning of the term; and which if it *were* true, would not in the least affect the correctness of the position I assume. For these are great Natural agencies, and enter not *chemically,* but *vitally,* into our constitutions. A man cannot live without *nutriment*—he *can* live without *poison.* He cannot live without the proper exhibition and gratification of his social faculties—he *can* live without their *abnormal* exercise. Whenever, therefore, task-work, either of the body or brain, is brought to bear upon a person, under a given set of circumstances, till fatigued conditions of the person ensue, what he needs, is Rest. In one instance it may be entire freedom from bodily or mental effort; in the other it may be a simple change in the *direction* of the effort. But in neither case does he need indulgence in stimulus, either as food or drink, whose tendency is to create such extraordinary vital action, as to produce abnormal states of the body or brain. For just in proportion as these are produced, does the man expend life power unnecessarily, and so in fact is being *killed* instead of being kept *alive.*—*Dr. J. C. Jackson.*

The Art of Taking Breath.

A man who takes breath properly, will fatigue himself less in speaking three or four hours, as certain political orators do, especially in England, than another in half an hour; and the orators who are able to speak so long, are either men who have studied the management of their breath, or men who speak much, but who speak well; for in this case, respiration regulates itself, without separate thought, just as in conversation.

But it is by no means the same when one recites a discourse from memory, especially if it is the discourse of another; for in writing, we take care, without being aware of it, to adjust the length of periods to the habitudes of our lungs. But the exercise in which it is most difficult to breathe aright, as being that which is furthest removed from the natural tone, is the exercise of reading; and it is remarked that one is wearied much sooner by reading than by speaking.

There are very few persons who can bear half an hour of reading without a slight inconvenience of the organs; but there are many who can speak an hour without trouble. The point of the difficulty is this: to time the respiration so as always to take breath before it is exhausted. For this purpose, it is necessary to breathe quite often, and to take advantage of little rests in the delivery. It might be feared lest this necessity should injure the utterance and make it frigid; but on the contrary, the rests which are thus employed by one who is exercised so as to use them properly, are as expressive as the voice itself; the slowness which they communicate to the discourse is only that slowness which gives more weight and vigor to the thought, so this happy infirmity becomes an additional power.

It is, lastly, by breathing seasonably, that the speaker will avoid a fault which is very common and very great; that of letting the voice fall at the end of sentences, which renders the recitation at the same time indistinct and monotonous.

This is the abuse of the rule which is pointed out by nature. It is natural to lower the voice slightly at the moment of finishing a sentence, at least in most cases; for there are certain thoughts which, on the contrary, demand an elevation of the voice at the close. But the fall is made too perceptible, and is taken from too great a height, so that there are often three or four words which the hearer catches with difficulty, or does not catch at all. This would be bad enough, even without the additional evil, that the expression is weakened at the same time with the voice.

As a general rule, the voice should be kept up to the end of the sentence, excepting only that slight depression, and, as it were, reflection, which denote that the sense is terminated. But to do this, you must breathe in time; as it is because the lungs are exhausted that you must lower the voice; for, where there is no breath there is no sound.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

The Swiftness of Time.

Swiftly flow, thou falling river,
Like a dream that dies away,
Down to Ocean gliding ever;
Keep thy calm, unruffled way.

Time with such a silent motion
Floats along on wings of air,
To eternity's dark Ocean,
Burying all its treasures there.

Roses bloom, then quickly wither;
Cheeks are bright, then fade and die;
Shapes of light are wafted hither,
Then like visions hurry by.

Quick as clouds at evening driven
O'er the many-colored west,
Years are bearing us to heaven,
Home of happiness and rest.

Home of peace, of joy and pleasure,
There eternally we'll sing;
By the margin of the River,
While the heavenly anthems ring.

R. KNIGHT.

For the Crisis.

Answers to Prayer.

While it is meet and right to discuss points of doctrine in search of truth or vindication of the right, that great essential, prayer, should never be for a moment lost sight of; else we may argue theology, search out mysteries and understand them, preach the speedy coming of the Lord, and yet be foolish with all our wisdom, and pronounced unworthy of admittance at the Marriage Supper of the Lamb. The tender blade just peeping from the earth would as soon grow to full fruition without dew, rain, or sunshine, as religion in the heart without the appliances of frequent prayer and meditation. It is the only avenue of approach to God, and the longer it remains unused, the more difficult is the communication. The sinless Jesus was frequent in his appeals to his Father, when sorrow bowed him down or when he wished to exercise his delegated power for his Father's glory. How often has he withdrawn from the world and betaken himself to the mountain's solitude, and there poured out his soul before Him who never turned a deaf ear to the cry of supplication, when it came up to Him in secret from a bleeding, humble heart.

To make prayer acceptable to God it must come, not merely in well rounded periods, or high-sounding phrases, but in full assurance of faith, with submission to God, with unfeigned lips, with holiness, with humility, yet with boldness; with importunity, with a desire to be heard and answered. The time for prayer is night and day, without ceasing, everywhere: the things prayed for,—spiritual and temporal blessings, and mercy and grace to help in time of need. Vain repetition and long prayers are condemned, and it would be well to copy as nearly as possible the comprehensive brevity of that model prayer which Jesus taught his disciples.

Prayer may be offered in bitterness of heart, in agony and despair; but unless accompanied by the above qualifications will be of no avail. The prayers of those shall be unheeded who ask amiss, who live in sin, who offer unworthy service, who forsake and reject God, who are wavering, proud, hypocrites, self-righteous, blood-shedders, and persecutors of the saints. Witness Saul, who, deserted of God, had recourse to unlawful means to know his bloody fate. —1 Sam. 28: 15.—When certain of the elders of Israel came to inquire of the Lord—"Then came the word of the Lord unto me, saying, Son of man, speak unto the elders of Israel, and say unto them, thus saith the Lord God: Are ye come to inquire of me? As I live, saith the Lord God, I will not be inquired of by you."—Ezek. 20: 3. This fearful state of reprobation was brought about by frequent rebellion, idolatry and pollution. Again, hear the dreadful denunciations hurled at those who awoke the ire of the Incarnate: "But woe unto you, scribes and pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation."—Matt. 23: 13. We shall leave this class and turn to the pleasing review of some of the many instances where the righteous prayer received a gracious answer.

We shall begin with *Abraham*, the friend of God. When the covenant was renewed which promised him innumerable seed, not through the bond-woman's son, but through Isaac, the patriarch, with a heart yearning over the dark-skinned offspring of the alien, said unto God, "Oh that Ishmael might live before thee!" His answer was, "And as for Ishmael, I have heard thee: behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation."—Gen. 17: 18, 20.

When *Lot*, almost thrust out of the doomed Sodom, was commanded to fly to the mountains for refuge from the fiery tempest which gathered black above the devoted city, he pleaded that he might be permitted to enter Zoar, as he feared evil should come on him in the wilderness. And his prayer was heard for the sake of Abraham, and the little city was spared.—Gen. 19: 19. Even the prayer of *Abraham's servant*, whom he had sent among his kindred to choose a wife for the beloved Isaac, was heard when he proposed a sign by which the damsel most fitted for his master's son should appear.—Gen. 24: 15—17.

The perseverance of *Jacob* was rewarded when he wrestled all night to obtain a blessing, when he came out of the struggle victorious, though limping, with the august title of Israel, or Prince of God.—Gen. 32: 24—30.

The cries of the children of Israel in their grievous bondage moved the Lord to effect their liberation. "Now God heard their groaning, and God remembered his covenant with Abraham, with Isaac and Jacob. And God looked upon the children of Israel, and God had respect unto them." Ex. 2: 23—25. The prayers of Moses saved them from the pursuing Egyptians, from the fiery serpents and the flames.

The fainting *Samson* cried for water, and the blood-stained jaw-bone which had done such fearful execution upon the Philistines was cleft, and he quenched his thirst in the stream that ran therefrom.—Jud. 15: 18, 19. The pious *Hannah* acknowledged the gift of a son in answer to prayer; (1 Sam. 1: 27); and this same child, *Samuel*, afterwards was heard of God when he sacrificed and prayed in behalf of Israel.—1 Sam. 7: 9.

Solomon asked and received wisdom (1 Kings 3: 9, 12), although he fell away through strange women and idolatry. *Elijah's* prayer wrung from the scorching heavens the rain which slaked the cracked and gaping earth, parched by the drouth of forty-two long, weary months.—1 Kings 18: 41—45. *Elisha* brought back to life, through prayer, a little child.—2 Kings 4: 33—35. The hosts of the Assyrians perished because of the prayer of *Hezekiah*.—2 Kings 19. *Job, David, Jeremiah, Daniel, Jonah*, all are examples of the hearing and answering of prayer.

Blind *Bartimeus'* vociferous and importunate cries procured for him the blessings of sight. The dying thief on the cross had mercy shown him at his last moments, and received a promise of admission into the kingdom of Christ. Upon the day of Pentecost the prayers of the assembled apostles brought down a perfect whirlwind of the Holy Spirit. Peter was liberated by an angel from his chains at the supplication of the church to God. When Paul and Silas sang and prayed, their prison was shaken to its foundation, which brought the jailor to his knees.

Many more instances might be quoted as witnesses that God heareth the prayers of his servants both before and since the days of the apostles; and I shall draw this article to a close by relating one which happened in my day.

My father was accompanying a Methodist minister one evening to his church, where there had been a revival going on for several weeks. This preacher was one, who in his younger days had battled nobly in his Divine Master's cause, receiving many blows and indignities, the scars of which he carried to his grave. The minister, although more than seventy, was straight as an arrow; and the two, being enveloped in cloaks and wearing caps, bore somewhat of a military appearance. As they passed over a wide common which was occupied for a pleasure ground, a woman, very gaily dressed, taking them for officers, accosted them and asked them where they were going?

"To hear our fortunes told," replied old Mr. T——.

"Will you take me with you?" inquired the girl.

"With great pleasure," replied the preacher, offering her his arm, which she took and walked along with the gentlemen for a few rods, when becoming alarmed by their silence she stopped, and withdrawing her hand inquired earnestly,

"Where *are* you going?"

"To a prayer-meeting," replied my father rather sternly, doubtless to get rid of her, as he did not approve of being in such company.

"Oh! then," said she, "I have not time to go to-night; but," she continued with a laugh, "you can put in a good word for me when you get there."

"I can do it now," said the preacher solemnly, as he uncovered his head. "Perhaps the Lord will hear me in your behalf."

"Perhaps so," replied the poor girl in jest. "You had better try."

Without another word the preacher knelt upon the ground beside the young woman, who began to tremble, and made as she would have fled, but seemed rooted to the spot. Mr. T., clasping his hands together, exclaimed, "O! thou God of infinite mercy, for thy dear Son's sake, bring back this wanderer, pluck this poor lamb from the jaws of the wolf,—convert and save her soul!" From the lips of this poor Magdalene came forth a cry, as if a sword had pierced her very heart. She fell sobbing to the earth, and her cries of agony brought a number of persons around her. A cab was procured which conveyed her to the house of the preacher, and after a long night's wrestling in prayer, the sun arose and shone upon the head of a pardoned sinner.

This woman, so miraculously saved, is now, for aught I know to the contrary, matron of the Magdalene Asylum in B——.

JNO. F. COTTON.

For the Crisis.

The Rich Man and Lazarus.

BY J. HOWELL.

No 3

TEXT—"The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Lk. 16: 22, 23.

What, then, does the word "hades" in Lk. 16: 23, Rev. 20: 13, 14, signify? We will notice Rev. 20: 13, 14 first. The whole of these texts read; "And the *sea* gave up the *dead* which were in it; and *death* and *hades* (hell) delivered up the *dead* which were in them; and *they* were judged every *man* according to their works. And death and hades (hell) were cast into the lake of fire. This is the second death." Death and hell are here evidently personified. There are then *three* terms, the *sea*, *death* and *hades*, which are said to retain the dead till judgment. "*Nekros*," denoting "*the dead, without life*," and used in Matt. 11: 5, "the *dead* are raised up." Matt. 22. 31.—"But as touching the resurrection of the *dead*," etc. See 1 Thess. 4. 16. "*Nekroi*," *dead*, is the term employed to express the state of man, yea, "*every man*," in the *sea, death*, and *hades*, without the least exception, or giving those in *one* place *any* locality or *preference* over another.

If now it is assumed that the party in *hades* is not dead, by what principle shall we justify the statement in the text, which positively declares that both *death* and *hades delivered up the* DEAD *which were* IN *them*; and that the *dead* thus delivered up were judged, EVERY *man* according to their works?

Again. The *sea* and *death* hold the *dead* as well as *hades*. Do the words, sea and death, denote places of separate spirits? If so, then *separate spirits* in the *sea* and *death* are *dead*; for the sea and death cannot deliver up that which they have not in possession, and what they have in possession is *dead*; therefore we inquire, does the sea and death take the dead *bodies*, and the *separate spirits* go to *hades*? "And death and *hades* delivered up the *dead* which were IN them." Both of these hold the *dead* IN *them*, and if *hades* is the place of disembodied spirits, in *hades* they are *dead*.

Thus affirms the positive declaration of inspired truth, in direct opposition to heathenism. Can the *sea, death* and *hades* deliver up *man*, or *a separate spirit*, in any other *condition* than that in which *they* hold them? The *sea, death* or *hades*, has *no* inherent power to confer life upon what it receives, and retains *dead*. Then unless called from death to life by *another* power, those who are in them must remain *dead*. Observe this closely.

Again, *hades* being a general term, of course it embraces all the apartments supposed to belong to the place or state defined by it. Josephus in his work defines *three places*. *See Whiston's Joseph. p. 601, Art. Hades*. *One* for good spirits, the *other* for bad ones, and the *third* a place into which *none* have as yet been cast; but he says, that it is for the wicked, and "it is prepared for a day afore-determined by God, in which one righteous sentence shall deservedly be passed upon *all* men; when the unjust . . . shall be adjudged to everlasting punishment," etc. "These are *now* indeed confined in *hades*, but not in the *same* places *wherein* the unjust *are* confined." Indeed he points out *four* apartments. "*One* for the just. *One* for the unjust. *One* dreadful place for those who are *now* confined in *hades, but not in the same place wherein the unjust are confined*;" which must of course be a *fourth* place. These are all, however, *bounded* by the term *hades*. Observe Josephus' account embraced in the following points:

1. "*Hades* is a place in the world not *regularly* finished."

2. "It is a subterranean *region*." Does not tell us how he knows it is.

3. "In this *region* the *light* does *not* shine." Must be very dark.

4. "This region is allotted as a *place* of *custody* for souls."

5. "Angels are appointed as *guardians* to them, who *distribute* to them temporary *punishments*, agreeable to every one's *behavior* and *manners*."

6. "There is a certain place set apart as a lake of unquenchable fire, whereunto we *suppose* no one hath hitherto been cast."

7. "It is prepared for a day afore-determined by God;" (*day of judgment*.)

8. "When the unjust . . . shall be adjudged to this everlasting punishment."

9. "These are *now* indeed *confined* in *hades*, but *not* in the *same* place *wherein* the unjust are confined."

10. "There is *one* descent in *this* region."

11. "At whose *gate* we believe there stands an archangel with a host."

12. "Which *gate*, when those pass through that are conducted by the angels appointed over souls they do not go the *same* way."

13. "The just are guided to the right."

14. "Are led with the hymns, sung by the angels appointed *over that* place, unto a region of light." No. 3 says that "in this region the light does not shine," i. e., in hades. Where have they gone then? Where? See Nos. 1, 2, 3.

15. "In *which* the just have lived from the beginning of the world." Cannot be hades.

16. "Enjoying prospects of the good things they see." They must be pleasant views.

17. "With them there is *no* place of toil; *no* burning heat, *no* piercing cold, nor *any briars* there."

18. "The countenances of the fathers and of the just, which they see, always smile upon them."

19. "They wait for the rest and eternal new life *in heaven*, which is to succeed this *region*." Where is the proof that they will ever go to heaven?

20. "This place we call the *bosom* of Abraham."

21. "But as to the unjust they are *dragged* by force to the *left hand* by the angels allotted for punishment, no longer going with a good will, but as prisoners *driven* by *violence*." Does *this* look like God's dealings?

22. "To whom are sent angels appointed over them to *reproach* them, and *threaten* them with their terrible looks, and to thrust them still downwards." Does this look like God's dealings? *They are tantalized.*

23. "Now *these* angels that are *set over these* souls DRAG them into the *neighborhood* of hell itself; who, when they are hard by it, *continually* hear the *noise* of it, and do *not* stand clear of the *hot* vapor itself." Something like Mr. Benson's description of hell. Also Spurgeon.

24. "But when they have a near view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of *future* judgment."—Indeed, all this before judgment!

25. "And in *effect punished thereby*."—Before the judgment.

26. "Not only so, but where they see the place [or choir] of the fathers and of the just, even *hereby* are they punished. *A new penalty*."

27. "For a *chaos* deep and large is *fixed between* them; insomuch that a just man that hath *compassion* upon them cannot be admitted, nor can *one* that is unjust, if he were bold enough to attempt it, pass over it."

28. "*This* is the *discourse* concerning *hades, wherein* the souls of *all* men are confined, until a proper season which God hath determined, when he will make a resurrection of *all* men from the dead." Was there ever *invented* a more perfect piece of fiction, and that would more effectually bring into discredit the character of God, than the above?

I certainly do not desire that man's credulity, who can drink this down as the place of disembodied conscious spirits. Again I remark, that all *this*, as *contradictory, childish* and *unfavorable* in its reflection upon the character and wisdom of God, as it is, is *bounded* by the term, "HADES." The inspiration of God affirms, that the *residents* of *hades* are *dead*, as are also those of *death* and the *sea*. Yes, whatever is in hades is dead.

Please remember *two* points. *First*, that *pneuma, spirit*, is a noun in the *neuter* gender, and therefore can never be a living, intelligent, conscious entity; and *secondly*, whatever may be in *hades*, whether *man* as we see him, or a spirit of man as *supposed*, (for it is *impossible*,) by being IN HADES *it is* DEAD. What is dead in hades, Rev. 20: 13, is denominated MAN; a term, we repeat it, that is *never* employed to designate any independent conscious life entity *in* or *of* man, or as having left the man when he *dies*. Therefore let us apply the proof of the meaning of Rev. 20: 13, 14, by comparison with Lk. 16: 23, *literally* interpreted, and *no* one, we think, can fail to see that such an interpretation of Lk. 16: 23, *positively* and *plainly contradicts* the record of Rev. 20: 13, 14, and makes Jesus *divided* against himself; hence, if true, by the force of his own logic (Matt. 12: 25, 26,) *he must fall*. Can we possibly believe that Jesus, in the use of the word "*hades*," as recorded by Luke, *denies* Jesus in the use of the word "*hades*," as recorded by John the revelator? They cannot both be *literal* statements and *literally* true, for one is directly opposite to the other. How can we harmonize them? There is *only one* way. Acknowledge Lk. 16: 19–31 to be *a parable*, and Rev. 20: 13, 14 a statement of *literal* facts, and *all* is *reconciled*. Ah! yes, well might Dr. Whitby say, "That this (Lk 16. 19–31) is only a parable, and *not* a real history of what was actually done, is evident: 1. Because we find this very parable in the *Gemara Babylonicum*, whence it is cited by Mr. Sherringham, in the preface to his *Joma*. 2. From the circumstances of it, viz., the rich man's *lifting up his eyes in hell, and seeing Lazarus in Abraham's bosom*, his discourse with Abraham, his complaint of being *tormented with flames*, and that Lazarus might be sent to *cool his tongue*; and if all this be confessedly parable, why should the rest, which is the very parable in the Gemara, be accounted history?"—*Annot. in loc.*

The *Gemara* here referred to, is a Jewish commentary, called by Mr. Buck in his Theological Dict. p. 577, the Talmud of Babylon. It is the one most valued by the Jews. Dr. Kitto says, that they "place it generally above the inspired law." He says, however, that "the book contains many *fabulous, trifling, absurd*, and *irreverent* things.

Observe one or two of the many foolish stories it contains. First, an important question. "Is it right to kill a flea on the Sabbath?" Again read the following: "We were once carried," says a Rabbi, "in a great ship, and the ship went three days and three nights between the two fires of one fish. But perhaps the ship sailed slowly? The Rabbi Dimi says, a rider shot an arrow, and the ship flew faster than the arrow; and yet it took so long time to pass between the two fires of this fish." This is certainly a *fish* story. But remarks Dr. Kitto, "Several parts of the Talmud, however, form an exception to the foolish and ridiculous passages with which the work *abounds*."

There is about as much consistency in the above story, as in Josephus' discourse upon "HADES." Both are evidently "*fabulous, absurd and irreverent*."

For the Crisis.

Awake! Awake!

Oh, heed the warning! There is now no time for sleeping. The Master is expected soon to appear; and are you ready? Are you watching? Are you praying? Do you love the thoughts of his coming? Have you on the whole armor? Are you prepared—*fully* prepared—to meet your Lord? Reflect, oh, reflect! there is now no time for slumber. His coming draweth nigh, and you must be ready, or sink beneath the Judge's frowns. Yes, Christ is coming to save the faithful, and to punish the wicked; and oh, with what anxious longings does the christian look for his appearing!

Reader, is this the case with you? Do you look for a home in "that great city, the holy Jerusalem?" Then be faithful, watchful, prayerful. Discharge every known duty. Be not discouraged, nor think your Lord "delayeth his coming." Gird on the whole armor, and fight valiantly the battles of the Lord. But a little while and you will be at home. Then sweetly you may sing your sufferings over, and shout the praises of the God of your salvation forever and ever.

Sinner, before I close, I have a word for you. PREPARE TO MEET THY GOD! You are in danger. The Judgment is just before, and you are unprepared. You are on the road that leadeth to destruction; and unless you repent you must soon perish. O *why* will you *die?* Will you not come to Christ that you may live? Will you not come *now? Now is the accepted time*; and will you not embrace it? O come to Christ! Do not delay too long. Better come now. Every moment of delay is one of danger. Remember this, and fly, oh, fly for refuge! Lose no time. An hour's delay may seal your eternal destiny. How solemn the thought, and yet how true! Be warned in time. Come to Christ, and be eternally saved. May God help you so to do. Amen.

GEO. W. GREEN.

Memphis, Ind.

Farewell!

How often it is said!
I sit and think, and wonder too, sometime,
How it will seem when in that happier clime,
It never will ring out like funeral chime
Over the dead.

No tears! no tears!
Will there a day come that I shall not weep?
For I bedew my pillow in my sleep.
Yes, yes; thank God! no grief that clime shall keep—
No weary years.

For the Crisis.

Moral Worth.

BY C. O. CARRE.

Man, in his physical state, depends upon the morals of the public mind, for both civil and religious advancement, while common humanity binds us together with links from the great chain of moral worth. Whether individual attributes are analogous in their nature or not, the same inherent principle of moral goodness, to a limited extent, is implanted imperishably within every human heart; it may be deadened by force of habit, its subterraneous fires may be kept smouldered for indefinite periods, by the latent nature of ungovernable passion, its untold and unknown worth may never become a source of useful, interesting, or religious profit, either to individual society, or public sentiment; but, like the uncut diamond in its native state and roughness, indicates utter worthlessness, and actual inferiority, but let it experience the mysterious system of emerging from the crucible of regeneration, and from the rough casket comes a priceless gem, a genuine specimen of God's benevolence; a perpetual monument of inestimable worth.

History bears on its surface the memory of moral truths, which has cultivated the faculty by which we judge of moral conduct. This, by some, has been called the moral sense, but is generally known by the name of conscience. Like all other faculties, it is, in its power and acuteness, under the influence, to a certain degree, of education and culture. It is both an active and intellectual power. It is intellectual, inasmuch as by it we have our notions of right and wrong, merit and demerit and all moral obligations or sense of duty. It is active, inasmuch as the performance of every duty, of every action receiving approbation, must be more or less influenced by it, or excited by its dictates. Like all powers of the mind, it comes gradually to perfection, and its progress is much influenced by instruction and unrestrained exercise.

Human ingenuity can never devise a more perfect, complete or finished method of exposing moral character, than daily intercourse in moral society. The little child, just emerging from the cell of infantile ignorance into the more spacious chambers of blissful understanding, unhesitatingly shadows forth all the inherent qualities of his moral and intellectual nature; while as years pass beneath the billowy flight of time, a structure, either of inestimable worth, or precarious usefulness, is reared, while the solidity of its foundation can only be determined by its answering the great end for which it was intended.

To say that moral worth in the concrete, is a native vigor of man's character, would be but a reasonable exegesis of his nature; but to say that in the abstract he possesses but a starveling proportion of this intellectual exotic, would be begging the whole question; for the lower caste of the human race cannot see with sufficient perspicuity to fathom abstractions, while the more ingenious proportion would, from a sense of imputed deficiency, awake to hurl their withering contempt at the indefeasible assertion.

When from the hand of the Creator, the infantile mind first feels the workings of those tender springs of action, in obedience to those ethical laws of progression and perpetuity, it grows with its growth, and strengthens with its strength; while on the other hand, the vital principle may remain in a state of complete idiocy; it may appear as fragile as the faintest [illegible] the spider's web; it may appear to moral sense as faint as the dying zephyr; as distant as the far-off planets, and cold as the snows of Valambrosia; but let an affinity of principle flit before its moral sight, it bursts its tethers, flashes from obscurity, and shines forth an unalloyed attribute of its Maker.

The relation that man bears to God, is simply unhesitating obedience. It requires no metaphysical argument to show, that there is nothing in the divine economy, that is inadequate to the necessities of either his moral, or spiritual wants, or that his mental faculties can fail to comprehend. There is no requisition contained in his divine government, that his moral strength is not capable of performing; neither is there the remotest cause why we should fail to accede to its plausible statutes. But some may object to this, on the ground that no moral goodness, however excessive, or however illimitable the moral vision, can prove adequate of comprehending the infinite purpose of the Almighty; but they forget that all his laws are adapted to his subjects' powers and capacities; while, if they were not, his whole administration would be involved in the most inextricable confusion; and the creatures of his care, the noblest work of his hands, would, as a race, eventually be lost in the darkness of eternal night, and be known to him only as the things that were.

Because the blunted sensibilities of finite mind fail to comprehend any real worth in the man who is covered with ignominy and shame; because they have never beheld the shrouded virtue which yet finds a resting place in his soul; because he has never been led by some friendly christian hand out of the slough of vice and folly; the unhallowed title of outcast is prefixed to his name; and he is, without mental reservation, thrust forth as a miserable villain, devoid of honor, his finer sensibilities gone, a stranger to virtue, and stripped of the last expiring spark of moral goodness; and then they exclaim with mournful cadence, that might do honor to Ossian's bards,—"Friend, whence camest thou?"

In a popular journal a few weeks since, a professional writer attempted to form an analogical alliance between moral worth and mental courage. After commenting some time on the power of mind, he says, "Whatever may be the final result of a hard fought battle, the cause justifies the effect, while the dignity of motive, and the nobleness of a sense of right and justice, are but the promptings of a worthy conscience, which invariably results in the justification of the deed, and covers with glory the victor, and makes his death-bed a couch of down."

If you please, roll back the billowy tide of time; unfold the mouldering record of ages: call up from the charnel house of death the illustrious dead, and let the last act that crowned the career of those heroes, determine whether [illegible] and intrepid valor, are but the cowl and cassock for an illustrious name. The haughty Alexander, who wept because there was nothing more for him to conquer but his own insatiate ambition, ingloriously died in a scene of debauchery. The proud Cæsar, who ruled with the iron sceptre of Rome, a conquered world, and dictated laws to vassal kings, died a violent death by the hands of his own countrymen; and the ambitious Napoleon, after having convulsed Europe with the discordant din of his conquering arms, died in lonely exile on the gloomy isle of St. Helena, afar from the scenes of his glory and greatness. Is the indefeasible argument of the amalgamation of these two attributes, to be inferred from such poetry as this? Is collateral evidence to be taken for granted? Is an immortal attribute of God's nature to be embodied with the mutable, inconstant, and wavering principle of self-aggrandizement? Or does a mixture of homogeneous principles constitute the dignity of man?

This moral principle derives its source and sustenance from natural causes. Allowing that man is radically bad, there is no soul so far degenerated, but that when the light of reason bursts on its mental vision, it will shadow forth a spark of God's divine munificence.

To judge of man's worth by the value of their effects, would prove too much; for the conclusion would produce a worthless proverb: The more money the more man; but if we form our conclusions from the effect the money produces on the moral character, it would require no vigorous criticism to determine his real worth. [illegible] this epoch of the world, universal [illegible] become a courted proverb; [illegible] of mankind have learned [illegible] internal causes produce internal [illegible]

In the occupation of [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 238. BOSTON, WEDNESDAY, APRIL 4, 1860. VOL. XI. NO. 5.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

The Swiftness of Time.

Swiftly flow, thou falling river,
Like a dream that dies away,
Down to Ocean gliding ever;
Keep thy calm, unruffled way.

Time with such a silent motion
Floats along on wings of air,
To eternity's dark Ocean,
Burying all its treasures there.

Roses bloom, then quickly wither;
Cheeks are bright, then fade and die;
Shapes of light are wafted hither,
Then like visions hurry by.

Quick as clouds at evening driven
O'er the many-colored west,
Years are bearing us to heaven,
Home of happiness and rest.

Home of peace, of joy and pleasure,
There eternally we'll sing;
By the margin of the River,
While the heavenly anthems ring.

R. KNIGHT.

For the Crisis.

Answers to Prayer.

While it is meet and right to discuss points of doctrine in search of truth or vindication of the right, that great essential, prayer, should never be for a moment lost sight of; else we may argue theology, search out mysteries and understand them, preach the speedy coming of the Lord, and yet be foolish with all our wisdom, and pronounced unworthy of admittance at the Marriage Supper of the Lamb. The tender blade just peeping from the earth would as soon grow to full fruition without dew, rain, or sunshine, as religion in the heart without the appliances of frequent prayer and meditation. It is the only avenue of approach to God, and the longer it remains unused, the more difficult is the communication. The sinless Jesus was frequent in his appeals to his Father, when sorrow bowed him down or when he wished to exercise his delegated power for his Father's glory. How often has he withdrawn from the world and betaken himself to the mountain's solitude, and there poured out his soul before Him who never turned a deaf ear to the cry of supplication, when it came up to Him in secret from a bleeding, humble heart.

To make prayer acceptable to God it must come, not merely in well rounded periods, or high-sounding phrases, but in full assurance of faith, with submission to God, with unfeigned lips, with holiness, with humility, yet with boldness; with importunity, with a desire to be heard and answered. The time for prayer is night and day, without ceasing, everywhere: the things prayed for,—spiritual and temporal blessings, and mercy and grace to help in time of need. Vain repetition and long prayers are condemned, and it would be well to copy as nearly as possible the comprehensive brevity of that model prayer which Jesus taught his disciples.

Prayer may be offered in bitterness of heart, in agony and despair; but unless accompanied by the above qualifications will be of no avail. The prayers of those shall be unheeded who ask amiss, who live in sin, who offer unworthy service, who forsake and reject God, who are wavering, proud, hypocrites, self-righteous, blood-shedders, and persecutors of the saints. Witness Saul, who, deserted of God, had recourse to unlawful means to know his bloody fate. —1 Sam. 28: 15.—When certain of the elders of Israel came to inquire of the Lord—"Then came the word of the Lord unto me, saying, Son of man, speak unto the elders of Israel, and say unto them, thus saith the Lord God: Are ye come to inquire of me? As I live, saith the Lord God, I will not be inquired of by you."—Ezek. 20: 3. This fearful state of reprobation was brought about by frequent rebellion, idolatry and pollution. Again, hear the dreadful denunciations hurled at those who awoke the ire of the Incarnate: "But woe unto you, scribes and pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation."—Matt. 23: 13. We shall leave this class and turn to the pleasing review of some of the many instances where the righteous prayer received a gracious answer.

We shall begin with *Abraham*, the friend of God. When the covenant was renewed which promised him innumerable seed, not through the bond-woman's son, but through Isaac, the patriarch, with a heart yearning over the dark-skinned offspring of the alien, said unto God, "Oh that Ishmael might live before thee!" His answer was, "And as for Ishmael, I have heard thee: behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation."—Gen. 17: 18, 20.

When *Lot*, almost thrust out of the doomed Sodom, was commanded to fly to the mountains for refuge from the fiery tempest which gathered black above the devoted city, he pleaded that he might be permitted to enter Zoar, as he feared evil should come on him in the wilderness. And his prayer was heard for the sake of Abraham, and the little city was spared.—Gen. 19: 19. Even the prayer of *Abraham's servant*, whom he had sent among his kindred to choose a wife for the beloved Isaac, was heard when he proposed a sign by which the damsel most fitted for his master's son should appear.—Gen. 24: 15—17.

The perseverance of *Jacob* was rewarded when he wrestled all night to obtain a blessing, when he came out of the struggle victorious, though limping, with the august title of Israel, or Prince of God.—Gen. 32: 24—30.

The cries of the children of Israel in their grievous bondage moved the Lord to effect their liberation. "Now God heard their groaning, and God remembered his covenant with Abraham, with Isaac and Jacob. And God looked upon the children of Israel, and God had respect unto them." Ex. 2: 23—25. The prayers of Moses saved them from the pursuing Egyptians, from the fiery serpents and the flames.

The fainting *Samson* cried for water, and the blood-stained jaw-bone which had done such fearful execution upon the Philistines was cleft, and he quenched his thirst in the stream that ran therefrom.—Jud. 15: 18, 19. The pious *Hannah* acknowledged the gift of a son in answer to prayer; (1 Sam. 1: 27); and this same child, *Samuel*, afterwards was heard of God when he sacrificed and prayed in behalf of Israel.—1 Sam. 7: 9.

Solomon asked and received wisdom (1 Kings 3: 9, 12), although he fell away through strange women and idolatry. *Elijah's* prayer wrung from the scorching heavens the rain which slaked the cracked and gaping earth, parched by the drouth of forty-two long, weary months.—1 Kings 18: 41—45. *Elisha* brought back to life, through prayer, a little child.—2 Kings 4: 33—35. The hosts of the Assyrians perished because of the prayer of *Hezekiah*.—2 Kings 19. *Job, David, Jeremiah, Daniel, Jonah*, all are examples of the hearing and answering of prayer.

Blind *Bartimeus'* vociferous and importunate cries procured for him the blessings of sight. The dying thief on the cross had mercy shown him at his last moments, and received a promise of admission into the kingdom of Christ. Upon the day of Pentecost the prayers of the assembled apostles brought down a perfect whirlwind of the Holy Spirit. Peter was liberated by an angel from his chains at the supplication of the church to God. When Paul and Silas sang and prayed, their prison was shaken to its foundation, which brought the jailor to his knees.

Many more instances might be quoted as witnesses that God heareth the prayers of his servants both before and since the days of the apostles; and I shall draw this article to a close by relating one which happened in my day.

My father was accompanying a Methodist minister one evening to his church, where there had been a revival going on for several weeks. This preacher was one, who in his younger days had battled nobly in his Divine Master's cause, receiving many blows and indignities, the scars of which he carried to his grave. The minister, although more than seventy, was straight as an arrow; and the two, being enveloped in cloaks and wearing caps, bore somewhat of a military appearance. As they passed over a wide common which was occupied for a pleasure ground, a woman, very gaily dressed, taking them for officers, accosted them and asked them where they were going?

"To hear our fortunes told," replied old Mr. T——.

"Will you take me with you?" inquired the girl.

"With great pleasure," replied the preacher, offering her his arm, which she took and walked along with the gentlemen for a few rods, when becoming alarmed by their silence she stopped, and withdrawing her hand inquired earnestly,

"Where *are* you going?"

"To a prayer-meeting," replied my father rather sternly, doubtless to get rid of her, as he did not approve of being in such company.

"Oh! then," said she, "I have not time to go to-night; but," she continued with a laugh, "you can put in a good word for me when you get there."

"I can do it now," said the preacher solemnly, as he uncovered his head. "Perhaps the Lord will hear me in your behalf."

"Perhaps so," replied the poor girl in jest. "You had better try."

Without another word the preacher knelt upon the ground beside the young woman, who began to tremble, and made as she would have fled, but seemed rooted to the spot. Mr. T., clasping his hands together, exclaimed, "O! thou God of infinite mercy, for thy dear Son's sake, bring back this wanderer, pluck this poor lamb from the jaws of the wolf,—convert and save her soul!" From the lips of this poor Magdalene came forth a cry, as if a sword had pierced her very heart. She fell sobbing to the earth, and her cries of agony brought a number of persons around her. A cab was procured which conveyed her to the house of the preacher, and after a long night's wrestling in prayer, the sun arose and shone upon the head of a pardoned sinner.

This woman, so miraculously saved, is now, for aught I know to the contrary, matron of the Magdalene Asylum in B——.

JNO. F. COTTON.

For the Crisis.

The Rich Man and Lazarus.

BY J. HOWELL.

No. 3.

TEXT.—"The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Lk. 16: 22, 23.

What, then, does the word "hades" in Lk. 16: 23, Rev. 20: 13, 14, signify? We will notice Rev. 20: 13, 14 first. The whole of these texts read; "And the *sea* gave up the *dead* which were in it; and *death* and *hades* (hell) delivered up the *dead* which were in them; and *they* were judged every *man* according to their works. And death and hades (hell) were cast into the lake of fire. This is the second death." Death and hell are here evidently personified. There are then *three* terms, the *sea*, *death* and *hades*, which are said to retain the dead till judgment. "*Nekros*," denoting "*the dead, without life*," and used in Matt. 11: 5, "the *dead* are raised up." Matt. 22: 31.—"But as touching the resurrection of the *dead*," etc. See 1 Thess. 4: 16. "*Nekroi*," *dead*, is the term employed to express the state of man, yea, "*every man*," in the *sea, death*, and *hades*, without the least exception, or giving those in *one* place *any* locality or *preference* over another.

If now it is assumed that the party in *hades* is not dead, by what principle shall we justify the statement in the text, which positively declares that both *death* and *hades delivered up the* DEAD *which were* IN *them*; and that the *dead* thus delivered up were judged, EVERY *man* according to their works?

Again. The *sea* and *death* hold the *dead* as well as *hades*. Do the words, sea and death, denote places of separate spirits? If so, then *separate spirits* in the *sea* and *death* are *dead*; for the sea and death cannot deliver up that which they have not in possession, and what they have in possession is *dead*; therefore we inquire, does the sea and death take the dead *bodies*, and the *separate spirits* go to *hades*? "And death and *hades* delivered up the *dead* which were IN them." Both of these hold the *dead* IN *them*, and if *hades* is the place of disembodied spirits, in *hades* they are *dead*.

Thus affirms the positive declaration of inspired truth, in direct opposition to heathenism. Can the *sea, death* and *hades* deliver up *man*, or *a separate spirit*, in any other *condition* than that in which *they* hold them? The *sea, death* or *hades*, has *no* inherent power to confer life upon what it receives, and retains *dead*. Then unless called from death to life by *another* power, those who are in them must remain *dead*. Observe this closely.

Again, *hades* being a general term, of course it embraces all the apartments supposed to belong to the place or state defined by it. Josephus in his work defines *three places*. *See Whiston's Joseph. p. 601, Art. Hades. One* for good spirits, the *other* for bad ones, and the *third* a place into which *none* have as yet been cast; but he says, that it is for the wicked, and "it is prepared for a day afore-determined by God, in which one righteous sentence shall deservedly be passed upon *all* men, when the unjust . . . shall be adjudged to everlasting punishment," etc. "These are *now* indeed confined in *hades*, but not in the *same* places *wherein* the unjust *are* confined." Indeed he points out *four* apartments. "*One* for the just. *One* for the unjust. *One* dreadful place for those who are *now* confined in *hades, but not in the same place wherein the unjust are confined*;" which must of course be a *fourth* place. These are all, however, *bounded* by the term *hades*. Observe Josephus' account embraced in the following points:

1. "*Hades* is a place in the world not *regularly* finished."

2. "It is a subterranean *region*." Does not tell us how he knows it is.

3. "In this *region* the *light* does *not* shine." Must be very dark.

4. "This region is allotted as a *place* of *custody* for souls."

5. "Angels are appointed as *guardians* to them, who *distribute* to them temporary *punishments*, agreeable to every one's *behavior* and *manners*."

6. "There is a certain place set apart as a lake of unquenchable fire, whereunto we *suppose no* one hath hitherto been cast."

7. "It is prepared for a day afore-determined by God;" (*day of judgment.*)

8. "When the unjust . . . shall be adjudged to this everlasting punishment."

9. "These are *now* indeed *confined* in *hades*, but *not* in the *same* place *wherein* the unjust are confined."

10. "There is *one* descent in *this* region."

11. "At whose *gate* we believe there stands an archangel with a host."

12. "Which *gate*, when those pass through that are conducted by the angels appointed over souls they do not go the *same* way."

13. "The just are guided to the right."

14. "Are led with the hymns, sung by the angels appointed *over that* place, unto a region of light." No. 3 says that "in this region the light does not shine," i. e., in hades. Where have they gone then? Where? See Nos. 1, 2, 3.

15. "In *which* the just have lived from the beginning of the world." Cannot be hades.

16. "Enjoying prospects of the good things they see." They must be pleasant views.

17. "With them there is *no* place of toil; *no* burning heat, *no* piercing cold, nor *any briars* there."

18. "The countenances of the fathers and of the just, which they see, always smile upon them."

19. "They wait for the rest and eternal new life *in heaven*, which is to succeed this *region*." Where is the proof that they will ever go to heaven?

20. "This place we call the *bosom* of Abraham."

21. "But as to the unjust they are *dragged* by force to the *left hand* by the angels allotted for punishment, no longer going with a good will, but as prisoners *driven* by *violence*." Does *this* look like God's dealings?

22. "To whom are sent angels appointed over them to *reproach* them, and *threaten* them with their terrible looks, and to thrust them still downwards." Does this look like God's dealings? *They are tantalized.*

23. "Now *these* angels that are *set over these* souls DRAG them into the *neighborhood* of hell itself; who, when they are hard by it, *continually* hear the *noise* of it, and do *not* stand clear of the *hot* vapor itself." Something like Mr. Benson's description of hell. Also Spurgeon.

24. "But when they have a near view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of *future* judgment."—Indeed, all this before judgment!

25. "And in *effect punished thereby*."—Before the judgment.

26. "Not only so, but where they see the place [or choir] of the fathers and of the just, even *hereby* are they punished. *A new penalty.*

27. "For a *chaos* deep and large is *fixed between* them; insomuch that a just man that hath *compassion* upon them cannot be admitted, nor can *one* that is unjust, if he were bold enough to attempt it, pass over it."

28. "*This* is the *discourse* concerning *hades, wherein* the souls of *all* men are confined until a proper season which God hath determined, when he will make a resurrection of *all* men from the dead." Was there ever invented a more perfect piece of fiction, and that would more effectually bring into discredit the character of God, than the above?

I certainly do not desire that man's credulity, who can drink this down as the place of disembodied conscious spirits. Again I remark, that all *this*, as *contradictory, childish* and *unfavorable* in its reflection upon the character and wisdom of God, as it is, is *bounded* by the term, "HADES." The inspiration of God affirms, that the *residents* of *hades* are *dead*, as are also those of *death* and the *sea*. Yea, whatever is in hades is dead.

Please remember *two* points. *First*, that *pneuma, spirit*, is a noun in the *neuter* gender, and therefore can never be a living, intelligent, conscious entity; and *secondly*, whatever may be in *hades*, whether *man* as we see him, or a spirit of man as *supposed*, (for it is *impossible*,) by being IN HADES *it is* DEAD. What is dead in hades, Rev. 20: 13, is denominated MAN; a term, we repeat it, that is *never* employed to designate any independent conscious life entity *in* or *of* man, or as having left the man when he *dies*. Therefore let us apply the proof of the meaning of Rev. 20: 13, 14, by comparison with Lk. 16: 23, *literally* interpreted, and *no* one, we think, can fail to see that such an interpretation of Lk. 16: 23, *positively* and *plainly contradicts* the record of Rev. 20: 13, 14, and makes Jesus *divided* against himself; hence, if true, by the force of his own logic (Matt. 12: 25, 26,) *he must fall*. Can we possibly believe that Jesus, in the use of the word "*hades*," as recorded by Luke, *denies* Jesus in the use of the word "*hades*," as recorded by John the revelator? They cannot both be *literal* statements and *literally* true, for one is directly opposite to the other. How can we harmonize them? There is *only one* way. Acknowledge Lk. 16: 19—31 to be *a parable*, and Rev. 20: 13, 14 a statement of *literal* facts, and *all* is *reconciled*. Ah! yes; well might Dr. Whitby say, "That this (Lk. 16: 19—31) is only a parable, and *not* a real history of what was actually done, is evident: 1. Because we find this very parable in the *Gemara Babylonicum*, whence it is cited by Mr. Sherringham, in the preface to his *Joma*. 2. From the circumstances of it, viz., the rich man's *lifting up his eyes in hell, and seeing Lazarus in Abraham's bosom*, his discourse with Abraham, his complaint of being *tormented with flames*, and that Lazarus might be sent to *cool his tongue*; and if all this be confessedly parable, why should the rest, which is the very parable in the Gemara, be accounted history?"—*Annot. in loc.*

The *Gemara* here referred to, is a Jewish commentary, called by Mr. Buck in his Theological Dict. p. 577, the Talmud of Babylon. It is the one most valued by the Jews. Dr. Kitto says, that they "place it generally above the inspired law." He says, however, that "the book contains many *fabulous, trifling, absurd*, and *irreverent* things.

Observe one or two of the many foolish stories it contains. First, an important question. "Is it right to kill a flea on the Sabbath?" Again read the following: "We were once carried," says a Rabbi, "in a great ship, and the ship went three days and three nights between the two fins of one fish. But perhaps the ship sailed slowly? The Rabbi Dimi says, a rider shot an arrow, and the ship flew faster than the arrow; and yet it took so long time to pass between the two fins of this fish." This is certainly a *fish* story. But remarks Dr. Kitto, "Several parts of the Talmud, however, form an exception to the foolish and ridiculous passages with which the work *abounds*."

There is about as much consistency in the above story, as in Josephus' discourse upon "HADES." Both are evidently "*fabulous, absurd and irreverent*."

For the Crisis.

Awake! Awake!

Oh, heed the warning! There is now no time for sleeping. The Master is expected soon to appear; and are you ready? Are you watching? Are you praying? Do you love the thoughts of his coming? Have you on the whole armor? Are you prepared—*fully* prepared—to meet your Lord? Reflect, oh, reflect! there is now no time for slumber. His coming draweth nigh, and you must be ready, or sink beneath the Judge's frowns. Yes, Christ is coming to save the faithful, and to punish the wicked; and oh, with what anxious longings does the christian look for his appearing!

Reader, is this the case with you? Do you look for a home in "that great city, the holy Jerusalem?" Then be faithful, watchful, prayerful. Discharge every known duty. Be not discouraged, nor think your Lord "delayeth his coming." Gird on the whole armor, and fight valiantly the battles of the Lord. But a little while and you will be at home. Then sweetly you may sing your sufferings over, and shout the praises of the God of your salvation forever and ever.

Sinner, before I close, I have a word for you. PREPARE TO MEET THY GOD! You are in danger. The Judgment is just before, and you are unprepared. You are on the road that leadeth to destruction; and unless you repent you must soon perish. O *why* will you *die*? Will you not come to Christ that you may live? Will you not come *now*? *Now is the accepted time*; and will you not embrace it? O come to Christ! Do not delay too long. Better come now. Every moment of delay is one of danger. Remember this, and fly, oh, fly for refuge! Lose no time. An hour's delay may seal your eternal destiny. How solemn the thought, and yet how true! Be warned in time. Come to Christ, and be eternally saved. May God help you so to do. Amen.

GEO. W. GREEN.

Memphis, Ind.

Farewell!

How often it is said!
I sit and think, and wonder too, sometime,
How it will seem when in that happier clime,
It never will ring out like funeral chime
Over the dead.

No tears! no tears!
Will there a day come that I shall not weep?
For I bedew my pillow in my sleep.
Yes, yes; thank God! no grief *that* clime shall keep—
No weary years.

For the Crisis.

Moral Worth.

BY C. G. CARRE.

Man, in his physical state, depends upon the morals of the public mind, for both civil and religious advancement, while common humanity binds us together with links from the great chain of moral worth. Whether individual attributes are analogous in their nature or not, the same inherent principle of moral goodness, to a limited extent, is implanted imperishably within every human heart; it may be deadened by force of habit; its subterraneous fires may be kept smouldered for indefinite periods, by the latent nature of ungovernable passion; its untold and unknown worth may never become a source of useful, interesting, or religious profit, either to individual society, or public sentiment; but, like the uncut diamond in its native state and roughness, indicates utter worthlessness, and actual inferiority; but let it experience the mysterious system of emerging from the crucible of regeneration, and from the rough casket comes a priceless gem, a genuine specimen of God's benevolence; a perpetual monument of inestimable worth.

History bears on its surface the memory of moral truths, which has cultivated the faculty by which we judge of moral conduct. This, by some, has been called the moral sense, but is generally known by the name of conscience. Like all other faculties, it is, in its power and acuteness, under the influence, to a certain degree, of education and culture. It is both an active and intellectual power. It is intellectual, inasmuch as by it we have our notions of right and wrong, merit and demerit and all moral obligations or sense of duty. It is active, inasmuch as the performance of every duty, of every action receiving approbation, must be more or less influenced by it, or excited by its dictates. Like all powers of the mind, it comes gradually to perfection, and its progress is much influenced by instruction and unrestrained exercise.

Human ingenuity can never devise a more perfect, complete or finished method of exposing moral character, than daily intercourse in moral society. The little child, just emerging from the cell of infantile ignorance into the more spacious chambers of blissful understanding, unhesitatingly shadows forth all the inherent qualities of his moral and intellectual nature; while as years pass beneath the billowy flight of time, a structure, either of inestimable worth, or precarious usefulness, is reared, while the solidity of its foundation can only be determined by its answering the great end for which it was intended.

To say that moral worth in the concrete, is a native vigor of man's character, would be but a reasonable exegesis of his nature; but to say that in the abstract he possesses but a starveling proportion of this intellectual exotic, would be begging the whole question; for the lower caste of the human race cannot see with sufficient perspicuity to fathom abstractions, while the more ingenious proportion would, from a sense of imputed deficiency, awake to hurl their withering contempt at the indefeasible assertion.

When from the hand of the Creator, the infantile mind first feels the workings of those tender springs of action, in obedience to those ethical laws of propagation and perpetuity, it grows with its growth, and strengthens with its strength; while on the other hand, the vital principle may remain in a state of complete lethargy; it may appear as fragile as the faintest woof spun in the spider's web; it may appear to moral sense as faint as the dying zephyr; as distant as the far-off planets, and cold as the snows of Valambrosia; but let an affinity of principle flit before its moral sight, it bursts its tethers, flashes from obscurity, and shines forth an unalloyed attribute of its Maker.

The relation that man bears to God, is simply unhesitating obedience. It requires no metaphysical argument to show, that there is nothing in the divine economy, that is inadequate to the necessities of either his moral, or spiritual wants, or that his mental faculties can fail to comprehend. There is no requisition contained in his divine government, that his moral strength is not capable of performing; neither is there the remotest cause why we should fail to accede to its plausible statutes. But some may object to this, on the ground that no moral goodness, however excessive, or however illimitable the moral vision, can prove adequate of comprehending the infinite purpose of the Almighty; but they forget that all his laws are adapted to his subjects' powers and capacities; while, if they were not, his whole administration would be involved in the most inextricable confusion; and the creatures of his care, the noblest work of his hands, would, as a race, eventually be lost in the darkness of eternal night, and be known to him only as the things that were.

Because the blunted sensibilities of finite mind fail to comprehend any real worth in the man who is covered with ignominy and shame; because they have never beheld the shrouded virtue which yet finds a resting place in his soul; because he has never been led by some friendly christian hand out of the slough of vice and folly; the unhallowed title of outcast is prefixed to his name; and he is, without mental reservation, thrust forth as a miserable villain, devoid of honor, his finer sensibilities gone, a stranger to virtue, and stripped of the last expiring spark of moral goodness; and then they exclaim with mournful cadence, that might do honor to Ossian's bards,—"Friend, whence camest thou?"

In a popular journal a few weeks since, a professional writer attempted to form an analogical alliance between moral worth and mental courage. After commenting some time on the power of mind, he says, "Whatever may be the final result of a hard fought battle, the cause justifies the effect, while the dignity of motive, and the nobleness of a sense of right and justice, are but the promptings of a worthy conscience, which invariably results in the justification of the deed, and covers with glory the victor, and makes his death-bed a couch of down."

If you please, roll back the billowy tide of time; unfold the mouldering record of ages; call up from the charnel house of death the illustrious dead, and let the last act that crowned the career of those heroes, determine whether ambition and intrepid valor, are but the cowl and cassock for an illustrious name. The haughty Alexander, who wept because there was nothing more for him to conquer but his own insatiate ambition, ingloriously died in a scene of debauchery. The proud Caesar, who ruled with the iron sceptre of Rome, a conquered world, and dictated laws to vassal kings, died a violent death by the hands of his own countrymen; and the ambitious Napoleon, after having convulsed Europe with the discordant din of his conquering arms, died in lonely exile on the gloomy isle of St. Helena, afar from the scenes of his glory and greatness. Is the indefeasible argument of the amalgamation of these two attributes, to be inferred from such poetry as this? Is collateral evidence to be taken for granted? Is an immortal attribute of God's nature to be embodied with the mutable, inconstant, and wavering principle of self-aggrandizement? Or does a mixture of homogeneous principles constitute the dignity of man?

This moral principle derives its source and sustenance from natural causes. Allowing that man is radically bad, there is no soul so far degenerated, but that when the light of reason bursts on its mental vision, it will shadow forth a spark of God's divine magnificence.

To judge of man's worth by the value of their effects, would prove too much; for the conclusion would produce a veritable proverb: The more money the more man; but if we form our conclusions from the effect the money produces on the moral character, it would require no rigorous criticism to determine his real worth. But in this epoch of the world, universal truth has become a courted proverb; while a class of mankind have learned to think that external causes produce internal effects.

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yard-stick more honorable than the anvil? Is he who eats bread more honorable than he who makes it? Or is he that is created more honorable than the creator? And so we might multiply difficulties in the common theory of human condition; and still there are those who, being dissatisfied with their present condition, constantly make themselves miserable in aiming at what they suppose more respectable business.

Does the title of official position characterize nobleness of manhood, or true greatness? If not, then, whence cometh this perpetual war-waging of public opinion, and the barbarous, illegitimate title of high sounding aristocracy? But common humanity finds itself at fault, when sober reflection refers them to the pristine state of their illustrious ancestors, and to the still more momentous fact, that beggars lie by the side of kings.

The result of man's efforts to reach a distinguished point in worldly ambition, does not depend so much on his own personal, untiring exertion, as on the unfavorable circumstances under which he labors. The application of unimpaired genius may go far towards removing the barrier between him and the coveted goal; yet the remorseless tide of unmerited envy, unceasingly rolls its murmuring waves around him, and frequently some seething surge of scurrilous rebuke dislodges him from his position, and on its bosom is carried far back into the vortex of disregarded worth, to struggle amid life's severe and unapplauded tasks.

The value of the moral character becomes a theme more noble and interesting, as the mind endeavors to analyze the proportionable parts that are analogous to the benignant, wise, and divine Being, who so wonderfully and systematically sustains his moral laws. If man has a mission to fulfill in this present state of probation, it becomes him to rear a structure of character, which will not only prove adequate to the fulfilling of the duty in a manner calculated to requite all conscientious scruples; but which is absolutely necessary to sustain him in its performance.

Whatever may be man's social ties, and however cogent his reasons for adhering to secular matters, though they may be the labyrinth through which he struggles to engrave his name on the highest scroll in the temple of fame; yet there is a more imperative claim on his attention: The fulfilling of those higher duties, which are but the culture of those germs of innate worth, which, as years pass beneath the wave of oblivion, grow and expand, until they culminate in the light of immortality. To be, is not to live: to live truly, is to bring eternity into life; and while man lives,

> "Let him not violate kind Nature's laws;
> But own man born to live as well as die.

The incentives that man has to avail himself of those prerequisites, which are so necessary to perfect his preparation previous to entering upon the duties of another state of being, are not only perfectly legitimate in their nature, but are illimitable in their scope and tendency. Human greatness is but another name for moral worth, for the same motives that constitute the one, embody the tenets of the other; and while simple obedience to their fundamental principles is observed, we are led along the stream of time, utterly inattentive to the inferior concerns of secular life, until the ambrosial viewe of God's beneficence shelters us from the withering blasts of human depravity.

Such, then, are some of the necessary qualities that constitute the sublime worth of the human mind, and which form the germ, and culminate the impulses which urge man to labor with untiring zeal for a higher life, a nobler existence perpetuated by God's priceless boon.—immortality. But let the crowning of moral life be the purchase of a passport that will procure admittance between the gates of that radiant city, when the nations of the earth shall entreat her favor; when the Light himself shall be revealed from heaven, and when one unclouded tide of glory shall overflow her courts.

For the Crisis.

Perseverance in Piety.

"But he that shall endure unto the end, the same shall be saved."

Perseverance is that quality which carries into effect our preconceived opinions and established principles, enabling us to accomplish our purposes of virtue and holiness. For however decided our position with regard to any object we admire or espouse, except we persevere in that decision it will effect little or nothing. Hence it is, that many who for a while gladly receive the truths of the gospel, and perhaps feel decided in the cause of Christ, endure so short a period of time, because, unhappily for them, perseverance was not an ingredient in their theorem; and by and by when temptation, with its usual train of consequences, assail them, they are offended, and begin to loiter by the way, to linger in the race; and soon their strength being exhausted they "cast away their confidence, which hath great recompense of reward."

This is the history of very many individuals who have started in the strait and narrow way, with a bright and joyous hope of finally reaching the haven of eternal rest; but when called to endure the many trials and severe conflicts attendant on a life of pilgrimage, they make shipwreck of their faith, and are again turned to the beggarly elements of the world. Christians are said to be the light of the world, the salt of the earth, or, in other words, the means through which mankind are to be reconciled to Christ. Our light may be of the most brilliant kind, illuminating the darkness of surrounding society, yet if it does not continue to illuminate, if it cease to shine or become extinguished, what effect can its former brilliancy have upon the benighted minds of the perishing around us! None, save to prejudice their minds, blunt their sensibilities, and close up the avenues of their hearts against the approach of the truth. And all this because of a want of perseverance on the part of professed votaries in a cause of such worth and magnitude.

The perseverance of the true christian must be such, that life is not to be regarded when the blessed Redeemer demands the sacrifice. Take for instance the example of the apostle Paul, when the prophet Agabus made known the bonds and imprisonment that awaited him at Jerusalem; mark the difference in the effect of the announcement upon him and his brethren. Such was their affection for him, that for a moment they lost sight of the glorious cause for which the apostle was willing to hazard his life, and by their affectionate entreaties tried to prevent his going to meet the doom that awaited him. But listen to his answer: "What mean ye to weep and break my heart? for I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus." Such was the effect of the truth believed and the truth felt in the heart by primitive christians; and such it should be now, if we would hope with them to endure to the end and be saved.

The sacred pages abound in many striking and brilliant examples of holy perseverance in the cause of Christ, even when their fidelity to that cause resulted in the forfeit of their lives. Among the most conspicuous, the account of the martyr Stephen stands out in bold relief. Behold him in the midst of the Jewish councils surrounded by those who were thirsting for his blood, and with holy boldness driving home to their consciences the fact that they were the betrayers and murderers of the Lord Jesus; and though the truth, instead of subduing their hearts, made them gnash with their teeth and seek to destroy his innocent life, yet while submitting to their fury, and suffering their abuse, he received the Divine approbation,—the very heavens opened to his astonished vision, and he being full of the Holy Spirit "saw the glory of God, and Jesus standing on the right hand of God."

It is not to be presumed, however, that such distinguishing consequences will close up the career of every faithful follower of the Lamb; this in the providence of God is not necessary; but the same love in kind, the same faith in purity, that characterized Paul and Stephen, will be required, according to their capacity, of every true believer of the Lord Jesus. But in this time-serving age, it is greatly to be feared that with very many who profess to be the followers of Christ, if their lives were required as a sacrifice, they would abjure their faith, and walk the ways of God no more. O, may the faithful warning, that only those who endure to the end can be saved, awaken us to greater diligence in the divine life,—not only to the anise and cummin of the law, but also to the weightier matters of justice and mercy; and let us see to it that while we try to love God supremely, we also love our fellow beings fervently, respecting the rights of all; in short, doing unto others as we would they should do unto us, that when the day of reckoning shall come, we may hear the welcome plaudit of the Master, "Inasmuch as ye have done it (showed mercy) unto the least of these my brethren, ye have done it unto me; enter into the joy of thy Lord." M. A. T.

Neal's Creek, Ind.

For the Crisis.

Reasons for my Hope.

For some weeks past I have read almost nothing beyond special investigations, and have too much neglected Bro. Hastings' new book. But I have read it carefully through, and am more than rewarded. The first sixty pages are full of scriptural argument, and in the best style of argument—that which comforts, edifies, and preaches, while it reasons. Then come forty pages crowded with interesting and valuable information respecting the Bible, its translation at various periods, and the publication of it to half the world. Then we are told of the opening of the world—India, China, Africa, Japan—to be converted? Alas! there is not purity nor peace enough in Christendom that *it* should answer, Yes. The signs of the age invite us to preach and to "send" others to preach, not as if there were to be an easy time of it, but as if good and solid preaching were sadly needed to nerve men for conflict. That old discourse is the true text; "*Repent*, for the kingdom of heaven is at hand."

There will ever be pangs and truth throes in every great change. And the "regeneration" by which earth is converted into a paradise, can never be a gentle process. It is made easy only by loving Christ more than all things earthly. Let all read the book. C. F. H.

The World's Crisis.

BOSTON, APRIL 4, 1860.

Relief for the Distressed;

OR,

How we got out of "Doubting Castle."

No. 15.

We have examined sixteen Divisions and forty-four apartments in "Doubting Castle," in search for proof that man has a spirit that is conscious when he is dead; and thus far, all the learned D.D.'s in the "Castle" have been unable to bring *one* "thus saith the Lord" to sustain their positions. Their *assertions* have been abundant, but the proof to sustain them has been wanting. This is just as we expected, before we entered upon a careful examination of this matter. But we will proceed, and see what will next be presented.

DIVISION seventeen. Here we find the following: "Why is God called the God of the 'spirits of all men?'" (45)

45. He is not thus called. Here is another example of the way in which "Doubting Castle" theology is sustained; i. e., by misquoting Scripture. The passage reads, "all *flesh*;" not "all *men*;" showing that all the living creatures upon the earth have (*ruach*) spirits as truly as men. Hence we read in Gen. 7: 15, where we have an account of the animals that went into the ark; "And they went in unto Noah into the ark, two and two of all flesh, wherein is the (*ruach*) *breath* of life." Hence, if Num. 16: 22 proves that *man* has a spirit that will be conscious when he is dead, it proves the same of every animal. But there is no such intimation in the text. It simply affirms the great truth so clearly stated elsewhere, that God gave "the breath (or spirit) of life" to every beast of the field, to every fowl of the air, to every creeping thing, and to every man; therefore, our Creator is "the God of the spirits of *all flesh*."

DIVISION eighteen. Here Bro. Burnham found the following:

"Why is it written in the Greek Testament, that 'God is not the God of the dead but of the living, FOR ALL ARE ALIVE UNTO HIM?'" (46)

46. When we were confined in "Doubting Castle," we recollect that the Faculty made great use of this passage, and usually succeeded in producing a *doubt*. Their success consisted in keeping the context away from the mind of the honest-hearted pilgrims, thus preventing the light of truth from shining on this text.

The passage under consideration is a part of the conversation of the Savior with the Sadducees, who denied the resurrection of the *dead*. They believed the writings of Moses; but had not noticed that he taught the doctrine of the resurrection, and for this reason, they denied it. Therefore, the Savior refers at once to Moses; knowing, if the Sadducees find the doctrine in his writings, they will be silenced. He says, "Now that the *dead* are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the *dead*, but of the living; for all live unto him."—Lk. 20: 37-38.

The phrase, "Now that the dead are raised," reads in the Syriac,—"will arise;" in Coverdale's translation,—"rise again;" in Wickliffe's,—"And that dead men rise again;" in Scarlett's,—"Now that the dead are to be raised;" in Tyndale's, Cranmer's and the Geneva,—"And that the dead shall rise again." *When* shall they rise again? Jesus answers,—"This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise *him* up at the *last day*."—John 6: 40. In harmony with this, Paul says, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the *dead* in Christ shall rise first."—1 Thess. 4: 17.

Observe, Christ is endeavoring to prove the resurrection of the *dead* to the Sadducees, by quoting from Moses what we have already introduced. There is not one word about *soul* or *spirit* in the whole account. But let us look at "Doubting Castle" theology for a few moments on this point. According to that, God is not the God of the *bodies* of Abraham, Isaac and Jacob; because their bodies are *dead*; and the Lord is not the God of *the dead*; hence their *bodies* will *never* be raised; and as their souls have never died, it is impossible to raise them, because resurrection applies only to the *dead*; consequently, the Savior's attempt to prove that the *dead* will rise has proved a total failure; and Sadduceeism has triumphed, if the theology of "Doubting Castle" be true; and we must give up the hope of the resurrection of the *dead*, notwithstanding it is so often affirmed in the Bible.

It is asked, "Why is it written . . . that God is not the God of the dead but of the living,'?" etc.—Because it is *true*. When it is said, "All are alive unto him," it is quite different from being alive *with* him. To God, the time, that the dead sleep is as a moment gone. Says David, "A thousand years in thy sight, are but as yesterday when it is past." In speaking on the same subject, Paul says; "As it is written . . . God . . . quickeneth the *dead* and calleth things that be not as though they were."—Rom. 4: 17.

When God said to Moses, "I am the God of . . . Abraham, the God of Isaac, and the God of Jacob," those patriarchs were *dead* according to the Bible record; but looking to their *resurrection*, the Lord says I am their God; or as expressed by Matthew, "*As touching the resurrection of the* DEAD, . . . I *am* the God of Abraham, and the God of Isaac, and the God of Jacob." This makes the whole matter plain; and Sadduceeism is *overthrown* by the writings of Moses, instead of being *established*, as it would be if we adopted "Doubting Castle" theology.

Thus we see that this boasted argument, so often used by the Faculty of Error, becomes a powerful weapon against them; and plainly shows that God is not the author of the doctrine of the conscious state of the spirit, when the man is *dead*; but "as touching the *resurrection* of the *dead*," he says, I *am* their God.

We will now pass into the nineteenth Division. Here Bro. B. found the following:—

"Why, in all the teachings of the Son of God on earth, did he never directly utter a word, that we have an account of, against the doctrine of the separate existence of the Spirit?" (47)

47. This point was so plainly guarded in the Old Testament, it would seem that nothing further was needed for those who adhered to the Bible. In opposition to heathen mythology and "Doubting Castle" theology, the Holy Spirit had moved holy men to write: (*Sheol*,) "The *grave* cannot praise thee; death cannot celebrate thee . . . the living, the *living*, he shall praise thee, as I do this day."—Isa. 38. "The living know that they shall die; but the dead know not any thing."—Eccl. 9: 5. "His breath goeth forth, *he* returneth to his earth; in that very day his *thoughts perish*."—Ps. 146: 4. The Savior and apostles spoke in perfect *harmony* with the passages just quoted. In John 11: 14, we read; "Then said Jesus unto them plainly, *Lazarus is* DEAD." When Paul was speaking of those who were witnesses of Christ's resurrection, he says; "He was seen of above five hundred brethren at once; of whom the greater part remain unto this present time, but some are fallen *asleep*."—1 Cor. 15: 6. Again, he says; "I would not have you to be ignorant, brethren, concerning them which are *asleep*."—1 Thess. 4: 13. He then goes on to tell us, they will rise from their sleep when Christ comes. In keeping with these Scriptures, Job says; "*Man* lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their *sleep*."—Job 14: 12.

Many similar passages might be quoted, showing that the *whole man dies*, and remains in the sleep of death till "the resurrection at the last day."

We might ask, why the Savior did not say something against the transmigration of souls? This was a doctrine believed by many Jews and Gentiles, when Jesus was upon earth; yet, we do not find one word on the subject, in opposition to this error. If they would not hear "Moses and the prophets," they would not "be persuaded though one rose from the *dead*." But we found the Savior gave a *special* warning against the Pharisaical doctrine of the separate, conscious existence of the spirit, when he said, "*Beware* of the . . . doctrine of the Pharisees." [See Div. 15, Sect. 40, 41, 42.] There are three points of doctrine mentioned, as held by the Pharisees. (1.) The resurrection of the *dead*; (2.) a belief in angels; (3.) the conscious state of the spirit after death. When the Savior said, "*beware*" of their doctrine, he could not have referred to the first two points; for he and the apostles taught both; but we have no record that they, or any other Bible writer, ever taught the third—the conscious state of the spirit. This was a heathen doctrine adopted by the Pharisees, hence Jesus says, "*beware*"! Let it echo—"BEWARE"!!!

Pilgrim Notes.

Friday, March 16th, in company with Bro. and Sr. Howell, we took a reluctant leave of our dear Bro. and Sr. Sherman and family, at Castleton, Vt. We have become very much attached to the kind friends at C. and hope to see them again soon, and unite in the praises of Him who blessed us with his holy presence during our very interesting meetings. Though absent in body, we are present with them in spirit, beholding their joy in the Lord. Holy Father, we pray thee keep that flock from yielding to the power of the adversary.

Friday evening, we had a delightful meeting with the saints at Albany. They have been prospered in spiritual things during the winter past. Bro. Rufus Wendell entertained us in his happy family. He is about to give himself up to the ministry of the word of truth, with a bright prospect of being very useful and successful in the vineyard of the Lord. Thank the Lord for sending faithful laborers into the harvest at this time, when they are so much needed. Let us pray for more. The churches should take special pains to sustain and encourage those who are young in the ministry. Stay up their hands; give them every possible aid. Stand by them in their trials, and cheer them on their way. Let them feel that they have your sympathies, prayers, watch care, and they will labor much more effectively. If it is their duty to leave *all*, and receive the frowns of a wicked world and a cold, formal church; it is the duty of those to whom they minister to sustain them. Let it be *well done*, that the stewardship be not taken away when the Master comes. These are times of great peril; backsliding times, when the love of many is waxing cold. Let all "beware of covetousness."

Saturday evening, we spent at Brewster's Station, on the Harlem R. R. Although we did not arrive till the middle of the afternoon, Bro. Way circulated a notice, and we had a goodly number out to a meeting at Gannung's Hall. We felt assured there was an open door for doing good. The people were anxious to hear more.

Lord's day, 18th, Bro. Way accompanied us to Danbury, Ct. Our meetings at D. continued eight days, amidst the most discouraging circumstances, caused in part by great political excitement. Two large political mass meetings were held during our stay; but the truth gained many friends, and the little church was much strengthened. Danbury is known as a very hard place, but we expect to see some good fruit resulting from our late meetings. We were glad to find our Brn. there keeping clear from all the political evils. As one remarked to us, politics and christianity are antagonistic to each other. We hope all our brethren will save their votes for the King of kings. Let us not try to prop up the wicked systems of government that are at enmity with Christ, and are about to be dashed in pieces by the coming King.

Notwithstanding all the discouraging circumstances attending our meetings at D., we closed with bright omens, while a large, intelligent, and attentive audience listened to the evidences of Christ's speedy coming. At the close of the meeting, we sat down to the table of the Lord in a happy circle of his followers, to commemorate the sufferings and love of our dearest friend, Jesus. We parted, firmly resolved, by the Lord's help, to meet in the everlasting kingdom.

Monday, 26th, we left D., and called a short time at Bridgeport, where we met some of the Lord's children, and received and accepted a challenge from Dr. Lyon to discuss Spiritualism. At B. we took the cars for West Winsted, stopping at Burrville to see our dear mother, who will be eighty-seven, if she lives till the 14th of Aug. next. She loves the same blessed hope her son Miles is endeavoring to preach to a dying world—a hope that fully sustains her in her declining years and makes old age pleasant and cheerful. O Lord, let thy peace continue to rest on my aged mother, who so kindly bore with the waywardness of her son, when wandering from thee; and make her last days her best.

She is now unable to see any thing with one eye, but is very contented in the Lord. As we were about leaving, she presented us with a pair of nice stockings, saying, "Miles, this is the *last* pair I shall ever be able to give you, for I can't see to knit any more."

"Truth's Triumph."

We gratify our readers with further quotations from the old book, witten in 1676, by Thomas Tomkins, entitled "Truth's Triumph." He goes on to say:

"Another evidence of the soul's mortality is this; whenever it is that man dies, it is said that he is dead, or resteth from his labors, or gone into the dust, or fallen asleep; but it is nowhere said that his soul is ascended into any sensible joy, light, or glory; or descended into any sensible pain, darkness, or shame, whilst his body is in the grave. No sober man ever taught that the soul was immortal in a mortal body. We have heard of the patience of Job; if any be as willing to hear of his faith, they may find his doctrine of the soul's mortality was plainly delivered in his book . . . .

Again, another evidence of the soul's mortality is this; in that when any do depart this life, it is said they die or fall asleep; it doth not say their souls go to heaven. It is said that Abraham, Isaac and Jacob are dead, and fallen asleep; it is said that Stephen fell asleep; there is not a word of their souls going to heaven. When Lazarus died, it is said he fell asleep, and that he was dead; therefore when Christ came to raise him to life, he looked down into the grave, and with a loud voice, said Lazarus, come forth. Observe this well, you that are enlightened by this commission of the Spirit, and you may see that the Lord called him not from heaven, but from the grave. So likewise, when Christ was risen from the dead, it is said that many of the saints, which slept in the grave, arose also, and appeared unto many. It is not said that their souls came from heaven, but that they arose from the grave, which was done by virtue of Christ's resurrection."

When speaking of Paul's effort to comfort the Thessalonian brethren, who were called to mourn the loss of loved ones, Mr. Tomkins says:

"Now the apostle doth not comfort them by telling them that their souls were gone to heaven, but he comforteth them in the doctrine of a resurrection . . . . And we may be certain that Paul knew very well that they were not in heaven."

When referring to Paul's declaration, that those "are perished" who have "fallen asleep in Christ," if the dead rise not; and that their faith was vain, and his preaching also; Mr. Tomkins remarks:

"If the souls of those saints had been in heaven, then could not their faith, nor the apostle's preaching, have been vain; for what great matter were it if their bodies did lie and rot in the grave, so that their souls could be happy? Paul knew well that there could be no happiness without a resurrection, and this was Daniel's knowledge and faith likewise. . . . . Therefore it was that Daniel was bid to go his way also into the dust until the end, for till then he should not appear, but then he, with the rest, should arise and stand in his lot with the just to receive the reward of eternal life. And thus it is clear to all such as are by lot appointed to eternal life, that the soul and body lie down together in death, and not that one goes to heaven, and the other to the grave, bidding adieu to each other till the last day."

"Earthly Gods."

The following is extracted from the *Springfield Republican*. It reminds us of what Satan said to Eve—"Ye shall not surely die, . . . ye shall be as gods."

"At the banquet given to the three legislatures at Cincinnati, Rev. Mr. Hoyt made the opening prayer, in which reverence for his audience seemed to struggle with reverence for the Almighty, and he used such language as this: 'O God, Thou God of heaven, hear these earthly gods in these their prayers, for the sake of Thy loyal Son.'"

WELLCOME'S TREATISE ON MATT. 24TH AND 25TH CHAPTERS.—The third edition of this work is now out and ready for orders. We will give a notice from Bro. Taylor in regard to it:—

"Permit me to say a word in favor of this work, and that is, in brief, to express my conviction that it is the best work on Matt. 24th and 25th chapters I have ever seen. It is truthful, stirring, perspicuous, adapted to convince, and not lengthy. Just the kind of book needed for the times. I hope our brethren will circulate it widely."

For sale at this office. 150 pp. Price, 33 cts. Postage, 6 cts.

For the Crisis.

Correction.

I have stated in the Crisis that ten or twelve ministers read the *Expositor*. Elder Marsh now informs his readers that the number is about one hundred. I am happy to note the correction, and would add that the mistake occurred from being misinformed. D. T. TAYLOR.

For the Crisis.

Two Kinds of Eternal Life.

We maintain that the phrase "eternal life," however it may imply the eternal *happiness* of the saved, still contains the literal sense of "living for ever." And one proof of this literal sense is the fact that the terms "life," "live," and "live for ever," are constantly applied by orthodox writers to the nature of the soul and to the destiny of the lost. The received fearful doctrine cannot dispense with these terms, though in the Scriptures they are consecrated to describe the destiny of the righteous.

We claim that "living for ever" and "eternal life" naturally mean the same thing; and we accordingly find the phrase "eternal life" sometimes applied to the destiny of the lost, though with the qualifying remark that their life is "unworthy of the name." Well, if the Scriptures call things by their right names, why should not we call the same things by the same names? It will be an immense gain when christians will agree not to say that the lost "live forever"—either with or without the marks of quotation. When the lost are said thus to live, the marks of quotation are commonly omitted, to indicate that the phrase is not used in the metaphorical sense which they are supposed to bear in the Scriptures. Thus the difference between infinite happiness and unending misery is denoted by the presence or absence of those marks, thus: "To "live forever" is eternal joy. To live for ever—may be endless woe.

This distinction was made in a remarkable instance by Origen, in the use of the phrase "eternal life," and before the marks of quotation were invented. The passage is preserved in a Latin translation by Rufinus, where we get no benefit of the article. We will accordingly translate without denoting the double sense of the phrase by either of those methods. Commenting upon Rom. 2: 7, he says:

"The life is that eternal life of which the Savior speaks when he says, This is eternal life, that they might know thee the only true God, and Jesus Christ whom thou hast sent, (John 17: 3.) By which he shows that the substance of eternal life consists in the knowledge of God and of Jesus Christ." "I do not think it was without reason that he added to eternal life, In Christ Jesus our Lord; but because, peradventure, he would have it known that eternal life alone is one thing, and eternal life in Christ Jesus is another thing. For even they who rise to shame and everlasting contempt shall have eternal life indeed, yet not in Christ Jesus, but in shame and everlasting contempt. But the righteous, who rise to eternal life, shall have eternal life in Christ Jesus." (In Epist. ad Rom. l. 2, § 5; l. 6, § 6.)

The passage is important as showing that the phrase in question so far retained its literal sense in Origen's day (A.D. 225) that he need not add "unworthy of the name," when he applied it to the case of the lost. Just as even now we hear of the *immortality* of the lost with no such qualification. Yet Origen found more of metaphor and allegory in the Scriptures than any other writer. If *he* found it convenient to use that phrase which describes all that Christ gives, in a literal sense, how must the "common people" have understood it, especially when Christ spoke of only *one* kind of eternal life? C. F. H.

For the Crisis.

1866–68.

Dr. Cumming's last work, the "Great Tribulation," in which he fixes on the above date for the coming of Christ, is attracting much attention on both sides of the Atlantic. In England no less than seven editions have been printed. In this country the publishers refer to it as a work "which has already awakened a prodigious excitement throughout the religious community." The *Church Witness* calls it "a remarkable work free from fanaticism," and calls marked attention to it. The New York *Observer* seems to admire the Dr., and speaks interestedly of his views. The *Due West* (S. C.) *Telescope* seems to endorse the views of the book and proclaim the Lord at hand. The *Religious Herald* of Hartford calls attention to the year 1867, as a noted and remarkable epoch. In Great Britain the nobility are interested in the study of prophecy. Viscount Mandeville, George, Duke of Manchester, Henry Drummond, M. P., and Lord Carlisle, have written numerous prophetical works, and the last two named, substantially hold the view of Dr. Cumming.

Mr. Shimeall's late work, *Our Bible Chronology*, is being widely read. It is subscribe to by very many D.D.'s, clergymen and others around New York city, though he takes the same view with Dr. Cumming in relation to the termination of all the numbers and coming of the Lord in the circle of 1866–68.

Dr. C. has sent Mr. S. a note of approval of his work and will write a Preface for the English edition soon to be issued. The chronological deductions of these men are sustained by a host of human authorities from the days of Luther till now.

It is to be hoped that all Adventists will be prepared to candidly look into the argument which is relied on by a multitude of others for the coming of the Lord in 1866–68. D. T. T.

For the Crisis.

Go, Work!

"Go into my vineyard and labor, and what is right I will give thee."

Brethren in the ministry, has this Scripture become of no effect? If so, when was it made void? Is not God faithful to perform all he has promised? Did ever one of you go out in the name and strength of the Lord and not receive what was *right?* Says one, I have been so and so, and received so much. Perhaps you did not humble yourself before the Lord, and ask him to direct you in the way wherein he would have you go. You might not have listened attentively to the whisperings of the Spirit, and therefore misunderstood what the Lord said. There are difficulties, I am aware, where one has so many calls, but if you keep it before the Lord he will direct aright.

I do believe that those to whom the Lord has given his word may know where, when, and what to preach, if they are submissive and humble.

It looks to me as though some of our Advent preachers had ceased, to some extent, to trust in the Lord. Did Jesus promise you ease and plenty, or did he say it is enough that the servant be as his Lord?

That we are nearing the Judgment I have no doubt. The state of the world and church declare it; and who shall be able to stand? Not those who have sought honor one of another, but those who have sought the honor that cometh from God only. Not those who have blindly taken glory to themselves, but those who have given God the glory. Amen. JULIA DODGE.

Pawlings, N. Y.

For the Crisis.

Be Careful.

Don't scold, brother, now please don't! I know that it is rather trying, but will scolding better it? I fear not. Above all, don't scold in the pulpit. Preaching God's word is too solemn business to mix with human fretting and fuming. Besides, when some of the folks stay away from meeting it is not fair to scold those that come through mud, wet and storm, for the faults of those who stay away. If there is fault, talk it over privately, if possible, or advert to it publicly, if needful, but let it be with kindly gravity, rather than with bitter petulance. Come, brother, do be good and gentle evermore. H. L. H.

☞ Take heed of peremptory prayers for any temporal enjoyment, for thereby thou beggest but a rod for thine own back!

For the Crisis.

Time of the End.

BY J. HEMENWAY.

The subject of time is one that interests the student of prophecy and lovers of truth; and all that are prepared for the judgment would rejoice to understand the time, when the Lord is coming, to reward the faithful with eternal life.

That time is revealed in the Scriptures, no one will dispute that is acquainted with the prophecies of Daniel and John; but to understand that time, we must be able to understand what events in history fill the mould of prophecy, from which the prophetic numbers commence. Upon this point there is great liability of mistake, as is proved by the past history of writers and lecturers upon the subject of time. Daniel 12 : 11—13.—"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

From the foregoing scripture, we can easily understand, that from the time that the abomination of desolation is set up, to the time that Daniel stands in his lot, or is resurrected, is thirteen hundred and thirty-five days (or years); but it is not so easy to understand what constitutes the setting up of the abomination of desolation. We have, undoubtedly, the power symbolized in Dan. 7 : 8, by the horn having "eyes," and "a mouth speaking great things." A horn is explained in verse 24, to be a kingdom; mouth and eyes represent some blasphemous power, supposed to be the catholic church. That all may be true, but it does not give us the particular *event* that constitutes the setting up of "the abomination of desolation." If the horn having mouth and eyes is *the* power, then it is rational to conclude, that when the power symbolized by mouth and eyes is incorporated into the kingdom symbolized by the horn, that we have "the abomination of desolation" set up. Daniel 11 : 31.—And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." We learn from this quotation, that "the abomination" is to be set up by taking "away the daily sacrifice"; and that it is to be accomplished by the civil power.

Now we come to the question:—When did this event occur? Many different dates have been named in the past, which time has proved to be wrong, and others remain for time to test. Some have fixed upon A. D. 525, as the time when "the abomination of desolation" was set up; and for proof refer to Bower's History of the Popes.

"Bower informs us, History of Popes, Vol. 1, page 325, that Justin, emperor of the east, enacted an edict ordering the Arians to deliver up all their churches to the Catholic Bishops, and the Catholic Bishops to consecrate them anew. After this edict was enacted, the Arians applied to Theodric, the Arian king of Italy, for help. This king sent down an embassy to Constantinople, composed of Pope John, five bishops and four senators, in A. D. 525. The object for which this commission was sent, was to persuade Justin to revoke the above named edict. Bower says, page 326, that 'On his arrival at Constantinople, he was received with the most extraordinary marks of honor, by persons of all conditions and ranks. The nobility and clergy went out to meet him; and he made his entry amidst the loud acclamations of numberless crowds, that flocked from all parts, to see the first Bishop of the Catholic church, who had never before been seen in the east.' He also says that the Patriarch at this time 'Invited the Pope to perform divine service in the great church, together with him. But he would neither accept the invitation, nor even see the Patriarch, till he agreed, not only to yield him *the first place*, but to seat him on a kind of throne above himself.' We are told that 'The Patriarch indulged him in everything he required, and they celebrated Easter together, with extraordinary pomp and solemnity.'"

I do not see that there is anything in the foregoing testimony, that constitutes a union of state and church. The facts in the case are simply these: Justin, Emperor of the east, a zealous Catholic, issued an edict against the Arians; and Theodric, an Arian in faith, Emperor of Italy, ordered the Pope, who was head of the church of Rome, to go to Constantinople and persuade Justin to revoke the above named edict. Did the Pope accomplish the object of his mission? The same historian says that he did:—hence, the matter rests just where it was before the edict was issued, so far as a *union* is concerned. Again, the following from Bower is thought to indicate the time of union.

"The Emperor, says the anonymous writer above quoted, met him, among the rest, and could not have honored St. Peter himself more than he did him. (Mark the language, Author.) The Bibliothecarian adds that Justin bowed down to the very ground before the Vicar of the blessed Peter, and, coveting the honor of being crowned by him, received at his hands the imperial diadem."—*Bower Vol. 1, p. 326.*

By this act, it is thought, the Emperor acknowledged the supremacy of the church of Rome, and that the church possessed the power to confer secular authority on even Emperors of Rome.

What is more natural than for a zealous catholic to honor the Pope, while he believes that the Pope is infallible, and that he has the power to send him to eternal torments? It is but a natural result of his faith. But the point seems to be the last clause of the quotation by Bower from the Bibliothecarian;—that Justin received from the hands of the Pope the "Imperial diadem." This is thought to consummate the union of state and church.

In the first place, it should be observed, Bower says, that it is not probable that the statement of the Bibliothecarian is true. Then again, suppose the Emperor, in his blind superstition and adoration of the Pope's person, craved the honor of having the crown placed upon his head? Does it prove a union of state and church? If so, it seems strange that historians do not give us some articles of agreement between the Emperor and Pope. Bower's doubts in relation to this supposed act, and the silence of historians in relation to any articles, as a basis of the union between state and church, give us good reason to doubt this being the point of time when "The abomination of desolation" was set up. We do not find any event at this time to fulfill the words of the prophet,—"They shall . . . . take away the daily sacrifice"; and this was to be done by the civil power of Rome, in order to set up the abomination of desolation. If, as some say, the taking away of the daily sacrifice was Justin's edict against the Arians, we answer, that edict was revoked; consequently we do not find events here that fill the mould of prophecy.

The time of the end is supposed by some to be 1290 years from the time that the abomination of desolation is set up. This view is based upon the following scripture: Dan. 7 : 25, 26.—"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 11 : 33—35.—"And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil many days. Now, when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." Dan. 12 : 11.—"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days (years). If the abomination of desolation was set up in A. D. 525, then it follows, of course, that 1290 years from that point the time of the end would commence, which would be in 1815; and forty-five years added to that would make up the 1335 years in 1860, when Daniel would stand in his lot. But the evidence, from which the numbers are started, is not sufficient to prove the point, hence I am left in doubt as to the time of the end; consequently cannot believe that the days will end in 1860. Some other points I will notice in my next, in relation to the *events* that mark "the time of the end."

(To be concluded.)

Correspondence.

From a Methodist Preacher.

[He wishes his name withheld.]

Bro. Grant:—I feel myself alone. Were it not for the *Crisis*, I would certainly feel lonely indeed; but through its columns, I hear from the brethren scattered abroad, and it makes my heart rejoice.

Trusting you as a brother, I will now make a confession. I stand identified with the M. E. church; but I look for the *speedy personal* coming of the Savior. I believe when he comes, he will give eternal life to the righteous, and destroy the wicked. Formerly, I have held an official relation in the society to which I belong; but I was silenced because I saw proper to preach the Bible. I am now preparing to sound again the alarm. I feel it to be my duty to do so. Sinners are perishing around me, and I must warn them of their danger. By the help of God I intend to be a faithful minister, so far as I am able. I am poor; but will do what I can. Pray for me.

From J. A. Sober.

Bro. Grant:—Through the grace of God I am endeavoring to "witness to both small and great none other things than Moses and the prophets did say should come." And what have they said should come? Why that Jesus would come; first, to offer atonement on Calvary's cross, in behalf of sinners. Second, rise from the dead and ascend up on high to officiate in his priestly office in the presence of the Father; and third, that he would come again to deliver his waiting ones from death, perils, snares and fears.

He will come the second time without sin, or sin-offering, unto salvation. To whom?—"*Unto them that look for Him.*" Then and there will be realized Hosea's prophetic announcement—"I will redeem them from death: oh death, I will be thy plagues; oh grave, I will be thy destruction." Then the last trump will have sounded, bringing to life those who can and will shout, "oh death, where is thy sting, oh grave, where is thy victory?" The Lord's ever faithful Daniel will then "stand in his lot" to know more of God's wonderful ways, and to fully realize the truthfulness of his inspired words uttered long years ago, that many of the sleepers in the dust are awaking to everlasting life.

I took up my pen to say to the readers of the *Crisis* that the foregoing are among the truths I am testifying to before the people, persuading them to stand ready to enter into the kingdom of God when it shall appear. And I believe with all my heart the day of glory is near, very near, "nigh, even at the door." The day of God's wrath is impending now. The nations of earth are guilty before God and man. Their day of doom is near. It speedeth on. Omens above, beneath, proclaim it almost due. In prophetic calendar it is just about due. All agree here. But some think the millennium is coming before Christ. But Christ will be here first; then the reign of glory will come in order, scriptural and rational. What reason have we to expect a long time of peace and glory on earth, this side of the coming of Him whose right it is to reign? Does the present state of the world indicate it? Political aspirations run high now, social relations all out of shape and joint, morals at a low ebb, crime and wickedness in high and low places rapidly on the increase, and, forsooth, the millennium of peace about to dawn!! Does *war* mean millennium?

Cambria, Mich.

From Sr. H. J. Brown.

Dear Brn. and Srs.:—The apostle Paul declares to us that we are to look for Jesus Christ from Heaven, who will change our vile body, that it may be fashioned like unto his glorious body. What a blessed promise is this! Our bodies defiled by sin, bearing the marks of the curse, to be changed at the appearing of Christ and fashioned into a body like his own. When he shall appear we shall be like him, for we shall see Him in his beauty, and be changed into the same image. Carrying about daily a body wearied by toil, wasted by sickness, liable to death at any moment, groaning under the temptations and trials of a sinful humanity, doomed to see our friends bowing under the infirmities of toil and age, and wasting with diseases which we have no power to alleviate,—how do our saddened hearts turn from these sins and sorrows, and long to be clothed with our house which is from Heaven, to the better country where the inhabitants shall no more say, I am sick. I know I shall speak the feeling which arises in the heart of many a weary, care-worn pilgrim in view of these things. Amen, even so come, Lord Jesus, come quickly, and bring the redemption of the body.

Dear sisters, why should we desire to clothe these vile bodies with gold and fine apparel? Why are we more anxious to be adorned with these leaves from Satan's flower garden, than to have the ornament of a meek and quiet spirit? These vile bodies need no outward adorning to commend them to our loving Savior. Let us fear that if he finds them thus adorned we shall fail of having them changed to a body like his. My earnest prayer for the beloved people who are looking for Jesus is, that they may remain a peculiar people, of one heart and mind, bearing the cross, and so be ready to meet him when he comes.

Essex, Ct.

From Bro. L. Reimer.

Bro. Grant:—Please send one of your beloved papers, "The World's Crisis." There is a good deal of inquiring about this "new thing," (and yet as old as the holy Word itself,) and I believe your "World's Crisis" will open the eyes of many who are anxious to know the truth as it is revealed in the blessed Bible. Three or four months ago, I opposed this "new thing" with all my little knowledge of the word of God; but I had to give up my old prejudices, and fall in with the "new thing," as I could not hold on to them any longer. Blessed be God. The Bible begins to be a *new book* to me and some of my friends, while before I was always shut up in "Doubting Castle."

Philadelphia, March, 1860.

For the Crisis.

Notes by the Way.

Bro. Grant:—After I preached that funeral sermon in Yankee Settlement a number were anxious for me to return. I commenced a meeting the 3d of March and closed on the 11th. I had something to contend with every night, so that I had a small congregation, but on Sunday evening had out a crowd.

On the 14th, preached at Manchester, Delaware Co., Iowa. Stopped with Bro. Edward A Manning, from Andover, Mass. Could not some brother send this *Lot*, this pilgrim and stranger, the *Crisis* to cheer him on his journey? If so, send to the above place.

The Macedonian cry, "Come and help us," I hear from the three adjoining states. I mean to fill the calls as fast as I have time and means so to do.

Pliny S. W. Daro.

Strawberry Pt., Iowa.

Obituary Notices.

Died, in South Killingly, Ct., of consumption, March 24th, Caroline M. Young, daughter of Jonah S. and Laura Young, aged seventeen years and ten months.

The parents, whose lot it seems to be to follow child after child in quick succession to the grave, penned and gave me the following thoughts:

"Caroline sleepeth! that lovely form, whose feeble knee oft bent submissive to Him who, at his last expiring breath, implored protection. Caroline sleepeth! hushed is that cheerful voice that, ascending high, daily reached the ear of Him who slumbereth not, while divine care and protection is supplicated, and fresh supplies from living streams, to keep revived those hopes, those joys, which live only as they are fed from an endless fountain. She sleeps. Still is the glad accent of praise, that once in glad anthems she delighted to lisp and mingle with those of angelic choristers above. She sleeps—quietly in Jesus sleeps—while with millions who have gone before, she waits the voice of Him who will ere long wake the dead, and gather with angelic harvesters his sleeping ones to himself"

It has not pleased God to give long life to the children of our beloved Brother and Sister Young; but he has given something better, that is Jesus. May God abundant grace bestow, that they may count their frequent afflictions all joy in view of a far more exceeding and eternal harvest of glory.

We improved the occasion, by pointing out some of the bright prospects of the saints of the Most High. H. F. C.

Danielsonville, Ct., March 30th.

Died, in Townsend, Mass., March 19th, 1860, Dea. John Boutell, aged ninety-four.

My father, the subject of this notice, was a remarkable man even in his organism, with a well balanced mind. From his early days he had enjoyed that good hope through grace which at all times gave sweet consolation in Christ, as the only name given under heaven to save lost man. He was a Congregationalist of the olden school, consistent in his christian walk, always making the Bible his rule of faith and practice. And although there might have been an improvement in his theology, he was experimentally and practically a christian, ever believing in a resurrection from the dead.

In his last hours he was cheerful in hope, and fell quietly asleep in Jesus, to be waked by the sounding of the last trump to receive his reward. L. Boutell.

Died, in Springfield, Vt., March 25th, 1860, Bartlett Dammon, aged eighty-three years and two months.

Bro. Dammon, for many years, has been a bold soldier in the cause of God. He once united with the Methodist people, but for some ten or twelve years he has been looking for and loving the glorious appearing of Jesus Christ in the clouds of heaven. Searching the Scriptures has been his delight and practice for years. He expected immortality and eternal life through Jesus Christ, at his appearing and kingdom. He often expressed a strong hope in God, and of a treasure in heaven. Funeral attended by the writer. Addressed a crowded house from the last clause of Prov. 14: 32. S. Cook.

Died, in Hopkinton, N. H., March 11th, 1860, Mrs. Hannah D. Sargent, widow of Dea. Moses Sargent, aged eighty-three years and twenty-eight days.

She was never prostrated by disease until her last sickness, which was merely the natural result of old age. Her eyesight and hearing never failed her. She lived a consistent christian for more than fifty years. I had the privilege of watching by her bedside the last night she lived, and heard from her lips many expressions of praise to her God and Savior, and almost her last were—

> "Thou dear Redeemer, dying Lamb,
> I love to hear of thee;
> No music's like thy charming name,
> Nor half so sweet can be."

John B. Paine.

Died, in Meredith, N. H., March 7th, 1860, of consumption, Bro. John Clark, aged forty-seven years.

The subject of this notice embraced Christ by living faith when about twenty-four years of age, and soon after was baptized and united with the Freewill Baptist Church. He continued a consistent and worthy member until 1842, when the coming of the Lord was preached as presented by the Revelator. Our brother had loved the Lord so well, when the glorious news of the Nobleman's return saluted his ears, it gave him joy; and on examining the evidence, he heartily embraced the doctrine.

Our brother remained firm to the last, believing the Lord had led his people, and would in due time vindicate his cause and deliver his chosen. It is some two years since his health began to decline. The skill of a number of physicians was tried, but all has failed, and our brother has gone down to the grave expecting to sleep until Jesus comes, then to have part in the first resurrection and gain immortality. He leaves a wife and three children to mourn his loss.

The writer attended the funeral. Subject on the occasion was the resurrection of the dead. J. G. Smith.

Summary of News.

FOREIGN.

(From Liverpool the 17th ult)

ENGLAND.

Some English journals are getting fierce with Napoleon on the Savoy question, which, it is said, will be settled by treaty between France and Sardinia, before the Savoyards are consulted.

Switzerland has sent a protest against the annexation.

It is reported that French troops are under orders for Chambery.

An insurrection in Naples is considered imminent.

LATEST.

The Daily News of the 17th says, that if the statement regarding the mode of ceding Savoy be correct, the event will be more serious in its ultimate military consequences than any since the memorable [illegible] fall of the great Napoleon.

Henceforth, not even the most sanguine will be able to believe in the maintenance of the peace of Europe, and will have to reckon with a power which tramples upon the most sacred rights, and which has cast off respect for everything but material force.

Sooner or later Europe will find itself compelled, in self-defense, to confine this power within the limits of law.

The Herald uses the same language; and the London Post believes, at the present time, the question stands thus:

Sardinia is about to cede Savoy and Nice by treaty to France. France will then consult the population as to whether they choose annexation to France or separate independency.

If they select the latter, then Savoy will be constituted an independent State; if the former, the result will be communicated to the Great Powers.

In case of serious disapproval and opposition on the part of European States, which, however, is not anticipated, then France would probably consent to the establishment of Savoy as an independent State.

What is positive is that France will never consent, under any circumstances, to the retention of what are called the French slopes of the Alps, by Sardinia enlarged, as she will be a power inferior only to Prussia.

The Paris correspondent of the Times learns that a second warning, which immediately precedes excommunication, has been sent to Turin. After a certain interval, the bull of excommunication against Victor Emmanuel will be issued.

Two regiments of dragoons quartered at Lyons received marching orders. They are to proceed to Chambery, the capital of Savoy. A regiment of cuirassiers has left Turin to be ready to enter Tuscany and to proceed to enter Florence as soon as the King of Sardinia accepts the annexation.

Other troops have left their quarters to be ready to enter the Romagna.

Gen. Fanti has just organized the army, into four corps, each to be composed of three divisions, two Piedmontese, and the third of Central Italy.

The Paris correspondent of the Times says an autograph letter from the Emperor Napoleon, couched in an angry style, had reached King Victor Emmanuel. The Emperor invites the King not to accept Tuscany in his own name, notwithstanding the recent test of universal suffrage. He may name a Prince of his own house for Tuscany; and, according to the same report, he is debarred from occupying the Romagna, which may be governed by a Vicar acceptable to the Pope, as the Sardinian government declared in advance its acceptance of the result of voting.

Rome, 16th. This morning a great manifestation took place in favor of the Pope at the Vatican.

Paris, Saturday. The *Patrie* publishes a letter from Turin, stating that the annexation of Savoy to France has been definitely settled, and also states that the negotiations in regard to Tuscany are in a fair way to a satisfactory conclusion.

The Paris correspondent of the London Times says it is thought that Prince Carignan will be Governor General of Tuscany, unless the Imperial idea of a separate State be carried out. There is great wrath here against the Pope. I am told His Holiness has issued another circular, still stronger than the encyclical letter, on the Romagna affair. A remark is said to have been made in a very high quarter that the Pope would, from the manner in which he is going on, soon make the famous pamphlet "Le Pape et le Congres" a truth. This means that of all his States only Rome would be left to the Pope.

Letters from Rome say that the agitation is so great there as to render it extremely doubtful whether the French army will be able to keep it in subjection much longer.

A second warning to the King of Sardinia from the Pope, which immediately precedes excommunication, is said to have been sent to Turin.

Sardinia.—The Washington correspondent of the New York Times says:

"Interesting dispatches to the Sardinian Legation here announce that it is the fixed determination of Victor Emmanuel, in spite of the opposition of the French Emperor, to receive the Italian States proposing annexation to Sardinia. Another war may be the result."

Notices, &c.

Notice.

Shall I go fishing to pay four hundred dollars for a small tenement to shelter my family while I am out in the field? I cannot do it unless some brethren that are able will help me soon. This is not begging, but asking advice. Bro. Ladd advises me to this course. I will work for my family.

Hiram Munger.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

☞ We would say to our preaching Brn., that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will commence another series of meetings at Castleton, Vt., Thursday evening, April 12th, and continue over the Lord's day, and as much longer as may be thought best.

MILES GRANT.

Providence permitting, I will preach in
London Ridge.....................April 13th—17th
Yarmouth...........................April 20th—24th
Commence a four days' meeting in East Barnstead, N. H., (Clarke meeting-house)..........April 7th.
Last Sabbath in April and first in May not engaged.

HIRAM MUNGER.

Providence permitting, Eld. H. F. Carpenter will preach in Bristol, Ct., April 15th.

JOHN H. SUTLIFF.

Providence permitting, I will preach in
East Killingly, Ct..............................April 8th

J. HEMENWAY.

Providence permitting, I will preach in
Lanesville..............Friday evening, April 20th
Painter Hill, at Bro. Thomas', Saturday evening, April 21st
Hazle Plain School House.......Sunday, April 22d
Morris, Monday and Tuesday evenings, April 23d and 24th
Middlebury,.........Wednesday evening, April 25th
Millville, Thursday eve., April 26th, and hold as long as duty may require.

GEO. L. TEEPLE.

S. W. Bishop will preach at
Warwick Plain, R. I...............................April 8th

The Lord willing, Eld. S. S. Brewer will preach in Worcester, (Warren Hall, on Pearl Street,) three Sundays, commencing the third Sunday in April.

Providence permitting, I will preach at [illegible] Saturday evening, April [illegible], and will be on the Plains over the Sabbath [illegible]

M. R. PHETTEPLACE.

Bro. J. E. Bellows will meet with the brethren as follows:—
Newfield, Ct.....................................April 8th
Winsted, Ct...................................April 10th
Canton Street, Ct......................April 11th—13th
Lovely Street..........................April 15th—20th
New Britain....................................April 22d
Prospect (Bro. Mix)...................April 24th—25th
West Haven, Ct.........................April 26th—27th
Bridgeport, Ct.................................April 29th
If the above conflict, write me at Torrington, Ct., care of Daniel A. Grant.

Eld. W. S. Campbell will preach in
Natick....................Monday evening, April 9th
Providence..................................April 10th
Head of the River..........................April 11th
New Bedford.................................April 12th
Fairhaven....................................April 13th
Kennebunkport, Me.........................April 15th
Exeter, N. H.....................April 18th—19th
East Boston, Mass...........................April 22d

Eld. Geo. Champlin will preach in Portsmouth, N. H., the *second* and *third* Sundays in April.

Eld. J. G. Smith will preach in
Exeter, N. H.....................................April 8th
Lawrence, Mass...............................April 15th
Auburn, N. H...................................April 22d

Business Matters.

To Correspondents.

Eld. F. Douglass.—We have sent you the Crisis regularly since you ordered it.

S. H. Mason.—The $1.00 has been received and forwarded.

R. Taylor.—The book will be $2.00; cost of sending about fifty cents.

Bro. J. P. Lougee.—Cannot tell now.

W. Simes, Milton Mills—All right.

D. R. Mansfield.—This squares E. A. Rowe's account.

S. K. Stewart.—All right.

Will the Bro. who sent the name of A. B. Miller, Charlestown Centre, please give us his own address?

Cash Receipts.

E R Merrill 236, 30 cts; B B Hill 262, 47 cts; L Parsons 247, 54 cts; L B Packard 256, $1.50; S H Creesy 234, $1.50; J N Durland 260, $1.13.

Mrs. A Baldwin 247, A B Miller 247, W H Shackford 263, C Patnoe 256, Eld. J M Van Wagoner 252, Eld. A. Plumley 252, Eld. A Smith 252, Wilson & Ray 251, C G Benedick 252, J B Pierson 252, O W Peterson 253, C Manderville 252, D Thayer 249, H Belfor 1 249,—50 cts. each.

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Books and Tracts.

D Dole 81 cts, Mrs. F E Travis $2.23, Mrs. M Bland $3.00, J C Derby 18 cts, B B Hill 55 cts, E E Abbott $1.60, D R Mansfield $5.00, H J Brown 33 cts, Mrs. R Seymour 25 cts, R Devereux 60 cts, T Wheeler 28 cts, W H Shackford $1.85.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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For the Crisis.

Time of the End.

BY J. HEMENWAY.

The subject of time is one that interests the student of prophecy and lovers of truth; and all that are prepared for the judgment would rejoice to understand the time, when the Lord is coming, to reward the faithful with eternal life.

That time is revealed in the Scriptures, no one will dispute that is acquainted with the prophecies of Daniel and John; but to understand that time, we must be able to understand what events in history fill the mould of prophecy, from which the prophetic numbers commence. Upon this point there is great liability of mistake, as is proved by the past history of writers and lecturers upon the subject of time. Daniel 12: 11—13.—"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

From the foregoing scripture, we can easily understand, that from the time that the abomination of desolation is set up, to the time that Daniel stands in his lot, or is resurrected, is thirteen hundred and thirty-five days (or years); but it is not so easy to understand what constitutes the setting up of the abomination of desolation. We have, undoubtedly, the power symbolized in Dan. 7: 8, by the horn having "eyes," and "a mouth speaking great things." A horn is explained in verse 24, to be a kingdom; mouth and eyes represent some blasphemous power, supposed to be the catholic church. That all may be true, but it does not give us the particular *event* that constitutes the setting up of "the abomination of desolation." If the horn having mouth and eyes is *the* power, then it is rational to conclude, that when the power symbolized by mouth and eyes is incorporated into the kingdom symbolized by the horn, that we have "the abomination of desolation" set up. Daniel 11: 31.—And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." We learn from this quotation, that "the abomination" is to be set up by taking "away the daily sacrifice"; and that it is to be accomplished by the civil power.

Now we come to the question:—When did this event occur? Many different dates have been named in the past, which time has proved to be wrong, and others remain for time to test. Some have fixed upon A. D. 525, as the time when "the abomination of desolation" was set up; and for proof refer to Bower's History of the Popes.

"Bower informs us, History of Popes, Vol. 1, page 325, that Justin, emperor of the east, enacted an edict ordering the Arians to deliver up all their churches to the Catholic Bishops, and the Catholic Bishops to consecrate them anew. After this edict was enacted, the Arians applied to Theodric, the Arian king of Italy, for help. This king sent down an embassy to Constantinople, composed of Pope John, five bishops and four senators, in A. D. 525. The object for which this commission was sent, was to persuade Justin to revoke the above named edict. Bower says, page 326, that 'On his arrival at Constantinople, he was received with the most extraordinary marks of honor, by persons of all conditions and ranks. The nobility and clergy went out to meet him; and he made his entry amidst the loud acclamations of numberless crowds, that flocked from all parts, to see the first Bishop of the Catholic church, who had never before been seen in the east.' He also says that the Patriarch at this time 'Invited the Pope to perform divine service in the great church, together with him. But he would neither accept the invitation, nor even see the Patriarch, till he agreed, not only to yield him *the first place*, but to seat him on a kind of throne above himself.' We are told that 'The Patriarch indulged him in everything he required, and they celebrated Easter together, with extraordinary pomp and solemnity.'"

I do not see that there is anything in the foregoing testimony, that constitutes a union of state and church. The facts in the case are simply these: Justin, Emperor of the east, a zealous Catholic, issued an edict against the Arians; and Theodric, an Arian in faith, Emperor of Italy, ordered the Pope, who was head of the church of Rome, to go to Constantinople and persuade Justin to revoke the above named edict. Did the Pope accomplish the object of his mission? The same historian says that he did:—hence, the matter rests just where it was before the edict was issued, so far as a union is concerned. Again, the following from Bower is thought to indicate the time of union.

"The Emperor, says the anonymous writer above quoted, met him, among the rest, and could not have honored St. Peter himself more than he did him. (Mark the language, Author.) The Bibliothecarian adds that Justin bowed down to the very ground before the Vicar of the blessed Peter, and, coveting the honor of being crowned by him, received at his hands the imperial diadem."—Bower. Vol. 1, p. 326.

By this act, it is thought, the Emperor acknowledged the supremacy of the church of Rome, and that the church possessed the power to confer secular authority on even Emperor of Rome. [illegible]

What is more natural than for a zealous catholic to honor the Pope, while he believes that the Pope is infallible, and that he has the power to send him to eternal torments? It is but a natural result of his faith. But the point seems to be the last clause of the quotation by Bower from the Bibliothecarian;—that Justin received from the hands of the Pope the "Imperial diadem." This is thought to consummate the union of state and church.

In the first place, it should be observed, Bower says, that it is not probable that the statement of the Bibliothecarian is true. Then again, suppose the Emperor, in his blind superstition and adoration of the Pope's person, craved the honor of having the crown placed upon his head? Does it prove a union of state and church? If so, it seems strange that historians do not give us some articles of agreement between the Emperor and Pope. Bower's doubts in relation to this supposed act, and the silence of historians in relation to any articles, as a basis of the union between state and church, give us good reason to doubt this being the point of time when "The abomination of desolation" was set up. We do not find any event at this time to fulfill the words of the prophet,—"They shall . . . . take away the daily sacrifice"; and this was to be done by the civil power of Rome, in order to set up the abomination of desolation. If, as some say, the taking away of the daily sacrifice was Justin's edict against the Arians, we answer, that edict was revoked; consequently we do not find events here that fill the mould of prophecy.

The time of the end is supposed by some to be 1290 years from the time that the abomination of desolation is set up. This view is based upon the following scripture: Dan. 7: 25, 26.—"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 11: 33—35.—"And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil many days. Now, when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." Dan. 12: 11.—"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days (years). If the abomination of desolation was set up in A. D. 525, then it follows, of course, that 1290 years from that point the time of the end would commence, which would be in 1815; and forty-five years added to that would make up the 1335 years in 1860, when Daniel would stand in his lot. But the evidence, from which the numbers are started, is not sufficient to prove the point, hence I am left in doubt as to the time of the end; consequently cannot believe that the days will end in 1860. Some other points I will notice in my next, in relation to the *events* that mark "the time of the end."

(To be concluded.)

Correspondence.

From a Methodist Preacher.

[He wishes his name withheld.]

BRO. GRANT:—I feel myself alone. Were it not for the *Crisis*, I would certainly feel lonely indeed; but through its columns, I hear from the brethren scattered abroad, and it makes my heart rejoice.

Trusting you as a brother, I will now make a confession. I stand identified with the M. E. church; but I look for the *speedy personal* coming of the Savior. I believe when he comes, he will give eternal life to the righteous, and destroy the wicked. Formerly, I have held an official relation in the society to which I belong; but I was silenced because I saw proper to preach the Bible. I am now preparing to sound again the alarm. I feel it to be my duty to do so. Sinners are perishing around me, and I must warn them of their danger. By the help of God I intend to be a faithful minister, so far as I am able. I am poor; but will do what I can. Pray for me.

From J. A. Sober.

BRO. GRANT:—Through the grace of God I am endeavoring to "witness to both small and great none other things than Moses and the prophets did say should come." And what have they said should come? Why that Jesus would come; first, to offer atonement on Calvary's cross, in behalf of sinners. Second, rise from the dead and ascend up on high to officiate in his priestly office in the presence of the Father; and third, that he would come again to deliver his waiting ones from death, perils, snares and fears.

He will come the second time without sin, or sin-offering, unto salvation. To whom?—*Unto them that look for Him.*" Then and there will be realized, Hosea's prophetic announcement,—"I will redeem them from death: oh death, I will be thy plagues; oh grave, I will be thy destruction." Then the last trump will have sounded, bringing to life those who can and will shout, "oh death, where is thy sting, oh grave, where is thy victory?" The Lord's ever faithful Daniel will then "stand in his lot" to know more of God's wonderful ways, and to fully realize the truthfulness of his inspired words uttered long years ago, that many of the sleepers in the dust are awaking to everlasting life.

I took up my pen to say to the readers of the *Crisis* that the foregoing are among the truths I am testifying to before the people, persuading them to stand ready to enter into the kingdom of God when it shall appear. And I believe with all my heart the day of glory is near, very near, "nigh, even at the door." The day of God's wrath is impending now. The nations of earth are guilty before God and man. Their day of doom is near. It speedeth on. Omens above, beneath, proclaim it almost due. In prophetic calendar it is just about due. All agree here. But some think the millennium is coming before Christ. But Christ will be here first; then the reign of glory will come in order, scriptural and rational. What reason have we to expect a long time of peace and glory on earth, this side of the coming of Him whose right it is to reign? Does the present state of the world indicate it? Political aspirations run high now, social relations all out of shape and joint, morals at a low ebb, crime and wickedness in high and low places rapidly on the increase, and, forsooth, the millennium of peace about to dawn!! Does war mean millennium?

Cambria, Mich.

From Sr. H. J. Brown.

DEAR BRN. AND SRS.:—The apostle Paul declares to us that we are to look for Jesus Christ from Heaven, who will change our vile body, that it may be fashioned like unto his glorious body. What a blessed promise is this! Our bodies defiled by sin, bearing the marks of the curse, to be changed at the appearing of Christ and fashioned into a body like his own. When he shall appear we shall be like him, for we shall see Him in his beauty, and be changed into the same image. Carrying about daily a body wearied by toil, wasted by sickness, liable to death at any moment, groaning under the temptations and trials of a sinful humanity, doomed to see our friends bowing under the infirmities of toil and age, and wasting with diseases which we have no power to alleviate,—how do our saddened hearts turn from these sins and sorrows, and long to be clothed with our house which is from Heaven, to the better country where the inhabitants shall no more say, I am sick. I know I shall speak the feeling which arises in the heart of many a weary, care-worn pilgrim in view of these things. Amen, even so come, Lord Jesus, come quickly, and bring the redemption of the body.

Dear sisters, why should we desire to clothe these vile bodies with gold and fine apparel? Why are we more anxious to be adorned with these leaves from Satan's flower garden, than to have the ornament of a meek and quiet spirit? These vile bodies need no outward adorning to commend them to our loving Savior. Let us fear that if he finds them thus adorned we shall fail of having them changed to a body like his. My earnest prayer for the beloved people who are looking for Jesus is, that they may remain a peculiar people, of one heart and mind, bearing the cross, and so be ready to meet him when he comes.

Essex, Ct.

From Bro. L. Reimer.

BRO. GRANT:—Please send one of your beloved papers, "The World's Crisis." There is a good deal of inquiring about this "new thing," (and yet as old as the holy Word itself,) and I believe your "World's Crisis" will open the eyes of many who are anxious to know the truth as it is revealed in the blessed Bible. Three or four months ago, I opposed this "new thing" with all my little knowledge of the word of God; but I had to give up my old prejudices, and fall in with the "new thing," as I could not hold on to them any longer. Blessed be God. The Bible begins to be a *new book* to me and some of my friends, while before I was always shut up in "Doubting Castle."

Philadelphia, March, 1860.

For the Crisis.

Notes by the Way.

BRO. GRANT:—After I preached that funeral sermon in Yankee Settlement a number were anxious for me to return. I commenced a meeting the 3d of March and closed on the 11th. I had something to contend with every night, so that I had a small congregation, but on Sunday evening had out a crowd.

On the 14th, preached at Manchester, Delaware Co., Iowa. Stopped with Bro. Edward A Manning, from Andover, Mass. Could not some brother send this *Lot*, this pilgrim and stranger, the *Crisis* to cheer him on his journey? If so, send to the above place.

The Macedonian cry, "Come and help us," I hear from the three adjoining states. I mean to fill the calls as fast as I have time and means so to do.

PLINY S. W. DAVIS.

Strawberry Pt., Iowa.

Obituary Notices.

Died, in South Killingly, Ct., of consumption, March 24th, CAROLINE M. YOUNG, daughter of Jonah S. and Laura Young, aged seventeen years and ten months.

The parents, whose lot it seems to be to follow child after child in quick succession to the grave, penned and gave me the following thoughts:

"Caroline sleepeth! that lovely form, whose feeble knee oft bent submissive to Him who, at his last expiring breath, implored protection. Caroline sleepeth! hushed is that cheerful voice that, ascending high, daily reached the ear of Him who slumbereth not, while divine care and protection is supplicated, and fresh supplies from living streams, to keep revived those hopes, those joys, which live only as they are fed from an endless fountain. She sleeps. Still is the glad accent of praise, that once in glad anthems she delighted to lisp and mingle with those of angelic choristers above. She sleeps—quietly in Jesus sleeps—while with millions who have gone before, she waits the voice of Him who will ere long wake the dead, and gather with angelic harvesters his sleeping ones to himself"

It has not pleased God to give long life to the children of our beloved Brother and Sister Young; but he has given something better, that is Jesus. May God abundant grace bestow, that they may count their frequent afflictions all joy in view of a far more exceeding and eternal harvest of glory.

We improved the occasion, by pointing out some of the bright prospects of the saints of the Most High.

H. F. C.

Danielsonville, Ct., March 30th.

Died, in Townsend, Mass., March 19th, 1860, DEA. JOHN BOUTELL, aged ninety-four.

My father, the subject of this notice, was a remarkable man even in his organism, with a well balanced mind. From his early days he had enjoyed that good hope through grace which at all times gave sweet consolation in Christ, as the only name given under heaven to save lost man. He was a Congregationalist of the olden school, consistent in his christian walk, always making the Bible his rule of faith and practice. And although there might have been an improvement in his theology, he was experimentally and practically a christian, ever believing in a resurrection from the dead.

In his last hours he was cheerful in hope, and fell quietly asleep in Jesus, to be waked by the sounding of the last trump to receive his reward.

L. BOUTELL.

Died, in Springfield, Vt., March 25th, 1860, BARTLETT DAMMON, aged eighty-three years and two months.

Bro. Dammon, for many years, has been a bold soldier in the cause of God. He once united with the Methodist people, but for some ten or twelve years he has been looking for and loving the glorious appearing of Jesus Christ in the clouds of heaven. Searching the Scriptures has been his delight and practice for years. He expected immortality and eternal life through Jesus Christ, at his appearing and kingdom. He often expressed a strong hope in God, and of a treasure in heaven. Funeral attended by the writer Addressed a crowded house from the last clause of Prov. 14: 32.

S. COOK.

Died, in Hopkinton, N. H., March 11th, 1860, MRS. HANNAH D. SARGENT, widow of Dea. Moses Sargent, aged eighty-three years and twenty-eight days.

She was never prostrated by disease until her last sickness, which was merely the natural result of old age. Her eyesight and hearing never failed her. She lived a consistent christian for more than fifty years. I had the privilege of watching by her bedside the last night she lived, and heard from her lips many expressions of praise to her God and Savior, and almost her last were—

"Thou dear Redeemer, dying Lamb,
I love to hear of thee;
No music's like thy charming name,
Nor half so sweet can be."

JOHN B. PAINE.

Died, in Meredith, N. H., March 7th, 1860, of consumption, Bro. JOHN CLARK, aged forty-seven years.

The subject of this notice embraced Christ by living faith when about twenty-four years of age, and soon after was baptised and united with the Freewill Baptist Church. He continued a consistent and worthy member until 1842, when the coming of the Lord was preached as presented by the Revelator. Our brother had loved the Lord so well, when the glorious news of the Nobleman's return saluted his ears, it gave him joy; and on examining the evidence, he heartily embraced the doctrine.

Our brother remained firm to the last, believing the Lord had led his people, and would in due time vindicate his cause and deliver his chosen. It is some two years since his health began to decline. The skill of a number of physicians was tried, but all has failed, and our brother has gone down to the grave expecting to sleep until Jesus comes, then to have part in the first resurrection and gain immortality. He leaves a wife and three children to mourn his loss.

The writer attended the funeral. Subject on the occasion was the resurrection of the dead.

J. G. SMITH.

Summary of News.

FOREIGN.

[From Liverpool the 17th ult]

ENGLAND.

Some English journals are getting fierce with Napoleon on the Savoy question, which, it is said, will be settled by treaty between France and Sardinia, before the Savoyards are consulted.

Switzerland has sent a protest against the annexation.

It is reported that French troops are under orders for Chambery.

An insurrection in Naples is considered imminent.

LATEST.

The Daily News of the 17th says, that if the statement respecting the mode of ceding Savoy be correct, the event will be more serious in its ultimate [illegible] consequences than any which has occurred since the fall of the great Napoleon. [illegible]

Henceforth, not even the most sanguine will be able to believe in the maintenance of the peace of Europe, and will have to reckon with a power which tramples upon the most sacred rights, and which has cast off respect for everything but material force.

Sooner or later Europe will find itself compelled, in self-defense, to confine this power within the limits of law.

The Herald uses the same language; and the London Post believes, at the present time, the question stands thus:

Sardinia is about to cede Savoy and Nice by treaty to France. France will then consult the population as to whether they choose annexation to France or separate independency.

If they select the latter, then Savoy will be constituted an independent State; if the former, the result will be communicated to the Great Powers.

In case of serious disapproval and opposition on the part of European States, which, however, is not anticipated, then France would probably consent to the establishment of Savoy as an independent State

What is positive is that France will never consent, under any circumstances, to the retention of what are called the French slopes of the Alps, by Sardinia enlarged, as she will be a power inferior only to Prussia.

The Paris correspondent of the Times learns that a second warning, which immediately precedes excommunication, has been sent to Turin. After a certain interval, the bull of excommunication against Victor Emmanuel will be issued.

Two regiments of dragoons quartered at Lyons received marching orders. They are to proceed to Chambery, the capital of Savoy. A regiment of cuirassiers has left Turin to be ready to enter Tuscany and to proceed to enter Florence as soon as the King of Sardinia accepts the annexation.

Other troops have left their quarters to be ready to enter the Romagna.

Gen. Fanti has just organized the army, into four corps, each to be composed of three divisions, two Piedmontese, and the third of Central Italy.

The Paris correspondent of the Times says an autograph letter from the Emperor Napoleon, couched in an angry style, had reached King Victor Emmanuel. The Emperor invites the King not to accept Tuscany in his own name, notwithstanding the recent test of universal suffrage. He may name a Prince of his own house for Tuscany; and, according to the same report, he is debarred from occupying the Romagna, which may be governed by a Vicar acceptable to the Pope, as the Sardinian government declared in advance its acceptance of the result of voting.

ROME, 16th. This morning a great manifestation took place in favor of the Pope at the Vatican.

PARIS, Saturday. The *Patrie* publishes a letter from Turin, stating that the annexation of Savoy to France has been definitely settled, and also states that the negotiations in regard to Tuscany are in a fair way to a satisfactory conclusion.

The Paris correspondent of the London Times says it is thought that Prince Carignan will be Governor General of Tuscany, unless the Imperial idea of a separate State be carried out. There is great wrath here against the Pope. I am told His Holiness has issued another circular, still stronger than the encyclical letter, on the Romagna affair. A remark is said to have been made in a very high quarter that the Pope would, from the manner in which he is going on, soon make the famous pamphlet "Le Pape et le Congress" a truth. This means that of all his States only Rome would be left to the Pope.

Letters from Rome say that the agitation is so great there as to render it extremely doubtful whether the French army will be able to keep it in subjection much longer.

A second warning to the King of Sardinia from the Pope, which immediately precedes excommunication, is said to have been sent to Turin.

SARDINIA.—The Washington correspondent of the New York Times says:

"Interesting dispatches to the Sardinian Legation here announce that it is the fixed determination of Victor Emmanuel, in spite of the opposition of the French Emperor, to receive the Italian States proposing annexation to Sardinia. Another war may be the result.

Notices, &c.

Notice.

Shall I go fishing to pay four hundred dollars for a small tenement to shelter my family while I am out in the field? I cannot do it unless some brethren that are able will help me soon. This is not begging, but asking advice. Bro. Ladd advises me to this course. I will work for my family.

HIRAM MUNGER.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

☞ We would say to our preaching Brn., that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will commence another series of meetings at Castleton, Vt., Thursday evening, April 12th, and continue over the Lord's day, and as much longer as may be thought best.

MILES GRANT.

Providence permitting, I will preach in
London Ridge....................April 13th—17th
Yarmouth.........................April 20th—24th
Commence a four days' meeting in East Barnstead, N. H., (Clarks meeting-house)..........April 7th.
Last Sabbath in April and first in May not engaged.

HIRAM MUNGER.

Providence permitting, Eld. H. F. Carpenter will preach in Bristol, Ct., April 15th.

JOHN H. SUTLIFF.

Providence permitting, I will preach in
East Killingly, Ct..............................April 8th

J. HEMENWAY.

Providence permitting, I will preach in
Lanesville..........Friday evening, April 20th
Painter Hill, at Bro. Thomas', Saturday evening, April 21st
Hazle Plain School House.......Sunday, April 22d
Morris, Monday and Tuesday evenings, April 23d and 24th
Middlebury,........Wednesday evening, April 25th
Millville, Thursday eve., April 26th, and hold as long as duty may require.

GEO. L. TEEPLE.

S. W. Bishop will preach on
Warwick Plain, R. I.................................April 8th

The Lord willing, Eld. S. S. Brewer will preach in Worcester, (Warren Hall, on Front Street,) three Sundays, commencing the third Sunday in April.

Providence permitting, I will preach at [illegible] Saturday evening, April 7th, and will be on the [illegible] over the Sabbath. [illegible]

M. R. PHETTEPLACE.

Bro. J. E. Bellows will meet with the brethren as follows:—
Newfield, Ct..........................April 8th
Winsted, Ct..........................April 10th
Canton Street, Ct..................April 17th—18th
Lovely Street.......................April 19th—20th
New Britain..........................April 22d
Prospect (Bro. Mix)...............April 24th—25th
West Haven, Ct.....................April 26th—27th
Bridgeport, Ct.......................April 29th

If the above conflict, write me at Torrington, Ct., care of Daniel A. Grant.

Eld. W. S. Campbell will preach in
Natick..............Monday evening, April 9th
Providence.......................April 10th
Head of the River...............April 11th
New Bedford......................April 12th
Fairhaven..........................April 13th
Kennebunkport, Me............April 15th
Exeter, N. H.......................April 18th—19th
East Boston, Mass...............April 22d

Eld. Geo. Champlin will preach in Portsmouth, N. H., the *second* and *third* Sundays in April.

Eld. J. G. Smith will preach in
Exeter, N. H.........................April 8th
Lawrence, Mass....................April 15th
Auburn, N. H........................April 22d

Business Matters.

To Correspondents.

Eld. F. Douglass.—We have sent you the Crisis regularly since you ordered it.

S. H. Mason.—The $1.00 has been received and forwarded.

R. Taylor.—The book will be $2.00; cost of sending about fifty cents.

Bro. J. P. Lougee.—Cannot tell now.

W. Simes, Milton Mills—All right.

D. R. Mansfield.—This squares E. A. Rowe's account.

S. K. Stewart.—All right.

Will the Bro. who sent the name of A. B. Miller, Charlestown Centre, please give us his own address?

Cash Receipts.

E R Merrill 236, 30 cts; B B Hill 262, 47 cts; L Parsons 247, 54 cts; L B Packard 236, $1.50; S H Creesy 234, $1.50; J N Durland 260, $1.13.

Mrs. A Baldwin 247, A B Miller 247, W H Shackford 263, C Patnoe 236, Eld. J M Van Wagoner 252, Eld. A. Plumley 252, Eld. A Smith 253, Wilson & Ray 251, C G Benedick 252, J B Pierson 252, O W Peterson 251, C Manderville 252, D Thayer 249, H Belfor I 249,—50 cts. each.

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Books and Tracts.

D Dole 81 cts, Mrs. E E Travis $2.23, Mrs. M Bland $3.00, J C Derby 18 cts, B B Hill 55 cts, E E Abbott $1.60, D R Mansfield $5.00, H J Brown 33 cts, Mrs. R Seymour 25 cts, R Devereux 60 cts, T Wheeler 25 cts, W H Shackford $1.85.

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Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

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A Warning Voice,	by Cotton Mather	4
Loving Christ's Appearing,	by Baxter	4
Little Children, Love one another,		4
The One Resting Place,	by H. Bonar	4
My Friend,	by H. L. H.	4
Abundant Grace		4
Wondrous Love		4
Go in Peace		4
Living Water		4
The Banner	Anonymous	4
The Blood of Christ		4
Are you a Christian?	by H. L. H.	4
Why not Now?		4
Are you Pardoned?		4
Are you Safe?		4
Are you Saved?		4
Do you Pray?		4
When Will He Come?	by J. C. Ryle	4
Statement of Account	by H. L. H.	4
Man in Death	by Bishop Law	4
Forty Questions on Immortality		4

SCRIPTURE SEARCHERS.

No. 1. The Destiny of the Wicked	12
No. 2. The State of the Dead	12
No. 3. The Coming of Jesus	12
No. 4. The Resurrection	12
No. 5. Plain Truths	12
No. 6. The Judgment	12

POETRY.

Brother, Shall we Meet?	by H. L. H.	1
Sister, Shall we Meet?		1
Stand up for Jesus!		1
The Harvest is Past		1
Beyond!		1
At Rest!		1
We would see Jesus	by Josephine [illegible]	1
A Little While	by J. C.	1

LEAFLETS FOR LETTERS.

Life Insurance, Envelope Size	H. L. H.	12
Home		4
Lost, Lost		4
Peace in Christ		4
Worth Knowing		4
All things are Yours		4
Now		4
Assurance		4
About God		4

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H. L. HASTINGS, 43 [illegible] Providence, R. I.

January, 1860.

[illegible]

Original Contributions.

For the Crisis.

A Mother's Love.

Kindled thus so holy and so pure a flame,
Kindled on altars of the human breast,
Through chance, and change, and circumstance the same,—
Hath not thy mother's love stood all this test?
She loved thee as thy life, and her love dies
Only when she hath breathed her latest breath;
Revere thy mother, and her tried love prize,
And emulate her holy christian faith.

MARY E. WEBB.

For the Crisis.

Promised Grace.

BRO. GRANT:—May I speak again through the columns of the "Crisis," to those poor souls who are panting for the life-giving water, and yet, from various causes, are prevented from coming to the fountain and drinking a full supply?

It has seemed to me that I had exhausted my resources in endeavoring to point out the difficulties, and the way of deliverance; but a letter received a day or two since from a sister who has perused those numerous articles, and yet lingers around the pool, longing, yet fearing to step in, and be made every whit whole, has awakened my sympathies, and stirred me up to write [illegible] words of encouragement to [illegible] exercised. She will pardon [illegible] to some of the statements made in her letter, they may meet the eye of others who have the same difficulties to encounter.

She, too, as did the other who wrote me, feels that she *lacks something she once possessed*, before so much opposition was manifested against "women's improving in Sabbath meetings." It seems that the unpopularity of female testimony on the Sabbath brought a heavy cross that she was not willing to bear, and her will rose in opposition to God's will in the matter, and consequently that power and fulness of the Spirit that she had previously enjoyed, left her when this unsubmission was yielded to, and now she labors, and struggles, and weeps before the Lord, because of the lack of former peace; and when she would try to believe on the Lord Jesus, she is crushed with the thought of her *unworthiness*, and dares not look to Jesus, and give herself to him fully and forever.

Now this dear soul is not alone in her experience. Many, no doubt, who read this article will say, "There, that is just the way I feel, precisely!" Yes, you had this *power*—this *fullness*—this *assurance of faith* and *love for the work* once, but in an evil hour you laid your hand sacrilegiously upon the altar and took therefrom the consecrated offering,—you robbed God of that solemnly dedicated to his service, and he no longer had your permission to work in you both to *will* and to *perform*,— and what was the result? "A lack within"—a "something wanting." You no longer waited with obedient heart upon the Lord, as the faithful servant waits upon his master. True, you performed *some* duties, but not *all*. You did not give up prayer, oh, no! but no longer had you access by faith within the vail; no longer could you prevail mightily with God, and bring the blessing down by faith upon your soul. Sometimes you talked, but although your words were well enough, they had not the *ring* of former days—they did not have the life—the unction in them, penetrating the hearts of others. Your outward deportment was just the same; but the spiritually-minded could discern your lack of former spiritualism.

Some of you have known your loss, and refused to confess it. You have gone right on as though the kernel was still within the shell, but the heart could not enjoy, the soul could not exult in joyous victory; the deep movings of compassion that led you to weep and plead with and for the sinner; the burden that rested upon you for others is all gone; and though you now sometimes warn the ungodly, the heart-feeling is gone; the fountain of tears is dried up, the agony of prayer and labor is not there, and your testimony is *powerless*. *There is something between thy soul and God, and you are too proud to let it be known.*

How much to be preferred the broken-heartedness of the sister who pours out to me her grief, believing I can feel for her, and help her. Well, I can, thank God! I know *just how*; and why? Because I have felt just as she does. That is the reason. Can I help her? Only as the kind friend helps the sick man, when he tells him of a physician who he knows can cure him.

And now I am going to talk with you who are in the same position with her, about this same good Friend, who is the physician of the soul. This sister weeps and groans over her unhappy condition, and would see Jesus, and be restored to his love and enjoy his presence as in former times. But when she kneels to pray, she views herself as so unworthy, that she dares not come to him. Yet, she dares to tell me, a stranger, her feelings, and ask me to instruct her, and I do not have half so much love and sympathy for her, as Jesus does, and has had all the time. A very little of that love has been infused into my heart, and hence I do care for her, and if I could save her from all her sorrow, I would, but [illegible] and it is just what he has long [illegible] to do, but you see he could not [illegible] till she gave herself *fully* up into his hands, and trusted in him to heal her soul.

How strange it would seem for a man who was ill, to say, "O, I wish I was well as I once was." "Well," says a friend, "why don't you call in Dr. L., he cured you right up when you was sick before?" "I will tell you why; it is because I am so *very sick*, I don't want to ask him to help me until I get better." And so the man suffers on, wishing he was well, but wont call on Dr. L. for medicine *because he is sick*. "Why that is the very reason he should call on him," say you; "I thought physicians were on purpose for sick ones, and not for people who are well." Indeed! is that your opinion? Well, I thought that a *Savior* was provided on purpose for *sinners*, but some have got it into their heads that it will not do for them to go to the Savior until they have become good, and worthy, and then perhaps he will receive them!

You may just as well say, "I wont eat, because I am hungry. I will wait until I do not feel hungry, and then I will eat!" What class does Jesus Christ receive? "He *receiveth sinners* and eateth with them." That is true, although a wicked man brought it as an accusation against him. For whom did he die? "For the *ungodly*." Who did he come to invite to the marriage feast? "Not the righteous, but *sinners*." To whom did he promise rest? To the "weary, and heavy laden." Would that I could so present Christ—so describe his love as to lead you to trust him!

I said I knew how to sympathize with the sister because I had *experienced the same*. That is why Jesus can be touched with the feeling of our infirmities, having been tempted, and suffered just like us. It was for this very purpose he became "like unto his brethren," and "bore their griefs, and carried their sicknesses." Now, you often think Christ was Divine, and therefore could not feel for poor human nature, in its varied sorrows and sicknesses, but when you remember that he was made flesh and became a man of like passions with us, and was a man of sorrows, and acquainted with grief, and tempted in all points like unto us, and that although not a sinner by actual transgression, yet that upon him were laid *the iniquities of us all*; when you think of all this, and read what he endured, you will not again suppose he does not know how to feel for you in all your sorrows. His mercy is a *tender* mercy—his love is more than a *mother's*—his benevolence beyond a *father's*—his friendship greater than a *brother's*.

Now, after affording you the greatest proof of this, by laying down his life for you, can you not trust him? Yes, you will. Your aching heart is even now saying, I "will give him my poor, sinful heart, that he may cleanse it with his blood, and make it fit for his abode. Henceforth I am His, to do his will in all things." Hark! Jesus responds to thy heartfelt desire. He speaks to thee: "Go in peace! Be of good cheer, thy sins are all forgiven thee." The tempest-tossed waves are hushed into stillness. A calm broods over the waters. *Peace*,—the Savior's dying legacy—is thine.

MARY D. WELLCOME.

Richmond, Me., Feb. 19th.

For the Crisis.

Trust in God.

When Moses led the host of Israel out of their land of bondage, he was followed with readiness and joy for a short time; their faith was strong in him, they felt that he was a true commander, and competent to lead them to a land of plenty, where they would be free from their enemies, and free to worship God in the way of their fathers. But soon they are surrounded on every side by danger, on either hand a wilderness, behind them the Egyptians, and before them the trackless sea. Their hearts fail them, their faith in their leader gone—oh, cry they, we had better served in Egypt than perish in this wilderness! No way of escape for us now, die we must or return.

But no, their leader appears, his eye sparkles with hope, his face radiant with holy confidence in God. He speaks, every eye is fixed upon him, as though his words would be life or death to them. His message is simple—understood by all. My God has commanded me to say to the children of Israel "Go forward." They obey, and are soon rejoicing on the banks of deliverance.

Fellow christian, how is it with thee? When you were in bondage to sin and the world, Christ appeared to you, and gently whispered, "Follow me, and I will give thee that liberty wherewith I make all my followers free." You have followed him with joy a little way; you have been happy in the journey; you have now taken your eyes from your leader and have looked behind; on either side and before you all looks dark; you are disheartened; you close your eyes, and fold your hands, and try to say "thy will be done, oh, Lord."

Listen! a voice disturbs thy repose,—it is the voice of thy Leader saying, "Go forward!"

Christian, follow thy Divine Leader whatever he leads, even though it be through the sea. Go not back to the bondage of sin, of Satan or the world. If the way be dark, press nearer to your Leader. Trust in God! He will lead us beyond the reach of doubts or fears, and enable us at last to sing the "New song" in the "New earth."

Springfield, Mass. NELLIE.

The Return of our Lord to be waited for by his People.

PRACTICAL REMARKS.

(Concluded.)

4. See that this waiting for Christ has its right practical influence by increasing your spirituality and heavenly-mindedness. Thus it is used in the Holy Scriptures. This hope may be received merely in the intellect and imagination as an interesting and impressive subject without sanctifying the heart. In this way received, it may fill us with dogmatic, positive assumptions, fancied superior knowledge, and cause us to despise more devoted brethren who may not yet see this hope, and thus occasion many stumbling-blocks to its reception. This is a painful abuse of this deep, scriptural truth. Its real use is to raise us continually heavenward, as the apostle teaches. Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body. (Phil. 3: 20, 21.) All christians quickened together with Christ by the Spirit of God, are now raised up together, and made to sit together in heavenly places in Christ Jesus. (Ephes. 2: 6.) The Lord's coming is revealed to bring us to this state of mind. Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. (Col. 3: 2—4.) The apostle John joins the same hope with more close abiding in Jesus and increasing purity. He that hath this hope in him purifieth himself even as he is pure. (1 John 2: 28, 29; 3: 1—3.)

The more assuredly you can realize in your minds God's testimony to this truth, and the more steadily you can gaze on this blessed hope, looking for it and hastening unto it, the more you will be raised above earth-born cares, sorrows, and troubles, and your heart opened to noble and generous actings for God and his Church. You will be filled with scriptural and bright anticipations of heavenly glory. Its holy joy and happiness will be reflected in heavenly-mindedness, deadness to the world, Christian tempers, holy dispositions, and all the fruits of the Spirit, so that you shall rejoice with joy unspeakable and full of glory, and the joy of the Lord shall be your strength for every work tending to glorify his name and bless your fellow-men.

Lastly, Let us confess this hope of our Lord's coming before the world. Why has it yet had so little influence? We have been too much ashamed of our hope, and have hid our light under a bushel. Why has it not yet roused, to any great extent, the mocks of the scorner and the revilings of the world? The voice of testimony has hitherto been so feeble that the world has had no occasion to trouble itself about it: the world has not been disturbed in its false peace. Why is it carefully excluded from the mass of our religious periodicals and journals? The testimony to it, from those who hold it, has hitherto been so indistinct, that the conductors of such publications have no idea of the strength of conviction with which it is held by the faithful servants of Christ. We must be more open, bold, and decided in our profession, if we would make a real impression on the whole church of Christ.

Our blessed Master has told us, Let your lights be burning, and ye yourselves like unto men, that wait for their Lord. This implies an open confession of our hope of his return. With the mouth confession is made unto salvation. This is one purpose which he has in view in our attendance on the Lord's Supper; to testify to others our hope that he who died for us will come again. And be it so that we meet with ridicule and reproach from even professing christians for this confession, let us take up this cross also. No doubt Noah had many a scoff and many a mockery to endure, while engaged for one hundred and twenty years in building the ark; yet by faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith. All the extravagances which, through the special enmity of Satan against this truth, any who may have professed it, may at any time have mingled with it, will be very possibly laid to our charge.

There is no doctrine against which that malignant adversary seems to have had more hatred, nor any which he has more striven to mix up with human infirmity. But the holy Bible ever leads us to combine true sobriety and moderation with the Lord's being at hand. Let us of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation. Again, we are told, Wherefore be sober and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ. And again, Let your moderation be known unto all men. The Lord is at hand. Thus entirely separated from all enthusiasm, and thus intimately associated with all truth and sobermindedness, in the holy Scriptures, is that doctrine of the Lord's speedy return and our waiting for him which we have now set before you. Let us not, then, be ashamed of our hope. Let us avow it before all men.

Indeed, these are the truths eminently suited to the very times through which we are passing; exactly calculated to meet all the errors and iniquities, the Infidelity, the Popery, and the lawlessness of these days. If God have given us this sure light in a dark place, let us lift it on high, and shine as lights in the world, holding forth the Word of life.

This is the seasonable truth for the people of Christ now; it is given by Christ himself, in a voice from heaven, in the account of the sixth vial, under which we are now living. Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame. It is, then, clearly according to the mind of Christ that it should be distinctly announced and fully proclaimed. I call upon all his servants then, in the name of the great Lord and Master of all, to testify their hope of his return. Confess him before men, and he will confess you before the angels of God; yea, before his Father in heaven. Thus, when he shall appear, you shall have confidence, and not be ashamed before him at his coming.—*Bickersteth.*

Light and Darkness.

I am old and blind—
Men point to me as smitten with God's frown;
Afflicted and deserted by my kind,
Yet I am not cast down.

I am weak, yet strong;
I murmur not that I no longer see;
Poor, old and helpless, I the more belong,
Father Supreme, to thee.

Oh! merciful One,
When men are farthest, then Thou art most near;
When friends pass by, my weakness shun,
Thy chariot I bear.

The glorious face
Is leaning toward me, and its holy light
Shines in upon my lonely dwelling place,
And there is no more night.

On my bended knees
I recognize thy purpose clearly shown;
My vision thou hast dimmed, that I may see
Thyself, thyself alone.

I have nought to fear—
This darkness is the shadow of thy wing;
Beneath it, I am almost sacred—here
Can come no evil thing.

Oh! I seem to stand
Trembling where no mortal foot e'er hath been,
Wrapt in the radiance of thy sinless land,
Which eye hath never seen.

Visions come and go,
Shapes of resplendent beauty round me throng;
From angels' lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When Heaven is opening on my sightless eyes,
When airs from Paradise refresh my brow,
The earth in darkness lies.

In a purer clime
My being fills with rapture—waves of thought
Roll in upon my spirit—strains sublime
Break upon me unsought.

Give me now my lyre,
I feel the stirrings of a gift divine;
Within my bosom glows unearthly fire,
Lit by no skill of mine.

MILTON.

For the Crisis.

Faint, yet Pursuing.

BRO. GRANT:—On leaving the many at Wilbraham last fall, who expressed so much sympathy in my behalf, it was their request that I should communicate through the Crisis my whereabouts, etc. Weeks and months have rapidly flown away, and still no communication has been received from me. Well, causes there are many. An unsettled knowledge for several weeks succeeding my ordination where my lot would be cast, was one reason. My mind became so engaged in the new truths I had embraced, that sleepless nights and loss of appetite were the consequence. I then made less application to study, and labored in the open air. I soon found the change very beneficial. I did not lose any of my interest in Bible subjects, but only kept it in check.

About the middle of last November, Bro. J. Covell, of Muscatine, Iowa, commenced a correspondence with me, relative to my locating among the advent brethren in that place and vicinity. I felt it a duty to go, but had not the means then. Of course, duty had nothing to do with impossibilities. After the lapse of a few weeks, a draft was sent me, the value of which would procure my transportation to that place, where *duty* seemed to call. Having decided advantageously for a *life partnership* in the loss and profits of life's joys and sorrows, the decision soon became an action, the notice of which appeared in the Crisis. Farewell visits were made among relatives and friends. A contemplated time for departing to the West had nearly come, when sickness laid its hand heavily upon Mrs. D——, making her a great sufferer. Here I am in the sick room, doing all in my power to relieve weary, restless humanity. Weeks have thus passed—night and day of almost ceaseless watchings. To-day physical exhaustion has *almost* if not *quite* reached an irremediable depth. How uncertain is the consummation of human decisions! The reason why Bro. Pratt and the Western brethren were disappointed in not seeing me at the conference is thus made known.

Disappointments! who has them not? Affliction's valley! who has not passed through it? Healing fountain! [illegible] certain restorative? By faith, the stricken heart may find in thee soothing power. But when will mortality cease aching, wasting, perishing? Blissful morning! the eye of faith can view thy glorious dawning. The "King in his beauty" will dedicate thy breaking. The immortal ones will chant thy welcome. Then will the prayer—"Thy kingdom come," be answered. Then will reunion follow separation. A farewell to sorrow will be read upon countenances once sad. Those who have loved will meet again. Fadeless will be the eye, unfaltering the tongue, and no longer tremulous the limbs oft wearied while on life's pilgrimage. Though the way *was* thorny, it has culminated *now* in the promised highway.

Weary pilgrim to the heavenly Mecca and New Jerusalem, still pursue thy journeyings. The evergreen pasture will soon be seen. The Life Restorer will soon appear. *How* soon, I do not know. I pray, "Come, Lord Jesus, come quickly!" Precious ones are held captive in death. A loved brother was last Sunday looked upon for the last time, previous to depositing in the tomb. His was the christian's hope. As day after day I hear of the death of this or that loved one, I feel that the enemy will not always revel in chilled blood and saddened hearts. His *finale* is written.

Bro. Grant and beloved pilgrims, contend earnestly; not for principalities and powers, but for "the Faith"—not of *human* origin, but that "once delivered to the saints." As for me, I have a settled preference to serve the Lord. Whether finally faithful, the recording angel will reveal in that day when life-long works are to be tried.

FRANKLIN DOUGLAS.

Syracuse, March 4th, 1860.

Selections.

Nearing Deliverance.

According to the most competent, because inspired judge, the future is to be hailed and prayed for, not deprecated by the christian, as if it unbosomed only calamity.

"For now is our salvation nearer than when we believed."—ROM. 13: 11.

The salvation referred to by Paul is unquestionably that large and comprehensive deliverance which is the destiny of all created things, and of all the living rational and responsible beings who have believed in Christ, and are regenerated by his Spirit. Personal salvation is an experience of the present; the salvation alluded to is a fact that lies still in the future. It is not individual safety, but the general salvation of the whole body of the church, to which Paul refers. It is time to awake, because our salvation, or deliverance, is nearer than when we believed; and the night, which means the whole of this existing economy, is far spent; the day, which means the future, everlasting sun shine, that spreads over all the earth, when Christ takes to him his great power, and sways his scepter from sea to sea, is near at hand. He speaks of that future deliverance, which he describes in the 8th chapter of Romans, as the manifestation of the sons of God: the redemption of the earth from its groans, its travail, and its expectancy, and that restoration of all things which had been spoken of by the prophets, and is the distinctive feature of that millennial day which approaches faster and nearer as the centuries roll on. Few can fail to be struck, in reading the epistles of St. Paul, with his constant statement of the nearness and the instancy of the advent of our Lord. He says in one passage, "The Lord is at hand;" in another passage, "looking for that blessed epiphany, the glorious appearing of Jesus Christ, our great God and Savior." St. James says, "Be patient; the Lord is at hand; the Judge is at the door." Nor can any fair reader of the epistles of St. Paul escape constantly perceiving, not a mere matter of hope, but of fact, that the motive and the hope that he puts before christians is not the nearness of their death, but the instancy of the approach of their great and blessed hope, our Lord and Savior Jesus Christ. In other words, the governing hope of the christian is not his own personal deliverance at death, but the coming of his Lord.

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The day and the hour of his advent are uncertain; the fact of his advent is as certain as rising and as setting suns. If you are anxiously watching the return to your home of some one near and dear to you, how hard you will try to catch a familiar sound amid the wind or the pattering rain, or to see the distant shadow in the moonlight! You feel it your instinctive impulse to seek out any sign of the approach of one who is so intimately associated with you. The watcher on the distant heights looks intently into the east to catch the first beam of the rising sun; the voyager upon a broad and desert sea looks anxiously and often around if he can see some floating weed or some wheeling sea bird to indicate the nearing land, or the whitening cliffs of his native shore, or the mountain-range within the horizon that tell him that his home is at hand. The christian, not exempt from the feelings of all, nor forbidden to cherish them, will often look if he can see any signs of that glorious appearing, gilding with its orient beams the distant east. He will often compare sea, and star, and sky, and latitude and longitude with the revealed and inspired chart that not only lays down the fact that Christ will come, but has spread over it tokens, marks, signs, indications, by which you may gather the high probability that his approach is near.

The christian, like the voyager on a great sea, may often misinterpret; that is possible, for he is human, and in the difficult path of the unfulfilled to err is common. The mariner may take the piece of drift-wood that he finds upon the sea for a fragment too recently torn from the shore, indicating, therefore, his nearness to land, and it may have been long tossed, or it may be something torn by the storm from the depths of the sea. Or he may take some wing-weary bird for a recent emigrant from the land, when really it has lost its way, has been long at sea, and is sinking with fatigue. Or he may mistake that as the first ray of the rising sun, which is only a phosphorescent meteor. But incidental errors will not make him despair; they will only induce him more carefully to watch and wait, certain that the fact itself will be, and that phenomena indicative of its nearness will multiply as it approaches. So the christian may err—may seize some startling scene as appearing to him the token of its nearness; or he may interpret some voice in the wilderness as the sound of his chariot-wheels; or he may think that the transient blaze of the meteor is the burst of the morning sun; but if he find that he has fallen into error in so interpreting, he will not therefore despair, or give up his investigation. And far better have the character of him who intently looks, and in his intense longing treats that as a sign which is not, than the sceptic and freezing apathy of the man whose heart is dead, and whose hopes are cold, and who cares for and looks for none of these things. The incidental error of a few cannot shake or shatter the trust of the many; and the error that is made by one watcher for the advent will only lead another, like a buoy upon a wreck in the channel, to avoid the reef on which his predecessor may have suffered.

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But let me notice some of those events which lead us to anticipate, even more than the apostolic church could, the increasing nearness of these great changes. Can one fail to see all over Europe startling events? If earthquakes in divers places, if famines, if pestilences, and plagues, were to be among the earliest forerunners of a great change, are not these most conspicuous now? Does not every day's news bring accounts of them? Does not every paper reveal in different parts of the world one or more, or many, of these facts and phenomena?

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I ventured to show the complete fulfilment of the drying up of the Euphrates. If we can identify one fact in history with a specific symbol in the Apocalypse, and if the identification be so exact, complete, and so truly overlapping it that there can scarcely be a mistake, we not only ascertain the fulfillment of a given prophecy, but we ascertain the point of time we occupy in the great calendar of prophecy.

Now one of these events that were to take place under the sixth vial, when the unclean spirits were to gather the nations to that great war—not battle, but war—of Armageddon, was, that the great river Euphrates, the symbol of the Turkish power in Europe, from which the Turks started, and to which, as the reflux of a stream, they are going back again, should be dried up, so that the exhaustion of it, or the waning of the crescent, or the drying up of the Mahometan power in Europe, would be the fulfillment of that. This I stated many years ago, and within this present year we have seen the unmistakable fulfillment of it. And the correspondent of one of the daily papers, writing the other day, speaking of Turkey, says, "Her resources are utterly exhausted." God brings to pass the fulfillment of his own prediction, strangely, indeed, by the very process most justly employed by the western powers to keep up and prevent the evaporation of the great river Euphrates. In the same paper I read, "The admission of the Turkish state into the European system under the counsels and tutelage of the western powers is now inevitable;" that is, it is no longer to be an independent nationality. Of course it will not be; and I am quoting it simply as a proof of the fulfillment of that statement of the Apocalypse.

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Another great event that I have alluded to, which shows that our salvation is nearer than when we awoke, or, in other words, that there are tokens of the approach of that great era, is the unequivocal, the irresistible evidence of the decadence and the imminent destruction of that huge sacerdotal tyranny under which Europe has groaned, and which has struck its roots so deep into dynasties, and nations, and governments; I mean the Papal or Western Apostasy. Now this is an event, I may mention, that is one of the most important as a token in the whole Bible. The apostle says that an apostasy, headed by a Pope, the man of sin, should begin from Christ's first advent; and that it should be utterly destroyed by his second advent. He says, first of all, "Whom the Lord shall consume with the spirit of his mouth;" that is, through the preaching of the gospel; and strike down, at a blow, with the brilliancy, the brightness, of his own personal advent. We read in the Apocalypse, that when the seventh vial is poured out, great Babylon comes into remembrance, to give her the judgment-cup, in drinking which her decay is to be precipitated, her consumption to go on, her sufferings to be increased. And then, at the end of it an angel is to cry from heaven, "Babylon the great is fallen;" and her judgments are to come upon her in one day, and she is to sink like a millstone in the great waters.

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The Pope trembles in the Vatican. He has a presentiment of the nearness of his doom. What office in Europe would insure his Pontifical life for five years? Now just think what this power was in ancient days: a power that could force a German Emperor to remain doing penance amid the snows in the trenches around the imperial city, till the Pope gave him absolution; a power that could dispose of Britain's crown to whomsoever he pleased; the great power that reigned over the kings of the earth. "How are the mighty fallen! Is this the man that shook kingdoms, that made the earth to tremble? Is he become as one of us?" And what do recent events indicate? The decadence of the system to the very verge, when like the thief in the night, He comes whose right it is to reign; and the whole is struck down; and that great city is literally swallowed up and destroyed by fire; and the smoke of its torment begins to rise for ever and for ever.

If this be the recorded state of things, it is another token that our salvation is nearer than when we believed. I do not quote more. I quote these two as prominent and striking foretokens; and the lesson that they all teach is not fear, not alarm, not terror; but, "Prepare, O Israel, to meet thy God." "Behold the Bridegroom cometh; go out to meet him."—*Dr. Cumming.*

☞ All who send the [illegible] vessel.

Reading for Youth.

The Bible.

A WORD TO BOYS AND GIRLS.

"O may these heavenly pages be
Our ever dear delight,
And still new beauties may we see,
And still increasing light."

We now present you the mode or manner of studying this sacred volume, that it may prove a savor of life unto life, not of death unto death.

1. Study the Bible with prayer for enlightenment, for the quickening, sanctifying influence of the Holy Spirit, that you may behold wondrous things out of God's law. We may read the Bible till gray, without that wisdom which cometh from above, and it will still be a dead letter. Where the Spirit of the Lord is, there is liberty.

"When the Spirit of truth is come, he will guide you into all truth." John 16: 13.

2. Read the Bible regularly. A good man of old says: "I have esteemed the words of thy mouth more than my necessary food." This is the true idea. The Bible is daily bread, to be taken regularly, that the seed may grow thereby.

3. Read the Bible attentively. The meaning of the Bible is the Bible. Unless he that reads gets the meaning, it will not do him any good. Hasty reading of a great many chapters at once is of no advantage. Read slowly, a little at a time, and think on what you read, pray over it, and you will understand and remember it.

4. Read the Bible as God's book. Not merely because father or mother wish you to read it, but for a better reason, because God speaks to you in the Bible. When we have seen a little girl run in, her eyes sparkling with joy, crying: Oh! mother, here's a letter from father to me, for my name is on the outside," we always feel to wish she might thus look on the Bible; for it is a letter from our Father in heaven. So feel, and so read; and you will not grow weary of the good book.

These few hints are enough for once. Will not our little readers remember them, and read every day, with great attention, the book of God? We love to see children, as we sometimes do, take their little Bibles every morning, and sit down to read a chapter, without waiting for any one to tell them. Read often, and love to read, dear children, and you will not forget it.

Blessed Bible:—

"Thou truest friend man ever knew,
Thy constancy I've tried;
Where all were false, I found thee true,
My counsellor and guide.

The mines of earth no treasure give
That could this volume buy;
In teaching me the way to live,
It taught me how to die."

Golden Rule.

Children and Men.

Here is a saying of the Scriptures which you may think hard to be understood. The apostle commands us all to be both men and children. You will ask, How is this possible? Let us read and see. Here we have it, in 1 Cor. 14: 20:—"Brethren, be not children in understanding: howbeit, in *malice* be ye children, but in *understanding* be MEN."

Children, in comparison with men, are weak: they cannot do what men can: they require persons to watch over and take care of them until they grow up to be able to take care of themselves. And the apostle's meaning is, Get wisdom; be prudent; understand your duty; learn the will of God. In all this try to be like men in comparison with children,—of full size, strong, and knowing what to do. But in malice, quarrelling, hatred, and all unkindness, be weak and helpless as children are in comparison with men.

Few children in very early life have those feelings which may be called *malice*, or at least, in anything like the strength that it appears in some *men*. Be, then, all your lives children in this respect. Do not allow yourselves to hate any one. Try to love all. Seek the good of all.

There are no real contradictions in the Bible. Whatever looks like it may be explained.

Speak to the Stranger.

A boy, says a merchant, came into my store years ago, bright, intelligent-looking, desiring me to purchase some goods he had for sale. I felt called upon to say a word to him about his soul, so I merely remarked:

"Do you enjoy religion?"

"No, I don't think much about it."

"Well, don't you think you ought to?"

"Oh, I don't know how to go at it."

I gave him some advice, and he departed. In about a week he came back again, when I found him yet without a knowledge of the Savior. A short time after he came again, and upon my asking how he felt, he replied with rejoicing that the Savior was precious to him, that God had blessed his soul. That young man is now preaching the Gospel.

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Over all communications for the paper, write For the Crisis.

Over all business matters, write Business.

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Original Contributions.

For the Crisis.

A Mother's Love.

Knowest thou so holy and so pure a flame,
Kindled on altars of the human breast,
Through chance, and change, and circumstance the same,—
Hath not thy mother's love stood all this test?
She loved thee from thy life, and her love dies
Only when she hath breathed her latest breath:
Revere thy mother, and her tried love prize,
And emulate her holy christian faith.

MARY E. WEST.

For the Crisis.

Promised Grace.

BRO. GRANT:—May I speak again through the columns of the "Crisis," to those poor souls who are panting for the life-giving water, and yet, from various causes, are prevented from coming to the fountain and drinking a full supply?

It has seemed to me that I had exhausted my resources in endeavoring to point out the difficulties, and the way of deliverance; but a letter received a day or two since from a sister who has perused those numerous articles, and yet lingers around the pool, longing, yet fearing to step in, and be made every whit whole, has awakened my sympathies, and stirred me up to write [illegible] words of encouragement to those similarly exercised. She will pardon me if I refer to some of the statements made in her letter, they may meet the eye of others who have the same difficulties to encounter.

She, too, as did the other who wrote me, feels that she *lacks something she once possessed*, before so much opposition was manifested against "women's improving in Sabbath meetings." It seems that the unpopularity of female testimony on the Sabbath brought a heavy cross that she was not willing to bear, and her will rose in opposition to God's will in the matter, and consequently that power and fulness of the Spirit that she had previously enjoyed, left her when this unsubmission was yielded to, and now she labors, and struggles, and weeps before the Lord, because of the lack of former peace; and when she would try to believe on the Lord Jesus, she is crushed with the thought of her *unworthiness*, and dares not look to Jesus, and give herself to him fully and forever.

Now this dear soul is not alone in her experience. Many, no doubt, who read this article will say, "There, that is just the way I feel, precisely!" Yes, you had this *power*—this *fullness*—this *assurance of faith* and *love for the work* once, but in an evil hour you laid your hand sacrilegiously upon the altar and took therefrom the consecrated offering,—you robbed God of that solemnly dedicated to his service, and he no longer had your permission to work in you both to *will* and to *perform*,— and what was the result? "A lack within"—a "something wanting." You no longer waited with obedient heart upon the Lord, as the faithful servant waits upon his master. True, you performed *some* duties, but not *all*. You did not give up prayer, oh, no! but no longer had you access by faith within the vail; no longer could you prevail mightily with God, and bring the blessing down by faith upon your soul. Sometimes you talked, but although your words were well enough, they had not the *ring* of former days—they did not have the life—the unction in them, penetrating the hearts of others. Your outward deportment was just the same; but the spiritually-minded could discern your lack of former spiritualism.

Some of you have known your loss, and refused to confess it. You have gone right on as though the kernel was still within the shell, but the heart could not enjoy, the soul could not exult in joyous victory; the deep movings of compassion that led you to weep and plead with and for the sinner; the burden that rested upon you for others is all gone; and though you now sometimes warn the ungodly, the heart-feeling is gone; the fountain of tears is dried up, the agony of prayer and labor is not there, and your testimony is *powerless*. *There is something between thy soul and God, and you are too proud to let it be known.*

How much to be preferred the broken-heartedness of the sister who pours out to me her grief, believing I can feel for her, and help her. Well, I can, thank God! I know *just how*; and why? Because I have felt just as she does. That is the reason. Can I help her? Only as the kind friend helps the sick man, when he tells him of a physician who he knows can cure him.

And now I am going to talk with you who are in the same position with her, about this same good Friend, who is the physician of the soul. This sister weeps and groans over her unhappy condition, and would see Jesus, and be restored to his love and enjoy his presence as in former times. But when she kneels to pray, she views herself as so unworthy, that she dares not come to him. Yet, she dares to tell me, a stranger, her feelings, and ask me to instruct her, and I do not have half so much love and sympathy for her, as Jesus does, and has had all the time. A very little of that love has been infused into my heart, and hence I do care for her, and if I could save her from all her sorrow, I would, but Jesus can, and it is just what he has long wanted to do, but you see he could not until she gave herself *fully up into his hands*, and trusted in him to heal her soul.

How strange it would seem for a man who was ill, to say, "O, I wish I was well as I once was." "Well," says a friend, "why don't you call in Dr. L., he cured you right up when you was sick before?" "I will tell you why; it is because I am so *very sick*, I don't want to ask him to help me until I get better." And so the man suffers on, wishing he was well, but wont call on Dr. L. for medicine *because he is sick*. "Why that is the very reason he should call on him," say you; "I thought physicians were on purpose for sick ones, and not for people who are well." Indeed! is that your opinion? Well, I thought that a *Savior* was provided on purpose for *sinners*, but some have got it into their heads that it will not do for them to go to the Savior until they have become good, and worthy, and then perhaps he will receive them!

You may just as well say, "I wont eat, because I am hungry. I will wait until I do not feel hungry, and then I will eat!" What class does Jesus Christ receive? "He *receiveth sinners* and eateth with them." That is true, although a wicked man brought it as an accusation against him. For whom did he die? "For the *ungodly*." Who did he come to invite to the marriage feast? "Not the righteous, but *sinners*." To whom did he promise rest? To the "weary, and heavy laden." Would that I could so present Christ—so describe his love as to lead you to trust him!

I said I knew how to sympathize with the sister because I had *experienced the same*. That is why Jesus can be touched with the feeling of our infirmities, having been tempted, and suffered just like us. It was for this very purpose he became "like unto his brethren," and "bore their griefs, and carried their sicknesses." Now, you often think Christ was Divine, and therefore could not feel for poor human nature, in its varied sorrows and sicknesses, but when you remember that he was made flesh and became a man of like passions with us, and was a man of sorrows, and acquainted with grief, and tempted in all points like unto us, and that although not a sinner by actual transgression, yet that upon him were laid *the iniquities of us all*; when you think of all this, and read what he endured, you will not again suppose he does not know how to feel for you in all your sorrows. His mercy is a *tender* mercy—his love is more than a *mother's*—his benevolence beyond a *father's*—his friendship greater than a *brother's*.

Now, after affording you the greatest proof of this, by laying down his life for you, can you not trust him? Yes, you will. Your aching heart is even now saying, I "will give him my poor, sinful heart, that he may cleanse it with his blood, and make it fit for his abode. Henceforth I am His, to do his will in all things." Hark! Jesus responds to thy heartfelt desire. He speaks to thee: "Go in peace! Be of good cheer, thy sins are all forgiven thee." The tempest-tossed waves are hushed into stillness. A calm broods over the waters. *Peace*,—the Savior's dying legacy—is thine.

MARY D. WELLCOME.

Richmond, Me., Feb. 19th.

For the Crisis.

Trust in God.

When Moses led the host of Israel out of their land of bondage, he was followed with readiness and joy for a short time; their faith was strong in him, they felt that he was a true commander, and competent to lead them to a land of plenty, where they would be free from their enemies, and free to worship God in the way of their fathers. But soon they are surrounded on every side by danger, on either hand a wilderness, behind them the Egyptians, and before them the trackless sea. Their hearts fail them, their faith in their leader gone—oh, cry they, we had better served in Egypt than perish in this wilderness! No way of escape for us now, die we must or return.

But no, their leader appears, his eye sparkles with hope, his face radiant with holy confidence in God. He speaks, every eye is fixed upon him, as though his words would be life or death to them. His message is simple—understood by all. My God has commanded me to say to the children of Israel "Go forward." They obey, and are soon rejoicing on the banks of deliverance.

Fellow christian, how is it with thee? When you were in bondage to sin and the world, Christ appeared to you, and gently whispered, "Follow me, and I will give thee that liberty wherewith I make all my followers free." You have followed him with joy a little way; you have been happy in the journey; you have now taken your eyes from your leader and have looked behind; on either side and before you all looks dark; you are disheartened; you close your eyes, and fold your hands, and try to say "thy will be done, oh Lord."

Listen! a voice disturbs thy repose—it is the voice of thy Leader saying, "Go forward!"

Christian, follow thy Divine Leader whithersoever he leads, even though it be through the sea. Go not back to the bondage of sin, of Satan or the world. [illegible] the way be dark, press nearer to your Leader. Trust in God. He will lead us beyond the reach of foes or fears, and enable us at last to sing the "New song" in the New earth.

Springfield, Mass. [illegible]

The Return of our Lord to be waited for by his People.

PRACTICAL REMARKS.

(Concluded.)

4. See that this waiting for Christ has its right practical influence by increasing your spirituality and heavenly-mindedness. Thus it is used in the Holy Scriptures. This hope may be received merely in the intellect and imagination as an interesting and impressive subject without sanctifying the heart. In this way received, it may fill us with dogmatic, positive assumptions, fancied superior knowledge, and cause us to despise more devoted brethren who may not yet see this hope, and thus occasion many stumbling-blocks to its reception. This is a painful abuse of this deep, scriptural truth. Its real use is to raise us continually heavenward, as the apostle teaches. Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body. (Phil. 3: 20, 21.) All christians quickened together with Christ by the Spirit of God, are now raised up together, and made to sit together in heavenly places in Christ Jesus. (Ephes. 2: 6.) The Lord's coming is revealed to bring us to this state of mind. Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. (Col. 3: 2—4.) The apostle John joins the same hope with more close abiding in Jesus and increasing purity. He that hath this hope in him purifieth himself even as he is pure. (1 John 2: 28, 29; 3: 1—3.)

The more assuredly you can realize in your minds God's testimony to this truth, and the more steadily you can gaze on this blessed hope, looking for it and hastening unto it, the more you will be raised above earth-born cares, sorrows, and troubles, and your heart opened to noble and generous actings for God and his Church. You will be filled with scriptural and bright anticipations of heavenly glory. Its holy joy and happiness will be reflected in heavenly-mindedness, deadness to the world, Christian tempers, holy dispositions, and all the fruits of the Spirit, so that you shall rejoice with joy unspeakable and full of glory, and the joy of the Lord shall be your strength for every work tending to glorify his name and bless your fellow-men.

Lastly, Let us confess this hope of our Lord's coming before the world. Why has it yet had so little influence? We have been too much ashamed of our hope, and have hid our light under a bushel. Why has it not yet roused, to any great extent, the mocks of the scorner and the revilings of the world? The voice of testimony has hitherto been so feeble that the world has had no occasion to trouble itself about it: the world has not been disturbed in its false peace. Why is it carefully excluded from the mass of our religious periodicals and journals? The testimony to it, from those who hold it, has hitherto been so indistinct, that the conductors of such publications have no idea of the strength of conviction with which it is held by the faithful servants of Christ. We must be more open, bold, and decided in our profession, if we would make a real impression on the whole church of Christ.

Our blessed Master has told us, Let your lights be burning, and ye yourselves like unto men that wait for their Lord. This implies an open confession of our hope of his return. With the mouth confession is made unto salvation. This is one purpose which he has in view in our attendance on the Lord's Supper; to testify to others our hope that he who died for us will come again. And be it so that we meet with ridicule and reproach from even professing christians for this confession, let us take up this cross also. No doubt Noah had many a scoff and many a mockery to endure, while engaged for one hundred and twenty years in building the ark; yet by faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith. All the extravagances which, through the special enmity of Satan against this truth, any who may have professed it, may at any time have mingled with it, will be very possibly laid to our charge.

There is no doctrine against which that malignant adversary seems to have had more hatred, nor any which he has more striven to mix up with human infirmity. But the holy Bible ever leads us to combine true sobriety and moderation with the Lord's being at hand. Let us of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation. Again, we are told, Wherefore be sober and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ. And again, Let your moderation be known unto all men. The Lord is at hand. Thus entirely separated from all enthusiasm, and thus intimately associated with all truth and sober-mindedness, in the holy Scriptures, is that doctrine of the Lord's speedy return and our waiting for him which we have now set before you. Let us not, then, be ashamed of our hope. Let us avow it before all men.

Indeed, these are the truths eminently suited to the very times through which we are passing; exactly calculated to meet all the errors and iniquities, the Infidelity, the Popery, and the lawlessness of these days. If God have given us this sure light in a dark place, let us lift it on high, and shine as lights in the world, holding forth the Word of life.

This is the seasonable truth for the people of Christ now; it is given by Christ himself, in a voice from heaven, in the account of the sixth vial, under which we are now living. Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame. It is, then, clearly according to the mind of Christ that it should be distinctly announced and fully proclaimed. I call upon all his servants then, in the name of the great Lord and Master of all, to testify their hope of his return. Confess him before men, and he will confess you before the angels of God; yea, before his Father in heaven. Thus, when he shall appear, you shall have confidence, and not be ashamed before him at his coming.—*Bickersteth.*

Light and Darkness.

I am old and blind—
Men point to me as smitten with God's frown;
Afflicted and deserted by my kind,
Yet I am not cast down.

I am weak, yet strong;
I murmur not that I no longer see;
Poor, old and helpless, I the more belong,
Father Supreme, to thee.

Oh! merciful One,
When men are farthest, then Thou art most near;
When friends pass by, my weakness shun,
Thy chariot I hear.

The glorious face
Is leaning toward me, and its holy light
Shines in upon my lonely dwelling place,
And there is no more night.

On my bended knees
I recognize thy purpose clearly shown;
My vision thou hast dimmed, that I may see
Thyself, thyself alone.

I have nought to fear—
This darkness is the shadow of thy wing;
Beneath it, I am almost sacred—here
Can come no evil thing.

Oh! I seem to stand
Trembling where no mortal foot e'er hath been,
Wrapt in the radiance of thy sinless land,
Which eye hath never seen.

Visions come and go,
Shapes of resplendent beauty round me throng;
From angels' lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When Heaven is opening on my sightless eyes,
When airs from Paradise refresh my brow,
The earth in darkness lies.

In a purer clime
My being fills with rapture—waves of thought
Roll in upon my spirit—strains sublime
Break upon me unsought.

Give me now my lyre,
I feel the stirrings of a gift divine;
Within my bosom glows unearthly fire,
Lit by no skill of mine.

MILTON.

For the Crisis.

Faint, yet Pursuing.

BRO. GRANT:—On leaving the many at Wilbraham last fall, who expressed so much sympathy in my behalf, it was their request that I should communicate through the Crisis my whereabouts, etc. Weeks and months have rapidly flown away, and still no communication has been received from me. Well, causes there are many. An unsettled knowledge for several weeks succeeding my ordination where my lot would be cast, was one reason. My mind became so engaged in the new truths I had embraced, that sleepless nights and loss of appetite were the consequence. I then made less application to study, and labored in the open air. I soon found the change very beneficial. I did not lose any of my interest in Bible subjects, but only kept it in check.

About the middle of last November, Bro. J. Covell, of Muscatine, Iowa, commenced a correspondence with me, relative to my locating among the advent brethren in that place and vicinity. I felt it a duty to go, but had not the means then. Of course, duty had nothing to do with impossibilities. After the lapse of a few weeks, a draft was sent me, the value of which would procure my transportation to that place, where *duty* seemed to call. Having decided advantageously for a *life partnership* in the loss and profits of life's joys and sorrows, the decision soon became an action, the notice of which appeared in the Crisis. Farewell visits were made among relatives and friends. A contemplated time for departing to the West had nearly come, when sickness laid its hand heavily upon Mrs. D——, making her a great sufferer. Here I am in the sick room, doing all in my power to relieve weary, restless humanity. Weeks have thus passed—night and day of almost ceaseless watchings. To-day physical exhaustion has *almost* if not *quite* reached an irremediable depth. How uncertain is the consummation of human decisions! The reason why Bro. Pratt and the Western brethren were disappointed in not seeing me at the conference is thus made known.

Disappointments! who has them not? Affliction's valley! who has not passed through it? Healing fountain! can mortals quaff thy waters, and find in thee a certain restorative? By faith, the stricken heart may find in thee soothing power. But when will mortality cease aching, wasting, perishing? Blissful morning! the eye of faith can view thy glorious dawning. The "King in his beauty" will dedicate thy breaking. The immortal ones will chant thy welcome. Then will the prayer—"Thy kingdom come," be answered. Then will reunion follow separation. A farewell to sorrow will be read upon countenances once sad. Those who have loved will meet again. Fadeless will be the eye, unfaltering the tongue, and no longer tremulous the limbs oft wearied while on life's pilgrimage. Though the way *was* thorny, it has culminated *now* in the promised highway.

Weary pilgrim to the heavenly Mecca and New Jerusalem, still pursue thy journeyings. The evergreen pasture will soon be seen. The Life Restorer will soon appear. *How* soon, I do not know. I pray, "Come, Lord Jesus, come quickly!" Precious ones are held captive in death. A loved brother was last Sunday looked upon for the last time, previous to depositing in the tomb. His was the christian's hope. As day after day I hear of the death of this or that loved one, I feel that the enemy will not always revel in chilled blood and saddened hearts. His *finale* is written.

Bro. Grant and beloved pilgrims, contend earnestly; not for principalities and powers, but for "the Faith"—not of *human* origin, but that "once delivered to the saints." As for me, I have a settled preference to serve the Lord. Whether finally faithful, the recording angel will reveal in that day when life-long works are to be tried.

FRANKLIN DOUGLAS.

Syracuse, March 4th, 1860.

Selections.

Nearing Deliverance.

According to the most competent, because inspired judge, the future is to be hailed and prayed for, not deprecated by the christian, as if it unbosomed only calamity.

"For now is our salvation nearer than when we believed."—ROM. 13: 11.

The salvation referred to by Paul is unquestionably that large and comprehensive deliverance which is the destiny of all created things, and of all the living rational and responsible beings who have believed in Christ, and are regenerated by his Spirit. Personal salvation is an experience of the present; the salvation alluded to is a fact that lies still in the future. It is not individual safety, but the general salvation of the whole body of the church, to which Paul refers. It is time to awake, because our salvation, or deliverance, is nearer than when we believed; and the night, which means the whole of this existing economy, is far spent; the day, which means the future, everlasting sun shine, that spreads over all the earth, when Christ takes to him his great power, and sways his scepter from sea to sea, is near at hand. He speaks of that future deliverance, which he describes in the 8th chapter of Romans, as the manifestation of the sons of God: the redemption of the earth from its groans, its travail, and its expectancy, and that restoration of all things which had been spoken of by the prophets, and is the distinctive feature of that millennial day which approaches faster and nearer as the centuries roll on. Few can fail to be struck, in reading the epistles of St. Paul, with his constant statement of the nearness and the instancy of the advent of our Lord. He says in one passage, "The Lord is at hand;" in another passage, "looking for that blessed epiphany, the glorious appearing of Jesus Christ, our great God and Savior." St. James says, "Be patient; the Lord is at hand; the Judge is at the door." Nor can any fair reader of the epistles of St. Paul escape constantly perceiving, not a mere matter of hope, but of fact, that the motive and the hope that he puts before christians is not the nearness of their death, but the instancy of the approach of their great and blessed hope, our Lord and Savior Jesus Christ. In other words, the governing hope of the christian is not his own personal deliverance at death, but the coming of his Lord.

* * * *

The day and the hour of his advent are uncertain; the fact of his advent is as certain as rising and as setting suns. If you are anxiously watching the return to your home of some one near and dear to you, how hard you will try to catch a familiar sound amid the wind or the pattering rain, or to see the distant shadow in the moonlight! You feel it your instinctive impulse to seek out any sign of the approach of one who is so intimately associated with you. The watcher on the distant heights looks intently into the east to catch the first beam of the rising sun; the voyager upon a broad and desert sea looks anxiously and often around if he can see some floating weed or some wheeling sea bird to indicate the nearing land, or the whitening cliffs of his native shore, or the mountain-range within the horizon that tell him that his home is at hand. The christian, not exempt from the feelings of all, nor forbidden to cherish them, will often look if he can see any signs of that glorious appearing, gilding with its orient beams the distant east. He will often compare sea, and star, and sky, and latitude and longitude with the revealed and inspired chart that not only lays down the fact that Christ will come, but has spread over it tokens, marks, signs, indications, by which you may gather the high probability that his approach is near.

The christian, like the voyager on a great sea, may often misinterpret; that is possible, for he is human; and in the difficult path of the unfulfilled to err is common. The mariner may take the piece of drift-wood that he finds upon the sea for a fragment too recently torn from the shore, indicating, therefore, his nearness to land, and it may have been long tossed, or it may be something torn by the storm from the depths of the sea. Or he may take some wing-weary bird for a recent emigrant from the land, when really it has lost its way, has been long at sea, and is sinking with fatigue. Or he may mistake that as the first ray of the rising sun, which is only a phosphorescent meteor. But incidental errors will not make him despair; they will only induce him more carefully to watch and wait, certain that the fact itself will be, and that phenomena indicative of its nearness will multiply as it approaches. So the christian may err—may seize some startling scene as appearing to him the token of its nearness; or he may interpret some voice in the wilderness as the sound of his chariot wheels; or he may think that the transient blaze of the meteor is the burst of the morning sun; but if he find that he has fallen into error in so interpreting, he will not therefore despair, or give up his investigation. And far better have the character of him who intently looks, and in his intense longing treats that as a sign which is not, than the sceptic and freezing apathy of the man whose heart is dead, and whose hopes are cold, and who cares for and looks for none of these things. The incidental error of a few cannot shake or shatter the trust of the many; and the error that is made by one watcher for the advent will only lead another, like a buoy upon a wreck in the channel, to avoid the reef on which his predecessor may have suffered.

* * * *

But let me notice some of those events which lead us to anticipate, even more than the apostolic church could, the increasing nearness of these great changes. Can one fail to see all over Europe startling events? If earthquakes in divers places, if famines, if pestilences, and plagues, were to be among the earliest forerunners of a great change, are not these most conspicuous now? Does not every day's news bring accounts of them? Does not every paper reveal in different parts of the world one or more, or many, of these facts and phenomena?

* * * *

I ventured to show the complete fulfilment of the drying up of the Euphrates. If we can identify one fact in history with a specific symbol in the Apocalypse, and if the identification be so exact, complete, and so truly overlapping it that there can scarcely be a mistake, we not only ascertain the fulfillment of a given prophecy, but we ascertain the point of time we occupy in the great calendar of prophecy.

Now one of these events that were to take place under the sixth vial, when the unclean spirits were to gather the nations to that great war—not battle, but war—of Armageddon, was, that the great river Euphrates, the symbol of the Turkish power in Europe, from which the Turks started, and to which, as the reflux of a stream, they are going back again, should be dried up, so that the exhaustion of it, or the waning of the crescent, or the drying up of the Mahometan power in Europe, would be the fulfillment of that. This I stated many years ago, and within this present year we have seen the unmistakable fulfillment of it. And the correspondent of one of the daily papers, writing the other day, speaking of Turkey, says, "Her resources are utterly exhausted." God brings to pass the fulfillment of his own prediction, strangely, indeed, by the very process most justly employed by the western powers to keep up and prevent the evaporation of the great river Euphrates. In the same paper I read, "The admission of the Turkish state into the European system under the counsels and tutelage of the western powers is now inevitable;" that is, it is no longer to be an independent nationality. Of course it will not be; and I am quoting it simply as a proof of the fulfillment of that statement of the Apocalypse.

* * * *

Another great event that I have alluded to, which shows that our salvation is nearer than when we awoke, or, in other words, that there are tokens of the approach of that great era, is the unequivocal, the irresistible evidence of the decadence and the imminent destruction of that huge sacerdotal tyranny under which Europe has groaned, and which has struck its roots so deep into dynasties, and nations, and governments; I mean the Papal or Western Apostasy. Now this is an event, I may mention, that is one of the most important as a token in the whole Bible. The apostle says that an apostasy, headed by a Pope, the man of sin, should begin from Christ's first advent; and that it should be utterly destroyed by his second advent. He says, first of all, "Whom the Lord shall consume with the spirit of his mouth;" that is, through the preaching of the gospel; and strike down, at a blow, with the brilliancy, the brightness, of his own personal advent. We read in the Apocalypse, that when the seventh vial is poured out, great Babylon comes into remembrance, to give her the judgment-cup, in drinking which her decay is to be precipitated, her consumption to go on, her sufferings to be increased. And then, at the end of it an angel is to cry from heaven, "Babylon the great is fallen;" and her judgments are to come upon her in one day, and she is to sink like a millstone in the great waters.

* * * *

The Pope trembles in the Vatican. He has a presentiment of the nearness of his doom. What office in Europe would insure his Pontifical life for five years? Now just think what this power was in ancient days: a power that could force a German Emperor to remain doing penance amid the snows in the trenches around the imperial city, till the Pope gave him absolution; a power that could dispose of Britain's crown to whomsoever he pleased; the great power that reigned over the kings of the earth. "How are the mighty fallen! Is this the man that shook kingdoms, that made the earth to tremble? Is he become as one of us?" And what do recent events indicate? The decadence of the system to the very verge, when like the thief in the night, He comes whose right it is to reign; and the whole is struck down; and that great city is literally swallowed up and destroyed by fire; and the smoke of its torment begins to rise for ever and for ever.

* * * *

If this be the recorded state of things, it is another token that our salvation is nearer than when we believed. I do not quote more. I quote these two as prominent and striking foretokens; and the lesson that they all teach is not fear, not alarm, not terror; but, "Prepare, O Israel, to meet thy God. Behold the Bridegroom cometh; go out to meet him."—Dr. Cumming.

☞ All who send the [illegible]

Reading for Youth.

The Bible.

A WORD TO BOYS AND GIRLS.

"O may these heavenly pages be
Our ever dear delight,
And still new beauties may we see,
And still increasing light."

We now present you the mode or manner of studying this sacred volume, that it may prove a savor of life unto life, not of death unto death.

1. Study the Bible with prayer for enlightenment, for the quickening, sanctifying influence of the Holy Spirit, that you may behold wondrous things out of God's law. We may read the Bible till gray, without that wisdom which cometh from above, and it will still be a dead letter. Where the Spirit of the Lord is, there is liberty.

"When the Spirit of truth is come, he will guide you into all truth." John 16: 13.

2. Read the Bible regularly. A good man of old says: "I have esteemed the words of thy mouth more than my necessary food." This is the true idea. The Bible is daily bread, to be taken regularly, that the seed may grow thereby.

3. Read the Bible attentively. The meaning of the Bible is the Bible. Unless he that reads gets the meaning, it will not do him any good. Hasty reading of a great many chapters at once is of no advantage. Read slowly, a little at a time, and think on what you read, pray over it, and you will understand and remember it.

4. Read the Bible as God's book. Not merely because father or mother wish you to read it, but for a better reason, because God speaks to you in the Bible. When we have seen a little girl run in, her eyes sparkling with joy, crying: Oh! mother, here's a letter from father to me, for my name is on the outside," we always feel to wish she might thus look on the Bible; for it is a letter from our Father in heaven. So feel, and so read; and you will not grow weary of the good book.

These few hints are enough for once. Will not our little readers remember them, and read every day, with great attention, the book of God? We love to see children, as we sometimes do, take their little Bibles every morning, and sit down to read a chapter, without waiting for any one to tell them. Read often, and love to read, dear children, and you will not forget it.

Blessed Bible:—

"Thou truest friend man ever knew,
Thy constancy I've tried;
Where all were false, I found thee true,
My counsellor and guide.

The mines of earth no treasure give
That could this volume buy;
In teaching me the way to live,
It taught me how to die."

Golden Rule.

Children and Men.

Here is a saying of the Scriptures which you may think hard to be understood. The apostle commands us all to be both men and children. You will ask, How is this possible? Let us read and see. Here we have it, in 1 Cor. 14: 20:—"Brethren, be not children in understanding: howbeit, in *malice* be ye children, but in *understanding* be MEN."

Children, in comparison with men, are weak: they cannot do what men can: they require persons to watch over and take care of them until they grow up to be able to take care of themselves. And the apostle's meaning is, Get wisdom; be prudent; understand your duty; learn the will of God. In all this try to be like men in comparison with children,—of full size, strong, and knowing what to do. But in malice, quarrelling, hatred, and all unkindness, be weak and helpless as children are in comparison with men.

Few children in very early life have those feelings which may be called *malice*, or at least, in anything like the strength that it appears in some *men*. Be, then, all your lives children in this respect. Do not allow yourselves to hate any one. Try to love all. Seek the good of all.

There are no real contradictions in the Bible. Whatever looks like it may be explained.

Speak to the Stranger.

A boy, says a merchant, came into my store years ago, bright, intelligent-looking, desiring me to purchase some goods he had for sale. I felt called upon to say a word to him about his soul, so I merely remarked:

"Do you enjoy religion?"
"No, I don't think much about it."
"Well, don't you think you ought to?"
"Oh, I don't know how to go at it."

I gave him some advice, and he departed. In about a week he came back again, when I found him yet without a knowledge of the Savior. A short time after he came again, and upon my asking how he felt, he replied with rejoicing that the Savior was precious to him, that God had blessed his soul. That young man is now preaching the Gospel.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

Pray without Ceasing.

When the waves of life o'erwhelm thee,
And thy head is bowed with grief,
All is dark and drear around thee,
And thou sighest for relief—
Pray, christian, pray.

When a thousand cares are pressing
Day and night a heavy load,
Seek, oh seek a Father's blessing,
Cast the burden on thy God.
Pray, christian, pray.

If the world allures thee, turn not
From the strait and narrow way;
If temptations thick beset thee,
And would lead thy feet astray,
Pray, christian, pray.

When thou seest a world around thee
Pressing on to endless death,
While the wail of suffering millions
Goeth up with every breath,
Pray, christian, pray.

Health or sickness, pain or pleasure,
Want or plenty, smiles or tears—
Whate'er comes, still without ceasing
To that mighty One who hears,
Pray, christian, pray.

Lockport, N. Y. A. C. J.

For the Crisis.

The Rich Man and Lazarus.

BY J. HOWELL.

No. 4.

TEXT.—"The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Lk. 16: 22, 23.

Observe a few extracts from Dr. Kitto's *Biblical Lit.*, vol. I, pp. 797–9 on the term "Hades, a Greek word by which the Septuagint translates the Hebrew 'sheol,' denoting the abode or world of the *dead*, in which sense it occurs frequently in the New Testament, where it is usually rendered 'hell' in the English version. The word *hades* means literally *that which is in darkness*. . . . The question whether this (that is, *hades*, is the receptacle of souls existing in a separate state,) is or is not the doctrine of the Scriptures, is one of much importance, and has, first and last, excited no small amount of discussion. It is a doctrine received by a large portion of the nominal christian church; and it forms the foundation of the Roman Catholic doctrine of purgatory, for which there would be no ground but for this interpretation of the word *hades*.

The question, therefore, rests *entirely* upon the interpretation of *this* word. In the classical writers it is used to denote *Orcus*, or the infernal regions. At the first view the classical signification would seem to support the sense above indicated. On further consideration, however, we are referred back to the Hebrew sheol: for the Greek term did not come to the Hebrews from any classical source, or with any classical meanings, but through the Septuagint as a translation of their own word; and whether correctly translating it or not is a matter of critical opinion. The word *hades* is, therefore, in no wise binding upon us in any *classical* meaning which may be assigned to it. The real question, therefore, is, what is the meaning which *sheol* bears in the Old Testament, and *hades* in the New?

A careful examination of the passages in which these words occur will probably lead to the conclusion, that they afford no real sanction to the notion of an intermediate place of the kind indicated, but are used by inspired writers to denote *the grave*—the resting place of the bodies both of the righteous and the wicked; and that they are also used to signify *hell*, the abode of miserable spirits. But it would be *difficult* to produce *any* instance in which they can be shown to signify the abode of the spirits of just men made perfect, either before or after a resurrection."

Here Dr. Kitto gives up one class of the supposed living spirit residents of *hades*. Dr. Enoch Pond, Knapp and Mayer [illegible]. He continues:

"In the great majority of instances sheol is in the Old Testament used to signify *the grave*, and in most of these cases it is so translated in the authorized version. It can bear no other meaning in such texts [illegible] as Gen. 37: 35; 42: 38; 1 Sam. 2: 6; 1 Kings 2: 6; Job 14: 13; 17: 13, 16; and in *numerous* other passages in the writings of David, Solomon and the prophets. But as the grave is regarded by most persons, and was more especially so by the ancients, with awe and darkness, *so the word denoting it* soon came to be applied to that more dark and gloomy world which was to be the abiding place of the miserable."

Observe, it does not literally mean such a place, but for the above reason the word "*came to be applied*" thus, and that is to the place of final punishment.

Again. "Where our translators supposed the word to have this sense, they rendered it by 'hell.' Some of the passages in which this has been done may be doubtful; but there are others of which a question can scarcely be entertained; such are those (as Job 11: 8; Ps. 139: 8; Amos 9: 2;) in which the word denotes the opposite of heaven, which cannot be the grave, nor the general state or region of the dead, but *hell*. . . . The word *hell* is *not* the *Scriptural antithesis* of *heaven*, but *earth*. See Isa. 55: 9; Ps. 103: 11; Matt. 24: 35.

Still more decisive are such passages as Ps. 9: 17; Prov. 23: 9; in which *sheol* cannot mean any place, in this world or the next, to which the righteous as well as the wicked are sent, but the penal abode of the wicked as distinguished from and opposed to the righteous. The *only* case in which such passages could by any possibility be supposed to mean the grave, would be if the grave—that is, *extinction*—were the *final* doom of the unrighteous."

Well, that is exactly their doom; therefore Dr. Kitto's texts are no objections to the *unconsciousness* of man in death, for they apply to the *future* punishment of the wicked. Dr. Kitto then says:

"In the New Testament the word hades is used in much the same sense as sheol in the Old, except that in a less proportion of cases can it be construed to signify 'the grave.' There are still, however, instances in which it is used in this sense, as in Acts 2: 31; 1 Cor. 15: 55; but in general, the *hades* of the New Testament appears to be no other than the world of *future* punishment. (E. G. Matt. 11: 23; 16: 18; Lk. 16. 23.)—*Dr. Enoch Pond, on the intermediate place, in the American Biblical Repository*, for April, 1841, whom we have here chiefly followed.—*Dr. Kitto.*"

In reply to the last remarks, on the term *hades* denoting "*no other than the world of future punishments*," we suggest that this is impossible if Rev. 20: 13, 14 is any authority on this point, as good as Dr. Pond. We think it rather more reliable. That *positively* declares *two* things.

First, that *hades* delivers up the dead, as does *death*, "which are IN *it*."

Secondly. That death and *hades* were cast into the lake of fire. *This is the second death.* "And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20: 15. "Hades," then, after delivering up its charge, is itself destroyed where the wicked are; therefore it *cannot* denote *the place* of future punishment. As to its meaning, by reference to the *margin*, it will be seen that the translators understood it to mean "the grave."—Rev. 20: 13.

The Scriptures referred to at the close of Dr. Pond's article we have already examined, and as the positive declaration in Rev. 20: 13, 14 defines *hades as the receptacle of the dead*, by affirming that *it delivers up the dead which are* IN *it*, we deny that the term *hades* is applied *once*, Scripturally, to *signify the place of separate conscious life spirit entities*, and those who believe that to be the case are under obligation to either prove it, or relinquish it, by every principle of moral right. The definition we have suggested from the verbal declaration of Rev. 20: 13, 14, is perfectly justified by the *comparison* of the *terms* employed in verse 13. The term "sea" refers to *place*. "Death" to *state*. "Hades" to *place*. The "dead" come from the places—the *sea* and *hades*, and from the *state of death*. "The dead" from the *sea*, *death*, and *hades*, are in the last clause of verse 13 denominated "*man*." "And *they* (the dead,) were judged *every man* according to their works." Let it be remembered that the term "man" is never appropriated, in a single Scripture text, to designate any thing supposed to be *in* or of man, or living independently of man, called *spirit*, which is in the *neuter* gender, but the term man is always *masculine*. "Man," then, is in the *sea*, *death*, and *hades*; and at the resurrection of the dead, the sea, death, and hades, will deliver up the dead which are in them; therefore, hades is the receptacle of the dead.

Should any one affirm that the term hades must sometimes signify the state of death, or decide with Mr. Wakefield, that "the universal meaning of hades is the state [illegible] *of death*, because the term *sepulchrum*, or *grave*, is not strictly applicable to such as have been consumed by fire;" this would in *no* respect invalidate the above definition, for then it would *only* be the term which would express the *state* into which the dying were received, and at the resurrection could *deliver up the dead* which are in it. The heathen notion, then, of *hades* being the abode of separate living conscious spirit entities, is perfectly exploded by the clear shining light of Rev. 20: 13, 14; and the term *hades*, in Lk. 16: 23, is proved to be employed *parabolically*, otherwise it is *positively* contradictory of Revelation.

In view of this, and the fact stated by Dr. Pond, quoted by Dr. Kitto, that the doctrine of conscious spirit existence "forms the *foundation* of the Roman Catholic doctrine of purgatory, for which there would be *no* ground but for *this* interpretation of the word *hades*—that the question, therefore, rests entirely upon the interpretation of *this* word—that the word *hades* is therefore in *no wise* binding upon us in *any classical* meaning which may be assigned to it"—the manner in which, as he above remarks, the word "came to be applied" to the place of the miserable—that the passages where *these* words occur "afford no real sanction to the notion of an intermediate place of the kind indicated;" and the fact, that "the *only* case in which such passages could by any possibility be supposed to mean the grave, would be if the grave [or death state,] that is, *extinction*, were the *final* doom of the unrighteous;"—and that such is their doom, there being *no* future eternal life out of Jesus Christ, how can we possibly come to *any other* conclusion, with the word of God in our hands, than that the record of the rich man and Lazarus is a *parable*, and a *parable only?* O let us *never* build a theory of *conscious spirit existence* on a *parable*, and especially upon a parable in which there cannot be found a *noun* expressive of such an entity, or to which the *pronoun*, supposed or imagined to designate it, must exist without *any noun* to which it can sustain a *truly grammatical* relation.

The parable of the rich man and Lazarus was *never* originated to prove *any* such sentiment, which is at the *same time* subversive of the revealed design of the resurrection—the *basis* principle of purgatory—the *support* of the devil's literary contribution, (Gen. 3: 4)—the *fuel* to feed, and the *wind* to fan, the fire of heathen sacrifices—the *only* energizing life principle of *modern* demonology—a *positive* denial of the *literal* import of the Scriptures, instituting an *imaginary* penalty with which to punish the sinner, in *opposition* to the *time* when, and the *place* where, the Bible affirms the wicked shall be punished.

O let us believe God that "the *dead* know not any thing," and that where they are "there is no work, nor device, nor knowledge, nor wisdom IN *the sheol* (grave) whither thou goest."

For the Crisis.

Time of the End.

BY J. HEMENWAY.

(Concluded.)

Having given our reasons for doubting that A. D. 525 is the starting point for the 1290 years, our doubts are increased, when we look for events in 1815, to fulfill the prophecy that marks the commencement of the time of the end. The events that mark the commencement of the time of the end are named in the following scriptures: Dan. 11: 35.—"And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end." In verse 40 of chap. 11, we have another event marked, which was to transpire at the time of the end. This verse reads as follows: "And at the time of the end shall the king of the south push at him, and the king of the north shall come against him, like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over."

What events are we to look for to determine where the time of the end commences? 1st. The great tribulation must end, or the people of God must cease to be put to death by the civil power of Rome, in connection with the church of Rome. Did the persecution under papacy continue up to 1815? It is said that the last act of that power in persecuting the church was about A. D. 1814. If that is the point, then the time of the end commenced in 1814, instead of 1815, and the days would have ended in 1850. If the ending of the persecution marks the time of the end, then of course we must commence the time of the end at the point of time where the persecution ends; not a year or more after. The next event to be noticed that determines where the time of the end commences is in verse 40. "AT the time of the end shall the king of the south *push* at him, and the king of the north shall *come against* him like a whirlwind, with chariots, and with horsemen, and with many ships, and he shall enter into the countries and shall overflow and *pass over*. He shall enter into the *glorious land* and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Lybians and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."—Dan. 11: 40—45.

What event in the foregoing testimony marks the commencement of the time of the end? Is it when the king of the south pushes at a certain king?—or is it when the king of the north "comes against him?"—or when he shall "pass over?"—or when he enters the "glorious land?"—or when he "shall plant the tabernacles of his palaces between the seas in the glorious holy mountain?" Which of the above named events marks the commencement of the time of the end? They all take place in the time of the end, but some one of them must be the one that marks the commencement. I think it must be clearly seen that the language of the prophet settles the question beyond all dispute. "*At the time of the end shall the king of the south push at him.*" The time of the end commences when the king of the south pushes at the certain king; this is the first act, and it must be the event from which to commence the time of the end. If we can ascertain who the king is that is pushed at, then I think there will be no difficulty in determining who the king of the south is.

The question before us is, who is the *him* to be pushed at? In order to settle this question it will be necessary to go back, for him being a pronoun must refer to some noun spoken of in a previous part of the prophecy. The individual spoken of, can be found nowhere nearer the 40th verse than in the 36th. All who will take the trouble to read from the 36th to the 40th verses inclusive, will readily discover that the him that is pushed at is the king that shall do according to his will. Who then is this king? To this question there are various answers. But those that entertain the view that 1815 is the point where the time of the end begins, take the position that the power here spoken of is "the abomination of desolation," or the power that is connected with the church of Rome at this time; and that it is France. If so, then of course Spain is the king of the south, and England is the king of the north. If this position be right, then we must look for Spain to push at France, as the event by which we can determine where the time of the end commences. I now refer to history to see when the king of the south pushed at the willful king.

"Allison, in his history of Europe, states that Jan. 14, 1809, a treaty was entered into between England and Spain, offensive and defensive. His language is as follows: 'At length, the 14th of January, Mr. Canning had the satisfaction of signing a treaty of peace and alliance between the two states, by which it was stipulated that the King of England shall assist to the utmost of his power in the struggle against the tyranny and usurpation of France, and promises not to acknowledge any other King of Spain and the Indies than Ferdinand VII., his heirs, or such lawful successors as the Spanish nation shall acknowledge; and the Spanish government engages never, in any case, to cede to France any part of the territories or possessions of the Spanish monarchy, in any part of the world; and both the high contracting parties agree to make common cause against France, and not to make peace but by common consent.' He continues in the following words:—'*When it is recollected that this treaty was concluded after the Spanish armies had been utterly routed and dispersed by the overwhelming forces of Napoleon, when their capitol was taken, more than half their provinces overrun*, and on the very day the British forces embarked at Corunna, after their disastrous retreat from Leon, it must be admitted that the annals of the world do not afford a more sublime example of constancy in adversity, and heroic fidelity to engagements on the part of both the contracting powers.'

'The spirits of the Spaniards, which had been sunk to an extraordinary degree by the disasters of the preceding campaign, the capture of their capitol, and retreat of the English troops from Galicia, were first revived by the intelligence of the treaty so opportunely and generously concluded by Great Britain, at the moment of their greatest depression, by which she engaged never to conclude a separate peace with Napoleon; and by the resolution expressed in parliament by the ministers, notwithstanding the gloomy foreboding of the opposition, never to abandon the cause of Spanish independence. * * * * The central junta, which was now established at Deville, issued an animated proclamation to their countrymen, in which, after recounting the propitious circumstances which were now appearing in their favor, they strongly recommended the general adoption of the guerilla system of warfare, and renewed their protestations never to make peace while a single Frenchman polluted the Spanish territory.'"

All can see by the above, that Spain was the leading power in the alliance against France, and that previous to this alliance of 1809, Spain had pushed at France, and had failed, hence the alliance with England. If we are to take Spain for the king of the south, and France for the willful king, then our date for the commencement of the time of the end would be as early as 1809. Time has proved that to be wrong, hence, we must conclude that there is a wrong application of scripture somewhere.

It is said that 1815 is the point from which to commence the time of the end, from the fact that England, in alliance with other nations, overthrew Napoleon, who was at the head of the French empire. Admitting the facts in the case, there is a difficulty. England is taken to be the king of the north, and the prophecy makes the king of the north coming against *him*, the second event in the time of the end. It will not answer to the prediction of the prophet to say that Spain was in the alliance of 1814 with England; because the king of the north is the leading power in the war of 1815. In the prophecy, we have first, the king of the south as the leading power against the certain king. Second, we have the king of the north as the leading power;—now which of these powers is it that moves first? The king of the south. Then, of course, when this power pushes at the willful king there is where the time of the end begins; not where many powers under the direction of the king of the north come against him and "overflow and pass over."

Then again, it is doing violence to the prophecy to couple these events together, and call it the fulfillment of the prediction of the prophet,—"At the time of the end shall the king of the south push at him;" when the events are some six years apart. But some may say, the work was commenced by the king of the south, about 1809, and the events of 1815 completed the work; and that we should commence the time of the end where the work is completed. The prophet does not say that the completion of the work commences the time of the end; but that it is when the king of the south pushes at the willful king. It is not proper to bring the Bible to our opinions, but we should bring our opinions to the Bible; and when we find that the scripture conflicts with our interpretation of some prophecy, we should give up our theories rather than make the scripture bend to our views.

It is evident to my mind, that there is a wrong application of events to prophecy somewhere in the theory that makes the time of the end commence in 1815; and I think that it may be seen plainly, that one wrong application is in calling the events of 1815, the king of the south pushing at the willful king. In this article, I have given some of my reasons for doubting that 1815 is the point where the time of the end commences, and I have many more that I might bring forward, but my article is lengthened out much longer than I intended when I began.

Let us have a mind to search the scriptures, and learn what is there taught; and while we love the time of reward, and rejoice in the evidences of the coming of our Lord being near at hand, let us not be so earnest to get the time, as to misapply scripture to make it out. A mistake of faith in relation to the matter, will not help on the cause of truth, but rather serve to lessen confidence in that which is good. May the Lord help us to be humble, gentle and Christ-like, that we may walk in the light, that we may be ready for the coming of the Just One.

THE TESTIMONY OF A CHRISTIAN LIFE.—"I never saw christianity so well and so palpably imaged forth in the whole walk and conversation as in the life of Alexander Anderson. His life I reckon of more value than all the 'Evidences of Christianity' I have ever read. He was the best and the most loveable man I have yet known, or now ever expect to know in this world."—*Memoir, by Rev. N. L. W[illegible].*

☞ To bless God for mercies is the way to increase them; to bless him for miseries is the way to remove them. No good lives so long as that which is thankfully improved; no evil dies so soon as that which is patiently endured.

☞ Look from the world to Jesus, and for eternal life; this is looking to the [illegible]

For the Crisis.

A Demonstration as to the Extirpation of Evil.

There are three primal parts of Holy Scripture which combine to demonstrate the utter extirpation of all evil—human and infernal—of man or the devil. Then as this Scriptural demonstration is confirmed by the still higher moral demonstration derived from the known necessities of the case, and the loving character of the Almighty, it is truth. Beyond all peradventure it is solid like the "Rock of ages." Note its immovable bases.

I. The Lord's prayer embodies and expresses the idea of the earth's entire purification—"Thy kingdom come; thy will be done in earth as it is in heaven." Each part and all parts, without exception, are here embraced. The whole earth is then the subject and the sphere of this inspired prayer.

An answer to this prayer will secure the will of God done in earth as it is in heaven. This will be good enough! Heaven is the highest sphere of purity, prosperity and perfection; and this will be transferred to earth, and "fill the whole earth as the waters cover the sea." This will be full enough! No crook or crevice, hollow or hole in the sea is left unfilled.

Other forms of this prayer (Ps. 7: 9, 104: 35) destroy the wicked "out of the earth," and bring wickedness to an *end*. Then this wide world, in all its length and breadth, will be the counterpart of heaven. The heaven and earth, however, comprehend the creation of God from the beginning; and hence it is clear that this prayer reaches on to the purposed perfection of all things spoken in Christ.—Eph. 1: 10.

II. The ultimate prophecies take the same all comprehending range, reaching to the killing of the old serpent, the destruction of death and hell,—nay, to the destruction of the works of the devil.—Gen. 3: 15; Hos. 13: 14; Rev. 20: 14; 1 Cor. 15: 26, 54: Heb. 2: 14; 1 John 3: 8. The seed of the woman shall bruise the serpent's head; which process always kills. "Destroy death and him that hath the power of death, that is, *the devil*." "Death and hell shall be cast into the lake of fire." "O hell, I will be thy destruction!" Death itself will be *destroyed*." "If any plead for Baal," let them hear it. Let their enemies (if they be divinities or abiding realities,) plead for themselves. In the name of the Lord their doom is pronounced—their sentence sealed. When this blessed end shall have been obtained, the Lord's prayer may be fairly answered; but not till then.

III. The promises as ultimated in prophetic vision, are alike lofty, far-reaching and complete; and always extend on to absolute, universal, and everlasting perfection in the new heaven and new earth, wherein dwelleth righteousness—righteousness only and always. Amen. 1 Chron. 16: 23–30; Ps. 46; 47; 72; 150; Isa. 65: 17; Hag. 2: 6-7; Heb. 12: 26; 2 Pet. 3: 12–14; Rev. 21: 1–4; 22: 3. Then all things that shall exist will be "new"—made perfect; for there will be no more curse—no more death, sorrow, crying, pain; for the former things will have passed away. Every thing that hath breath will then praise the Lord. "Every creature in heaven, and on the earth and under the earth, and such as are in the sea, and all that are in them heard I saying, blessing and honor, and glory and power be unto Him that sitteth on the throne, and unto the Lamb forever and ever. Amen."

Thus the prayer will be answered, the prophecy fulfilled, and the full measure of prophetic vision verified. "God's glory will cover the heavens, and the earth be full of his praise."

Take this syllogism.

These numerous, harmonious, and primary portions of the Holy Scriptures are truth.—John 17: 17; 2 Tim. 3: 16.

But the truth is the right representation of the facts in the case.

Therefore death and devil, and sin and hell, shall be destroyed; and this was the point to be demonstrated.

Again. This destruction of enemies is said to be moral (or spiritual.) But moral applies to lawful, upright and beneficial. Therefore, the idea of a *moral* destruction makes death and devil and hell lawful! Which at once confounds the objector, and compels us to fall back on the conclusion that the destruction is real.

Death is the eldest born of sin, which is a rebel from birth, and ought never to have been born at all. It is only an outlaw that must be taken and in due time destroyed. The devil deserves destruction beyond all rebels against heaven, because he is the arch rebel. Hell is the grand cesspool—the receptacle of the offscouring and pollution of death and the devil—in a [illegible] world. By consequence their destruction can but be literal and real. The Lord will bring forth judgment unto victory. This victory leaves no place for their foes in heaven or in earth. Their "place shall not be."—Ps. 37: 10. God is love—sin is the abominable thing that he hates. But the Lamb of God is to take *away the sin of the world*. Therefore sin must cease in the universe of God. Amen.

[illegible]

The Sleeping Church.

"They all slumbered and slept."—MATT. 25: 5.

After giving the prescription in the 24th chapter, "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh; our Lord illustrates it by this most instructive parable. The portion of it which I select for special meditation is, "All of them slumbered and slept." Instead of watching—the duty enjoined in the previous chapter, and the duty which the parable is spoken to illustrate in this chapter—they all of them, mark you, christian and unchristian, the foolish five and the wise five, slumbered and slept; five of them slept so soundly that they lost the glorious and golden opportunity, and the other five only awoke or were awakened with difficulty, and trimmed their lamps, and, according to the custom of eastern marriages, went out in the dark with their lamps burning, to accompany the bridegroom to the festal scenes which were on such occasions to take place.

I will try here to illustrate the nature of the sleep which these virgins slept. It is sinful, perilous; and unless awakened from by some great interposition, it issues still in the sleep of death.

The Spirit not only enjoins watchfulness, but guards against sleeping. "Let us not sleep as do others; they that sleep, sleep in the night." Constantly we are warned against sleeping, not with the eyelids, for that is nature; but with the heart, the conscience, the intellect, for that would be sin. There are three sorts of sleep spoken of in the Bible: there is the sleep which nature needs,—

"Tired nature's sweet restorer, balmy sleep,"

which is natural and necessary. There is another sleep which the Bible often speaks of; "They that sleep in Christ;" "Them that sleep in Christ will he bring with him." * * * * *

There is, lastly, the sleep here spoken of that sleep which is fraught with peril; that inner insensibility which ruined the five foolish virgins, and from the opiate power of which the wise virgins were snatched as if by a miracle.

* * * *

A christian falling asleep, in the moral sense of that word, not only fails to take an interest in those subjects already referred to; he also lays himself open to Satan, who like a ravenous lion, goes about seeking whom he may devour; or to evil passions, that, like serpents, twine round his heart and sting him to the quick; or he falls so sound asleep upon the pillow of a fancied security, that some great moral catastrophe ends his sleep in that sleep from which there is no awaking. The most useless life is the most defenceless state. In sleep there is also waste and decay. If a man were to sleep long enough, he would die of inanition. We do not eat and drink when we are asleep; we simply rest. Apply this to sleeping christians, to the virgins that slept. They raise no cry for bread, "Evermore give us this living bread;" they have no sense of hunger; they utter no cry, "Give us this living water, that we may thirst [illegible]" they do not feel the need [illegible] Savior, salvation; they are [illegible] they feel no want, and they [illegible] and if they sleep long enough [illegible] necessarily in the sleep of death [illegible] the perils of spiritual sleep, as [illegible] and suggested by the very expression [illegible] are employed by our blessed Lord [illegible] he says these virgins slumbered and [illegible] What is the cause of this moral or spiritual sleep? The first is either entertaining doctrines that are positively false, or turning to a wrong account doctrines that are in themselves true.

* * *

"A second cause of this sleepiness is taking too great and absorbing interest in any of the pursuits or things of this world. Our danger lies less in crossing the line which forms the margin of forbidden things, and more in being absorbed altogether in things most lawful, but in their excess provocative of a sleep from which we may never be aroused. The things of this world, be it science, or literature, or [illegible] it any of those amusements, enjoyments and employments which in themselves are intrinsically right, [illegible] create this stupor in relation to religious things.

Not only does outward prosperity [illegible] this sleep, but even health has too [illegible]

Original Contributions.

For the Crisis.

A Mother's Love.

Kindled then so holy and so pure a flame,
Kindled on altars of the human breast,
Through chance, and change, and circumstance
the same,—
Hath not thy mother's love stood all this test?
She loved thee ere thy life, and her love dies
Only when she hath breathed her latest breath:
Revere thy mother, and her tried love prize,
And emulate her holy christian faith.

MARY E. WEST.

For the Crisis.

Promised Grace.

BRO. GRANT:—May I speak again through the columns of the "Crisis," to those poor souls who are panting for the life-giving water, and yet, from various causes, are prevented from coming to the fountain and drinking a full supply?

It has seemed to me that I had exhausted my resources in endeavoring to point out the difficulties, and the way of deliverance; but a letter received a day or two since from a sister who has perused those numerous articles, and yet lingers around the pool, longing, yet fearing to step in, and be made every whit whole, has awakened my sympathies, and stirred me up to write [illegible] words of encouragement to [illegible] exercised. She will pardon [illegible] to some of the statements made in her letter, they may meet the eye of others who have the same difficulties to encounter.

She, too, as did the other who wrote me, feels that she *lacks something she once possessed*, before so much opposition was manifested against "women's improving in Sabbath meetings." It seems that the unpopularity of female testimony on the Sabbath brought a heavy cross that she was not willing to bear, and her will rose in opposition to God's will in the matter, and consequently that power and fulness of the Spirit that she had previously enjoyed, left her when this unsubmission was yielded to, and now she labors, and struggles, and weeps before the Lord, because of the lack of former peace; and when she would try to believe on the Lord Jesus, she is crushed with the thought of her *unworthiness*, and dares not look to Jesus, and give herself to him fully and forever.

Now this dear soul is not alone in her experience. Many, no doubt, who read this article will say, "There, that is just the way I feel, precisely!" Yes, you had this *power*—this *fullness*—this *assurance of faith* and *love for the work* once, but in an evil hour you laid your hand sacrilegiously upon the altar and took therefrom the consecrated offering,—you robbed God of that solemnly dedicated to his service, and he no longer had your permission to work in you both to *will* and to *perform*,— and what was the result? "A lack within"—a "something wanting." You no longer waited with obedient heart upon the Lord, as the faithful servant waits upon his master. True, you performed *some* duties, but not *all*. You did not give up prayer, oh, no! but no longer had you access by faith within the vail; no longer could you prevail mightily with God, and bring the blessing down by faith upon your soul. Sometimes you talked, but although your words were well enough, they had not the *ring* of former days—they did not have the life—the unction in them, penetrating the hearts of others [illegible]. Your outward deportment was just the same; but the spiritually-minded could discern your lack of former spiritualism.

Some of you have known your loss, and refused to confess it. You have gone right on as though the kernel was still within the shell, but the heart could not enjoy, the soul could not exult in joyous victory; the deep movings of compassion that led you to weep and plead with and for the sinner; the burden that rested upon you for others is all gone; and though you now sometimes warn the ungodly, the heart-feeling is gone; the fountain of tears is dried up, the agony of prayer and labor is not there, and your testimony is *powerless*. *There is something between thy soul and God, and you are too proud to let it be known.*

How much to be preferred the brokenheartedness of the sister who pours out to me her grief, believing I can feel for her, and help her. Well, I can, thank God! I know *just how;* and why? Because I have felt just as she does. That is the reason. Can I help her? Only as the kind friend helps the sick man, when he tells him of a physician who he knows can cure him.

And now I am going to talk with you who are in the same position with her, about this same good Friend, who is the physician of the soul. This sister weeps and groans over her unhappy condition, and would see Jesus, and be restored to his love and enjoy his presence as in former times. But when she kneels to pray, she views herself as so unworthy, that she dares not come to him. Yet, she dares to tell me, a stranger, her feelings, and ask me to instruct her, and I do not have half so much love and sympathy for her, as Jesus does, and has had all the time. A very little of that love has been infused into my heart, and hence I do care for her, and if I could save her from all her sorrow, I would, but [illegible] and trusted in him to heal her soul.

How strange it would seem for a man who was ill, to say, "O, I wish I was well as I once was." "Well," says a friend, "why don't you call in Dr. L., he cured you right up when you was sick before?" "I will tell you why; it is because I am so *very sick*, I don't want to ask him to help me until I get better." And so the man suffers on, wishing he was well, but wont call on Dr. L. for medicine *because he is sick*. "Why that is the very reason he should call on him," say you; "I thought physicians were on purpose for sick ones, and not for people who are well." Indeed! is that your opinion? Well, I thought that a *Savior* was provided on purpose for *sinners*, but some have got it into their heads that it will not do for them to go to the Savior until they have become good, and worthy, and then perhaps he will receive them!

You may just as well say, "I wont eat, because I am hungry. I will wait until I do not feel hungry, and then I will eat!" What class does Jesus Christ receive? "He *receiveth sinners* and eateth with them." That is true, although a wicked man brought it as an accusation against him. For whom did he die? "For the *ungodly*." Who did he come to invite to the marriage feast? "Not the righteous, but *sinners*." To whom did he promise rest? To the "weary, and heavy laden." Would that I could so present Christ—so describe his love as to lead you to trust him!

I said I knew how to sympathize with the sister because I had *experienced the same*. That is why Jesus can be touched with the feeling of our infirmities, having been tempted, and suffered just like us. It was for this very purpose he became "like unto his brethren," and "bore their griefs, and carried their sicknesses." Now, you often think Christ was Divine, and therefore could not feel for poor human nature, in its varied sorrows and sicknesses, but when you remember that he was made flesh and became a man of like passions with us, and was a man of sorrows, and acquainted with grief, and tempted in all points like unto us, and that although not a sinner by actual transgression, yet that upon him were laid *the iniquities of us all;* when you think of all this, and read what he endured, you will not again suppose he does not know how to feel for you in all your sorrows. His mercy is a *tender* mercy—his love is more than a *mother's*—his benevolence beyond a *father's*—his friendship greater than a *brother's*.

Now, after affording you the greatest proof of this, by laying down his life for you, can you not trust him? Yes, you will. Your aching heart is even now saying, I "will give him my poor, sinful heart, that he may cleanse it with his blood, and make it fit for his abode. Henceforth I am His, to do his will in all things." Hark! Jesus responds to thy heartfelt desire. He speaks to thee: "Go in peace! Be of good cheer, thy sins are all forgiven thee." The tempest-tossed waves are hushed into stillness. A calm broods over the waters. *Peace*,—the Savior's dying legacy—is thine.

MARY D. WELLCOME.

Richmond, Me., Feb. 19th.

For the Crisis.

Trust in God.

When Moses led the host of Israel out of their land of bondage, he was followed with readiness and joy for a short time; their faith was strong in him, they felt that he was a true commander, and competent to lead them to a land of plenty, where they would be free from their enemies, and free to worship God in the way of their fathers. But soon they are surrounded on every side by danger, on either hand a wilderness, behind them the Egyptians, and before them the trackless sea. Their hearts fail them, their faith in their leader gone—oh, cry they, we had better served in Egypt than perish in this wilderness! No way of escape for us now, die we must or return.

But no, their leader appears, his eye sparkles with hope, his face radiant with holy confidence in God. He speaks, every eye is fixed upon him, as though his words would be life or death to them. His message is simple—understood by all. My God has commanded me to say to the children of Israel "Go forward." They obey, and are soon rejoicing on the banks of deliverance.

Fellow christian, how is it with thee? When you were in bondage to sin and the world, Christ appeared to you, and gently whispered, "Follow me, and I will give thee that liberty wherewith I make all my followers free." You have followed him with joy a little way; you have been happy in the journey; you have now taken your eyes from your leader and have looked behind; on either side and before you all looks dark; you are disheartened; you close your eyes, and fold your hands; and try to say "thy will be done, oh Lord."

Listen! a voice disturbs thy repose,—it is the voice of thy Leader saying, "Go forward!"

Christian, follow thy Divine Leader whithersoever he leads, even though it be through the sea. Go not back to the bondage of sin or Satan or the world. [illegible] the way be dark, press nearer to your Leader. Trust in God! He will lead [illegible]

[illegible]

The Return of our Lord to be waited for by his People.

PRACTICAL REMARKS.

(Concluded.)

4. See that this waiting for Christ has its right practical influence by increasing your spirituality and heavenly-mindedness. Thus it is used in the Holy Scriptures. This hope may be received merely in the intellect and imagination as an interesting and impressive subject without sanctifying the heart. In this way received, it may fill us with dogmatic, positive assumptions, fancied superior knowledge, and cause us to despise more devoted brethren who may not yet see this hope, and thus occasion many stumbling-blocks to its reception. This is a painful abuse of this deep, scriptural truth. Its real use is to raise us continually heavenward, as the apostle teaches. Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body. (Phil. 3: 20, 21.) All christians quickened together with Christ by the Spirit of God, are now raised up together, and made to sit together in heavenly places in Christ Jesus. (Ephes. 2: 6.) The Lord's coming is revealed to bring us to this state of mind. Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. (Col. 3: 2—4.) The apostle John joins the same hope with more close abiding in Jesus and increasing purity. He that hath this hope in him purifieth himself even as he is pure. (1 John 2: 28, 29; 3: 1—3.)

The more assuredly you can realize in your minds God's testimony to this truth, and the more steadily you can gaze on this blessed hope, looking for it and hastening unto it, the more you will be raised above earth-born cares, sorrows, and troubles, and your heart opened to noble and generous actings for God and his Church. You will be filled with scriptural and bright anticipations of heavenly glory. Its holy joy and happiness will be reflected in heavenly-mindedness, deadness to the world, Christian tempers, holy dispositions, and all the fruits of the Spirit, so that you shall rejoice with joy unspeakable and full of glory, and the joy of the Lord shall be your strength for every work tending to glorify his name and bless your fellow-men.

Lastly, Let us confess this hope of our Lord's coming before the world. Why has it yet had so little influence? We have been too much ashamed of our hope, and have hid our light under a bushel. Why has it not yet roused, to any great extent, the mocks of the scorner and the revilings of the world? The voice of testimony has hitherto been so feeble that the world has had no occasion to trouble itself about it: the world has not been disturbed in its false peace. Why is it carefully excluded from the mass of our religious periodicals and journals? The testimony to it, from those who hold it, has hitherto been so indistinct, that the conductors of such publications have no idea of the strength of conviction with which it is held by the faithful servants of Christ. We must be more open, bold, and decided in our profession, if we would make a real impression on the whole church of Christ.

Our blessed Master has told us, Let your lights be burning, and ye yourselves like unto men that wait for their Lord. This implies an open confession of our hope of his return. With the mouth confession is made unto salvation. This is one purpose which he has in view in our attendance on the Lord's Supper; to testify to others our hope that he who died for us will come again. And be it so that we meet with ridicule and reproach from even professing christians for this confession, let us take up this cross also. No doubt Noah had many a scoff and many a mockery to endure, while engaged for one hundred and twenty years in building the ark; yet by faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith. All the extravagances which, through the special enmity of Satan against this truth, any who may have professed it, may at any time have mingled with it, will be very possibly laid to our charge.

There is no doctrine against which that malignant adversary seems to have had more hatred, nor any which he has more striven to mix up with human infirmity. But the holy Bible ever leads us to combine true sobriety and moderation with the Lord's being at hand. Let us of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation. Again, we are told, Wherefore be sober and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ. And again, Let your moderation be known unto all men. The Lord is at hand. Thus entirely separated from all enthusiasm, and thus intimately associated with all truth and sober-mindedness, in the holy Scriptures, is that doctrine of the Lord's speedy return and our waiting for him which we have now [illegible]

Indeed, these are the truths eminently suited to the very times through which we are passing; exactly calculated to meet all the errors and iniquities, the Infidelity, the Popery, and the lawlessness of these days. If God have given us this sure light in a dark place, let us lift it on high, and shine as lights in the world, holding forth the Word of life.

This is the seasonable truth for the people of Christ now; it is given by Christ himself, in a voice from heaven, in the account of the sixth vial, under which we are now living. Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame. It is, then, clearly according to the mind of Christ that it should be distinctly announced and fully proclaimed. I call upon all his servants then, in the name of the great Lord and Master of all, to testify their hope of his return. Confess him before men, and he will confess you before the angels of God; yea, before his Father in heaven. Thus, when he shall appear, you shall have confidence, and not be ashamed before him at his coming.—*Bickersteth.*

Light and Darkness.

I am old and blind—
Men point to me as smitten with God's frown;
Afflicted and deserted by my kind,
Yet I am not cast down.

I am weak, yet strong;
I murmur not that I no longer see;
Poor, old and helpless, I the more belong,
Father Supreme, to thee.

Oh! merciful One,
When men are farthest, then Thou art most near;
When friends pass by, my weakness shun,
Thy chariot I hear.

The glorious face
Is leaning toward me, and its holy light
Shines in upon my lonely dwelling place,
And there is no more night.

On my bended knees
I recognize thy purpose clearly shown;
My vision thou hast dimmed, that I may see
Thyself, thyself alone.

I have nought to fear—
This darkness is the shadow of thy wing;
Beneath it, I am almost sacred—here
Can come no evil thing.

Oh! I seem to stand
Trembling where no mortal foot e'er hath been,
Wrapt in the radiance of thy sinless land,
Which eye hath never seen.

Visions come and go,
Shapes of resplendent beauty round me throng;
From angels' lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When Heaven is opening on my sightless eyes,
When airs from Paradise refresh my brow,
The earth in darkness lies.

In a purer clime
My being fills with rapture—waves of thought
Roll in upon my spirit—strains sublime
Break upon me unsought.

Give me now my lyre,
I feel the stirrings of a gift divine;
Within my bosom glows unearthly fire,
Lit by no skill of mine.

MILTON.

For the Crisis.

Faint, yet Pursuing.

BRO. GRANT:—On leaving the many at Wilbraham last fall, who expressed so much sympathy in my behalf, it was their request that I should communicate through the Crisis my whereabouts, etc. Weeks and months have rapidly flown away, and still no communication has been received from me. Well, causes there are many. An unsettled knowledge for several weeks succeeding my ordination where my lot would be cast, was one reason. My mind became so engaged in the new truths I had embraced, that sleepless nights and loss of appetite were the consequence. I then made less application to study, and labored in the open air. I soon found the change very beneficial. I did not lose any of my interest in Bible subjects, but only kept it in check.

About the middle of last November, Bro. J. Covell, of Muscatine, Iowa, commenced a correspondence with me, relative to my locating among the advent brethren in that place and vicinity. I felt it a duty to go, but had not the means then. Of course, duty had nothing to do with impossibilities. After the lapse of a few weeks, a draft was sent me, the value of which would procure my transportation to that place, where *duty* seemed to call. Having decided advantageously for a *life partnership* in the loss and profits of life's joys and sorrows, the decision soon became an action, the notice of which appeared in the Crisis. Farewell visits were made among relatives and friends. A contemplated time for departing to the West had nearly come, when sickness laid its hand heavily upon Mrs. D——, making her a great sufferer. Here I am in the sick room, doing all in my power to relieve weary, restless humanity. Weeks have thus passed—night and day of almost ceaseless watchings. To-day physical exhaustion has *almost* if not *quite* reached an irremediable depth. How uncertain is the consummation of human decisions! The reason why Bro. Pratt and the Western brethren were disappointed in not seeing me at the conference is thus made known.

Disappointments! who has them not? Affliction's valley! who [illegible] [illegible] heart may find in thee soothing power. But when will mortality cease aching, wasting, perishing? Blissful morning! the eye of faith can view thy glorious dawning. The "King in his beauty" will dedicate thy breaking. The immortal ones will chant thy welcome. Then will the prayer—"Thy kingdom come," be answered. Then will reunion follow separation. A farewell to sorrow will be read upon countenances once sad. Those who have loved will meet again. Fadeless will be the eye, unfaltering the tongue, and no longer tremulous the limbs oft wearied while on life's pilgrimage. Though the way *was* thorny, it has culminated *now* in the promised highway.

Weary pilgrim to the heavenly Mecca and New Jerusalem, still pursue thy journeyings. The evergreen pasture will soon be seen. The Life Restorer will soon appear. *How* soon, I do not know. I pray, "Come, Lord Jesus, come quickly!" Precious ones are held captive in death. A loved brother was last Sunday looked upon for the last time, previous to depositing in the tomb. His was the christian's hope. As day after day I hear of the death of this or that loved one, I feel that the enemy will not always revel in chilled blood and saddened hearts. His *finale* is written.

Bro. Grant and beloved pilgrims, contend earnestly; not for principalities and powers, but for "the Faith"—not of *human* origin, but that "once delivered to the saints." As for me, I have a settled preference to serve the Lord. Whether finally faithful, the recording angel will reveal in that day when life-long works are to be tried.

FRANKLIN DOUGLAS.

Syracuse, March 4th, 1860.

Selections.

Nearing Deliverance.

According to the most competent, because inspired judge, the future is to be hailed and prayed for, not deprecated by the christian, as if it unbosomed only calamity.

"For now is our salvation nearer than when we believed."—ROM. 13: 11.

The salvation referred to by Paul is unquestionably that large and comprehensive deliverance which is the destiny of all created things, and of all the living rational and responsible beings who have believed in Christ, and are regenerated by his Spirit. Personal salvation is an experience of the present; the salvation alluded to is a fact that lies still in the future. It is not individual safety, but the general salvation of the whole body of the church, to which Paul refers. It is time to awake, because our salvation, or deliverance, is nearer than when we believed; and the night, which means the whole of this existing economy, is far spent; the day, which means the future, everlasting sun shine, that spreads over all the earth, when Christ takes to him his great power, and sways his scepter from sea to sea, is near at hand. He speaks of that future deliverance, which he describes in the 8th chapter of Romans, as the manifestation of the sons of God: the redemption of the earth from its groans, its travail, and its expectancy, and that restoration of all things which had been spoken of by the prophets, and is the distinctive feature of that millennial day which approaches faster and nearer as the centuries roll on. Few can fail to be struck, in reading the epistles of St. Paul, with his constant statement of the nearness and the instancy of the advent of our Lord. He says in one passage, "The Lord is at hand;" in another passage, "looking for that blessed epiphany, the glorious appearing of Jesus Christ, our great God and Savior." St. James says, "Be patient; the Lord is at hand; the Judge is at the door." Nor can any fair reader of the epistles of St. Paul escape constantly perceiving, not a mere matter of hope, but of fact, that the motive and the hope that he puts before christians is not the nearness of their death, but the instancy of the approach of their great and blessed hope, our Lord and Savior Jesus Christ. In other words, the governing hope of the christian is not his own personal deliverance at death, but the coming of his Lord.

* * * *

The day and the hour of his advent are uncertain; the fact of his advent is as certain as rising and as setting suns. If you are anxiously watching the return to your home of some one near and dear to you, how hard you will try to catch a familiar sound amid the wind or the pattering rain, or to see the distant shadow in the moonlight! You feel it your instinctive impulse to seek out any sign of the approach of one who is so intimately associated with you. The watcher on the distant heights looks intently into the east to catch the first beam of the rising sun; the voyager upon a broad and desert sea looks anxiously and often around if he can see some floating weed or some wheeling sea bird to indicate the nearing land, or the whitening cliffs of his native shore, or the mountain-range within the horizon that tell him that his home is at hand. The christian, not exempt from the feelings of all, nor forbidden to cherish them, will often look if he can see any signs of that glorious appearing, gilding with its orient beams the distant east. He will often compare sea, and star, and sky, and latitude and longitude with the revealed and inspired chart that not only lays down the fact that Christ will come, but has spread over it tokens, marks, signs, indications, by which you may gather the high probability that his approach is near.

The christian, like the voyager on a great sea, may often misinterpret; that is possible, for he is human; and in the difficult path of the unfulfilled to err is common. The mariner may take the piece of drift-wood that he finds upon the sea for a fragment too recently torn from the shore, indicating, therefore, his nearness to land, and it may have been long [illegible] lost its way, has been long at sea, and is sinking with fatigue. Or he may mistake that as the first ray of the rising sun, which is only a phosphorescent meteor. But incidental errors will not make him despair; they will only induce him more carefully to watch and wait, certain that the fact itself will be, and that phenomena indicative of its nearness will multiply as it approaches. So the christian may err—may seize some startling scene as appearing to him the token of its nearness; or he may interpret some voice in the wilderness as the sound of his chariot-wheels; or he may think that the transient blaze of the meteor is the burst of the morning sun; but if he find that he has fallen into error in so interpreting, he will not therefore despair, or give up his investigation. And far better have the character of him who intently looks, and in his intense longing treats that as a sign which is not, than the sceptic and freezing apathy of the man whose heart is dead, and whose hopes are cold, and who cares for and looks for none of these things. The incidental error of a few cannot shake or shatter the trust of the many; and the error that is made by one watcher for the advent will only lead another, like a buoy upon a wreck in the channel, to avoid the reef on which his predecessor may have suffered.

* * * *

But let me notice some of those events which lead us to anticipate, even more than the apostolic church could, the increasing nearness of these great changes. Can one fail to see all over Europe startling events? If earthquakes in divers places, if famines, if pestilences, and plagues, were to be among the earliest forerunners of a great change, are not these most conspicuous now? Does not every day's news bring accounts of them? Does not every paper reveal in different parts of the world one or more, or many, of these facts and phenomena?

* * * *

I ventured to show the complete fulfilment of the drying up of the Euphrates. If we can identify one fact in history with a specific symbol in the Apocalypse, and if the identification be so exact, complete, and so truly overlapping it that there can scarcely be a mistake, we not only ascertain the fulfillment of a given prophecy, but we ascertain the point of time we occupy in the great calendar of prophecy.

Now one of these events that were to take place under the sixth vial, when the unclean spirits were to gather the nations to that great war—not battle, but war—of Armageddon, was, that the great river Euphrates, the symbol of the Turkish power in Europe, from which the Turks started, and to which, as the reflux of a stream, they are going back again, should be dried up, so that the exhaustion of it, or the waning of the crescent, or the drying up of the Mahometan power in Europe, would be the fulfillment of that. This I stated many years ago, and within this present year we have seen the unmistakable fulfillment of it. And the correspondent of one of the daily papers, writing the other day, speaking of Turkey, says, "Her resources are utterly exhausted." God brings to pass the fulfillment of his own prediction, strangely, indeed, by the very process most justly employed by the western powers to keep up and prevent the evaporation of the great river Euphrates. In the same paper I read, "The admission of the Turkish state into the European system under the counsels and tutelage of the western powers is now inevitable;" that is, it is no longer to be an independent nationality. Of course it will not be; and I am quoting it simply as a proof of the fulfillment of that statement of the Apocalypse.

* * * *

Another great event that I have alluded to, which shows that our salvation is nearer than when we awoke, or, in other words, that there are tokens of the approach of that great era, is the unequivocal, the irresistible evidence of the decadence and the imminent destruction of that huge sacerdotal tyranny under which Europe has groaned, and which has struck its roots so deep into dynasties, and nations, and governments; I mean the Papal or Western Apostasy. Now this is an event, I may mention, that is one of the most important as a token in the whole Bible. The apostle says that an apostasy, headed by a Pope, the man of sin, should begin from Christ's first advent; and that it should be utterly destroyed by his second advent. He says, first of all, "Whom the Lord shall consume with the spirit of his mouth;" that is, through the preaching of the gospel; and strike down, at a blow, with the brilliancy, the brightness, of his own personal advent. We read in the Apocalypse, that when the seventh vial is poured out, great Babylon comes into remembrance, to give her the judgment-cup, in drinking which her decay is to be precipitated, her consumption to go on, her sufferings to be increased. And then at the end of it an angel is to cry from heaven, "Babylon the great is fallen;" and her judgments are to come upon her in one day, and she is to sink like a millstone in the great waters.

* * * *

The Pope trembles in the Vatican. He has a presentiment of the nearness of his doom. What office in Europe would insure his Pontifical life for five years? Now just think what this power was in ancient days: a power that could force a German Emperor to remain doing penance amid the snows in the trenches around the imperial city, till the Pope gave him absolution; a power that could dispose of Britain's crown to whomsoever he pleased; the great power that reigned over the kings of the earth. "How are the mighty fallen! Is this the man that shook kingdoms, that made the earth to tremble? Is he become as one of us?" And what do recent events indicate? The decadence of the system to the very verge, when like the thief in the night, He comes whose right it is to reign; and the whole is struck down; and that great city is literally swallowed up and destroyed by fire; and the smoke of its torment begins to rise for ever and for ever.

* * * *

If this be the recorded state of things, it is another token that our salvation is nearer than when we believed. I do not quote more. I quote these two as prominent and striking foretokens; and the lesson that they all teach is not fear, not alarm, not terror; but, "Prepare, O Israel, to meet thy God." Behold the Bridegroom [illegible]

Reading for Youth.

The Bible.

A WORD TO BOYS AND GIRLS.

"O may these heavenly pages be
Our ever dear delight,
And still new beauties may we see,
And still increasing light."

We now present you the mode or manner of studying this sacred volume, that it may prove a savor of life unto life, not of death unto death.

1. Study the Bible with prayer for enlightenment, for the quickening, sanctifying influence of the Holy Spirit, that you may behold wondrous things out of God's law. We may read the Bible till gray, without that wisdom which cometh from above, and it will still be a dead letter. Where the Spirit of the Lord is, there is liberty.

"When the Spirit of truth is come, he will guide you into all truth." John 16: 13.

2. Read the Bible regularly. A good man of old says: "I have esteemed the words of thy mouth more than my necessary food." This is the true idea. The Bible is daily bread, to be taken regularly, that the seed may grow thereby.

3. Read the Bible attentively. The meaning of the Bible is the Bible. Unless he that reads gets the meaning, it will not do him any good. Hasty reading of a great many chapters at once is of no advantage. Read slowly, a little at a time, and think on what you read, pray over it, and you will understand and remember it.

4. Read the Bible as God's book. Not merely because father or mother wish you to read it, but for a better reason, because God speaks to you in the Bible. When we have seen a little girl run in, her eyes sparkling with joy, crying: Oh! mother, here's a letter from father to me, for my name is on the outside," we always feel to wish she might thus look on the Bible; for it is a letter from our Father in heaven. So feel, and so read; and you will not grow weary of the good book.

These few hints are enough for once. Will not our little readers remember them, and read every day, with great attention, the book of God? We love to see children, as we sometimes do, take their little Bibles every morning, and sit down to read a chapter, without waiting for any one to tell them. Read often, and love to read, dear children, and you will not forget it.

Blessed Bible:—

"Thou truest friend man ever knew,
Thy constancy I've tried;
Where all were false, I found thee true,
My counsellor and guide.

The mines of earth no treasure give
That could this volume buy;
In teaching me the way to live,
It taught me how to die."

Golden Rule.

Children and Men.

Here is a saying of the Scriptures which you may think hard to be understood. The apostle commands us all to be both men and children. You will ask, How is this possible? Let us read and see. Here we have it, in 1 Cor. 14: 20:—"Brethren, be not children in understanding: howbeit, in *malice* be ye children, but in *understanding* be MEN."

Children, in comparison with men, are weak: they cannot do what men can: they require persons to watch over and take care of them until they grow up to be able to take care of themselves. And the apostle's meaning is, Get wisdom; be prudent; understand your duty; learn the will of God. In all this try to be like men in comparison with children,—of full size, strong, and knowing what to do. But in malice, quarrelling, hatred, and all unkindness, be weak and helpless as children are in comparison with men.

Few children in very early life have those feelings which may be called *malice*, or at least, in anything like the strength that it appears in some *men*. Be, then, all your lives children in this respect. Do not allow yourselves to hate any one. Try to love all. Seek the good of all.

There are no real contradictions in the Bible. Whatever looks like it may be explained.

Speak to the Stranger.

A boy, says a merchant, came into my store years ago, bright, intelligent-looking, desiring me to purchase some goods he had for sale. I felt called upon to say a word to him about his soul, so I merely remarked:

"Do you enjoy religion?"
"No, I don't think much about it."
"Well, don't you think you ought to?"
"Oh, I don't know how to go at it."

I gave him some advice, and he departed. In about a week he came back again, when I found him yet without a knowledge of the Savior. A short time after he came again, and upon my asking how he felt, he replied with rejoicing that the Savior was precious to him, that God had blessed his soul. That young man is now preaching the Gospel.

THE CRISIS.

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Original Contributions.

For the Crisis.

A Mother's Love.

Knowest thou so holy and so pure a flame,
Kindled on altars of the human breast,
Through chance, and change, and circumstance the same,—
Hath not thy mother's love stood all this test?
She loved thee ere thy life, and her love dies
Only when she hath breathed her latest breath:
Revere thy mother, and her tried love prize,
And emulate her holy christian faith.

MARY E. WEST.

For the Crisis.

Promised Grace.

BRO. GRANT:—May I speak again through the columns of the "Crisis," to those poor souls who are panting for the life-giving water, and yet, from various causes, are prevented from coming to the fountain and drinking a full supply?

It has seemed to me that I had exhausted my resources in endeavoring to point out the difficulties, and the way of deliverance; but a letter received a day or two since from a sister who has perused those numerous articles, and yet lingers around the pool, longing, yet fearing to step in, and be made every whit whole, has awakened my sympathies, and stirred me up to write [illegible] words of encouragement to th[illegible] exercised. She will pardon [illegible] to some of the statements made in her letter, they may meet the eye of others who have the same difficulties to encounter.

She, too, as did the other who wrote me, feels that she *lacks something she once possessed,* before so much opposition was manifested against "women's improving in Sabbath meetings." It seems that the unpopularity of female testimony on the Sabbath brought a heavy cross that she was not willing to bear, and her will rose in opposition to God's will in the matter, and consequently that power and fulness of the Spirit that she had previously enjoyed, left her when this unsubmission was yielded to, and now she labors, and struggles, and weeps before the Lord, because of the lack of former peace; and when she would try to believe on the Lord Jesus, she is crushed with the thought of her *unworthiness,* and dares not look to Jesus, and give herself to him fully and forever.

Now this dear soul is not alone in her experience. Many, no doubt, who read this article will say, "There, that is just the way I feel, precisely!" Yes, you had this *power*—this *fullness*—this *assurance of faith* and *love for the work* once, but in an evil hour you laid your hand sacrilegiously upon the altar and took therefrom the consecrated offering,—you robbed God of that solemnly dedicated to his service, and he no longer had your permission to work in you both to *will* and to *perform,*— and what was the result? "A lack within"—a "something wanting." You no longer waited with obedient heart upon the Lord, as the faithful servant waits upon his master. True, you performed *some* duties, but not *all.* You did not give up prayer, oh, no! but no longer had you access by faith within the vail; no longer could you prevail mightily with God, and bring the blessing down by faith upon your soul. Sometimes you talked, but although your words were well enough, they had not the *ring* of former days—they did not have the life—the unction in them, penetrating the hearts of others [illegible]. Your outward deportment was just the same; but the spiritually-minded could discern your lack of former spiritualism.

Some of you have known your loss, and refused to confess it. You have gone right on as though the kernel was still within the shell, but the heart could not enjoy, the soul could not exult in joyous victory; the deep movings of compassion that led you to weep and plead with and for the sinner; the burden that rested upon you for others is all gone; and though you now sometimes warn the ungodly, the heart-feeling is gone; the fountain of tears is dried up, the agony of prayer and labor is not there, and your testimony is *powerless. There is something between thy soul and God, and you are too proud to let it be known.*

How much to be preferred the brokenheartedness of the sister who pours out to me her grief, believing I can feel for her, and help her. Well, I can, thank God! I know *just how;* and why? Because I have felt just as she does. That is the reason. Can I help her? Only as the kind friend helps the sick man, when he tells him of a physician who he knows can cure him.

And now I am going to talk with you who are in the same position with her, about this same good Friend, who is the physician of the soul. This sister weeps and groans over her unhappy condition, and would see Jesus, and be restored to his love and enjoy his presence as in former times. [illegible]

and trusted in him to heal her soul.

How strange it would seem for a man who was ill, to say, "O, I wish I was well as I once was." "Well," says a friend, "why don't you call in Dr. L., he cured you right up when you was sick before?" "I will tell you why; it is because I am so *very sick,* I don't want to ask him to help me until I get better." And so the man suffers on, wishing he was well, but wont call on Dr. L. for medicine *because he is sick.* "Why that is the very reason he should call on him," say you; "I thought physicians were on purpose for sick ones, and not for people who are well." Indeed! is that your opinion? Well, I thought that a *Savior* was provided on purpose for *sinners,* but some have got it into their heads that it will not do for them to go to the Savior until they have become good, and worthy, and then perhaps he will receive them!

You may just as well say, "I wont eat, because I am hungry. I will wait until I do not feel hungry, and then I will eat!" What class does Jesus Christ receive? "He *receiveth sinners* and eateth with them." That is true, although a wicked man brought it as an accusation against him. For whom did he die? "For the *ungodly.*" Who did he come to invite to the marriage feast? "Not the righteous, but *sinners.*" To whom did he promise rest? To the "weary, and heavy laden." Would that I could so present Christ—so describe his love as to lead you to trust him!

I said I knew how to sympathize with the sister because I had *experienced the same.* That is why Jesus can be touched with the feeling of our infirmities, having been tempted, and suffered just like us. It was for this very purpose he became "like unto his brethren," and "bore their griefs, and carried their sicknesses." Now, you often think Christ was Divine, and therefore could not feel for poor human nature, in its varied sorrows and sicknesses, but when you remember that he was made flesh and became a man of like passions with us, and was a man of sorrows, and acquainted with grief, and tempted in all points like unto us, and that although not a sinner by actual transgression, yet that upon him were laid *the iniquities of us all;* when you think of all this, and read what he endured, you will not again suppose he does not know how to feel for you in all your sorrows. His mercy is a *tender* mercy—his love is more than a *mother's*—his benevolence beyond a *father's*—his friendship greater than a *brother's.*

Now, after affording you the greatest proof of this, by laying down his life for you, can you not trust him? Yes, you will. Your aching heart is even now saying, I "will give him my poor, sinful heart, that he may cleanse it with his blood, and make it fit for his abode. Henceforth I am His, to do his will in all things." Hark! Jesus responds to thy heartfelt desire. He speaks to thee: "Go in peace! Be of good cheer, thy sins are all forgiven thee." The tempest-tossed waves are hushed into stillness. A calm broods over the waters. *Peace,*—the Savior's dying legacy—is thine.

MARY D. WELLCOME.

Richmond, Me., Feb. 19th.

For the Crisis.

Trust in God.

When Moses led the host of Israel out of their land of bondage, he was followed with readiness and joy for a short time; their faith was strong in him, they felt that he was a true commander, and competent to lead them to a land of plenty, where they would be free from their enemies, and free to worship God in the way of their fathers. But soon they are surrounded on every side by danger, on either hand a wilderness, behind them the Egyptians, and before them the trackless sea. Their hearts fail them, their faith in their leader gone—oh, cry they, we had better served in Egypt than perish in this wilderness! No way of escape for us now, die we must or return.

But no, their leader appears, his eye sparkles with hope, his face radiant with holy confidence in God. He speaks, every eye is fixed upon him, as though his words would be life or death to them. His message is simple—understood by all. My God has commanded me to say to the children of Israel "Go forward." They obey, and are soon rejoicing on the banks of deliverance.

Fellow christian, how is it with thee? When you were in bondage to sin and the world, Christ appeared to you, and gently whispered, "Follow me, and I will give thee that liberty wherewith I make all my followers free." You have followed him with joy a little way; you have been happy in the journey; you have now taken your eyes from your leader and have looked behind; on either side and before you all looks dark; you are disheartened; you close your eyes, and fold your hands; and try to say "thy will be done, oh Lord." Listen! a voice disturbs thy repose— it is the voice of thy Leader saying, "Go forward." [illegible]

Springfield, Mass.

The Return of our Lord to be waited for by his People.

PRACTICAL REMARKS.

(Concluded.)

4. See that this waiting for Christ has its right practical influence by increasing your spirituality and heavenly-mindedness. Thus it is used in the Holy Scriptures. This hope may be received merely in the intellect and imagination as an interesting and impressive subject without sanctifying the heart. In this way received, it may fill us with dogmatic, positive assumptions, fancied superior knowledge, and cause us to despise more devoted brethren who may not yet see this hope, and thus occasion many stumbling-blocks to its reception. This is a painful abuse of this deep, scriptural truth. Its real use is to raise us continually heavenward, as the apostle teaches. Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body. (Phil. 3: 20, 21.) All christians quickened together with Christ by the Spirit of God, are now raised up together, and made to sit together in heavenly places in Christ Jesus. (Ephes. 2: 6.) The Lord's coming is revealed to bring us to this state of mind. Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. (Col. 3: 2—4.) The apostle John joins the same hope with more close abiding in Jesus and increasing purity. He that hath this hope in him purifieth himself even as he is pure. (1 John 2: 28, 29; 3: 1—3.)

The more assuredly you can realize in your minds God's testimony to this truth, and the more steadily you can gaze on this blessed hope, looking for it and hastening unto it, the more you will be raised above earth-born cares, sorrows, and troubles, and your heart opened to noble and generous actings for God and his Church. You will be filled with scriptural and bright anticipations of heavenly glory. Its holy joy and happiness will be reflected in heavenly-mindedness, deadness to the world, Christian tempers, holy dispositions, and all the fruits of the Spirit, so that you shall rejoice with joy unspeakable and full of glory, and the joy of the Lord shall be your strength for every work tending to glorify his name and bless your fellow-men.

Lastly, Let us confess this hope of our Lord's coming before the world. Why has it yet had so little influence? We have been too much ashamed of our hope, and have hid our light under a bushel. Why has it not yet roused, to any great extent, the mocks of the scorner and the revilings of the world? The voice of testimony has hitherto been so feeble that the world has had no occasion to trouble itself about it: the world has not been disturbed in its false peace. Why is it carefully excluded from the mass of our religious periodicals and journals? The testimony to it, from those who hold it, has hitherto been so indistinct, that the conductors of such publications have no idea of the strength of conviction with which it is held by the faithful servants of Christ. We must be more open, bold, and decided in our profession, if we would make a real impression on the whole church of Christ.

Our blessed Master has told us, Let your lights be burning, and ye yourselves like unto men, that wait for their Lord. This implies an open confession of our hope of his return. With the mouth confession is made unto salvation. This is one purpose which he has in view in our attendance on the Lord's Supper; to testify to others our hope that he who died for us will come again. And be it so that we meet with ridicule and reproach from even professing christians for this confession, let us take up this cross also. No doubt Noah had many a scoff and many a mockery to endure, while engaged for one hundred and twenty years in building the ark; yet by faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith. All the extravagances which, through the special enmity of Satan against this truth, any who may have professed it, may at any time have mingled with it, will be very possibly laid to our charge.

There is no doctrine against which that malignant adversary seems to have had more hatred, nor any which he has more striven to mix up with human infirmity. But the holy Bible ever leads us to combine true sobriety and moderation with the Lord's being at hand. Let us of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation. Again, we are told, Wherefore [illegible] be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ. And again, Let your moderation be known unto all men. The Lord is at hand. Thus entirely separated from all enthusiasm, and thus intimately associated with all truth and soberness, [illegible]

Indeed, these are the truths eminently suited to the very times through which we are passing; exactly calculated to meet all the errors and iniquities, the Infidelity, the Popery, and the lawlessness of these days. If God have given us this sure light in a dark place, let us lift it on high, and shine as lights in the world, holding forth the Word of life.

This is the seasonable truth for the people of Christ now; it is given by Christ himself, in a voice from heaven, in the account of the sixth vial, under which we are now living. Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame. It is, then, clearly according to the mind of Christ that it should be distinctly announced and fully proclaimed. I call upon all his servants then, in the name of the great Lord and Master of all, to testify their hope of his return. Confess him before men, and he will confess you before the angels of God; yea, before his Father in heaven. Thus, when he shall appear, you shall have confidence, and not be ashamed before him at his coming.—*Bickersteth.*

Light and Darkness.

I am old and blind—
Men point to me as smitten with God's frown;
Afflicted and deserted by my kind,
Yet I am not cast down.

I am weak, yet strong;
I murmur not that I no longer see;
Poor, old and helpless, I the more belong,
Father Supreme, to thee.

Oh! merciful One,
When men are farthest, then Thou art most near;
When friends pass by, my weakness shun,
Thy chariot I hear.

The glorious face
Is leaning toward me, and its holy light
Shines in upon my lonely dwelling place,
And there is no more night.

On my bended knees
I recognize thy purpose clearly shown;
My vision thou hast dimmed, that I may see
Thyself, thyself alone.

I have nought to fear—
This darkness is the shadow of thy wing;
Beneath it, I am almost sacred—here
Can come no evil thing.

Oh! I seem to stand
Trembling where no mortal foot e'er hath been,
Wrapt in the radiance of thy sinless land,
Which eye hath never seen.

Visions come and go,
Shapes of resplendent beauty round me throng,
From angels' lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When Heaven is opening on my sightless eyes,
When airs from Paradise refresh my brow,
The earth in darkness lies.

In a purer clime
My being fills with rapture—waves of thought
Roll in upon my spirit—strains sublime
Break upon me unsought.

Give me now my lyre,
I feel the stirrings of a gift divine;
Within my bosom glows unearthly fire,
Lit by no skill of mine.

MILTON.

For the Crisis.

Faint, yet Pursuing.

BRO. GRANT:—On leaving the many at Wilbraham last fall, who expressed so much sympathy in my behalf, it was their request that I should communicate through the Crisis my whereabouts, etc. Weeks and months have rapidly flown away, and still no communication has been received from me. Well, causes there are many. An unsettled knowledge for several weeks succeeding my ordination where my lot would be cast, was one reason. My mind became so engaged in the new truths I had embraced, that sleepless nights and loss of appetite were the consequence. I then made less application to study, and labored in the open air. I soon found the change very beneficial. I did not lose any of my interest in Bible subjects, but only kept it in check.

About the middle of last November, Bro. J. Covell, of Muscatine, Iowa, commenced a correspondence with me, relative to my locating among the advent brethren in that place and vicinity. I felt it a duty to go, but had not the means then. Of course, duty had nothing to do with impossibilities. After the lapse of a few weeks, a draft was sent me, the value of which would procure my transportation to that place, where *duty* seemed to call. Having decided advantageously for a *life partnership* in the loss and profits of life's joys and sorrows, the decision soon became an action, the notice of which appeared in the Crisis. Farewell visits were made among relatives and friends. A contemplated time for departing to the West had nearly come, when sickness laid its hand heavily upon Mrs. D——, making her a great sufferer. Here I am in the sick room, doing all in my power to relieve weary, restless humanity. Weeks have thus passed—night and day of almost ceaseless watchings. To-day physical exhaustion has [illegible] an irresistible depth. How uncertain is the consummation of human decisions! The reason why Bro. Pratt and the Western brethren were disappointed in not seeing me at the conference is thus made known. Disappointments [illegible]

heart may find in thee soothing power. But when will mortality cease aching, wasting, perishing? Blissful morning! the eye of faith can view thy glorious dawning. The "King in his beauty" will dedicate thy breaking. The immortal ones will chant thy welcome. Then will the prayer—"Thy kingdom come," be answered. Then will reunion follow separation. A farewell to sorrow will be read upon countenances once sad. Those who have loved will meet again. Fadeless will be the eye, unfaltering the tongue, and no longer tremulous the limbs oft wearied while on life's pilgrimage. Though the way *was* thorny, it has culminated *now* in the promised highway.

Weary pilgrim to the heavenly Mecca and New Jerusalem, still pursue thy journeyings. The evergreen pasture will soon be seen. The Life Restorer will soon appear. *How* soon, I do not know. I pray, "Come, Lord Jesus, come quickly!" Precious ones are held captive in death. A loved brother was last Sunday looked upon for the last time, previous to depositing in the tomb. His was the christian's hope. As day after day I hear of the death of this or that loved one, I feel that the enemy will not always revel in chilled blood and saddened hearts. His *finale* is written.

Bro. Grant and beloved pilgrims, contend earnestly; not for principalities and powers, but for "the Faith"—not of *human* origin, but that "once delivered to the saints." As for me, I have a settled preference to serve the Lord. Whether finally faithful, the recording angel will reveal in that day when life-long works are to be tried.

FRANKLIN DOUGLAS.

Syracuse, March 4th, 1860.

Selections.

Nearing Deliverance.

According to the most competent, because inspired judge, the future is to be hailed and prayed for, not deprecated by the christian, as if it unbosomed only calamity.

"For now is our salvation nearer than when we believed."—ROM. 13: 11.

The salvation referred to by Paul is unquestionably that large and comprehensive deliverance which is the destiny of all created things, and of all the living rational and responsible beings who have believed in Christ, and are regenerated by his Spirit. Personal salvation is an experience of the present; the salvation alluded to is a fact that lies still in the future. It is not individual safety, but the general salvation of the whole body of the church, to which Paul refers. It is time to awake, because our salvation, or deliverance, is nearer than when we believed; and the night, which means the whole of this existing economy, is far spent; the day, which means the future, everlasting sun shine, that spreads over all the earth, when Christ takes to him his great power, and sways his scepter from sea to sea, is near at hand. He speaks of that future deliverance, which he describes in the 8th chapter of Romans, as the manifestation of the sons of God: the redemption of the earth from its groans, its travail, and its expectancy, and that restoration of all things which had been spoken of by the prophets, and is the distinctive feature of that millennial day which approaches faster and nearer as the centuries roll on. Few can fail to be struck, in reading the epistles of St. Paul, with his constant statement of the nearness and the instancy of the advent of our Lord. He says in one passage, "The Lord is at hand;" in another passage, "looking for that blessed epiphany, the glorious appearing of Jesus Christ, our great God and Savior." St. James says, "Be patient; the Lord is at hand; the Judge is at the door." Nor can any fair reader of the epistles of St. Paul escape constantly perceiving, not a mere matter of hope, but of fact, that the motive and the hope that he puts before christians is not the nearness of their death, but the instancy of the approach of their great and blessed hope, our Lord and Savior Jesus Christ. In other words, the governing hope of the christian is not his own personal deliverance at death, but the coming of his Lord.

* * * *

The day and the hour of his advent are uncertain; the fact of his advent is as certain as rising and as setting suns. If you are anxiously watching the return to your home of some one near and dear to you, how hard you will try to catch a familiar sound amid the wind or the pattering rain, or to see the distant shadow in the moonlight! You feel it your instinctive impulse to seek out any sign of the approach of one who is so intimately associated with you. The watcher on the distant heights looks intently into the east to catch the first beam of the rising sun; the voyager upon a broad and desert sea looks anxiously and often around if he can see some floating weed or some wheeling sea bird to indicate the nearing land, or the whitening cliffs of his native shore, or the mountain-range within the horizon that tell him that his home is at hand. The christian, not exempt from the feelings of all, nor forbidden to cherish them, will often look if he can see any signs of that glorious appearing, gilding with its orient beams the distant east. He will often compare sea, and star, and sky, and latitude and longitude with the revealed and inspired chart that not only lays down the fact that Christ will come, but has spread over it tokens, marks, signs, indications, by which you may gather the high probability that his approach is near. The christian, like the voyager on a great sea, may often misinterpret; that is possible, for he is human; and [illegible] to err is common. The mariner may take the piece of drift-wood that he finds upon the sea for a fragment too recently torn from the shore [illegible]

lost its way, has been long at sea, and is sinking with fatigue. Or he may mistake that as the first ray of the rising sun, which is only a phosphorescent meteor. But incidental errors will not make him despair; they will only induce him more carefully to watch and wait, certain that the fact itself will be, and that phenomena indicative of its nearness will multiply as it approaches. So the christian may err—may seize some startling scene as appearing to him the token of its nearness; or he may interpret some voice in the wilderness as the sound of his chariot-wheels; or he may think that the transient blaze of the meteor is the burst of the morning sun; but if he find that he has fallen into error in so interpreting, he will not therefore despair, or give up his investigation. And far better have the character of him who intently looks, and in his intense longing treats that as a sign which is not, than the sceptic and freezing apathy of the man whose heart is dead, and whose hopes are cold, and who cares for and looks for none of these things. The incidental error of a few cannot shake or shatter the trust of the many; and the error that is made by one watcher for the advent will only lead another, like a buoy upon a wreck in the channel, to avoid the reef on which his predecessor may have suffered.

* * * *

But let me notice some of those events which lead us to anticipate, even more than the apostolic church could, the increasing nearness of these great changes. Can one fail to see all over Europe startling events? If earthquakes in divers places, if famines, if pestilences, and plagues, were to be among the earliest forerunners of a great change, are not these most conspicuous now? Does not every day's news bring accounts of them? Does not every paper reveal in different parts of the world one or more, or many, of these facts and phenomena?

* * * *

I ventured to show the complete fulfillment of the drying up of the Euphrates. If we can identify one fact in history with a specific symbol in the Apocalypse, and if the identification be so exact, complete, and so truly overlapping it that there can scarcely be a mistake, we not only ascertain the fulfillment of a given prophecy, but we ascertain the point of time we occupy in the great calendar of prophecy.

Now one of these events that were to take place under the sixth vial, when the unclean spirits were to gather the nations to that great war—not battle, but war—of Armageddon, was, that the great river Euphrates, the symbol of the Turkish power in Europe, from which the Turks started, and to which, as the reflux of a stream, they are going back again, should be dried up, so that the exhaustion of it, or the waning of the crescent, or the drying up of the Mahometan power in Europe, would be the fulfillment of that. This I stated many years ago, and within this present year we have seen the unmistakable fulfillment of it. And the correspondent of one of the daily papers, writing the other day, speaking of Turkey, says, "Her resources are utterly exhausted." God brings to pass the fulfillment of his own prediction, strangely, indeed, by the very process most justly employed by the western powers to keep up and prevent the evaporation of the great river Euphrates. In the same paper I read, "The admission of the Turkish state into the European system under the counsels and tutelage of the western powers is now inevitable;" that is, it is no longer to be an independent nationality. Of course it will not be; and I am quoting it simply as a proof of the fulfillment of that statement of the Apocalypse.

* * * *

Another great event that I have alluded to, which shows that our salvation is nearer than when we awoke, or, in other words, that there are tokens of the approach of that great era, is the unequivocal, the irresistible evidence of the decadence and the imminent destruction of that huge sacerdotal tyranny under which Europe has groaned, and which has struck its roots so deep into dynasties, and nations, and governments; I mean the Papal or Western Apostasy. Now this is an event, I may mention, that is one of the most important as a token in the whole Bible. The apostle says that an apostasy, headed by a Pope the man of sin, should begin from Christ's first advent; and that it should be utterly destroyed by his second advent. He says, first of all, "Whom the Lord shall consume with the spirit of his mouth;" that is, through the preaching of the gospel; and strike down, at a blow, with the brilliancy, the brightness, of his own personal advent. We read in the Apocalypse, that when the seventh vial is poured out, great Babylon comes into remembrance, to give her the judgment-cup, in drinking which her decay is to be precipitated, her consumption to go on, her sufferings to be increased. And then at the end of it an angel is to cry from heaven, "Babylon the great is fallen;" and her judgments are to come upon her in one day, and she is to sink like a millstone in the great waters.

* * * *

The Pope trembles in the Vatican. He has a presentiment of the nearness of his doom. What office in Europe would insure his Pontifical life for five years? Now just think what this power was in ancient days: a power that could force a German Emperor to remain doing penance amid the snows in the trenches around the imperial city, till the Pope gave him absolution; a power that could dispose of Britain's crown to whomsoever he pleased; the great power that reigned over the kings of the earth. "How are the mighty fallen! Is this the man that shook kingdoms, that made the earth to tremble? Is he become as one of us?" And what do recent events indicate? The decadence of the system to the very verge, when like the thief in the night, He comes whose right it is to reign; and the whole is struck down; and that great city is literally swallowed up and destroyed by fire; and the smoke of its torment begins to rise for ever and ever.

If this be the recorded state of things, it is another token that our salvation is nearer than when we believed. [illegible]

Reading for Youth.

The Bible.

A WORD TO BOYS AND GIRLS.

"O may these heavenly pages be
Our ever dear delight,
And still new beauties may we see,
And still increasing light."

We now present you the mode or manner of studying this sacred volume, that it may prove a savor of life unto life, not of death unto death.

1. Study the Bible with prayer for enlightenment, for the quickening, sanctifying influence of the Holy Spirit, that you may behold wondrous things out of God's law. We may read the Bible till gray, without that wisdom which cometh from above, and it will still be a dead letter. Where the Spirit of the Lord is, there is liberty.

"When the Spirit of truth is come, he will guide you into all truth." John 16: 13.

2. Read the Bible regularly. A godly man of old says: "I have esteemed the words of thy mouth more than my necessary food." This is the true idea. The Bible is daily bread, to be taken regularly, that the seed may grow thereby.

3. Read the Bible attentively. The meaning of the Bible is the Bible. Unless he that reads gets the meaning, it will not do him any good. Hasty reading of a great many chapters at once is of no advantage. Read slowly, a little at a time, and think on what you read, pray over it, and you will understand and remember it.

4. Read the Bible as God's book. Not merely because father or mother wish you to read it, but for a better reason, because God speaks to you in the Bible. When we have seen a little girl run in, her eyes sparkling with joy, crying: "Oh! mother, here's a letter from father to me, for my name is on the outside," we always feel to wish she might thus look on the Bible; for it is a letter from our Father in heaven. So feel, and so read; and you will not grow weary of the good book.

These few hints are enough for once. Will not our little readers remember them, and read every day, with great attention, the book of God? We love to see children, as we sometimes do, take their little Bibles every morning, and sit down to read a chapter, without waiting for any one to tell them. Read often, and love to read, dear children, and you will not forget it.

Blessed Bible:—

"Thou truest friend man ever knew,
Thy constancy I've tried;
Where all were false, I found thee true,
My counsellor and guide.

The mines of earth no treasure give
That could this volume buy;
In teaching me the way to live,
It taught me how to die."

Golden Rule.

Children and Men.

Here is a saying of the Scriptures which you may think hard to be understood. The apostle commands us all to be both men and children. You will ask, How is this possible? Let us read and see. Here we have it, in 1 Cor. 14: 20:—"Brethren, be not children in understanding: howbeit, in *malice* be ye children, but in *understanding* be MEN."

Children, in comparison with men, are weak: they cannot do what men can: they require persons to watch over and take care of them until they grow up to be able to take care of themselves. And the apostle's meaning is, Get wisdom; be prudent; understand your duty; learn the will of God. In all this try to be like men in comparison with children,—of full size, strong, and knowing what to do. But in malice, quarrelling, hatred, and all unkindness, be weak and helpless as children are in comparison with men.

Few children in very early life have those feelings which may be called *malice,* or at least, in anything like the strength that it appears in some *men.* Be, then, all your lives children in this respect. Do not allow yourselves to hate any one. Try to love all. Seek the good of all.

There are no real contradictions in the Bible. Whatever looks like it may be explained.

Speak to the Stranger.

A boy, says a merchant, came into my store years ago, bright, intelligent-looking, desiring me to purchase some goods he had for sale. I felt called upon to say a word to him about his soul, so I merely remarked:

"Do you enjoy religion?"

"No, I don't think much about it."

"Well, don't you think you ought to?"

"Oh, I don't know how to go at it."

I gave him some advice, and he departed. In about a week he came back again, when I found him yet without a knowledge of the Savior. A short time after he came again, and upon my asking how he felt, he replied with rejoicing that the Savior was precious to him, that God had blessed his soul. That young man is now preaching the Gospel.

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[illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

Pray without Ceasing.

When the waves of life o'erwhelm thee,
And thy head is bowed with grief,
All is dark and drear around thee,
And thou sighest for relief—
Pray, christian, pray.

When a thousand cares are pressing
Day and night a heavy load,
Seek, oh seek a Father's blessing,
Cast the burden on thy God.
Pray, christian, pray.

If the world allures thee, turn not
From the strait and narrow way;
If temptations thick beset thee,
And would lead thy feet astray,
Pray, christian, pray.

When thou seest a world around thee
Pressing on to endless death,
While the wail of suffering millions
Goeth up with every breath,
Pray, christian, pray.

Health or sickness, pain or pleasure,
Want or plenty, smiles or tears—
Whate'er comes, still without ceasing
To that mighty One who hears,
Pray, christian, pray.

Lockport, N. Y. A. C. J.

For the Crisis.

The Rich Man and Lazarus.

BY J. HOWELL.

No. 4.

TEXT.—"The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Lk. 16: 22, 23.

Observe a few extracts from Dr. Kitto's *Biblical Lit.*, vol. I, pp. 797–9 on the term "Hades, a Greek word by which the Septuagint translates the Hebrew 'sheol,' denoting the abode or world of the *dead*, in which sense it occurs frequently in the New Testament, where it is usually rendered 'hell' in the English version. The word *hades* means literally *that which is in darkness*. . . . The question whether this (that is, *hades*, is the receptacle of souls existing in a separate state,) is or is not the doctrine of the Scriptures, is one of much importance, and has, first and last, excited no small amount of discussion. It is a doctrine received by a large portion of the nominal christian church; and it forms the foundation of the Roman Catholic doctrine of purgatory, for which there would be no ground but for this interpretation of the word *hades*.

The question, therefore, rests *entirely* upon the interpretation of *this* word. In the classical writers it is used to denote *Orcus*, or the infernal regions. At the first view the classical signification would seem to support the sense above indicated. On further consideration, however, we are referred back to the Hebrew sheol: for the Greek term did not come to the Hebrews from any classical source, or with any classical meanings, but through the Septuagint, as a translation of their own word; and whether correctly translating it or not is a matter of critical opinion. The word *hades* is, therefore, in no wise binding upon us in any *classical* meaning which may be assigned to it. The real question, therefore, is, what is the meaning which sheol bears in the Old Testament, and *hades* in the New?

A careful examination of the passages in which these words occur will probably lead to the conclusion, that they afford no real sanction to the notion of an intermediate place of the kind indicated, but are used by inspired writers to denote *the grave*—the resting place of the bodies both of the righteous and the wicked; and that they are also used to signify *hell*, the abode of miserable spirits. But it would be difficult to produce any instance in which they can be shown to signify the abode of the spirits of just men made perfect, either before or after a resurrection.

Here Dr. Kitto gives up one class of the supposed living spirit residents of *hades*; Dr. Enoch Pond, Knapp and Meyer agreed. He continues:

"In the great majority of instances sheol is in the Old Testament used to signify *the grave*, and in most of these cases it is translated in the authorized version [illegible] as Gen. 37: 35; 42: 38; 1 Sam. 2: 6; 1 Kings 2: 6; Job 14: 13; 17: 13, 16; and in numerous other passages in the writings of David, Solomon and the prophets. But as the grave is regarded by most persons, and was more especially so by the ancients, with awe and darkness, *so the word denoting it* soon came to be applied to that more dark and gloomy world which was to be the abiding place of the miserable."

Observe, it does not literally mean such a place, but for the above reason the word "*came to be applied*" thus, and that is to the place of final punishment.

Again. "Where our translators supposed the word to have this sense, they rendered it by 'hell.' Some of the passages in which this has been done may be doubtful; but there are others of which a question can scarcely be entertained; such are those (as Job 11: 8; Ps. 139: 8; Amos 9: 2;) in which the word denotes the opposite of heaven, which cannot be the grave, nor the general state or region of the dead, but *hell*. . . . The word *hell* is *not* the *Scriptural antithesis of heaven*, but *earth*. See Isa. 55: 9; Ps. 103: 11; Matt. 24: 35.

Still more decisive are such passages as Ps. 9: 17; Prov. 23: 9; in which *sheol* cannot mean any place, in this world or the next, to which the righteous as well as the wicked are sent, but the penal abode of the wicked as distinguished from and opposed to the righteous. The *only* case in which such passages could by any possibility be supposed to mean the grave, would be if the grave—that is, *extinction*—were the *final* doom of the unrighteous."

Well, that is exactly their doom; therefore Dr. Kitto's texts are no objections to the *unconsciousness* of man in death, for they apply to the *future* punishment of the wicked. Dr. Kitto then says:

"In the New Testament the word hades is used in much the same sense as sheol in the Old, except that in a less proportion of cases can it be construed to signify 'the grave.' There are still, however, instances in which it is used in this sense, as in Acts 2: 31; 1 Cor. 15: 55; but in general, the *hades* of the New Testament appears to be no other than the world of *future* punishment. (E. G. Matt. 11: 23; 16: 18; Lk. 16. 23.)—*Dr. Enoch Pond, on the intermediate place, in the American Biblical Repository*, for April, 1841, whom we have here chiefly followed.—*Dr. Kitto.*"

In reply to the last remarks, on the term *hades* denoting "*no other than the world of future punishments*," we suggest that this is impossible if Rev. 20: 13, 14 is any authority on this point, as good as Dr. Pond. We think it rather more reliable. That *positively* declares *two* things.

First, that *hades* delivers up the dead, as does *death*, "which are IN *it*."

Secondly. That death and *hades* were cast into the lake of fire. *This is the second death.* "And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20: 15. "Hades," then, after delivering up its charge, is itself destroyed where the wicked are; therefore it *cannot* denote *the place* of future punishment. As to its meaning, by reference to the *margin*, it will be seen that the translators understood it to mean "the grave."—Rev. 20: 13.

The Scriptures referred to at the close of Dr. Pond's article we have already examined, and as the positive declaration in Rev. 20: 13, 14 defines *hades as the receptacle of the dead*, by affirming that *it delivers up the dead which are* IN *it*, we deny that the term *hades* is applied *once*, Scripturally, to *signify the place of separate conscious life spirit entities*, and those who believe that to be the case are under obligation to either prove it, or relinquish it, by every principle of moral right. The definition we have suggested from the verbal declaration of Rev. 20: 13, 14, is perfectly justified by the *comparison* of the *terms* employed in verse 13. The term "sea" refers to *place*. "Death" to *state*. "Hades" to *place*. The "dead" come from the places—the *sea* and *hades*, and from the *state of death*. "The dead" from the *sea, death*, and *hades*, are in the last clause of verse 13 denominated "*man*." "And *they* (the dead,) were judged *every man* according to their works." Let it be remembered that the term "man" is never appropriated, in a single Scripture text, to designate any thing supposed to be *in* or of man, or living independently of man, called *spirit*; which is in the neuter gender, but the term man is always *masculine*. "Man," then, is in the *sea, death*, and *hades*; and at the resurrection of the dead, the sea, death, and hades, will deliver up the dead which are in them; therefore hades is the receptacle of the dead.

Should any one affirm, that the term *hades* must sometimes signify the state of death, or decide with Mr. Wakefield, that the universal meaning of [illegible] *of death*, because the term *sepulchrum*, or *grave*, is not strictly applicable to such as have been consumed by fire;" this would in *no respect* invalidate the above definition, for then it would *only* be the term which would express the *state* into which the dying were received, and at the resurrection could *deliver up the dead* which are in it. The heathen notion, then, of *hades* being the abode of separate living conscious spirit entities, is perfectly exploded by the clear shining light of Rev. 20: 13, 14; and the term *hades*, in Lk. 16: 23, is proved to be employed *parabolically*, otherwise it is *positively* contradictory of Revelation.

In view of this, and the fact stated by Dr. Pond, quoted by Dr. Kitto, that the doctrine of conscious spirit existence "forms the *foundation* of the Roman Catholic doctrine of purgatory, for which there would be *no* ground but for *this* interpretation of the word *hades*—that the question, therefore, rests entirely upon the interpretation of *this* word—that the word *hades* is therefore in *no wise* binding upon us in *any classical* meaning which may be assigned to it"—the manner in which, as he above remarks, the word "came to be applied" to the place of the miserable—that the passages where *these* words occur "afford no real sanction to the notion of an intermediate place of the kind indicated;" and the fact, that "the *only* case in which such passages could by any possibility be supposed to mean the grave, would be if the grave [or death state,] that is, *extinction*, were the *final* doom of the unrighteous;"—and that such is their doom, there being *no* future eternal life out of Jesus Christ, how can we possibly come to *any other* conclusion, with the word of God in our hands, than that the record of the rich man and Lazarus is a *parable*, and a *parable only?* O let us *never* build a theory of *conscious spirit existence* on a *parable*, and especially upon a parable in which there cannot be found a *noun* expressive of such an entity, or to which the *pronoun*, supposed or imagined to designate it, must exist without *any noun* to which it can sustain a *truly grammatical* relation.

The parable of the rich man and Lazarus was *never* originated to prove *any* such sentiment, which is at the *same time* subversive of the revealed design of the resurrection—the *basis* principle of purgatory—the *support* of the devil's literary contribution, (Gen. 3: 4)—the *fuel* to feed, and the *wind* to fan, the fire of heathen sacrifices—the *only* energizing life principle of *modern* demonology—a *positive* denial of the *literal* import of the Scriptures, instituting an *imaginary* penalty with which to punish the sinner, in *opposition* to the *time* when, and the *place* where, the Bible affirms the wicked shall be punished.

O let us believe God that "the *dead* know not any thing," and that where they are "there is no work, nor device, nor knowledge, nor wisdom IN *the sheol* (grave) whither thou goest."

For the Crisis.

Time of the End.

BY J. HEMENWAY.

(Concluded.)

Having given our reasons for doubting that A. D. 525 is the starting point for the 1290 years, our doubts are increased, when we look for events in 1815, to fulfill the prophecy that marks the commencement of the time of the end. The events that mark the commencement of the time of the end are named in the following scriptures: Dan. 11: 35.—"And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end." In verse 40 of chap. 11, we have another event marked, which was to transpire at the time of the end. This verse reads as follows: "And at the time of the end shall the king of the south push at him, and the king of the north shall come against him, like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over."

What events are we to look for to determine where the time of the end commences? 1st. The great tribulation must end, or the people of God must cease to be put to death by the civil power of Rome, in connection with the church of Rome. Did the persecution under papacy continue up to 1815? It is said that the last act of that power in persecuting the church was about A. D. 1814. If that is the point, then the time of the end commenced in 1814, instead of 1815, and the days would have ended in 1850. If the ending of the persecution marks the time of the end, then of course, we must commence the time of the end at the point of time where the persecution ends; not a year or three [illegible]

[illegible] determines where the time of the end commences is in verse 40. "AT the time of the end shall the king of the south *push* at him, and the king of the north shall *come against* him like a whirlwind, with chariots, and with horsemen, and with many ships, and he shall enter into the countries and shall overflow and *pass over*. He shall enter into the *glorious land* and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Lybians and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."—Dan. 11: 40—45.

What event in the foregoing testimony marks the commencement of the time of the end? Is it when the king of the south pushes at a certain king?—or is it when the king of the north "comes against him?"—or when he shall "pass over?"—or when he enters the "glorious land?"—or when he "shall plant the tabernacles of his palaces between the seas in the glorious holy mountain?" Which of the above named events marks the commencement of the time of the end? They all take place in the time of the end, but some one of them must be the one that marks the commencement. I think it must be clearly seen that the language of the prophet settles the question beyond all dispute. "*At the time of the end shall the king of the south push at him.*" The time of the end commences when the king of the south pushes at the certain king; this is the first act, and it must be the event from which to commence the time of the end. If we can ascertain who the king is that is pushed at, then I think there will be no difficulty in determining who the king of the south is.

The question before us is, who is the *him* to be pushed at? In order to settle this question it will be necessary to go back, for him being a pronoun must refer to some noun spoken of in a previous part of the prophecy. The individual spoken of, can be found nowhere nearer the 40th verse than in the 36th. All who will take the trouble to read from the 36th to the 40th verses inclusive, will readily discover that the him that is pushed at is the king that shall do according to his will. Who then is this king? To this question there are various answers. But those that entertain the view that 1815 is the point where the time of the end begins, take the position that the power here spoken of is "the abomination of desolation," or the power that is connected with the church of Rome at this time; and that it is France. If so, then of course Spain is the king of the south, and England is the king of the north. If this position be right, then we must look for Spain to push at France, as the event by which we can determine where the time of the end commences. I now refer to history to see when the king of the south pushed at the willful king.

"Allison, in his history of Europe, states that Jan. 14, 1809, a treaty was entered into between England and Spain, offensive and defensive. His language is as follows: 'At length, the 14th of January, Mr. Canning had the satisfaction of signing a treaty of peace and alliance between the two states, by which it was stipulated that the King of England shall assist to the utmost of his power in the struggle against the tyranny and usurpation of France, and promises not to acknowledge any other King of Spain and the Indies than Ferdinand VII., his heirs, or such lawful successors as the Spanish nation shall acknowledge; and the Spanish government engages never, in any case, to cede to France any part of the territories or possessions of the Spanish monarchy, in any part of the world; and both the high contracting parties agree to make common cause against France, and not to make peace but by common consent.' He continues in the following words:—'*When it is recollected that this treaty was concluded after the Spanish armies had been utterly routed and dispersed by the overwhelming forces of Napoleon, when their capitol was taken, more than half their provinces overrun*, and on the very day the British forces embarked at Corunna, after their disastrous retreat from Leon, it must be admitted that the annals of the world do not afford a more sublime example of constancy in adversity, and heroic fidelity to engagements on the part of both the contracting powers.'

'The spirits of the Spaniards, which had been sunk to an extraordinary degree by the disasters of the preceding campaign, the capture of their capitol, and retreat of the English troops from Galicia, were first revived by the intelligence of the treaty so opportunely and generously concluded by Great Britain, at the moment of their greatest [illegible], by which she engaged [illegible] Napoleon; and by the resolution expressed in parliament by the ministers, notwithstanding the gloomy foreboding of the opposition, never to abandon the cause of Spanish independence. * * * * The central junta, which was now established at Deville, issued an animated proclamation to their countrymen, in which, after recounting the propitious circumstances which were now appearing in their favor, they strongly recommended the general adoption of the guerilla system of warfare, and renewed their protestations never to make peace while a single Frenchman polluted the Spanish territory.'"

All can see by the above, that Spain was the leading power in the alliance against France, and that previous to this alliance of 1809, Spain had pushed at France, and had failed, hence the alliance with England. If we are to take Spain for the king of the south, and France for the willful king, then our date for the commencement of the time of the end would be as early as 1809. Time has proved that to be wrong, hence, we must conclude that there is a wrong application of scripture somewhere.

It is said that 1815 is the point from which to commence the time of the end, from the fact that England, in alliance with other nations, overthrew Napoleon, who was at the head of the French empire. Admitting the facts in the case, there is a difficulty. England is taken to be the king of the north, and the prophecy makes the king of the north coming against *him*, the second event in the time of the end. It will not answer to the prediction of the prophet to say that Spain was in the alliance of 1814 with England; because the king of the north is the leading power in the war of 1815. In the prophecy, we have first, the king of the south as the leading power against the certain king. Second, we have the king of the north as the leading power;—now which of these powers is it that moves first? The king of the south. Then, of course, when this power pushes at the willful king there is where the time of the end begins; not where many powers under the direction of the king of the north come against him and "overflow and pass over."

Then again, it is doing violence to the prophecy to couple these events together, and call it the fulfillment of the prediction of the prophet,—"At the time of the end shall the king of the south push at him;" when the events are some six years apart. But some may say, the work was commenced by the king of the south, about 1809, and the events of 1815 completed the work; and that we should commence the time of the end where the work is completed. The prophet does not say that the completion of the work commences the time of the end; but that it is when the king of the south pushes at the willful king. It is not proper to bring the Bible to our opinions, but we should bring our opinions to the Bible; and when we find that the scripture conflicts with our interpretation of some prophecy, we should give up our theories rather than make the scripture bend to our views.

It is evident to my mind, that there is a wrong application of events to prophecy somewhere in the theory that makes the time of the end commence in 1815; and I think that it may be seen plainly, that one wrong application is in calling the events of 1815, the king of the south pushing at the willful king. In this article, I have given some of my reasons for doubting that 1815 is the point where the time of the end commences, and I have many more that I might bring forward, but my article is lengthened out much longer than I intended when I began.

Let us have a mind to search the scriptures, and learn what is there taught; and while we love the time of reward, and rejoice in the evidences of the coming of our Lord being near at hand, let us not be so earnest to get the time, as to misapply scripture to make it out. A mistake of faith in relation to the matter, will not help on the cause of truth, but rather serve to lessen confidence in that which is good. May the Lord help us to be humble, gentle and Christ-like, that we may walk in the light, that we may be ready for the coming of the Just One.

THE TESTIMONY OF A CHRISTIAN LIFE.—"I never saw christianity so well and so palpably imaged forth in the whole walk and conversation as in the life of Alexander Anderson. His life I reckon of more value than all the 'Evidences of Christianity' I have ever read. He was the best and the most loveable man I have yet known, or now ever expect to know in this world."—*Memoir, by Rev. N. L. Walker.*

☞ To bless God for mercies is the way to increase them; to bless him for miseries is the way to remove them. No good lives so long as that which is thankfully improved; no evil dies so soon as that which is patiently endured.

☞ Look from the world to Jesus, and for eternal life; this is looking to the [illegible]

For the Crisis.

A Demonstration as to the Extirpation of Evil.

There are three primal parts of Holy Scripture which combine to demonstrate the utter extirpation of all evil—human and infernal—of man or the devil. Then as this Scriptural demonstration is confirmed by the still higher moral demonstration derived from the known necessities of the case, and the loving character of the Almighty, it is truth. Beyond all peradventure it is solid like the "Rock of ages." Note its immovable bases.

I. The Lord's prayer embodies and expresses the idea of the earth's entire purification—"Thy kingdom come; thy will be done in earth as it is in heaven." Each part and all parts, without exception, are here embraced. The whole earth is then the subject and the sphere of this inspired prayer.

An answer to this prayer will secure the will of God done in earth as it is in heaven. This will be good enough! Heaven is the highest sphere of purity, prosperity and perfection; and this will be transferred to earth, and "fill the whole earth as the waters cover the sea." This will be full enough! No crook or crevice, hollow or hole in the sea is left unfilled.

Other forms of this prayer (Ps. 7: 9, 104: 35) destroy the wicked "out of the earth," and bring wickedness to an *end*. Then this wide world, in all its length and breadth, will be the counterpart of heaven. The heaven and earth, however, comprehend the creation of God from the beginning; and hence it is clear that this prayer reaches on to the purposed perfection of all things spoken in Christ.—Eph. 1: 10.

II. The ultimate prophecies take the same all comprehending range, reaching to the killing of the old serpent, the destruction of death and hell,—nay, to the destruction of the works of the devil.—Gen. 3: 15; Hos. 13: 14; Rev. 20: 14; 1 Cor. 15: 26, 54: Heb. 2: 14, 1 John 3: 8. The seed of the woman shall bruise the serpent's head; which process always kills. "Destroy death and him that hath the power of death, that is, *the devil*." "Death and hell shall be cast into the lake of fire." "O hell, I will be thy destruction!" Death itself will be *destroyed*." "If any plead for Baal," let them hear it. Let their enemies (if they be divinities or abiding realities,) plead for themselves. In the name of the Lord their doom is pronounced—their sentence sealed. When this blessed end shall have been obtained, the Lord's prayer may be fairly answered; but not till then.

III. The promises as ultimated in prophetic vision, are alike lofty, far-reaching and complete; and always extend on to absolute, universal, and everlasting perfection in the new heaven and new earth, wherein dwelleth righteousness—righteousness only and always. Amen. 1 Chron. 16: 23–30; Ps. 46; 47; 72; 150; Isa. 65: 17; Hag. 2: 6-7; Heb. 12: 26; 2 Pet. 3: 12–14; Rev. 21: 1–4; 22: 3. Then all things that shall exist will be "new"—made perfect; for there will be no more curse—no more death, sorrow, crying, pain; for the former things will have passed away. Every thing that hath breath will then praise the Lord. "Every creature in heaven, and on the earth and under the earth, and such as are in the sea, and all that are in them heard I saying, blessing and honor, and glory and power be unto Him that sitteth on the throne, and unto the Lamb forever and ever. Amen."

Thus the prayer will be answered, the prophecy fulfilled, and the full measure of prophetic vision verified. "God's glory will cover the heavens, and the earth be full of his praise."

Take this syllogism.

These numerous, harmonious, and primary portions of the Holy Scriptures are truth.—John 17: 17; 2 Tim. 3: 16.

But the truth is the right representation of the facts in the case.

Therefore death and devil, and sin and hell, shall be destroyed; and this was the point to be demonstrated.

Again. This destruction of enemies is said to be moral (or spiritual.) But moral applies to lawful, upright and beneficial. Therefore, the idea of a *moral* destruction makes death and devil and hell lawful! Which at once confounds the objector, and compels us to fall back on the conclusion that the destruction is real.

Death is the eldest born of sin, which is a rebel from birth, and ought never to have been born at all. It is only an outlaw that must be taken and in due time destroyed. The devil deserves [illegible] beyond all rebels against heaven, because he is the arch rebel. Hell is the grand cesspool—the receptacle of the offscouring and pollution of death and the devil—in a fallen world. By consequence their destruction can but be literal and real. The Lord will bring forth judgment unto victory. This victory leaves no place for their foes in heaven or in earth. Their "place shall not be."—Ps. 37: 10. God is love—sin is the abominable thing that he hates. But the Lamb of God is to *take away the sin of the world*. Therefore sin must cease in the universe of God. Amen.

J. R. C.

The Sleeping Church.

"They all slumbered and slept."—MATT. 25: 5.

After giving the prescription in the 24th chapter, "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh; our Lord illustrates it by this most instructive parable. The portion of it which I select for special meditation is, "All of them slumbered and slept." Instead of watching—the duty enjoined in the previous chapter, and the duty which the parable is spoken to illustrate in this chapter—they all of them, mark you, christian and unchristian, the foolish five and the wise five, slumbered and slept; five of them slept so soundly that they lost the glorious and golden opportunity, and the other five only awoke or were awakened with difficulty, and trimmed their lamps, and, according to the custom of eastern marriages, went out in the dark with their lamps burning, to accompany the bridegroom to the festal scenes which were on such occasions to take place.

I will try here to illustrate the nature of the sleep which these virgins slept. It is sinful, perilous; and unless awakened from by some great interposition, it issues still in the sleep of death.

The Spirit not only enjoins watchfulness, but guards against sleeping. "Let us not sleep as do others; they that sleep, sleep in the night." Constantly we are warned against sleeping, not with the eyelids, for that is nature; but with the heart, the conscience, the intellect, for that would be sin. There are three sorts of sleep spoken of in the Bible: there is the sleep which nature needs,—

"Tired nature's sweet restorer, balmy sleep,"

which is natural and necessary. There is another sleep which the Bible often speaks of; "They that sleep in Christ;" "Them that sleep in Christ will he bring with him." * * * * *

There is, lastly, the sleep here spoken of, that sleep which is fraught with peril; that inner insensibility which ruined the five foolish virgins, and from the opiate power of which the wise virgins were snatched as if by a miracle.

* * * *

A christian falling asleep, in the moral sense of that word, not only fails to take an interest in those subjects already referred to; he also lays himself open to Satan, who, like a ravenous lion, goes about seeking whom he may devour; or to evil passions, that, like serpents, twine round his heart and sting him to the quick; or he falls so sound asleep upon the pillow of a fancied security, that some great moral catastrophe ends his sleep in that sleep from which there is no awakening. The most useless life is the most defenceless state. In sleep there is also waste and decay. If a man were to sleep long enough, he would die of inanition. We do not eat and drink when we are asleep; we simply rest. Apply this to sleeping christians, to the virgins that slept. They raise no cry for bread, "Evermore give us this living bread;" they have no sense of hunger; they utter no cry, "Give us this living water, that we may thirst [illegible] they do not feel the need [illegible] Savior, salvation; they are [illegible] they feel no want, and they [illegible] and if they sleep long enough [illegible] necessarily in the sleep of death [illegible] the perils of spiritual sleep, [illegible] and suggested by the very ex[illegible] are employed by our blessed Lord [illegible] he says these virgins slumbered and [illegible] What is the cause of this moral or [illegible]itual sleep? The first is either entertaining doctrines that are positively false, or turning to a wrong account doctrines that are in themselves true.

* * * *

"A second cause of this slumber is taking too great and absorbing interest in any of the pursuits or things of this world. Our danger lies less in crossing the line which forms the margin of forbidden things, and more in being absorbed altogether in things most lawful, but in their excess provocative of a sleep from which we may never be aroused. The things of this world, be it science, or literature, or money, be it any of these [illegible] and employments which in themselves are intrinsically right, [illegible] to create this stupor in reference to religious things.

Not only does external prosperity cause this sleep, but even health has this ten-

deney. Who are the most spiritually minded men? Generally speaking, those who have had the greatest losses and crosses, whose estates have been taken from them, whose wealth has taken wings, who have drunk deep of the cup of sickness and suffering.

Let me mention some dissuasives from sleeping. You are redeemed with precious blood. How can a man cease to feel who accepts that grand fact, and feels its infinite value? Every picture of a christian in the Bible is that of a racer. Will the racer win the race if he fall asleep on the course? Will the soldier gain the victory who falls asleep in the ranks? Is it possible that the wrestler will succeed, who becomes the victim of stupor and insensibility? Awake, says God, thou that sleepest, and Christ will give thee life.

Another reason why you should not sleep is, that which these virgins forgot, namely, "The Bridegroom cometh." Does a bride sleep when the bridegroom comes to meet her in the sanctuary? If christians be, according to that beautiful figure, the bride, as they are, "The bride hath made herself ready;" and if Christ, the Bridegroom, comes from heaven; and the very figure, a bridegroom coming to his bride, should not occasion terror, but the very reverse; if then, "Behold the Bridegroom cometh," be the cry, if the signs of nature intimate it, if the convulsions of the nations foreshow it, if men's hearts failing them for fear of the things that are coming on all parts of the earth show it; surely, surely, the cry, "The Bridegroom cometh," is a reason why we should not only not sleep, but why we should be found where we should like him to find us.

• • • •

One day that Bridegroom will come; and if he do not come, death will come. If I were a member of parliament, I should be very willing to be found on my legs advocating the cause of my country and the good of human-kind; or if I were a tradesman, I should not fear to be found behind the counter selling the best goods at an honest price to every customer; if I were a sailor, I should be quite happy to be found fulfilling my duties on the deck; if a soldier on the field of battle, awful as that is;—each of these would be the post of duty. Wherever duty carries me, wherever I am engaged in a lawful exercise, or enjoyment if you will, there I should not object to be found when the Bridegroom cometh."—*Dr. Cumming.*

For the Crisis.

Sketch of Travels and Labors.

Feb. 9th.—Started to fill my appointments in the western part of Maine. Arrived at Lewiston, and put up with Bro. Dickson. Sister D., who has been a faithful servant of Christ, has recently lost her health and speech. She is now improving some. May the Lord restore her. Friday the 10th, was too stormy to travel, so I visited several of the brethren. They have no meetings now, and but little prospect of reviving them. Saturday I did the best I could to get to my appointment, but was obliged to stop over Sunday in South Paris. Put up at my old home with Bro. Knight,—where we are always welcome. It was thought I should have the privilege of preaching in the Methodist house a part of the day, and a word was passed to the minister by one of his members that such was their request. But I was not spoken to during the day, although the minister knew me. At evening a formal request was made to him by a church member in behalf of several, for me to preach, when the minister said that a council was had on the matter at noon, and they decided it would not do to let me preach. He then came to me pleasantly, and said, "Be free in the prayer meeting, and say all you wish." I did so, and the Lord blessed me with words to say.

Went to South Waterford, found the brethren generally inactive, glad to see me, [illegible] wanting the truth preached. Some [illegible] doing what they can, others [illegible] more if they would arise [illegible] against their own houses. [illegible] them four evenings, and on [illegible] had a good hearing, excepting [illegible] so stormy the people could not [illegible]. Some are wanting the truth, [illegible] anxious that we should preach to [illegible] often. I trust it was not in vain that [illegible] visited them.

Visited East Stoneham,—a place where [illegible] preached five discourses two years ago,—the first they ever heard of Adventism. They had not forgotten me, nor the word preached. Several had since been converted. Bro. J. Howe, from Waterford, has moved into the place. When I arrived the people seemed much interested to have meetings. We preached five discourses and held one prayer meeting. Great attention was paid to the word, and all but one —a licensed Methodist preacher—were glad for the meetings. This preacher attended, but advised others to stay away. I could not get him to talk or pray. He reproved two other preachers for taking part. One remarked, "It was worthy of Rome." So [illegible] manifest. The last evening one of the most respectable men in the place, told his condition as a sinner, endorsed what had been preached, promised to seek the Lord, and asked the prayers of God's people. One woman confessed her wanderings and covenanted anew with the Lord. It was a blessed meeting. At the closing moments, seven men and women arose and covenanted to begin that night to seek the Lord. Several others, next day, promised to do the same. God will be glorified in this effort and bring good out of it. The blessed hope is embraced and will take root there. Many want to hear more of this way. They were anxious I should spend another week there, but other engagements prevented.

Returned to Paris, preached one evening in the house of Bro. Knight, to a few who had ears to hear, then went to Woodstock. Found Bro. Wm. Chamberlain "in the faith," and interested. Preached two evenings to a full hall, attention good, and the christian portion fed on the word of the Lord, and were ready to confess its truth. But this was once a hot bed of fanaticism (in '43 and '44,) and the older ones were doubtless in some fear. There had been no Advent preaching in the place for fifteen years. Spiritualism has taken deep root and played the devil's game there the last few years. I proposed a lecture to show them what Spiritualism is, and its tendency. The hall was crowded, and I gave them a faithful Bible history of the head of the family,—the devil, also of his angels,—demons. Then read copious extracts from the writings and resolutions of the leading teachers and mediums of modern Spiritualism, showing its infidelity, anti-law, anti-gospel, anti-virtuous character, its extreme corruptions, etc., etc. This was a new view to the most of the disciples of this new development of the devil. Their leaders were out, and one, the most prominent, promised to speak after me. I found him of much service in asking questions while I spoke. It refreshed my mind, and opened the way for me. As I closed, I gave him the liberty to speak; but he was not quite ready. He said, "I do not feel posted up, it is late, and the brother has the Bible to his tongue's end, from one end to the other, but I don't think he understands it right." We bless God for the triumph of truth. I was invited to give the same lecture in the Baptist meeting-house, at Bryant's Pond village, on Sunday evening, which I did to a full house of attentive hearers. Thus the Lord opened the way to get some of the signs of this time of preparation for the world's harvest, before those who had not heard. May it be blessed to the good of some.

There is an open door throughout that region for the gospel of the kingdom. Who can occupy it? Masses are starving for lack of the word of life. Many earnestly entreated me to visit them again. Perhaps I may be able to do so; but the many places which call for preaching cannot be supplied. As I returned home to attend to other duties, my heart cried out to God to send forth more laborers into his vineyard. O that men would see and feel the importance of the gospel hope more fully, and the duty of having it faithfully preached for the recovery of the lost! May we all learn more of our duty to God and each other, give him glory for his mercy, and be saved in his soon coming kingdom. Amen.

I. C. WELLCOME.

Richmond, Me., March 18th, 1860.

For the Crisis.

Living Testimony.

A living testimony will not be given in vain or return void; it is like an electrical machine; every thing that comes in contact with it receives an impulse. It is so with a living church. I saw this exemplified at the late Conference at Chapman Hall. A young man who was on his way to the theatre, was passing by, and hearing the singing went in and took a seat. A brother got up and said a few words. On taking his seat, the young man said, if he could feel as happy as that man, he would give all he was worth. He said he never enjoyed religion, and seldom went to meeting; but he said the man showed by his words and actions that he *felt* what he said. He saw it in his eyes.

How important that professors of religion should be filled with the Spirit. Every word and action would then be in the circle in which he moves, like the pulsations of the heart, giving vitality to the whole system. His countenance would speak if his tongue was silent. I heard of a man who had been to a camp meeting, and on his return went into a cotton factory, looked round a while, and went out without saying a word, but his appearance sent conviction to the heart of one at least, and conversion soon followed. Let us have the spirit and mind that was in Christ Jesus.

D. N. SMITH.

THE CREEDS OF THE WORLD.—Mr. C. F. W. Deitterich, a statistician and director of the Statistical Department of Berlin, estimating the population of the world at 1,300,000,000, sets down the Asiatic religions as believed by 600,000,000, or about forty-six per cent.; the Christian religion by 335,000,000, or about twenty-five per cent.; Pagans, 200,000,000, or about fifteen per cent.; Mohammedans, 160,000,000, or about twelve per cent. The three hundred and thirty-five million Christians are again divided into one hundred and seventy million Roman Catholics, or about fifty per cent.; eighty million Protestants, about twenty-five per cent.; and seventy-six million Greek Catholics, about twenty-two per cent.

The first printing was done April 24, 1414.

The World's Crisis.

BOSTON, APRIL 11, 1860.

Relief for the Distressed; or, How we got out of "Doubting Castle."

No. 16.

We have carefully examined nineteen Divisions and forty-seven sections of "Doubting Castle" in search for truth and light, and thus far have found only error and darkness. As we advance, the old "Castle" looks worse and worse; and we were never so well satisfied as now, that the whole institution is based on *fables*, ingeniously set forth to perplex the honest hearted pilgrims to Zion's land. Thank the Lord of glory that the day is at hand when his truth will triumph, and error will fall to rise no more forever.

In the twentieth Division of "Doubting Castle," Bro. Burnham found the following strange questions:

"If all there is of man ceases at death, how can he have a resurrection? (48) Must not that which is extinct be recreated to come into existence again? (49) How can man be identified without a germ? (50) How can man be 'CLOTHED UPON' unless there is SOMETHING TO CLOTHE?" (51)

48. Resurrection is defined a "return from the grave." If *man* does not cease to live at death, how can *he* have a resurrection? Resurrection has no reference to what is alive. The first question in Div. 20 carries the idea that the *soul* is to raise the *body*; hence if the whole man is dead, then there is no soul to raise him. If this is not the idea, we see no force in the question. Suppose for a moment, that "Doubting Castle" theology is true; and that at death the soul leaves the body, just as a man leaves a house that is to be pulled down and set up again. What difference will it make concerning the *re*-building of the *house*, whether the man is dead or alive, unless he is to rebuild it *himself*, or assist others in doing it?

49. We pass to the second inquiry: must not that which is extinct be recreated to come into existence again? We would answer this question by asking another; must not that which is raised from the *dead*, cease to live, before it can have a resurrection? The apostle affirms, "The *dead* shall be raised." Again he says, "Why should it be thought a thing incredible with you, that God should raise the *dead?*"—Acts 26 : 8. When Christ raised the widow's son and Lazarus from the dead, he did not *re*-create them, but brought them to life again by a resurrection. They were as dead one day after "the breath of life" left them, as they would have been in one thousand years from that time; and could be raised as easily by the Lord at the end of the latter, as the former period; but in neither case is it *recreation*, but resurrection.

These questions from the faculty of "Doubting Castle" show that they have but little confidence in the great, cardinal doctrine of christianity—*the resurrection of the dead*. Indeed, why should they have? If, as they believe, at death "the real man" does not die, but only slips out of the body, as a man would from a pest-house, to move into a beautiful mansion prepared for him by some rich friend; why should he have any thing more to do with the old house, or body that died of the small pox? Why talk about the resurrection of the *dead*, if *men* are not dead?

50. We pass to the next question: "How can man be identified without a germ?"

How do we identify our friends? Suppose a man is killed in some disaster, as the "Lawrence calamity," do the children identify their father by some "*germ*," that is "immaterial," "uncompounded," "indivisible," "indissoluble," "intangible," with neither "exterior" nor "interior;" as the soul is defined by the supporters of "Doubting Castle?" or by the real, tangible organism, which they have known as their father? How was Jesus identified after his resurrection? Hear him. "Behold my hands and my feet, that it is I myself." In his hands and upon his feet were the prints of the nails, which helped to identify him. He says, "handle me and see." Thus we identify our friends, and not by some invisible, indefineable *germ* as taught in "Doubting Castle."

51. We pass to notice the fourth question posted upon the walls of the twentieth Division of the "Castle:" "How can *man* be '*clothed upon*' unless there is *something to clothe?*"

Really, this is quite a sensible question, and we would like to repeat it. How could that be clothed that has neither "exterior" nor "interior," that which is "immaterial," having no "body or parts?" How? But we can see, and understand, how a "*man*" may be clothed or unclothed; such a being as *God* calls man, which is a material, tangible being, made of the dust of the ground in the "*likeness*" of his Creator.

The more we examine the theology of "Doubting Castle," the more ridiculous and absurd it looks; and we are astonished that we were ever persuaded to believe it for a moment; but we most heartily thank the Lord for delivering us from such vain philosophy and wild theological fables.

But we must not stop now to rejoice, but hasten on to the assistance of our dear Bro. Burnham and others who have been ensnared by the specious wiles of the "Doubting Castle" supporters.

We will enter the twenty-first Division. Here Bro. B. found the following:

"Christ told the Jewish High Priest that he should see the Lord coming, at his second advent, in the clouds of heaven. We have no evidence that the High Priest was converted before his death—rather, strong Bible evidence to the contrary—and therefore it follows, that either the High Priest must be conscious out of the body, to witness the event, or be raised, in his wickedness, with the righteous." (52)

52. Suppose we admit, for argument's sake, the position taken by the managers of "Doubting Castle," which is, that the High Priest, to whom the Savior addressed himself, is now alive, and has been for over eighteen hundred years. Where is he? "In *hades*." Where is that? "In the earth." How then can he "see the Son of man sitting on the right hand of power, and coming in the clouds of heaven," while he remains in the earth? Besides, his eyes and brain returned to dust long ago; how is he to have the sensation of sight without these? And still further, the Bible affirms that in *hades*, where he is said to be, there is no knowledge; how then can he know any thing about the coming of the Lord, before he is raised from the dead? We see then that it is absolutely necessary that the High Priest be raised from the *dead* before he can "see the Son of man sitting on the right hand of power."—Matt. 26 : 64. The angel said to John, "Every *eye* shall see him; but as none can see him while they remain in *hades*, it follows as a sequence, that all the dead must be raised before they can see Christ.

As we can see no proof in this Division that man is conscious between death and the resurrection, we pass to the next.

DIVISION twenty-two. Here we find the following:—

"The apostle Peter speaks of putting 'off this my tabernacle.' What puts it off? Is it the breath, life, heat, ai , or the intelligent spirit? This putting off he calls his 'decease.' So then, when a man deceases, *something* puts off *something*." (53)

53. In answer to the inquiry, "What puts off?" we reply, it is the one represented by the pronoun "*I*" and "*my*;" and none can doubt but they stand for *Peter* himself, in the passage under examination. If "*I*" and "*my*" represent the "intelligent spirit" living in Peter's *body*, which is called the "tabernacle," then it follows that this "intelligent spirit" does all the talking. Let us listen. "Moreover, *I* ['the intelligent spirit'] will endeavor that ye may be able after *my* ['the intelligent spirits'] *decease*, to have these things always in remembrance." It will be observed that there is not a word about the decease of the *tabernacle*, but it is the *I* and *my* which we are told is the "intelligent spirit"!!! This view is *fatal* to "Doubting Castle" theology. Hence we shall have to go further, before we find proof that man has a spirit that is intelligent when he is *dead*. Reader, is it not strange that any should think that a dead man knows more than a living one? This being true, what a pity that we were not born dead in order that we might have more knowledge than the living! We are thankful that the *Bible* requires us to believe no such absurdities.

Our Conference.

The General Conference at Boston commencing April 4th, has been one of great interest, and of most happy success. Those present could say without exageration, "It is good to be here." A large number of brethren and sisters from abroad attended and assisted in hearty praise of the God of Abraham and his Son Jesus, our Savior. Our meeting has truly been like an oasis in life's desert way. The Spirit of the Most High rested upon us to reprove the unfaithful, arouse the sleeping, cheer the disconsolate, and encourage the faithful to greater diligence in the vineyard of the Lord.

All who came into the meeting seemed impressed with the feeling, the Spirit of the Lord is here of a truth. As a result, we felt a union stronger and more blessed than any mere family relations. We felt we had no kindred so near and dear as our brethren and sisters in CHRIST.

Our first meeting, Wednesday, P. M., was made very interesting by an excellent and instructive sermon from Bro. J. S. White, on the *Bible hope*, as contrasted with the hopes outside of the Bible. We felt like saying at the close of the sermon, in the language of the apostle, praise the Lord "for that *blessed hope*." This is the hope that leads one to purify himself; and like an anchor holds him from entering into the follies, fashions, and sins of the world. It was clearly shown that the *gospel* hope of a future life is through Christ and the resurrection of the *dead*; and that the *Bible* gives us no ground to hope of going to heaven when we die, as many believe. It was made plain that the latter view is opposed by all the positive Bible texts on the subject. Paul was introduced as a witness on this point, and said, "If the dead rise not, then is not Christ raised; and . . . they also which are fallen asleep in Christ are perished." Several stirring exhortations followed Bro. White's gospel sermon.

In the evening, Bro. Munger preached an opportune sermon on practical christianity, which produced very happy results. It was followed by several cheering testimonies, which caused us to feel that the work of the Lord was already begun in our midst.

Thursday. At ten o'clock, we met for a social meeting, which continued till noon, and was deeply interesting. Many thrilling testimonies were given which awakened the most lively emotions of gratitude to God for his wonderful works to the children of men. Among others, was a soul-stirring one from Bro. S. F. Fisk, of Savannah, Georgia, who was seized by a mob, which entered his room at night, gagged and blindfolded him, presenting daggers and pistols, with threats, leading him away from his home and friends to a by-place, where they tarred and feathered him in connection with other severe abuse. Said he, "One in such a situation knows the worth of the christian religion." He was happy in the love of Jesus. The Lord did not leave him in the trying hour but was a present help in time of need. He did not see how one could help loving Jesus and his appearing.

Thursday, P. M., Bro. H. L. Hastings entertained us with an interesting discourse on the nature and character of the "Word" of God. In the evening, Bro. Rufus Wendell of Albany, preached a profitable sermon on practical christianity. We commend Bro. W. to the churches of Christ. He has just left a profitable business, to preach the everlasting gospel, and we think he has not mistaken his calling.

At the close of the morning meeting, Bro. Hiram Munger, of Chickopee Falls, Mass.; Charles Stevens, Exeter, N. H.; and Joseph W. White, Portsmouth, N. H.; were set apart for the ministry. We rejoice in the fact that the Lord is calling faithful men to sound the alarm to a dying world that must soon stand in the judgment. Pray for them, and help them after a godly sort. [For full report see next number.]

Discussion at Plymouth.

Our discussion at Plymouth with Mr. Leo Miller, of New York, has been one of deep interest. It was continued five evenings before a large and very attentive audience. Mr. Miller has recently had a discussion at the Melodeon in Boston, with Prof. Grimes, on the same subject. He is considered a champion in the defence of Spiritualism.

The first three evenings were spent in discussing the following:

Resolved, "*That the Bible, facts, and philosophy, teach that disembodied human spirits do hold intercourse with men on earth.*"

The last two evenings, we discussed the following question:

"*Can the various phenomena known as spirit manifestations be satisfactorily and philosophically accounted for without admitting the agency of departed human beings?*"

If ridicule, sarcasm and misrepresentation were sound arguments, then his side was well sustained. The great truths of the Bible were treated with contemptuous sport; and yet at the same time he claimed that modern Spiritualism is ancient christianity revived. We brought forward many facts from the writings of eminent and experienced Spiritualists, showing that Spiritualism is tending *directly* to *sensualism* and *atheism*. Among others we mentioned the case of John Spear, the noted medium, through whom a number of *advanced* spirits communicated the materials for an octavo volume of 680 pp.; who has become the father of an illegitimate child, in the midst of his spiritual career; which act is defended by an able writer in the *Spiritual Telegraph*; and of which Mr. Miller said, "he (Spear) had an illustrious antecedent," referring to the birth of Christ. "Among his sayings are the following:—"There never was a time when God began to create men." "Paul never taught the literal resurrection of the dead." "Spiritualists reaffirm the principles of Christ." "Christ is not in a real body." "It is impossible for a demon to transform himself into an angel of light." "Christ did not care a fig about the resurrection." "Spiritualists are performing as great cures now as Christ ever did." "A being higher than man is higher than God." "The soul is a spark of Deity." "God is in all things." "Man has all the attributes of God." "God cannot raise the dead," etc. etc.

The discussion has evidently resulted in much good in opening the eyes of the people to the evil tendency of Spiritualism. Nothing is clearer in morals, than that it is *wholly anti-christian*; or, as Dr. T. L. Nichols, a noted Spiritualist, says; "*Spiritualism meets, neutralizes, and destroys christianity.*"

GOD NEVER PERPLEXED.—"God is not in perplexity when affairs are in complexity; and that which is a Gordian-knot to President and Congress, is not so to him." So said Dr. Cox at a late anniversary of the Tract Society. It is a glorious truth that God rules, and that he knows what is to come out of all conflicts. He sees the end from the beginning. His purposes will be accomplished, whoever else may be disappointed. His purposes are all right, and ought to prevail. The Lord ruleth, let the earth rejoice.—*Ex.*

☞ Everything that a man leans upon but God, will be a dart that will certainly pierce his heart through and through. He who leans only upon Christ, lives the highest, choicest, safest and sweetest life.

Our Tract Column.

For the Crisis.

Tract Fund for the West.

A preacher writes from "The Seat of War:"

"R——, March 9th, 1860.

My health is quite good, except worn out. I have been laboring hard and constantly. The Lord has been with me, for which I am thankful. The TRACTS are doing *much good*; they are opening doors on every hand for labor, and houses are crowded to overflowing. I never saw such an interest to hear as now. O my Lord, where are all of the laborers? Send them forth! If times ever change in the West, and the Lord spares me to labor here, I intend to wear those tract plates of yours so smooth that they will not print. Those old tracts are good, and will always be good till the kingdom comes. May the Lord speed the work!—W. F."

Go ahead, Walter. I will try and not publish anything that will get out of date, like an old almanac by New Year's. As for the plates, you are welcome to use them till they are smooth as the palm of your hand. Of course, tracts will open the way for labor, they always do, and they are about the only preachers that can travel and tell their story without anything to eat, drink, or wear, or any support for families at home. Unfortunately, some folks seem to have an idea that all other preachers can do the same, and *act accordingly*. Well, the Lord liveth and careth for all his flock. I have sent you a box of tracts to E——. Let them *fly* judiciously, but "very swiftly" I shall have more when I can get time to make them, and when present means are gone the Lord will send more.

"Indiana, March 22d, 1860.

DEAR BRO. HASTINGS:—I am happy to inform you that those tracts you were kind enough to send me a few days since, have been received, and that they are now at work doing good. Last Sabbath, some of them fell into the hands of a minister, who, being willing to investigate truth, rested not until he had devoured the contents of each, and when through exclaimed, 'Where did you get these?' On being told, he continued, 'Where does he live? I want to get more. Perhaps Bro. G—— can furnish *me* with some to give away. At all events, I must find out upon what terms they may be obtained. I am with anybody and everybody that teaches Christ's coming as the hope of the church.'

I shall send him a catalogue so soon as I can learn his address. Bro. H., I want more tracts, but I cannot pay *now*—perhaps I can after a while—the Lord knows. I am poor in this world's goods, but, thank God, 'I am rich in faith.' None beside me have, in this neighborhood, avowed their belief in the Savior's soon coming, but I am preparing to sound the alarm.

Will you please inform me what concordance to the Bible is the best?" etc.

Yes, *Cruden's*—"Cruden's Condensed," published by the American Tract Society, can be sent by mail for $1.50. The best *New Testament* Concordance is the "Englishman's Greek"—first rate. Every Bible student should have it. Price, $4. I have a few copies for sale. To preachers, for *cash*, $3.25. Have sent you twenty-four hundred pages of tracts.

Extracts from other letters from different parts of the country.

"Wisconsin, March 21st, '60.

. . . . I want to have you send me another bundle of tracts, if you can afford it. I would be glad to pay you for them, but I have been out preaching most all winter, have had no pay for it and have distributed the tracts you sent me and as many more from Bro. S——. God has blessed, good has been done; about forty have embraced the truth, some have been converted and some have been baptized, and the truth is on the gain and is bound to triumph, so I think I am pretty well paid, etc.—B."

"MICH. ——.

Last week there was a tract handed me. It was a sermon by Eld. W. Sheldon, upon man's future state. Now his views are mine. If ever there was an earnest seeker after truth, the person who holds this pen is one. Upon the back of this tract were titles of numerous Books and Tracts published by you. O that I were able to purchase them all to scatter far and near; but I am not. Now if you will send me a catalogue of the different works, I will see if I cannot be the means of doing some little good in the world.—F."

CONN., Feb., 1860.

"I received the bundle of Books and Tracts you sent me . . . . I can assure you I retired to rest that night feeling richer and happier than I had for a long time. I have had some precious seasons since; it seemed almost like having conference meetings with you. I felt much blessed while reading the Tract "One Thing," and had deeper impressions of my Father's love than ever before—more confidence to cast all my care upon him. O is there anything in all this wide world to be compared to the glorious gospel of the blessed God—any hope like my hope? No, no. I was almost destitute of Tracts, and those you sent me were very thankfully received.

'Reasons for my Hope' is indeed a precious work, and while you pour out the waters of salvation for thirsty sinners, may 'Our Father' in return give you such measures of his grace and blessing as shall be pressed down and running over.

Eight of the 'Reasons' are already telling their story, and I hope by and by to be able to give you some account of the good resulting from their distribution."

"VT., March 18th, 1860.

Your letter and "Reasons for my Hope" were received and read by us with pleasure. Many thanks to you for them—but will that pay you? If not, will the addition of a 'God bless you'? I presume it will, as I know you are in the habit of receiving such pay from some whose religion isn't pocket deep."

Yes, that will pay me. All right.

H. L. HASTINGS.

Providence, April 6th.

☞ The way to cure infidelity is [illegible] to be a christian [illegible]

For the Crisis.

"I Would not Live Alway."—Job 7:16.

BY HENRY W. DANN.

There are pleasant life-scenes that gather around us even in this vale of tears; and the enchanting scenery of earth, the mysterious ties of friendship that bind together our common humanity, conspire to make us feel a desire to live alway.

The pleasant associations of the present life; the comfort and convenience that meet us at every succeeding step of our pilgrimage, and the star of hope that illumines the breast,—all tend to strengthen the desire to live alway. But when we turn from scenes like these, and direct our thoughts heavenward, stretching our vision so as to catch a glimpse of the "glory that shall be revealed," then it is that this early desire, which seems to be interwoven into our very nature, passes away, and the soul striving to rid itself of the infirmities of this mortality, exclaims in loudest tones, I would not live alway.

1. I would not live alway, because this is a world of ignorance, sin and death.

Mystery thicker than midnight gloom or the darkness of an Egyptian night, gathers about the present life. I look about me on every hand, and impenetrable mysteries meet my gaze. Occurring events incomprehensible to human mind rise up before me at every succeeding step of my pilgrimage.

Again I look, and the voice of sorrow and the wailings of grief, and distress haunt my soul on every side. I see the children of cruel poverty asking in vain for bread. I see the widow, lonely and desolate, kneeling in prayer imploring aid. I see the prison houses filled with pictures of hopeless despair. I see the terrors of war devastating the world, and the horrors of pestilential vapors, as they fill the air, being the sad harbingers of approaching death. I see gaunt famine gazing at the human race with the "blank stare of an idiot" pointing to impending ruin and death. I look upon all these sickening scenes of earth, and as they fall upon my heart with oppressive weight, I say to myself, I would not live alway.

2. I would not live alway, because there is a better country beyond the tomb.

The world we now inhabit is a dreary desert, and save here and there a fertile spot, it is a vast, thick and impenetrable wilderness, and through this maze of life may be heard the tramp of nine hundred million of busy feet, crowding every thoroughfare of life, and pressing onward, they know not where, until suddenly they are overwhelmed in the shadow of death. But oh! that heavenly country, where I shall see the eternal God, where Jesus my Savior, and angels pure and bright, and the spirits of just men made perfect evermore shall dwell;—who would live alway in view of such a land as this? There no tears of sorrow ever fall; no sighs of grief ever heave the breast; no voice of misery ever salutes the ear.

No, I would not live alway, for the delightful breezes of that country are pure and healthful, and its "flowers are fragrant with the breath of paradise;" its music is more melodious than any that ever fell on mortal ears; its trees bloom with eternal verdure; its fountains of living waters sparkle for the healing of the nations, and over its golden, glittering pave, move in shining splendor the marshalled hosts of God's elect; and the triumphant song, first raised at the incarnation of the Son of God, swells along the battlements of heaven, and bursts forth in still louder strains, when the saints of every age, with Jesus at their head, shout a song of eternal joy.

3. I would not live alway, because I prefer vision without obscurity.

Now I see as through a dimning veil. I strain my weary eyes to catch a glimpse of the Son of God; but I can only see him as revealed in the word of prophecy. I read of him as a man of sorrow. I read of the memorable day when they crucified the Son of God, when rocks parted, and the vail of the Jewish dispensation passed away. Still I see only through the eye of prophecy and thus direct my thoughts to God.

But there I shall see Jesus face to face. I shall ever gaze upon the lovely face of the Son of God; as he stands surrounded by the heavenly multitude in ineffable brightness, I shall behold in very deed the Son of the Highest, the Savior of lost men, of whom Moses and the prophets did write. There a robe of spotless purity shall be mine, and this mortal eye shall see without a veil between.

I shall be an heir with God, joint proprietor with the Lord of lords and King of kings. Heir to an estate as immense as creation, and as boundless as the universe of God. Heir of Him who owneth all things in heaven above and in the earth beneath, and in the waters under the earth; who holds at his command the most distant star that twinkles in ... space, and worlds innumerable that lie beyond the ken of finite mortals. To such an estate I shall be an heir; then who would desire to live alway?

4. I would not live alway, because I [illegible] for holiness without [illegible]

[illegible]

and for nearly six thousand years it has shed its blighting influence upon the world, and blasted the hopes and prospects of millions of the race. It has filled the world with misery and death.

There is not a household in christian lands, nor an island bordering on heathen shores, but has felt the curse.

Here sin wages a warfare against every member of the body, and the mind has frequently to engage in the fearful struggle. In our families sin rears its huge and uncomely form. Into our business it stealthily creeps; into society it finds its sure and certain way; and in the hearts of the holiest of men it rises up to choke the desires for a future life.

In view of all this mass of corruption, sin and death, I repeat it, I would not live alway; for in heaven the last vestige of sin is removed, and the bitter dregs of the cup of death are left behind. The unhallowed appetites, affections and propensities of the present life will find no place in that better country to which I hasten.

(To be concluded.)

For the Crisis.

Philosophical Miscellany.

SELECTIONS BY X. Y. Z.

1. There can be no incorporeal God (as Plato maintained), not only because no man can frame a conception of an incorporeal substance, but also because whatever is incorporeal must needs want sense, and prudence, and pleasure, all which things are included in the notion of God; and therefore an incorporeal Deity is a contradiction. * * * * *

They who say that the soul is incorporeal, in any other sense than as that word may be used to signify a subtle body, talk vainly and foolishly; for then it could neither be able to do nor to suffer any thing. It could not act upon any other thing, because it could touch nothing; neither could it suffer from any thing, because it could not be touched by any thing; but it would be just like to vacuum and empty space, which can neither do nor suffer any thing, but only yield bodies a passage through it.

2. Whatsoever is, is extended or hath geometrical quantity and measurability in it; which if it be tangible, then it is body, and fills up a place in the world, being part of the whole mass; but if it be intangible, so that it cannot resist the passage of any thing through it, then it is nothing but empty space or vacuum.

3. It can only be by an excess of ridiculous vanity that men attribute to themselves a soul of a different kind from that which animates the brutes. It is clear that neither the philosophers nor myself know what this soul is; it is only proven that it is something common to the animal called *man* and that called *brute*. Let us see if this faculty common to all animals is matter or not.

It is impossible, they tell me, that matter should think. I do not see this impossibility. . . . I judge that the same cause acts in brutes and in men according to their organs; and I believe that this principle, common to men and brutes, is an attribute bestowed by God upon matter. For if that which they call *soul* were a separate being, of whatever nature, I must believe that thought is its essence, etc.

4. This soul being of a nature different from the body, must necessarily act in a different manner; yet we see that this pretended soul is sensible of the motion experienced by the body, and that these two substances, essentially different, always act in concert. You will say that this harmony is also a mystery. But I will tell you, that I see not my soul, that I know and am sensible of my body only, that it is my body which feels, thinks, judges, suffers, and enjoys; and that all these faculties are necessary results of its own mechanism, or organization.

5. Two causes have led the metaphysicians of all sects to this hypothesis of the supremacy of the intellect. The first is the radical separation which it was thought necessary to make between brutes and man, and which would have been effected at once by the admission of the preponderance of the affective over the intellectual faculties; and the second was the necessity that the metaphysicians found themselves under, of preserving the unity of what they called the *I*, that it might correspond with the unity of the *soul*, in obedience to the requisitions of the theological philosophy, of which metaphysics is, as we must ever bear in mind, the final transformation.

6. An immaterial [body is] a thoroughly fanciful, subjective body. Immaterial love is a chimera. "He who now lives will be again; nor shall the opening sepulchre defraud me of a tooth or a nail," said Aurelius. And this faith, which you consider rude and carnal, and which you therefore disavow, is the only consistent, honest, and true faith. To the identity of the person belongs the identity of the body.

The body is the basis, the subject of personality. Only by the body, is a real personality distinguished from the imaginary one of a spectre.

7. That man were created after the image and likeness of God, is known from Genesis 1: 26, 27; also that God was seen as man by Abraham and others. The ancients from the wise to the simple thought [illegible] that God had a form.

8. That which has no form, parts, or extension, is nothing. God is a substance. Is not the soul a substance, and an organism? If it is not, is it not a nothing? If the human soul is any thing, if it is a substance, it must have form.

9. The soul that knows not the truth dies and is dissolved with the body; but it rises again with the body, at the end of the world. But, furnished with the knowledge of God, it does not [finally] die, though it be dissolved for a time. * * * * * *

That which has no form, parts, or extension, is nothing. God is a substance. If the human soul is any thing, if it is a substance, it must have form.

10. The common opinion of the world is, that all men's souls are immortal, and cannot, or do not die, but slip out of their bodies as out of a prison, into some other world. The heathen philosophers were the first preachers of that doctrine. Thus we see no going to heaven till Christ come again to gather his elect; the saint and sinner remain in or on this earth till then; there is no purgatory or third place; but, when dead, saint and sinner lie quietly in the grave together.

Because their spirits are quenched, or gone out, death making all equal; there being no pre-eminence in the grave, although elect and reject are crowded together, yet all is but inconceivable dust, and makes one heap until the Lord come.

Correspondence.

From J. A. Sober.

BRO. GRANT:—Since I last wrote you I have visited Taconcia, Burlington, Leroy and Alagansee. The last named place is in Branch Co., and the three preceding places are located in Calhoun Co. As I had but little time to spend on this tour I could consequently stay but a short time at either place. I arrived at Taconcia, Saturday, March 3d, about noon. Notice was circulated through the village that there would be preaching at the school-house that evening at the usual hour; the hour came, and with it a goodly congregation came together to listen to the stranger, and to them, no doubt, strange ideas and "new doctrine"; but nothing more nor less than is plainly set forth in the living oracles; for I always seek and labor to keep inside the revelation God has given us. As the Baptists and Methodists were to have meeting during the daytime the following day—it being Lord's day—I left an appointment for Sunday evening only, not wishing to interfere with the appointments of those denominations, for I think it ill policy to in any way interfere or encroach upon the rights and privileges of others; and I think the course pursued in this case showed good results, for my congregation Sunday evening was double that of the evening previous, and it equaled in numbers both the Baptist and Methodist congregations together. Those two meetings were the only ones I held there, but I went away confident, to say the least, the cause was not injured by the visit I made them.

There are but few believers in Taconcia; no organized church. Monday morning I went on my way to Burlington—distant from Taconcia five miles—arrived there at noon, circulated notice for meeting in the evening. At the usual hour a comfortable congregation assembled in the school-room, which I addressed *on the manner of God's dealings with the human race.* Left an appointment for the following evening, and the Freewill Baptist meeting house was kindly opened for our meeting, but on account of rain the meeting was almost a failure.

This was my last appointment at Burlington for the present; and next day, Wednesday, March 7th, I went to Leroy,—distant from Burlington some fourteen miles, reached there about 1 o'clock P. M., and immediately circulated notice for meeting in the evening, when a good congregation came together, for so short a notice. At Leroy there is an organized church of twenty-one members, apparently in a healthy and thriving condition. May the Lord bless them abundantly and add to their numbers such as shall be saved in the day of Christ.

Thursday morning set my face homeward, taking Alagansee in my route, where I arrived Friday, March 9th, about sunset; but the brethren had given out an appointment, and a few came together at the school-house, and we had quite an interesting meeting.

Saturday, reached home somewhat fatigued from the journey. I praise the Lord for the strength he gave me to do his will and publish his gospel to my fellow men.

At Burlington there are about *fifteen* believers in the gospel, but no regularly organized church. I hope, however, they will come together in gospel order in due time, and be a blessing to the community around them, and a mutual blessing to themselves.

At Alagansee also there are some ten or twelve believers, but it is, perhaps, due them to say that some of them, (if not all) have, with those from Cambria and Reading, united, and recently organized a church at Reading Village. Bro. and Sr. Mansfield have been here with us about two weeks recently, and labored to good acceptance. May the Lord grant them grace and every needed blessing to encourage them on in the field of gospel labor.

In conclusion, I wish to say, that I am about settling with the brethren at Burlington, and those who wish to address me, will please notice the change and direct thus: *Burlington, Calhoun Co., Mich.*

From J. M. Stephenson.

I have long desired to write a short communication for the Crisis, expressive of my gratitude for your kindness in sending me your valuable paper so long, free of charge. Pecuniary embarrassment renders it impossible for me to pay for any paper, either political or religious; yet through the kindness and liberality of friends, I have the perusal of the leading papers upon both these themes. I think an unprejudiced mind can derive benefit from the use of all the means of light and truth placed within its reach.

I think all the Advent papers advocate many important truths, far in advance of any other class of religious literature. I do not believe that any one of them has *all* the truth; yet some have, unquestionably, more than others. But to obey the Divine injunction, "Prove all things; hold fast that which is good," we must investigate all the systems which inculcate important truths, compare their respective positions, together with the arguments with which they are sustained; and thus be prepared to select all that is valuable and truthful, by the intelligent use of all the available means; and having, upon the eclectic system, arrived at the truth, in the main, we shall be enabled to discharge faitfully our whole duty to God, the truth, and humanity; we shall be able, in every position, and in every situation in which we may be placed, to give a reason for the hope within us.

I hear many of my brethren giving as a reason why they will not patronize the Crisis, the Expositor, the Herald, the Banner, etc.,—"I do not believe the doctrines they advocate; it will be endorsing and sustaining error." Should I adopt this standard of judgment, I could not support a religious periodical extant in the world; for there is not one from which, upon some points, I do not conscientiously differ; yet from them all I do believe I can arrive at a truthful solution of nearly all the great questions involved in the signs of the times, and in the great doctrinal points now agitating the whole professed christian world.

Still further, upon the principle of absolute unity of sentiment, as a basis of fellowship, I exceedingly doubt whether I could fellowship any other christian upon the face of the earth. I must, therefore, adopt a more charitable and liberal basis of union, fellowship, and co-operation.

If ever there shall be a permament union among those who are looking for the speedy Advent of Christ, it must be upon the Bible as the only rule of faith, and christian character as the only basis of fellowship.

A system of abstract truth, beautiful as a model statute of marble, may be as cold and cheerless a home for God, his suffering poor, or the warm pulsations of sympathy, kindness and humanity,—and love to man. Even the grand and magnificent temple of Solomon was no better than St. Peter's and St Paul's—the pride and glory of London and Rome—until the great God condescended to dwell within its consecrated walls; until a *mercy-seat* was erected where a *unit* church might meet a unit God.

The most beautiful superstructure of truth upon which men or angels have ever gazed, may be as destitute of the life of christianity, as the ancient temple of Belus was of the presence of the living God. Correct theories will not save one sinner without correct practice. I am convinced that less theorizing and more practice would result in a greater amount of good. We do not want less truth, but more practice—more brotherly love—more of the spirit of Christ—more charity for an erring brother.

While I cannot endorse all the views advocated by the Crisis, I can with all my heart reciprocate the spirit it manifests in every department. I can fully and cordially endorse the just and equitable rules by which it is governed, viz., to grant perfect freedom in the investigation of every subject; but to exclude controversy in the usual form, and yet retain all its benefits, by allowing each party the privilege of presenting his best evidence and strongest arguments, and leaving the intelligent reader to decide according to the weight of testimony.

I do hope that the time is nearing when all who are anxiously looking for the return of our blessed and long absent Savior, shall be of one heart and of one mind, when the watchmen shall see eye to eye. But before the desirable end can be attained, we must use means adapted thereto. We must cultivate a spirit of mutual forbearance. Each must esteem another better than himself. Each must sympathize with every member of the body of Christ; and all must acknowledge Christ as the head of the body, and all the members thereof as a great family of brethren.

In conclusion, I would be glad to have the reading of the Crisis. Many others read my papers. Some send for the Crisis, others for the Expositor, according to their respective preferences. I hope the Crisis may be sustained, and that it may perform its part of the great work to be accomplished before the coming of Christ. And in the kingdom of God may I meet many with whose names I have become familiar through the columns of the Crisis. Amen.

Obituary Notices.

Died, in Wakefield, N. H., Oct. 16, 1859, PAUL FARNHAM, aged sixty eight years, three months and one day.

The subject of this notice embraced religion, and united with the F. W. Baptist church, when young, and was a worthy member of the same church about thirty years; when, on hearing the doctrine of the premillenial, personal and immediate coming of the Lord, and other kindred truths, he embraced and advocated the same, and was identified with the people who advocated these truths during the last eight years of his life.

A widow and family of children are left to mourn the loss, together with a large circle of relatives and friends. The funeral sermon was preached by Eld. Joseph Spinney, from the latter clause of the following text, Eccl. 12: 5;—"Because man goeth to his long home, and the mourners go about the streets."

A husband, father and brother now sleeps, waiting for the dawn of the resurrection morn, when God's clarion will be heard and the sleepers come forth. May the family be prepared to share those glories in reserve for the righteous, with all the saints of God from every age and clime.

"There is a world to come,
Blessed and pure;
It is the christian's home,
Long to endure.
O 'tis a world most bright,
No more death, nor woe, nor night,
Faith views it with delight,
Knowing 'tis sure."

A. W. SIBLEY.

Died, in Wallingford, Conn., March 23d, Sister LAURA ANN, wife of Bro. Edward Hill, aged forty-four years.

Sister Hill's disease was a lingering consumption. Her death had been long expected. Her family consisted of her husband and an only son who is about twenty-one years of age. They feel very keenly the pangs of parting, notwithstanding it had been so long expected. Her sufferings were great, but her patience was equal to her necessity. She was the brightest example of piety, christian meekness and patience that I ever knew. The Baptist minister of that place said to me that he loved her spirit. She embraced the doctrine of the speedy coming of Christ in the early part of the Advent movement, and has remained firm in the faith from that time to the hour of her death. She was a "living epistle" to all who knew her. She believed that she should "sleep" until the second coming of Christ, and then enter upon the inheritance promised to Abraham and his seed.

The Baptist friends very kindly opened their house of worship for the funeral service, where a sermon was delivered by the writer, from Job 38 17,—"Have the gates of death been opened to thee? or hast thou seen the doors of the shadow of death?" Bro. Ira Morgan was present and assisted in the services. I pray that the impression then made on the minds of those present may be lasting and profitable.

Ye bereaved ones, who anxiously inquire

"When will the tedious night be gone,
When will our LORD appear?"

hear the ready answer of the Savior,—"Behold, I come quickly, and my reward is with me." L. S. LUDINGTON.

Advent Herald, please copy.

Fell asleep in Jesus, on the 22d inst, at Fishcreek Landing, Vienna, N. Y., a worthy little brother, GEORGE WELCH, the son of Wm and Lucy Welch, aged nine years.

He was beloved by all that knew him. His sickness was the typhus fever, during which he suffered much, but bore it with christian fortitude. His loss is deeply felt by a large circle of friends; but they mourn not as those that have no hope; they hope to meet this little one in the kingdom of God.

Friends, this span of life is fleeting;
Hark! the harp of angels swell;
Think of the eternal meeting,
Where no voice shall say, farewell!

H. M. GIFFORD.

Summary of News.

FOREIGN.

[From Liverpool the 21st ult.]

The annexation of Savoy to France has been definitely settled by France and Sardinia, and the treaty signed.

Florence Nightingale is seriously ill, and prayers are offered in the garrison chapel for her.

The municipal Council of Nice have voted against the annexation of Savoy to France, and sent a deputation to Turin on the subject.

The commercial treaty between England and France is in full operation.

Senor Farini has formally presented to the King of Sardinia the votes of Æmilian provinces in favor of annexation. The King, in reply, said he accepted the vote, as also that of the Romagna, but at the same time he would not fail in deep devotedness to the Pope.

The Pope had addressed an admonitory to Victor Emanuel, breaking off all relations, and excommunicating him.

Austria declines to renew diplomatic intercourse with Sardinia, owing to flagrant violations of the treaty of Zurich by the latter power.

[From Liverpool the 24th ult.]

THE SAVOY QUESTION.

The annexation of Savoy to France was generally regarded as an accomplished fact. The London Times admits that the Emperor Napoleon had gone so far that he could not in honor recede without a fight, and says that he must be permitted to carry off his prey.

The Paris *Patrie* states that 50,000 men were about to be levied in Tuesday and 25,000 in the Æmilian provinces, thereby increasing the Sardinian army to nearly 300,000 men.

Letters from Naples speak of continued agitation and popular manifestations on the frontiers.

The Paris *Patrie* says the Sardinian troops had commenced the evacuation of Savoy, and the first detachment of the French troops, returning from Lombardy, would arrive in Savoy on the 25th [illegible] March [illegible]

The London Times [illegible] that the annexation must be quietly allowed, but at the same time denounces the act as an act of spoliation and wrong, and in principle as bad as a march upon the Rhine, or a sudden attempt upon Antwerp, and must leave upon all minds the conviction that there is no safety except in continued watchfulness and armed preparation against the aggressions of a sovereign who thus seizes upon the possessions of a friendly power.

The Paris correspondent of the London Times says all the powers had replied to France relative to Savoy, and gives the following as the substance of their notes. Russia says, so long as the right of the people to select their rulers is not put forward by France, and that as the present change does not affect the balance of Europe, what Sardinia may do with Savoy is no affair of hers. Prussia says, as the Emperor formerly disavows the doctrine of natural frontiers, the transfer of Savoy is no business of hers. Austria declares she certainly does not approve of any annexation of the kind, but as Europe stood by when other annexations were effected, she does not see what she has to do with the Savoy annexation.

Six French regiments are said to have taken possession of Cnablais and Francigny.

A French frigate had arrived off Nice, and several regiments were expected there.

Le Nord says the reply of the British government had reached Paris, and it was understood that it had not renounced all hope of preventing annexation, or at least of reducing it to proportions which would make it a constant embarrassment to France.

Agitation continued in Hungary. Numerous arrests had been made at Pesth.

Revolutionary proclamations are said to have been discovered by the police.

Many rifled cannon had been recently made in Austria, and were supposed to have been sent to Venetia.

Russia is said to have sent a dispatch to Paris in opposition to annexation, and protesting against the application of the theory of natural frontiers.

Notices, &c.

Editorial Notice.

☞ We cannot make use of articles coming to us without any signatures. Continued articles will receive earlier attention if all are sent at the same time.

Notice.

The brethren at Loudon Mills, N. H., have hired a convenient hall, and desire to be favored with the labors of preaching brethren.

ELD. W. B. DAVIS.

Notice.

Those sending appointments to the church in East Boston, Mass., are requested to address Eld J. S. White, the pastor.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

☞ We would say to our preaching Brn., that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. Timothy Cole will preach in
Boston, (Chapman Hall) .... Sunday, April 15th
Eld. Geo. Champlin .... Sunday, April 22d
Eld. D. T. Taylor .... Sunday, April 29th

Providence permitting, I will commence another series of meetings at Castleton, Vt., Thursday evening, April 12th, and continue over the Lord's day, and as much longer as may be thought best.

MILES GRANT.

The Lord willing, I will preach in Southbridge, Mass., at the Brick School-house in Bro. A. Streeter's district, Sunday, April 22d.

Eld. S. P. BABCOCK.

Providence permitting, I will preach as follows:—

Sweetland, Iowa, near Bro. Covill's, Saturday evening, April 21st, at 7 1-2 o'clock, and on the following Lord's day.

Strawberry Point, Clayton Co., Iowa, as Bro. Deyo may arrange, April 28th and 29th.

Will hold a conference at Seneca, Crawford Co., Wis., commencing May 2d, at 7 1-2 o'clock, P. M., and continue over the Lord's day. We hope to see the preaching brethren in that region present. We give a general invitation to preachers and lay members to meet with us and enjoy this feast.

MOSES CHANDLER,
In behalf of the brethren.

P. S. If any friends in Wis. or Northern Illinois wish me to give them a call, they will please write me at Seneca, Crawford Co., Wis. M. C.

Bro. Wm. Mitchell appoints to preach at Exeter, N. H., the first Lord's day in May.

The Lord willing, I will preach in
Claremont, N. H. .... April 20th
North Springfield, Vt. .... Sunday, April 22d
West Windsor .... April 23d
Turnbridge .... April 24th
where Bro. Cleaveland may appoint.
Northfield .... Sunday, April 29th
Dinsmore Hill .... Sunday, May 20th

L. D. THOMPSON.

The Lord willing, B. P. Manning will preach in East Barnstead, at the Clark meeting-house, the fourth Sunday in April.
Northwood Narrows .... Sunday, April 29th
Warner, at Robie's Corner .... Sunday, May 6th
Danbury, at the Knowlton school-house, Sunday, May 13th
Bradford Mill Village .... Sunday, May 20th
where Bro. Fowler may appoint.
Concord, at the Chapel .... Sunday, May 27th

The Lord willing, I will meet with the brethren at Plymouth Hollow, Conn., Sunday, April 22d, and at Prospect, Sunday the 29th. Will some one of the friends from Prospect please meet me at the Cheshire depot, Friday 27th, on the arrival of the train from Plainville at half-past four P. M.?

S. C. HANCOCK.

Providence permitting, Eld. James Lee will preach as follows:—
Providence .... May 7th
East Boston .... May 8th
Salem .... May 10th
Portsmouth, N. H. .... May 12th
South Berwick .... May 15th and 16th
Exeter .... May 17th and over the Sabbath.

Probably on his return he will preach two or three evenings, if requested. Bro. Lee is the Elder of the Shinnecock tribe of Indians of Long Island, and one of God's good colored [illegible]. Brethren, give him a good hearing. HIRAM MUNGER.

Providence permitting, [illegible] will preach in Bristol, Ct., April [illegible]

JOHN H. SUTLIFF.

Providence permitting, I will preach in
Loudon Ridge .... April [illegible]
Yarmouth .... April 28th—29th
Last Sabbath in April and first in May not engaged. HIRAM MUNGER.

Providence permitting, I will preach in
Lanesville .... Friday evening, April 20th
Painter Hill, at Bro. Thomas', Saturday evening, April 21st
Hazle Plain School House .... Sunday, April 22d
Morris, Monday and Tuesday evenings, April 23d and 24th
Middlebury .... Wednesday evening, April 25th
Millville, Thursday eve., April 26th, and hold as long as duty may require.

GEO. L. TEEPLE.

The Lord willing, Eld. S. S. Brewer will preach in Worcester, (Warren Hall, on Pearl Street,) three Sundays, commencing the third Sunday in April.

Bro. J. K. Bellows will meet with the brethren as follows:—
Winsted, Ct. .... April 15th
Canton Street, Ct. .... April 17th—18th
Lovely Street .... April 19th—20th
New Britain .... April 22d
Prospect (Bro. Mix) .... April 24th—25th
West Haven, Ct. .... April 26th—27th
Bridgeport, Ct. .... April 29th

If the above conflict, write me at Torrington, Ct., care of Daniel A. Grant.

Eld. W. S. Campbell will preach in
Kennebunkport, Me. .... April 15th
Exeter, N. H. .... April 18th—19th

Eld. J. G. Smith will preach in
Lawrence, Mass. .... April 15th
Auburn, N. H. .... April 22d

Business Matters.

To Correspondents.

Azro Benton.—All right; pays to 260.

Cash Receipts.

Preachers' Aid Society.—Sr. Henry, $5.00. To April 10th, 1860, $99.00.

J Emmons 238, 31 cts; W Mix 261, 72; T Hardy, Jr., for Salem brethren 260, $10.53; H W Pray for Providence brethren, $10.00, D Vickery 260, $1.15, A Smalley 240, 24 cts.

J K Bellows 235, R Elwell 238, A P Hyde 195,—50 cts. each.

A Hunt 260, D N Kidder 260, S G Kimball 266, E Edson 264, M Morehouse 260, H Wheeler 257, A Perkins 260, H Clarke 260, T Tewksbury 234, G Capen 260, N Tuttle 260, W Hale 244, S T Filer 260, Fb. Caulkins 260, Z Growler 271, J Stoddard 234, S W Ames 260, G E Hooper 265, Mrs. I D Ross 260, T D Baily 260, E Tompkins 260, A B Rice 260, B B Saxton 293, A H Burn 260, J Middleton 260, E Stone 260, C C Crossman 263, B C Bancroft 273,—$1.00 each.

L Allen 260, S C Raymond 276, F Shafer 260, Mrs. M M Cord 270, A Edgecomb 260, E Leonard 294, R Burrel 260,—$2.00 each.

Books and Tracts.

J K Bellows $1.00, S G Kimball $1.00, D Davis 28 cts, W Mix 28 cts, S G Raymond $1.00, T Apthorpe $3.00, Caulkins $2.12, J Lovell $1.00, T Hardy, Jr., $2.00, I Bowles 12 cts, M L Stocking $1.03, W L Stron 160 cts, H Briggs $1.00, W J Lush 16 cts, A D Eastwood 24 cts.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Human Destiny. A Discussion: Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all? By C. F. Hudson and Sylvanus Cobb. 478 pp. 12mo. Price $1.00 post paid.

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January 1860.

[illegible]

All we like Sheep have gone Astray.

Astray from God on barren mountains pining
For the cool fount of living waters free;
With eyes long dimmed by earth's deceitful shining,
How shall I to a place of refuge flee,
Savior, without thy aid?

I've found the world's vain joys unsatisfying,
I've found its sweetest pleasures end in pain;
Treasures I clasped have left me faint and dying
For the pure cup of heavenly joys again—
Joys that will never fade.

Astray from God, through deserts parched and dreary,
With no cool stream to fertilize the waste,
Hungry and faint, and desolate and weary,
Grasping at shadows I have sadly passed—
More and yet more astray.

Now to the living pastures undecaying,
Now to the stream where life's pure waters flow;
Weary, unsatisfied, and sick of straying
Through scenes of sin, and suffering, and woe,
Oh, let me haste away!

For the Crisis.

A Sermon on Hell: its Commencement and Location.

BY ELD. WM. SHELDON.

"These shall go away into everlasting punishment."—Matt. 25: 46.

There is no end to theological speculations concerning HELL,—the place where the finally impenitent are to receive their punishment; but concerning its *commencement* and its *location*, there is but little said. Yet nothing is more rational than to suppose that there must be both a commencement and a location to hell. A hell without a *commencement* would precede the existence of sinners to occupy it, and would therefore be *premature;* while a hell without a *location* would be a mere *nonentity*, for that which really exists must be somewhere.

Now since the Bible repeatedly mentions hell as the place where the wicked are to be punished, let us prayerfully search its inspired pages to learn what it teaches concerning the location and commencement of this place of punishment. Christ testifies in the language of our text, that the wicked "shall go away into everlasting punishment," while elsewhere, in speaking of the same class, he informs us that they shall be "cast into *hell;*" hence they will be *punished in hell*. We inquire,—

First,—When does this punishment commence? We answer, *not at death*, but at the *judgment*, for the following reasons:—

1. Jesus makes the following statement: "Every idle word that men shall speak, they shall give account thereof *in the day of judgment*."—Matt. 12 : 36.

God will never execute a criminal till he has given an account, and as the sinner is not to give an account at death, but at the judgment day, it follows that the unholy will not be rewarded before the great day of accounts.

2. "The Lord knoweth how to deliver the godly out of temptations, and to *reserve the unjust unto the day of juggment to be punished*."—2 Peter 2 : 9.

Thus the sinner is not now receiving his punishment, but is being *reserved* "unto the day of judgment to be punished" in hell; hence, if there is a burning hell *now in existence*, sinners would not enter it prior to the judgment. But while the Scriptures describe a hell for the ungodly, a "lake of fire,"—they do not teach its *present existence*.

3. "And they that have done evil, [shall come forth] unto the *resurrection of damnation*."—John 5 : 29. The "damnation of hell," of which the Savior speaks, is here located on the other side of the resurrection; hence, the *resurrection* must *precede* the existence of *hell*.

4. If there were a burning hell *now in existence*, we might reasonably inquire why the demons are not confined there. If human sinners are now writhing in a hell of fire, why is not that Captain of sinners and his crew of demons kept there also? But he "goeth about as a roaring lion seeking whom he may devour," and is "walking to and fro in the earth,"—not in hell. Devils were frequently cast out of human beings by the Savior; thus they are not in hell, as they doubtless would be, if it were now in existence.

5. If the doctrine of the *present existence* of hell were true, some sinners would suffer centuries longer than others who commit a greater amount of crime: for instance, the man of *few sins*, who died a thousand years ago, must suffer a thousand years longer than the man of *many* sins who dies to-day.

6. If the wicked were now being punished in hell, a vast amount of speculation might exist among them concerning their destiny at the judgment. Hopes might be entertained that they might be released then, seeing that they had been sent thither at hap-hazard before being tried.

7. The language which the Savior uttered in connection with our text, clearly defines the time when this punishment is to be inflicted, namely, "when the Son of man shall come in his glory." Verse 31. We will now examine every text of scripture in which the term *hell* is found. By so doing, we shall learn that the present existence of a burning hell is not taught in the Bible, but that it is to exist at the judgment. [illegible]

The first three terms here mentioned never mean a burning hell, while *gehenna* does.

Sheol—Hell.

1. "Shall burn unto the lowest hell."—Deut. 32 : 22. If *sheol*, here translated hell, signifies a world of punishment, the above text would prove a plurality of such hells.

2. "The sorrows of hell compassed me about."—2 Sam. 22 : 6.

3. "Deeper than hell."—Job 11 : 8. Sheol is thirty-one times translated *grave;* it always signifies the realm or state of the dead.

4. "Wicked shall be turned into hell."—Ps. 9 : 17. The state of the dead who experience the second death is here spoken of—the future state of the wicked.

5. "Thou wilt not leave my soul in hell."—Ps. 16 : 10. Spoken of Christ. Christ's soul went to *sheol*, here translated hell; hence, sheol is not the hell of punishment.

6. "Sorrows of hell compassed me about."—Ps. 18 : 5.

7. "Let them go down quick into hell."—Ps. 55 : 15.

8. "Deliver my soul from the lowest hell."—Ps. 86 : 13.

9. "Pains of hell gat hold upon me."—Ps. 116 : 3.

10. "If I make my bed in hell."—Ps. 139 : 8.

11. "Her steps take hold on hell."—Prov. 5 : 5.

12. "In the way to hell."—Prov. 7 : 27.

13. "Are in the depths of hell."—Prov. 9 : 18.

14. "Hell and destruction are before the Lord."—Prov. 15 : 11.

15. "That he may depart from hell beneath."—Prov. 15 : 24.

16. "Deliver his soul from hell."—Prov. 23 : 14.

17. "Hell and destruction are never full."—Prov. 27 : 20.

18. "Hell hath enlarged herself."—Isa. 5 : 14.

19. "Hell from beneath is moved for thee."—Isa. 14 : 9.

20. "Thou shalt be brought down to hell."—Isa. 14 : 15.

21. "With hell are we at agreement."—Isa. 28 : 15.

22. "Your agreement with hell shall not stand."—Isa. 28 : 18.

23. "Didst debase thyself, even unto hell."—Isa. 57 : 9.

24. "Hell is naked before him."—Job 26 : 6.

25. "When I cast him down to hell."—Ezek. 31 : 16.

26. "They also went down into hell with him unto them that be slain."—Ezek. 31 : 13.

27. "Shall speak to him out of the midst of hell."—Ezek. 32 : 21.

Nothing to be found in the above texts to prove that *sheol* is a lake of fire.

28. "Are gone down to hell with their *weapons of war*."—Ezek. 32 : 27. Do "weapons of war" ever go to the hell of punishment?

29. "Though they dig into hell."—Amos 9 : 2.

30. "Out of the belly of hell cried I."—Jonah 2 : 2.

31. "Enlargeth his desire as hell."—Hab. 2 : 5.

We can find no proof in the foregoing texts, that *sheol* when translated *hell* signifies a burning realm. Every text in the Old Testament, containing the term hell, has been quoted, but none of them speak of a burning world. *Sheol* never signifies hell, and should never have been thus translated.

Hades—Hell.

1. "Shalt be brought down to hell."—Matt. 11 : 23.

2. "The gates of hell shall not prevail against thee."—Matt. 16 : 28.

3. "Shalt be thrust down to hell."—Luke 10 : 15.

4. "In hell he lifted up his eyes."—Luke 16 : 23.

5. "Wilt not leave my soul in hell."—Acts 2 : 27.

6. "His soul was not left in hell."—Acts 2 : 31.

7. "The keys of hell and of death."—Rev. 1 : 18.

8. "And hell followed."—Rev. 6 : 8.

9. "Death and hell delivered up the dead."—Rev. 20. 13.

10. "Death and hell were cast into the lake of fire."—Rev. 20 : 14.

The reader will perceive that Christ is twice spoken of as not being left in HADES, here translated hell, and that *hades* is finally to be cast into the "lake of fire;" hence *hades* is not the lake of fire, or hell, in which the wicked will be punished. Aside from the case of the rich man, there is no intimation that *hades* is a burning realm, and that exception occurs in a *parable*, consequently in that instance *hades* is used figuratively. Should any one insist that this is a literal historical narration, let them not shrink from the revolting conclusion that hell is *within sight* and within *speaking distance* of heaven, and that the shrieks and groans of the damned would drown the hallelujahs of the saved; and that the parents in heaven must be continually in sight and in hearing of the unfortunate offspring who are writhing in keen anguish, and shrieking in hopeless agony. Take the consequences, or admit it to be [illegible]

[illegible] For if God spared not the [illegible]

and delivered them into chains of darkness, to be reserved unto judgment."—2 Peter 2 : 4. *Tartarus*, which is here translated hell, is not spoken of as the place where sinners are to be punished, but merely as the state of the fallen angels; nor is it the place of *their punishment;* for they are there to be "reserved unto judgment" to receive their doom: furthermore they are among the children of men, and were frequently cast out of human beings. *Tartarus* occurs nowhere else in the Scriptures.

Gehenna—Hell.

1. "Shall be in danger of hell fire."—Matt. 5 : 22. *Gehenna* brings to view a burning hell, but we shall soon learn that it is not to exist before the judgment.

2. "Thy whole body should be cast into hell."—Matt. 5 : 29. As the body does not go to a burning hell *at death*, it follows that hell (*gehenna*) is not in existence.

3. "Whole body should be cast into hell."—Matt. 5 : 30. Seeing the *body* does not go into hell fire at death, it cannot go there before the judgment day when "they that have done evil [shall come forth] unto the resurrection of damnation:" hence the hell of punishment will commence at the judgment.

4. "Destroy both soul and body in hell." None will claim that "*both soul and body*" go to hell *at death*.

5. "Rather than having two eyes to be cast into hell fire."—Matt. 18 : 9.

6. "More the child of hell than yourselves."—Matt. 23 : 15.

7. "How can can ye escape the damnation of hell?"—Matt. 23 : 33.

8. "Having two hands to go into hell."—Mark 9 : 43.

9. "Having two feet to be cast into hell."—Mark 9 : 45.

10. "Having two eyes to be cast into hell fire."—Mark 9 : 47.

11. "Hath power to cast into hell."—Luke 12 : 5.

12. "Set on fire of hell."—James 3 : 6.

When the impenitent are cast into hell fire they are to go there with *hands, feet* and *eyes*, and *body;* and as none go into the fires of *gehenna* at death corporeally, it must be admitted by all that the existence of hell commences at the judgment day: therefore the *present existence* of a burning hell is not taught in the Bible. We have quoted every text in the Bible which speaks of "*hell*." We inquire,—

Secondly,—Where is this punishment to be inflicted? Or, in other words, where is the location of hell?

By reading Prov. 11 : 31, we are taught that the recompense of the sinner is to be inflicted "*in the earth*." Again, the sublime prophet testifies, (Isa. 24 : 21) "It shall come to pass in that day that the Lord shall *punish* the host of the high ones that are on high, and the kings of the earth (*where?*) *upon the earth*." Allusion is here made to the doom of the wicked at the judgment,—and not to temporal punishment, as we learn from the three preceding verses: "The windows from on high are open, and the foundations of the earth do *shake*. The earth is utterly broken down. the earth is clean *dissolved*, the earth is moved exceedingly. The earth shall *reel to and fro* like a drunkard, and shall be removed like a cottage: and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass *in that day*, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth *upon the earth*." Thus "the *earth*" is to be the place where Jehovah will punish the wicked; or, in other words, *hell* will be located in the earth, at the final conflagration. Peter testifies that "the heavens and earth . . . . are reserved unto *fire*, against the day of judgment and perdition of ungodly men."—2 Peter 3 : 7. The "perdition (*apoleia, destruction*) of ungodly men" is here connected with the future deluge of fire. The lake of fire, or hell of fire, in which the ungodly will meet their awful doom, is to exist upon the earth, amid the fires of the last day. We inquire,—

Thirdly,—What is the nature of this punishment? The inspired Apostle assures us that the impenitent "shall be punished with everlasting *destruction*."—2 Thess. 1: 9. *Destruction* never signifies *preservation*, but just the reverse. This *destruction* with which the wicked are to be punished is everlasting; or, this *punishment*, which is destruction, is everlasting. Not everlasting in process of infliction, for then it would not be destruction; but everlasting in its consequences.

Death, and not life, is threatened to the sinner as his punishment; hence, we read, "The wages of sin is *death*," and "sin, when it is finished, bringeth forth *death*." Not the first death, for both the saint and the sinless infant are victims of that death, but "on such the *second death* hath no power," while the ungodly are its victims. The punishment is death, and the death is everlasting. The wicked will as really be consumed by everlasting fire as the Sodomites were by eternal fire—Jude 7. Its *results* will be *everlasting*.

From the foregoing investigation, we have learned, *first*, that the *commencement of hell* is at the judgment day; *secondly*, that its *location* is to be the earth, at the time of the flood of fire; and, *thirdly*, that destruction is the nature of the punishment to be inflicted. [illegible]

For the Crisis.

Asbestos Again.

In a late number of the *Crisis* I pointed out an erroneous use of this word, as if it meant "inconsumable;" the phrase "inconsumable fire" seeming to me as unmeaning as if we should speak of "unquenchable water." I have just met another notion respecting the mineral *asbestos*.

Cornelius a Lapide, a Catholic commentator of about three hundred years since, remarks on Matt. 8 : 12: "Hence the stone *asbestos* is named, which ever burns and is not extinguished." This superstition is probably the true original of the name; and not the error or caprice of some mineralogist, as I conjectured.

If this be the true explanation, it is of great interest in connexion with another superstition, as showing how errors in natural science help errors in theology. Every one has heard of salamander safes. The name is from a reptile which was supposed to be unaffected by the action of fire. Worcester cites Bacon as saying: "There is an ancient received tradition of the salamander that it liveth in the fire, and hath force also to extinguish the fire." And Shakspeare: "I have maintained that salamander of yours with fire any time this two and thirty years." And *asbestos* was also called salamander's wool, or hair. (*It is fibrous, not porous, as my printer said.*) Worcester cites the old opinion that the bite of the reptile was poisonous. "But the grand absurdity of all was the belief that the salamader was incombustible."

But what has this to do with theology? Simply this. Augustine, defending christianity against the objections of the heathen, encounters this doctrine of eternal suffering, in which the soul dies without dying. Was it supported by any example or analogy? He appeals at once to that which "they have written who have investigated the value of animals, that the salamander lives in the fi e;"* adding an example from the fires of volcanoes which seemed never to burn out, and which is cited by other early writers.

Such were the illustrations by which the doctrine was defended, after the soul began to be immortal. So long as the terms of Scripture were adhered to, the Scriptural illustrations (e. g. Jude, ver. 7; Deut. 29 : 33; Isa. 1 : 9; 13 : 19–22; Jer. 23 : 14; 49 : 17; l. 39, 30; Lam. 10 : 6; Ezek. 16 : 41–55; Hos. 11 : 8; Amos 4 : 11; Zeph. 2 : 9; Matt. 10 : 15; Mark 6 : 11; Luke 10 : 12; 17 : 29, 30; Rom. 9 : 29; 2 Pet. 2 : 6) were deemed sufficient.

C. F. H.

* (De Civ. Dei. l. 21, c. 4.)

Selections.

The Essential Oneness of all True Christians.

We are told that two christian converts from different heathen nations, and unacquainted with each other's language, once met upon the deck of a foreign ship, when a mutual sympathy instantly arose between them, drawing them together as by some invisible bonds. As each had read the Bible in his own language, they had two words in common, and in their effort to hold converse one uttered *Hallelujah*, the other responded *Amen*, when they rushed into each other's arms, and were henceforth brothers beloved.

Whatever the cause of the mutual recognition of these converts, the sympathy of heart evinced, the common attraction felt by each, illustrates a great truth, which the enemies of christianity are slow to admit, and upon which her friends lay too little stress, *the oneness of true christians*, wherever found, and how widely soever separated in language, color, or station.

We cannot deny that this unity is less visible than it should be, and that the variety of sects and parties in evangelical Christendom seems to disprove its existence, still it is true that all christians are one in the essentials of character and belief. The oneness is most distinctly affirmed in the sacred Scriptures, and in a number of particulars, which, if they could be affirmed of any other class of individuals would demonstrate their essential unity.

Out of many passages we select one which is most explicit and full of import. The church of Christ, embracing all true christians, is one, says Paul, Eph. 4 : 4–6, because it "is one body," has one Spirit, one hope, one Lord, one faith, one baptism, one God and Father," who is over all, through all, and in all its members.

There is "one *body*." Though the churches of Christ are known by different names on earth, and exist under many different forms of organization, all true believers are "in Christ," are members of that body of which he is the head, and therefore constitute, not conflicting bodies, but one symmetrical and complete whole. "We being many are one body in Christ, and every one members one of another." As the various members of the human body, though of different forms and use, do not mar, but make up and complete its unity, so the many members of the true church make up the "body of Christ."

Such is the teaching of God's word upon this point. The sum is this: there is one Spirit, one Lord, one God and Father, to each believer. The church has one faith, one consecrating vow, and one glorious hope; and thus exists in one. "Behold then this wonder of the world. The thousand times ten thousand which no man can number, of every kindred and tongue and people and nation, with their infinite diversities of knowledge, culture, and station, of national prejudices, manners, and customs, of temporal occupations and personal interests, bound together by indissoluble bonds, and constituting one mighty, glorious, and eternal brotherhood!"

[illegible]

should. The evangelical churches, though built upon the same corner-stone and parts of the one temple of God, have thrown up party-walls between the different sections of the glorious building, which to some extent mar its beauty and symmetry. May we not hope that as christians learn to know each other better, and to love Christ and his cause more, these division walls will be gradually removed until there shall be one fold, as there is but one Shepherd. To this end all believers should "endeavor to preserve the unity of the Spirit in the bond of peace."

If the position taken in these articles be true, then all conduct which militates against the peace of God's true Israel, all censorious and uncharitable speeches against Christ's children, all measures which tend to alienate and divide true believers, are sins against the Holy Spirit, by whose indwelling they are made one. No words can express the heinousness of that sin which wounds the body of Christ, and was against the holy and ever-blessed Spirit.

Equally true it is, that those who labor, in accordance with the Bible, to promote the unity of the church, who strive to embody and promulgate her common faith, who follow after the things that make for peace, and things wherewith one may edify another, who bear injuries from brethren, and forbear with much long-suffering and gentleness, rather than injure the body of Christ, will meet the rich and gracious benediction of that Jesus who prayed that his people might all be one.—*American Messenger.*

Influence.

Drop follows drop, and swells
With rain the sweeping river;
Word follows word and tells
A truth that lives forever.

Flake follows flake, like sprites
Whose wings the winds dissever;
Thought follows thought, and lights
The realm of mind forever.

Beam follows beam, to cheer
The cloud the bolt would shiver;
Throb follows throb, and fear
Gives place to joy forever.

The drop, the flake, the beam,
Teach us a lesson ever;
The word, the thought, the dream,
Impress the soul forever.

Our Thoughts.

We are ever thinking. Swift as the flitting seconds come and go, from the mind, the light winged thoughts. We call them little things, and are scarce conscious of their presence, and yet our characters are according to the nature of our thoughts.

We speak of our time running to waste. With even more truth, it may be said of our thoughts. We indulge ourselves in a multitude of thoughts, frivolous and unworthy. If we desire to honor our Savior, let us remember that not words and deeds alone, but the offering up of our thoughts may also be an acceptable service. As our minds dwell upon the ineffable beauty and sweetness of Jesus, let our thoughts, burdened with grateful love, rise as sweet incense to heaven. *The love of Jesus*, let it be the dear theme, on which our thoughts linger long, and to which they return with ever new delight.

We express our love for a friend by saying, "I *think* a great deal of you." Let us thus express our affection for Jesus. We shall know that Christ is enthroned in our hearts, when we find him enthroned in our thoughts. We need not doubt our love to Jesus, if through the busy day and in the still night, we are ever keeping in mind the memory of his goodness.

If then we have nothing else to bring to the Savior, for "mercies countless as the sands," let us bring our thoughts filled with the vision of the Redeemer's beauty and glory, until "lost in wonder, love and praise," and offer these as our sacrifice.

We want to be like Jesus. The more we think of Him, the more shall we increase in love and likeness to Him. It is thus, that "beholding as in a glass, the glory of the Lord, we are changed into the same image, from glory to glory."—*Amer. Presbyterian.*

"It is Only His Way."

"Papa, here are some pretty flowers for you," said little Mollie Loring, as she ran to meet her father on his return home. "Ain't they beautiful" continued she, extending her fingers, and laying their tapering tips upon a half-blown Luxemburg, a Cape jessamine, and a white bud that seemed trying to hide itself amongst the crisped petals of a crape myrtle. "This tea-rose is playing bo-peep at you; ain't they pretty, papa?"

"Yes. Who sent them to me?"

"Nobody. I gathered them for you."

"Pshaw! I thought some friend sent them. Go to play, and don't pester me."

"There were more dimples than one in that quivering chin, and something more than the heat of a midsummer's day had crimsoned the sweet face of the child, as she turned into her doll's house, saying to herself, "I fixed them so nicely, and tied them with my doll's new blue sash that Aunt Nina gave me yesterday. Ma says it is only his way, but I think it is a mighty bad way; that's all I know about it, and I wish our papa was like Carrie Morton's."

What a pity that papa does not consider it "a bad way!" what a pity that he does not know how such conduct estranges his little ones from him, and throws back upon their warm hearts the sweet affections which they are so happy in receiving, if he only knew how to appreciate the love of children—if he only knew how to speak kind words to them! But he is kindly disposed—it is only his way—for even now, while Mollie is regretting her inability to draw from him a word of approval, he is turning the flowers in his hand, and saying, as he admires them: "Well, she certainly has displayed very good taste in putting them together. Nothing could be more tastefully arranged than these verbenas on this lemon geranium leaf; and how beautifully she has dotted this crape myrtle with heart's ease and white rose buds!"

Why did you not say those words to your daughter? She would have enshrined [illegible]

the present makes her fear the future, and turn for relief to the remembrance of childhood's joys and youth's sunny hours! Fathers, speak kindly, lovingly to the little ones around you. Thank them for their love offerings; tell them the flowers are beautiful and sweet; point out their beauties and sweetness; tell them in what respect they resemble little children; and thus teach them to "look through nature up to nature's God." If you have adopted a repulsive manner, abandon it, and make home happy by your smiles, that your children may believe you when you say you love them, and know how to understand those who talk to them of fond parents, and happy families.—*Methodist Protestant.*

We Pass for what we Are.

A man passes for what he is worth. Very idle is all curiosity concerning other people's estimate of us, and all fear of remaining unknown is not less so. If a man knows that he can do any thing—that he can do it better than any one else—he has a pledge of acknowledgment of that fact by all persons. The world is full of judgment days, and into every assemblage that a man enters, in every action that he attempts, he is gauged and stamped. In every troop of boys that whoop and run in each yard and square, a new comer is well and accurately weighed in the course of a few days, and stamped with his right number, as if he had undergone a formal trial oi his strength, speed, and temper. A stranger comes from a distant school with a better dress, trinkets in his pockets, with airs and pretensions. An older boy says to himself, "It's no use; we shall find him out to-morrow."—*Ralph Waldo Emerson.*

☞ The sacred book of the ancient Persians, says, "If you wish to be a saint, instruct your children; because all the good they do will be imputed to you."

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

The Beard.

We clip the following from the *Advent Herald*, and commend it to the careful reading of all.

"God made man with a beard and laid on him the injunction, "Neither shalt thou mar the corners of thy beard."—Lev. 19 : 27. "They shall not make baldness upon their head, neither shall they shave off the corners of their beard."—21 : 5. "Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads."—Ezek. 44 : 20.

Some young men who were so unfortunate as to lose one-half of their beards, were commanded by King David to tarry at Jericho until their beards were grown.—2 Sam. 10 : 5.

To be shaved was a mark of degradation. Thus it was predicted, "On all their heads shall be baldness, and every beard cut off."—Isa. 50 : 2.

The Hebrew term, expressive of one who is denuded of his hair by shaving, is in our version rendered "peeled." The Egyptians were the only nation of antiquity that shaved, and they are described by the prophet as "a nation scattered and peeled."—Isa. 50 : 2.

Men first shaved as an act of idolatrous worship; its continuance is a *barbarous* practice. It is a waste of time and blood, and makes a man look puny and effeminate."

The Best Hair-Wash.

Make half a pint soap-suds with pure white soap and warm water, on rising any morning; but before applying it, brush the whole scalp well, while the hair is perfectly dry, with the very best Russia bristle brush, scrub back and forth with a will, let not any portion of he surface escape. When brushing the top and front, lean forward, that the particles may fall. After this operation is finished, strike the ends of the bristles on the hearth or on a board, next pass the coarse part of the comb through the bristles; next brush or flap the hair back and forth with the hand until no dust is seen to fall; then with the balls of the fingers dipped in the soap-suds, rub the fluid into the scalp and about the roots of the hair; do this patiently and thoroughly. Finally, rinse with clear water, and absorb as much of the water from the hair as possible with a dry cloth; then (after allowing the hair to dry a little more by evaporation, but not to dry entirely) dress it as usual, always, under all circumstances, passing the comb through the hair slowly and gently, so as not to break any one off, or tear out any one by the roots.

By this operation the alkali of the soap unites with the natural oil of the hair, and leaves it perfectly clean and beautifully silken, and with cold water washings of the whole head and neck and ears every morning, it will soon be found that the hair will "dress" as handsomely as if "oiled to perfection;" with the great advantage of conscious cleanliness, giving, too, the general appearance of a greater profusion of hair than when it is plastered flat on the scalp, with variously scented hog's fat, as is the custom.—*Health Tract.*

Cleanliness.

Compare the dirtiness of the water in which you have washed when it is cold without soap, cold with soap, hot with soap. You will find the first has hardly [illegible]

water for a minute or two, and then, by merely rubbing with the finger, you will bring off flakes of dirt or dirty skin. After a vapor-bath you may peel your whole self clean in this way. What I mean is, that by simply washing or sponging with water you do not really clean your skin. Take a rough towel, dip one corner in very hot water—if a little spirit be added to it, it will be more effectual—and then rub as if you were rubbing the towel into your skin with your fingers. The black flakes which will come off will convince you that you were not clean before, however much soap and water you may have used. These flakes are what require removing. And you can really keep yourself cleaner with a tumbler full of hot water and a rough towel and rubbing, than with a whole apparatus of bath and soap and sponge, without rubbing. It is quite nonsense to say that anybody need be dirty. Patients have been kept as clean by these means on a long voyage, when a basinful of water could not be afforded, and when they could not be moved out of their berths, as if all the appurtenances of home had been at hand. Washing, however, with a large quantity of water, has quite other effects than those of mere cleanliness. The skin absorbs the water, and becomes softer and more perspirable. To wash with soap and soft water, is, therefore, desirable from other points of view than that of cleanliness.—*Florence Nightingale.*

Attention to the Feet.

It is utterly impossible to get well or keep well, unless the feet are kept dry and warm all the time. If they are for the most part cold, there is cough or sore throat, or hoarseness, or sick headache, or some other annoyance.

If cold and dry, the feet should be soaked in hot water for ten minutes every night, and when wiped and dried, rub into them well, ten or fifteen drops of sweet oil; do this patiently with the hands, rubbing the oil into the soles of the feet particularly.

On getting up in the morning, dip both feet at once into water, as cold as the air of the room, half ankle deep, for a minute in Summer; half a minute or less in Winter, rubbing one foot with the other, then wipe dry, and if convenient, hold them to the fire, rubbing them with the hand until perfectly dry and warm in every part.

If the feet are damp and cold, attend only to the morning washings, but always at night remove the stockings, and hold the feet to the fire, rubbing them with the hands for fifteen minutes, and get immediately into bed.

Under any circumstances, as often as the feet are cold enough to attract attention, draw off the stockings, and hold them to the fire; if the feet are much inclined to dampness, put on a pair of dry stockings, leaving the damp ones before the fire to be ready for another change.

Some persons' feet are more comfortable, even in winter, in cotton, others in woolen stockings. Each must be guided by his own feelings. Sometimes two pair of thin stockings keep the feet warmer than one pair which is thicker than both. The thin pair may be of the same or of different materials, and that which is best next the foot, should be determined by the feelings of the person.

Sometimes the feet are rendered more comfortable by basting half an inch thickness of curled hair on a piece of thick cloth, slipping this into the stocking, with the hair next the skin, to be removed at night, and placed before the fire to be perfectly dried by morning.

Persons who walk a great deal during the day, should, on coming home for the night, remove their shoes and stockings, hold the feet to the fire until perfectly dry; put on a dry pair, and wear slippers for the remainder of the evening.

Boots and gaiters keep the feet damp, cold and unclean, by preventing the escape of that insensible perspiration which is always escaping from a healthy foot, and condensing it; hence the old-fashioned low shoe is best for health.—*Dr. Hall.*

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FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

Give me Jesus.

When the world has passed away;
When comes on the judgment day,
When the Judge of earth appears,
Finishing the year of years;
When the doom of every soul,
And the world from pole to pole
Hangs upon the Savior's tongue—
On a tongue that ever sung
Songs of pity, then I pray,
Give me Jesus.

Let me have my happy stand
At the Savior's own right hand,
When the holy men of old
Raise a song on harps of gold,
Let me stand acquitted there,
Shielded by a Father's care;
O let me be found at rest,
Owned and by King Jesus blest,
In that great, momentous day,—
Give me Jesus.

Give me sickness, pain or woe,
Tribulation here below;
Give me eyes bedewed with tears,
Give me all th' effects of years;
Lay me down in dust to sleep,
But to wake no more to weep;
Only let me stand at length
In my great Redeemers strength—
Yes, in that financial day,
Give me Jesus.

M. MATHEWS.

For the Crisis.

The Rich Man and Lazarus.

BY J. HOWELL.

No. 5.

TEXT.—"The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Lk. 16: 22, 23.

10. The record of Lk. 16 : 19–31 is not a literal narrative of literal facts, but only a parable, because it appropriates penalty for sin at such a time when, place where, and circumstances under which, as to constitute it a positive denial of the words of God.

This proposition would be equally true of the rewards of the righteous, but for the present let us closely investigate this.

1. The Scriptures nowhere affirm, since the Edenic state, punishment immediately consequent upon the termination of individual natural life. The penalty of Edenic law did; but that penalty was death; Gen. 2 : 17; defined and proved, Gen. 3 ; 19, 22, 23; and not conscious life spirit suffering. The penalty inflicted upon Adam has been inherited by his posterity, and they one after the other die, as God affirmed, if Lk. 16 ; 19–31 is a parable; but if a literal relation of literal facts, then his satanic majesty told the truth in saying—"*Ye shall* NOT *surely die.*" The penalty of Edenic law was not inflicted until after the trial of the transgressors, Gen. 3 : 8–14; and also after the terminus of the Edenic dispensation; "Adam lived nine hundred and thirty years and he died." Gen. 5 : 5. Before he left Eden, God instituted by promise the economy of mercy, Gen. 3 : 15; believed in by Abel and all the patriarchs, and then in the Mosaic times, the Jewish dispensation. God gave the people "the law of commandments contained in ordinances," prefiguring the seed; also associated in promise with Abraham, which law was by Christ nailed to the cross. Those who lived before he came were to believe on him that should come after Moses, or the second Adam; we believe he has come, and will come again.

Now at what point of time does God's word affix the penalty for crime in the constitution of mercy? Is it during its history while men live? Is it during its history, and immediately consequent upon the death of each individual? or is it at the close, and therefore in "the world to come?" not in the sense, however, of there being another world running parallel with this, but in consecutive order—"*the world to come.*" If here, while living, universalism is true; for God will not punish a man twice and in two different places for the same crime, and if he has his punishment here during life, then it is properly and only corrective; and in the future he will have nothing to fear.

This position the Scriptures do not sustain, but point to the future for rewards and punishments. [illegible] the declarations of the word of God, receive his punishment for sins committed against God, in the event of death, the Adamic penalty, or immediately consequent upon death, by some other means? We certainly do not die on account of our personal transgressions now, for it matters not how righteous any one may be, he is still under the appointment to die. Heb. 9 : 27. He dies having had propagated (Rom. 5 : 12) to him from his first parents a dying nature. Where then can we find the proof that immediately consequent upon death, any man goes to hell torments? Are those who are dead, and sinners, conscious in death, and not suffering? If this parable teaches consciousness immediately after death to men in their sins, then it can be no evidence of such a consciousness, any more than it is of immediate punishment after death, they being conscious; for it declares, if it is a narration of literal facts, their condition in consciousness, that is, a sensible, suffering condition.

Again, to say that a man may be punished partially immediately after death, and *fully* after the judgment, is perfectly inconsistent; for that gives a man two places of punishment; the first in hades, and the second in the place into which hades will be cast. This position also involves two kinds of penalty for crime; one of which is hell torments, and the other the extinction of his being, or second death.

They in being punished in hades experience one kind of punishment, which the Scriptures never revealed as a future penalty for present personal sin, and misspent life; that is, hell torments; for the Bible reveals the end of sin to be "death, destruction, to be burned." "The end of those things is death."—Rom. 6 : 21. "Whose end is destruction."—Phil. 3 : 19. "Whose *end* is to be burned."—Heb. 6 : 9. "*Death,*" "*destruction,*" and "*burned,*" are terms which express the work finished, and the end of the sinner, by their employment.

Now such an end is not possible in hades; for hades retains the dead until the time arrives when they are to be "delivered up," and then hades and the wicked are "cast into the lake of fire. This is the second death." Will God inflict punishment upon a man, in a place never defined by divine revelation for the infliction of punishment for sin, and then when that place is to be destroyed, take the man out of the same, to inflict the penalty of the law upon him, which divine revelation does announce and define? Josephus says that "angels are appointed over them to reproach them, and threaten them with their terrible looks," and "drag them into the neighborhood of hell itself." Then, after all, if he is a good exponent of the matter, "hades" is not "hell." Well, what is it then?

The apostle Peter in his second epistle chap. 3 : 7 teaches us, that "the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 2 : 9 teaches that "the Lord knoweth how . . . to reserve the unjust unto the day of judgment to be punished." Are they reserved in the punishment of hell torments, "to be punished" at the judgment? Or perhaps hades flame torments is no punishment. O how much such a view detracts from the character of God, and reflects upon his benevolence and compassion.

No, reader, the very fact that the record, if literally interpreted, declares that at the end of the literal lifetime of an individual he immediately enters upon conscious suffering in hell, as the penalty of a misspent life, and thereby arrays the record against the true Scriptural account of the time and place at and in which the sinner will be punished, and also the penalty to be inflicted, demonstrates that Lk. 16 : 19–31 must be a parable, and *only* a parable.

It will not be presumed, in order to avoid this conclusion, that the punishment in hades is *corrective.* Beware! do not perfect the already begun protestant purgatory. I have said the circumstances connected with this record, or rather *specified* in it, are opposed to the *literal* interpretation of the record. The conversation, between the parties, the obstacles specified as rendering friendly aid impossible, if literal, the literal gulf, natural affection for kindred, and employment of argument to prove the propriety of some one's being sent to them, the acknowledgement that the one of whom he was speaking was dead, by saying, "Nay, father Abraham; but if one went unto them from the dead, they will repent;" and the declaration of the sufficiency of divine revelation in Moses and the prophets, and final declaration that if they would not believe and hear them, "neither would they be persuaded though one (Lazarus) arose from the dead," proves this record to be only a parable. Especially is this evident when we take into consideration that the dead men of God must awake from their sleep in the dust in order to sing, and therefore as the wicked can have no preference in the event of death over the righteous, they must arise from the dead to literally converse.

Of the necessity of the resurrection of the righteous, and their awaking from sleep as above suggested, none can doubt. See Isa. 26 : 19. Again, if this Scripture record which we are contemplating is of literal import, a few interesting thoughts yet remain to be suggested.

1. From the rich man's proposal to Father Abraham to send Lazarus, we presume that Abraham is the presiding elder over a certain district of hades. Josephus intimates that angels are appointed. Abraham's appointments are limited to a certain class. See this limitation defined in verse 26.

2. The reply of the rich man to the suggestion of Abraham: "They have Moses and the prophets; let them hear them;" expressive of the sufficiency of Revelation; in which reply the rich man meets his suggestion with the logical statement, "Nay, Father Abraham, but if one went unto them from the dead, they will repent"—very explicitly defines the state of Lazarus in hades and in the bosom of Abraham; that is, "Lazarus is dead."

3. This is endorsed by Abraham, who declares with equal clearness, "If they hear not Moses and the prophets, neither will they be persuaded though one (Lazarus) arose from the dead." Could one arise from the dead who was not in that state? The Greek term here employed in both instances is *Nekrou,* signifying "dead, without life," and is expressive of a state or condition. If Lazarus, as is supposed, is a conscious life spirit entity in hades, and his body somewhere else, this term "dead" cannot define the state or condition of that body; for the rich man is speaking of Lazarus as a resident of hades. Therefore to interpret this as a record of literal facts, it must be conceded that the hades resident Lazarus is dead.

Again, appropriating the pronoun, as the conscious life theory does, proves Lazarus still dead. The pronoun "him," in verse 27, is used instead of the noun "Lazarus" in verses 23, 24, 25. This "him" is the one to whom the rich man refers when saying; "Nay, Father Abraham, but if one went unto them from the dead, '*apo nekrou,*' they will repent." Therefore Lazarus is dead. Then in verse 30th, this fact, on the same principle of interpretation, is perfectly endorsed and taught by Abraham; "If they hear not Moses and the prophets, neither will they hear though one rose (*anastee, should rise,*) *ek nekrou* from the dead. The preposition "*ek*" may be translated "*out of,*" and then read; "though one rose out of the dead," proving him to be in that state.

Now then, take either horn of this dilemma which is the most desirable.

1. If this record in Lk. 16 : 19–31 is a parable, it certainly does not teach that in literal hell torments literal conscious life spirit entities are residing, and literally suffering; and therefore no proof that "man in death is (not) unconscious."

2. If it is interpreted *literally,* as the conscious life spirit theory demands, then it proves that the residents of hades are certainly dead: and

3. That not only the *two* ends of the record positively contradict verses 23–26, but other plain, positive Scripture testimony, as Rev. 20 : 23, 14.

Thus we believe that we have fairly investigated every point in this parable, having avoided nothing that it contains, through fear that a choice theory might be jeopardized, but instead of this, we "have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." 2 Cor. 4 : 2.

(To be concluded.)

MORAL MEASUREMENT.—If a man should be pure, so that he would have an instinctive perception of purity in others; if he should be just, so that he would discern justice in others; if he should be true, so that untruth would be a pain to him,—if, in short, he should be lofty in imagination, and high in spiritual aspirations, how, as he went about in society, would he raise up those whom every body used as foot-rugs, and treated as objects of contempt, and how would he bring down the pride of men, viewing every thing above and below in the light of this new rule of judging.

EXAMPLE.—One watch set right will do to try many by; but, on the other hand, one that goes wrong may be the means of misleading a whole neighborhood; and the same may be said of the example we individually set to those around us.

☞ A man will never lose any thing by humility, nor gain any thing worth keeping by pride.

For the Crisis.

Who Said All That?

The Siamese, we are told, file away the enamel of their teeth and stain them black, for the all-sufficient reason that *dogs'* teeth are white. The rest of mankind think that is no reason at all, because all teeth are naturally white. And the law of nature is so unvarying and manifest that the attempt to ignore it finds painful success and odious repute.

In opinions it is somewhat different. Here there is so great variety in the multitude of minds, and such a medley of truth and error in almost every individual mind, that nothing can be inferred for or against any opinion because it is held by this or that man. There is nothing so absurd but some philosopher has believed it. And there is nothing so true or good but some fool or knave has yielded his assent. Single instances of such or such faith, prove nothing whatever, because to err is human. And there is also, as has been often observed, a happy inconsistency in human reasonings, and between men's thoughts and feelings; whereby men often put bad premises and good inferences side by side, or *vice versa;* and a clear head often conceals a corrupt heart, or sterling honesty and integrity is clouded by dulness or eccentricity.

But when we pass from individuals to classes of men, the case is somewhat altered. For head and heart are not wholly divorced; and what is very uncertain as respects the opinions of one man may be very probable as respects the opinions of five thousand of his countrymen, party, sect, school, profession, or trade. Hence an opinion held and professed by one man leads us to think he *may* belong to such a class of men, or may hold a certain set of opinions. He is a rash judge who says positively that it *is* so. He is a poor judge who does not surmise that it *may* be so.

The readers of last week's *Crisis,* will recollect a few "Philosophical Miscellanies, selected by X. Y. Z.," in last week's paper; the collection consisting mainly of opinions against the proper immortality of the soul, or else against its existence separate from the body; also the opinion that all being, human and divine, has definite shape and form. These opinions are regarded by many as favorable—by some as essential—to the doctrine we hold, that immortality is the heritage of the righteous alone. And I presume that many who read the articles, unless they suspected that "X. Y. Z." was quizzing, were ready to say that the authors quoted are favorable to our views, if they do not actually hold life in Christ only.

The *arguments* contained in the extracts I shall reserve, with the simple opinion that they are partly sound and partly unsound. But happening to know who the *men* were, and believing that they and their opinions are more representative than exceptional, I will tell who they were. And we will afterwards examine the probabilities above named, and the opinions themselves. For economy of time and space the reader will refer to the extracts as they were numbered.

1. Epicurus. He was the father of the Epicurean philosophy, which makes prudence the highest virtue and pleasure the highest good, and which soon passed into the sensualism of the epicure. He knew no substance but matter, held that the phenomena of the world result from the concourse and combination of atomic particles, that the soul is a subtle form of matter and dies with the body. Though he professed the popular faith in the gods, he was more properly an atheist. His system was the opposite to that of Plato; and between the two we could not hesitate to choose. Whether the materialism of Epicurus was consistent with the rest of his theory, is the question we wish to examine.

2. Lucretius. He was the Latin poet who put the philosophy of Epicurus into verse, thus endeavoring to adorn the doctrine that we should eat and drink, for tomorrow we die. We need not wonder that the early christians, as fast as they learned any thing respecting the metaphysical systems, were especially prejudiced against this.

3. Voltaire. His splendid talents, keen sense of the ridiculous, and prejudice against a corrupt christianity as sheer "superstition," combined to make him a magnificent scoffer. Either his intense hatred of a tyrannical church, or some real love for man made him a champion of the persecuted; and he has ably defended some of the truest and most important principles of criminal law, opposing the undue severity of penalty as really defeating its own end. He was not an atheist, but was doubtful respecting a future life for man.

4. Baron d'Holbach. He was the author of the "System of Nature," a famous infidel work which appeared about the time of the French Revolution. The extract is from his "Good Sense," a book which shows no high moral sense whatever, but is as captious as it is atheistic.

5. Comte. The author of the "Positive Philosophy," was a man who believed only what could be seen and demonstrated. But no man hath seen God at any time; spirit is invisible, and both are outside the sphere of logical demonstration. Within this sphere, Comte was one of the ablest thinkers. But he finds in man only the highest order of animal creation, or rather, growth. Society is man's highest end, which ends in death.

6. Feuerbach. The German whose "Essence of Christianity" offers to prove that man is God, and God is man; or, that God exists only in the conceptions of men. It is advertised as "the most powerful materialistic work ever written." He is learned, at least in fragmentary materials to set off a style very fragmentary, and otherwise so detestable that Comte seems to me a christian compared with him.

7. Emanuel Swedenborg. Who would think that the so called "New Church" uniformly asserts that all human souls and God himself exist in a certain definite form and shape, and that too, out of the human body, with all its organs? This is not materialism. How much it has to do with Spiritualism, or rather Spiritism, I may try to say hereafter. It is worthy of notice that while the philosophy of the Swedenborgians and the Spiritualists is the same, their habits of thought and feeling widely differ.

8. W. M. Fernald, author of "God in His Providence." He is of the "New Church." I gave similar passages from his book in the *Crisis* a few weeks since. Most Swedenborgians hold the eternity of "the hells," as well as of the "heavens." This writer dissents, showing some tendency toward the view of the death of the soul as the penalty of sin, but hoping that all will escape it.

9. Tatian. This disciple of Justin Martyr speaks of the soul as mortal and actually dying; and we should suppose the kind man would sorrowfully let the soul die that will not live. But instead of that he gives it "immortality in punishment," and says that "we who die so easily now shall afterward receive either immortality with delight, or pain with immortality."

10. Thomas Tomkinson. He was a Muggletonian. Of this uncouth name Mr. Buck gives explanation in his Theological Dictionary. Lodowick Muggleton, a journeyman tailor, with his companion Reeves, of equal obscurity, "set up for great prophets in the time of Cromwell. They pretended to absolve or condemn whom they pleased; and gave out that they were the two last witnesses spoken of in the Revelation, who were to appear previous to the final destruction of the world. They affirmed that there was no devil at all without the body of man or woman; that the devil is man's spirit of unclean reason and cursed imagination; that the ministry in this world, whether prophetical or ministerial, is all a lie and abomination to the Lord; with a variety of other vain and inconsistent tenets."

For the rest, Tomkinson was a good deal like Tatian—a vehement asserter of eternal torments. Telling over and over again that the soul is mortal, he says: "That other plague of death is the second death, which they shall ever lie under; and this must needs cause mourning, because it is a living death, and dying life, ever dying, but never dead."

Thus it appears that of the ten writers whose opinions in philosophy were so similar to those which some regard as specially suitable to our faith, not one really held this faith. Five held death to be an eternal sleep for all; three held eternal misery; one is a restorationist; and the other did not know what to believe. So poor a guide is philosophy to truth in religion. The review will show, however, how early and lasting has been the philosophic companionship between materialism and scepticism. There have been noble exceptions, of which I shall speak as I proceed, hoping to examine the value of these exceptions both in reason and by the Scriptures.

C. F. H.

THE SWORD OF THE SPIRIT.—The Scriptures are called "the Sword of the Spirit," because they derive all their power from the Spirit. In themselves, they are like a sword sheathed and lying upon the ground; they are a dead letter; they convey no spiritual light; they impart no spiritual energy; they carry with them neither conviction nor consolation; whether read or preached, they are equally without effect. Paul was convinced with the Scriptures before his conversion; but could not see in them that Jesus was the Christ; nor could he learn from them the temper and the disposition of a child of God.—*Simeon.*

☞ Horace Walpole once remarked,—This world is a comedy to those who think, and a tragedy to those who feel.

For the Crisis.

The Escape.

BRO. GRANT:—Your series of articles on "Doubting Castle" remind me of olden times. From 1839 to 1856 I was a prisoner in the "old pile;" for seventeen years I wandered among the ruins; alas, alas! what a time I had of it. The giants belabored me severely. I had no shield, no buckler, no helmet, no sword, no sandals for my feet, nor staff to lean upon; so they laid upon me without mercy till they drove me into the "slough of despond," where I well nigh perished in the mire and filth. The memory of that old place, even now, will cast the shadow of its sombre gloom upon me and darken my spirits,—and the noisome stench of that old pool! bah!

Well, bless God, *I am out of it.* No wonder the Psalmist said his feet were taken from the mire, if that was the same place he got into. The way I got in there was on this wise. Being on a circuit under the preacher in charge, they set me to studying "Theology." Well, in Gen. 2 : 17—"Thou shalt surely die," was "spiritual death." All right! But after a little I opened on 1 Cor. 15 : 22—"For as in Adam all die, even so in Christ shall all be made alive." Good! all die a spiritual death in Adam? Yes! So then all are made spiritually alive in Christ Jesus! Oh no! all are made eternally alive in Christ. Then all died eternally in Adam? Oh no! All wrong! Ah! my good brother, that makes a contradiction, for if they died *spiritually* in Adam, they must be made *spiritually* alive ("even so") in Christ; and to be made spiritually alive in Christ, is to be renewed in righteousness and true holiness after the image of Him that created him, and that makes all men children of God, and all *his children* will be saved.

So *Universalism must be true,* and this doctrine that you and I are preaching here among the hills, of eternal torment, must be false.

"Oh no! brother, *you* are wrong, not the doctrine."

"Eternally made alive, but *still wicked!* Well, brother, may be so, as you say, I am young, and a learner; but I declare I *cannot see* if they were made eternally alive in Christ, how they could have been anything else than eternally dead in Adam, and if *they were eternally dead* in Adam, I cannot see how they could be *made alive at all* in Christ! There is a *kink* in this 'theology' somewhere; I cannot find where, but one thing I do see, *it contradicts itself*—and 'a house divided,' etc., you know."

"Bro. A., I cannot preach to others what I *doubt as being true myself.*"

"Why, Bro. S.! you do not seriously thing of stopping, do you? What, quit preaching the gospel!"

"Yes, I do, and, Bro. A., *I shall stop till I find where this kink is, anyhow.*"

And, thank the Lord, *I did stop.* I searched every thing, heard every thing, and tried every thing that came in my way. I looked abroad, saw all through the visible world harmony, order and system; no strifes, no jarring discords, no confusion, no contradictions. Ah, here is God! Now if God in his works is so harmonious,—if there is such beauty and order here,—surely if he has revealed himself to us in his will concerning us, should not that revelation, that will, be like him—*harmonious?* Oh! if there could but be found some way to harmonize that word, then, then—oh, my soul, I could stand on it as the "Rock of ages!" Poor soul, ignorant, blind, naked, weak, erring, prejudiced, bigoted! what a foolish thing thou art! *The word is God's word,* and *does harmonize. The whole* difficulty is with *yourself;* you think you are a god!

In the winter of '45, Bro. J. M. Judson came into my neighborhood and preached a series of discourses on the doctrine of "life and immortality in Christ," and for *the first time in my life* the question of the soul's inherent immortality was brought practically home to me. Very charily did I permit at first the keys of truth to be applied to the wards in the locks of error; but, one by one, bolt after bolt was smoothly rolled back, door after door was opened, till by and by the outer wall was reached—a massive structure of granite rock, with "bars of steel" and bolts of iron, that looked as if they might defy the accumulated years of eternity, bound into one and hurled like a comet in its course against them. But a voice was heard, saying, "I am the resurrection and the life." An answer came, "Lift up, ye everlasting doors, lift up and let the King of glory in!" The mine was sprung—the walls were riven—the fortress of the enemy, the Gibraltar of the Devil was lost and won—the captives loosed—the prisoners freed; and in that flood of light that broke in upon me all the old walls went down—God of all grace! how my soul mounted up! Like an eagle freed from its cage—a balloon from its anchors—a rocket from its rest—further than a sunbeam could travel in an age, did my unchained mind soar heavenward on wings of faith and love. And that word—every part—is like the stones in Solomon's temple, that were cut and fitted in the mountains, each to its place, so that in the building each stone (part) comes into its place without the sound of a hammer upon it; and so the building gloriously goes on, and will, I trust, till, by and by, the Capstone will be brought home, with shoutings of Grace! Grace! unto it.

G. W. S[illegible].

Olena, O.

For the Crisis.

Retraction.

To the Editor and readers of the Crisis:—Allow me to retract what I wrote respecting the translation of Micah 5 : 2, in the *Crisis* of March 7th, as I am satisfied that I erred in respect to the meaning of the passage in the Septuagint. I have been informed by "C. F. H." that the Septuagint passage, *ap arches ex hemeron aionos,* cannot be translated, *from the beginning of days everlasting;* and therefore I retract what I through ignorance thought was a correct rendering; and offer the following exposition instead; taking the translation of Dr. Hales, as quoted by "H. L. H." in the *Crisis,* March 14, p. 6, 7th column.

"And art thou, Bethlehem Ephratah, little to be [esteemed]
Among the thousands of *Judah?*
From thee shall issue [THE LEADER,]
Who shall rule my people, the Israel [of God]
But his issuings are from OLD,
From days of eternity."

How shall we understand this prophecy? Shall we understand it in harmony with Paul's declaration, "It is evident that our Lord sprang out of Judah? or shall we understand it in accordance with that theory which makes of no account the divinely generated Son of Mary—the holy child Jesus? It is clear from the prophecy that the child Jesus, who was to originate out of Bethlehem, is *a being* distinct from that which is called "his issuings." This phrase conveys the idea of futurity, by being connected with the context, which speaks of him who was *to be* a ruler in Israel, who was to originate out of Bethlehem. This being so, we have only to find what issues from him which was "from of old," in order to find what is meant by "his issuings." Said the Revelator, "Out of his mouth GOETH a sharp sword, that with it he should smite the nations." What is it that he is to smite the nations with? "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."—Isa. 11 : 4. Now Christ himself declares that the word which he has spoken shall judge those who reject him; and this word is the word of God, which "liveth and abideth forever." And this word, which *goeth* out of his mouth, is from of old, from days of eternity. As it issues out of his mouth, it is "*his issuings,*" so we may truly say of the man Christ Jesus, who was born in Bethlehem, that "*his issuings are from old, from days of eternity.*" Let us sing therefore, "Hosanna to the Son of David! Blessed is he that cometh in the name of the LORD; Hosanna in the highest!"

Said the apostle John, "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is IN his Son."—1 John 5 : 10, 11. Observe, that this eternal life is IN his Son; not *is* his Son. Make a note of that! so as not to misunderstand what he says in the same epistle, chap. 1 : 1, 2, which reads as follows:—"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; for the life was manifested and we have seen it, and bear witness, and show unto you that eternal life which was with the Father and was manifested unto us."

As John declares that this life is IN his *Son,* we have his authority for not confounding the word of life, and the Son of God, as the same identity. And hence we may truly believe that God spake truly when he said to Christ, "Thou art my Son this day have I begotten thee." Amen and Amen.

WM. H[illegible].

☞ The bee stores her hive out of all sorts of flowers for the common benefit; so a heavenly christian sucks sweetness out of every mercy and every duty, out of every providence and every ordinance, out of every promise and every privilege, that he may give out the same sweetness to others.

☞ Happiness is the consciousness of God's blessing on goodness; and misery is the consciousness of God's curse on evil.

For the Crisis.

Letter.

To the Readers of the Crisis.—Many thoughts have been suggested to my mind, as I have arisen from the perusal of our family paper; and I have anxiously inquired, are we living up to the light given in its weekly visits? Something more than a hurried manner of reading is necessary to treasure up the precious truths, and keep in memory the valuable rules and wise maxims registered on its columns. Our condemnation is according to the light we reject. We cannot be enlightened on any point of law which regulates our intellectual, moral or physical being, and then violate that law without great guilt, in addition to the penalty of a broken law. Our God is a God of law and order. A sparrow falleth not to the ground without our heavenly Father. A sparrow sustains itself in the air by means of his wings, which his Creator gave him; if they are broken he falls to the ground by the law of gravitation. Our Creator has given man an intellect to understand cause and effect. The Pemberton Mills fell on the same principle that a sparrow falls to the ground when his wings are broken. A miracle must have been wrought to have kept either from falling.

These thoughts have produced some very salutary reflections. God is love: all his attributes flow from that fountain. All that he has devised, all that he has executed or purposed to execute, all he requires, is traceable to love. That holy principle, love, moves the mind, the hand. If we violate the laws he has in love established, and suffer, who is to blame? Surely not our God.

The Lord has said by the mouth of the prophet, "O Israel, thou hast destroyed thyself; but in me is thine help." Israel destroyed himself by departing from the law of his God. His remedy was in returning. Truthfully it may be said of this generation, they have destroyed themselves, and they reject the remedy and are filling their cup of iniquity: even as did Saul the first king of Israel. 1 Chron. 10: 13, 14.—"So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a *familiar spirit*, to inquire of it; and inquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse."

It has become very evident that the Jesus Christ of the Bible is being rejected by this generation. Not only by the multitude who are already taken with the "satanic delusion," but *all* who labor to establish their own righteousness and have not submitted to the righteousness of God. Jesus says to his Father, "This is eternal life, to know thee the only living and true God, and Jesus Christ whom thou hast sent." An imaginary Jesus whom we may fancy will help us mend our garments of self-righteousness, has no power to give eternal life.

Every exercise and every circumstance that makes us feel that we are "poor sinners, just nothing at all," should be regarded with devout gratitude and thanksgiving to God; for just in proportion to a knowledge of our *lost* condition, is our appreciation of the glorious Son of God our Savior. In this will I glory, that I know the Lord who exerciseth *loving*-kindness, judgment and righteousness in the earth, that I know myself a poor sinner, and Jesus the anointed, mighty to save.

If our Redeemer should prolong his absence a few years, is it not necessary to be very diligent in the work of cleansing ourselves from all filthiness of the flesh and spirit, and perfect holiness in the fear of God? Shall any of us sleep as do those who are too proud to have the *Crisis* come to their office with their names on it; and are unwilling to have it seen lying on their tables; who turn away and will not come to the light, and avoid alluding to the subject of Christ's second coming?

We cannot lay off a slothful character and assume the christian, at a moment's warning. We cannot present our bodies a living sacrifice, holy and acceptable to God, while defiling it with indulgences; the laws of life and health forbid.

What dismay will seize that individual, who has been hoping to be ready when Christ comes, and is taken unawares—thought he would not come so soon! What confusion and darkness will enshroud the despairing soul! Awake! brother, sister, friend, reader; awake! thou that sleepest, and arise from the dead; and Christ shall give thee light. E. J. Marden.

No. Palermo.

☞ I think that sometimes the Spirit of God is to men what the rising waters are to boats in a stream, when they run upon sand-bars. The attempts of the men to get them off with screws and jacks are of no avail; but by-and-by the rain upon the mountains causes a great freshet, when suddenly they are lifted up, and carried over, and have good navigation all the way to their destination. How many men, going down the stream of time, are caught on the sand bars of life, and are held there till, from God some uplifting influence comes and carries them over, and gives them a clear current the rest of their days. How precious does Christ become under such circumstances, to a christian!

☞ Fast men, like fast rivers, are generally very shallow.

For the Crisis.

Proved the Strong Arm.

Dear Brethren and Sisters:—Our Conference has just closed, with a blessing from the Lord, such as shall be to all who prove him; we tried him, and the place was filled. Glory to God. All, with hardly an exception, said it was blessed to be there. The impression will not be forgotten soon; its effects will be shown in after time; the sound will reach far from here; an impetus to the cause of God is given that will encourage the laborer who goes out weeping for dying men. The heart of the far off, almost discouraged pilgrim will be warmed by the good news from a far country. "Such a meeting," says one, "I have not been in since '43." There was the shout in the camp, and prayers that took hold of the throne of the Blessed. God was in the preaching. The pillar of blessing rested on the meeting. God was honored and believed to be a prayer hearing God. Glory to God!

To be a door keeper where the Lord comes down our souls to greet, and where glory crowns the mercy seat, where songs of praise fill every heart,—oh how blessed! Truly we may say that God is good, and his mercy endures forever. He has shown that those who live near him are highly beloved,—that the Lord is with those who will be with him, and if they seek him, he will be found of them; but if they forsake him, he will forsake them. May we cleave unto him and serve him with full purpose of heart.

Let it suffice that we have in times past served the enemy. Let us be continually at the fountain for washing and cleansing such sinners as we, and the Lord fill our hearts with heavenly love, and keep us from the roaring lion who is seeking whom he may devour. He watches every unguarded heart, and entices into his service many careless ones. O hide from him in the shelter of the Rock that is higher than we; soon he must be destroyed with all the disobedient. O! escape on your knees to the Lord, who will protect you from the storm that will meet all the enemies of God. Some of that class we desire to reach in some way, either by tracts or personal effort, with the blessing of the Lord. Bro. Cotton has almost finished his tract, the "Light Ship," and is in hopes to get it out about the first of May. He lacks funds from the Lord's treasury. Who is holding back $35 or $40? You that have more than you need, send it along. Your abundance will be of service but a little longer. The Master is coming soon. Let us wait, and watch, and pray, that we may enter in to the Coronation of the King.

In hope, W. C. Stone.

Boston, April 11th, 1860.

For the Crisis.

A New Tract.

THE DOCTRINE OF ENDLESS MISERY AN OCCASION OF SCEPTICISM.

Among the eminent men who died during the past year was Sir James Stephen, Professor of Modern History in Cambridge University, England. He is best known in this country as one of the "British Essayists." The Essays which form one of the volumes of this series were originally published in the Edinburgh Review, and are republished in London, in two volumes, as "Essays in Ecclesiastical Biography."

To this edition the author has added an "Epilogue," for the purpose of showing that while he honors the memory of the great men of either Church, the Catholic and the Protestant, he is not personally indifferent in matters of christian doctrine. He has his opinions; and he is anxious to state them in these volumes, as he could not suitably do so in the "Review." Here, then, is his Confession of Faith.

The "Epilogue" consists of about forty pages, setting out with general remarks on the manifold revelations of God as Light and as Love. He encounters the difficulty which so many have confessed,—the *supposed* revelation, in the Divine Word, of eternal future suffering. This point he examines. He gives his reasons, briefly but forcibly, for dissenting from the customary interpretation of the Scriptures that bear on this point, and especially the two passages most commonly adduced in support of the received view, Matt. 25: 46, and Mark 9: 43—48. And he urges that this view is not sustained, is not practically believed even by those who profess it, and is an occasion for rejecting the Bible, and a stumbling block that ought to be taken out of the way. He gives the view which we hold—that the persistently wicked will finally perish.

When this "Epilogue" first appeared, some steps were taken by the more rigid ones to see if the Professor could retain his chair. The wiser and more liberal party showed that he could not and ought not to be removed.

The Epilogue is not republished in this country. I have prepared the essential portions of it for a tract, adding a few notes. I think it will be a real help in introducing our views to the favorable attention of the Christian community.

The tract will consist of 24 pages, 12mo; Price 5cts. Five copies for 20 cts. Mailed post paid. $2.00 per hundred, which is very cheap. Published by J. P. Jewett & Co., and sold at the Crisis office. Ready next Saturday. C. F. H.

The World's Crisis.

BOSTON, APRIL 18, 1860.

Relief for the Distressed;

OR,

How we got out of "Doubting Castle."

No. 17.

We now come to the twenty-third Division of "Doubting Castle," section fifty-four. Here Bro. Burnham found the following:

"Sport has been made in a certain direction of the idea of 'one man inside of another.' But this is a Bible idea. Paul tells us of the 'outward man' and the 'inward man.' He tells us too, that as the 'outward man perishes, the inward man is renewed day by day.' (54) Does it seem true that that something which grows continually stronger as the flesh part grows weaker, will all at once, have no strength at all in the final decay of the 'outward man?'" (55)

54. The Bible also speaks of the "hidden man," "the old man," and "the new man." Are these three more men besides the outer and inner man?" When we were confined in "Doubting Castle," its managers endeavored to blind our eyes with the passage under consideration; but we soon saw that there was no force in it; for if it proved that there is one man inside of another; then it may be shown equally clear that there is an "old man," a "new man," and the "hidden man;" thus making five men besides "the spirit man" and "soul man" of which theologians speak; and yet all these are only *one* accountable being. Who is *the* man that puts "off the old man" and puts "on the new man?" Is he independent of both? or is it simply *one* man in different conditions?

When we read of "outward man," "inward man," and "hidden man," shall we understand these to be separate organisms, inside or outside of another man? or merely different parts of the same man? Which is the most consistent and rational? If there is truly a man inside of another, then every man is two men; and the inside one must have as complete a set of organs as the one outside; otherwise, he is incapable of independent action, and must cease to act when the outside man dies. If the inside man is an independent being with a complete set of bodily organs, so that he can speak, hear, see, taste and smell; where is he located? We have no account of the creation of only *one* man, and the whole Bible is addressed to *the* man. Thence it follows, if the "inward man" is *the* man, the accountable being, all the law and commandments are addressed to him, and never to the "outward man," which the "Doubting Castle" faculty tell us is but the "house" for the "inward man" to occupy in this world.

Let us listen to some truths addressed by the Lord to "the real man"—the one that does the thinking—the accountable man. "In the sweat of thy face shalt *thou* eat bread, till *thou* return unto the ground; for out of it wast *thou* taken; for dust *thou* art, and unto dust shalt *thou return*."—Gen. 3: 19. Here we learn that the man proper, who does the sinning, and *must* be the "inward man," as he is the one addressed, was made of dust, and will return to dust. When he has *re*turned to dust, is he still alive, intelligent, and as active as ever? Let the Scriptures answer. "The dead know not any thing." "The dead praise not the Lord." The day man dies, "in that very day his thoughts perish."

55. It is "true" that while we are wasting with disease physically, we are often renewed in our love and affection for Christ. It is also true, that when the disease is in the *brain*, that the reverse often takes place. In other cases, the mental powers fail before the physical, and we say, "his body has outlived his mind." But we see nothing in this division to prove that man is alive when he has returned to dust; or that there is a "spirit man" inside of the "body man" that never dies, who knows more when dead than alive.

The Boston Conference.

In our last, we gave a brief report of the proceedings of the first two days of the very interesting conference just closed, at Chapman Hall, Boston.

Friday morning. At 10 o'clock we met and enjoyed another delightful social meeting. A large number confessed the Savior and gave clear evidence that they were rejoicing in his love. Some came forward for prayers and were blessed. Every one who loved Jesus felt conscious that his Spirit was present to comfort the saints.

Bro. Benjamin Spaulding gave us a very interesting account of his travels and labors in the destitute places in Maine; presenting a model mode of missionary labor. Many eyes were filled with tears while he related the happy results of his faithful labors; and we all felt that we could do much more for Christ than we have been doing; and firm resolutions were formed and expressed in favor of greater missionary effort. Bro. S. goes from house to house, conversing and praying with the people, distributing tracts and trying to win lovers for Jesus. His labors have been most signally blessed by the Lord. He has now gone on another tour, with a bundle of tracts and papers to scatter among those who are famishing for the word of life. Pray the Lord to give him great success in leading sinners to Christ. We hope those who were favored with the privilege of listening to his interesting account of his mode of operation, will profit thereby, and commence at once a thorough course of missionary labor in their respective neighborhoods. None but those who have tried it know how sweet the peace arising from personal efforts made for the purpose of leading men into the way of life. If any have lost their first love, we know of no shorter and surer way of regaining it, than by trying to do good to others in the name of the Lord. Bro. Spaulding remarked that he was happy. We were not surprised at this statement. He who does what he can for the Lord, has the promise of "great peace."

Friday afternoon. Bro. Geo. Champlin preached a stirring discourse on God's love for man. In the evening Bro. J. Couch entertained us with a very interesting, able and instructive sermon on the atonement through Christ. It was one of those discourses that lasts for a lifetime. We hope he will consent to write it out for the readers of the Crisis.

Saturday. In the forenoon we had another excellent social meeting. All appeared to feel at home; or as often expressed, "In my Father's family." We felt the *real* christian union, such as is enjoyed only by the disciples of Jesus. We could say with a full heart, "This is a heavenly place."

In the afternoon Bro. Walter Pratt preached on the importance of earnestness in the cause of Christ, and of using every every possible effort to save men from destruction; while, at the same time, we should remember that all our efficiency must come from God. His self-denying labors in the West have been crowned with happy results. The truth is rapidly spreading in the western states, and many are loving the appearing of Jesus, who, a short time since, had no hope.

Saturday evening. Bro. Himes preached on the coming of Christ; showing that there is strong evidence that the six thousand years from the creation of man run out in 1866–68, when we may expect to see our Savior. The discourse was listened to with much interest. Evidently there will be another time movement of considerable magnitude, as there are many able men in the different churches who are turning their attention to the subject, and giving their sanction to the 1866–68 time, as advocated by Mr. Elliot, Cumming, Shimeall and others.

Events show very clearly that the coming of the Lord is at hand. Bro. Himes expresses strong confidence in the position that Christ will come within eight years. We have not yet had time to look over the argument sufficiently to express an opinion on the termination of the prophetical periods; but we think the signs of the times indicate that the Bridegroom will not tarry beyond the time mentioned. What a solemn thought, that the end of the present dispensation may be, and is probably, so near. Let us do all we can to arouse a sleeping church and world from their awful, lethargic state. How like the days of Noah and Lot are these times. All things proclaim that we are near the end of the present dispensation.

It revived many pleasing associations in the minds of those present, to behold Brn. Himes, F. G. Brown, and others, again in our midst, earnestly looking for and proclaiming the speedy coming of Jesus. A new era seems opening in the history of those looking for the return of the Messiah, that augurs good to the cause of Christ.

Lord's day. This will be long and happily remembered by those who spent it at Chapman Hall. We met at 9 1–2 o'clock for a love feast. It was truly a feast of christian love. In one hour and ten minutes we listened to one hundred and eighteen testimonies for the religion of Jesus; and they were soul-stirring too. But few such scenes are enjoyed in one's lifetime.

At noon we had a very interesting baptism in the waters of old ocean. At two o'clock we met again in a social meeting, and heard many more joyful testimonies.

Bro. H. L. Hastings preached for Bro. Himes in the morning, and Bro. Walter Pratt in the afternoon. Bro. H. preached for the Conference in the afternoon. His discourse on "Forever with the Lord" was heard with great interest. He showed very clearly from the Bible, that we do not go to be with the Lord at death; but must wait till he returns to raise the dead. The truth looked glorious, and very plain.

In the evening we gathered around the table to commemorate the death and sufferings of Christ. Between two and three hundred sat down with us to show their sympathy and love for Jesus. It was truly a heavenly season, that will hold a hallowed place in the memory of the past. Very appropriate and interesting remarks were made by Brn. Lewis, Couch, Hastings and C. F. Hudson. We sung, "When shall we meet again?" and closed. We are scattered now, but hope to meet again soon in the sweet bowers of Paradise, where lonely weeping is forever unknown.

There seemed to be but one voice concerning the Conference, which was expressed in the following language:—"*This is the best one we have ever had.*"

John Wesley.

John Wesley was a rigid vegetarian; and yet but few men have performed the amount of labor in preaching, visiting and writing, which he accomplished. He died at the advanced age of eighty-three years. In a letter dated London, Feb. 2, 1785, he says:

"Mr. Henry said, I bless God that I am never tired *of* my work, yet I am often tired *in* my work. By the blessing of God, I can say more: I am never tired *in* my work. From the beginning of the day or the week, or the year to the end, I do not know what weariness means; I am never weary of writing, or preaching, or traveling; but am just as fresh at the end as at the beginning. This hath God wrought! Thus it is with me *to-day*, and I take no thought for the morrow."

Light Advancing.

Some one has sent us the following, which indicates progress in the right direction. We are satisfied that the *theological* mysteries of the day far surpass those in the *Bible*.

"It is not often that a clergyman advanced in life avows an essential change in theological opinions. We presume the avowals made by Rev. Wm. Allen, D. D., in the notes to his volume of "Christian Sonnets," will take many of his friends by surprise. He agrees with the theory lately advanced by Rev. Henry Ward Beecher, that Christ had properly no human nature, but only a human body, though he differs widely from Mr. Beecher as to the spirit occupying that body. Mr. Beecher believes Christ to be the supreme God; Dr. Allen considers him the first and highest of created beings, and in a sense divine, but not God. He also denies the personality of the Holy Spirit, which he considers a divine influence or energy exercised upon men. In regard to Christ, he says that the idea of a duplicate being is "inconceivable, an absurdity and a contradiction." "If we ascribe to Him a nature not ascribed to Him in the Bible, one incapable of sufferings which are ascribed to Him, what do we but contradict the word of God and reject the doctrine of the atonement by the sufferings of Christ?" Here Dr. Allen reverses the favorite argument that Christ must have been God in order to make a sufficient expiation, and denies the hypothesis that the man Christ suffered, while the God Christ, who could not suffer, was present to give value to the suffering. The substantial portion of Dr. Allen's argument is as follows:—

'According to our English Bible, the Son of God under the name of the Word seems to be called God by the apostle John, ch. 1, v. 1. But it was not the purpose of John to represent the Word as the infinite, supreme, almighty God. Origen, who wrote in Greek, in the third century, and understood the language better than any modern critic, says, that John's assertion is that, the '*logos*, or word, was *a god*,' using the word god in its inferior, well-known sense, as is proved by his omission of the article. If he had inserted the article, he would have said, that, 'the *logos*, was *the* God, the supreme God, Jehovah.' The plain teaching is, there is one God. With him was the *logos* in the beginning, an exalted, glorious being; a second, inferior God; a being derived from God; and in this sense a divine being. Besides, Origen, Philo and several other fathers of the first three centuries, speak of John's omission of the article here as a proof that by the word god he did not mean the Supreme God. Consider, also, that if the logos existed '*with* God,' then he was not the very God, with whom he existed. On the other hand, it is a matter of no weight that when the Supreme God is meant, yet the article is often omitted; for it is an established principle that it may be omitted when the name of God is sufficiently definite without it. In John 1: 6,—'a man sent from God:' here is an omission of it as unnecessary. So v. 12, 18, 18. Origen again says, 'Angels are called gods because they are divine; but we are not commanded to worship them in the place of God, and hence they are not really gods.' He says, the article is withheld, when what is called god is a being different 'from the self-existent God, having a communicated divinity, being a divine person.' Such also was the opinion of Clemens, Alexandrinus and Eusebius; and they were men more competent to decide a matter concerning the construction of the Greek language than any modern critic. In several of the first centuries it was the judgment of such fathers as Justin, Athenagoras, Tatian, Theophilus, Clemens, Origen, etc., that the word god as applied to Christ denoted a celestial nature, superior to all creatures, but inferior to the Supreme God. But the authority of Christ himself is more decisive,—'My Father is greater than I:' and the whole of scripture shows, that the one perfect God and his Son are two distinct intelligent Beings.'"

"The Opposition."

We take the above heading from the *Spiritual Eclectic*, under which we find the following:—

"Then there is Elder Grant, of the 'World's Crisis,' going about like a roaring lion,—though he more resembles another not very popular animal, which, however, we will not be so impolite as to name,—seeking to devour Spiritualists, and copying into his paper all the gross misrepresentations and scandal which the bigoted, and the spiteful, and the despisers of truth, and the profane, are ceaselessly and most unscrupulously uttering against the new sect! The cause of the Elder's opposition is, because it threatens to submerge, with its 'living waters,' the soulless theory that he has been for a long time endeavoring to foist upon the christian world. Let him pass now—we can but hope, if he comes in contact with Bro. Griswold, that his darkened mind may become penetrated with so many 'sunbeams' as will thoroughly enlighten it. He needs light, more light."

☞ What are the threatenings of the law but the warnings of Divine love? They are a fence thrown round the pit of perdition, to prevent rash men from running into ruin.—*Waugh.*

"Pre-existence."

We clipped the following from the *Spiritual Eclectic*. "Straws show which way the current is moving."

"Ma," said a sweet-souled little girl, of five summers, to her mother, not long since, "Ma, did the *angels have a funeral when I came away?*"

"Why, child!" replied the puzzled and astonished mother, "what are you talking about? What *do* you mean?"

"Why, ma," rejoined the thoughtful child, "you know *I used to live in heaven*, don't you? And I want to know if they had a funeral when I came away. Don't you suppose that God felt bad to have me go away off to this world? I know, if I should die and go back to heaven, you and Pa, and Edward, and Maria, and Frank, would feel real bad; and I thought perhaps they felt so up there."

Our Tract Column.

For the Crisis.

Tract Fund for the West.

The leaven is working in the meal, as the following letter will show:—

"Bro. Hastings:—I improve a few moments to inform you that I received a bundle of tracts. It is sometime since I gave them to such as wanted and would agree to read. They caused a great deal of gossip at first, but that died away—at least I heard no more of it for some time; but it appears that they have been to work. In one family the man and his wife confess that it is the truth—wonder why they did not see it before. They belonged to the Methodists, but they identify themselves with us now. They say they would be so glad to hear one preach the truth as plain as it is in the tracts. I requested all to whom I gave tracts, to read and then give to their neighbors. Now, Bro. H., if there are any more tracts you can spare, without pay, we would like a few; for we know there is nothing that will do as much good in this place. We are all very poor, or we would send the money. If you are so kind as to send us some, would like one of the 'Reasons.' The 'Key of Truth' is a good tract; we would like a number of them, and others you would think best and willing to send. We have no preaching of any kind."

The above will serve as a sample of what tidings I receive from tracts when sent out.

God's truth is plain, and if persons instead of splitting hairs, riding hobbies, building sects and making creeds, will cast the bread out on the waters, they will see results glorious beyond all their narrow ideas.

A brother from Iowa writes:—

"Those tracts you sent me have stirred up the hornets' nest. It has led many to searching, and some are giving the traditions of men to the winds. Nearly all agree that they contain Scripture, but it is different from what they have been taught. Next Wednesday we commence a prayer meeting. I wish we had some one to preach to us.—M."

Go on, brother. Let your meetings be Christian, not Methodist, Adventist, or any other sect; but simply Christian, and the Lord, I trust, will bless you.

For the Crisis.

Tracts for the West.

I have just received from Bro. Hastings a large quantity of tracts (148,800 pages) for our western brethren and sisters, supplied by the Western Tract Fund. These are excellent tracts, and many of them new; see the variety as advertised by Bro. H. in the *Crisis*. Now, brethren, these tracts are sent on to be scattered and not to be kept shut up here with me. I trust you will lose no time in sending on your orders for quantities such as you may require, and let us all go to work in good earnest; they are *powerful* preachers, they have already, by the blessing of the Lord, accomplished much, and yet but little has been done comparatively in sending them over the country.

Those ordering must send at least enough to pay the postage, if sent by mail, and as much as you can to go into the tract fund. I shall keep an account of all money received with names, and after paying the transportation from the East, remit the same to Bro. Hastings to go into the tract fund. Perhaps some can buy them at the rates advertised by Bro. H. in the *Crisis*. Let us do all we can, but let none hold back from ordering because they are unable to pay anything. Our eastern brethren and sisters have done nobly in furnishing these tracts; let us do "what we can."

I have received also from Bro. H. a new supply of books, of the kinds advertised by him in the *Crisis*, to be sold at the regular prices. Also on hand—Debt and Grace, by C. F. Hudson, price $1.25. Dobney on future punishment, 75 cts. Church Debts, by Dr. Ramsey, 40 cts. Death not life, by J. Blain (paper covers), 25 cts. *Postage in addition to above prices.* N. Branch, Jr.

Cordova, Ill., April 9th, 1860.

N. B. I would say to brethren owing me for books and tracts, that I want the amount very much to send to Bro. Hastings. Some have been standing some time. Be prompt as you can, brethren.—N. B. Jr.

☞ Faith makes a man see the prickles that are in every rose, the thorns that are in every crown, the poison that is in the golden cup, the spot that is in the shining pearl; and thus a christian counts and calls all these things, as indeed they are, "vanity of vanities."

☞ The violet grows low and covers itself with its own tears, and of all flowers yields the sweetest fragrance. Such is humility.

Correspondence.

From Benj. Spaulding.

Bro. Grant:—The Conference at Boston was one of peculiar interest to me. I had started from home with depressed spirits, a frame of mind I am constitutionally subject to, with the intention of visiting Aroostook Co., Me., as a colporteur. The sympathy I received at the Conference dispelled my gloom and depression, so that I went on my way rejoicing. Bundles of second-handed tracts were given me, until I was fairly loaded down with them; and about $15 were presented to me for new ones, until I had obtained four or five thousand pages of tracts, and many back numbers of the World's Crisis and children's papers. Armed with these weapons, which are not carnal, but mighty through God to the pulling down of the strong holds, and the building up of the truth as it is in God's word, I started out from Boston, leaning on the strong arm of the God of truth; and with the loving sympathies of my brethren and sisters in the Lord comforting me, I started for the East, willing to spend and be spent, the remembrance of the past leading me still to trust in God, and expect his protection and guidance.

I arrived in Bangor safely, deposited my tracts at Bro. Smith's, and with a bundle in my hands started immediately for Holden; met the brethren, and was comforted. Found them strong in the faith once delivered to the saints. Found Bro. T. Smith there. He is a working man, has done much in this part of Maine for the upbuilding of Bible doctrine. God bless him is my prayer.

God bless those brethren and sisters who contributed so liberally to assist me in my mission to the poor in eastern Maine. And among other donors, I would mention with gratitude to God and to the sister, a sister in my own vicinity, who presented me with five dollars, to be laid out in children's little books, to be circulated in Maine. Her name is requested to be withheld. But God will bless her and her little one, and the act will be recorded in God's book, and the gratitude and thanks of the rising generation will rest upon her, inasmuch as she did it to one of these little ones, she did it to Jesus, and will not lose her reward.

I propose keeping you informed of my whereabouts, operations and success. May God bless the little winged messengers of truth, open ears to the truth, and give hearts to investigate it; until error and the man of sin shall be destroyed by the brightness of Christ's coming.

Pray for unworthy me, for I need heavenly wisdom, holy boldness, humility of heart, and devotion of life, that I may discharge duty as one who expects to give an account in the great day which is nearing.

Holden, Me., April 9th.

From Wm. Ongley.

Bro. Grant—We have left our little home in Prince Albert, C. W., and are now at my son's in Blooming Valley, Pa.; and we do hope by the blessing of God our Father, through Jesus Christ, that our visit in this moral part of God's vineyard may be the means of helping on the cause of God's church here, and in other places where we may be called to labor in word and doctrine. Our God makes use of simple means to work his ends. We hope to do good and win some to the truth. O God! bless us and make us a blessing.

We are thankful for the privilege of reading the *Crisis*; it cheers us on the way to the kingdom; may God bless you in conducting the same. We with others remember you at a throne of grace.

Brn. and sisters, let us be more Christ like, more useful in our day of trial, that we may be accounted worthy for the glorious age about to come.

From Sr. E. Grant.

Dear Brn. and Srs.:—My heart is full of gratitude to my heavenly Father for his goodness to me, and not to me only, but unto all his creatures,—"His tender mercies are over all his works."

When I look back upon days and months that are past, I feel to mourn over my coldness and indifference, and have felt for some time that it was time to awake out of sleep; but the "fear of man that bringeth a snare" has kept me from saying or doing much that was of any use. However, the Lord in his good providence has sent one of his good servants into our vicinity, and blessed his labors in setting us to examine ourselves, to see "whether we be in the faith."

Brn. and Srs., there has been too much examining our *neighbors*, instead of ourselves, among us as a people, and now will we not, one and all, come up to the help of the Lord against the mighty, repent and do our first works? What are first works? Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. Can I love God and hate my brother? Nay, verily. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Can I love my neighbor as myself, and harbor ill-will or hardness against him? What saith the Scripture? "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." "If thou bring thy gift to the altar, and rememberest there that thy brother hath aught against thee, leave

there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Some may say, I have nothing against any one. But, "if thou rememberest that thy brother hath aught against thee,"—that is the condition; and yet another, "Whatsoever ye would that men should do to you, do ye even so to them." The whole seventh chapter of Matthew is to the point on this very subject.

I feel like striving to double my diligence, to make my calling and election sure. I believe that time is short; soon will the door of mercy be closed, and then it will be too late, too late to seek forgiveness; too late to find salvation. Now free; now salvation is offered,—free for you and me.

O come, sinner, come! and accept free salvation. Look not on the failings of those who profess to be christians, but look to Jesus, the Lamb of God, who suffered, groaned, and died for you. He now waits to be gracious, but when he has risen up and shut to the door, then will he say to those professors who have been hindrances to his cause, "I never knew you." God grant that I may not be one of that number, but that I may enter in through the gates into the city.

Torrington, Ct.

From Eld. Wm. Sheldon.

Bro. Grant:—I have just returned from a nine weeks' tour in Wisconsin and Minnesota; and truly it has been a profitable one. Souls have been brought into the fold of Christ, wanderers have been reclaimed, and souls have been "buried with Christ in baptism." To God be all the glory. Were you not crowded with matter for publication, I could furnish your readers with a cheering account of the cause in the west; but I forbear.

I have arranged to spend my *whole time* in the gospel field for the year to come. Am to move to Wisconsin. My address will be Springville, Badaxe County, Wisconsin, after June 1st. Have arranged to hold five grove meetings in Wisconsin in the month of June, at important points; the first to be at Springville, commencing on Friday, 2 o'clock, P. M., June 1st. Expect several preachers. Yours in the gospel hope.

From R. V. Lyon.

Brethren and Sisters:—Far away from you and your lovely homes, the land of my nativity, and the scenes of my boyhood, in a foreign land, I am striving to win a bride for my Master. I find that the devil is not dead, neither bound, but is alive and awake to all of his old devices; that he is not wanting in means nor agents to carry out his plans. I find in this country, as I have always found in my own, that his most successful agents are those who have a name to live and are dead (to the truth), having a form of godliness, but denying the power, (the gospel is the *power*.)

But the battle goes well, though sometimes it waxes hot. No wound, as yet, have I received to hinder me in my work of mercy to this last race of Adam's children, though surrounded by many a foe who hates the *truth* as revealed unto us in the living oracles. Nevertheless they are desirous of being saved, if they can be saved in their own way, and by their own man-made creeds, independent of a belief and obedience to *the one faith, the one hope*, for which Paul was arraigned before Agrippa. "And now I stand and am judged for the hope of the promise made of God unto our fathers, ... For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?"

Beloved, though enemies of truth are numerous in this part of the benighted earth, yet there is a "remnant according to the election of grace," who have not bowed down to those soul-destroying creeds. Glory be to God! They are more precious to me than the gold of Ophir. The Lord reward them for the aid which they have rendered me in the proclamation of the glad tidings of the kingdom at hand. Amen. I am interested in the "*Crisis*;" and it gives me much pleasure and comfort to read epistles from those that I have long been acquainted with. I see that some are looking for Jesus to come this year. Yours on the road to the highlands of glory.

North Augusta, C. W.

From John Morrison.

Dear Brethren and Sisters, who love and long for the appearing of Jesus Christ;—take King Jesus' counsel; watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man, for the generation (that hath seen the signs of Jesus' coming the second time without a sin offering unto salvation) is passing away, therefore we ought to look up, and lift up our heads, for our redemption draweth nigh. Not only this, but likewise all the signs spoken of by the holy prophets and apostles of Jesus Christ, are now in fulfillment before our eyes; for the time has come that they will not endure sound doctrine, they are turned from the truth, and have [illegible]

minded with a form of godliness, not willing to come to the knowledge of the truth, choosing their own delusions: from such turn away. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. They love not the right path; they have forsaken the path of life; their way seemeth right in their own eyes, but the end thereof is the way of death. They hate knowledge, and do not choose the fear of the Lord. They will none of his counsel,—they do not tremble at his word; therefore they shall eat of the fruit of their own way; for Job says, they sow wickedness and shall reap the same.

But the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear, and obey the Lord and speak often one to another, that do hearken and hear him, a book of remembrance is written before him for them that fear the Lord, and think upon his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him; and the Son of righteousness shall arise on you who fear my name, with healing in his wings; and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

Dearly beloved, who are loving and looking for that blessed hope, even the glorious appearing of the great God and our Savior Jesus Christ, may that spirit of promise by which ye are sealed, which is the earnest of your inheritance, guide and preserve you blameless until the coming of our Lord and Savior, Jesus Christ, is the prayer of your brother, who is waiting for his adoption, to wit, the redemption of our body; for we are saved by hope: but hope that is seen is not hope, for what a man seeth, why doth he yet hope for? But we hope for that we see not, then do we with patience wait for it. Then let us wait for him, for the just shall live by faith.

New Glasgow, C. E.

For the Crisis.

"Reasons for my Hope."

A friend writes us as follows; Feb. 28th: "Dear Bro.:—I received the bundle of books and tracts that you sent me the 24th. I can assure you I retired to rest that night feeling richer and happier than I had for a long time. I have had some precious seasons since—it seemed like having conference meetings with you. I felt much blest while reading the tract "One Thing," and had deeper impressions of my Father's love, I think, than ever before. More confidence to cast all my care upon Him. O is there anything in the wide world to be compared to the glorious gospel of the blessed God? Any hope like "my Hope?" No, no.

I was almost destitute of tracts, and those you sent were very thankfully and timely received.

"Reasons for my Hope" is indeed a precious work . . . already eight of them with some of the tracts are telling their story, and I hope by and by to give you some account of the good resulting from their distribution.—S."

The little Book, "*Reasons for my Hope*," is making its way along. One Presbyterian minister, after reading it, requested me to come and preach in his church. One preacher read it and ordered one hundred copies which he is putting in circulation. It has not gone to the Editors much, though I see a favorable notice in a religious monthly issued in Canada. And a man in Canada has ordered one hundred copies for circulation there. The edition is nearly exhausted and I must soon print more. Persons who wish one hundred copies to circulate, can engage them for *cash* at low rates by addressing me. Price in cloth by mail 50 cts.; paper 30 cts.

Your brother, H. L. Hastings.

Providence, R. I.

Obituary Notices.

Fell asleep, at Hartford, Ct., March 17th, 1860, Bro. John W. Butler, eldest son of Leonard and Saphrona Butler, aged twenty-five years.

Bro. J. was converted to God at the early age of nine years, and then being in the enjoyment of health, his experience was very intelligent and joyful. But epilepsy came upon him, his health failed, a cloud came over his mind, and about five years ago utter aberration succeeded. But he passed under this mental cloud a christian, and though the intellect was darkened by it, there is every just reason to believe that his Savior fully accepted him. He loved the Redeemer of sinners, and on his dying day, reason partially returning, strove in vain to tell his feelings to the loved group around him; but the tongue clave to the roof of the mouth, and he but faintly articulated, "Glory!" Then he passed away, to once more in unclouded and immortal day take up that dying strain, at the Lord's blest advent.

Elder W. B. Campbell attended at his funeral [illegible]

Died, in Newark, N. J., on the 8th inst., Freddie J., eldest son of William and Mary Shepherd, aged four years, six months and thirteen days.

Our little boy, after an illness of nearly four weeks, in which he suffered most severely, peaceably "fell on sleep," to await the general awakening voice of the trumpet of the resurrection, when Jesus comes to raise his sainted dead and crown them with immortal beauty.

The funeral services were attended by Eld. William Roworth, who spoke according to the oracles of God from Jer. 31 : 15–17.

This is the heaviest blow and saddest scene of affliction which we have ever been called upon to pass through. May God sanctify it to our good. Pray for us, brethren, that the deep and painful wound inflicted upon the broken heart may be kindly soothed and gently comforted by the sweet influence of the religion of our Lord Jesus Christ, and cheered with "that blessed hope and the glorious appearing" of Him who is "the Resurrection and the Life;" when our little one, together with the redeemed myriads, "shall come again from the land of the enemy" unto "the glory of all lands." We hope, we trust. Amen.

As fades the rose, as droops the flower,
To shed its fragrance but an hour,
We've borne him to an early tomb,—
But yet in Paradise to bloom.

William Shepherd.

Died, at East Haverhill, N. H., March 25th, George Warren, aged fifty-six years; also, March 23d, his wife, Arcathusa Warren, aged sixty-three years.

Bro. and Sr. Warren both died of lung fever, after a sickness of about ten days, and were buried at the same time in one grave, March 27th. They were devoted to God and his cause, and died in the full assurance of the blessed hope of a soon coming Savior to raise the dead. They longed to depart, and felt that their work was done. I have never been called to attend a funeral before under like circumstances. A large concourse of people were in attendance, and a more solemn and impressive scene I have seldom witnessed. The community where they resided deeply feel their loss. May God bless the mourning relatives, and raise up others to fill the place made vacant in the Zion of God.

I. H. Shipman.

Our dear little George is no more. On Wednesday last, at half-past eleven o'clock in the forenoon, he closed his eyes in the long, dreamless sleep of death. His disease was malignant croup. It was only about five days after his sickness excited our alarm, until death closed his sufferings forever. His sufferings were exquisite and protracted, but neither the skill of physicians nor the tears and sympathy of friends, could alleviate the torturing pain or arrest the cold tide of death. Only three years, one month and one day, was the transient sojourn of our dear and only son!

He was the life and the light of our home; but he is gone, and we mourn,—we sorrow, but not as those who have no hope. We believe that he is sweetly sleeping in Jesus, awaiting the voice of the archangel and the trump of God, which shall wake his sleeping dust, and deliver him from the power of the last enemy, and restore him to our fond embrace, a glorious form.

We believe that that Savior, who, with a heart overflowing with tenderest sympathy, could mingle his tears with those of a bereaved Martha and Mary, will share our sorrows, while his sweet and cheering promises shall pour like oil upon our grief-stricken hearts. *He was once* a helpless and lovely child, caressed and loved by his parents; and even in the years of manhood he never forgot those young and tender days.

Behold him while engaged in the stupendous work of a world's redemption,—while the eternal fate of all the living and the dead was suspended upon his faithfulness, stooping to receive, with the tenderness of a mother, little children, while from his compassionate heart flowed a blessed promise, richer in consolation to bereaved and sorrowing parents, than all the balms in Gilead, and all the cordials in the world. "Then were brought unto him little children, that he should put his hands on them and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not to come unto me; *for of such is the kingdom of heaven*. And he laid his hands on them, and departed thence."

Bro. Ewers preached at our child's funeral from the following text of Scripture, Matt. 2 : 17, 18. "Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted because *they are not*." He showed that the cause of Rachel's weeping was not because her children had gone to heaven; but because they *were not*, i. e., did not exist. Then, to show the true source of consolation to bereaved and weeping mothers, he read the remainder of the prophecy, from which his text was taken by the inspired apostle. Jer. 31 : 15–18. "Thus saith the Lord; a voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children because *they were not*. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."

It was shown that children at death instead of going to heaven, go to the land of the enemy. That death is not the gate to endless joys, but to the grave; that death is not a friend, but an enemy. And that the only hope of such as are called to mourn the death of loved, innocent children, is in the destruction of the power of this enemy, and their deliverance from his cruel bondage.

Bro. Ewers closed his discourse with a touching appeal to saint and sinner—to not prepare for death, for they were already prepared—but to prepare to live forever in the kingdom of God. And to the bereaved and weeping parents and friends, if thus prepared, you may enjoy the society of your child, your relative, forever in that blessed country where the "inhabitant shall not say I am sick;" where wasting disease shall never show its pale visage; where torturing pain shall never be felt, and sorrow's tears shall never be shed; where sin and death shall never enter, and night shall never dim the glorious prospect; where beauty shall never fade and innocency never suffer. The good of all ages shall be there, and among that vast and glorious throng our beautiful and lovely child shall be seen. May we be there!

Your brother in affliction,
J. M. Stephenson.

Metomen, Wis., Feb. 27, 1860.

My precious boy, thou'rt sleeping now,
With the death-damp cold upon thy brow—
A slumber deep and long;
Oh, not as thou wert wont to rest
So fondly cradled on my breast,
Hushed by my evening song.

No more shall I with tender care
My sleeping boy so gently bear
Safe to his little bed.
No more his waking shall I greet,
Nor listen to his accents sweet,
For, oh, my child is dead!

O death! when will thy cruel sway
Forever pass from earth away?
When will the morning come,
That brings no night of dark despair,
But one bright day of glory, where
We all shall wake at home?

Lusett M. Stephenson.

Died, in Wolfborough, N. H., March 15th, Joseph P., son of Josiah and Rowena Garland, aged fifteen years, one month and fifteen days.

His death was caused by the bursting of a cannon, which was being fired upon the reception of the news of the State election. He was about a mile from home when the explosion took place. Word was immediately carried to his parents; they hastened to the spot, and in a few moments, amid deep anguish of friends, Joseph breathed his last. He was not engaged in the affair, but happened to be near, for a laudable purpose, when it took place. A piece of the cannon was thrown, making a ghastly wound in his head. By the recklessness of others, not only these friends, but others, are thrown into deep sorrow, for by the explosion one more was instantly killed, and others injured.

Joseph was an intelligent young man, and highly respected by those that knew him for his strict honesty and moral deportment. He was one of one hundred and thirty who was attending the Academy school in the place. His funeral was attended by the writer, assisted by Bro. T. W. Piper, and others, March 18th, at the Freewill Baptist meeting-house, which was kindly offered for the occasion, and a very large congregation listened to a subject from 1 John 2 : 3, on the importance of knowing Christ; after which the afflicted friends, together with the teachers and scholars, also the large assembly, looked upon the dear young man for the last time.

May Bro. and Sr. Garland, under their deep affliction, be supported by the grace of God, and the surviving brother and sister be led fully to Christ. J. G. Smith.

Married.

In Lowell, Mass., April 11th, by Eld. M. W. Corliss, Dr. GEORGE PIERCE to Miss MARY JANE CORLISS, both of Lowell.

In East Greenwich, R. I., April 8th, by Eld. Bellows, Mr. ALBERT P. ALLEN, of North Kingstown, R. I., and Miss SARAH M. CONGDON, of Warwick, R. I.

Summary of News.

FOREIGN.

ITALY.

The *Constitutionnel* says that France waits only the safety of the Pope, before withdrawing her troops from Rome, but she will not do so until they are replaced by an Italian power.

Letters from Rome confirm the statement that the allocution pronounced by the Pope in the Secret Consistory of the 26th ult., included the excommunication of Victor Emmanuel, without naming him. It specifies his acts, which, it says, have incurred the censures pronounced by the Councils against plunderers of the Church.

The Papal Carbiniers had taken off the escutcheon of Sardinia from the house of the Sardinian Vice Consul at Pisaro.

Garibaldi had been elected Deputy for Nice.

A dispatch from Rome says that, in case of evacuation by the French, Rome will be occupied by the Pontifical troops, and the Neapolitan troops will enter the Marches. Three thousand Papal troops are concentrated at Ancona.

A new revolutionary demonstration was to have taken place at Rome, but did not, in consequence of secret circulars being distributed among the people, intimating that such a demonstration might be the cause of annoyance to the French troops.

A letter to the London Times gives full details of the late massacre at Rome by the Papal gendarmes, from which it appears 147 persons were killed and wounded. A number of ladies were injured. The American Vice Consul received a stab in the side, and several of the French military, off duty, were wounded.

His Holiness has 12,000,000 of scudi, the pious offerings of good Catholics, packed in boxes in the Vatican; so that in case he should consider another *Hegira* necessary, the money for his traveling expenses is abundantly provided.

In Southern Italy the state of affairs becomes more and more alarming.

Malta. A letter from Malta to the United States Gazette says: The fortress is being placed in a state of complete defense; and I hear from some of the artillery that every bastion is armed to the teeth, and everything is ready for action. All the ammunition is being transported to Valetta, so that, in spite of the many peaceable declarations of the present ruler of France, it would appear that the British government is preparing for any emergency that may arise."

FRANCE.

The Paris correspondent of the London Herald says preparations are making for the campaigning outfit of an army of 250,000 men, and that the officers and men on furlough had been ordered to join their corps.

☞ The Dublin Medical Press asserts that students who smoke are inferior in their scholarship and intellect to students who do not smoke.

The Great Level.

It is a solitary truth, I ween,
That turning up the ashes of the grave,
One can discern no difference between
[illegible]

Notices, &c.

Business Notice.

About the first of May next, those of our subscribers who have not paid to the end of last volume will receive a Bill for what is due up to that period, with the additional six months in advance. Our friends will please consider the increased necessity of paying up, thus keeping the machinery going which is set apart to perform the Lord's work. We have much to do and a short time to do in. The people are perishing for the lack of the truth, and we who have it must give it to them.

Those who have had books of us longer than three months without paying, will do well to let us have, were it but a part of the money, as the usefulness of the paper is hindered by being compelled to lie out of the price of works for which we pay, when in justice we cannot afford to give long credit. We hope our brethren will cheerfully respond.

Notice.

Who wants a preacher? Bro. Noah Gliddon thinks of changing his position from Barnstead to some other location, where a door opens to do good. Bro. Gliddon is a young man, about thirty years old, of good repute and good preaching talents, and in the work of reformation. There are places where he is needed. He has a family of four children, but not extravagant or expensive. Those wishing to correspond with him on this subject, please direct to Eld. Noah Gliddon, Barnstead Centre, N. H. Hiram Munger.

Notice.

There will be a meeting of Shell Rock Quarterly Christian Conference holden in Marble Rock, Floyd Co., Iowa, commencing May 11th, in the evening, and continue over the Lord's day. Ministers and churches wishing to unite, will be there prepared by letters and delegates to do so. There will be grove meetings held in other places, if desired.

Peter S. W. Deyo, Evangelist.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. Geo. Champlin will preach in
Boston, (Chapman Hall) .... Sunday, April 22d
Eld. D. T. Taylor .... Sunday, April 29th

Eld. S. W. Bishop appoints to preach in
Providence, R. I. .... April 18th
Pontiac .... April 19th
Rocky Brook .... April 20th
Exeter, R. I. .... April 22d
Blackstone, Mass .... April 24th
Clinton .... April 25th, 26th and 27th
Lowell, Mass .... April 29th

Eld. J. Hemenway will preach in East Killingly, Conn., afternoon and evening .... April 22d

Eld. Geo. Champlin will preach in
Biddeford, Me .... April 29th
Also evenings through the week and Sunday, May 6th.

I propose to hold a meeting at
Palmer Depot, (evening) .... April 26th
Bondville .... April 27th
Hartford .... Sunday, April 29th
Bristol, Ct .... May 1st, 2d and 3d
J. S. WHITE.

The Lord willing, I will preach in Southbridge, Mass., at the Brick School-house in Bro. A. Streeter's district, Sunday, April 22d.
Eld. S. P. BABCOCK.

Providence permitting, I will preach as follows:—

Sweetland, Iowa, near Bro. Covill's, Saturday evening, April 21st, at 7 1-2 o'clock, and on the following Lord's day.

Strawberry Point, Clayton Co., Iowa, as Bro. Deyo may arrange, April 28th and 29th.

Will hold a conference at Seneca, Crawford Co., Wis., commencing May 2d, at 7 1-2 o'clock, P. M., and continue over the Lord's day. We hope to see the preaching brethren in that region present. We give a general invitation to preachers and lay members to meet with us and enjoy this feast.

MOSES CHANDLER,
In behalf of the brethren.

P. S. If any friends in Wis. or Northern Illinois wish me to give them a call, they will please write me at Seneca, Crawford Co., Wis. M. C.

Bro. Wm. Mitchell appoints to preach at Exeter, N. H., the first Lord's day in May.

The Lord willing, I will preach in
North Springfield, Vt .... Sunday, April 22d
West Windsor .... April 23d
Tunbridge .... April 24th
where Bro. Cleavland may appoint.
Northfield .... Sunday, April 29th
Dinsmore Hill .... Sunday, May 26th
L. D. THOMPSON.

The Lord willing, B. P. Manning will preach in East Barnstead, at the Clark meeting-house, the fourth Sunday in April.
Northwood Narrows .... Sunday, April 29th
Warner, at Robie's Corner .... Sunday, May 6th
Danbury, at the Knowlton school-house, Sunday, May 13th
Bradford Mill Village .... Sunday, May 20th
where Bro. Fowler may appoint.
Concord, at the Chapel .... Sunday, May 27th

The Lord willing, I will meet with the brethren at Plymouth Hollow, Conn., Sunday, April 22d, and at Prospect, Sunday the 29th. Will some one of the friends from Prospect please meet me at the Cheshire depot, Friday 27th, on the arrival of the train from Plainville at half-past four P. M.?
S. C. HANCOCK.

Providence permitting, Eld. James Lee will preach as follows:—
Providence .... May 7th
East Boston .... May 8th
Salem .... May 10th
Portsmouth, N. H. .... May 12th
South Berwick .... May 13th and 14th
Exeter .... May 17th and over the Sabbath.

Probably on his return he will preach two or three evenings, if requested. Bro. Lee is the Elder of the Shinnecock tribe of Indians of Long Island, and one of God's good colored men. Brethren, give him a good hearing.
HIRAM MUNGER.

Providence permitting, I will preach in Yarmouth .... April 20th—24th
Last Sabbath in April and first in May not engaged. HIRAM MUNGER.

Providence permitting, I will preach in
Hazle Plain School House .... Sunday, April 22d
Morris, Monday and Tuesday evenings, April 23d and 24th
Middlebury, ... Wednesday evening, April 25th
Millville, Thursday eve., April 26th, and hold as long as duty may require.
GEO. L. TEEPLE.

The Lord willing, Eld. S. S. Brewer will preach in Worcester, (Warren Hall, on Pearl Street,) three Sundays, commencing the third Sunday in April.

Bro. J. K. Bellows will meet with the brethren as follows:—
New Britain .... April 23d
Prospect (Bro. Mix) .... April 24th—25th
West Haven, Ct .... April 26th—27th
Bridgeport, Ct .... April 29th

Eld. J. G. Smith will preach in
Auburn, N. H. .... April 22d

Business Matters.

To Correspondents.

Eld. J. Hemenway's P. O. address is Clinton, Mass.

J. K. Bellows.—They were sent that day as directed.

Cash Receipts.

J W Marden 259, 28 cts; R W Neal 293, $1.42, W Merrill 236, 40 cts; G Wightman 236, 88 cts, C W Smith, 2 copies, 270, $3.32, E Dexter, 7 copies, 260, $6.50, N Tilt 262, $1.21, E Griffin 239, 20 cts; H Rollins 249, 50 cts.

A Hitchcock 234, S Goodsell 260, H Tripp 260, P Parlow 260, H Caswell 234, S Jenkins 262, D Ford 260, V Russel 263, H French 234, S Butts 256, J M Chaffee 266, O D Woodruff 260, Mrs. F Rice 262, H F DeWolf 196, Alf. Edson 234, Alb. Davis 260, J Emery 262, W S Wadleigh 262, Mrs. E Tarte 262, L Tiffany 260, J T Morrow 244, B B Estes 250, A T Bunnell 262, C A Whitney 260, L Taylor 260, R Graham 234, S R Eddy 265, B J Church 260, L S Breckenridge 260, P C Goodale 260, T Harrington 229, W Colbath, Jr., 262, L Barber 262, L R Gilman 288, H B Gilbert 170, M A Cook 252, J Baker 262, D C Haines 265,—$1.00 each.

T Rogers 288, W Tisdale 283, J Hammond 306, F W Henry 286, H Chase 234, L R Barber 278, A Field 250, W B Rose 260, T Buckingham 288, P A Smith 291, L Spenser 256, T K Butler, 2 copies, 273, S Budlong 260, Mrs. S J Moore 247, W C Nettleton 286, A Soule 248, P F Lyman 260,—$2.00 each.

Books and Tracts.

L K Gaines $2.06, R W Neal 58 cts, J M Chaffee 18 cts, C W Smith $1.39, E Dexter $2.50, M Chandler $5.00, C Staples $1.00, Eld. J B Fitch $1.00, L S Breckenridge 25 cts, A F Quimby 30 cts, W P Morgan 69 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

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The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 280 pp. 12mo. Price 50 cts. Postage 16 cts.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuke* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

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The Rights of Wrong; or, Is Evil Eternal? By C. F. Hudson. Price 5 cts. single. 5 copies for 20 cts. Mailed post paid. $3.00 per hundred. Sold by G. W. Young, 128 William St., New York; Truman and Spofford, Cincinnati; and S. C. Griggs & Co., Chicago.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid $1.25.

Son of God, by H. Grew, 10 cts. single; postage 1 cent.

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The Saint's Inheritance, by Wm. Sheldon—a good tract to give your [illegible]

Life and Religious Experience of Hiram Munger, including many singular circumstances connected with camp-meetings and revivals. Written by himself. This is a very entertaining work and will be read with interest by all. Price 50 cts.—postage 10 cents.

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The Excellency of the Lord's Anointed: or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $3.00 per hundred,—5 cts. single. Postage 1 cent.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the readers. Price 40 cents; postage 7 cents.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Geneseo, N. Y. Price $1., postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Wicked [illegible] dred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 1 cent single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed; or, Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove *endless* misery are explained, and two hundred for *destruction* quoted. By Eld. Jacob Blain. Price 2 cents single; $2.00 per hundred. Postage 1 cent.

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☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. Brooks, No. 8 Summer street.

☞ The following books and tracts can be had of J. B. Waite, Warwick, R. I.:—

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All things are Yours " 4
Now " 4
Assurance " 4
About God " 4

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Original Contributions.

For the Crisis.

The Mother.

A softening thought of other years—
A feeling linked with ours,
When life was all too bright for tears,
And hope hung wreathed with flowers.
A memory of affections fled,
Of voices heard no more,
Stirred in my spirit when I read
That name of fondness o'er.

O mother! in that magic word
What love and joys combine—
What hopes, too oft, alas! deferred,
What watchings, griefs, are thine;
Yet never till the hour we roam,
By worldly thralls oppressed,
Learn we to prize the holiest home—
A tender mother's breast.

Ten thousand prayers at midnight poured
Beside our couch of woes—
She wasting weariness endured
To soften our repose.
While never murmur [illegible] thy tongue,
[illegible] thy care,
How, mother, is thy heart so strong
To pity and forbear.

For the Crisis.

"I Would not Live Alway."—Job 7:16.

BY HENRY W. DANN.

(Concluded.)

5. I would not live alway, because in that blessed country, weariness of body and mind are alike unknown.

Here, the body under the pressure of the multitudinous cares of life, sickens, fades and dies, and the mind, feeding too much on the historic records of the past, and speculating on that which is to come, finds itself disabled and at last deranged. But there, fatigue of body and lassitude of soul find an end. These human frailties find an eternal end in the tomb. In heaven, I shall be renewed in the strength and vigor of immortal youth; and on the high hills of immortality I shall walk with God, with no pain of body or mind,—no halting steps,—no spirit pressed down by the manifold temptations of this life,—no body crushed by the weight of years,—with no infirmity of flesh to detract from the fullness of joy that shall be mine.

I shall see the glorified, crowning the battlements of heaven, presenting a picture of health and beauty never before beheld by mortal eye. "For there shall be no more an infant of days, or an old man that hath not filled his days;" but immortal youth will characterize the heavenly moving mass. There I can gaze with intensest wonder on the things caused by Omnipotent energy. I can look out on space, once chaotic and empty, and behold the majesty of my God. I see ten thousand glittering orbs, immensely great, revolving in regions of unbounded space, and suns and systems, hitherto unknown, are opened before my vision; and the further my eager eyes peer into illimitable space, the more do I behold of the great and eternal God. Then again, I turn to the home of the blessed, and oh, the raptures of those heavenly joys! Again, I say, I would not live always.

6. I would not live alway, because heaven is beyond the reach of temptation.

Here, temptations meet me at every turning point of life, and a thousand things present themselves before me to draw my soul from God. Our pathway in life is beset by innumerable evils, being kinds from without and unrighteousness in the constantly at work plotting our ruin and instigating man to throw up his allegiance to God.

But there, the wiles of Satan never can entrap the soul, for his emissaries can never pass the eternal gates; and sin and Satan will be cast into the bottomless deep, and wicked men and wicked deeds will be banished from the presence of God, and the glory of his power.

There the infidel, whose baneful influence in this life destroyed the hopes of thousands, will have no place. The Atheists, who have tried to make ours a Godless world, have no place in that country; for sin and sinners are eternally excluded from the glories of that better clime.

There, harmony unknown in the affairs of this life, will reign supreme; no jarring strings will mar the peace and harmony of the heavenly multitude. I shall there be surrounded by kindred minds, fit associates and faithful friends. Society will then be perfect; and the shackles of a lifetime of sin be eternally broken.

7. I would not live alway, because in heaven there will be union without separation.

Here, tender endearments exist in the family association, and ties of friendship stronger than death bind us together; but the hour of dissolution comes on apace, and the strongest tie that ever bound heart to heart is snapped asunder. The minister of Jesus Christ has labored long and faithfully on the walls of Zion, but he also surrenders his work, and death removes him far away from these busy life scenes. The husband dies, perhaps just entered upon the marriage state, and the young and lovely wife stands alone; the voice of sorrow rends the air as the clods of the valley fall upon and cover the last remains of a devoted companion. Like scenes, that hourly transpire, teach us that this is not our home.

8. I would not live alway, because in heaven I shall have pleasure without pain.

Here, the sweetest hours of life are often embittered by a single unfaithful word falling upon the ear, and the brightest day man ever knew was attended or succeeded by a night of sorrow. In heaven pleasures will be unmixed, and the thought of an unending life, and the raptures of immortal bliss that attend it will bring exquisite pleasure to the soul. No more shall I be pained by faithless friends and hostile enemies; no more will life's cares press upon my spirit; but a host of faithful friends, loyal to the great and glorious King, will be my companions forever.

I shall bear a palm of victory in my hand and a crown of life upon my head. O how complete the triumph! The last tear shed—the last groan uttered—death and hell forever conquered, and the last vestige of sin forever gone.

9. I would not live alway, because this is not my home.

I have no continuing city here, no abiding home. I tarry awhile, but am a pilgrim and a stranger here below. Behind me I see nought but blasted hopes and ruined prospects; before me I see forebodings of an impending gloom. The rise and fall of the meridian sun; the fading countenances of earthly friends; the falling of the autumnal leaves; the blasting tempest; the withering mildew,—all tell me in language not to be misunderstood that this is not my home. But heaven is a land of pure delight—a territory of riches and honors as extensive as the domain of God;—and in his presence there is fullness of joy, and at his right hand there are pleasures forevermore. There the Sabbath shall never end; christian communion shall never cease. The Sun of righteousness shall arise with healing in his wings, and we shall ever, ever be with the Lord.

10. I would not live alway, because I long to be freed from these life pangs that so terribly oppress the heart. I want to be rid of these sickening scenes of earth. I want to be freed from the body of sin and death. I do not like to gaze upon the wailing of distress, the groans of the dying, and the cries of mourners as they go about the streets. These things cause me to shrink back even from the dearest relations of life.

But in that better country, such scenes as these find no place. In all the vast domain of God, no tempest howls, or lowering storms shall ever beat; but the music of the seraphs shall fall sweetly upon the ear forever.

Again I roam abroad and increasing and ever increasing wonders fill my soul. I see my Jesus arrayed in brightest glory, surrounded by the marshalled hosts of God's elect. The eternal shout and song of redeeming grace and dying love fall upon my ear. I stand and look as revolving worlds start up into being at God's command; I see stars immensely great, fall by the same fiat into oblivion. I look, and continue to look, and ever delighted, my soul feeds upon the raptures of an eternal life.

Blessed be God, there is a better life, and in a very brief period of time the christian will have passed the bounds of this probation and entered upon its joys. O Lord, for Jesus' sake, let this endless life and joy be mine!

For the Crisis.

Reflections.

This morning, while the tempest is howling, and all nature seems to be ruffled, the cold, bleak winds finding their way through every crack and crevice; and every tree and shrub whistling, bending beneath its majestic course, I began to reflect upon the passing scene. I turned my eyes from the face of nature, where the elements seem to be at war among themselves. I see puss quietly sleeping in the arm-chair, Charley and Franky chirping over their playthings as they sit upon the floor. I see them manifest no uneasiness on account of the outward appearance of nature; their hearts seem to be full of joy and peace. They do not appear to be in doubt in reference to what they shall eat or drink or wherewithal they shall be clothed; but I see them manifest perfect confidence in him who is their guardian, and their only aim seems to be to extract the most of enjoyment from surrounding objects and circumstances. Though the tempest may howl without, they feel they are under a father's roof. Though they see the chilling wind stiffening the waters and pinching up all before it, yet they have no fears, they are warmed by a father's fire. They see the earth refuse to vegetate, and is clad in its winter's garb. They have no fears. They are fed by a father's hand.

I see manifest here a confiding trust, an unwavering confidence in father. At the same time, I see such love manifested as can be found nowhere except in the great Fountain of love. For while they enumerate all the houses, barns and trees, that if possible to tell their great love, and finding all these combined are not enough to express their love, trust and confidence, they often say I love you more than I can tell. O what an example I receive in my own family circle of love, trust and confidence; and I hear the Lord saying, "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven."

At this point I asked myself the question, do you love the Lord? Although for some ten years I have been trying to serve the Lord, yet to-day, while I view the example the Lord set in the midst of his disciples, and said, "Of such is the kingdom of heaven," it causes me to look with shame and regret upon the past, to think I have been so far beneath my privilege. This day's reflection has brought fresh to my mind all my past life, its ups and downs, its joys and its sorrows, with all its trials and disappointments, with the frowns of foes, and flatteries of friends, with many of the temptations incident to a life spent in the service of God.

And while I survey the fact I have to thank my heavenly Father for his goodness and mercy to me. My mind is carried back to the fireside of that praying father and that affectionate mother, who to-day so sweetly sleep in Jesus; whose fervent prayers and earnest exhortations fell on my ear like the hammer upon the flinty rock, which carried convictions to my heart, which have been deep and abiding. I was led to remember my Creator in the days of my youth, before the evil days came on, or before I become immersed in the cares of this life, that I should say I have no pleasure in them.

This hour brings fresh to my mind the events of boyhood days, one of which I will here mention. During the pleasant months of spring, in forty-three, when all nature seems to leap forth into new life, and the feathered songsters struck their highest notes as if to welcome the returning spring; new hopes seem to light up our youthful hearts, and the blessing of God appears to smile on us all. But in that hour, nature's types would have symbolized anything but death. Death threatened to enter our family circle. Not to pluck the tender branch, or opening bud, but to strike at the root of all our hopes and joys: threatening to palsy the strong arm that had for so many years so manfully waged a war with one of the elements of nature, with the hammer and the anvil. While that arm retains its strength we live; but when it refuses to strike the beaten anvil, want must follow, and with it goes our hope. As we gathered around the sick bed, with hopes all chilled, joys darkened, hearts heavy, cheeks bathed in tears, the cold damps of death upon his brow, his feet cold with a death chill, the physician saying he could not stay with us but a few moments longer. Then, at that moment stood by his bedside the two youngest of the family, (one about six the other about eight,) giving vent to their broken hearts. He looked upon them, and then lifted his eyes toward heaven; his features gave indication of fervent prayer; he continued so for some time until his features gave expressions of joy.

C. B. TURNER.

(To be continued.)

For the Crisis.

"The Coming Man."

BRO. GRANT:—Allow me through your paper to state a few thoughts respecting the COMING MAN, expected by the Spiritualists in the first months of this year; and which they claim has been revealed to them by the spirits of those long since dead. We doubt not but they are correct as to the revelation, but deluded as regards the revealer, because they love not the truth but have "pleasure in unrighteousness."

We believe the word to Daniel, "that the wise shall understand." We think the wise are those who search the word, asking God for wisdom, "who giveth liberally and upbraideth not." Now I understand that the word reveals the *coming man* in his true character, as the "man of sin," "the son of perdition."—2 Thess. 2d chap. We also find revealed in the word an adversary, called "serpent," "satan," "devil," etc.; whose workings have been opposed to God in leading the people astray. Oft times using the same means. When God led the people by prophets, he also misled them by false prophets. When God worked by miracles, he did the same. See the case of Moses and Aaron with the magicians. When God was manifested to the world through his Son Jesus Christ, he was manifested as the adversary of God through Judas, who betrayed the "Author of life" into the hands of sinful men; and was called by Christ a "devil," the son of perdition," etc. And he did all this—died and left the world before the Savior—"that the Scriptures might be fulfilled;" So will he be revealed again before the Savior, be destroyed by the "brightness of his coming," that the Scripture may be fulfilled spoken by Paul, 2 Thess. 2d chap.

I am aware that some suppose this scripture to have been fulfilled in the Pope of Rome. But I have no hesitation in saying that they are in part mistaken. Though I have no doubt that Paul's prediction commenced to be fulfilled in the Pope; but will not be completed until the "son of perdition" is more fully revealed in the "*coming man*."

Let us compare the prediction of the Spiritualists with that of Paul.

First, the *coming man* is to be *revealed*. Paul declares, 8th verse, "And then shall that wicked be *revealed*."

Second, the *coming man* is to change the *political economy of the world and become sole ruler*. Paul says, 4th verse, "Who opposeth and exalteth himself above all that is called God, or that is worshiped; *so that he as God sitteth in the temple of God, showing himself that he is God*."

Third, the *coming man* is to work miracles and do *great signs and wonders*. Paul says, "whose coming is after the working of Satan with all *power and signs and lying wonders*."

Fourth. The *coming man* is described as being *divine, meek and lowly*. Paul says, "with all *deceivableness of unrighteousness*."

Lastly, the *coming man* is to arrive soon. Soon we expect the Savior, and Paul declares, "that wicked," the Lord "shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

With all this before us, is it not a legitimate conclusion that the *coming man* is "the son of perdition?" How necessary that we search well the word, that we be not deceived; for remember the word declares, "his coming is after the *working of Satan*, etc." How easily then for those not on guard to be deceived and "believe a lie." This wonderful personage will imitate Christ, having great power; like him may disappear at pleasure, work signs and wonders which lie against the truth, and will deceive the masses. Yea, I believe that thousands who now put far away the coming of the Savior, will believe the *coming man* to be the Christ, and follow after him; persecuting all who declare the Savior nigh, with desperation, because they will not accept him as the true Christ. I pray God to keep all who love his appearing from the hour of temptation, for it surely will come.

J. H. THOMAS.

For the Crisis.

The Meek Inherit the Earth.

The following was published in the N. E. *Puritan*, a leading Congregational paper.

This is but a fair sample of the way some of the plainest passages of the Bible are disposed of by those who do not believe God means just what he has said. They do not believe that the meek are to inherit the earth, in fact, any part of it, but they believe that they will inherit heaven above the earth. Now as there is no promise in the Bible that the meek or the saints will ever inherit heaven above, those who believe the sentiment below, believe what the Bible does not say, and reject what it does say. This is true, not only of this passage, but of nearly every promise in the Bible where the future state is referred to.

For our part, we are satisfied with the word of the Lord as we find it. We think that those who endorse this interpretation, would have resorted to some other, had Jesus said the meek shall inherit the Moon.

J. S. WHITE.

"THE MEEK SHALL INHERIT THE EARTH."—A correspondent of the N. E. *Puritan* mentions an individual who had been not a little perplexed with the question, How shall the meek inherit the earth? The following incident solved all his doubts, by exhibiting before him an instance of the complete fulfillment of the promise:—

"While musing on the subject, he had occasion one day to go near a low and mechanically wretched dwelling, from within which were audible affecting tones of earnest adoration. Curious and impressed, he listened, and at the same time, through some chink, beheld the suppliant. There, scantily appareled, and in a room nearly destitute of furniture, an elderly woman sat, with her repast in her hand; a hard crust and some water. It was over this store her devotion grew eloquent. She could not partake of it till her full heart had relieved itself in acknowledgment to God. With uplifted, tearful eyes, she said, 'What, Lord! all this, and heaven too!'"

For the Crisis.

When Will the Morning Come?

Earth may seem bright and fair, and her sons and daughters seem gay and happy, yet this longing question rises in the heart of many a wanderer o'er her face,—"When shall come the morning," that shall end my night of grief and gloom? There are few hearts in this world of ours so free from grief or care, that the longing does not arise for an end to the grief, the sadness, and the tears, that fall to the lot of humanity in its present condition. The heart oft asks when sadness rests with the bitter weariness that sadness brings, is there no end to this? is there no morning to this night?

"When shall the morning come?" says the lonely watcher, as she wearily weeps o'er buried hopes and faded joys; bright may have been her heart's sky once, and the noonday of joy been hers, but now all is changed. Loved ones which, made life beautiful, have passed away, and in the silent grave-yard, the last resting place of the dearest of earth's treasures may be seen. Fond hopes so bright, so beautiful, are faded ere they bloomed, leaving the weary heart so sad and lone that the cry goes forth like a wail, when shall it end?

"When shall the morning come?" says the man of earth mingling in its busy strife, with care resting on his heart, and tracing its lines on his brow. He has rushed into the hot battle of life, has wandered here and there in search of happiness and pleasure, and mingled in all its scenes, hoping to be satisfied, but sad and weary he pauses in his busy career, and says, is there no brighter scene than this?

Says the aged man with the last moments of his life passing away, "When will the morning come?" His life's work is done, he has proved life, proved that its joys are mingled with sorrows, that its brightest flowers fade first, and its fairest blessings pass soonest away; and as he stands on the verge of the grave, he asks, is there no other joy, than in this life of change?

"When shall the morning come?" says the christian. Long he may have wandered through life's blessings and sorrows; its joys and tears have alike passed over him, but amid it all he has kept his heart and life in his Master's, and longs for a brighter and unclouded scene where all is fair.

Is there no answer to the question? no message to the heart that asks it? There is! There shall be a morning! He who "changeth not" hath spoken it, and it shall be given—an *eternal morning*, bright and cloudless, never to pass away; no parting there from those we love; no tears there; no sin, with its blighting curse; no fading hopes or flowers; no gloom or sadness; no weary, unsatisfied hearts: all in that morning shall be perfect, entire and eternal.

"For God shall be there!"

MARY E. SWEETLAND.

Springfield, Mass.

"Come to Jesus!"

Sinner, list! a voice is speaking
In sweet tones of love to thee,
Through thy soul's deep silence breaking
With its holy melody,
And each tuneful chord is waking
With its echoes, "Lovest thou me?"

Hear those accents sweetly pleading,
As they whisper, "Come to me;"
Mark that side, now freshly bleeding,
See how truly, earnestly,
That one voice is interceding
For thy soul. 'Tis all for thee.

Thou hast hitherto neglected,
In thy deep iniquity,
That sweet voice, else ne'er reflected
Who it was thus spake to thee;
Surely thou hast oft suspected
It was he who died for thee.

Mark him in his holy calling,
Kneeling in Gethsemane;
Note the sorrow so appalling
Which he suffered there for thee,
Till his sweat like blood was falling
From his brow—and all for thee!

Can'st thou now, that cross reviewing,
Watch his silent agony?
See that saving blood imbuing
With its hue th' accursed tree?
By thy sins each pang renewing,
When those pangs are all for thee?

Hear that cry so agonizing,
"*Why hast thou forsaken me?*"
Heed that prayer so sympathizing,
"Lord, forgive, they know not me!"
See him whom thou art despising,
Suffering, dying thus for thee.

Come to Jesus! Come believing,
Come in true humility;
Jesus loves to be receiving
Sinners such as thou must be.
Come to Jesus—he forgiving
Waits to pardon all like thee.

—*S. S. Times.*

Selections.

"All ye are Brethren."

"Did you notice that new family at church last Sabbath, Mrs. Ellis?" said her friend, Mrs. Brown, as they were slowly walking down the street together.

"Yes—who are they?"

"Their name is Merwyn—they have just moved out from the city, and intend joining our church, I understand; of course, they are wealthy, as they have bought the "Carlton Place."

"Indeed!" said Mrs. Ellis, "I am delighted to hear that we are to have such an addition—how it will encourage our good pastor's heart to have such people join us! We must *call* on them immediately."

"Let us go now," said Mrs. Brown—and, suiting the action to the word, they turned off from their original destination, and soon reached and entered the spacious and beautifully arranged grounds of the new comer. "What a lovely place!" exclaimed Mrs. Ellis, as they stood a moment, after ringing the bell; "one ought to be very happy here!"

At this instant the door opened, and the ladies were ushered into an elegant apartment, where, at the time, were seated two ladies. One of them, a tall, dignified, serene-faced woman, arose to receive them, as the attendant announced their names, and gave them a cordial greeting.

"Of course, you are acquainted with this lady," said she, turning to the quiet figure at her side—"Mrs. Morris."

The ladies gave a slight, involuntary start of surprise, and then acknowledged the introduction in the coolest manner, as if to one *almost* beneath their notice. Mrs. Merwin looked surprised, but in a moment she took in the whole scene. These were, doubtless, some of the aristocratic members of the church, and the poor, but devoted christian sister, was not in their circle at all. Of course, her attentions were politely devoted to the new callers for a few moments—but when Mrs. Morris, as soon as possible, arose to take leave, wishing to slip quietly out, she arose too, and in the kindest manner, in which naught of condescension mingled, thanked her for her call, and begged her to repeat it.

While this was going on, the two ladies exchanged glances, and as soon as Mrs. Merwin was again seated, Mrs. Brown remarked,

"You may have thought it strange that we should not know one of our own church members, but I assure you, we are obliged to maintain distinctions in the country, as well as in the city. We flatter ourselves that we can boast as select and refined society in our little village, as can be found anywhere."

"Of course," said Mrs. Ellis, taking up the defence, "we esteem Mrs. Morris as a good woman, but we were amazed at her presumption in venturing to impose herself upon you as one of 'our ladies'—I assure you she is very poor, and labors hard to support herself and family."

"I am truly glad, ladies," answered Mrs. M., "to find my own private judgment so ably supported. Mrs. Morris struck me as a singularly interesting woman. One so delicate must indeed possess great energy to perform the labor she does. I never, I think, was more interested than in her remarks and prayers at the female prayer-meeting, this afternoon. I was, therefore, much pleased to find that she lived on the same street as myself, and gladly availed myself of her company home, and then, at my urgent request, she came in with me. I trust if I am ever called to pass through the trials which she has, I may have the same rich grace to sustain me under them, which she has experienced."

The two callers looked rather confused at these remarks of the rich and elegant woman, so far superior to themselves in worldly advantages; and though she with great politeness, endeavored to relieve their embarassment, and render the call agreeable, they soon arose to leave.

"I am truly obliged for this early welcome," said Mrs. M., "especially since finding that you are members of the church which I hope soon to join. There is nothing, I believe, I prize so highly as christian society. Those who are united in the bonds of Christ's love, cannot be strangers to each other."

The ladies now bid adieu, and walked down the avenue in silence. "Was there ever such a queer woman?" exclaimed Mrs. Brown, as they turned the corner, and were out of all possible hearing.

There were tears in her companion's eyes, and a tremor in her voice, as she answered, "I think she has the right of it, Mary. Did we not feel thus in the days of our first love? I feel I have allowed worldliness to get too much power over me, and that I have almost lost my religious enjoyment. I am determined to try to retrace my steps, and mingle again in that society, where our Savior's presence is sure to be. I thank God for her faithfulness, and that one so capable of doing good has come among us. 'One is your Master, even Christ, and all *ye* are brethren.'"—*N. Y. Chronicle.*

Courtesy.

The innumerable fine and delicate threads which true courtesy weaves, as woof and warp, constitute the strength of the social fabric. Courtesy is love embodied, and rendered active and visible; and love attracts into union and oneness, as when contiguous water drops rush into mutual bosoms and form river and lake. Conventional observances may drive men into combinations, as external hoops force the staves to become the barrel and the cask. But the drawings of love will attract, even through impediment and barrier, like the magnetic influence that operates through the vessel upon the mimic floating swan.

Courtesy is essentially different from politeness, etiquette, manners. These may become mere marks of supreme selfishness and hatred; and they may be only exhibitions for praise and profit. Courtesy has, indeed, no special form or manner, and yet never wars with suitable and decorous conventionalisms. Courtesy is inherent, and ever the same; but forms of politeness are shaped by accident; hence the etiquette now reigning may be dethroned in time, and the politeness of to-day become rudeness or vulgarity.

Courtesy cannot be taught or learned; it cannot be put on or laid aside. Courtesy is felt—mere politeness seen. The former wins love—the latter respect. The one bows gracefully and profoundly; the other can lay down a life. To become polite, read Chesterfield; to become courteous, read the Bible. Abraham, the father of the faithful, and Paul, the Apostle of the Gentiles, bowed indeed with courtly grace, respectfully; but it was their courtesy, manifest in look, word, tone, manner, that revealed their heart love, and melted other hearts.

The writer was passing once along a narrow pavement. A young man, in coarse apparel, at our approach, stepped aside, with great alacrity, and into the mud edging the path. He did not bow, he waved no hand, he moved without grace, and yet the whole was evident courtesy.

After passing, the thought arose, should we not acknowledge and thank for behavior so unusual in a young man in this brazen age. We went back. Offering our hand, we said, "Young man, shake hands with me!" "Certainly, sir, but why do you wish it?" "Because you are a kind-hearted fellow, and a true gentleman; you gave *all* the path to me!" "Sir, I would step into the *gutter* for an elderly man!" "God bless you, young man! May you become a believer in our Lord Jesus Christ, whose servant I profess myself; and may we meet in heaven, if we never meet on earth!"

Tears stood in the eyes of both; and when we said good-by, our hands seemed to be a love-tie binding our hearts; and we were, at that moment, improved as citizens and republicans, and without becoming red, black, or of any other political color.

Reader! "Be courteous?"—*Christian Intelligencer.*

One Brick Wrong.

Workmen were recently building a large brick tower, which was to be carried up very high. The architect and the foreman both charged the masons to lay each brick with the greatest exactness, especially the first courses, which were to sustain all the rest. However, in laying a corner, by accident or carelessness, one brick was set very little out of line. The work went on without its being noticed, but as each course of bricks was kept in line with those already laid, the tower was not put up exactly straight, and the higher they built the more insecure it became. One day, when the tower had been carried up about fifty feet, there was heard a tremendous crash. The building had fallen, burying the men in the ruins. All the previous work was lost, the materials wasted, and worse still, valuable lives were sacrificed, and all from *one brick laid wrong* at the start. The workman at fault in this matter little thought how much mischief he was making for the future. Do *you* ever think what ruin may come of *one bad habit*, one brick laid wrong, while you are now building a character for life? Remember, in youth the foundation is laid. See to it that all is kept STRAIGHT.

Reading for Youth.

The First Deception.

When I was a boy, and attended school, I was like a great many other boys—more inclined to play and read story-books than I was to study my lessons; it was a rule at our school to carry a book home every night and study the lesson for the following day; but I would avoid this by some deception; and, of course, the next morning my recitation would be very imperfect.

One morning I awoke quite early, and I remembered that we were to have a very difficult lesson on that morning, and I had neglected it that I might join in a game of foot-ball. It was too late then to commit it to memory, and I felt ashamed to go to school without it, for I knew that I should be punished, and be obliged to remain in it at recess to make up the lesson. I did not want to play truant, for I was fearful of detection; so I went to my father and feigned a headache, and pleaded that I might remain at home that day. The wish was granted, and for a moment I felt relieved, but at breakfast or dinner I was not allowed to eat anything; I was obliged to remain in doors all day, although the sun was shining brightly out of doors, and, with a conscience restless and reproving me all the time, I passed a wretched day.

My father, always kind and attentive to his children, would lay his hand upon my head and pity me, so that my heart ached when I thought how wickedly I was deceiving him. The day passed, and I went early to bed; but I could not sleep. I had told my father a lie, and the thought of it lay like a weight upon my heart. I slept a little, but it was a troubled and unhappy sleep. When I arose in the morning I went to my father and, with tearful eyes, confessed my deception. He was surprised and grieved. I stood before him with head hung down, feeling thoroughly ashamed. I asked forgiveness of him, and it was granted. I was then told to go to school and tell the teacher of my fault, and promise never to attempt such a wrong again.

I have grown a man since then, but the memory of that error is still fresh in my mind. It was the last time I ever attempted to deceive my father. I have no father nor mother now; but the lesson which that day I learned will guard me through life from any attempt at deceiving those to whom I am indebted for kindness and love. If any little boy should read this story, let him be mindful and avoid all temptations, which, if yielded to, will cause him in after years many bitter pangs and hearty remorse.—*Christian Witness.*

Saying Prayers.

"Nellie, do you remember to pray every night?" I asked. "Oh, yes, I always say the Lord's prayer and two others," was the quick reply. "Well, do you pray or only say your prayers?" Nelly's perplexed look asked for an explanation. "You know that it is very easy to get into the habit of saying over a form of words without thinking much of their meaning, that is *saying prayers*; but when you really pray you think of every word you say, and really wish for what you ask."

"I am afraid I only say my prayers," said Nelly sadly. "Then you have knelt down every night to ask the great God to hear you say a form of words with your lips, while your heart has been thinking of something else. Are you not afraid that you have mocked him?" After a few moments' thought, Nelly said, "I am sure I did not mean to mock God. If I could make a prayer of my own I should have to think of what I say, but I don't know how to do that."

"Have you nothing to thank God for?" "Oh yes, a great many things," she said, for she was a grateful little girl, and had been taught to consider every blessing as the gift of God, often exclaiming, "How good God is to make me happy!"

"Is there nothing you wish to ask God for, if he sees best to give it to you?" "Oh yes, indeed." "Don't you wish to ask God to bless your little friends, and make them Christlike? Have you no faults that you need the help of God's Spirit to overcome? No sin that you wish forgiven for Christ's sake?" "Oh, how much I have to ask from God!" exclaimed Nelly in surprise. "I don't think I shall ever just say my prayers again, I shall pray them; but can't I say the other prayers too?" "I hope you will say them every day of your life, but be careful not to say them with your 'lips only.'"

"And will God be just as willing to hear me as if I were older?" asked Nellie. "The Savior said, 'Suffer little children to come unto me.' Try him, Nelly, by praying from the heart, and see if he is not willing to bless you." Nelly promised to try; and will not all the little boys and girls try with her?

Conceal Nothing.

A little boy not seven years old, in the absence of his parents, carelessly broke a valuable dish. When his father returned at evening, he told him what he had done, said he was very sorry, and would not do so again, and asked his father to forgive him. This his father cheerfully did, and told the child he loved him, and did not mind the loss of the dish, because he had told him the truth about it. The next morning one of the family asked the little boy if he had told his father what he had done the day before. "Oh, yes," said he, "and father forgave me, and I knew he would; for the Bible says, "He that confesseth and forsaketh his sins shall find mercy.""

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

I Would be There.

There is a world to which I haste,
A world that's bright and fair,
Beyond this dark and dreary waste,
And oh! I would be there.

I would be there where Jesus is,
To see his lovely face,
And share unutterable bliss
Through triumphs of his grace.

I would be there, where God's own hand
Shall wipe all tears away;
Where in the presence of the Lamb
Is one eternal day.

I would be with the angel band,
'Mid harps of shining gold,
When God's dear saints from every land
Are gathered in one fold.

I would be there, where t ils are o'er,
And sorrows are unknown;
Where joys abide forevermore,
Around th' eternal throne.

I would be there, where loved ones meet,
No more to say farewell,
But, in harmonious accents sweet,
Eternal praises swell. E. M. F.

Danielsonville, Ct.

For the Crisis.

Reminiscence of the Past.

No. 8.

Under ordinary circumstances, I might have feared a charge of egotism; but from a manifold assurance that aught connected with my checkered experience is eagerly sought after by my friends, I make bold to offer another item in the history of my life. There is no particular moral in the tale, if it do not serve to illustrate the peace which the righteous find in their death. It is said by David, Ps. 73: 4, 5, that the wicked have no bands in their death, neither are they plagued like other men; but their grim stolidity is as little like the placid tranquility of the dying christian as the frigid fixedness of the ice-bound brook is like the summer calm of the mountain lake, which reflects the heaven that throws its tinge upon its bosom. I have seen men die without a hope or without a fear; and they seemed to sink into the dark slumber of the grave as unconcerned as if they expected to behold the light of day to-morrow, yet their features bore not the holy stamp of prospective happiness which the countenances of those "who die in the Lord" do bear,

Ere yet decay's effacing fingers
Have swept the lines where beauty lingers.

In the lineaments of those who have been cut off by violence, there is a great difference. There is a sad solemnity about the features of the drowned, an almost smiling cast upon those who have been shot dead, but oh, what a look of poignancy and fierceness is there about the brow and glazed, staring eye of him who has fallen by the sword, bayonet, or boarding pike! And yet it is all death—deep, dark, unconscious death!

Among the very welcome visitors at my father's house, was the widow of a Captain Young. Her husband and son perished in a gale of wind,—and she, stricken in her pride and prosperity, had learned to look for help to the Mighty, and she found in him a friend dearer than all kindred, and a physician whose balm healeth the deepest wound. I remember her very well, and how often she has taken my hand in hers and questioned me about my *Hopes*. Many and many a time I felt uneasy when she looked steadfastly at me, not because there was any piercing inquiry about her looks, but her eye seemed so calm and serene that I thought my very thoughts must be reflected in it. Yet I have often sidled up to her; and half-accusing, half-excusing myself,—have been reproved, comforted and encouraged. I have shown her the ground-plan of some of my most magnificent castles, which, based upon the rainbow of hope, disappeared before the black squall of bitter experience. Often she has laughed with me, and laughed at me, as I have used every means to beguile her thoughts from the heavy grief which was pressing her down to the earth.

Her dwelling was in a cottage midway up a steep acclivity which overlooked the sea, and where she could daily look upon the serrated ledge of rocks where all her earthly hopes were shipwrecked. My mother drew her as much as possible from her sequestered dwelling, and as her health grew more infirm, she more gladly shrank from the searching sea breeze, and finally became an almost constant guest at our house. She could sing beautifully, but did not know how to play on any instrument.

There was an organ in the house; but since my sister's marriage there was no one to awaken its tones save an occasional visitor who might choose to open its solemn sound. I had a good ear, and fair untutored voice, and the reason why I do not understand music is, that I had not the patience to learn, but essayed to become a master without becoming a pupil. I undertook to learn the violin; but after setting the dentals of the house on edge for a week, I abandoned it. I studied the jewsharp under the gardener, and congratulated myself on my success, until the performance of a chimney sweep put me in the shade, when I laid it aside also. My next effort was on a flute, and there I rested. With great industry I learned (of myself) to play the Old Hundredth, the National Anthem, some patriotic and some ultra Protestant tunes. I took that flute to sea, and subsequently performed with more eclat on board than ever I did ashore.

The face of the widow grew paler, save the small, bright spot of red which burned on either cheek, and her dark eye glittered, and her breath grew short and shorter, and she knew that she must shortly die. Death had to her no terrors; for she could say of Him, who, jealous of his own, prostrated the idolatrous props and made her lean upon his arm,—"Though I walk through the valley and shadow of death yet I will fear no evil, for thou art with me, thy rod and thy staff they comfort me."

Although the destroyer was making hasty strides to seize his victim, we all thought him farther off than he proved to be. My mother and I paid the invalid a visit with the intention of inducing her to change her quarters to a more genial location; but she shook her head, and said she wished to remain where she could see the waves and hear their voices as they sung their requium to their unnumbered dead.

We three sat upon the sofa, in her little parlor that looked upon the restless sea below. She said she felt pretty well, and I ventured a suggestion that there was a possibility that she might yet recover, when she said, "I do not wish it—my time is almost come. My dear friend, (to mother) and you, Fred, join me in singing my favorite hymn:"

"There is a fountain filled with blood,
Drawn from Emmanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

Never did I hear her voice ring out with such a glorious melody, clear, full-toned and unfaltering, till she came to the verse,

"Ere since by faith I saw the stream,
Thy healing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

Her soul seemed to gush forth upon the last line. Her head sank forward upon her breast, and when we raised her gently up, the last smile of recognition was fading from her lips, and laying her wasted form upon the couch, we knelt beside the corpse and prayed that we might live the life of the righteous, that our last end might be like hers. I said *we*, when indeed *I* was too much frightened to do much of anything but tremble, while through the deep silence of that chamber of death, there seemed to peal the loud and solemn admonition—"Be ye also ready!"

JNO. F. COTTON.

P. S. It was to remove a barrier out of the way of many that I undertook the task of preparing a tract for *free distribution* among seamen, that *they* might be also ready. There was a vast quantity of religious material placed before them; but the food was so strongly impregnated with brimstone that the majority of gorges rose at it, and they would none of it. The tract is almost finished, and would have been altogether, but for the severe illness of my wife, which has occupied a large portion of my spare hours for the last four weeks.

I hope and believe that the little messenger will do much good in revealing some of the great Bible facts, which have been concealed or distorted to the serious prejudice of man's salvation. I want about thirty dollars yet to give the "Light-Ship" to our gallant tars. I have a small, a very small library, and I shall part with almost every book in it if necessary to raise that money. But I do not believe such a sacrifice will be needed; for there is plenty of money unemployed among us to do ten times as much, and the *will* to do is also with us.

Since my last notice, I have received one dollar each from E. Cleaves, of Boston, T. Hardy, Jr., Salem, I. J. Stedman, of Oakfield, N. Y., and fifty cts. from Bro. Rich of New Bedford. Move, brethren and sisters, move, and also pray that a rich and plenteous harvest may be produced from the precious seed we scatter for the Lord. Yours faithfully, J. F. C.

For the Crisis.

The Rich Man and Lazarus.

BY J. HOWELL.

No. 6.

TEXT.—"The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Lk. 16: 22, 23.

(Concluded.)

Finally. Admitting this to be a parable, the query may suggest itself—What is its signification?

To answer this we shall by no means endeavor to make this parable "go on all fours." Its intention is obvious. It is one of the series of parables which Jesus spake to the "Pharisees and scribes," justifying himself from the charge which they preferred against him—"This man receiveth sinners, and eateth with them." This Jesus did not deny, but exhibited the propriety of his conduct, and the design of his mission by this series of parables.

In the parable of the rich man and Lazarus, he also rebukes their rigid sectarianism, and points out their deficiency in the grand basis principle of Scripture christian benevolence, clearly illustrating their own treatment of the very class which they charged him with receiving, that is, sinners, or those out of their communion; teaching them that by pursuing this course—the *exclusion* of *every* one except their own nation—they were constantly violating the christian hospitality so clearly enjoined in the Scriptures; opposing the purpose of God which he proposed and in the prophets taught most clearly; "That the Gentiles should be fellow heirs, and of the same body, and partakers of his (God's) promise in Christ by the gospel."—Eph. 3: 6; Rom. 16: 25, 26; 1 Pet. 1: 10–12.

In thus explicitly illustrating their course of conduct, Jesus also teaches them, if they would be taught; see Acts 28: 25–28; and not prove it true, that "their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should *heal* them;" that to continue in the course that they were then pursuing, would result in the most complete overthrow of their *ecclesiastical polity*, subjecting them to the most afflicting and humiliating condition, and that then they would be earnestly desirous to secure favors from the very classes that then they were so officiously excluding from their intercourse and communion; and for his reception of whom they had entered this complaint against him (Jesus)—"This man receiveth sinners, and eateth with them."

The terms in this parable which evidently point to this application are these:—"Father Abraham."—John 8: 39. "They (the scribes and Pharisees, see verses 3, 13) answered and said unto him, Abraham is our father."

The next term is "son." This, of course, was an appropriate term by which to designate his children, and an acknowledgement of paternal relation to the rich man.

Thirdly. The reference to Moses and the prophets, in which the Jewish race almost unanimously believe; all at any rate who are not infidels indeed; while any reference to the personal teaching of Jesus Christ and the apostles, although of equal authority to a Gentile, would have been entirely without point or success.

Fourthly. The term "dogs," expressive of a relation, was equally appropriate. Observe Matt. 15: 26, 27; "It is not meet to take the children's bread, and to cast it to dogs." The Gentiles were thus reputed by the Jews. See Dr. Clarke on Matt. 15: 26. Do please to compare also Matt. 15: 27; "Yet the dogs eat of the crumbs which fall from their Master's table," with Lk. 16: 21; "And desiring to be fed with the crumbs which fell from the rich man's table." How perfect the comparison, and how evident that they refer to the same thing.

Fifthly. Now the relation which the whole record of Lk. 16: 19–31 necessarily sustains to the four preceding prominent points, actually demonstrates that the whole parable is to be correctly, and only developed, by an application of its teaching to the ecclesiastical relation of both Jews and Gentiles to the purpose of God. This accords with the true definition of a parable: "A representation of any matter accommodated in the way of similitude to the real subject, in order to delineate its different parts with the greater force and perspicuity;" and also with an excellent rule given for their interpretation, by Maimonides, in his *Moreh Nevochim*: "Fix it as a principle," says he, "to attach yourself to the grand object of the parable, without attempting to make a particular application of all the circumstances and terms which it comprehends."—Quoted from Dr. Clarke's Com., vol. 1, pp. 153, 155. This should govern us in our explanation of, and preaching on, the Scripture parables.

It must be apparent to the reader that the parable of the rich man and Lazarus is but the accommodation of the fiction of the Talmud of Babylon, and also of Josephus' account of hades, given above, both of which were exactly adapted by our Savior to illustrate the folly of the Scribes and Pharisees in preferring the charge against himself which they did, and expose the consequences of their exclusiveness of all but themselves from the promises of God, when God had purposed otherwise. Nothing certainly can be more fictitious than Josephus' account of hades, which has been given above. In the construction of his parable from the above records, our Lord Jesus Christ has added such points as were essential to the completion of the sense, and thereby he fully illustrated to the Pharisees their overthrow, as also its cause and consequence. O let us believe God; "yea, let God be true, but every man a liar," rather than array *parabolical* teaching against the plain "*thus saith* the Lord."

Dear reader, carefully and critically examine the above argument. Please to come to it uninfluenced by the creeds, and without prejudice or prepossession in favor of popular sentiments, willing to believe what is true at the sacrifice of worldly honor. Read John 5: 44. May God, who has sown light for the righteous, and gladness for the upright in heart, "guide our feet into the way of peace," by an intelligent obedience to his precious word; and may we become the inheritors of future glory through our Lord Jesus Christ. Amen.

For the Crisis.

The Seventh Day.

"For he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his works."—heb. 4: 4. "And in this place again, (He speaketh of the seventh day;) if they shall enter into MY REST."—(Verse 5.) "Again, he limiteth a certain day, saying in David, to-day, after so long a time; as it is said, to-day, if ye will hear his voice, harden not your hearts."—(Verse 7.)

One of two positions must be taken with regard to the above scriptures, viz.: either the apostle Paul is enforcing the observance of the seventh day according to the letter of the law; or else he speaks of it as only "a shadow of things to come;" in other words as a type. That the first position is not the true one is evident; for they kept the letter of the seventh day under Moses and Joshua; yet they did not, and could not, enter into *that rest*, which Jehovah calls emphatically "MY REST."

But some will say that "unbelievers" only were denied entrance into that rest; while "believers" entered in under Caleb and Joshua and possessed it. The apostle however denies this position by saying that "if Joshua had given them rest, then he would not afterward have spoken of another day;" but as he did afterward speak of another day, the apostle argues that Joshua did not give them *that rest*, which Jehovah signified when he spake by Moses on this wise;—"And God did rest the seventh day from all his works." "Seeing, therefore, it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief; . . . . there remaineth therefore a rest unto the people of God;" (i. e.) that rest which the seventh day shadowed forth; that rest which Joshua did not and could not give; that rest which Jehovah signified in his oath by the expression "MY REST," remaineth to the people of God.

The same rest is doubtless spoken of by Isaiah 11: 10,—"And in that day [the gospel day] there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and HIS REST shall be glorious," (margin, glory.) Again, chap. 28: 11,—"For with stammering lips and another tongue will he speak to this people. To whom he said, *this* is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear." Still it is said unto us, "He that hath ears to hear let *him* hear;" and again, whosoever "will not hear that prophet shall be destroyed from among the people;" for he saith, "Come unto me, [not to Moses or Joshua] all ye that labor and are heavy laden, and I will give you rest." Now if Joshua had given them rest, this doubtless would not have been spoken by him of whom it is said, "The isles shall wait for His law;" and again, "Judah is my Lawgiver," saith the Lord; "for it is evident that our Lord sprang out of Judah." Again, "The sceptre shall not depart from Judah, nor a Lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be;" for this is that "Lion of the tribe of Judah," "The root and the offspring of David, the bright and morning star," which our God hath set for "a light to lighten the Gentiles;" who also hath said, "I am Alpha and Omega, the beginning and the end, the first and the last." "Blessed are they that do the commandments of him." (*Greek text.*)

Again, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock." "For this man was counted worthy of more glory than Moses;" and by as much more as the ministration of the Spirit is more glorious than the ministration of the letter; either that written with ink, or written on tables of stone; by so much more, is the Sabbath or rest of Jesus more glorious than that of Moses; or land of rest given by Joshua, the earthly Canaan with its earthly rest. For if the keeping of those Sabbaths prepared them to enter that earthly rest, the keeping of this shall prepare us to enter the rest that remaineth to the people of God when it shall come. For it is written, "You who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God." Let us therefore agonize to enter the strait gate; let us labor to enter into God's Rest; for we which have believed do enter into rest, as he said; and as Jesus said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." And he that cometh to Jesus must come to *learn* of him, and he will *teach* men *how* to cease from their own works, that they may be found not doing their own ways, finding their own pleasure, or speaking their own words, on one day in seven only; but on every day and every night, that they must bridle their tongues and know that for "every idle word that men shall speak they shall give account thereof in the day of judgment."

Time past must "suffice us to have wrought the will of the Gentiles," and the works of the natural man must cease. All wrath, malice, blasphemy, backbiting, hatred, envy, murder, adultery, witchcraft, variance, emulation, heresies, idolatry, drunkeness, covetousness, all these and many more of man's works must cease; for he that hath entered into his rest, he also hath ceased from his own works as God did from his, (own works) when he rested on the seventh day.

This is the Sabbath magnified and made honorable by Christ; universal in its extent and application, an embodiment of that law which is fulfilled in one word, even in this; "Thou shalt love thy neighbor as thyself." Man, by nature, is a child of wrath, and is averse to the law of Christ, which is fulfilled in bearing one another's burdens, and loving our enemies. This doctrine to him is a hard saying; and he thinks, and often says, "Who can bear it?" He had much rather observe days, and times, and months, and years, than submit to this yoke; yet he who has worn it, declares that it is easy; and to such as will wear it, "I will give *you* rest."

EDWIN C. STILES.

Portland, Me.

For the Crisis.

Sleep of the Dead.

"And the Lord said unto Moses, Behold, thou shalt *sleep* with thy fathers."—Deut. 31: 16.

"So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their *sleep*."—Job 14: 12.

"And many of them that *sleep* in the dust of the earth shall awake."—Dan. 12: 2.

"And the graves were opened, and many the bodies of saints which *slept* arose."—Matt. 27: 52.

"These things said he: and after that he saith unto them, our friend Lazarus *sleepeth*; but I go that I may awake him out of *sleep*."—John 11: 11.

"But now is Christ risen from the dead, and become the first fruits of them that *slept*. . . . Behold I show you a mystery; we shall not all *sleep*, but we shall all be changed."—1 Cor. 15: 20, 51.

"For if we believe that Jesus died and rose again, even so them also which *sleep* in Jesus will God bring with him."—1 Thess. 4: 14.

"And saying, where is the promise of his coming? for, since the fathers fell *asleep*, all things continue as they were from the beginning of the creation."—2 Pet. 3: 4.—*Bible.*

☞ When the wolf turns moralist, always look to your lambs.

For the Crisis.

The House of Jacob.

When Jesus Messiah, and those who are elected to fill the holy office of kings and priests, reign over the house of Jacob, for the age or dispensation to come, and which also is called the "day of the Lord," "day of judgment," every individual will be dealt with according to their character.

Jacobs are supplanters. A class of people who know not the judgment of the Lord; have despised his chastening; when they have received the measure they have meted out to others, they have not humbled themselves under the mighty hand of God, nor regarded his word, which says, "Vengeance is mine, I will repay"; but have taken the work into their own hands.

Now there are multitudes of such in the professed church, gathered from among the Gentiles, whom God regards in a different light from those who have never known the Lord. This class, with those of the same character among the scattered Jews, will, according to the light I have received from the Word, constitute the house of Jacob. Though they have been gathered into the church; have cherished high hopes of entering the kingdom; and will cry, "Lord, Lord, open unto us!" they will be repulsed as characters differing from those to whom the promise was given, of reigning with Christ. "Blessed are they who are called to the Marriage Supper of the Lamb." "Blessed and holy is he who hath part in the first resurrection." Such have labored to enter into that rest, have submitted to the righteousness of God, have been crucified with Christ, condemned and killed, and not resisted. E. J. MARDEN.

For the Crisis.

1 Tim. 5: 24, 25.

"Some men's sins are open beforehand, going before to judgment, and some men they follow after. Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot be hid."

We believe this Scripture has often been misunderstood. It is generally supposed that the righteous are those whose sins go to judgment beforehand, and are pardoned, while the sinner meets his at the judgment.

We think the idea is simply this. Some persons are openly vile; their wickedness is known and read of all men; while others are apparently moral and righteous, and not until that day, when the secrets of all hearts are laid open, will they be seen in their true character.

Likewise the good works of some are manifest in this world; while with others, their alms are in secret, and not until the day of reward comes will they be brought to light. Then, to the secret gift of charity is granted the open reward. M. D. W.

For the Crisis.

The Kingdom at Hand.

"In those days came John the Baptist, preaching in the wilderness of Judea; and saying, repent ye; for the kingdom of heaven is at hand."

In examining this text we will notice, first, the fact of his preaching in the wilderness. Why did he preach in the wilderness? Why did he not call together the rulers of the Jews, and proclaim the coming of their Messiah in the temple? He was a Levite, and in accordance with his genealogy, and the peculiar circumstances of his birth, he not only had a perfect right to do so, but had reason to expect that they would believe on him, and gladly hail their coming King. Or if he wished to preach more directly to the common people, why did he not preach in the streets of Jerusalem, where the multitude could hear him without the necessity of going out into the wilderness of Judea? (which was a mountainous region southeast of Jerusalem, a long way from there, or from the Jordan where he subsequently baptized many.) Let us then consider what was the probable cause of his preaching in the wilderness.

First, it is plain, from John 1: 23, he did so in fulfillment of a prophecy in Isa. 40: 3,—"The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God." (Which prophecy was however, only fulfilled in a primary sense to the Jewish nation, for with all his labors, combined with those of his Lord and Master's they failed to get the Jews as a nation to accept of the kingdom offered them; the prophecy therefore, in its broad literal sense, remains yet to be fulfilled.)

Secondly. He preached in the wilderness, figurative of the church of the last days. Hosea 2: 14.—"Therefore behold I will allure her, and bring her into the wilderness and speak comfortably unto her; and I will give her vineyards from thence, (compare also Isa. 35:—"The wilderness and solitary place shall be glad for them, and the desert shall bud and blossom as the rose,") and the valley of Achor for a door of hope." This refers to the place where Joshua cleansed the camp of Israel, and buried the dissembling, covetous, house of Achan, and named it the valley of Achor unto this day. So the church, coming out of mystical Babylon, (Rev. 18: 4,) will then dwell alone, shall bury her covetousness and Babylonish garments, and [illegible] together in the bonds of faith and love, become a people prepared for the coming of her Lord.

That the prophet has reference to the Gentile church, into which the house of Israel [illegible] is evident from the last verse and, confirmed [illegible]—"And I will sow her [illegible] in the earth; and I will have mercy upon her that hath not obtained mercy; and I will say to them which were not my people, thou art my people, and they shall say, thou art my God."

Again, he preached in the wilderness that he might get the common class away from the immediate influence of the proud theology of rulers and Rabbis, who, like a similar class in these days, held the common people in Egyptian bondage; who fed themselves and not the flock; and have turned the truth of God into fables. They also claimed all the religion and sanctity of the age; yet John boldly denounced them as a generation of vipers, and demanded of them fruits meet for repentance. (Luke 3: 8.)

Let us next inquire into the nature of the kingdom offered to the Jews, and proclaimed ready to be set up. That it was a literal kingdom, and that Christ offered himself to them as a literal king until after they rejected him, is evident from all the four gospels, which testify that in fulfillment of the prophecy (Zech. 9: 9,) he rode into Jerusalem as king, [illegible] riding upon an ass; and assumed a temporary authority in the temple. It is also plain from Matt. 10: 5, and onward:—"These twelve, Jesus sent forth and commanded them saying, Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel; and as ye go, preach, saying, the kingdom of heaven is at hand." 23d verse:—"But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come." As their preaching here is confined to the cities of Israel, his coming here referred to is his riding into Jerusalem as their king; for immediately after, (Matt. 21: 23), he tells them the kingdom shall be taken from them and given to a nation bringing forth the fruits thereof; and no more speaks of his kingdom at hand, but far in the future.

The foregoing view also agrees with Luke 17: 20,—"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation, neither shall they say, Lo here! or Lo there! for behold the kingdom of God is within you." Is within your acceptance, you need not look about for any supernatural manifestation, for behold your King is among you, in your midst, and is about to offer himself to you as such; not in the gorgeous manner you expect him, but meek and lowly, as predicted by your prophets. And the Savior, knowing they would reject him for his humility, directly after tells his disciples (not the Pharisees) of a future coming as the lightning; and tells them that generation would reject him; and in consequence of which, he gives them to understand from verse 22d, that his coming he is about to explain to them was in the dim future, beyond their natural lives.

From the foregoing, although summed up in few words, I feel bold to affirm, that the kingdom preached to the Jews was a literal kingdom; and that they understood it as such is plain from John 11: 48,—"If we let him thus alone, all men will believe on him; and the Romans shall come, and take away both our place and nation." What consistency would there be in this expression, if they did not understand that the kingdom preached was a literal one, and designed to oppose the Roman government under which they lived?

But it may be asked as an objection, did not Christ imply a submission to the Romans in the case of the tribute money, Luke 20: 25? I answer, he probably did, but in every case (and it is recorded in three of the Gospels) it was after his offering himself as their king and rejecting them as the subjects of his kingdom. He had only proclaimed himself their king in parables, and in fulfilling a plain prophecy, and giving them to understand the kingdom was within them, to accept or refuse, yet given in such obscure words that it was impossible to make evident of them; [illegible] after scornfully rejecting him, and seeking to make him individually amenable to the Roman government for treason, they thought they had hit on a plan to make Him commit himself; which was to send their [illegible] [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY, AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

I Would be There.

There is a world to which I haste,
A world that's bright and fair,
Beyond this dark and dreary waste,
And oh! I would be there.

I would be there where Jesus is,
To see his lovely face,
And share unutterable bliss
Through triumphs of his grace.

I would be there, where God's own hand
Shall wipe all tears away;
Where in the presence of the Lamb
Is one eternal day.

I would be with the angel band,
'Mid harps of shining gold,
When God's dear saints from every land
Are gathered in one fold.

I would be there, where toils are o'er,
And sorrows are unknown;
Where joys abide forevermore,
Around th' eternal throne.

I would be there, where loved ones meet,
No more to say farewell,
But, in harmonious accents sweet,
Eternal praises swell. E. M. F.

Danielsonville, Ct.

For the Crisis.

Reminiscence of the Past.

No. 8.

Under ordinary circumstances, I might have feared a charge of egotism; but from a manifold assurance that aught connected with my checkered experience is eagerly sought after by my friends, I make bold to offer another item in the history of my life. There is no particular moral in the tale, if it do not serve to illustrate the peace which the righteous find in their death. It is said by David, Ps. 73 : 4, 5, that the wicked have no bands in their death, neither are they plagued like other men; but their grim stolidity is as little like the placid tranquility of the dying christian as the frigid fixedness of the ice-bound brook is like the summer calm of the mountain lake, which reflects the heaven that throws its tinge upon its bosom. I have seen men die without a hope or without a fear; and they seemed to sink into the dark slumber of the grave as unconcerned as if they expected to behold the light of day to-morrow, yet their features bore not the holy stamp of prospective happiness which the countenances of those "who die in the Lord" do bear,

Ere yet decay's effacing fingers
Have swept the lines where beauty lingers.

In the lineaments of those who have been cut off by violence, there is a great difference. There is a sad solemnity about the features of the drowned, an almost smiling cast upon those who have been shot dead, but oh, what a look of poignancy and fierceness is there about the brow and glazed, staring eye of him who has fallen by the sword, bayonet, or boarding pike! And yet it is all death—deep, dark, unconscious death!

Among the *very* welcome visitors at my father's house, was the widow of a Captain Young. Her husband and son perished in a gale of wind,—and she, stricken in her pride and prosperity, had learned to look for help to the Mighty, and she found in him a friend dearer than all kindred, and a physician whose balm healeth the deepest wound. I remember her very well, and how often she has taken my hand in hers and questioned me about my *Hopes*. Many and many a time I felt uneasy when she looked steadfastly at me, not because there was any piercing inquiry about her looks, but her eye seemed so calm and serene that I thought my very thoughts must be reflected in it. Yet I have often sidled up to her, and half-accusing, half-excusing myself,—have been reproved, comforted and encouraged. I have shown her the ground-plan of some of my most magnificent castles, which, based upon the rainbow of hope, disappeared before the black squall of bitter experience. Often she has laughed with me, and laughed at me, as I have used every means to beguile her thoughts from the heavy grief which was pressing her down to the earth.

Her dwelling was in a cottage midway up a steep acclivity which overlooked the sea, and where she could daily look upon the serrated ledge of rocks where all her earthly hopes were shipwrecked. My mother drew her as much as possible from her sequestered dwelling, and as her health grew more infirm, she more gladly shrunk from the searching sea breeze, and finally became an almost constant guest at our house. She could sing beautifully, but did not know how to play on any instrument.

There was an organ in the house; but since my sister's marriage there was no one to awaken its tones save an occasional visitor who might choose to open its solemn sound. I had a good ear, and fair untutored voice, and the reason why I do not understand music is, that I had not the patience to learn, but essayed to become a master without becoming a pupil. I undertook to learn the violin; but after setting the dentals of the house on edge for a week, I abandoned it. I studied the jews-harp under the gardener, and congratulated myself on my success, until the performance of a chimney sweep put me in the shade, when I laid it aside also. My next effort was on a flute, and there I rested. With great industry I learned (of myself) to play the Old Hundredth, the National Anthem, some patriotic and some ultra Protestant tunes. I took that flute to sea, and subsequently performed with more eclat on board than ever I did ashore.

The face of the widow grew paler, save the small, bright spot of red which burned on either cheek, and her dark eye glittered, and her breath grew short and shorter, and she knew that she must shortly die. Death had to her no terrors; for she could say of Him, who, jealous of his own, prostrated the idolatrous props and made her lean upon his arm,—"Though I walk through the valley and shadow of death yet I will fear no evil, for thou art with me, thy rod and thy staff they comfort me."

Although the destroyer was making hasty strides to seize his victim, we all thought him farther off than he proved to be. My mother and I paid the invalid a visit with the intention of inducing her to change her quarters to a more genial location; but she shook her head, and said she wished to remain where she could see the waves and hear their voices as they sung their requium to their unnumbered dead.

We three sat upon the sofa, in her little parlor that looked upon the restless sea below. She said she felt pretty well, and I ventured a suggestion that there was a possibility that she might yet recover, when she said, "I do not wish it—my time is almost come. My dear friend, (to mother) and you, Fred, join me in singing my favorite hymn:"

"There is a fountain filled with blood,
Drawn from Emmanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

Never did I hear her voice ring out with such a glorious melody, clear, full-toned and unfaltering, till she came to the verse,

"Ere since by faith I saw the stream,
Thy healing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

Her soul seemed to gush forth upon the last line. Her head sank forward upon her breast, and when we raised her gently up, the last smile of recognition was fading from her lips, and laying her wasted form upon the couch, we knelt beside the corpse and prayed that we might live the life of the righteous, that our last end might be like hers. I said *we*, when indeed *I* was too much frightened to do much of anything but tremble, while through the deep silence of that chamber of death, there seemed to peal the loud and solemn admonition—"Be ye also ready!"

JNO. F. COTTON.

P. S. It was to remove a barrier out of the way of many that I undertook the task of preparing a tract for *free distribution* among seamen, that *they* might be also ready. There was a vast quantity of religious material placed before them; but the food was so strongly impregnated with brimstone that the majority of gorges rose at it, and they would none of it. The tract is almost finished, and would have been altogether, but for the severe illness of my wife, which has occupied a large portion of my spare hours for the last four weeks.

I hope and believe that the little messenger will do much good in revealing some of the great Bible facts, which have been concealed or distorted to the serious prejudice of man's salvation. I want about thirty dollars yet to give the "Light-Ship" to our gallant tars. I have a small, a very small library, and I shall part with almost every book in it if necessary to raise that money. But I do not believe such a sacrifice will be needed; for there is plenty of money unemployed among us to do ten times as much, and the *will* to do is also with us.

Since my last notice, I have received one dollar each from E. Cleaves, of Boston, T. Hardy, Jr., Salem, I. J. Stedman, of Oakfield, N. Y., and fifty cts. from Bro. Rich of New Bedford. Move, brethren and sisters, move, and also pray that a rich and plenteous harvest may be produced from the precious seed we scatter for the Lord. Yours faithfully, J. F. C.

For the Crisis.

The Rich Man and Lazarus.

BY J. HOWELL.

No. 6

TEXT.—"The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Lk. 16: 22, 23.

(Concluded.)

Finally. Admitting this to be a parable, the query may suggest itself—What is its signification?

To answer this we shall by no means endeavor to make this parable "go on all fours." Its intention is obvious. It is one of the series of parables which Jesus spake to the "Pharisees and scribes," justifying himself from the charge which they preferred against him—"This man receiveth sinners, and eateth with them." This Jesus did not deny, but exhibited the propriety of his conduct, and the design of his mission by this series of parables.

In the parable of the rich man and Lazarus, he also rebukes their rigid sectarianism, and points out their deficiency in the grand basis principle of Scripture christian benevolence, clearly illustrating their own treatment of the very class which they charged him with receiving, that is, sinners, or those out of their communion; teaching them that by pursuing this course—the *exclusion* of *every* one except their own nation—they were constantly violating the christian hospitality so clearly enjoined in the Scriptures; opposing the purpose of God which he proposed and in the prophets taught most clearly; "That the Gentiles should be fellow heirs, and of the same body, and partakers of his (God's) promise in Christ by the gospel."—Eph. 3 : 6, Rom. 16 : 25, 26; 1 Pet. 1 : 10–12.

In thus explicitly illustrating their course of conduct, Jesus also teaches them, if they would be taught; see Acts 28 : 25–28; and not prove it true, that "their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should *heal* them;" that to continue in the course that they were then pursuing, would result in the most complete overthrow of their *ecclesiastical polity*, subjecting them to the most afflicting and humiliating condition, and that then they would be earnestly desirous to secure favors from the very classes that then they were so officiously excluding from their intercourse and communion; and for his reception of whom they had entered this complaint against him (Jesus)—"This man receiveth sinners, and eateth with them."

The terms in this parable which evidently point to this application are these:—"Father Abraham."—John 8 : 39. "They (the scribes and Pharisees, see verses 3, 13) answered and said unto him, Abraham is our father."

The next term is "son." This, of course, was an appropriate term by which to designate his children, and an acknowledgement of paternal relation to the rich man.

Thirdly. The reference to Moses and the prophets, in which the Jewish race almost unanimously believe; all at any rate who are not infidels indeed; while any reference to the personal teaching of Jesus Christ and the apostles, although of equal authority to a Gentile, would have been entirely without point or success.

Fourthly. The term "dogs," expressive of a relation, was equally appropriate. Observe Matt. 15 : 26, 27; "It is not meet to take the children's bread, and to cast it to dogs." The Gentiles were thus reputed by the Jews. See Dr. Clarke on Matt. 15 : 26. Do please to compare also Matt. 15 : 27; "Yet the dogs eat of the crumbs which fall from their Master's table," with Lk. 16 : 21; "And desiring to be fed with the crumbs which fell from the rich man's table." How perfect the comparison, and how evident that they refer to the same thing.

Fifthly. Now the relation which the whole record of Lk. 16 : 19–31 necessarily sustains to the four preceding prominent points, actually demonstrates that the whole parable is to be correctly, and only developed, by an application of its teaching to the ecclesiastical relation of both Jews and Gentiles to the purpose of God. This accords with the true definition of a parable: "A representation of any matter accommodated in the way of similitude to the real subject, in order to delineate its different parts with the greater force and perspicuity;" and also with an excellent rule given for their interpretation, by Maimonides, in his *Moreh Nevochim*: "Fix it as a principle," says he, "to attach yourself to the grand object of the parable, without attempting to make a particular application of all the circumstances and terms which it comprehends."—Quoted from Dr. Clarke's Com., vol. 1, pp. 153, 155. This should govern us in our explanation of, and preaching on, the Scripture parables.

It must be apparent to the reader that the parable of the rich man and Lazarus is but the accommodation of the fiction of the Talmud of Babylon, and also of Josephus' account of hades, given above, both of which were exactly adapted by our Savior to illustrate the folly of the Scribes and Pharisees in preferring the charge against himself which they did, and expose the consequences of their exclusiveness of all but themselves from the promises of God, when God had purposed otherwise. Nothing certainly can be more fictitious than Josephus' account of hades, which has been given above. In the construction of his parable from the above records, our Lord Jesus Christ has added such points as were essential to the completion of the sense, and thereby he fully illustrated to the Pharisees their overthrow, as also its cause and consequence. O let us believe God; "yea, let God be true, but every man a liar," rather than array *parabolical* teaching against the plain "*thus saith* the Lord."

Dear reader, carefully and critically examine the above argument. Please to come to it uninfluenced by the creeds, and without prejudice or prepossession in favor of popular sentiments, willing to believe what is true at the sacrifice of worldly honor. Read John 5 : 44. May God, who has sown light for the righteous, and gladness for the upright in heart, "guide our feet into the way of peace," by an intelligent obedience to his precious word; and may we become the inheritors of future glory through our Lord Jesus Christ. Amen.

For the Crisis.

The Seventh Day.

"For he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his works."—heb. 4 : 4. "And in this place again, (He speaketh of the seventh day;) if they shall enter into MY REST."—(Verse 5.) "Again, he limiteth a certain day, saying in David, to-day, after so long a time; as it is said, to-day, if ye will hear his voice, harden not your hearts."—(Verse 7.)

One of two positions must be taken with regard to the above scriptures, viz.: either the apostle Paul is enforcing the observance of the seventh day according to the letter of the law, or else he speaks of it as only "a shadow of things to come;" in other words as a type. That the first position is not the true one is evident; for they kept the letter of the seventh day under Moses and Joshua; yet they did not, and could not, enter into *that rest*, which Jehovah calls emphatically "MY REST."

But some will say that "unbelievers" only were denied entrance into that rest, while "believers" entered in under Caleb and Joshua and possessed it. The apostle however denies this position by saying that "if Joshua had given them rest, then he would not afterward have spoken of another day;" but as he did afterward speak of another day, the apostle argues that Joshua did not give them *that rest*, which Jehovah signified when he spake by Moses on this wise,—"And God did rest the seventh day from all his works." "Seeing, therefore, it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief; . . . . there remaineth therefore a rest unto the people of God;" (i. e.) that rest which the seventh day shadowed forth; that rest which Joshua did not and could not give; that rest which Jehovah signified in his oath by the expression "MY REST," remaineth to the people of God.

The same rest is doubtless spoken of by Isaiah 11 : 10,—"And in that day [the gospel day] there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and HIS REST shall be glorious," (margin, glory.) Again, chap. 28 : 11,—"For with stammering lips and another tongue will he speak to this people. To whom he said, *this* is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear." Still it is said unto us, "He that hath ears to hear let *him* hear;" and again, whosoever "will not hear that prophet shall be destroyed from among the people;" for he saith, "Come unto me, [not to Moses or Joshua] all ye that labor and are heavy laden, and I will give you rest." Now if Joshua had given them rest, this doubtless would not have been spoken by him of whom it is said, "The isles shall wait for His law;" and again, "Judah is my Lawgiver," saith the Lord; "for it is evident that our Lord sprang out of Judah." Again, "The sceptre shall not depart from Judah, nor a Lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be;" for this is that "Lion of the tribe of Judah," "The root and the offspring of David, the bright and morning star," which our God hath set for "a light to lighten the Gentiles;" who also hath said, "I am Alpha and Omega, the beginning and the end, the first and the last." "Blessed are they that do the commandments of him." (*Greek text.*)

Again, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock." "For this man was counted worthy of more glory than Moses;" and by as much more as the ministration of the Spirit is more glorious than the ministration of the letter; either that written with ink, or written on tables of stone; by so much more, is the Sabbath or rest of Jesus more glorious than that of Moses; or land of rest given by Joshua, the earthly Canaan with its earthly rest. For if the keeping of those Sabbaths prepared them to enter that earthly rest, the keeping of this shall prepare us to enter the rest that remaineth to the people of God when it shall come. For it is written, "You who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God." Let us therefore agonize to enter the strait gate; let us labor to enter into God's Rest; for we which have believed do enter into rest, as he said; and as Jesus said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." And he that cometh to Jesus must come to *learn* of him, and he will *teach* men *how* to cease from their own works, that they may be found not doing their own ways, finding their own pleasure, or speaking their own words, on one day in seven only; but on every day and every night, that they must bridle their tongues and know that for "every idle word that men shall speak they shall give account thereof in the day of judgment."

Time past must "suffice us to have wrought the will of the Gentiles." and the works of the natural man must cease. All wrath, malice, blasphemy, backbiting, hatred, envy, murder, adultery, witchcraft, variance, emulation, heresies, idolatry, drunkeness, covetousness, all these and many more of man's works must cease; for he that hath entered into his rest, he also hath ceased from his own works as God did from his, (own works) when he rested on the seventh day.

This is the Sabbath magnified and made honorable by Christ, universal in its extent and application, an embodiment of that law which is fulfilled in one word, even in this; "Thou shalt love thy neighbor as thyself." Man, by nature, is a child of wrath, and is averse to the law of Christ, which is fulfilled in bearing one another's burdens, and loving our enemies. This doctrine to him is a hard saying; and he thinks, and often says, "Who can bear it?" He had much rather observe days, and times, and months, and years, than submit to this yoke; yet he who has worn it, declares that it is easy; and to such as will wear it, "I will give *you* rest."

EDWIN C. STILES.

Portland, Me.

For the Crisis.

Sleep of the Dead.

"And the Lord said unto Moses, Behold, thou shalt *sleep* with thy fathers."—Deut. 31 : 16.

"So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their *sleep*."—Job 14 : 12.

"And many of them that *sleep* in the dust of the earth shall awake."—Dan. 12 : 2.

"And the graves were opened, and many the bodies of saints which *slept* arose."—Matt. 27 : 52.

"These things said he: and after that he saith unto them, our friend Lazarus *sleepeth*; but I go that I may awake him out of *sleep*."—John 11 : 11.

"But now is Christ risen from the dead, and become the first fruits of them that *slept*. . . . Behold I show you a mystery; we shall not all *sleep*, but we shall all be changed."—1 Cor. 15 : 20, 51.

"For if we believe that Jesus died and rose again, even so them also which *sleep* in Jesus will God bring with him."—1 Thess. 4 : 14.

"And saying, where is the promise of his coming? for since the fathers fell *asleep*, all things continue as they were from the beginning of the creation."—2 Pet. 3 : 4.—*Bible.*

☞ When the wolf turns moralist, always look to your lambs.

For the Crisis.

The House of Jacob.

When Jesus Messiah, and those who are elected to fill the holy office of kings and priests, reign over the house of Jacob, for the age or dispensation to come, and which also is called the "day of the Lord," "day of judgment," every individual will be dealt with according to their character.

Jacobs are supplanters. A class of people who know not the judgment of the Lord; have despised his chastening; when they have received the measure they have meted out to others, they have not humbled themselves under the mighty hand of God, nor regarded his word, which says, "Vengeance is mine, I will repay"; but have taken the work into their own hands.

Now there are multitudes of such in the professed church, gathered from among the Gentiles, whom God regards in a different light from those who have never known the Lord. This class, with those of the same character among the scattered Jews, will, according to the light I have received from the Word, constitute the house of Jacob. Though they have been gathered into the church; have cherished high hopes of entering the kingdom; and will cry, "Lord, Lord, open unto us!" they will be repulsed as characters differing from those to whom the promise was given, of reigning with Christ. "Blessed are they who are called to the Marriage Supper of the Lamb." "Blessed and holy is he who hath part in the first resurrection." Such have labored to enter into that rest, have submitted to the righteousness of God, have been crucified with Christ, condemned and killed, and not resisted. E. J. MARDEN.

For the Crisis.

1 Tim. 5 : 24, 25.

"Some men's sins are open beforehand, going before to judgment, and some men they follow after. Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot be hid."

We believe this Scripture has often been misunderstood. It is generally supposed that the righteous are those whose sins go to judgment beforehand, and are pardoned, while the sinner meets his at the judgment.

We think the idea is simply this. Some persons are openly vile; their wickedness is known and read of all men; while others are apparently moral and righteous, and not until that day, when the secrets of all hearts are laid open, will they be seen in their true character.

Likewise the good works of some are manifest in this world; while with others, their alms are in secret, and not until the day of reward comes will they be brought to light. Then, to the secret gift of charity is granted the open reward. M. D. W.

For the Crisis.

The Kingdom at Hand.

"In those days came John the Baptist, preaching in the wilderness of Judea; and saying, repent ye, for the kingdom of heaven is at hand."

In examining this text we will notice, first, the fact of his preaching in the wilderness. Why did he preach in the wilderness? Why did he not call together the rulers of the Jews, and proclaim the coming of their Messiah in the temple? He was a Levite, and in accordance with his genealogy, and the peculiar circumstances of his birth, he not only had a perfect right to do so, but had reason to expect that they would believe on him, and gladly hail their coming King. Or if he wished to preach more directly to the common people, why did he not preach in the streets of Jerusalem, where the multitude could hear him without the necessity of going out into the wilderness of Judea? (which was a mountainous region southeast of Jerusalem, a long way from there, or from the Jordan where he subsequently baptized many.) Let us then consider what was the probable cause of his preaching in the wilderness.

First, it is plain, from John 1 : 23, he did so in fulfillment of a prophecy in Isa. 40 : 3,—"The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God." (Which prophecy was however, only fulfilled in a primary sense to the Jewish nation, for with all his labors, combined with those of his Lord and Master's they failed to get the Jews as a nation to accept of the kingdom offered them; the prophecy therefore, in its broad literal sense, remains yet to be fulfilled.)

Secondly. He preached in the wilderness, figurative of the church of the last days. Hosea 2 : 14.—"Therefore behold I will allure her, and bring her into the wilderness and speak comfortably unto her; and I will give her vineyards from thence, (compare also Isa. 35 :—"The wilderness and solitary place shall be glad for them, and the desert shall bud and blossom as the rose,") and the valley of Achor for a door of hope." This refers to the place where Joshua cleansed the camp of Israel, and buried the dissembling, covetous, heaps of Achan, and named it the valley of Achor unto this day. So the church, coming out of mystical Babylon, (Rev. 18 : 4.) shall dwell alone, shall bury her [illegible] and Babylonish garments, and, uniting together in the bonds of faith and love, become a people prepared for the coming of her Lord.

That the prophet has reference to the Gentile church, into which the house of Israel is sown, is evident from the [illegible] and confirmed [illegible]. "And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, thou art my people, and they shall say, thou art my God."

Again, he preached in the wilderness that he might get the common class away from the immediate influence of the proud bigotry of rulers and Rabbis, who, like a similar class in these days, hold the common people in Egyptian bondage; who feed themselves and not the flock; and have turned the truth of God into fables. They also claimed all the religion and sanctity of the age; yet John boldly denounced them as a generation of vipers, and demanded of them fruits meet for repentance. (Luke 3 : 11.)

Let us next inquire into the nature of the kingdom offered to the Jews and proclaimed ready to be set up. That it was a literal kingdom, and that Christ offered himself to them as a literal king until after they rejected him, is evident from all the four gospels, which testify that in fulfillment of the prophecy (Zech 9 : 9,) he rode into Jerusalem as king, [illegible] riding upon an ass; and assumed a temporary authority in the temple. It is also plain from Matt. 10 : 5, and onward—"These twelve, Jesus sent forth and commanded them saying, Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand." 23d verse: "But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come." As their preaching here is confined to the cities of Israel, his coming here referred to, is his riding into Jerusalem as their king; for immediately after, (Matt. 21 : 23) he tells them the kingdom shall be taken from them and given to a nation bringing forth the fruits thereof; and no more speaks of his kingdom at hand, but far in the future.

The foregoing view also agrees with Luke 17 : 20,—"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation, neither shall they say, Lo here! or Lo there! for behold the kingdom of God is within you." Is within your acceptance, you need not look about for any supernatural manifestation, for behold your King is among you, in your midst, and is about to offer himself to you as such; not in the gorgeous manner you expect him, but meek and lowly, as predicted by your prophets. And the Savior, knowing they would reject him for his humility, directly after tells his disciples (not the Pharisees) of a future coming as the lightning, and tells them that generation would reject him; and in consequence of which, he gives them to understand from verse 22d, that his coming he is about to explain to them was in the dim future, beyond their natural lives.

From the foregoing, although summed up in few words, I feel bold to affirm, that the kingdom preached to the Jews was a literal kingdom; and that they understood it as such is plain from John 11 : 48,—"If we let him thus alone, all men will believe on him; and the Romans shall come, and take away both our place and nation." What consistency would there be, in this expression, if they did not understand that the kingdom preached was a literal one, and designed to oppose the Roman government under which they lived?

But it may be asked as an objection, did not Christ imply a submission to the Romans in the case of the tribute money, Luke 20 : 25? I answer, he probably did, but in every case (and it is recorded in three of the Gospels) it was after his offering himself as their king, and rejecting them as the subjects of his kingdom. He had only proclaimed himself their king in parables, and in fulfilling a plain prophecy, and giving them to understand the kingdom was within them, to accept, or refuse, yet given in such obscure words that it was impossible to make evidence of them; and after scornfully rejecting him, and seeking to make him individually amenable to the Roman government for tribute, they thought they had hit on a plan to make him commit himself, [illegible]

cried, "Hosanna to the Son of David!" when he entered the city), and coming to him in a very loyal manner, and inquiring very interestedly, "Is it lawful for us to give tribute unto Cæsar or not?" But he whom they had rejected had already passed sentence upon them, and the answer he gave them probably satisfied them ever afterward that his mission to them, as their king, was finished.

I would say in conclusion, that inasmuch as the Jews as a nation did not receive John as the forerunner of Christ; he did not fulfill any of the prophecies in the sense designed by them; but typified another event, like as the destruction of Jerusalem typified the end of the world. And the Savior himself evidently considered his mission a failure, for he said, Matt. 11 : 13, "For all the prophets and the law prophesied until John; and if ye will receive it this is Elias which was for to come." From [illegible] he was received as Elias, he could not fulfill the mission of Elias. By turning to Mal. 4 : 6, we find what that mission was. "And he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse."

The Jews at the coming of John were divided (like the Gentile church now) into bitter opposing sects and parties, their commentaries and traditions had supplanted the true sense of God's word; they were covetous, selfish, proud and arrogant. John came to harmonize them, to teach them humility, and to love one another; "Saying, if any man have two coats let him impart to him that hath none; and meat likewise" (Luke 3 : 11); and as John did not succeed in bringing them to this standard of love and unity, he did not fulfill the prophecy in the sense designed; for as a nation they rejected both him and his Lord, and put them both to death, and the curse followed as predicted. It cannot be argued that even a respectable minority adhered firmly to Christ through John's preaching; for although they loudly clamored for John as a prophet after he was dead, and followed Christ for loaves and fishes; yet they were so biased by Jewish traditions and the influence of their rulers, like the waves of the sea before a change of wind, when the Savior proclaimed any new truth, they were ready to desert him. See John 6 : 67. And when he came to the judgment and the cross, where were his multitude of followers? Where were the five thousand that had fed on his miraculous bounty? Where were the men to whom he had imparted the virtue of his existence in healing their maladies? Gone! all gone! not one to vindicate his cause! not one to attest the innocence of the Son of God!

In the face of these facts will any one contend that John prepared a people to receive the Lord, and therefore all the prophecies teaching that event are fulfilled? If it can be proved he did, then I admit a spiritual kingdom is at least partially established, although such a kingdom is beyond my comprehension. But I feel satisfied such an argument cannot be sustained; and our Lord, foreseeing the result of John's labors, compares him to a reed shaken with the wind; and looking still forward to a more successful event of like nature, speaks of a lesser one who should be greater than he; evidently meaning the faithful and wise servant who shall prepare a people for his future coming shall be the least (that is the humblest and meekest) in his kingdom. Compare Matt. 24 : 45, and Luke 12 : 42, with Matt. 18 : 4. Such shall be his policy in rewarding his subjects, he will exalt the lowly, and the meekest one shall be ruler over all his goods.

That the future kingdom, now so near at hand, will be a literal one, the evidences from the word of God is overwhelming to those who have eyes to see, and ears to hear. A gospel kingdom (as some call it) I read nothing of. The gospel of the kingdom I understand, and when it is established I look for a king, subjects, territory, and metropolis.

This is the object of my faith and hope; for this I wait, for this I pray.

P. E. Armstrong.

Celesta, Pa.

For the Crisis.

Conference in Augusta, Me.

Our quarterly Conference in Augusta, which commenced March 29th, was one of great interest and profit. The brethren came together "in the fullness of the blessing of the gospel of Christ." The first meeting was a good one, and the interest and numbers increased to the end. The appointment of this Conference seemed to alarm the devil, so as to provoke preparation for a full trial of strength. So we met the evil elements in the onset. God blessed the word and testimony; the community were drawn to hear, and signs were visible that many were deeply impressed with the truths preached; and sinners wanted to find the Savior.

The reports from the different parts of our fields of labor were very cheering. In most places souls have been recently converted, and the blessed hope embraced. Bros. H. B. Sevey, N. Smith, I. C. Wellcome, S. N. Partridge, E. R. York, Wm. M. Ingham, and James Hemenway, were the ministers present, who were united in the work of the gospel.

Dr. Howland, (so called), of Worcester, Mass., "came also," and offered some of his prophecies, strange tongues, and other demoniacal exercises, on one forenoon. Eld. J. Hemenway, who resides in the same city, and knows the man, arose, and from a sense of duty, informed the congregation that Howland has not a christian character at home, nor regarded as a christian, but as a deceiver; and that he could and would furnish the proof if needed. This was very timely. A policeman who was in the meeting, then ordered said Howland out of it, and advised him to leave town, which he did. We record this to warn all, especially women, to beware of this deceiver. We have known him before. By great sanctity and solemn visage he "crept into houses." God delivered us from *him*.

Our real, personal, opposing enemy, and who threatened us mischief before the conference commenced, was James Hall, known to many of us as an insane man, or lunatic, with spirits alternating, sometimes lamblike, at others demoniac, the most furious and blasphemous. He was backed up by several persons who did not sympathize with order, union and equal rights. The struggle continued, at times, for three days and waxed hot. Saturday P. M., God gave us decided victory, and without using the law. Order and truth triumphed, the audience were fully convinced of the difference between the Advent Conference, its christian conduct, and those ruinous elements there fully exposed. The development was in the right place, and right time. We bless God for this victory given us through our Lord Jesus Christ.

The brethren in Augusta now stand in their true light before the people, with an open door of usefulness before them. Our social meetings were excellent. The preaching was with spirit and with power. Our place of worship was crowded to its utmost capacity, and many were not able to gain access. A deep and lasting impression of the gospel hope was made on all our hearers. Conference closed Sunday eve, but as there was a general wish to continue meetings through the week, afternoons and evenings, Bro. Ingham stopped to labor among them. Monday, a number of penitent seekers attended, and five rose for prayers. Some wanderers were reclaimed. In the evening the meeting was in Darby Hall, a spacious one, yet it was filled, more than could find seats. May God carry on the work. Our quarterly conference adjourned to meet in June, at the call of the secretary.

H. B. Sevey, *Chairman*.

I. C. Wellcome, *Secretary*.

Richmond, Me., April 3d, 1860.

For the Crisis.

The Man for the Times.

In the governments of the earth, and in the progress of the church, there have always been men adequate to every emergency. When God determined to drown the world and destroy everything living upon it, he found Noah, a righteous man. And when he wanted to call out a people for his worship, he found Abraham. When he wanted to deliver his children from Egyptian bondage, he found Moses; and so on through all ages of the church there have been men raised up for every exigence. We might mention, Luther, Calvin, Whitefield, the Wesleys, Miller, Edwards, and others, who in those days were the men for the times.

But how is it in this day of falling away, backsliding and lukewarmness? Where is the man with the eloquence of Demosthenes, and full of faith and the Holy Ghost, who will stand out above the fear of man and proclaim to the world lying in wickedness, the truths necessary to be published at this time? We know there are men in the ministry who can write logical sermons, gather large audiences, and command large salaries; but are they the men for these times? Vital religion will degenerate under such ministrations. If the world continues ten years longer, we may expect to witness a more rapid degeneracy; according to the prophecy, the love of many shall wax cold; but we also may expect to see men raised up, who will be qualified to meet these exigencies, and lead the faithful who will be found watching when the Master returns; and we may also expect to find them among this number or denomination. We pray the Lord of the harvest to send them forth.

D. N. Smith.

For the Crisis.

Reply to S. H. Rice, Minnesota.

The great chart by Bro. John Stevenson is sixty-six feet long—three wide. It gives the world's history, through three thousand years; from David, king of Israel, down to Pius IX—the present Pope in Rome. It was written by hand, and is unique; having no duplicate, of course it is not in market. It may have cost him, as mechanics value their labors in lettering signs, etc., near $1,000.

The author has wished to publish it; but as yet has not found sufficient encouragement; hence there is but *this one* in the world.

J. B. C.

☞ That man is the strongest man in the church who brings the most of heaven into it. That is the best man whose heart has the strongest magnifying power, and through whom you can see most of God.

☞ It is safer to be humble with one talent than proud with ten.

The World's Crisis.

BOSTON, APRIL 25, 1860.

Relief for the Distressed; or, How we got out of "Doubting Castle."

No. 18.

Being thankful for our own deliverance from the dismal windings of "Doubting Castle," we feel anxious to help our Bro. out into the pure gospel light, beyond the gloomy shades of Papal night. Knowing from sad experience how unpleasant it is to be immured within the walls of the old "Castle," where no light comes but what is reflected from the muddy brains of some bigoted sectarian, who is trying to sustain the relics of popish dogmas, we would spare no effort that will aid the escape of Bro. B. and others who may be in the same sad situation.

We will pass to Division twenty-four, and let Bro. Burnham relate the instruction he there received, which was the following:

"The prophet speaks of the inhabitants of Sheol being stirred up to greet, intelligently, the Monarch of Babylon, as he descends unto them. Is this a metaphor? A metaphor is always founded on *elements* of reality. Sheol is a reality. The inhabitants of Sheol are a reality. Is not the element of intelligence there a reality too? If this is not a metaphor, then all can understand it." (56)

56. As in the case referred to, death and *hades*, or *sheol*, are often *personified*, and represented as active agents. This passage reads, (*Sheol*) "hell from beneath is moved for thee, to meet thee at thy coming; it (*sheol*) stirreth up the DEAD for thee, even all the chief ones of the earth."—Isa. 14. 9. When the monarch of Babylon died and was laid in *sheol*, or the state of the dead; *sheol* is represented as a person waking up the dead to receive this noted king, while they say to him, "Thy pomp is brought down to (*sheol*) the grave, and the noise of thy viols, the worm is spread under thee, and the worms cover thee." Where was he when the worms covered him? Do worms cover spirits? What effect will material worms have on immaterial spirits? Worms feed on dead men who are laid in *sheol*—the grave, and the mighty king of Babylon, when dead, was treated with no more respect by the worms than the poorest beggar in his kingdom.

Sheol is truly "a reality," and real beings are placed therein; but when it is said there is *intelligence* there, we are boldly met by the Scripture, which says, "There is no work, nor device, nor knowledge, nor wisdom, in (*sheol*) the *grave*, whither thou goest."—Eccl. 9. 10. All in *sheol* are DEAD. Hence we read, "The sea gave up the *dead* which were in it; and death and *hell* (*hades* or *sheol*, margin, the grave,) delivered up the DEAD which were in them; and they were judged every man according to their works."—Rev. 20. 13. That which is "judged" is the accountable part, the real man, but the part which is to be "judged" has been DEAD in *sheol* or *hades*; both of which words have the same meaning, one being Hebrew, the other Greek, and while dead in *sheol* they have no knowledge. Hence, the fact that *sheol* is personified, and represented as stirring "up the DEAD," and putting words into their mouths, is no proof that man is conscious between death and the resurrection, when the Bible so plainly declares the opposite.

We will go on to the next Division, and let the light of truth illumine its gloom, and expose its poisonous errors, to the joy of the weary pilgrims who have been so cruelly treated by the faculty of this antichristian institution. In this twenty-fifth Division, they endeavored to perplex our brother with the following:

"In the Greek text of, 'by which he went and preached to the spirits in prison,' there are two tenses! 'Went' is past tense—'spirits in prison' is present tense. He went and preached to spirits which *then* were in bodies but are *now* in prison. What and where is the prison?" (57)

57. There is no doubt as to "what and where is the prison;" to wit, the prison house of DEATH. It appears evident that the preaching was done by Noah, through the aid of "the Spirit" which was employed by God in raising "up Jesus from the dead." The *time* of the preaching is definitely specified as being "while the ark was a preparing," "in the days of Noah." An old translation reads, "He (Noah) delivered solemn admonitions to those who are now in the state of the DEAD;" i. e., in *sheol*, where there is no knowledge. So we see there is no proof in this Division that man knows any thing when dead.

We advance to the twenty-sixth Division. In this we find the managers of the "Castle" making a strange effort to explain away the plain and positive Scriptures which speak of the state of the dead. Let Bro. Burnham tell us what they said to him. It is as follows:—

"May not such expressions as, 'The dead know not any thing'—'There is no device, or knowledge, work, or wisdom in sheol,' have reference to the affairs of this present world? (58) Are not such expressions limited by the connection in which they stand? Is not the limiting sentence written in the very midst of such words?—'Neither have they any more a portion forever in any thing that is done UNDER THE SUN'! (59) If we press such words to the radical point, will they not prove too much? for the same is said of the living as of the dead: 'Ye know nothing at all'—'We are of yesterday and know nothing.'—'The lad knew not any thing.'—'A foolish woman is clamorous; she is simple, and knoweth nothing.'—'He is proud and knowing nothing'—'Thou hast tried me, and shalt find nothing in me.' So, you see, the living know not any thing too! If we limit one of such expressions, why not limit all of them? (60) The dead know nothing about the prosperity or adversity of their relations in this world; or about affairs of government; or about any matter, general or particular: but may they not be be intelligent as to the sheol world?" (61)

58. In relation to the remarkable question in the fifty-eighth section, we would say yes with emphasis. And when a man is where he knows nothing about "the affairs of this present world," where is the proof that he knows any thing about any other? There is no promise in the Bible that he will ever live on any other planet than this. Those who "sleep in Jesus" are to be raised from *sheol* "at the last day," and "inherit the *earth*;" but while in *sheol*, or the state of the dead, they do "no work," get up no "device," and have no "knowledge nor wisdom." They sleep in profound *silence*. As David says, when a man's "breath goeth forth, *he* returneth to his earth; in that very day his *thoughts perish*." This being true, he does not keep on thinking about some other world.

59. It is true that the context does limit the expression that "the *dead* know not any thing," and other similar expressions, so that there is no room left for doubt in the matter. No language could be more explicit. In order to show that the dead have no consciousness or knowledge of *any* world, or of what is done *above* or beyond the sun, as well as "under the sun," the context affirms that "their love, and their hatred, and their envy is now *perished*." When one is in such a situation that he has no love, hate or envy, and knows *nothing*; we think none but "Doubting Castle" D.D.'s would dare contradict such plain Scripture declarations, and affirm that the dead know more than the living, and that they love more ardently, or burn with more bitter hate, than ever.

60. In this sixtieth section it is *asserted* that "the same is said of the living as of the dead." When the Faculty of "Doubting Castle" bring *one* example from the Bible that even intimates that the "love," "hatred," and "envy" of a *living* man is now "perished;" that he is where there is "no work, nor device, nor knowledge, nor wisdom;" not only on his part, but of all about him; and that "his thoughts" are *perished*, it will be soon enough to believe their ASSERTION.

"The same is" never "said of the living as of the dead." It *is* said of the living that they know nothing about *some* things; but never said they know nothing about any thing, or that their love, hatred, and thoughts are perished, and that every body about them is in the same situation.

61. In this section it is freely admitted that the dead know nothing about *this* world either in "general or particular," and then the strange question is asked, "May they not be intelligent as to the *sheol* world?" We are astonished that any one should listen for a moment to a question so diametrically opposed to the positive teaching of the Scriptures. After declaring that "the dead know not any thing," the Scriptures then affirm, that where they go, no one else knows any thing. They are placed with those who have no knowledge; and this is the "*Sheol* world;" hence the point is forever settled, unless we receive heathen mythology and deny the Bible, that no dead man, or any part of a dead man, knows any thing in "general or particular," concerning this world or any other, after the breath of life is taken from him.

As we find no proof in the twenty-sixth Division in favor of the idea that man has a spirit that is conscious when he is dead, we proceed to the next. In the twenty-seventh Division, Bro. Burnham discovered the following:

"The expression, 'His thoughts perish'—may it not mean his plans of a worldly nature? The word 'thoughts' here, in the Hebrew, is purposes or plans. When a man dies, he can do no more about his purposes or plans—they all, so far as he is concerned, perish. The Savior says, 'Take no thought for the morrow.' We limit this expression to '*anxious* thoughts.' Why not limit the above to 'worldly thoughts?' (62.)

62. The questions in this Division are very similar to the ones in the preceding, and need but a brief notice. The verse under consideration reads, "His (man's) breath goeth forth, *he* returneth to his earth; in that very day his thoughts perish."—Ps. 146 : 4. Where does the *man* go? "*He* returneth to his earth." Where is the *man* then? In the earth. Suppose, for argument's sake, that it means "plans of a worldly nature;" will the man have "plans" or "purposes" of any other nature when he gets into *sheol*? We have just read from the Bible that there is *no* "*device*"—plans or purposes—*there*. In all candor we ask, how can a dead man plan or devise any work? His brain, the organ of thought, is entirely inactive, how then can he think? A moderate blow upon the head will stop a man's thinking, and render him unconscious, will a heavier one, which scatters his brains upon the ground, set him to thinking about the affairs of some other world, and give him new purposes and plans to execute in *sheol*, where no one knows any thing?

It is no marvel that so many have turned infidels, rather than believe the theological absurdities of "Doubting Castle." It is a wonder that any one was ever so far deceived as to believe and proclaim them.

Editorial Notices.

Destruction of the Wicked.—In compliance with a request of Bro. S. H. Platt, Editor of the *Household Magazine*, a valuable "monthly," published at No. 5 Beekman St., New York, we are writing a series of articles on future punishment, which are to appear in the April, May, and June No.'s of the above named periodical. Bro. Platt is a Methodist preacher of fine talents; and the *Household Magazine*, in its moral worth, is far in advance of any other with which we are acquainted. It is free from the sickly, wishy-washy, novel stories, which are so abundant in nearly all the popular "monthlies."—It is $1. per annum. Single numbers, 10 cents.

Cassell's Illustrated Family Bible.—Parts 2 and 3 of this valuable work have been received. Also Part 1st of Cassell's Natural History, which, with the other, is to be published fortnightly, on the 1st and 15th of the month, until completed. The perfect volumes will make an addition to any library.

Revival in Castleton.

On the 12th inst., we commenced another series of meetings at Castleton, Vt., and the good Lord is still pleased to favor us with his kind presence through the agency of the Holy Spirit. The work is moving steadily on against a strong opposition from nominal professors, in company with their ministers. Some were converted during our absence, and all seemed determined as ever to be christians in earnest, and live so as to be ready to meet Jesus at his coming. They love to hear about the return of our Savior, as true christians always do, and are rejoicing to know that the day is *near* when they will see him who has pardoned their sins and given them such great joy and peace. It is truly heart-cheering to hear their testimonies.

As the Methodist minister was gone to Conference, the Trustees of the house kindly opened it for us to occupy, the first three evenings of our present series of meetings, and offered it also for the Lord's day; but as some of the members were opposed, we repaired to the Town Hall, to enjoy another of our excellent love feasts, which are to the christian as cool water to a thirsty soul. When about half way through our love-feast, an intelligent looking stranger arose, and remarked that he might differ on some points, but he was in favor of missionary labor, especially among the lower classes, urging all to be charitable, and call nothing evil. Soon after he commenced speaking, he closed his eyes, and spoke with much earnestness. At first, he spoke well, and appeared much like a very zealous member of some evangelical church; but we soon discovered that he was a Spiritualist in a trance state. We let the demon go on with his harangue through this medium for about fifteen minutes, in order that the inexperienced might see for themselves how Satan transforms himself "into an angel of light." The lambs of the flock began to feel that something was wrong in the man. One who sat near, felt such a strange influence coming over him, that he got up and went out for awhile to get rid of it and others were influenced in a similar manner. When matters had progressed thus far, we arose and rebuked the medium, requesting silence, and exposing this device of Satan to lead the flock of God astray. The man, or the demon speaking through him, made very earnest efforts to say more, but was unable to speak another word during the meeting. He remarked afterwards, that there were angels about us, when we stood up to preach, and he could not say any thing. We learned since that he is a Spiritualist preacher, who advocates the free-love system. He went into other meetings and took a part, carrying out his deception in an admirable manner. He is reported to have said that there was too much religion in our meetings for him to act freely. It is said he obtained some thirty subscribers in the place to a Spiritualist paper; among whom was a minister, who promised to aid him, wishing to overthrow the doctrine we have preached. This same minister took the pains to circulate some two hundred of a work on "Sadduceeism," aimed against the "blessed hope" we love so well, besides saying many hard things.

The Lord's enemies are very busy in this place, and are seldom surpassed in using the tongue of slander and ridicule. We learn that a lady (?) a church member, offered the feathers towards a coat of tar and feathers for our benefit; and another very prominent and active church member is reported to have said that we ought to have a large iron ring put into our nose and led out of the place.

Well, thank the Lord, that we are counted worthy to suffer reproach for Christ's sake. As Paul said, "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." The battle goes well. The saints are gaining ground, and pressing for the coming kingdom. We have new witnesses in every meeting and the light and truth are spreading rapidly. We have large audiences that listen with deep attention. They are astonished at the simplicity and harmony of Bible truth; and now see that the reason they did not love and understand the Scriptures was because they had been mysticised by the ministry.

Lord's day afternoon, we went down into the river, and buried some willing souls in the likeness of Christ's burial and resurrection. They received the Holy Spirit and went on their way rejoicing. Many others intend soon to follow their example. Several prominent church members have resolved to withdraw from the churches that are so earnestly opposing this good work of God, and unite their sympathies and hearty co-operation on the side of the Lord and his truth.

A Sabbath school and Bible classes were organized last Lord's day, with encouraging prospects. Two little girls, who have been blessed during the meetings and resolved to follow Christ; and who had been laying up their gifts and earnings, till they had accumulated nine golden dollars, voluntarily gave all to purchase a library for the Sunday school. Praise the Lord for what he is doing in Castleton.

This evening, April 16th, we are to commence a series of meetings at the Baptist meeting house, in Hydeville; a place about three miles from C. The work of the Lord is spreading all around us. Pray for us, that more glorious results may follow than we have yet seen. While Satan and his demons are all awake, let us not sleep as do others. Christian soldier, gird on the armor—"the whole armor of God"—and firmly stand against the advancing foe with his embattled legions. The contest between truth and error grows more severe every day, but the victory is certain to the faithful.

"Great Trouble."

In a letter of the Pope to the Bishop of Orleans, he says Italy is in "great trouble." "The legitimate authority of the Holy See" is "ruined throughout the Æmilea and the Romagna."

An American lady, writing from Rome, under date of March 23d, says, "We are in the midst of great excitement here. . . . The Roman people are thoroughly roused and excited, and fully determined to have their liberty. They would make mighty short work of it, were it not for the 10,000 French troops kept here by Napoleon. As it is, these is constant trouble. Every few days the people make a demonstration."

The Paris *Constitutionnel* says, "At Rome we have protected the Holy Father during the last eleven years." France, under Napoleon III, appears to be "the beast that was, and is not, and yet is," as described in the 17th chap. of Revelation. The wounded head is fully healed.

There is some prospect that the French troops will soon be taken from Rome. A Paris correspondent says, "It was stated that France had expressed a disposition to withdraw her troops from Rome, provided the Pope consented, and engaged himself to call in no other foreign troops. . . . . . It is asserted that all the divisions of the French army in Italy had received orders to be ready to march at a moment's notice. A variety of other rumors to the effect that a struggle was imminent, and that preparations were being made on all hands, were in circulation."

A correspondent of the London *Times* says the Pope recently "expressed his extreme distress that in these days this very faith should be made an especial object of attack, and added that this fact alone was the cause of his deep and profound dejection." . . . . "Although," his Holiness continued, "in the midst of persecution it was his duty only to arm himself with greater courage, as the grief of his heart was, nevertheless, rendered more bitter still by beholding that in this very peninsula, so highly privileged by God, not only endowed with the faith, but honored with being the centre of that faith, and with possessing the most august throne on earth—that even here the minds and hearts of men were hopelessly perverted. No, his fears were not raised by the arms or armies, or the forces of any Power, be it what it might. No, it was not the loss of temporal dominion which created in his heart the bitterest of afflictions. Those who have caused this loss must, alas! bear the censures of the Church, and must henceforth be given over to the wrath of God, as long as they did not repent and throw themselves on His loving mercy. What afflicted and terrified him far more than all this was the perversion of all ideas—this fearful evil, the corrupting of all nations."

Says another Paris correspondent, "At your distance you can have no conception of the violence of the Romanists and the Protectionists, and of those old parties whose hate proceeds from an older and bitterer source. . . . The whole church is convulsed to its very center."

A Paris correspondent of the London *Times*, says:—"There is great wrath here against the Pope." Letters from Rome state, "that the agitation is so great as to make it doubtful whether even the French army will be able to restrain it much longer." This looks like the beginning of the fulfillment of the Scripture which declares that the ten horns . . . . "shall hate the harlot."

State of Europe.

Every thing seems to betoken a tremendous revolution in Europe. "Rome and Napoleon" are occupying the attention of all classes. The Emperor of the French has become the observed of all observers, or the object of "wonder," as expressed by the Revelator, and yet he ascends higher and higher. All Europe is trembling before this wonderful man. He bids fair to become the sole dictator of morals and politics. He may well be called a "prophetic man," "the man of destiny." All Europe appears to be playing into his hands. We may expect to see him, like Augustus Cæsar, both Emperor and Pontiff. We think he will soon make another grand move. It is now a settled fact that his promises and treaties bind him no longer than they subserve his special interests. He has already risen so high, that, like the Popes of the thirteenth century, he can make and reverse decrees at pleasure, and no one dares to interfere. We think he is "the son of perdition," the last protector of the woman of Rev. 17th chap., and that both are doing up their last work. All things proclaim the end near at hand.

The battle of Armageddon is evidently at hand. The enemies of the Lord are mustering their forces; and, brethren, let us not be found sleeping.

A Paris correspondent says:

"Louis Napoleon is about organizing an immense army in addition to the regular army. He knows that before he attains the objects he proposes, he must confront all Europe in arms. . . . . By this management Louis Napoleon will have ready to take the field at any moment—

Reserved National Guards	500,000
National Guards (all old soldiers, mind you!)	1,500,000
Regular army	800,000
Total army	2,800,000

While Napoleon talks peace, he is making gigantic preparations for war.

A Paris correspondent of March 29th, says:

"A week ago there was no Europe; the Emperor Napoleon and France were the only power; theirs was the only voice capable of dictating terms or of being heard above the confusion. Is the waking up which has just taken place in England and Switzerland but a dying kick, or is it the forerunner of a European coalition against France? Nobody believes a coalition possible, because nobody is willing to take the lead. The Emperor Napoleon tears up the treaties of 1815, throws the pieces in the faces of the great Powers, and nobody dares reply by a call to arms."

"Reasons for my Hope."

Eld M. Batchelor, Rutland, Vt., March 16th, 1860, writes: "I have read your "Reasons for my Hope" with interest. I have tried to introduce it at C——."

Rev. Edward Winthrop, A. M., writes from N. Y., Feb 15th, 1860: "The tracts enclosed in your letter, I have read with great pleasure. They are written with much fervor and eloquence. The subjects of them—"*Peace in Christ*,"—"*Now*,"—"*All things are yours*," and "*Worth knowing*," are of surpassing interest. The book, entitled "*Reasons for my Hope*," was received yesterday, and so far as I have glanced at it, appears to be written in an excellent spirit."

For sale at this office. See list on third page.

For the Crisis.

Christ our Life.

A NEW BOOK.

I have felt for some time past the need of a pretty complete scriptural argument for immortality through Christ alone, in a form accessible to all. Such a book or pamphlet would exclude almost every word of extra-scriptural argument, and hence would not meet the wishes of those who like to know the history of opinion on the subject, or the theological relations and practical bearings of the doctrine we hold. But it might meet the wants of many who rely, or profess to rely, on the Bible alone, and who have not the means to possess, or the time to read, the more extended argument.

I have for some time past been preparing such a scriptural argument as I thought was needed. It will consist of seven or eight chapters, the longest of which will be the examination of passages alleged to imply the endless suffering and immortality of the lost. The whole will make about 144 duodecimo pages, and will be put at 45 or 50 cents bound, and 30 cents unbound, which will be a low price. The usual discount to those who buy to sell again. I expect to have the book ready early in May. It will be published by Messrs. J. P. Jewett & Co., 20 Washington St., Boston, and can be had at the Crisis office.

C. F. H.

☞ Of all mercies, pardoning mercy is the most sweetening mercy. It is a mercy that makes all other mercies look like mercies, and taste like mercies, and work like mercies. He who has it cannot be miserable; he who wants it cannot be happy.

The Head and the Heart.

The sacred writers have none of the timidity of their modern apologists. They never sue for an assent to their doctrines, but authoritatively command the acceptance of them. They denounce unbelief as guilt, and insist on faith as a virtue of the highest order. In their catholic invitations, the intellectual not less than the social distinctions of mankind are unheeded. Every student of their writings is aware of these facts; but the solution of them is less commonly observed.

It is, we apprehend, that the apostolic authors assume the existence, in all men, of a "Spiritual Discernment," enabling the mind, when unclouded by appetite or passion, to recognize or distinguish the Divine voice, whether uttered from within by the intimations of conscience, or speaking from without in the language of inspired oracles. They pre-suppose that vigor of reason may consist with feebleness of understanding; and that the power of discriminating between religious truth and error, does not chiefly depend on the culture or on the exercise of the mere argumentative faculty. The especial patrimony of the poor and the illiterate, the gospel has been the story of countless millions who never framed a syllogism.

Of the great multitudes whom no man can number, who, before and since the birth of Grotius,* have lived in the peace, and died in the consolations, of our faith, how incomparably few are they whose convictions have been derived from the study of works like his! Of the numbers who have addicted themselves to such studies, how small is the proportion of those who have brought to the task either learning, or leisure, or industry, sufficient to enable them to form an independent judgment on the questions in debate! Called to the exercise of a judicial function for which he is but ill prepared,—addressed by pleadings on an issue where his prepossessions are all but unalterable,—bidden to examine evidences which he has most rarely the skill, the learning, or the leisure to verify,—and pressed by arguments, sometimes overstrained, and sometimes fallacious,—he who lays the foundations of his faith in such "evidences," will but too commonly end either in yielding a credulous, and therefore an infirm, assent, or by reposing in a self-sufficient, and far more hazardous, incredulity. —*Sir J. Stephen, Essay 5, Vol, 2, pp. 49, 50.*

*The author of the famous treatise on "The Truth of the Christian Religion." It is not unlike Paley's "Evidences." Richard Baxter attempted a similar service in behalf of Christianity, which is the occasion of the above remarks. The important point is, that the religion of Christ is addressed mainly to the conscience and the inmost need of man's nature. It is a religion of the heart, and not specially of the head. It courts investigation, if one doubts; but asks, or rather demands, our love.

C. F. H.

Correspondence.

From Eld. M. Batchelor.

Bro. Grant:—The Lord has given us a little reviving in Rutland. He has added to our numbers, and, I trust, to our graces. We are waiting for the Lord, and believe he is soon to be revealed from heaven in all his glory. I think I can say, Come, Lord Jesus! To me it will be an hour of sweet release.

Children of the kingdom, cheer up! there is land ahead,—victory will soon be yours. Let us be up and doing, for blessed is that servant who shall be found working and watching when the Master cometh.

Peace be with all that love his appearing.

From Eld. Boutell.

My Dear Brethren:—I had anticipated much pleasure in being with you at the late Boston Conference; there to have greeted those dear ones, made so by the love of God shed abroad in the heart by the Holy Ghost, and made doubly so by holding on to the faith, bearing reproach and letting their light shine. I wanted to enjoy this feast; but as I was in Portland, Me., and to stay still longer, and calls for me at that time to go to Yarmouth and Cumberland, I concluded cheerfully to deny myself and make my way to Bro. York's parish, and attend the calls, having learned long ere this that "it is more blessed to give than to receive."

I am glad to hear of your good times, when convened to give expression of faith and hope by the waiting disciples, and I hope they did not shun to bear faithful testimony in the love of Christ, of all those doctrines which give us an identity.

And while Christendom is alarmed at the sweeping miasma, (Spiritualism), they are more alarmed at its antidote, the unconsciousness of the dead. But, thank heaven! this is the sure weapon of defence—no consciousness in the grave—no immortality out of Christ—the sleep of the saints. Here is ammunition that all can use, and it will do execution. To attack this damning sin with the common faith of the church, is like going up to give battle to the enemy, using nothing but paper balls.

But the cause is rising, truth is working mightily against tradition and fables. There is an ear to hear, and the people, yea, the "common people," hear gladly.

I have labored in Biddeford, Portsmouth, Portland, and in the regions about those places; and there is everything to encourage. Some have been converted in all those places, especially to the doctrine of life only through Christ and a coming Lord. The voice of the convert praising the Lord for deliverance, can be heard in all the places I have visited. The wandering have been reclaimed. Thank the Lord!

Be of good cheer, and do up your last work valiantly. No sacrifice is too great to make for the salvation of men and the glory of Christ. Have strong faith, clean hands, and a pure heart, and soon life eternal will be ours. Amen.

Groton, Mass.

From R. V. Lyon.

Bro. Grant:—I am still a pilgrim, joyfully wending my way through this vale of sorrow to the highlands of glory. Never did fair Beulah's blissful plains look so glorious! By faith I can view the blood-washed throng walking amid those beautiful groves, all clad in white, bearing in their hands the victor's palm, and shouting their loud Alleluias to him that hath loved them, and washed them from their sins in his own blood, and hath made them kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.

Glorious day, when the redeemed of all ages shall in harmony meet each other upon the plains of Paradise restored! O! what a thrill of joy will fill each heart, as they walk beside those crystal waters, and reach forth their immortal hands, and pluck fruit from life's fair tree, which will then grow in the midst of the paradise of God!

View them as they repose themselves among those vine-clad hills of Eden, dressed by a hand all divine; and to make their happiness the more complete, listen to those sweet notes that now fall from Eden's songsters, borne along on zephyrs' stainless wing, saluting the ears of the redeemed throng. Glory be to God! Eden's beautiful city, with its jasper walls, its pearly gates and streets of gold, is full in my view. Its glories beam upon my soul; its odors are wafted to me; its sound strikes upon mine ear; its spirit breathes into mine heart.

O my Father! shall I be gathered with the ransomed host within those jasper walls?

Northern Railroad, N. Y., April, 1860.

P. S. My tract—"The True Source of Immortality"—can be had of me at North Augusta, C. W., at $3.00 per hundred. To the poor I send them free.—R. V. L.

From Eld. Jona. Wilson.

Bro. Grant:—Please say to your readers, that I am well and slowly returning towards my western home. My mind is filled with gratitude to God for past favors. I am this day eighty-three years old, in good health, able to preach weekly, write, read one hundred pages in a day, and converse on the Scriptures with ease and delight. Blessed be God for such continued favors. I am now writing in the house in Colraine, Mass., where I first drew my breath. Although it is eighty-three years since, I am not become immortal, but expect to when the last trump of God sounds. I am to preach next Lord's day within about one mile from where I was baptized, joined the close communion Baptist church, and began to preach fifty-two years ago, last October. There has never been any Advent influence there until now. My theology is somewhat different from what it was then. I received it then from tradition; now, from the Bible. I am glad to have the opportunity to lay before the people the difference between the two.

Letters sent to East Shelburne, Mass., will reach me until the tenth of May next.

From Chas. H. Sutton.

Bro. Grant:—The church in Philadelphia, worshiping at Ninth and Spring Garden streets, were greatly edified on Sunday, March 18th, by the preaching of Bro. Hastings. His discourse in the morning, from 1 Thess. 4:17,—"And so shall we be ever with the Lord,"—was to us "a feast of fat things." The discourse in the evening, from 1 John 5:9,—"If we receive the witness of men, the witness of God is greater,"—was truly a master-piece. He dealt some powerful blows at those who reject the ordinance of baptism. Bro. H. rightly divided the word of truth, and gave a portion to each in *due season*. His remarks on baptism were to the point; they went home to the hearts and consciences of his hearers; they were certainly home thrusts; he struck from the shoulder, and hit hard. Bless God for gospel truth! and for men who are not afraid to proclaim it! I hope Bro. Hastings and other preaching brethren will come this way. Philadelphia is behind; we need more instruction. Come along, brethren!

From F. M. Berry.

Bro. Grant:—Agreeable to the request of our dear Bro. Champlin, I write you a line this morning, that the friends may know of his prosperity and labors in the cause of God in this place.

He came here April 7th, and commenced laboring to good acceptance—house crowded. He baptized four happy converts on the first Sabbath. The meetings continued every afternoon and evening during the week. Quite a number have given their hearts to God, and found "peace in believing and joy in the Holy Ghost."

Yesterday, the 15th, he again led into the baptismal waters eleven more converts, and buried them in the likeness of Christ, welcoming them into the church by giving them the right hand of fellowship; which exercise was very affecting. The blessing of God was upon him. Great attention was given, and crowds went away—not being able to gain admittance to the house.

Portsmouth, N. H., April 16th.

From M. A. B.

Bro. and Sis.:—It is with much interest that I peruse the *Crisis*, from week to week, and learn how the cause of Christ is prospering in different places. Although strangers, we are all of one family, have all one Father. If we are faithful to the grace already given us, we shall one day meet an unbroken family in the kingdom of God. Oh! what a cheering thought to the weary pilgrim, to those that have borne the burden and heat of the day, that have been looking and praying these many years, "Thy kingdom come." I believe we are almost *home*. Soon we shall see Jesus; and if we are his shall be made like him; for we shall see him as he is; and every one that hath this hope in him purifieth himself, even as he is pure.

Do we not come far short of our duty? The world and its cares call us from the things of God, and many times lead us astray. O let us, who are looking for the coming of the Lord so soon, arise, and trim our lamps anew, that we may not be found like the foolish virgins, when the Master comes. I have felt these many months that I was a pilgrim and stranger here as all our fathers were, but like them was traveling to a better country.

When I consider how I have wandered from the way, and yet have been spared, I wonder that I have not been cut down like the fig tree, as a cumberer of the ground. But God has seen fit to spare me a little longer, and my prayer is that I may be the instrument in his hands of doing some good the little time that remains.

Brethren and sisters, pray for me that I may be found in peace at the appearing of Jesus, not having on my own righteousness, but that which is of God.

> Jesus, our Lord, will soon appear
> To take his children home;
> The signs proclaim his coming near,
> And he will say, well done
>
> Oh! let us then gird on anew
> The armor of the Lord,
> That we may hear him say to us,
> Receive your great reward!

South Windsor, Ct.

For the Crisis.

Harmony Wanted.

Will our good Bro. H. L. H., reconcile or harmonize his interpretation of Micah 5:2, with Prov. 8:12 to 36, particularly with verses 22—30. Then both of these with John 1:1, 2, and Heb. 1:2 and 2:5. I would be very glad to be as firmly settled on that point as he seems to be. Query; was the Logos of John 1:1, and the Divine Wisdom of Prov. 8, both one and the same. I want, for one, to "*Stand up for Jesus*," but would like to do it *understandingly*. In this I have got pretty near on to Bro. T.'s "rail." *Do* help me off, Bro. H., if you can.

G. W. Stetson.

Obituary Notices.

Fell asleep in Jesus, at Worcester, Mass., April 13th, 1860, of consumption, Bro. John W Heath, aged forty-nine years four months.

His funeral was attended at Thomas Street Chapel on the 16th, Elder A. Ross preaching an excellent discourse on the resurrection from 1 Cor. 15:35. Elders S. S. Brewer, Geo. Burnham, J. N. Andrews and the writer being present

A kind father, an affectionate husband, an estimable citizen and a staunch christian is no more With some twenty years' experience as a Methodist and about eight years as an Adventist, he was always first, always active, always zealous, always prompt, living for God's kingdom, dying respected, he is gone from us in calm faith of the resurrection to endless life, such being his only and blessed hope. Every preparation was intelligently made and his house fully set in order.

Peacefully and with unfaltering heart he met the enemy, among his latest words exclaiming, "Jesus is with me—all is peace. Farewell!" A wife, one son and two daughters who inherit the father's faith, are left to mourn, but in hope of an eternal re-union with the object of their love in Paradise. Soon may it come. Amen.

D. T. T.

Died, in North Prairie, Scott Co., Ill., March 4th, of consumption, William A. Armstrong, aged twenty years and nine days.

One year ago, William was blooming in health and enjoying the buoyancy of youth; but consumption marked him for its victim. For some time nature struggled to repel the attack, but in vain. Though he was a thoughtful youth, he had never given his heart to Christ. A short time previous to his death, he sought and found peace to his soul. He spoke to his mother about baptism, and said if he was able he would be baptized. He expressed a desire to recover from his illness, for, said he, I shall be so happy when I shall meet with you, dear mother, around the family altar; but when he found that death had marked him for its victim, he seemed to have no fear. He exhorted his friends and relatives to meet him in heaven. He leaves his affectionate parents and a fond brother, many friends and relatives, to mourn his absence.

Consolation was administered by the Rev. Perry Bennett from 1 Cor. 15:22. The funeral was attended by a large concourse of friends, who consigned him to his narrow house to wait the sounding of the last trump, when we expect to meet our friend in the new earth, wherein dwelleth righteousness.

> O let it be a solace in the mourner's loneliness,
> That to his soul ere he departed the Savior whispered peace;
> That he died with faith in Jesus, and spoke of sins forgiven,
> And his weeping friends exhorted to meet with him in heaven.

J. G. Brink.

Died, in Brownhelm, Lorain Co., Ohio, April 9th, 1860, Henrietta L., wife of J. D. Goodrich, aged twenty-one years eight months and twenty-eight days.

Her disease was nervous fever, which continued something over a week, during which time she manifested a christian resignation to the will of God. About two years ago she professed faith in Christ, and was baptized by Rev. J. W. Leister. Since that time she lived as one born to die, and when called was found ready. Her funeral was attended by a large number of sympathizing friends, at which time a sermon was preached by Rev. A. C. Hand from Jas. 4:14. A husband and three children still live to mourn their loss. May grace divine support them.

Summary of News.

FOREIGN.

[Advices of the 4th inst.]

A revolutionary movement was on foot in Spain. Gen. Ortega with three thousand men had proclaimed Don Carlos king.

Austria had solemnly protested against the annexation.

FRANCE.

On Thursday, some persons from Geneva made a menacing demonstration at Thonou, and hoisted the Swiss flag. A steamer with armed people left on Friday for Thonou.

The French government has revoked the article of the Concordat, so that no bull, brief, rescript, mandate or provision, or other document from the Court of Rome, even regarding private persons can be received, published or otherwise put into execution without the authorization of the government.

A second warning has been given to the *Ami de la Religion* for an article against the Concordat.

Naples, March 31. The propaganda in favor of annexation to Sardinia is becoming more daring.

Vienna, Tuesday. The *Oesterreichische Zeitung* states from a reliable source that the Neapolitan army will not enter the States of the Church.

Paris, April 3. The latest advices from Spain say that the Revolutionists were concentrated in the town of Tortola, near Valencia.

ITALY.

The Times' correspondent at Rome, in summing up the affairs of the Pope and the King of Naples, says:

"But, were the King of Naples, as is far more likely, to persist in his obduracy, or were he too far gone to find people willing to come to terms with him, then, no doubt, he and the Pope, if abandoned to themselves, would surely fall, and then either would Piedmont have the whole of Italy, or the southern half would fall into the hands of him who has just been baffled in his crooked designs upon Central Italy, and who is now digesting, with such relish as he can, those meagre bones of Savoy and Nice, with which Sardinia was, in an evil moment, compelled to glut his appetite. Let Europe be on the look out, or we shall have a Bonaparte on the throne of Naples ere we are three months older."

The Paris correspondent of the Times says: Public opinion, in the financial and commercial world, is greatly agitated by alternate hope and fear, in consequence of the uncertainty which prevails with respect to the future position of the country. The government has made extraordinary efforts to restore confidence, but without success.

The Excommunication.—The *Unione Liberale* of Turin states that the papal excommunication has been received with the greatest indifference by the people of Central Italy. They consider the act as a mere formality, which the Pope, in virtue of his office, is bound to fulfil; since, on assuming the triple crown, he had taken the oath binding him to maintain the States of the Church as he received them. Accordingly, the excommunication is only general, and no interdict has been yet pronounced. Hence it has no more value, in the eyes of Central Italians, than the protests of Austria and the dethroned princes, which are simply regarded as waste paper. The Pope, instead of a diplomatic protest, which is out of his line, has made a spiritual one, with which his Chancery is more familiar. On the other hand, the Sardinian Government has taken proper measures to prevent any disturbances arising in the kingdom in consequence of the excommunication.

[From a letter to the *Independent* by Mrs. H. B. Stow.]

Rome, March 23d.

The affair in the Corso, on Monday night, comes nearer to being a crisis than we at first imagined. At first, we thought that the fears of people had exaggerated the thing, but we find since examinations have been made that this is not the case. More than two hundred people have been wounded, one is dead, two others are dying. Among the wounded are two French officers and several French soldiers. One or two Americans of our acquaintance were wounded. Two old men of seventy and a child of fifteen, who stood cowering with their faces to the wall, were stabbed in the back. They slashed at the carriage of a Roman lady of rank, who fainted through terror—in short, it was the same fiendish spirit which inspired the slaughters of Perugia.

Since then, the Pope has given five dollars to each soldier engaged in this outrage, and twenty to the ten who were first in the Corso, together with a silver medal, which they wear, in the face of a scowling, indignant people. Much indignation prevails among the French soldiers, who sympathize with the people, but General Guyon the next morning, in his orders for the day, commended the general movement of the Italian police in putting down the demonstration, but regretted that they should have employed their weapons. The course of the French authority here seems just now inexplicable. The solution, I have heard from high authority is, that the Pope has told the Emperor that he wished him to take away his troops, and that if he wanted aid he could get it of the King of Naples, and that the French powers are not unwilling to foment the difficulties and excitements which make their presence necessary. It is threatened that on Sunday next the liberals intend to crowd to St. Peter's and to break out into a "Te Deum" for the annexation. The students of the Sapientia have already done this once, and been put down; and if they get agoing in St. Peters, there may be warm work.

The Pope has in this last outrage sundered the last cobweb of respect or religious feeling which yet bound Roman hearts to him. Such a cruel, merciless, indiscriminate attack on an unarmed populace, without giving them time to retire, and sparing neither age nor sex, shows the nature of the beast. Under all that soft, gracious demeanor, those brown eyes so full of tranquillity, lies the ferocious claw of the tiger. He will have blood as soon as he can get it, and henceforth between him and this people is no place for repentance.

The Independence Belge thus writes: The French Government, weary of its relations with the Holy See, appears determined to withdraw its troops from Rome. For this purpose it has obtained from the Roman government, and from that of Piedmont promises to respect the actual state of things—the one agreeing not to attack the Romagna, the other to abstain from all intervention in Umbria and the Marches. It now remains to organize a pontifical army sufficiently strong to defend the Holy Father, the King of Naples positively refusing this duty.

Revival in Ireland.

Not only have ministers of all denominations, and secretaries and committees of religious societies, described the reality of this great change in its purely religious aspects but a host of laymen, of the greatest diversity of circumstances, and most unimpeachable competency, have borne independent witness to its social and moral results. These witnesses embrace "all sorts and conditions of men," from the Lord-Lieutenant of Ireland, down to the Roman Catholic carman and pig-drover. They include peers and peasants, lord-lieutenant of counties, judges of assize, local magistrates, police officers and their men, inspectors of factories, jailors, parish officers, editors of newspapers, physicians and barristers, merchants and mechanics, men of all religions and men of no religion, men of all possible diversities and contrarieties of taste and education and sentiment, and they all agree in ascribing to the "revival" the greatest social change and moral improvement they have ever known! An Irish Roman Catholic peasant boy is reported to have listened attentively to a priest earnestly denouncing the "revival," and warning the people against it as the work of the devil! "Ah! then, your reverence," replied the lad, "it must be a new divil, for that's *not* the way the ould divil used to make the people behave themselves." Sure enough, Pat! May thousands such as you learn the true origin and character of this wonderful work of God!

Notices, &c.

Notice.

There will be a meeting at Seneca, Crawford Co., Wis., commencing Thursday evening, May 3d, and continue over the Lord's day following. Elds. M. Chandler and Y. Higgins will be present to preach the word. A general attendance is requested.

S. P. Langdon.

Notice.

There will be a meeting of Shell Rock Quarterly Christian Conference holden in Marble Rock, Floyd Co., Iowa, commencing May 11th, in the evening, and continue over the Lord's day. Ministers and churches wishing to unite, will be there prepared by letters and delegates to do so. There will be grove meetings held in other places, if desired.

Peter S. W. Deyo, Evangelist.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. D. T. Taylor will preach in
Boston, (Chapman Hall) .... Sunday, April 29th

The Lord willing, I will preach as follows:—
Plymouth Hollow .... April 29th
Scitico .... May 6th
Wallingford .... May 13th
Evening meetings as friends shall arrange.
L. S. Ludington.

Eld. M. Batchelor will be in
West Hoosick .... April 28th and 29th

Eld. H. Munger will preach in
London Ridge, N. H. .... April 29th
Dover, (if informed at second train from Alton) .... April 30th
Exeter .... May 1st
Portsmouth .... May 3d
Salem .... May 4th
East Boston .... May 6th
Warehouse Point .... May 11th
Hartford .... May 13th
Not engaged the last two Sundays in May.

J. K. Bellows will be in
Newfield, Ct .... May 6th
Bakerville, Ct. .... May 10th and 11th
Winsted, Ct. .... May 13th
North Canton, Ct .... May 16th and 17th
New Britain, Ct. .... May 20th
Lovely Street, Ct. .... May 24th
Collinsville, Ct .... May 27th

Eld. Ira Morgan will preach in
Danielsonville, Ct .... April 29th and May 6th

Eld. S. W. Bishop appoints to preach in
Lowell, Mass .... April 29th

Eld. Geo. Champlin will preach in
Biddeford, Me .... April 29th
Also evenings through the week and Sunday, May 6th.

I propose to hold a meeting at
Hartford .... Sunday, April 29th
Bristol, Ct. .... May 1st, 2d and 3d
J. S. White.

Providence permitting, I will
Hold a conference at Seneca, Crawford County, Wis., commencing May 2d, at 7 1-2 o'clock, P. M., and continue over the Lord's day. We hope to see the preaching brethren in that region present. We give a general invitation to preachers and lay members to meet with us and enjoy this feast.
Moses Chandler,
In behalf of the brethren.
P. S. If any friends in Wis. or Northern Illinois wish me to give them a call, they will please write me at Seneca, Crawford Co., Wis. M. C.

Bro. Wm. Mitchell appoints to preach at Exeter, N. H., the first Lord's day in May.

The Lord willing, I will preach in
[illegible] .... Sunday, April 29th
Dimmers Hill .... Sunday, May 20th
[illegible] Thompson.

The Lord willing, B. P. Manning will preach in
Northwood [illegible] .... Sunday, April 29th
Warner, at Robie's Corner .... Sunday, May 6th
Danbury, at the Knowlton school-house, Sunday, May 13th
Bradford Mill Village .... Sunday, May 20th
where Bro. Fowler may appoint.
Concord, at the Chapel .... Sunday, May 27th

Providence permitting, Eld. James Lee will preach as follows:—
Providence .... May 7th
East Boston .... May 8th
Salem .... May 10th
Portsmouth, N. H. .... May 12th
South Berwick .... May 15th and 16th
Exeter .... May 17th and over the Sabbath.
Probably on his return he will preach two or three evenings, if requested. Bro. Lee is the Elder of the Shinnecock tribe of Indians of Long Island, and one of God's good colored men. Brethren, give him a good hearing.
Hiram Munger.

Bro. J. K. Bellows will meet with the brethren in
Bridgeport, Ct. .... April 29th

Business Matters.

To Correspondents.

Eld. Wm. Shepherd's P. O. address is Springfield, Mass.

Eld. J. Hemenway's P. O. address is Clinton, Mass.

B. Perham.—Do not think we could do any thing about it.

Cash Receipts.

W L Parson 287, 40 cts; R R Bullen 220, 70 cts; J Estey p. pd. 252, $3.00; C York 286, $2.44, R V Lyon 244, 84 cts.

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H. L. HASTINGS, 43 Westminster St., Providence, [illegible]

January, 1860.

* These publications can be obtained in Boston of Miles Grant, 167 Hanover St.; New York, of G. W. Young, 128 William St.; Philadelphia, A. P. Porter, 725 Erie st., and they can be ordered of the publisher through all booksellers.

[illegible]

[illegible]

Pray look into the Scriptures
And see how sisters of old
Denied themselves of fashions
And stood them like the world.

They followed Christ the Savior,
Were filled with humble love,
Adorned themselves with meekness,
And sought a world to come.

They had no such adorning
As [illegible] and broidered hair,
Nor the putting on of apparel
And ornaments to wear.

On earth they lived like strangers,
[illegible] of the Lord;
Devoted all to Jesus,
And trusted in his word.

Their works were seen by many,
Who glorified the Lord,
And thousands were converted,
Who yielded to the word.

Pray go thou and do likewise,
Devote thy gold to Him,
[illegible] employed
[illegible]

For the Crisis.

Thoughts on my Birthday.

BY R. MATHEWS.

Here I am, here where have passed away scenes of pleasure and sadness. Here, where the day-dreams of youth have passed together with friends known and unknown. Here, where youth has grown old, and the old are growing older, and ripening for the tomb; here, where my waywardness has been corrected; and where I have been hushed by songs,—here I am. Twenty years down against me. Two hundred and forty months, with all their Sabbaths and opportunities of doing good, are passed. With them there remains no returning. Gone forever are those hours, whether well or ill spent.

What good has my existence done? Have I been an instrument of drying one tear or of soothing one sigh? Have I assuaged the pains of one dying head, or awakened a good hope of salvation in one wayward heart? Or have I done any *harm* in the world? Have I enemies? Do I merit their displeasure? Have I been of less account than the space I occupy? Would it have been better for the world if I had never been in it? *Eternity shall tell.*

If I have disobeyed God, I have praised him. If my path has been crooked, I *have* been on the right one. And if I have not walked very fast, nor sung very loud, nor stood up very straight, I have walked in the road to Zion, on the platform of Truth, and have sung the songs the Fathers sung. And to

Those who have braved life's ocean long,
As the Fathers have done before,
I would cheer thy oft sad heart with song,
As thou nearest the distant shore.

I freely confess that I have made many missteps. I look back on them with a tear of regret, and then brighten up my sword and trim my lamp anew and start over again. Yes; I go back to the cross of the Crucified, and begin where all began. I am sorrowfully perplexed at times. Are not others? Yes, my chart is as clear as my fellows. Then why should I not have courage to face all sorts of weather?

Well, a new year is dawning to me. How shall I begin it? How shall it end? O that Jesus would come! I am weary of the narrow confines of time; measure me out eternity in ages on ages. My heart is sick. My ears are quite weary of the mournful sounds that greet them. My eyes are tired of the pitiful sights that shock human senses. Come, Lord Jesus, and come quickly! Friends say I'm praying in vain. I trust not. They tell me to unite my heart to a more truthful faith. I can't find such. They tell me Jesus will tarry. He says he cometh speedily. They say I am deceiving myself. Happy deception! Wish it were "catching," and all creation could come in contact with it. Praise God for truth!

Reader, who are you? Are you a lover of God and his word? Is your life insured? Have you a hope in Christ? Are you ready to meet Jesus? Are you on your way rejoicing? Then exchange signals. *"Stand up for Jesus!"* be the watchword. "Hoist every sail to catch the gale," and fill them with the breath of prayer. You are safe in the old tempest-tried "ship Zion."

Rest in hope. God and all things are yours, and soon at mature age you will be put in full possession of the purchased world. But, sinner, you are poor. O *how* poor! What are all those fields spreading out before you, or that gold heaped so closely?—you are poorer than ten thousand Lazaruses. You have only what belonged to another. The deed is not yours. Your land is not registered. Come to Jesus, and be a joint heir to a throne and a kingdom. Come just as you are, poor and [illegible]. It is to you he offers mercy; to [illegible] is this Physician sent.

[illegible] brother and sister, will you come to Jesus? Will you secure [illegible]? Will you give your heart to God, and take in exchange ETERNAL [illegible]

[illegible]

For the Crisis.

"In the Day," etc.

EDITOR OF THE CRISIS:—The following letter will for the most part explain itself. It is lent me by Bro. W., with the privilege of printing it if it shall seem worth while. The writer is well known as among the foremost of Hebrew and Greek scholars, and one of our ablest theologians. It may seem hardly modest to offer any comment upon the letter, either favorable or adverse to the views it contains. I will say, however, that even granting all that is said of a metaphorical sense of the term *death*, or of *life*, no argument can be thence constructed for the immortality of the spiritually dead. And if moral causes may produce physical results, or affect and impress the being of the soul, then may not "spiritual death" be as it were a disease of the soul, the shadow and forerunner of its proper death? Yet if any one doubts such a *natural* connection between sin and a literal death of the being, the *judicial* connection may be real, and the argument from the scriptures will be no less valid.

In a work which I am now preparing I shall examine the supposed metaphorical sense of *death* in such passages as Eph. 2: 1; Col. 2: 13, "dead in tresspasses and sins," and the like. I find scores of authorities, besides ample reasons, as I think, for the liveliest form of the literal sense,—"under sentence of death," etc.

This I deem the true view of Gen 2: 17; and Dr. L. admits this as not inconsistent with the view which he gives more fully, though he seems not to adopt it.

But I should not keep back your readers from his letter. C. F. H.

UNION COLLEGE, Dec. 25th, 1854.

DEAR SIR:—In reply to your queries I would say that the Hebrew preposition, B, is more indefinite than our *in*. It may be rendered, according as the context may require, either *in*, or *at*, or *by*, or *on*, or *with*; but I am quite confident that it can never bear the meaning of *after*, either in time or space. In the passage you refer to, all the old versions, Greek, Latin, and Syriac, agree with our common translation, and yet they all have doubtless the same latitude of meaning.

In Hebrew the prepositions are often, and in general, prefixes to the noun which is their object, making with them one word, as *be-yom, in the day*. Thus used, the phrase comes to be equivalent to an adverb of time, and may frequently be rendered simply *when—yom* (or day), as you are probably aware, being in Hebrew very indefinite, or often used for time in general. Thus in Gen. 2: 4, we have the same expression *be-yom*, which is rendered, "*in the day*, (that is, the time) when the Lord made the heavens and the earth," including the whole work of creation in all its *times* and *periods*.

It is a common principle of languages that adverbs of time come to be used as particles of *condition*. Thus *when*, in English, is used for *if*—*when* you do so and so, that is, *if* you do so and so, you shall be punished"—implying by this mode of expression the *certainty* rather than the *immediateness* of the connection between the events.

I should have no great difficulty in applying either of these views to the passage in question if I regarded it as denoting only the natural death of the body. The word *day* may be taken indefinitely for *time*, without any exact limit being intended in respect to duration, except as denoting the beginning of the period *in which* the threatened event is to take place. Or the whole phrase may be taken as denoting the *certainty* of the connection between the two events expressed emphatically—as though they were to be taken as immediately *sequent* in *causality*, however far apart in *time*.

Equivalent to this is the view which regards it as denoting the death of *condemnation* immediately consequent on the act, although the actual execution of it may be deferred. "As sure as thou eatest, thou *diest*, thy doom is fixed;" "in that very day thy fate is determined," etc. We would not regard such expressions in our own tongue, as denoting immediateness of actual execution.

Either of these views would satisfy me philologically, if I regarded the death of the body as the only thing intended, as perhaps I might regard it if I had to draw my conclusion from this passage alone. A comparison, however, with other parts of the Scripture produces the conviction that something more is intended here.

Death is frequently spoken of in the Old Testament in a manner which shows it could only have been intended of the *spiritual* or *moral nature*. The same is the case with its antithesis *life*. In proof compare such passages as Prov. 14; 12, 27; 8: 33; 15: 4, 24–31; 16: 22; 19: 23; 21: 16, 21; compare Paul, Rom. 2: 7; Prov. 22: 4; 8: 22; 4: 13; 14: 12; 4: 23; 5: 5; 6: 23, and other passages that might be brought from Psalms and the prophets, especially Ezekiel.

In the New Testament we know the idea is most prominent. Paul has it every where. I would, however, only refer to James 1: 15, which I would regard as a great help to the exegesis of Gen. 2: 17 on the assumption [illegible] when lust (or the desire) hath conceived, it bringeth forth sin; and sin when it is finished (or perfected) breeds (so the Greek word means) *death*."

If we may apply this to Adam, his first moving desire was a *conception* of sin, and the immediate offspring or embryo of this was death. In other words, immediately when Adam sinned his soul died. That which is its true spiritual life departed, and left it a dead soul, just as the body dies when the soul, which is its life, departs, and leaves it a dead body. It may be said, this application to the soul is figurative. But both modes of expression are so used in the Bible, and in early language generally, that we cannot say which is the primary and which the metaphorical, or whether they are both alike literal.

But you may say I am giving you my theological as well as my philological views. It is, however, difficult to separate them. You can do so, if you choose, and make such use of either as may seem to you most for the cause of truth and righteousness. Yours truly, TAYLOR LEWIS.

Rufus Wendell.

The Lord's Prayer: A Curious Poem.

The following is a curious piece of poetry. The initial letters spell, "My boast is in the cross of Christ. Read the words in italics downward with those on the left, and upward with those on the right, and you will have the Lord's prayer.

Make known the gospel truths, our heavenly King;
Yield us thy grace, dear *Father*, from above;
Bless us with heart *which* feelingly can sing
Our life thou *art* for ever, God of love.
Assuage our griefs in love *for* Christ we pray,
Since the bright Prince of *heaven* and *glory* died;
Took all our shame, and *hallowed the* display,
In first being *man and* then being crucified.
Stupendous God! *thy* grace and *power* make known,
In Jesus' *name* let all *the* world rejoice;
New labors on *thy* heavenly *kingdom* own,
That blessed *kingdom* for thy saints *the* choice.
How vile to *come* to thee, *is* all our cry,
Enemies to *thyself*, and all that's *thine*;
Graceless our *will* our lives *for* vanity
Loathing thy truths *being evil* in design.
O God, thy will be *done from* earth to heaven
Reclining on thy gospel let *us* live;
In *earth* from sins *delivered* and forgiven
O, *as* thyself, *but* teach us to forgive,
Unless *its* power *temptation* doth destroy,
Sure *is* the fall *into* the depths of woe,
Carnal in mind, we've *not* a glimpse of joy;
Raised against *Heaven* in *us* no hope can flow;
O *give* us grace and *lead* us on the way,
Shine on *us* with thy love and give *us* peace,
Self and *this* sin which rise *against* us slay,
O, grant each *day* our *trespasses* may cease.
Forgive *our* evil deeds *that* oft we do,
Convince us *daily* of *them* to our share;
Help, us with heavenly *bread*, *forgive* us too
Recurrent lusts, *and we* adore thy name,
In the *forgiveness* we *as* saints can die,
Since, for *us* and our *trespasses* so high,
This Son, *our* Savior, bled on Calvary —*Ex*

Immateriality.

Materialism is considered in the minds of most people as a system opposed to the *truth* and subversive of the *spirituality* of divine revelation. Such may have been the materialism of heathen philosophers, but we acknowledge and believe both the spirituality and the truth of the Scriptures, while we yet claim that Materialism is essentially the doctrine of the Bible. The doctrine of immateriality underlies the whole system of orthodox christianity, and, as we conceive, when legitimately carried out, works the entire destruction of the whole scheme of christianity.

Our philosophers assume that all matter is gross: they invest it with certain properties or qualities, which they define; Inertia, Divisibility, Tangibility, Corruptibility, etc., etc.; and having determined the nature and properties of matter—of which, in the end, they confess they know but very little—they then speculate upon the nature and properties of spirit, and prove by their speculations that they know a great deal less about it than they would like to have credit for.

It is not *tangible* not *divisible*, connot be seen or felt; form any conception you please of a living, intelligent being, the idea of form, parts, etc., is an absolute necessity, but *spirit* is *not* that; it is *immaterial*, hence, of necessity *nothing*.

The Bible declares that God is a spirit; and religious philosophers say he is without body, parts or passions. A glance at the Scriptures will convince the unprejudiced that this philosophical decision is at variance with the truth. Read Ex. 33: 20. The Lord said to Moses, "Thou canst not see my *face*, for there shall no man *see me* and live." Verse 23, "And I will take away mine *hand*, and thou shalt *see my back parts*; but my face shall not be seen." Matt. 5: 8, "The pure in heart shall *see God*." 1 Cor. 11: 7, "Man is the *image* and glory of God." Jesus Christ is the "brightness of his (God's) glory, and the express *image of his person*."—Heb. 1: 3. Compare the no-body-and-no-parts philosophy with Bible truth, and say which you will believe.

The philosophy which does away with the personality of God, destroys also the idea of his locality. The philosophers could not conceive of God, only as a universal "Mind," a "Great First Cause," a "Divine Energy," "Creative Power," "Divine Influence," etc.; and this Divine Intelligence was not confined to any particular part of creation, or the universe, being manifested alike in every part and in every place; the blade of grass, the lofty tree, the grain of sand, the massive rock, the whispering zephyr, the howling hurricane—God was in them all; but where did he [illegible] vading, immaterial spirit. Conceive then, if you can, how Jesus ascended up and sat at the *right hand of* an immaterial spirit, which hath neither *body* nor *parts*.

But, if philosophy truly defines the nature of God, his Son must also be a partaker of the same nature with the Father; so Christ becomes reduced to the same condition of immateriality; and as the promise to christians is, that they shall be like Christ, of course, they all become immaterial together, and there is *nothing* left. Disembodied spirits, it is said, sing songs of praise; but how do they sing? they have no vocal organs; it is said they play upon golden harps; how do they play? they have no body or parts; and the whole is dissolved into a mere philosophical fancy.

When Socrates, "the most enlightened of the Grecian sages," had fully mastered the idea of the existence of God, he next set himself to work out the problem of an immortal soul; and having accomplished the task, he was rewarded with the discovery, according to his philosophy, that man was possessed of an *immaterial essence*, which he called an immortal soul. His disciple, Plato, followed up the same inquiry, and having satisfied himself that Socrates was right about the immaterial essence, he concluded that it was spiritual and indivisible in its nature, and hence immortal.

Cicero, the great Roman orator and philosopher, followed Socrates and Plato. He declares, "The origin of the human soul is not to be found anywhere on earth; there is nothing mixed, concrete or earthly in it. Nothing of water, air or fire." The Essenes firmly believe in the immortality of the soul, and that it resembles in substance the most mere and subtle air." "The Stoics fancied that the soul was a subtilized, *fiery* substance, which survived the body after death." Cicero argues, "The nature of the soul, therefore, is of a singular kind; distinct from these known and obvious natures; and whatever it be that feels and tastes, that lives and moves in us, it must be heavenly and divine, and for that reason eternal. Nor is God indeed himself, whose existence we clearly discover, to be comprehended by us in any other manner than as a free and pure mind * * * * observing and moving all things, and indued with an eternal principle of self motion. Of this kind, and of the same nature, is the human soul."

* * * * * * *

The following remarks from the Editor of the *Gospel Banner*, are appropriate and to the point:

"IMMATERIALITY is but another name for nonentity. It is the negative of all things and beings—of all existence. There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in heaven or on earth. Neither God, angels, nor men, could possible conceive of such a substance, being or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe. Reason and analogy never scan it, or even conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid nor solid, soft nor hard—it can neither extend nor contract. In short, it can exert no influence whatever—it can neither act, nor be acted upon. And even if it does exist, it can be of no possible use. It possesses no one desirable property, faculty or use, yet, strange to say, *Immateriality* is the modern Christian's God, his anticipated heaven, his immortal self—his all.

O sectarianism! O atheism!! O annihilation!!! who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name. The atheist has no God. The sectarian has a God without body or parts. Who can define the difference? For our part we do not perceive a difference of a single hair; they both claim to be the negative of all things which exist—and both are equally powerless and unknown.

The atheist has no after life, or conscious existence beyond the grave. The sectarian has one, but it is 'IMMATERIAL,' like his God; and without body or parts. Here again both are negative, and both arrive at the same point. Their faith and hope amount to the same; only it is expressed by different terms.

Again: the atheist has no heaven in eternity. The sectarian has one, but it is immaterial in all its properties, and is therefore the negative of all riches and substances. Here again they are equal and arrive at the same point."—*Time Messenger.*

SELF-EXCULPATION.

Regard no vice so small that thou may'st brook it;
No virtue small, that thou may'st overlook it.

☞ A short race, a rough pilgrimage, a dangerous voyage, a fierce combat, a hard day's word; and then a glorious prize, a happy end, a good home, a complete victory, and an eternal reward; fear not, the end crowns the whole.

☞ The point at which the supreme love of the heart goes out from, or goes into, one's self, is the point where every [illegible]

Selections.

The Glory-filled Earth.

The son of Jesse breathed his last prayer, in these glorious words,—"*Let the whole earth be filled with his glory. Amen and amen.*"—Ps. 72: 9.

This is the prayer of David, the son of Jesse, in which he prays that the whole earth,—no village, hamlet, capital, country, continent, or island excluded or exempt,—may be filled with the glory of God—a glory that involves in its bosom the highest happiness and the most lasting pleasures to all.

Once this prayer was an impossibility. Adam could not have prayed in Paradise, "Let the whole earth be filled with thy glory;" for he must have praised his Maker that the whole earth already was filled with his glory; he saw it lying like a soft and shining atmosphere over all space; every bush in that beautiful Eden burning like Horeb's bush: every mountain glowing with the splendors without the transience of Mount Tabor; and in all whispers of the wind—in all chimes of the waves—in all murmuring of brooks—and in the voice of God at early morn and dewy eve he heard the most delicious music. On every acre and on every footpath of that beautiful and sequestered spot he recognized the footprints and the trail of the glory of his God and Father as he passed by. He praised him that the earth was filled with his glory; he could not pray that that might be which was already come.

But since that day—I appeal to the hearts that falter in their beating, to the eye, the ear, and all the senses, to the annals of nations, to the history of the world—a great deterioration has passed upon our earth; deep shadows are now mingled with its brightest sun-streaks; and the lingering and flickering bits of sunshine alone remain to remind us what a beautiful Paradise has passed away; yet presenting tokens and prophecies also that a yet more beautiful Paradise is one day to dawn. In our present experience there is scarce a line of glory upon our world that a line of suffering or a shadow of sorrow does not run parallel with.

Yet, fallen as our world is, one can see traces of what it once was. An architect visiting Jerusalem guessed from the fragment of an arch what must have been the measure of its span, and the resting-place of its piers. From seeing the fragments of this ruined world, we may form a rude conjecture what a magnificent thing it once was; and even in its darkest places one can notice many things that prove if it hath fallen it is not utterly forsaken. Are there not some days in the loveliest summers that seem rays of glory just come forth from the gates of Paradise, to give us a transient glimpse of a faded glory? Even in the deepest winters the laurel, and the bay tree, and the holly, and the group of evergreens, seem to say, "We will not yield as others have; we will keep the path open between the summer that has left us and the summer that is to come," thus ministering to man's heart hope in the deepest depth of nature's decay; and with other vestiges leaving on the bosom of our world memorials that if fallen it is not altogether forsaken. But the mere natural glory that breaks upon our world in fragments is shaded by the departure of that moral glory which once overspread the whole heaven and earth as with the very presence of God.

If in Adam's day all was harmony without, it was only responsive to a deeper harmony within. If man saw all the tokens of perfect peace above, around and beneath, he appreciated and felt the peace the more because of the perfect repose and quiet that was within. But since the fall, these sombre shadows have covered up not only the outer glory, but they have also projected themselves into the very heart of man, and in his inmost soul he feels that more has gone wrong with it than even with the world outside. He needs to pray, whether he looks within or without, with intenser fervor, O Lord, let the departed glory return; let Ichabod be erased from the surface of our globe; let the days of Eden come round again; let the tide of sin and sorrow ebb, and let the whole earth be covered with the glory of God. But do we not read in the Psalms even in this dispensation, and in the world as it is, "The heavens declare the glory of God, and the firmament showeth forth his handiwork?"

If then the heavens declare the glory of God, is it so shaded as has been alleged? Few, indeed, can study the heavens without seeing a glorious apocalypse of God's glory; no one can read the last discoveries of astronomy without being struck with the evidence of the magnificence of that Being who sits enthroned amid the shining hosts that are encamped on the plains of infinitude. Were we to see a starry, frosty night once in our life, it would be an apocalypse such as we should never forget. It is the commonness of the spectacle that dims its beauty, or rather deadens our sense of it. But if it be so beautiful now, what must it have been ere that mist between us and the sky had exhaled from earth! If while we see nature through a glass darkly there be so much to admire, what must have been the splendor of the spectacle when we saw it face to face!

It is, however, necessary to explain what is the glory of God. A human or finite being receives glory when something is added to him that he had not; an infinite being receives glory just in the ratio in which he is made known. The more we know of man, the more we detect the evidences of the fall, and the less we admire him; the more we know of God, the intenser is our admiration. To glorify a creature, we must add to him dignities that he has not; to glorify Deity, we have simply to make known more of what he is. If you wish to see God's glory, or rather to read a record of it, let us refer to that passage where Moses prays, "I beseech thee, O Lord, show me thy glory." What was the answer? The Lord descended in the cloud, and proclaimed the name, which he there regards as synonymous with the glory of God. "The Lord, the Lord God, merciful and gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin." That is the glory of God.

When David says, that God's glory [illegible] throughout the earth, he prays that [illegible] not in unison with God; that every pulse in human nature from the humblest even to the highest, may be love to God; that every district may be covered with this glory—that there may be no lane, nor court, nor alley, into which the sunshine of heaven does not penetrate, and none into which the light of the Sun of Righteousness doth not shine. No interest that we feel in the distant must make us overlook the near; we must not carry corn to the ends of the earth, whilst many are starving from want at our own doors and upon our own thresholds; we must not be so taken up with the romance of a converted world, that we forget the very plain but very dutiful necessity of a converted individual under the shadow of our own residence.

Whilst we pray for each individual, and for each district of our country, we at the same time still pray that the whole earth may be covered with the glory of God, that every continent may bask in it—that every capital may reflect it from its spires, that the hum of great cities may have it for its key-note; that all the nations of the earth, inspired by love, illuminated by truth, may constitute together, one worshiping, united, and happy church; until the nations rise to a state of peace, of happiness and rest, that will multiply with the multiplying years and ages yet to roll; and David shall no longer say, "Let the whole earth be filled with his glory;" but shall sing, "The whole earth is filled with thy glory."

There are many and strong reasons why we ought more and more to pray this prayer. The first reason is sympathy with man simply as a sufferer; if you want to be humane, and to do the slightest good to man as an individual, you pray and try to practise this prayer. The highest happiness of man is involved in the greatest glory of God. Christianity feeds the roots of all social development. Where is it that nations have reached a culminating grandeur? Where christianity has struck deepest its roots. And, therefore, when you pray that the whole earth may be filled with God's glory, you pray that there may be the most substantial temporal happiness to your fellows; and that our country under the influence of the Gospel may, as a country, rise to its greatest pitch of happiness, peace, and enjoyment.

But you pray this prayer still more because of the preciousness of each individual soul. After all, this is the great argument for trying to do good. To make man happy and contented here is right; but to show him a way that leads to a better world when this world departs, and to show him that his soul depends for its happiness upon the blood of sprinkling, and its interest in the sacrifice of Jesus; to teach man that, and to tell him how he can be saved; and to go to the beds of the sick and the pillows of the dying, and to tell them that there is a God, our Father, and that he may be happy here and happier hereafter; I say, the man that does so is entitled to your greatest sympathy, and the cause in which he is employed to most munificent and liberal support. We pray this prayer because we believe that the Gospel, which is the glory of God, is adapted to every order of the human race, to every want, and every necessity; that there is nothing in it local, nothing exclusive, nothing national; but that to the people in the purlieus of St. Gile's, and to the people on the plains of India, the same Gospel may be carried with the same results, because embosomed in the same sure promise: "My word shall not return to me void." And we pray this prayer specially, because it is God's own promise that it shall be fulfilled. He himself says to Moses, "As I live, saith the Lord, the whole earth shall be filled with the glory of the Lord;" and David, recollecting God's promise, which is the guarantee of the successful prayer, says, "Let the whole earth be filled with God's glory."

David beautifully adds, "The prayers of David are ended." When are they ended? When the whole earth is filled with God's glory. And what then shall be our case? At present we say with stammering lips and hesitating hearts, "Our Father which art in heaven, hallowed be thy name; thy kingdom come; thy will be done;" all having the under-thought that God's kingdom is not come, that God's will is not done. But in that day, when the prayers of David the son of Jesse shall be ended, we shall no more pray the Lord's prayer as we do now; then we shall say, "Our Father which art in heaven, hallowed is thy name; thy kingdom is come; thy will is done in earth as it is heaven; our bread is given us, and our sins are forgiven us; we are led into no temptation, we are delivered from all evil; and as it began in thy name, Father, it will end with thy name, Father, again; for thine is the kingdom, and the power, and the glory, forever and ever.—*Dr. Cumming.*

NOT FATE, BUT SKILL.

Diving and finding no pearls in the sea,
Blame not the ocean, the fault is in thee.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Eating.

The stomach has two doors, one for the entrance of the food, on the left side, the other, for its exit, after it has been properly prepared for another process. As soon as the food is swallowed, it begins to go round and round the stomach so as to facilitate dissolution; just as the melting of a number of small bits of ice is expedited by being stirred in a glass of water; the food, like the ice, dissolving from without, inwards, until all is a liquid mass.

Eminent physiologists have said, that as this liquid mass passes the door of exit, where there is a little movable muscle, called the Pyloric Valve, (a faithful watchman,) that which is fit for future purposes gives a tap, as it were; the valve flies open, and it makes an honorable exit. Thus it goes on until the stomach is empty, provided no more food has been taken than there was a supply of gastric juice for. If a mouthful too much has been taken, there is no gastric juice to dissolve it; it remains hard and undigested; it is refused to pass, and the janitor refuses to open the door; and another and another circuit is made, [illegible] until the work is properly done. [illegible] like, are kept dancing around for about five hours and a half.

After, however, there has been a repeated refusal to pass, and it would appear that any longer detention was useless, as in the case of indigestible food, or a dime, or cent, or fruit-stone, the faithful watchman seems to be almost endowed with intelligence as if saying: "Well, old fellow, you never will be of any account; it is not worth while to be troubled with you any longer, pass on, and never show your face again."

When food is thus unnaturally detained in the stomach, it produces wind, eructations, fullness, acidity, or a feeling often described as a "weight," or "load," or "heavy." But nature is never cheated. Her regulations are never infringed with impunity; and although an indigestible article may be allowed to pass out of the stomach, it enters the bowels as an intruder, is an unwelcome stranger, the parts are unused to it, like a crumb of bread which has gone the wrong way by passing into the lungs, and nature sets up a violent coughing to eject the intruder. As to the bowels, another plan is taken, but the object is the same—a speedy riddance. As soon as this unwelcome thing touches the lining of the bowels, nature becomes alarmed, and like as when a bit of sand is in the eye, she throws out water, as if with the intention of washing it out of the body, hence the sudden diarrhœas with which two-legged pigs are sometimes surprised. It was a desperate effort of nature to save the body, for if undigested food remains too long, either in the stomach or bowels, fits, convulsions, epilepsies, apoplexies, and death, are a very frequent result. Inference: *Always eat slowly and in moderation of well-divided food.*—*Health Tract.*

Health and a Well-formed Body.

Take abundant exercise in the open air—free, attractive, joyous exercise, such as young girls—when not restrained by false and artificial proprieties—are wont to take. If you are in the country, or can get there, ramble over the hills and through the woodlands; botanize, geologize; seek rare flowers and plants; and chase butterflies. Be a romp, even though you may be no longer a little girl. If you are a wife and a mother, so much the better. Romp with your children. Attend also to your bodily positions in standing, sitting, lying, and walking, and employ such general or special gymnastics as your case may require. Live while in-doors, in well-ventilated rooms; take sufficient wholesome food, at regular hours; keep the mind active and cheerful—in short, obey all the laws of health.

COLD FEET.—Few know the extent of the sympathy between the feet and good health. While they are dry and devoid of perspiration, the health cannot be good. When they are cold and damp, the lungs and bronchial tubes are liable to be affected. We have known a constant hacking cough to be kept up by cold feet. The best remedy is to wash the feet every morning, and then apply a brisk friction until they glow with warmth. Never, under any circumstances, go to bed with cold feet.

Scalds and Burns.

The best, most instantaneous, and most accessible remedy in the world, is to thrust the injured part in cold water, send for a physician, and while he is coming, cover the part an inch or more deep with common flour. The water gives instantaneous relief by excluding the oxygen of the air; the flour does the same thing, but is preferable, because it can be kept more continuously applied with less inconvenience, than by keeping the parts under water. As they get well, the flour scales off, or is easily moistend and removed. If the injury is at all severe, the patient should live mainly on tea and toast, or gruels, and keep the bowels acting freely every day, by eating raw apples, stewed fruits, and the like. No better and more certain cure for scalds and burns has ever been proposed.

A VALUABLE SECRET.—The unpleasant odor produced by perspiration, is frequently the source of vexation to gentlemen and ladies, some of whom are as subject to its excess as their fellow-mortals of another color. Nothing is simpler than the removal of this odor, at much less expense and much more effectually than by the application of such costly unguents and perfumes as are in use. It is only necessary to procure some of the compound spirits of ammonia, and place about two tablespoonsful in a basin of water. Washing the face, hands, and arms with this, leaves the skin as clean, fresh, and sweet as one could wish. The wash being perfectly harmless and very cheap, we recommend it, on authority of one of our most experienced physicians, to our readers.—*Petersburg Express.*

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

Preludes by the Way.

What scenes of glory meet my view
As onward I my course pursue;
Bright visions of celestial joy
Beyond the reach of earth's alloy.
Such sounds of rapture strike my sense
As call my waiting spirit hence,
And bids me join the angel throng,
And mingle in their holy song.
O! if to humble faith is given
Such rapturous views of God and heaven,
What will the bright effulgence be,
When I within the veil shall see
All, that while below on earth
Gave to my joys their holy worth?
Dazzling forth amid the throne,
There sits the High and Holy One,
Who in his majesty approves
The chosen objects of his love.
If while I travel here below,
Mingling with earth's scenes of wo,
Such joy and peace, such love, may rest
Within my care-worn pilgrim breast,
Leading me onward with delight
Through this dark world of moral night,
Unhurt, unharm'd, 'mid all the way,
My God my sure and only stay;—
What will it be when feeble sight
Shall be exchanged for glory bright;
When sin and doubt, and toil and care,
And e'en the joys of holy prayer,
Shall be exchanged for perfect bliss,
Supreme delight where Jesus is?
In this blest path of onward love
O! may my willing footsteps move;
Just like my Savior may I live
To labor, suffer, cheerful give
My substance, time, and talents all,
In sweet obedience to his call.
Thus would I live, and waiting still,
Rejoice to know and do his will;
And consecrated to my Lord,
Would know no impulse but his word.
This be my lot while here I stay,
And when I close my pilgrim way,
May I with all the ransom'd race
Unite to sing redeeming grace,
And with my Savior ever be
Throughout a long eternity. M. A. T.

Neal's Creek, Ind.

For the Crisis.

A Sermon.

LIFE TO COME.

"Behold, I set before you the way of life and the way of death."—Jer. 21: 8.

These words were uttered more than two thousand years ago. They were full of meaning and interest then to God's chosen people, Israel; to-day, they are interesting to all the intelligences God has made; and every moral being the Creator has made must heed them in order to acceptance with their Author.

The words of the text were spoken by the mouth of Jeremiah, under the inspiration of the Most High; and for this, if for no other reason, demand solemn attention and reflection.

Jeremiah is one of the four greater prophets of the Old Testament—these are Isaiah, Jeremiah, Ezekiel and Daniel. Jeremiah became a prophet under the reign of Josiah, king of Judah; for we read, "To whom the word of the Lord came in the days of Josiah, king of Judah, in the thirteenth year of his reign."—Jer. 1: 2. He continued to prophesy under the reigns of Shallum, Jehoiakim, Jeconiah and Zedekiah, to the taking of Jerusalem by the Chaldeans. It is thought that he died two years after in Egypt.

This prophet is outspoken and clear in his language; he denounces the heinous sins of his age, in plain, unequivocal statements direct from the inspiration of the Almighty; he delineates the dispersion of Israel and Judah, the demolition of their kingdom, and great metropolitan city, Jerusalem, by Gentile power and authority; but finally turns the subject, evidently with great pride, joy and buoyant hope, to the time of the ingathering of the whole house of Israel into their own borders, into the land flowing with milk and honey, as in days of old, when they served and worshiped the true and living God.

But this glorious and final return of Israel and Judah, is not to be until Gentile rule is rebuked, dethroned and demolished by the power of Him who rules the nations in equity and righteousness. For He, whose "goings forth are from everlasting," has announced to the world the startling fact, that he will hold an awful controversy with the nations because of their high-handed crimes against God and man, and to deliver his chosen people from their iron rule.—Jer. 25: 18—33.

At this deliverance all heaven and earth will rejoice, and shout "Amen!" "The Lord Almighty reigneth" in heaven and earth. The angelic hosts of heaven will strike their harps of gold,—saints just waking from the long sleep 'neath the ground, will echo back to heaven the loud anthem of thanksgiving and praise to Him whose right it is to reign, and all nature will unite to repeat—

"Waft, waft, ye winds His story,
And all ye billows roll,
Till like a sea of glory,
It spreads from pole to pole."

Shall we be there? Shall we raise our voices with that happy band, that shining, heaven-like army? Or shall our hearts be filled with lamentations and wo? Shall we utter cries of horror, and finally sink down, down into that dark abyss of death—no more beyond it—no day to light up the eternal reign of silence,—

"Without one single star of hope,
Or spark of glimmering day!"

Heaven forbid! O Jesus, forbid! Sinners, fly, oh! fly now! to that Jesus—to his atoning blood. He will receive and pardon you, if you will but repent. Why longer delay?

This brings me more fully to the subject matter of the text. "Behold"—reflect, look, see. He commences the subject as though something all-important was about to be uttered. That is true. Hence the phraseology of the first word of the text. It is the announcement of an universal truth in the moral universe, that, "I," the Creator, the great "I AM," the only God, "set," fairly place, "before you," particularly Israel and Judah, and all men, "the way of life and the way of death;"—for all men, all moral beings, are traveling in one or the other of those ways.

I purpose to direct my thoughts to the main points in the text. Those points are, as I conceive, "*Life and Death*" in their broadest sense; and "the way"—means or course—"of life," and "the way,"—dark and broad way—"of death."

That the Creator has explicitly pointed out to us life, must be clear to every reflecting mind; and unless we seek diligently for life we are threatened with death. We are in the way to death, if we are not in the way to life. Hence, men are naturally in the way of death: for naturally all men are sinners, and "the wages of sin is death."

Where there is no law, there is no sin; conseqently, there could be no moral beings in the universe, but for law. In that case man would not—could not—be an accountable being. He would be a law unto himself, and answerable to no higher tribunal. The apostle Paul argues this point clearly and forcibly, in the seventh of Romans. At the eighth verse the apostle inquires, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, "Thou shalt not covet." "Where no law is, there is no transgression"; "Sin is not imputed where there is no law"; "For sin is the transgression of the law."—Rom. 4: 15; 5: 13; 1 John 3: 4.

The point is then clearly settled,—there must be law in the world before men can be held morally accountable. We now ask, has the Creator announced a law to the world? He has. Let us, then, "to the law and the testimony." "Come, let us reason together."

At the very commencement of man's career, the Creator announced to him, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of *it*: for in the day that thou eatest thereof thou shalt surely die." This was a law. This was *the* law of God; and from the moment that law was proclaimed, man became a moral being—became accountable to his sovereign Lord, the Creator. It is a settled point in the moral world, that a law must have a penalty attached, or else it is no law. In the above law you will notice the penalty attached to its violation is death; plainly stated in the words, "*Thou shalt surely die*"—if thou violate my righteous law. But man violated this law of God and the penalty threatened has been, and still is being executed, even upon those who have not sinned after the similitude of Adam's transgression. "Death is passed upon all men, for all have sinned." Or, to state it in other words, Adam's sin, in the garden, subjects us all to death, in consequence of being his by the great law of generation. As he was mortal and dying in his nature, so are we; for we cannot transcend those natural laws the Creator fixed over the universe, "When the morning stars sang together, and all the sons of God shouted for joy." It is a law of nature that like begets like. Adam being mortal, corruptible, dying, his posterity partake, fully, of the same nature. Hence, we are by nature literally dying men and women.

Thus the words of the prophet come to us with power and force, "O turn ye! turn ye! oh, house of Israel, for why will ye die"? Sinners, it is equally addressed to you, for you are dying: "O why will ye die"? Christ has died that you might live, and live forever.

I come now to treat more directly of the terms "life" and "death." What is life? Webster defines it to be, "*A state of being animated, or living, energy, spirit.*" Cruden terms it—"*Power to move and do the actions of life.*" Hence, in man, I call it sentient existence. Need I ask, What is death? It is just the opposite of life. What is the opposite of heat? What is the opposite of being? What the antithesis of sentient existence? But one answer can be given. Webster defines death, "Not life, or the extinction of life." The Divine penman defined death to king Hezekiah to be, "*Die, and not live*"; and we have no account up to this date, that it has ever been changed. It is not, to-day, susceptible of a different definition. The experience of the world for nearly six thousand years, defines it (death) not life. Every living being is marked "die and not live." Millions upon the back of millions of human beings have experienced the force and power of, "*Thou shalt surely die.*" Where are all the generations of the earth? That's the question now before the public mind of the nineteenth century. It is an important one. How shall we settle the point, "What is truth?"

We ask Orthodoxy, Where are the generations of the past? The theological reply is, In heaven and hell. Part of them are in happiness, and part in unending woe.

We ask the Spiritualist, Where are the generations of the past? The serpentine reply is, "*Not dead*," but in the spheres, progressing somewhere between spheres "one" and "seven." They are pushing on to a higher life.

We inquire of the Bible, Where are the generations of the past? and what answer do we get? Hear David, "Put not your trust in princes nor in the son of man." Why? Because "his breath goeth forth, he (the man) returneth to his earth." And what is the result? "In that very day his thoughts perish." Where is the man? In the grave—sheol—where there is "no work, device, nor knowledge."—Eccl. 9: 10.

Job remarks, "Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" He then answers the question by way of comparison, thus: "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." That is Job's theology of death.

Where did David go at death? To the land of forgetfulness. He declares in another place, "The dead praise not the Lord, neither any that go down into silence.—Ps. 115: 17. Where did Peter say he was?—"The patriarch David is both dead and buried and his sepulchre is with us unto this day." He was not in heaven then, nor any of the spheres, for Peter adds, "David is not ascended into the heavens."—Acts 2: 29, 34.

I might follow this point on still further, but my limits will not allow. However, let me remark, before I pass, that *reason* and *facts* join with the Bible answer in proclaiming the generations of the dead to be, not in heaven, hell nor the spheres, but in death and in silence!

But is there no future existence? Is there no life to come? I answer unreservedly, *there is*. This reverts my thoughts to the way or means of eternal life.

I here observe that Jesus is the way of life. "I am the way," saith he, "and the life."—John 14: 6. This is tantamount to saying, "I am the true way to life." "There is none other name under heaven given among men, whereby we must be saved.—Acts 4: 12.

Once more. Our Lord declares himself to be "the resurrection and the life."—John 11: 25. "The gift of God is eternal life through Jesus Christ our Lord."—Rom. 6: 23. But, dear reader, our course of life in this world must accord with the spirit and letter of "the gospel of the grace of God," in order to obtain the unending life of which God, through Jesus, is the only source. Hence we are exhorted to "strive to enter in at the strait gate." "If thou wilt have life," remarked Jesus to the young man, "*do the commandments.*" Amen!

That is it, young man, young woman—young and old, *that* is *the* point; *that* is *the test*. Will you do Jesus' commandments? If you will, you may have eternal life. Where are you? Are you in the dark road and broad way of death? If so, turn your course. Turn now; do not delay. O! I pray you, do not wait another hour. May God bless these thoughts to your good, is the prayer of your servant in Christ. J. A. SOARS.

For the Crisis.

Counting the Cost.

In a late number of the *Crisis* I showed how the materialist philosophy is in its history more or less connected with scepticism. It was the system of Epicurus, and those who know his system, know that by it he fortified himself and his followers against the preaching of Plato about an after life, which, poor as it was, was the best the Gentiles then had. Materialism is now also the boasted system of Feuerbach, of which it is claimed that he has given the most powerful demonstration, and in which fortress he hopes to shelter himself and his school against the duty of seeking a better life than the present. And I might show, and shall do so if need be, that the history of infidelity has been mainly, and by a large preponderance, a history of materialism.

On the other hand, I showed that *christian* materialists have not all held life in Christ only. Some of them have asserted the immortality of all men, and the eternal torment of bad men. A fact doubly instructive, as showing that materialism is no infallible guide to the christian, and no impenetrable shield to the infidel against the fear of a judgment beyond the grave.

I also showed that the doctrine of all substance existing in a certain *form* and *shape* is not peculiar to us poor heretics; but heretics with whom we have no dealings, the Swedenborgians who are so respectable that we despise them, hold it in common with us. Heresy makes strange bedfellows.

The whole state of facts presents a few considerations of prudence and duty, and a few suggestions of possible truth, which I wish to treat as I find leisure.

The first is, that in all our presentations of gospel truth, we would make that most prominent which is most essential and important—so plain a truth, that all honest inquirers will be pretty sure to see it; or so plain a duty, that all earnest workers will be pretty apt to do it. The distinction between things fundamental and not fundamental in *doctrine* is commonly admitted. But the same distinction holds in matters of *argument*. We would lead men to Christ by the plainest and surest road. If we try to bridge the chasm between unbelief and faith, by reasonings that are very open to criticism, we may jeopard the interests we would secure. On this subject Dr. Whately has said some things so pertinent, that I will use his own words. He says:

"The genuine and fundamental doctrines of christianity may become liable to the scoffs of some, and to the dread and disregard of others, from their supposed connection with such as are, in fact, no part of the gospel revelation. It then becomes a matter of importance to rectify even the mistakes which are not in themselves of any moment; since we thus (to use an expression of Dr. Paley) 'relieve christianity of a weight that sinks it.'" (*Difficulties of the Writings of St. Paul, Essay VI.*)

And we dissenters are specially bound to regard this advice. We have raised our protest against a very prevalent doctrine of endless woe. Why have we done this? Not simply because we regard it as false, though we are bound by our convictions of truth in all things; but we deem it *such* a false doctrine as has driven, and does drive, fair minded men away from christianity. Many christians hold the awful doctrine, yet it makes infidels. It is not incompatible with faith in Christ, as we see in thousands of instances; yet it is such a burden, not only to the faith of those who hold it, but to christianity itself, that we cry out, "However true you may think the doctrine, do not insist upon it as an essential part of christianity. You know that thousands cannot believe it. One of your own godly bishops has told you of eternal suffering, 'Imagine it you may, but you can never seriously believe it, nor reconcile it to God and goodness.' You may believe it, or think you believe it, and be a good christian. But you must allow others to be good christians without believing it. You know there have been and now are many such. Let there be more, if God will. Hast thou faith to bear the burden of believing eternal woe? Have it to thyself. Destroy not thy brother for whom Christ died, by saying he must bear that heavy burden, or be an unbeliever."

On this ground, then, we have protested. The gloomy doctrine is not only untrue, but if it were true, it would not be essential. Thrown in the path of one seeking Christ, it is a stumbling block that must be removed. If he shall ever believe it, he may do so not as a babe in Christ, but as one that can be fed with very strong meat.

Wisdom is meet for them that are perfect; or for those proficient, well advanced, and initiated in the mysteries, the deep things of God; and the doctrine of eternal evil is certainly very deep.

Now we say all this about a doctrine very prevalent and even popular. Regarding it as false, we offer instead what we think is true. A very unpopular truth, held by a very unpopular minority. And how shall we advocate and advance this precious truth, so it shall save the greatest number from infidelity, and bring most men to love Jesus?

Very clearly, we ought not to repeat the evil against which we protest. When we offer the glorious truth, let us not burden it with any unsafe, uncertain, or even suspicious company of argument. Let the apple of gold be in a picture of silver. Let us clear away every obstacle and remove every stumbling block which does not lie in the proper depravity and malignity of human nature. The cross itself is heavy enough; and to confess that one has been in error on the main difference is humiliating enough.

Let us, then, when we invite men to rest their hope of immortal life in Christ alone, present the doctrine free of incumbrances, and with no connections or surroundings save those which clearly belong to it. Whatever is essential to its argument and demonstration, let that be advanced plainly, boldly, and without faltering or disguise. And all opinions that may seem helpful but not essential to it, let them be mentioned accordingly. And if any have methods of proof which have pleased themselves but which are distrusted by others and disliked by many of those yet to be convinced, then let them not be pressed unless they are absolutely required; and even then let us show that we understand and appreciate the difficulties they involve.

Those who hold the materialist view, then, should never appear to be ignorant of its history. The appearance of such ignorance will be of itself prejudicial, quite as much as the fact that one holds such a view. When, therefore, a christian who denies the separate existence of the human soul would commend his view to other christians, he should frankly say:

"I am well aware, dear friends, that this view of man's nature and constitution has been held by sceptics generally, from Democritus and Epicurus to Comte and Feuerbach. And I can easily understand how you would look with suspicion upon it for this reason. I can sympathize with the difficulties you must feel on account of it. It is, certainly, a very disparaging fact, if taken alone. But if my view of man's nature be the truth of God's word, it is to be accepted and firmly held, nevertheless. Nay, if infidels have dishonored it with their assertion of it and their deductions from it, the more is the reason why christians should redeem it, and honor it by their courageous assent and avowal of it, with the just inferences from it. We do not disown the truths of mathematics because Satan holds them. He believes that two and two make four; but we do not therefore blush or falter when we say the same thing. The demons believe there is one God, and tremble; but we are not therefore in trepidation and fear, when we declare our faith in Jehovah. Just so, if this view of man's nature be true, we who believe in truth should maintain it notwithstanding its sceptical history."

I could admire such a speech, as I admire the revolutionary patriots who adopted and honored as a national air the "Yankee Doodle" which was invented for their reproach. I like to see persons boldly espousing a forlorn cause when they have evidently and fairly counted the cost. But let us compare the cost in the present instance, with the examples suggested. These patriots did not think of adopting that doggerel, until they had gained a signal victory. Fife and drum could easily honor the *tune*, when the *cause* was already triumphant. It costs nothing to believe that two and two make four; this has ever been rather a popular and respected truth, notwithstanding the devil's assent.

Again, if the demons believed there is one God and did *not* tremble, I think the case would be altered. The unity of God would then seem to be a favorite truth with them; or, at least a matter of indifference. But their trembling really does it great honor. We are very glad to believe and rejoice in what demons are afraid of.

Thus in the examples suggested the cost is nothing, or less than nothing, or was paid beforehand. But in respect to materialism, the cost is confessedly a serious item. This has been the favorite philosophy not of Sadducees only, but of infidels and atheists, for three thousand years. It has been held by a few individual christians, and once or twice by whole classes of christians; but the most famous instance is in the "sect of Arabians" who are known only by Origen's refutation of them. Now if Satan had for so many centuries been noisily saying that two and two make four, and this had been uttered by christian lips rarely, and their voices soon hushed, it would be a very unpopular truth. He who lisped it would be suspected as belonging to the devil's party.

But it is really very much so with the materialist view. Tell a man that his soul dies with his body, and he takes you at once for an infidel. This idea has borne infidel company for nearly a hundred generations. And you may explain yourself as much as you will, and quote Scripture as freely as you please, still you must work against suspicions which you have excited. Your christian name and manner *may* conciliate his attention. Yet if he be an intelligent man, who knows the history of your view of human nature, he will probably, in kindness, forget all that as fast as he hears it, and put any gospel which you may offer into what he thinks is better philosophic connection and company. But in very many cases he will not hear you at all, or will hear only your Democritic philosophy, and report you accordingly when he has heard you through.

I say these things not to create any prejudice whatever, but simply to state the facts which exist. And we thus shall come, soon, to the biblical question—Will Moses, and the prophets, and the apostles, sustain you in the materialist view, and help you to redeem it from the reproach it has so long suffered, and to honor it among intelligent and candid christians?

But I have not yet counted all the cost,—all the expense which this view incurs in the minds of many. I will reckon this up in another chapter, and we will then look in the Bible to see if we are able to pay it. C. F. H.

For the Crisis.

Helps and Hindrances to Faith.

God has made faith the condition of salvation. "By grace are ye saved, through faith." Whatever, then, has a tendency to obstruct the operation of faith, or to help its exercise, is no small matter. Originally, faith was a law—an element of our nature; sin only has crippled and destroyed it. Behold the little child, how confiding its spirit. The parent, it may be, takes it through scenes of danger and death, by sea and by land. There is no fear in that little heart. Just so the holy soul; like a little child, it depends and trusts in the love and power of Jesus to save and preserve from all sin, and to direct and sustain in the performance of every duty.

But previous to the attainment of a perfect, child-like faith, the mind passes through many conflicts with sin and unbelief. We have exclaimed, "O how shall I believe? it seems the hardest thing in the world to believe, and to receive the righteousness which is by faith." Why is it thus? We answer; there are hindrances which must be removed; they are not with God, however. No! God is inviting, commanding, encouraging us to acts of faith. Yea, we might add, he is tempting us to their exercise by offering all the treasures of his grace and glory, saying, "Only believe," "all is yours," "all things are possible to him that believeth."

But the hindrances are in us. "If I regard iniquity in my heart," says the Psalmist, in his address to God, "thou wilt not hear me." Again. Says another inspired writer, "Ye ask and receive not because ye ask amiss, to consume it upon your lusts." We might quote other passages of similar import to show there are with us hindrances to the exercise of that faith which brings divine blessing to our souls, but these must suffice.

What is to be done in this case? We feel as though we were powerless. In a sense we are, but in another we are not. God does not require us to do what he has not given us power to perform. Without Christ we "can do nothing;" but through him strengthening us, we can do all things.

Let us, then, with God's help, search out and abandon the hindrances to our believing—to our taking God at his word; let us fully and forever renounce the world, the flesh, and the devil, so that we will not follow or be led by them; let us lay aside every weight that cumbereth, as well as every sin that doth beset us; let us deny ourselves of all ungodliness, and every worldly lust, and mortify our members which are of earth; let us take up our daily cross and move forward in the performance of our whole duty; let us form an eternal alliance with all that is good, and thus go on from victory to victory—from conquering to conquer. By so doing, we shall find that each step is becoming more pleasant and natural; each act of faith makes the succeeding one more easy; and by holding on in this way, faith at length becomes the law and element of our moral, regenerated nature.

God grant that both reader and writer may cherish the helps, and avoid the hindrances to true christian faith.

"I know that my Redeemer lives;
He lives, to bless me with his love;
He lives, to plead for me above;
He lives, my hungry soul to feed;
He lives, to help in time of need."
[illegible]

New Gloucester, Me.

For the Crisis.

The Stumbling of Israel.

BRO. GRANT:—What Mr. Helper calls the "coming crisis of the South," and what Mr. Seward calls the "Irrepressible conflict," in regard to slavery, or politics, may affect our whole country, and probably will convulse and shake our whole body politic. But what are all these turmoils and a thousand like them, in comparison, to the *one* your paper contemplates; yet how few there are, who seem to understand the nature of the *coming crisis*, and the preparation necessary to meet it. To meet it in all its important developments and bearings—a "crisis" that will not only affect our own nation, but the whole world; every nation, kingdom and people under the whole heavens; and will revolutionize in its time our globe; and things that have been wrong for centuries, will then be made right. For Christ will come; he will reign triumphant; and Eden's bloom will visit and rest upon nature's tomb—before, Jesus has finished his work.

I have no set time for this glorious event; I never did have; but I think I see signs which cannot be mistaken, proclaiming "Messiah near;" and I write to urge the importance of a preparation on our part to meet Him and the solemn events of that day. It would seem that but little more can be given to, or done for, the world of mankind. They have had their call; their cup is nearly full; they are nearly ripe for the great harvest. Soon He that was seen sitting on the cloud will thrust in his sickle and reap. Sinners, no doubt, will continue to proceed in their own chosen way, just as they did in the days of Lot, or Noah, till the solemn period arrives—the event contemplated comes—the *world's crisis* is upon them, and they are hurried to the judgment of the Great Day wholly unprepared.

But I wish particularly to call the attention of a class that we may suppose are not in darkness that *that day* should overtake them as a *thief*, but are the children of the light, and of the day; that are not stumbling and falling like others. O! how many are stumbling and falling over Jesus Christ—this stone of stumbling to both houses of Israel. The former house—or literal Israel—stumbled over Christ's humiliation. They rejected the Babe of Bethlehem. They could never see their expected Messiah in the "Man of sorrows," in one so solitary and humble—so well acquainted with grief. Their expected Messiah would never be seen weeping upon the earth, even in view of the doom awaiting them; neither can they as a people see him during this his Spirit dispensation; they are still looking to the visible; therefore not interested or in union with his Spirit work—a work of Christ in taking out from among us Gentiles a peculiar people, and fitting them up for himself, for his own glory.

Here is where the first house of Israel fell, and through their fall salvation is come to us Gentiles. They were broken off by unbelief; and we were grafted in by faith. But they too shall be grafted in, if they abide not still in unbelief. "For God is able (and as willing as he is able) to graft them in again." And how blessed the thought that he will yet do it. They are enemies indeed for our sakes, yet beloved for the fathers' sake; and when the fullness of the Gentiles shall have come in, salvation shall flow to that people.

I was speaking in view of the stumbling of the house of Israel as a whole. God had his witnesses, perhaps seven thousand in Israel. There can be no doubt, there were others beside good old Simeon and Anna who were waiting, after the temple, for the consolation of Israel; and when Christ was presented, they saw in the infant Jesus, the fulfillment of Jewish prophecies. They saw indeed, a light to lighten the Gentiles; but the peculiar glory of that people Israel. For salvation is of the Jews.—John 4: 22. And through this medium there is a light that lighteth every man that cometh into the world, or that stands on probation for himself. And under the guidance and influence of this light, bestowed even upon us Gentiles; and by the faith of God in Christ which Abraham had before his peculiar call and circumcision, many, even amongst us, claim not only salvation before

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

Preludes by the Way.

What scenes of glory meet my view
As onward I my course pursue;
Bright visions of celestial joy
Beyond the reach of earth's alloy.
Such sounds of rapture strike my sense
As call my waiting spirit hence,
And bids me join the angel throng,
And mingle in their holy song.
O! if to humble faith is given
Such rapturous views of God and heaven,
What will the bright effulgence be,
When I within the veil shall see
All, that while below on earth
Gave to my joys their only worth?
Dazzling forth amid the throne,
There sits the High and Holy One,
Who in his majesty approves
The chosen objects of his love.
If while I travel here below,
Mingling with earth's scenes of wo,
Such joy and peace, such love, may rest
Within my care-worn pilgrim breast,
Leading me onward with delight
Through this dark world of moral night,
Unhurt, unharm'd, 'mid all the way,
My God my sure and only stay;—
What will it be when feeble sight
Shall be exchanged for glory bright;
When sin and doubt, and toil and care,
And e'en the joys of holy prayer,
Shall be exchanged for perfect bliss,
Supreme delight where Jesus is?
In this blest path of onward love
O! may my willing footsteps move;
Just like my Savior may I live
To labor, suffer, cheerful give
My substance, time, and talents all,
In sweet obedience to his call.
Thus would I live, and waiting still,
Rejoice to know and do his will;
And consecrated to my Lord,
Would know no impulse but his word.
This be my lot while here I stay,
And when I close my pilgrim way,
May I with all the ransom'd race
Unite to sing redeeming grace,
And with my Savior ever be
Throughout a long eternity.

M. A. T.

Neal's Creek, Ind.

For the Crisis.

A Sermon.

LIFE TO COME.

"Behold, I set before you the way of life and the way of death."—Jer. 21: 8.

These words were uttered more than two thousand years ago. They were full of meaning and interest then to God's chosen people, Israel; to-day, they are interesting to all the intelligences God has made; and every moral being the Creator has made must heed them in order to acceptance with their Author.

The words of the text were spoken by the mouth of Jeremiah, under the inspiration of the Most High; and for this, if for no other reason, demand solemn attention and reflection.

Jeremiah is one of the four greater prophets of the Old Testament—these are Isaiah, Jeremiah, Ezekiel and Daniel. Jeremiah became a prophet under the reign of Josiah, king of Judah; for we read, "To whom the word of the Lord came in the days of Josiah, king of Judah, in the thirteenth year of his reign."—Jer. 1 : 2. He continued to prophesy under the reigns of Shallum, Jehoiakim, Jeconiah and Zedekiah, to the taking of Jerusalem by the Chaldeans. It is thought that he died two years after in Egypt.

This prophet is outspoken and clear in his language; he denounces the heinous sins of his age, in plain, unequivocal statements direct from the inspiration of the Almighty; he delineates the dispersion of Israel and Judah, the demolition of their kingdom, and great metropolitan city, Jerusalem, by Gentile power and authority; but finally turns the subject, evidently with great pride, joy and buoyant hope, to the time of the ingathering of the whole house of Israel into their own borders, into the land flowing with milk and honey, as in days of old, when they served and worshiped the true and living God.

But this glorious and final return of Israel and Judah, is not to be until Gentile rule is rebuked, dethroned and demolished by the power of Him who rules the nations in equity and righteousness. For He, whose "goings forth are from everlasting," has announced to the world the startling fact, that he will hold an awful controversy with the nations because of their high-handed crimes against God and man, and to deliver his chosen people from their iron rule.—Jer. 25 : 13—33.

At this deliverance all heaven and earth will rejoice, and shout "Amen!" "The Lord Almighty reigneth" in heaven and earth. The angelic hosts of heaven will strike their harps of gold,—saints just waking from the long sleep 'neath the ground, will echo back to heaven the loud anthem of thanksgiving and praise to Him whose right it is to reign, and all nature will unite to repeat—

"Waft, waft, ye winds His story,
And all ye billows roll,
Till like a sea of glory,
It spreads from pole to pole."

Shall we be there? Shall we raise our voices with that happy band, that shining, heaven-like army? Or shall our hearts be filled with lamentations and wo? Shall we utter cries of horror, and finally sink down, down into that dark abyss of death—no more beyond it—no day to light up the eternal reign of silence,—

"Without one single star of hope,
Or spark of glimmering day!"

Heaven forbid! O Jesus, forbid! Sinners, fly, oh! fly now! to that Jesus—to his atoning blood. He will receive and pardon you, if you will but repent. Why longer delay?

This brings me more fully to the subject matter of the text. "Behold"—reflect, look, see. He commences the subject as though something all-important was about to be uttered. That is true. Hence the phraseology of the first word of the text. It is the announcement of an universal truth in the moral universe, that, "I," the Creator, the great "I AM," the only God, "set," fairly place, "before you," particularly Israel and Judah, and all men, "the way of life and the way of death;"—for all men, all moral beings, are traveling in one or the other of those ways.

I purpose to direct my thoughts to the main points in the text. Those points are, as I conceive, "*Life and Death*" in their broadest sense; and "the way"—means or course—"of life," and "the way,"—dark and broad way—"of death."

That the Creator has explicitly pointed out to us life, must be clear to every reflecting mind; and unless we seek diligently for life we are threatened with death. We are in the way to death, if we are not in the way to life. Hence, men are naturally in the way of death: for naturally all men are sinners, and "the wages of sin is death."

Where there is no law, there is no sin; consequently, there could be no moral beings in the universe, but for law. In that case man would not—could not—be an accountable being. He would be a law unto himself, and answerable to no higher tribunal. The apostle Paul argues this point clearly and forcibly, in the seventh of Romans. At the eighth verse the apostle inquires, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, "Thou shalt not covet." "Where no law is, there is no transgression"; "Sin is not imputed where there is no law"; "For sin is the transgression of the law."—Rom. 4 : 15; 5 13; 1 John 3 : 4.

The point is then clearly settled,—there must be law in the world before men can be held morally accountable. We now ask, has the Creator announced a law to the world? He has. Let us, then, "to the law and the testimony." "Come, let us reason together."

At the very commencement of man's career, the Creator announced to him, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of *it*: for in the day that thou eatest thereof thou shalt surely die." This was a law. This was *the* law of God; and from the moment that law was proclaimed, man became a moral being—became accountable to his sovereign Lord, the Creator. It is a settled point in the moral world, that a law must have a penalty attached, or else it is no law. In the above law you will notice the penalty attached to its violation is death; plainly stated in the words, "*Thou shalt surely die*"—if thou violate my righteous law. But man violated this law of God and the penalty threatened has been, and still is being executed, even upon those who have not sinned after the similitude of Adam's transgression. "Death is passed upon all men, for all have sinned." Or, to state it in other words, Adam's sin, in the garden, subjects us all to death, in consequence of being his by the great law of generation. As he was mortal and dying in his nature, so are we; for we cannot transcend those natural laws the Creator fixed over the universe, "When the morning stars sang together, and all the sons of God shouted for joy." It is a law of nature that like begets like. Adam being mortal, corruptible, dying, his posterity partake fully of the same nature. Hence, we are by nature literally dying men and women.

Thus the words of the prophet come to us with power and force, "O turn ye! turn ye! oh, house of Israel, for why will ye die"? Sinners, it is equally addressed to you, for you are dying: "O why will ye die"? Christ has died that you might live, and live forever.

I come now to treat more directly of the terms "life" and "death." What is life? Webster defines it to be, "*A state of being animated, or living, energy, spirit.*" Cruden terms it—"*Power to move and do the actions of life.*" Hence, in man, I call it sentient existence. Need I ask, What is death? It is just the opposite of life. What is the opposite of heat? What is the opposite of being? What the antithesis of sentient existence? But one answer can be given. Webster defines death, "Not life, or the extinction of life." The Divine penman defined death to king Hezekiah to be, "*Die, and not live*"; and we have no account up to this date, that it has ever been changed. It is not, to-day, susceptible of a different definition. The experience of the world for nearly six thousand years, defines it (death) not life. Every living being is marked "die and not live." Millions upon the back of millions of human beings have experienced the force and power of, "*Thou shalt surely die.*" Where are all the generations of the earth? That's the question now before the public mind of the nineteenth century. It is an important one. How shall we settle the point, "What is truth?"

We ask Orthodoxy, Where are the generations of the past? The theological reply is, In heaven and hell. Part of them are in happiness, and part in unending woe.

We ask the Spiritualist, Where are the generations of the past? The serpentine reply is, "*Not* dead," but in the spheres, progressing somewhere between spheres "one" and "seven." They are pushing on to a higher life.

We inquire of the Bible, Where are the generations of the past? and what answer do we get? Hear David, "Put not your trust in princes nor in the son of man." Why? Because "his breath goeth forth, he (the man) returneth to his earth." And what is the result? "In that very day his thoughts perish." Where is the man? In the grave—sheol—where there is "no work, device, nor knowledge."—Eccl. 9 : 10.

Job remarks, "Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" He then answers the question by way of comparison, thus: "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." That is Job's theology of death.

Where did David go at death? To the land of forgetfulness. He declares in another place, "The dead praise not the Lord, neither any that go down into silence.—Ps. 115 : 17. Where did Peter say he was?—"The patriarch David is both dead and buried and his sepulchre is with us unto this day." He was not in heaven then, nor any of the spheres, for Peter adds, "David is not ascended into the heavens."—Acts 2 : 29, 34.

I might follow this point on still further, but my limits will not allow. However, let me remark, before I pass, that *reason* and *facts* join with the Bible answer in proclaiming the generations of the dead to be, not in heaven, hell nor the spheres, but in death and in silence!

But is there no future existence? Is there no life to come? I answer unreservedly, *there is*. This reverts my thoughts to the way or means of eternal life.

I here observe that Jesus is the way of life. "I am the way," saith he, "and the life."—John 14 : 6. This is tantamount to saying, "I am the true way to life." "There is none other name under heaven given among men, whereby we must be saved.—Acts 4 : 12.

Once more. Our Lord declares himself to be "the resurrection and the life."—John 11 : 25. "The gift of God is eternal life through Jesus Christ our Lord."—Rom. 6 : 23. But, dear reader, our course of life in this world must accord with the spirit and letter of "the gospel of the grace of God," in order to obtain the unending life of which God, through Jesus, is the only source. Hence we are exhorted to "strive to enter in at the strait gate." "If thou wilt have life," remarked Jesus to the young man, "*do the commandments.*" Amen!

That is it, young man, young woman—young and old, *that* is *the* point; *that* is the *test*. Will you do Jesus' commandments? If you will, you may have eternal life. Where are you? Are you in the dark road and broad way of death? If so, turn your course. Turn now; do not delay. O! I pray you, do not wait another hour. May God bless these thoughts to your good, is the prayer of your servant in Christ.

J. A. SOBER.

For the Crisis.

Counting the Cost.

In a late number of the *Crisis* I showed how the materialist philosophy is in its history more or less connected with scepticism. It was the system of Epicurus, and those who know his system, know that by it he fortified himself and his followers against the preaching of Plato about an after life, which, poor as it was, was the best the Gentiles then had. Materialism is now also the boasted system of Feuerbach, of which it is claimed that he has given the most powerful demonstration, and in which fortress he hopes to shelter himself and his school against the duty of seeking a better life than the present. And I might show, and shall do so if need be, that the history of infidelity has been mainly, and by a large preponderance, a history of materialism.

On the other hand, I showed that *christian* materialists have not all held life in Christ only. Some of them have asserted the immortality of all men, and the eternal torment of bad men. A fact doubly instructive, as showing that materialism is no infallible guide to the christian, and no impenetrable shield to the infidel against the fear of a judgment beyond the grave.

I also showed that the doctrine of all substance existing in a certain *form* and *shape* is not peculiar to us poor heretics; but heretics with whom we have no dealings, the Swedenborgians who are so respectable that we despise them, hold it in common with us. Heresy makes strange bedfellows.

The whole state of facts presents a few considerations of prudence and duty, and a few suggestions of possible truth, which I wish to treat as I find leisure.

The first is, that in all our presentations of gospel truth, we would make that most prominent which is most essential and important—so plain a truth, that all honest inquirers will be pretty sure to see it; or so plain a duty, that all earnest workers will be pretty apt to do it. The distinction between things fundamental and not fundamental in *doctrine* is commonly admitted. But the same distinction holds in matters of *argument*. We would lead men to Christ by the plainest and surest road. If we try to bridge the chasm between unbelief and faith, by reasonings that are very open to criticism, we may jeopard the interests we would secure. On this subject Dr. Whately has said some things so pertinent, that I will use his own words. He says:

"The genuine and fundamental doctrines of christianity may become liable to the scoffs of some, and to the dread and disregard of others, from their supposed connection with such as are, in fact, no part of the gospel revelation. It then becomes a matter of importance to rectify even the mistakes which are not in themselves of any moment; since we thus (to use an expression of Dr. Paley) 'relieve christianity of a weight that sinks it.'" (*Difficulties of the Writings of St. Paul, Essay VI.*)

And we dissenters are specially bound to regard this advice. We have raised our protest against a very prevalent doctrine of endless woe. Why have we done this? Not simply because we regard it as false, though we are bound by our convictions of truth in all things; but we deem it *such* a false doctrine as has driven, and does drive, fair minded men away from christianity. Many christians hold the awful doctrine, yet it makes infidels. It is not incompatible with faith in Christ, as we see in thousands of instances; yet it is such a burden, not only to the faith of those who hold it, but to christianity itself, that we cry out, "However true you may think the doctrine, do not insist upon it as an essential part of christianity. You know that thousands cannot believe it. One of your own godly bishops has told you of eternal suffering, 'Imagine it you may, but you can never seriously believe it, nor reconcile it to God and goodness.' You may believe it, or think you believe it, and be a good christian. But you must allow others to be good christians without believing it. You know there have been and now are many such. Let there be more, if God will. Hast thou faith to bear the burden of believing eternal woe? Have it to thyself. Destroy not thy brother for whom Christ died, by saying he must bear that heavy burden, or be an unbeliever."

On this ground, then, we have protested. The gloomy doctrine is not only untrue, but if it were true, it would not be essential. Thrown in the path of one seeking Christ, it is a stumbling block that must be removed. If he shall ever believe it, he may do so not as a babe in Christ, but as one that can be fed with very strong meat.

Wisdom is meet for them that are perfect; or for those proficient, well advanced, and initiated in the mysteries, the deep things of God; and the doctrine of eternal evil is certainly very deep.

Now we say all this about a doctrine very prevalent and even popular. Regarding it as false, we offer instead what we think is true. A very unpopular truth, held by a very unpopular minority. And how shall we advocate and advance this precious truth, so it shall save the greatest number from infidelity, and bring most men to love Jesus?

Very clearly, we ought not to repeat the evil against which we protest. When we offer the glorious truth, let us not burden it with any unsafe, uncertain, or even suspicious company of argument. Let the apple of gold be in a picture of silver. Let us clear away every obstacle and remove every stumbling block which does not lie in the proper depravity and malignity of human nature. The cross itself is heavy enough; and to confess that one has been in error on the main difference is humiliating enough.

Let us, then, when we invite men to rest their hope of immortal life in Christ alone, present the doctrine free of incumbrances, and with no connections or surroundings save those which clearly belong to it. Whatever is essential to its argument and demonstration, let that be advanced plainly, boldly, and without faltering or disguise. And all opinions that may seem helpful but not essential to it, let them be mentioned accordingly. And if any have methods of proof which have pleased themselves but which are distrusted by others and disliked by many of those yet to be convinced, then let them not be pressed unless they are absolutely required; and even then let us show that we understand and appreciate the difficulties they involve.

Those who hold the materialist view, then, should never appear to be ignorant of its history. The appearance of such ignorance will be of itself prejudicial, quite as much as the fact that one holds such a view. When, therefore, a christian who denies the separate existence of the human soul would commend his view to other christians, he should frankly say:

"I am well aware, dear friends, that this view of man's nature and constitution has been held by sceptics generally, from Democritus and Epicurus to Comte and Feuerbach. And I can easily understand how you would look with suspicion upon it for this reason. I can sympathize with the difficulties you must feel on account of it. It is, certainly, a very disparaging fact, if taken alone. But if my view of man's nature be the truth of God's word, it is to be accepted and firmly held, nevertheless. Nay, if infidels have dishonored it with their assertion of it and their deductions from it, the more is the reason why christians should redeem it, and honor it by their courageous assent and avowal of it, with the just inferences from it. We do not disown the truths of mathematics because Satan holds them. He believes that two and two make four; but we do not therefore blush or falter when we say the same thing. The demons believe there is one God, and tremble; but we are not therefore in trepidation and fear, when we declare our faith in Jehovah. Just so, if this view of man's nature be true, we who believe in truth should maintain it notwithstanding its sceptical history."

I could admire such a speech, as I admire the revolutionary patriots who adopted and honored as a national air the "Yankee Doodle" which was invented for their reproach. I like to see persons boldly espousing a forlorn cause when they have evidently and fairly counted the cost. But let us compare the cost in the present instance, with the examples suggested. These patriots did not think of adopting that doggerel, until they had gained a signal victory. Fife and drum could easily honor the *tune*, when the *cause* was already triumphant. It costs nothing to believe that two and two make four; this has ever been rather a popular and respected truth, notwithstanding the devil's assent.

Again, if the demons believed there is one God and did *not* tremble, I think the case would be altered. The unity of God would then seem to be a favorite truth with them; or, at least a matter of indifference. But their trembling really does it great honor. We are very glad to believe and rejoice in what demons are afraid of.

Thus in the examples suggested the cost is nothing, or less than nothing, or was paid beforehand. But in respect to materialism, the cost is confessedly a serious item. This has been the favorite philosophy not of Sadducees only, but of infidels and atheists, for three thousand years. It has been held by a few individual christians, and once or twice by whole classes of christians; but the most famous instance is in the "sect of Arabians" who are known only by Origen's refutation of them. Now if Satan had for so many centuries been noisily saying that two and two make four, and this had been uttered by christian lips rarely, and their voices soon hushed, it would be a very unpopular truth. He who lisped it would be suspected as belonging to the devil's party.

But it is really very much so with the materialist view. Tell a man that his soul dies with his body, and he takes you at once for an infidel. This idea has borne infidel company for nearly a hundred generations. And you may explain yourself as much as you will, and quote Scripture as freely as you please, still you must work against suspicions which you have excited. Your christian name and manner *may* conciliate his attention. Yet if he be an intelligent man, who knows the history of your view of human nature, he will probably, in kindness, forget all that as fast as he hears it, and put any gospel which you may offer into what he thinks is better philosophic connection and company. But in very many cases he will not hear you at all, or will hear only your Democritic philosophy, and report you accordingly when he has heard you through.

I say these things not to create any prejudice whatever, but simply to state the facts which exist. And we thus shall come, soon, to the biblical question—Will Moses, and the prophets, and the apostles, sustain you in the materialist view, and help you to redeem it from the reproach it has so long suffered, and to honor it among intelligent and candid christians?

But I have not yet counted all the cost,—all the expense which this view incurs in the minds of many. I will reckon this up in another chapter, and we will then look in the Bible to see if we are able to pay it.

C. F. H.

For the Crisis.

Helps and Hindrances to Faith.

God has made faith the condition of salvation. "By grace are ye saved, through faith." Whatever, then, has a tendency to obstruct the operation of faith, or to help its exercise, is no small matter. Originally, faith was a law—an element of our nature; sin only has crippled and destroyed it. Behold the little child, how confiding its spirit. The parent, it may be, takes it through scenes of danger and death, by sea and by land. There is no fear in that little heart. Just so the holy soul; like a little child, it depends and trusts in the love and power of Jesus to save and preserve from all sin, and to direct and sustain in the performance of every duty.

But previous to the attainment of a perfect, child-like faith, the mind passes through many conflicts with sin and unbelief. We have exclaimed, "O how shall I believe? it seems the hardest thing in the world to believe, and to receive the righteousness which is by faith." Why is it thus? We answer; there are hindrances which must be removed; they are not with God, however. No! God is inviting, commanding, encouraging us to acts of faith. Yes, we might add, he is tempting us to their exercise by offering all the treasures of his grace and glory, saying, "Only believe," "all is yours," "all things are possible to him that believeth."

But the hindrances are in us. "If I regard iniquity in my heart," says the Psalmist, in his address to God, "thou wilt not hear me." Again. Says another inspired writer, "Ye ask and receive not because ye ask amiss, to consume it upon your lusts." We might quote other passages of similar import to show there are with us hindrances to the exercise of that faith which brings divine blessing to our souls, but these must suffice.

What is to be done in this case? We feel as though we were powerless. In a sense we are, but in another we are not. God does not require us to do what he has not given us power to perform. Without Christ we "can do nothing;" but through him strengthening us, we can do all things.

Let us, then, with God's help, search out and abandon the hindrances to our believing—to our taking God at his word; let us fully and forever renounce the world, the flesh, and the devil, so that we will not follow or be led by them; let us lay aside every weight that cumbereth, as well as every sin that doth beset us; let us deny ourselves of all ungodliness, and every worldly lust, and mortify our members which are of earth; let us take up our daily cross and move forward in the performance of our whole duty; let us form an eternal alliance with all that is good, and thus go on from victory to victory—from conquering to conquer. By so doing, we shall find that each step is becoming more pleasant and natural; each act of faith makes the succeeding one more easy; and by holding on in this way, faith at length becomes the law and element of our moral, regenerated nature.

God grant that both reader and writer may cherish the helps, and avoid the hindrances to true christian faith.

"I know that my Redeemer lives;
He lives, to bless me with his love;
He lives, to plead for me above;
He lives, my hungry soul to feed;
He lives, to help in time of need."

[illegible]

New Gloucester, Me.

For the Crisis.

The Stumbling of Israel.

BRO. GRANT:—What Mr. Helper calls the "coming crisis of the South," and what Mr. Seward calls the "Irrepressible conflict," in regard to slavery, or politics, may affect our whole country, and probably will convulse and shake our whole body politic. But what are all these turmoils, and a thousand like them, in comparison, to the *one* your paper contemplates; yet how few there are, who seem to understand the nature of the *coming crisis*, and the preparation necessary to meet it. To meet it in all its important developments and bearings—a "crisis" that will not only affect our own nation, but the whole world; every nation, kingdom and people under the whole heavens; and will revolutionize in its time our globe; and things that have been wrong for centuries, will then be made right. For Christ will come; he will reign triumphant; and Eden's bloom will visit and rest upon nature's tomb—before Jesus has finished his work.

I have no set time for this glorious event; I never did have; but I think I see signs which cannot be mistaken, proclaiming "Messiah near;" and I write to urge the importance of a preparation on our part to meet Him and the solemn events of that day. It would seem that but little more can be given to, or done for, the world of mankind. They have had their call; their cup is nearly full; they are nearly ripe for the great harvest. Soon He that was seen sitting on the cloud will thrust in his sickle and reap. Sinners, no doubt, will continue to proceed in their own chosen way, just as they did in the days of Lot, or Noah, till the solemn period arrives—the event contemplated comes—the world's crisis is upon them, and they are hurried to the judgment of the Great Day wholly unprepared.

But I wish particularly to call the attention of a class that we may suppose are not in darkness that *that day* should overtake them as a *thief*, but are the children of the light, and of the day; that are not stumbling and falling like others. O! how many are stumbling and falling over Jesus Christ—this stone of stumbling to both houses of Israel. The former house—or literal Israel—stumbled over Christ's humiliation. They rejected the Babe of Bethlehem. They could never see their expected Messiah in the "Man of sorrows," in one so solitary and humble—so well acquainted with grief. Their expected Messiah would never be seen weeping upon the earth, even in view of the doom awaiting them; neither can they as a people see him during this his Spirit dispensation; they are still looking to the visible; therefore not interested or in union with his Spirit work—a work of Christ in taking out from among us Gentiles a peculiar people, and fitting them up for himself, for his own glory.

Here is where the first house of Israel fell, and through their fall salvation is come to us Gentiles. They were broken off by unbelief; and we were grafted in by faith. But they too shall be grafted in, if they abide not still in unbelief. "For God is able (and as willing as he is able) to graft them in again." And how blessed the thought that he will yet do it. They are enemies indeed for our sakes, yet beloved for the fathers' sake; and when the fullness of the Gentiles shall have come in, salvation shall flow to that people.

I was speaking in view of the stumbling of the house of Israel as a whole. God had his witnesses, perhaps seven thousand in Israel. There can be no doubt there were others beside good old Simeon and Anna who were waiting, after the temple, for the consolation of Israel; and when Christ was presented, they saw in the infant Jesus, the fulfillment of Jewish prophecies. They saw indeed, a light to lighten the Gentiles; but the peculiar glory of that people Israel. For salvation is of the Jews.—John 4 : 22. And through this medium there is a light that lighteth every man that cometh into the world, or that stands as [illegible] for himself. And under the guidance and influence of this light, bestowed upon us Gentiles; and by the faith of God in Christ which Abraham had before his peculiar call and circumcision, many, even amongst us, claim not only salvation but an

lationship to Abraham; and having the circumcision of the heart, they claim to be his seed also, heirs to the same promise, and as constituting another house of Israel, in a spiritual sense. Because Jacob, or Israel as an overcomer, having power with God and man, and prevailing, stood on the same gospel platform with Abraham and Isaac, his father, before him.

I have no objections to *this view* of the subject; it may be correct, for aught I know; and this people, thus selected from among the Gentiles, constituting the other house of Israel, who are now in their turn stumbling over the same stumbling stone and rock of offense as the former house before them. And to this point I wish to call attention particularly, for I fear that we, the Gentile church, are stumbling over the work or reign of Christ, where the Jew, or former house of Israel, will be sure to rise;—"For God is able to graft them in again." How beautifully Paul treats this subject in the eleventh of Romans. Faith in God's testimony sees them gathered, and knows there "shall come out of Zion the Deliverer, who shall turn away ungodliness from Jacob."

Most of your readers believe "The Crisis" refers directly to the second advent of Christ, the personal, literal, coming again to *this* earth of the "Son of man;" and those who believe the Bible must believe that he comes to take to his embrace, a people fitted for himself, and for none other; a people *redeemed* by his precious blood—subdued by his powerful grace, and brought into the most *perfect union* with himself by his blessed Spirit. The people themselves are called "The Bride, the Lamb's wife; the work of uniting them to Christ is called marriage; and the celebration of this work, the Marriage Supper. I would refer the reader to Matt. 22, and Rev. 19th and 21st chaps.

Now if we will turn to Paul's testimony in 1 Cor. 15: 51, 53, and 1 Thess. 4: 14—18, we shall find, great as the mystery may be, there is to be a class of human beings that will not follow the rest of mankind, who, with the exception of two, viz: Enoch and Elijah, have all slept before them. These two individuals were properly their representatives. The class I now allude to, cannot die,—they claim a victory over death, in and through Christ Jesus their Lord. They demand the right of living, because Christ their life, their living head, still lives; and this claim will be granted. But are they to abide in the mortal forever? No! They "will be changed in a moment, in the twinkling of an eye, at the last trump." "For the trumpet shall sound, and we (this class) shall be changed." Enoch, the seventh from Adam, was one of this number. He saw the Lord coming to execute judgment, etc. The Bible testimony concerning him is, "He walked with God, and was not; for God took him"; and can any one doubt Enoch knew of his translation long beforehand?

Elijah represented this class on the Mount of Transfiguration, where earth's coming Monarch appeared in his beauty and glory; and the kingdom in miniature was presented to Peter and James and John; these were the three that were not to taste death until they had seen the kingdom of God.—Luke 9: 27. Elijah was taken up into heaven in a whirlwind, thus receiving his *change*, or translation, in a moment, in the twinkling of an eye. But he must have known of it, and felt the power of translation, before the work itself took place; and I have no doubt he carried with him the evidence of it; or how could he have spoken of it to Elisha as he did?

What class of mankind, think you, will be so likely to meet with this change, as the class before alluded to, viz: "The Bride, the Lamb's Wife?" Does not her soul twine around her heavenly Bridegroom? Is there no affection, no bond of union, here? Has she denied, mortified, crucified, yea, slain herself in vain, to make herself fully ready for her Lord, and for none other? Has her Lord shed his most precious blood to redeem her; and does he lack power sufficient to carry his work through, and fully save her whom he so ardently loves? And cannot this bond of union, and the blessed effects of it, be known and enjoyed even here? And cannot the resurrection power diffuse itself through this whole Body? Who, think you, would Christ delight more to redeem and save, even from the power of the "last enemy," than those who love him thus, and where this love is mutual? Can the relation alluded to in the natural be felt and enjoyed among mankind, and can nothing be known of this relation, which is the closest, the sweetest, the purest of all unions, because it is purely spiritual and alone in God?

I do not ask these questions, entertaining a doubt in my own mind, for I believe this is the class that Jesus takes to himself in the manner above described, when he comes to earth; and they live in the spirit of translation or restitution, being all ready, and waiting for it to take place. They wait their Lord from heaven; and when he comes, as the long expected Bridegroom, they will exclaim, "Lo! this is our God, we have waited for him; he will save us." In this class the "love of God" is perfected. They wear the garment of salvation, the robe of Christ's righteousness, the fine linen, clean and white.—Rev. 19: Is this ... the oneness to be found embraced in the last prayer of Christ to his Father for his disciples, and for all those who should believe on him through their word.

I do most unequivocally affirm, that the bride is one and not many; and it is God's work alone that can bring together, and make but ONE out of such a mass of mind, variety of sentiment, selfish interests, affections, etc. Yet God's grace is sufficient, and Christ's power is adequate to the mighty task. His prayer was—"That they *all* may be *one*"; and one they shall be. For the same love, which is the only bond of union here, that binds each individual member to Christ their Head, runs through the whole body and binds each to the other in indissoluble bonds; for selfishness is not known in this work; and when this work takes place, the world will be convinced of the religion of Christ, and know that the Father sent Christ on his errand of mercy; and that his grace and power are sufficient to save to the uttermost all that come to God by him.—John 17: 23.

If the contemplated Crisis is so near; if coming events thus cast their shadows before; if there must be a preparation on our part to meet those events, and if God in Christ can fit up a people for himself; may we not expect that this work is now going on among us? And will not each one of us look within, and watch for himself the internal work of the Spirit? for within us is where we are to find this preparation to meet the Lord. If we cannot find it within, it is not to be found by us at all. We *look in vain*; and I fear many are stumbling and falling upon this one point. They are gazing too much at the outward,—watching the signs of the times and the events affecting our world, without at once looking for God's more important work (to them at least) in fitting up a people for himself; for Jesus never will come until the work I now allude to is completed. "His wife hath made herself ready."—Rev. 19: 7, and unless we are careful, and watch in the Spirit, and keep up with God's work; the wife may be ready, and changed in a moment at the coming and call of her Lord, and we left behind to mourn, with not even a part in the first resurrection. O! I fear many are stumbling at this stumbling stone, and falling at this rock of offence to rise no more forever!

(To be concluded.)

For the Crisis.

Journey West.

It was my purpose to have spoken of my visit to several places; but a class of circumstances existed to fill my time and exhaust my strength—thinking I could do both by delaying a little. Now the occasion seems to have passed away, and I content myself with naming my pleasant and profitable meeting in Meadville, Blooming Valley, and Edinboro, Penn. The brethren there became very much more endeared to me than ever before. They seem to be growing christians.

Blooming Valley has a new, good place of worship—have a large congregation, and a flourishing little church, in connection with Bro. J. T. Ongley. He was appointed an Evangelist, having labored with success in all that region. The Lord bless them.

Gladly would I name the labors of Bro. McClure, of Meadville, and Bro. Whittaker of Edinboro, and others, whose record is, I trust, on high. But, the Lord return all their kindness, and that of all with whom I associated in the precious cause of gospel truth, in Ohio. The Lord reward them, and bring us to his heavenly kingdom through grace abounding by Jesus to the chief of sinners. Amen.

J. B. Cook.

For the Crisis.

Notes by the Way.

March 15th. Myself and family started for Springville, Wis., where we arrived the 22d. Preached seven times; found the brethren united as one man; think our visit was not in vain. Sunday evening we surrounded the table to commemorate the Lord's death.

While at this place I was warmly invited to preach in Viroqua. I did so. Many came out to hear. Preached five times. Sunday, April 1st, spoke on Spiritualism, and the Court House was so full that not all could be seated. Think many there were satisfied if the foundation of that *ism*, immortal-soulism, was removed, the effect would cease, and its true character would be developed. This is a great enemy to the truth; we need to be united, and thus better fight the battles of the Lord.

I left the brethren and friends in tears. May the Lord bless them for their kindness, and we soon meet in the kingdom. Arrived home April 6th.

This closes my winter's work. I must work now with my hands awhile. Since last Oct. 15th, I have traveled seven hundred and fifty miles by horse and buggy, preached one hundred and three sermons and baptized twenty-three; organized one church. This is but little done when I look at the field; but I have done all I could. I am a pioneer, and must endure hardness as a good soldier—do the work of an Evangelist.

On our way home from Wisconsin, we stopped by the side of the Monument rock, fed my horse and took the preacher's dinner by the wayside; and while there, climbed up the side of the rock and carved my name. I thought of good old Job, who wanted his words written with an iron pen; and I thought of having my name written in the Lamb's Book of Life, with all the blood-washed throng, more indelibly than in the rock of Badaxe Co., Wis., and be numbered with all those dear children that I have formed acquaintances with this winter. Pray for me, that I may be faithful while on the battle field.

Peter S. W. Deyo.

Strawberry Point, Iowa.

The World's Crisis.

BOSTON, MAY 2, 1860.

Relief for the Distressed; or, How we got out of "Doubting Castle."

No. 19.

We have examined twenty-seven Divisions and sixty-two sections of "Doubting Castle" for proof of man's consciousness in death, and thus far find the whole Bible opposed to the theology of those who sustain the "Castle." We have no expectation of finding any thing in the few remaining Divisions that will harmonize with the Scriptures; but we will give the Faculty a fair chance to state their positions.

When Bro. Burnham entered the twenty-eighth Division, he was presented with an exposition of a portion of Scripture, for the purpose of getting him around a passage which has exceedingly troubled the managers of "Doubting Castle" for about eight hundred years. It was the following:

"'If the dead rise not, then they also which are fallen asleep in Christ are perished.' If the dead never are to rise, then the germ—the spirit—is, as well as the body, perished; but the dead will rise, and therefore the germ—the spirit—is not perished with the body. (63) If the whole man becomes extinct at death, then the whole man has perished; and there must be a re-creating, instead of a resurrection, for a future life. Is that it?" (64)

63. The effort of the "Doubting Castle" Faculty to get over this passage of Scripture, and harmonize it with their theology, is as successful as the attempt of a man to step over his own shadow. Paul does not say, "if the germ—the spirit"—is not alive, they "which are fallen *asleep* in Christ are perished," but, "if the *dead* rise not." It is not keeping a part of man alive that prevents the perishing, but the raising up of what is DEAD. As we have before remarked, the conscious or unconscious state of the spirit, has no bearing upon the resurrection, unless the spirit of man is the agent which raises the dead; in that case, Christ is not our Life-giver, as the Scriptures affirm, but man raises himself. This we know is not true.

We have before shown that the "germ" in the grain *dies*, in the process of germination, as affirmed by Christ and Paul. It will be noticed that the "Castle" Faculty admit that the "germ—the spirit" is perished as well as the body, "if the dead never are to rise." How is this declaration of theirs true, if the spirit is immortal, and is "the real man," who can exist just as well, and indeed better, without a body than with one? Why does not Paul tell us that the resurrection of the dead depends on the continued conscious existence of the spirit in man? He says, "I kept back nothing that was profitable unto you," but he has kept back every thing about an immortal, or conscious spirit, in man, that lives on when he is dead, consequently, it is not profitable. But he does say, "If the *dead* rise not then . . . they also which are fallen *asleep* in Christ are PERISHED." This is profitable.

Apollumi, the word here rendered "perished," is defined, "to *destroy* TOTALLY." There is not the slightest intimation that any part of man is alive when he is dead; and in case he does not rise from the sleep of death, he can have no future conscious existence.

The pronoun "*they*" in the passage under consideration does not stand for conscious spirits, that live after men are dead; but for the *christians*, the beings to be saved, that loved and served Christ, who are now *asleep* in *death*, and who are *perished*, if they rise not. "They" are not asleep in death, and awake in *hades*, paradise, or heaven, at the same time. Such an idea is absurd. If there was not another passage in the Bible that spoke of death and the resurrection, besides 1 Cor. 15: 12–18, the whole matter would be forever settled that our *only* hope of a future conscious existence, if we die, is in the resurrection of the *dead*.

64. In the sixty-fourth section, we find the same point that we found in another apartment (48th) of the "Castle," and hence it needs but a passing remark. It is not a "*re-creation*," but a *resurrection* of the DEAD. *That* is it.

We will now pass to the twenty-ninth Division. Here Bro. B. found the following:—

"How can Christ 'judge the quick and the dead, at his appearing,' unless all the dead rise at one time, or a part are judged, in spirit, out of the body? (65) Is it sensible to say, he will judge the dead while they are dead?" (66)

65. The Bible says nothing about judging the spirit out of the body; but it does say that "every man" is to be judged. If the body is only a "house" for the spirit to live in, then the spirit is the accountable part, and the one to be judged. Then the spirit must be dead; for he is to "judge the quick and the *dead*." Thus we see the "Castle" Faculty in the snare which they set for others. They say the spirit never dies; then affirm they are judged in spirit, while at the same time that which is judged is *dead!!*

66. It is not sensible to say, "He will judge the dead while they are dead," neither do the Scriptures affirm any such doctrine. All are to be judged *after* Christ comes into his kingdom; but we do not find proof that it is all done in a moment. We read, "Blessed and holy is he that hath part in the *first* resurrection; on such the second death hath no power." The righteous are raised when the Lord comes, "but the rest of the dead *lived not* AGAIN until the thousand years were finished" (Rev. 20: 5); consequently, are not judged. Hence we read, in Rev. 20: 13, where events are described which transpire at the end of the thousand years, "The sea gave up the *dead* which were in it; and death and (*hades*) hell (margin, grave) delivered up the DEAD which were in them; and they were JUDGED, every man according to their works." Here the point is made very plain, that they are not "judged in *spirit*, out of the body," but are first raised from the DEAD, and then judged. When *death* and hades deliver up the *dead*, they come to *life;* thus showing that while they are in *hades* they are *dead;* instead of being alive, as taught by the heathen and "Doubting Castle" theology.

As we find no proof yet that the spirit is conscious between death and the resurrection, we pass to the thirtieth and *last* Division of "Doubting Castle," into which our dear Bro. Burnham was taken. Thank the Lord we are so near through. We have now spent about five months in the old "Castle," rummaging over its musty tomes of error; and we think all will be glad to bid this famous institution, set up in opposition to our King, an eternal farewell. Let us now look into the last Division. Here Bro. B. was presented with the following:—

"Why is it said, 'Precious in the sight of the Lord is the death of his saints,' if there is nothing more of them till the judgment? Why not it be rather said, precious in the sight of the Lord is the future existence of his saints? (67)

67. The very fact that they are to have a future existence, is a reason why their death should be precious. It is not a matter of indifference to our kind Savior. He, like a dear friend, administers sweet comfort, even to the expiring breath. Observe it reads, "the *death* of his saints." What is death? "The extinction of life." When will they get it again? Paul answers, "When Christ, who is our life, shall appear."—Col. 3: 4. Says Jesus, "Marvel not at this, for the hour is coming, in the which all that are in the *graves* shall hear his voice, and shall come forth; they that have done good, unto the resurrection of *life*, and they that have done evil, unto the resurrection of damnation."—John 5: 28–29. That which is in the *grave* is the part which has done "good" or "evil." That is the part to be rewarded or punished. This shows that if there is a spirit that leaves man at death, it is not the accountable part, the moral agent, for the latter is in the grave, of whom Jesus says, "I will raise *him* up at the last day." In this passage, we again see that the *saints* are not raised till "the last day." Then the angels are to be sent to gather them, which shows that they have not been previously gathered to Christ.

Precious in the sight of the mother is the death of her child; precious in the sight of the bridegroom is the death of the bride. Is Jesus less interested in the death of his saints who are to become his bride when he returns? The bride for whom he laid down his life? Nay, verily, but "precious in the sight of the Lord is the *death of his saints*." We leave them to "sleep in Jesus" till "the Lord *himself* shall descend from heaven," when "the *dead* in Christ shall rise first." Then we shall have more wonderful manifestations of his love for his saints.

In this last Division, we find no shade of proof in favor of the doctrine, that man has a spirit which is conscious when he is dead. We have found, as we expected, that the Bible is not yea and nay, both affirmative and negative, teaching opposites, but presents complete harmony with the view that the whole man sleeps in the grave between death and the resurrection.

Notwithstanding we have examined the last Division of "Doubting Castle," we are not quite through with it yet. The managers have made a tremendous effort to keep our brother from escaping; and we hope earnest prayers from all the faithful will be offered for his speedy deliverance.

Castleton.

The good work of the Lord is still onward in this place, although the ministerial opposition is strong and continued; and in addition to this, cold-hearted professors, like the Pharisees of old, are continually spreading their slanderous reports to hedge up and circumscribe the doings of the Most High; but their puny arms are too short to cope with our great Redeemer. No effort has been spared to hedge up our influence, and bring the glorious truths of the Bible into disrepute. Some try to make people believe it is all mesmerism; others say it is only the *common* people that go to hear; while at the same time, some of those who have taken a bold stand in defense of our "blessed hope" were considered of the very first and highest class in society, a few weeks since, and their favor was courted by the very ones, who now cry—"common people." We really think *consistency* is still a jewel.

Last Lord's day, eight more were buried with Christ in baptism, making fifty-three in all. Several more intend to be baptized when the next opportunity offers. The opposition is so strong and bitter, that it has caused several prominent members to withdraw from their former church associations and go with the "common people," who, when Jesus was on earth, "heard him gladly." We can sing with a hearty good will.

"We're a christian pilgrim band,
Guided by our Savior's hand;
Soon we'll reach our Father-land,
No more to roam."

Editorial Notices.

"The Voice of the Prophets."—This is a new quarterly journal, edited and published by Bro. J. V. Himes, No. 20 Washington St., Boston. It is issued to publish to the world the new *time* argument, showing that the prophetical periods end in 1866–8. It contains 16 royal octavo pp., and is neatly executed.

Terms 25 cts. per year. Five copies to one address, per mail, $1. Twelve copies to one address, per mail, $2. Single copy 6 cts., 50 cts. per doz., $3 per hundred, $25 per thousand.

For sale at the Crisis office.

[We purpose to give the argument in the Crisis soon.]

"Reasons for my Hope."—By H. L. Hastings. This is an excellent work, a book for the times, just the thing to put into the hands of those who have not heard about the "blessed hope," of which the apostle speaks. It deserves a wide circulation.

For prices, see list of books and tracts.

Cassell's Illustrated Family Bible.—No. IV. of this valuable periodical is received. Published in London and New York twice a month.

Cassell's Illustrated Natural History.—Nos. 2 and 3 of this interesting semi-monthly are at hand.

Revival in Hydeville.

Hydeville is a flourishing village about three miles from Castleton, on the Saratoga and Whitehall R. R., noted for its marble and slate works.

Our first two meetings in that place were held in the Baptist church, which was well filled with very attentive congregations. The minister and most of the church refused to co-operate with us, and were unwilling that we should continue to meet in their house; accordingly, a large school room was kindly offered us, where we have since held four meetings to this date, April 25th, and the Lord has awakened a deep interest. Several have been converted and spoken of the joy and peace they have found in Jesus. Some fourteen or fifteen were forward for prayers last evening, and many others are almost persuaded to be christians. Praise the Lord for what he is doing.

Those who think the doctrine of the sleep of the dead and destruction of the wicked detrimental to the work of God, if properly presented, would do well to attend some of our social meetings and hear the happy testimonies. One young man, a medical student, said, when he came to the place, he did not believe the Bible; but in consequence of hearing on these subjects, he had been led to believe the word of the Lord and embrace Christ who had forgiven his sins. Others, who have been among the most active in the churches, when they see these truths, love God and the Bible better, enjoy a sweeter peace of mind, and are more earnest laborers in the vineyard of the Lord than ever before; while those who oppose, are continually losing ground in divine life. We see similar results wherever we are called to labor. Why all this? Is Christ divided?

Given Up.

We learn that Eld. W. W. Clayton, with whom we had a discussion at Seneca Falls, on the punishment of the wicked, has renounced the doctrine of eternal misery, and says he is sorry the discussion was printed; if he was able, he would buy them all and burn them.

We would say, let them be scattered and read. Come, brethren, help spread them. Eld. Clayton gave Bro. Newman, the publisher, to understand that he should want two thousand copies, but has taken only about one hundred, which were given him by Bro. N.; consequently, Bro. Newman has a heavy load on him.

Send in the orders to Bro. T. G. Newman, Seneca Falls, N. Y., or to the Crisis office. Price 25 cts. single, one fourth off per dozen.

☞ The Lord compels no one.

Important Discussion.

We have arranged to hold a discussion with J. S. Loveland, formerly a Methodist preacher, now a noted Spiritualist, to whom we referred in the Crisis a short time since, as saying that Napoleon III. is represented by the last head of the beast in Rev. 17th chapter; and that Spiritualism is symbolized by the stone that is to break in pieces all the kingdoms of this world and fill the whole earth.

Our discussion is to be continued four evenings, and be held at the Meionaon, Tremont Temple, Boston.

1st. Question. "Is human immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?"

2nd. "Is immortality a gift of God dependent upon the character of the receiver?"

Discussion at Bridgeport, Ct.

We are to have a discussion on the subject of Spiritualism, in Bridgeport, Ct., with Dr. Lyon, of New York, formerly a Baptist preacher, commencing May 8th, and continuing four evenings.

Question. "Is it possible, probable, and absolutely certain, that departed human spirits can and do communicate with mortals in the form, or earth life?"

Dying Words of John Randolph.

"He suddenly roused up and exclaimed—'Remorse! remorse!' It was thrice repeated—the last time, at the top of his voice, with great agitation. He cried out—'let me see the word.' 'There is none in the room, sir.' 'Write it down then—let me see the word.' The doctor picked up one of his cards, 'Randolph of Roanoke'—'shall I write it on the cards?' 'Yes, nothing more proper.' The word *remorse* was then written in pencil. He took the card in a hurried manner, and fastened his eyes on it with great intensity. 'Write it on the back,' he exclaimed it was so done and handed him again. He was extremely agitated—'Remorse! you have no idea what it is; you can form no idea of it whatever.'"—*Life of John Randolph of Roanoke.* pp. 373–4.

Such were the feelings of a distinguished politician when the whole was summed up in one word—"REMORSE!! How different the christian's dying language, who sums up all his feelings in one word, and says—"GLORY." Let us all be CHRISTIANS instead of POLITICIANS.

For the Crisis.

Notice.

To the Readers of the Crisis:—For several years past, I have written "Familiar Letters," illustrative of christian experience, and the "blessed hope," for several periodicals; some of them you have read, and some of them have been read by other denominations. The favor with which they have been received, and the good effects which have followed their perusal, not only among Adventists, but other churches, has induced me to make the attempt to publish a book of "Familiar Letters," which shall treat upon *christian experience*, and the *hope of the gospel*. Among *us* there is a lack of books touching the *first*—among the several churches there is a sad lack of the *latter*. We have publications of any quantity, plainly elucidating *our doctrine;* would it not be well to have one at least devoted almost exclusively to the *heart experience*, the stirring up to living faith, the enjoyment of an indwelling Christ, the pointing out of Satan's snares, and giving encouraging words to the sad and doubting soul? And would it not be well, in connection with this, to show the nature of the christian's hope; to bring to view the inheritance promised, the returning of Jesus, the resurrection and glorious reward, for the benefit of those who have not the *Bible hope*, in simple language, not so much to feed the intellect as to touch the *heart?*

We know we have not the talent and education that many have to qualify us for the work; but we do know, from the warm hearted testimonies which are ever and anon greeting us, that the simple productions of our pen, touched as we trust with holy fire, have lifted many souls from the bondage and darkness of unbelief into the freedom and light of faith. In this way, a door is open for us to send to many a dwelling, beyond the reach of *Advent publications*, a volume that shall, in a different form, present before them the "blessed hope" which to us is so very precious. O could they but be led to see that the *resurrection*, and not *death*, is the door to immortality and the kingdom, methinks they would more ardently desire the coming King.

What will you do to aid in this undertaking? If I can obtain a sufficient number of pledges from those who will take books, at one third per cent discount, to encourage me, I will have it published. The book will be of a size to sell for $2.00 probably. Your sister in Christ,

Mary D. Wellcome.

Richmond, Me.

☞ Remember it is dangerous to yield to the least sin, in order to be rid of the greatest temptation. The least sin set home upon the conscience, will more wound, vex and oppress the soul, than all the temptations in the world can do.

For the Crisis.

Acknowledgment.

Bro. Grant:—It is with pleasure that I acknowledge the receipt of a bundle of tracts which purport to have come from Bro. Hastings' Depository, but whether he is the donator or not, I am left to conjecture. Be that as it may, they came to hand timely; and in a few days after they arrived here a goodly portion of them were on their way to Pike's Peak, in the hands of a brother who will scatter the truth as he goes. The last we heard from him he was in St. Joseph in a Bible class, scattering the seeds of truth. May the Lord bless his labors to many along the plains and in the mountains, is my prayer.

Permit me here to acknowledge also the receipt of tracts from Brn. Chandler and Pratt, which have been distributed without money and without price.

The people have a mind to hear the word, and after hearing our feeble preaching, we tell them we have a few tracts treating upon the coming of the Lord, the judgment, man in death, and the resurrection, and they are without price to those that wish to read; and in almost every instance our whole supply of tracts is entirely taken. So the truth is borne in the hands of many, and may the Lord prosper it.

Were it in my power to remunerate those who have sent me tracts, I would gladly do it; but as yet I can only say to you, *God bless you*, and give you an abundant admittance into his everlasting kingdom. Amen.

Wm. McCulloch.

LaMoile, Ill., Apr. 23d, 1860.

Correspondence.

From M. Mathews.

My Brethren and Sisters:—To-night, here in my little room, where have passed the varied dreams of life, I feel just like writing a good long letter to you. Some of you perhaps may not be at all interested, but it encourages me much to know there *are* those who would gladly hear a word from the like of me. With many of you I could exchange places gladly. Canada is a deathly place for anything but those men that never die,—to these it gives life, through the agency of death. In regard to myself I must confess that my path has been crooked, and if I have "cut a dash," it has been sorrowfully curved. I find the saying too true, "Flesh is weak." At times it seems that God had given me over to the enemy; but I know this cannot be if I cling to Jesus.

O! pilgrims, it is want of faith that kills thousands. God will take good care of us if we ask it; by believing this we may pass along much more happy. Many of your names are written on my mind. I have noticed the out-gushings of your saintly hearts, as they have appeared in the Crisis, and how I have sighed for the day to come when I can greet you at home. My mind is bent on meeting many of you; no matter about the names. I may miss it, but it will be my own fault.

I wish more of the church would write for the Crisis. Let your light shine. I want to know how large a party I am connected with. Will you write?

And, by the way, I had made up my mind to have a treat from D. T. T., in reading his history of Adventists, together with a list of all our preachers. How interesting it would be to know more of ourselves. I not only want to know myself, but two or three things about my neighbors.

My mind has been following Bro. Spaulding in his rounds. He makes me think of the fathers. God prosper the seed sown on those islands, and grant that the waves of prejudice may not engulph it. Again I am thinking of Bro. and Sr. Mansfield, "off West." Let no one insinuate that they leave friends and comfort for anything less than obedience to God. Would that others would go and do likewise.

But what I think most of, and what creates envy, are those Wilbraham Jubilees. O that I could meet there once! How my eyes would wonder to see so many souls from East, West, North and South, and could I believe them to be all brethren! Sometimes, when reading our editorial accounts of these meetings, I lay down the paper and think *I* am in a literal wilderness; then I think of places like New Glasgow, where I had tight work to get more than two to sit with me at the feet of Jesus, and I think at such times that Danville is a little star if she cannot be sun nor moon.

Well, we will soon be at home. The weary ones of earth will rest ere long. The dead will live, and the living with them be immortalized. Let us be patient a little longer. And I pray God that we may be more actively employed in the promotion of his cause than ever. Let us live and work for God. "Stand up for Jesus" means something. Let us love one another, pray God for and with each other. If we cannot love one another, and forgive one another, will the world?

It cannot be that we are sailing in a wrong line. Most assuredly our vessel is homeward bound. Then let us cling to her. Never mind those little leaky boats that fly off without the Captain's commands. Stick to the ship.

Finally, be of good cheer. We are

nearing the harbor. Sing away, seamen, while the storm rages and the thunders mutter; join your voices and sound out God's praise in tones higher than all. I hope to leave the beach with you in the King's chariot, and reign with you where we shall see Jesus. Let us get our voices in tune here, so that we can sing

"We're home at last, home at last!"

Pray for me.

West Danville, C. E.

From Benj. Spaulding.

Bro. Grant:—I stopped several days at Holden, having meetings most every evening. Brethren were kind. I enjoyed my visit. Returned to Bangor, took another bundle of tracts, and started for Hermon, six miles, on foot. Found the brethren depressed, discouraged; had had no meetings for a good while; stopped one evening and gave them a lecture, then returned to Bangor, where I met Bro. Corliss. Was heartily glad to see him. I needed a companion in my travels; trust he will be a true yoke-fellow. We propose to travel together for the present. When two go together, it makes a meeting in every family; we exhort, comfort, instruct, pray and sing. This stirs them up, and they will come out to meeting.

Spent our first Sabbath together in Bangor. Gave three lectures—good attention—interesting congregation. The brethren in Bangor are awake and engaged, firm in the faith, coming up well.

Monday morning, bright and early, you might have seen Bro. Corliss and myself, with carpet bag and a large bundle of tracts in our hands, walking along, talking by the way, something as the disciples did as they went to Emmaus, though not sad as were they. We had eight miles before us. Bro. C. blistered his feet,—did not stand the journey so well as his old companion, who has got used to it. Thank the Lord, though I am sixty years old, I can walk with the young men.

We found the brethren at Orrington disheartened,—had had no meetings for a long time. We proposed a meeting; they looked sad at the proposal, doubted our getting enough together to make a meeting, and seemed to tremble in view of a failure; but we felt like making an effort, and did, visiting most all the advent families, found them firm in the faith, but discouraged. At the first meeting there were about fifteen. Bro. Corliss addressed them on a very appropriate subject.—Heb. 11: 27,—"For he endured, as seeing Him who is invisible."

We continued meetings every evening through the week, and soon the little cloud as large as a man's hand was seen; yes, and it grew larger every meeting. Sunday we gave three lectures, and had out most every one of that tried, firm, well disciplined company of believers in Bible doctrine; the old fires began to kindle. Some begun to confess, and there was a general resolution to arise from this lethargy. In the evening Bro. Corliss addressed them on the "Reason of my Hope." It was a very seasonable, and well-timed discourse, adapted to the state of that people.

We feel that God has blessed our visits in Orrington, and are encouraged to believe that the brethren there will arise to renewed activity.

To-day, with hearts overflowing with gratitude to God for his blessings, and to our friends for their hospitality, we have started on our way to Newburgh, leaning upon the Almighty arm, trusting in Him, feeling our weakness, yet willing to labor, and suffer, if need be, willing to spend and be spent for the cause. We have begun in good earnest to distribute our pile of tracts; they are well received. We enjoy the work. Praise the Lord, oh my soul! Bless him! Praise him! and let the whole earth be filled with his glory!

Orrington, Me., Apr. 22d.

From L. P. Judson.

Bro. Grant:—I have been spending a short time in northern Illinois, and would like to say a few things with reference to the good cause, as far as matters have come under my observation.

As to the country, it is splendid. It very far surpasses all my expectations concerning it. Compared with many other portions, it is calculated to remind one of the beauties and excellencies of the New Earth. May its fertile and broad acres, inspire generosity and activity in aspirations for the redemption of our inheritance.

I have been very kindly received and entertained by the friends where I have been. Though it is a busy time with farmers, and the evenings quite short, yet the attendance has been good. The general interest manifested has been a pleasant sight. Here is an interesting field of labor. Enough to employ several devoted and truth-loving men.

In Lindenwood I found friends in the persons of Franklin Blackman, Lewis Stocking, S. Miller and others, whose hospitality and kindness I enjoyed. I tarried here some four or five days including one Sabbath. We held meetings every evening except one. Judicious labors faithfully bestowed here, I have no doubt, would result in great good. May the Lord send them a shepherd.

At Jefferson Grove, I spent three days including a Sabbath. Bro. Rice, a Christian minister, preaches here occasionally, and is a warm supporter of our views of life, as coming only through Christ, and that by faith in him. This brother is of an excellent spirit, and seems to have a soul much larger than his denomination. He wishes to include all of the household of faith in his love and fellowship. I was kindly entertained by friends here also, and had a good hearing. I preached only on the Sabbath. Here, also, is a pleasant field of labor. Indeed, I have found few regions where I think a devoted man could find himself more usefully employed than in this vicinity. Within a circle of from twenty to thirty miles around, as many preaching places could be found as a man or two men could conveniently visit in from two to four weeks.

In days gone by, churches of our faith existed in a flourishing condition. But the desolating touch of the hand of sectarianism is seen and felt extensively. I mean *Advent* sectarianism. This, of all kinds, I think is the worst. The more steam you have in an engine, the worse work it will make when it gets off the track. The more truth a man has, the worse work he will make with an error when he imbibes one.

Brethren have been here and taken up points on which there is a difference of opinion among us, and urged them to the exclusion, to a great extent, of other, and, as some thought, more important matters, and have urged them with great zeal and spirit,—cutting off and sending to death and destruction all that did not receive their peculiar views. The result was, that some were frightened and troubled, not knowing what to do, but, wishing to be right, trembled lest they should be wrong. Some were baptized twice and some for the third time, that "they might be baptized into the doctrines of the kingdom." Others were disaffected and turned away. Others were disheartened. And the general work of the spirit of sectarianism is seen in the extensive desolations that prevail. May the Lord save the churches from any more such scourges.

But the remedy is not to prevent these preachers from preaching. They will preach and in their peculiar way. But, brethren, "be at peace among yourselves." Search the Scriptures and see if these things be so. If they agree not with the Word, let them and their sentiments pass. Better be silent than to distract the church with contentions.

But adieu. The Lord preserve you blameless unto the coming of our Lord Jesus Christ.

Aurora, Ill., April.

From W. W. Boyden.

Will not the brethren who appoint through the Crisis to preach at Blackstone, Mass., please to inform us when they cannot meet their appointments, as the brethren here live three miles from the Blackstone depot, and we have been disappointed several times and have disappointed the people? We will always meet the brethren at the depot. We like to hear the blessed truth as it is found in the Holy Oracles—life and immortality through Jesus. We want preaching here occasionally. There are but few; but they are in a thriving condition. Bless the Lord. There is a considerable interest among the people. It is a rural district, and yet we sometimes have fifty persons to our prayer meetings. May God grant that more may see the truth and live.

Wisconsin Grove Meetings.

Dear Brn:—These meetings are appointed with a view to advance the cause of Christ in the West—not merely in a theoretical point of view, but *practically*. Let every praying saint come to these feasts, prepared to labor for the salvation of sinners, and the upbuilding of the Master's holy cause. Come filled with the Holy Spirit, and we will find homes for you. Be sure to come at the *commencement* of the meetings. W. Sheldon.

From E. R. Southwick.

Bro. Grant:—The *Crisis* still proves itself worthy of its patrons, and I am rejoiced to hear of its flourishing condition. I hope it may continue its faithful sound until the trump of God and the voice of the archangel shall awake them that sleep to a blessed immortality on the plains of Abraham, Isaac and Jacob, then it will be needed no more; but now, while the war whoop is sounding, and the nations are rife in battle, its presence is greeted with a welcome untold.

I am glad that I can testify with others that the true light is gaining ground in Ohio, though the Bible is met with human wisdom and the *doctrines* of devils, yet truth finds a recipient here and there wherever it goes. Much of the former prejudice is giving away, and we may hope that ere long, unless our hope is realized before, in the coming of our blessed Lord, to see the truth prevalent throughout our land; the seed scattered long since, may now be seen springing up,—here and there a stock ripening into the fruits of the kingdom.

"What a man soweth that shall he also reap." How important then that we sow to the Spirit, that the end may be everlasting life. How can we hope to be heirs of God and joint heirs with Christ, except we do those things which will ultimately secure to us an heirship with Christ in his kingdom?

Towawa, Ohio, Apr.

Obituary Notices.

Fell asleep in Jesus, calmly and sweetly, on the evening of March 30th, in Worcester, Mass., Sister Lucy Parker, aged 41 years, after a short sickness of one week.

The disease that terminated her existence was lung fever combined with typhoid. Having been intimately acquainted with Sister Parker for about three years last past, I can assure all who care for her future welfare, that by a life of spotless purity, an ardent love for all the truth, and a humble devotedness in the discharge of all her duties to God, and to the church, and to her fellow men, she has through the great atonement secured to herself another, and a better, and far more glorious existence, which is peculiar to those who shall be accounted worthy to "obtain the resurrection from the dead." She closed her eyes in death in the firm expectation of gaining the long looked for pilgrim's home this present year.

For a few years previous, and at the time of her death, Sister P. lived in the family of our beloved brother in Christ, Elder J. Hemenway, who, together with the church of God worshiping at Warren Hall, of which she was a most worthy member, deeply mourn the loss they have sustained; but as they know that she will sleep but a few days, they do not mourn without hope. Her naturally amiable disposition, made most heavenly serene by the religion of Christ, shone like a star of light in the circle of her intimate friends, who alone could know her real worth, and carried conviction to all hearts that she had the mind of Christ. She made no noisy protestations, but in a meek and quiet manner she honored God in all her deportment. Her faith depended upon no change of circumstances, but she believed God, and it was imputed to her for righteousness, and was a steady burning light to cheer her in every dark hour of her pilgrimage, and it has secured to her the life that is to come, for though she sleeps, she nevertheless is in the life giving plan of God, and when that plan shall bring up its children in immortal life, Lucy will stand among them fully redeemed, to die no more. A discourse was preached at her funeral by Elder A. Ross, from Ps. 17: 15. S. W. Bishop.

Died, in Pittsford, Butler Co., Iowa, Jan 20th, 1860, of inflammation of the lungs and liver, Homer Eugene, only son of Henry H and Mary Janes, aged six years and eight months.

Thus we are called, with three daughters, in sadness and deep lamentation to mourn the loss of our beloved child and brother, but, thank God, we sorrow not as others which have no hope, for we verily believe that he is safely resting in the care and keeping of the great Head of the church, and although he now sleeps in death, he soon will come forth again as a special treasure of our blessed Master to a glorious immortality, to groan, suffer, and die no more.

In the midst of severe affliction we feel ourselves doubly sustained by the hope of the gospel, which is indeed as an anchor of the soul. Still we mourn, for—

Our home is drear at break of day,
And drear at set of sun:
For lo! the grave enwraps the clay
Of our departed one.
And vainly do our spirits sigh,
With yearnings deep and wild,
To clasp once more within our arms
Our dear, our darling child.
Cold death has snatched our lovely flower;
But lo! the day draws near
When even death shall lose his power,
And our sweet child appear,
All glorious with immortal life,
In Eden's garden fair.
O kindred dear! shall we all meet
Our dearly loved one there?

H. H. Janes.

William Wiltson fell asleep April 10th.

William professed the faith generally entertained by Advent people, but did not embrace it in the love thereof until prostrated on his death bed by consumption. He then seemed to love the truth as it is in Jesus, and a few days before his death told me his mind was at peace, that all doubts were gone. He loved the coming of Christ. His hopes of life hereafter were fixed on the resurrection.

His funeral sermon was preached by S. B. Munn, from Job 14: 14; "If a man die shall he live again?" Stephen Duvell.

Died, in Fair Haven, Ct., on the 20th inst., of disease of the heart, Wallace D. Tuller, aged fifty-two years.

Bro. Tuller's death was sudden. The circumstances of his death were as follows:

He came to my house about three days previous to his death, quite feeble, yet able to walk out a little each day. On the eve of his death he started for New Jersey to fulfill an appointment, and engaged me to carry his carpet bag down to the boat for him. We had only proceeded about half a mile, when he became much distressed in breathing. I saw he was failing fast, and ought not to go to New York that night. I persuaded him to return back to my house, and after he had rested himself a few moments, he started to return with me. After proceeding some twenty rods, he gave out. I assisted him into a house near by, and he only lived about fifteen minutes.

Some nineteen years ago our brother embraced the blessed hope of the second appearing of our Savior, and his house in Berlin became the pilgrim's home. He was kind to the poor, and sympathized with the distressed. Most of his time has been spent in the preaching of the gospel as he believed it. He made the Bible his study, and aimed to live as he professed. He was ever interested in presenting the prophecies of Daniel and of the Revelations, and urged the people to newness of life. He was opposed to sin in all its forms, and rebuked it wherever he went, presenting the narrow way to life. He leaves a wife and two children, and a large circle of acquaintances to mourn his loss; yet we have need to rejoice that he fell asleep in Jesus, and that he will one day awake out of sleep and sing the song of victory with all God's people.

Thus has fallen another pilgrim by the cruel hand of an enemy. O when will our Lord appear, and destroy the cruel foe? His funeral was attended by Bro. Mathewson. Discourse from Job 14: 14. His remains were taken to Middlebury, Ct., for interment.

J. E. Clark.

Died, in Blanford, Mass., April 5th, after a short illness of five days, Sister Delia Tyler, wife of Bro. Artemas Tyler, aged sixty-five years and ten months.

Her disease was typhoid fever, combined with erysipelas, which, causing mental aberration, rendered her incapable of conversing intelligibly with her friends; but she whose life was spent in the service of her Redeemer, could but be prepared to fall asleep in peace, and leave to the surviving friends the blest assurance that she sleeps in Jesus.

Sister Tyler has been a christian for nearly forty years. She was formerly a member of the Methodist church, but when Bro. Mathewson and the writer of this notice went into Salisbury to preach the gospel of the kingdom, Sr. Tyler was one who saw the light and embraced the blessed hope.

A husband and seven children are thus by the ruthless hand of the fell Destroyer bereaved of a faithful wife and affectionate mother; the church of a devoted follower of Christ; and though the ties thus rudely severed have left the hearts of the afflicted ones sad and lonely, yet are they comforted by the assurance that God doth not willingly grieve nor afflict his children, and that but a little in the distance, at the coming of Jesus, they shall meet her again who now quietly sleeps in him.

The funeral of our sister was attended by the Rev. Mr. Hinsdale, who spoke from Eccl. 9: 12; "For man also knoweth not his time," etc.

Thus another has been laid away in the dust to await the time when that which was sown in weakness shall be raised in power, when the mortal shall put on immortality, and sing the song of triumph and victory over death and the grave. May the grace of God which cheered our sister through life's pilgrimage comfort and sustain our brother, with the children and other surviving friends, and enable them to anticipate with joy and triumphant faith the morning of the glorious resurrection, when friends shall meet again who have loved. Ira Morgan.

Summary of News.

FOREIGN.

[From Liverpool the 14th.]

There are conflicting accounts relative to the insurrection in Sicily. The government dispatches assert that all is tranquil, while other authorities report the insurrectionary movements as spreading, and a great agitation at Naples, where a temporary panic prevailed.

Palermo was in a state of seige. The combat there was very bloody.

The disturbances continued at Messina at the last dates.

At Palermo the monks fought like lions. Several were killed, and many were arrested. The whole nation is disgusted and desperate.

About two hundred men are working on board the Great Eastern, to get her ready for sea. It is expected she will be ready for her first Atlantic voyage about the 1st of June next.

PRUSSIA.

Berlin, April 12. The *Kreuz Zeitung* of this evening says: "In well-informed circles it is believed that a union will be effected between Prussia, England and Austria, in reference to the threatened interests of Switzerland, but it is expressly stated that no hopes are entertained that Russia will join this alliance."

THE KINGDOM OF THE TWO SICILIES.

Marseilles, April 17. The direct steamer from Naples arrived this evening, and brings advices from that city to the 14th inst.

It is asserted that on Thursday last a large bomb was thrown before the palace. The explosion shattered all the windows. No person was injured.

The revolutionary attempt of the 8th at Messina, commenced by the killing of two sentinels.

The movement was less serious than reported by the passengers of the Meandre, which remained at a great distance from the spot where the combat took place.

Flying columns were pursuing the bands of insurgents, who had taken refuge in the mountains.

It is certain that no preparation had been made to pass the Roman frontier, unless an attack were made against Rome by Piedmont.

Intelligence from Rome adds that the Pope had resolved to take no initiative in a war in the Romagna, and that Gen. Lamoriciere would only concentrate a corps in Umbria, between Rome and Ancona.

Marseilles, April 17. The official Neapolitan journals from the 10th to the 13th inst., inclusive, say nothing of the popular movement at Messina. Private letters merely state that the attempt to surprise the military posts at Messina had been repelled, and that the agitation was less at that place than at Palermo.

10,000 men were pursuing the insurgent bands.

Since the insurrection commenced, the government has sent into Sicily four battalions of infantry, two battalions of artillery, and a regiment of lancers. The Governor of Sicily had written that no more reinforcements need be sent, his forces being sufficient.

Naples, April 14. The insurrection has spread to Trapani, where the Provisional government and the National Guard have joined the insurgents. The Royal troops still occupy Palermo, which is destitute of everything. Great activity prevails in the arsenal at Naples. The embarkation of troops for the provinces continues. The agitation is increasing. The corps d'armee in the Abruzzi has been recalled.

For the Crisis.

In looking over some old newspapers recently, I found the following in the "American Patriot" of Dec. 1855; a native American, and political paper, formerly published in Boston, but now discontinued.

J. N. B.

The Voice of the Church on the Coming and Kingdom of the Redeemer: or, A History of the Doctrine of the Reign of Christ on Earth. By D. T. Taylor, Boston: W. Vezzie, 62 and 64 Cornhill.

This is an elaborate and critical production. The general subject discussed—the Millennium—is one of thrilling interest to the religious community. The author opposes the absurd view of some distinguished theologians, that the world is to be converted—the *Millennium* to come—before the second coming of Christ. He gives us the voice of the church on that subject; and has collected together an overwhelming mass of testimony to prove his positions. We have in concise form the entire history of the subject. The volume, besides, treats of correlative topics—such as the Coming of Christ, the Signs of the Times, etc. The whole treatise is deeply interesting, and is conducted, throughout, in a candid and devout spirit.

Notices, &c.

Grove Meetings in Wisconsin.

A grove meeting will be held at Springville, Badaxe Co., Wis., commencing Friday, at 2 P. M., June 1st. Call on Bro. Wm. A. Morse for further information. Several ministers are expected.

Also one at Ironton, Sauk Co., Wis., commencing Friday, June 7th, at 2 P. M. A number of preachers will attend. Call on Eld. G. W. Turner for particulars.

Also one at Fairfield, Sauk Co., Wis., commencing Friday, June 14th, at 2 P. M. Inquire for Eld. G. W. Barnes.

Also one at West Point, Columbia Co., Wis., commencing at 2 P. M., Friday, June 21st. Call on Bro. Ira Polley.

Also one at Kingston, Sauk Co., Wis., commencing June 28th, at 2 P. M. Inquire for Bro. Parsey Bush.

All these meetings will continue over the Lord's day. Several ministers will be present. Wm. Sheldon.

Conference at Burlington, Mich.

Providence permitting, there will be a conference at Burlington, Calhoun Co., Mich., commencing Friday, June 1st, 1860, and continue over Lord's day following. Bro. and Sr. Seymour, Brn. E. Miller, Jr., and Cheesbrough will be present to preach the word. We also extend a cordial invitation to Bro. and Sr. Mansfield to meet with us and assist in preaching the word of life. We expect brethren and sisters from the surrounding country will meet with us. Come! Brn., lay by your work and meet us at Burlington. What we do must be done quickly, for the Lord is nigh at hand. For the church,

J. A. Sonek.

Maine State Conference for 1860.

Where shall it be held? Brethren who desire it in their vicinity should make it known to me soon. It is thought by several that June is the most proper time to hold it. We do not know the best place to meet, nor could we say it will be in any particular place, without the wish of brethren there located. Let us rally anew to the work, and prepare to do what we can the little time which remains. The Lord is at hand.

I. C. Wellcome, Secretary.

Richmond, Me., April 27th, 1860.

☞ Bro. George Morgan has removed from Cheshire Street to Plainville, Ct., where he hopes the preaching brethren will call as they pass that way, and find a home as usual.

Notice.

A conference of those who believe in the immediate coming of Christ, is to be holden in New York city, No. 24 Cooper's Institute, to commence May 9th and continue to the 11th day and evening. There will be lectures tending to give light on the near coming of Christ, with conference and prayer meetings, to promote a better preparation of heart for our work, and for the coming kingdom. All interested are cordially invited to attend.

J. V. Himes.

Notice.

Bro. Wallace D. Fuller, deceased, has several trunks, carpet bags and other things scattered over the country, among his Advent friends. Said trunks and carpet bags may be of great use to the administrator of the estate; and all who have them in their possession will please give immediate notice to me. Direct to J. E. Clark, Fair Haven, Ct.

Notice.

There will be a meeting of Shell Rock Quarterly Christian Conference holden in Marble Rock, Floyd Co., Iowa, commencing May 11th, in the evening, and continue over the Lord's day. Ministers and churches wishing to unite, will be there prepared by letters and delegates to do so. There will be grove meetings held in other places, if desired.

Peter S. W. Devo, Evangelist.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon, otherwise they will not be in season to be inserted till the week following.

Eld. Timothy Cole will preach in Boston (Chapman Hall) Sundays May 6th and 13th.

Providence permitting, I will preach in Bridgeport, Ct., the first Lord's day in May.
Castleton, Vt. .... May 13th
MILES GRANT.

Eld. George Champlin will preach in
Portsmouth .... May 8th and 9th
Exeter .... May 10th and 11th

L. S. Ludington will preach in
Wallingford .... May 6th
Scitico .... May 13th
Newfield .... May 20th
Plymouth Hollow .... May 27th

Eld. J. G. Smith will preach in
Moultonborough .... May 6th
West Alton .... May 13th
Concord (at the Chapel) .... May 20th

Providence permitting, I will be at
Montgomery .... Sunday, May 6th
and continue a few evenings.
Hawley (where Bro. David Thayer may appoint) evenings of May 10th, 11th and 12th
Goshen .... Sunday, May 13th
Belchertown (Bro. Walker's) .... May 14th
Wales (at home) .... May 20th
Brn. from Brimfield, Willington, and the adjoining towns, are expected. H. PRATT.

J. K. Bellows will be in
Newfield, Ct. .... May 6th
Bakerville, Ct. .... May 10th and 11th
Winsted, Ct. .... May 13th
North Canton, Ct. .... May 16th and 17th
New Britain, Ct. .... May 20th
Lovely Street, Ct. .... May 24th
Collinsville, Ct. .... May 27th

Bro. Wm. Mitchell appoints to preach at Exeter, N. H., the first Lord's day in May.

The Lord willing, I will preach in
Dinsmore Hill .... Sunday, May 20th
L. D. THOMPSON.

Eld. H. Munger will preach in
East Boston .... May 6th
Warehouse Point .... May 11th
Hartford .... May 13th
Not engaged the last two Sundays in May.

The Lord willing, B. P. Manning will preach in Warner, at Roby's Corner .... Sunday, May 6th
Danbury, at the Knowlton school-house, Sunday, May 13th
Bradford Mill Village .... Sunday, May 20th
where Bro. Fowler may appoint.
Concord, at the Chapel .... Sunday, May 27th

Providence permitting, Eld. James Lee will preach as follows:—
Providence .... May 7th
East Boston .... May 8th
Salem .... May 10th
Portsmouth, N. H. .... May 12th
South Berwick .... May 15th and 16th
Exeter .... May 17th and over the Sabbath.
Probably on his return he will preach two or three evenings, if requested. Bro. Lee is the Elder of the Shinnecock tribe of Indians of Long Island, and one of God's good colored men. Brethren, give him a good hearing. HIRAM MUNGER.

Eld. Ira Morgan will preach in
Danielsonville, Ct. .... May 6th

Business Matters.

To Correspondents.

Eld. Wm. Shepherd's P. O. address is Springfield, Mass.

H. H. Janes.—All the books ordered were sent.

J. E. Clark.—$1.00 received.

Sol. Morse.—All right.

G. W. Rathbone.—We have not the book.

Cash Receipts.

J. P. Babcock for Natick brethren, 264, $16.00; Mrs. C Durkee 231, $1.73; J M Stetler 291, $3.00; A Wood, 253, 42 cts; A G Hudson 273, 72 cts; Dr. J Kelly 241, $1.28, J H Cross 298, $3.24.

H P Hills 234, Mrs. S F Hutchinson 251,—50 cts. each.

W F Leath 260, W J Hoyt 246, Sol. Clark 260, M M Cole 260, Mrs. E Collins 260, T W Haskins 262, H H Janes 238, W Welch 197, W D Hubbs 229, W Apthorpe 261, A H Cutler 256, Austin Hill 260, S Stone 262, C Lewis 260, Miss C Willard 266, N G Howard 260, H Clark 248, S Cooper 283, Mrs. K V Temple 264, P Dow 260,—$1.00 each.

F Fernandes 268, Mrs. A Fosdick 249, Al. Hawkins 287, Miss H Murdick 292, N Nichols 260, T R Winn 245, D Dudley 301, Mrs. Wm. Dudley 317, R Rounds 292, N W Wait 289, I Bliss 234,—$4.00 each.

Books and Tracts.

Mrs. E L Sherman 46 cts, Eld. H F Carpenter $5.40, Mrs. C Durkee 28 cts, H H Janes 61 cts, A Wood 58 cts, J H Cross 28 cts, H V Reed $2.00, J H Sutleff $10.00, G W Rathborn $1.00, N W Wait $1.00.

Books and Tracts.

Law requires all transient publications shall be pre-paid, hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked, between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts, postage 9 cts. 1-4th off per dozen.

Human Destiny. A Discussion: Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all? By C. F. Hudson and Sylvanus Cobb. 478 pp. 12mo. Price $1.00 post paid.

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 259 pp. 12mo. Price 50 cts. Postage 15 cts.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen 3: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuche* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words *ruahh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Anti-eternal Torment. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred. Postage 1 ct.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 5 cents.

The Rights of Wrong, or, Is Evil Eternal? By C. F. Hudson. Price 5 cts. single. 5 copies for 20 cts. Mailed post paid. $3.00 per hundred. Sold by G. W. Young, 128 William St., New York; Truman and Spofford, Cincinnati; and S. C. Griggs & Co., Chicago.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid $1.25.

Son of God, by H. Grew, 10 cts. single; postage 1 cent.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

The Saint's Inheritance, by Wm. Sheppard.—A good tract to give your neighbor. Price $5.00.

Treatise on Matt. 24 and 25. Price, 25 cts. Postage [illegible]. By I. C. Wellcome.

Life and Religious Experience of Hiram Munger, [illegible] connected with [illegible]. Written by himself. [illegible] and will be read with interest by all. Price 40 cts.—postage 10 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. [illegible]

Words of Warning. 3 cts. single; postage 1 ct.; $1.50 per hundred.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $3.00 per hundred,—5 cts. single. Postage 1 cent.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the readers. Price 40 cents; postage 7 cents.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

The Saint's Inheritance; or, the World to Come. By Henry F. Hill, Geneseo, N. Y. Price $1., postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 1 cent single; $1.00 per hundred. Postage 1 cent.

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January, 1860.

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[illegible]

Original Contributions.

For the Crisis.

"All in All!"

I am nothing, less than nothing, I am weak, but God is strong,
And the joys of his salvation well demand a triumphant song;
And in the gladness of my spirit, notes of praises [illegible]
Rejoice, for God is our salvation! great Jehovah, All in All!

New blessings every morn, and evening well deserve my songs of praise;
With loving kindness, tender mercy, has Jehovah crowned my days;
Wonder at his matchless goodness holds my heart in willing thrall,
I praise him for unceasing mercies, gracious Father, "All in All!"

No, not a grief can bow my spirit, for my treasure's placed above,
'Tis in the Lord, the Lord Jehovah, he whose sweetest name is "Love."
And when life's restless fever's over, changed for crape-hung bier and pall,
There still is left unfading glory, chiefest treasure, "All in All!"

I own for mercies never ceasing there's a fountain [illegible] above,
God leads me by the quiet waters, to "green pastures" of his love;
O God! I thank thee for thy kindness, when thy blessings I recall,
From thee alone come all my pleasures, thou, thyself, art "All in All!"

And I can thank thee for the chast'ning that thy love awards to me;
I know thou takest all things from me but to draw me nearer thee;
I thank thee that I know the reason why the gloomy shadows fall,—
To show me where alone is shelter,—bless thee, Father, "All in All!"

And oh! when sunlight's brightly shining, and its gladness beams on me,
O might I to the Psalmist echo that "my springs are all in thee!"
For joy would not be joy without thee, pleasure's cup would turn to gall,—
I've chosen thee my chiefest treasure, thou my portion, "All in All!"

For all the way that thou hast led me, in the step my fathers trod,
I thank thee for thy loving kindness, bless thee for thy chast'ning rod;
And songs of praises, songs of triumph, from my lips in joy shall fall,—
I thank thee, praise thee, bless thee, love thee,—thou, oh Lord, art "All in All!"

And when I've crossed the stormy Jordan, anchored safe beyond the foam,
I'll thank thee that thy love has brought me safely to the pilgrim's home.
The golden pavements of the city, pearly gates and jasper wall,
Are lighted with unfading glory,—God himself is "All in All!"

F. Parry.

Pine Avenue.

For the Crisis

The Great High-Priest.

"Seeing then that we have a great High Priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin."—Heb 4: 14, 15.

We have here presented before us a very important, deeply interesting, and highly encouraging subject.

The first point which we will consider is, the person referred to,—"Jesus, the Son of God." We cannot rightly understand the great plan of redemption, without having a correct view of the character of Jesus Christ. It will not do to exalt him too high, nor abase him too low. If we magnify him to the position of the eternal God, the great self-existent and infinite Spirit, we place him above the position assigned in the Scriptures; and if we regard him merely as a wise and holy teacher and inspired prophet, we place him below it.

The text gives him his proper relation—the *Son of God*. Now it is evident that a son must of necessity have a father, and the father must have priority of existence. It may therefore not be unprofitable to inquire,—When did Jesus become the Son of God? Was it before his advent into this world, or at that time?

There are very many who believe and teach that it was not until he was born of the virgin Mary he possessed a distinct personality, and became the Son of God. That prior to this event there existed but one Divine Being, whose existence was from eternity, who never had a beginning, and never will have an end. That this Being became flesh, and dwelt among us and died on the cross, and then ascended to heaven. There are very great difficulties in this position; for, if true, when God came down from heaven, he was no longer in heaven; but Jesus Christ prayed to his Father in heaven, hence there were two. And we cannot see how a being can take upon *himself* a body, exist in a different form, and yet be the son of the one whom he is—the son of himself!

We take our stand-point here—Jesus was the Son of God prior to his advent to earth, yes, prior to the creation of the world. We believe that we can fully sustain this position by scripture evidence. It is not to popular theology we are to look for proof of any doctrine, but *what saith the Bible?* "God so loved the world, that he gave (not *himself* but) his *only begotten Son*, that whosoever believeth on him, might have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved."—John 3: 16, 17. God could not send his Son unless he had a Son to send. He had a Son in *heaven*, and to save men he sent him into *the world*.

Heb. 1.—"God who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son whom he hath appointed heir of all things, by whom also he made the worlds. Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels saith he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." There is a good deal of evidence confirmatory of our position contained in the above quotation. We will look it over again.

God hath spoken unto us by his Son. Here are two persons—the one who sends a message, and the one by whom it is sent. They sustain to each other the relation of Father and Son. This Son *made the worlds* (not world, but plural, *worlds*). The Father appointed him the heir of all things. He was *made* better than the angels, and by *inheritance* obtained a more excellent name. To none of the angels had God said, "Thou art my *Son*." The apostle describes his appearance: The brightness of his Father's glory—the express image of his Father's person. Can there be an image of a person, unless the person, of whom the image is the resemblance, has, or has had an existence? Can a man be the image of himself? We often hear it remarked, "That boy is the very image of his father." What do they mean? Why, that his form and features are like his father's.

In Col. 1, we find similar testimony in regard to Christ. "Who is the *image of the invisible God*." Was he the image of the invisible God when on earth? Was he the brightness of his Father's glory when clothed with humanity? It is very evident that the apostle contrasts his former exalted and glorious position, with his humiliation. He who was the creator, upholder and heir of all things, *humbled himself*. He who was in the *form of God*, took upon *himself* the *form of a servant*;—he who was the *image of God*, was made in the *likeness of men*;—he who was *rich* became *poor* for our sake. How wide the contrast between the two conditions. He was "the *first-begotten*," when sent into the world. He was divine, for all the angels are commanded to worship him. These truths are clearly taught in the langurge of the inspired apostle.

Turn now to Col. 1, and read the description of Christ there given, and see how perfectly it harmonizes with what we have already quoted. "Who is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist—who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence. *For it pleased the Father that in him should all fullness dwell*."

Let us now make a brief application of this scripture, which, to our mind, conveys the most positive proof of the pre-existence of the Son of God. Here is one who has a distinct personality, prior to the creation of all things. He stands forth before us bearing the image of the invisible God. He stands at the head of all created *beings*, for he is the *first-born*; he is before all created *things*—for he is their author. Can you say that the great self-existent Spirit, who is from eternity, was *born?* Nay, verily! He never had a birth—he never was *created*; therefore the language—"first-born of every creature"—is wholly inapplicable to him. Christ is the "*beginning* of the *creation of God*," therefore may be properly denominated the first-born of every creature. He was the first created, is the idea.

Do you shrink back from the idea that Christ was a created being? Why so? Was he not the creation of a God—the Son of the eternal, the wise, the holy, composed of the same essence, possessing the same nature, the radiance of his glory, the image of his person? The Bible places him in this position; shall we "be wise above that which is written?"

I am a little surprised that a learned commentator should adduce as an argument against this view, that the apostle contradicts himself, if he meant any such thing; for he says that Christ was *before all things*, consequently could not himself be created! Such is the Dr.'s reasoning, but I have yet to learn the propriety of calling beings, "*things*." There are a certain class, I know, who label intelligent, human beings, "*chattels* and *goods*;" but the learned definer of words will not sustain the great linguist in his application of the sentence.

The word "*for*," in the passage under consideration, teaches us where to make the application of the term "first-born;" it shows clearly that it was prior to the creation of all things. Christ was the *first-born of every creature*, because he created all things. He must have an existence, in order to be their creator. "Who is the *beginning?*" Christ is "the beginning of the creation of God." He stands first in order. Did the Father have a beginning? "The first-born from the dead, that in all things he might have the pre-eminence." He stands at the head of the first creation, and at the head of the second; over those who have their birth into this life and this world, he has the pre-eminence, and of those who have their resurrection-birth to eternal life, and "the world to come," he is the antecedent. He stands at the head of the *old* and the *new* creation.

How strangely reads the closing paragraph, if all this language applied to the eternal God: "For it pleased the *Father*, that in *him* (Christ) should all fullness dwell." The expression contained in Heb. 1, "Being made so much better than the angels," shows his creation. He was *made* better than the angels; he occupied a higher relation than the angelic host. They occupy a middle rank; Christ the highest, man the lowest. When Christ was born of Mary, he was made "a little lower than the angels," so that by becoming a partaker of flesh and blood, he might understand the sufferings of humanity, and suffer death for man.

(To be continued)

For the Crisis.

Good Tidings!

Bro. Grant:—It is a day of good tidings and I cannot hold my peace—three lovely sisters, in the prime of opening womanhood, "born" into the family at once. Two of them were neices of ours, who had been in the family a year, and the other was a young lady of our own vicinity who, some four years since boarded with us during one term of school, and became interested in the study of the Scriptures, and would gladly at that time have confessed Christ, but for her dear parents who were of the "Friends" persuasion, who do not see the efficacy of outward ordinances; she consequently, after the example of her young Lord and Savior, submitted to her parents until now, when they, still seeing the steadfastness of her desire after having attained her twentieth year, freely gave their consent—and indeed her only sister, a little older than herself, would have accompanied her, had not sickness of her father and her filial love kept her at home. We hope ere long to have the privilege of waiting upon her into the family.

And now, as in the natural world sickness attends such scenes, so it is at times in the spiritual. Over anxiety, unusual fatigue and exertion overcome these frail tenements of ours and we are prostrated. Thus it was with me at this time. The long-looked-for first day morning found me sick, having been wakened about twelve the previous night with a severe chill and fever. I gave up all hope that I could attend the meeting, and sent for my Ruths, as I call those dear young sisters, who have chosen my God to be their God, and who are ever ready to work for Jesus; and we made all our arrangements to get along without me, but blessed be God, it was not so to be. I was not to lose this "feast of fat things, this feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined," as the exercises of this entire day proved to me. It was one of the blessed days of my life—it was "better than a thousand;" let me rather be "a *door-keeper* in the house of my God" and hear the beauties of God's plan set forth as I heard them last Lord's day, "than to dwell in the tents of wickedness."

And now for the encouragement of the young, I will be simple enough to relate this matter as it was; and as I verily believe that the church is dying for want of this very "simplicity that is in Christ Jesus," may I be pardoned. Just before the bell rang, one of my most faithful Ruths came to my bed and said, "O! dear sister, I am so sorry you are sick, but we must make you well," at the same time taking my hand. Knowing her as I did I immediately apprehended her meaning and replied, "My dear child, do you feel as if you could pray with me?" She immediately knelt and offered up her heart's desire that the Lord would alleviate my sufferings, and give me strength to rise and enjoy the day with them. I at once felt a disposition to rise and use what strength I had, and trust my constipated lungs and aching head to my God.

With her help I was soon dressed and down stairs eating a bit of toast prepared by her hand, and before the second bell rang we were both comfortably seated in a well filled meeting-house, where all was ready to commence the services. O! I was so glad to be there, and it was so unexpected to me that it seemed like a dream. My heart immediately went up for God's servant that he would fill and clothe him for the occasion; and I had an evidence from his opening prayer, that he had an unction from the Holy One and was fitted up for the work before him. The very reading of the text caused a thrill of triumph in my soul. It was this, "And I say unto thee that thou art Peter, and upon this rock I will build my church and the gates of hell (hades, or the grave) shall not prevail against it." Most glorious declaration of the Son of God, and so soon of fulfillment in a ransomed people from the power of the grave—their redemption from death. "O death, I will be thy plagues. O grave, I will be thy destruction." "Hath he said and shall he not do it? or hath he spoken, and shall he not make it good?" Yes, verily, it is as sure of fulfillment as if it were already done.

My interest rose with the subject, until at its close, in reply to a friend for my health, said, "*I am well.*" O the simplicity and beauty of God's plan to save men, when it is presented *as it is*, by a workman that has skill enough to see its *simplicity*, and to hold it up before the people until they can see it. And the man that can do this the *best*, is the best workman, and needeth not to be ashamed, rightly dividing the word of truth. And I tell you if ever a man needeth *not* to be ashamed, it is when he is doing this very work; and, as our brother said a few weeks ago, when speaking of the holy warfare of the ministry, that it is the most glorious warfare ever waged by mortal man, and was sure of the most triumphant victory ever won. Therefore, let the servants of the Most High thank him and take courage, for great will be their reward in heaven.

But to return. God's plan in calling out a people dead to sin, to be buried with Christ in baptism before the world, and in this act to have the blood of Christ applied by faith in the full remission of all their past sins, to rise to a new life by faith on the Son of God, with daily access to him as a Mediator, should they fall into sin in the future, was set forth in its simple beauty; and never did the ordinance appear so significant to me as in the light of that discourse.

There was a great concourse at the water, which is a beautiful lake in our village—and it was a calm, lovely day, and everything conspired to give it interest. One of our wealthy citizens, who makes no profession, heard the sermon, and while witnessing the baptism was seen in tears; and another, known only to the one in whom he confided, sent Bro. C. $5.

In the P. M., we had equally as good a discourse from these words—"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service. And be not conformed to this world;" but let your new mind transform your whole being, etc. He rose with these words,—"*My life has been a failure*," the dying words of a rich merchant, who had sacrificed his whole life to mammon. He very truthfully said, that man would sacrifice himself to something, and what more reasonable altar than that of his God. That this was a *life-long* work "How preposterous," he said, "for a man to sacrifice himself to the devil through his whole life, and then, in his dying moments, offer himself all unholy to God. It was a *living sacrifice*, not a dying sacrifice, that God required."

In the evening we met at our house for the breaking of bread, and at its close gave those who never had enjoyed it, the privilege of following the example of their Lord and Master, as recorded in the 13th of John. And when it was all over, we felt like returning and giving *thanks to God*, as did the "stranger," when he saw what God had wrought for him. Bless his holy name! Pray for these lambs, that they may honor God in their profession which they have made before many witnesses; and for us, that we with them may be found without spot with all the sanctified at his coming. Amen and amen.

E. S. Willard.

Warsaw, Ill.

Selections.

Jerusalem by Moonlight.

The broad steep of Zion, crowned with the tower of David; nearer still, Mount Moriah, with the gorgeous temple of the God of Abraham, but alas! by the child of Hagar, and not by Sarah's chosen one; close to its cedars and its cypresses, its lofty spires and airy arches, the moonlight falls upon Bethesda's pool; further on, entered by the gate of St. Stephen, the eye, though it is the noon of night, traces with ease the street of Grief, a long winding ascent to a vast cupolated pile that now covers Calvary, called the street of Grief, because the most illustrious of the human as well as the Hebrew race, the descendant of King David, and the Divine Son of the most favored of women, twice sank under that burden of suffering and shame which is now throughout Christendom the emblem of triumph and honor. Passing over groups and masses of houses built of stone, with terraced roofs or surmounted with small domes, we reach the hill of Salem, where Melchisedec built his mystic citadel; and still remains the Hill Scopas, where Titus gazed upon Jerusalem on the eve of his final assault. Titus destroyed the temple. The religion of Judea, has in turn subverted the fanes which were raised to his father and to himself in the imperial capital, and the God of Abraham, Isaac and of Jacob, is worshiped before every altar in Rome.

Jerusalem by moonlight! 'Tis a fine spectacle, apart from all its indissoluble associations of awe and beauty. The mitigating hour softens the austerity of a mountain landscape, magnificent in outline, however harsh and severe in detail; and, while it retains all its sublimity, removes much of the savage sternness of the strange and unrivaled scene. A fortified city, almost surrounded by ravines, and rising in the centre of chains of far-off spreading hills, occasionally offering, through their rocky glens, the gleams of a distant and richer land!

The moon has sunk behind the Mount of Olives, and the stars in the darker sky shine doubly bright on the sacred city. The all-pervading stillness is broken by a breeze, that seems to have traveled over the plain of Sharon from the sea. It wails among the tombs, and sighs among the cypress groves. The palm tree trembles as it passes, as if it were a spirit of woe. Is it the breeze that has traveled over the plain of Sharon from the sea?

The last light is extinguished in the village of Bethany. The wafting breeze has become a moaning wind; a white film spreads over the purple sky; the sky is dark, the stars are hid; all become as dark as the waters of Kedron and the valley of Jehoshaphat. The tower of David merges into obscurity; no longer glitter the minarets of the mosque of Omar. Bethesda's angelic waters, the gate of Stephen, the street of Sorrow, the hill of Salem, and the height of Scopas, can no longer be discerned. Alone in the increasing darkness, while the very line of the walls gradually eludes the eye, the church of the Holy Sepulchre is a beacon of light.
—*D' Israeli.*

A Hymn.

Father! I am weary hearted,
Lonely 'mid the world's unrest;
From earth trust my soul hath parted,
Troubled thoughts are in my breast.
I am longing for the shelter
Which my spirit knew of yore,
To thy fold again receive me,
Let me wander never more.

When I hear thy Spirit calling,
I can part from all below;
And these bitter tears now falling,
In that hour shall cease to flow.
Earthly fame and pride of fortune
Humbly at thy feet I'll lay,
Knowing that thy hand will lead me
Surely in thine own best way.

What are earth's most prized possessions
To the soul that loveth thee?
Thou shalt pardon my transgressions,
Thou canst make me strong and free!
Let me love and labor ever
With a trusting heart and pure,
Thinking how the blest Redeemer
Came to comfort and endure!

Never blindly turning from thee
'Neath the chastening of thy rod—
Looking, when the sky is darkest,
To the faith star—Oh! my God,
Thou alone canst see how deeply
Human hearts may strive and weep;
And the harp whose strings Thou knowest,
Let thy hand from discord keep.

By and by, when all the conflict,
All the feverish toil is o'er,
Then the true and earnest hearted
Shall rejoice forevermore.
There shall come no sad remembrance,
There shall be no dark distrust—
When thy morning light arises
On the pathway of the just

Wesley and his Preachers.

He prescribed the minutest rules of life for them, even such as concerned their physical habits. He found that some became "nervous" more probably by too much work than by too little, though he thought otherwise. He gave them advice on the subject. "Touch no drink, tobacco, or snuff. Eat very light, if any, supper. Breakfast on nettle or orange-peel tea. Lie down before ten; rise before five. Every day use as much exercise as you can bear; or murder yourself by inches." "These rules," he adds, "are as necessary for the people as the preachers." He allowed his itinerants, however, to drink a glass of ale at night after preaching. He interrogated them closely in his printed Minutes about their habits. "Do you," he asked, "deny yourselves every useless pleasure of sense, imagination, honor? Are you temperate in all things?—to take one for instance, in food: Do you use only that kind, and that degree, which is best both for the body and soul? Do you see the necessity of this? Do you eat no flesh suppers? no late suppers? These naturally tend to destroy bodily health. Do you eat only three meals a day? If four, are you not an excellent pattern to the flock? Do you take no more food than is necessary at each meal? You may know, if you do, by a load at your stomach, by drowsiness or heaviness, and, in a while, by weak or bad nerves. Do you use only that kind and that degree of drink which is best both for your body and soul? Do you drink water? Why not? Did you ever? Why did you leave it off, if not for health? When will you begin again? To-day? How often do you drink wine or ale? Every day? Do you want or waste it?"—*Dr. Steven's History of Methodism.*

Open the Pew Door.

It is told of an individual, now advanced in life, and distinguished both in the political and religious world, that when he first came up to London, to study for the bar, he casually (as men speak) entered St. John's chapel one Sunday evening. After standing for a long while in the aisle, and failing to get a seat, he felt vexed and chafed, and was retiring. One of the settled congregation, however, saw him going, followed him to the outer door, brought him back, and made room for him in his pew. The sermon that he then heard was instrumental to his conversion, and he walked from henceforth in the way that leadeth to everlasting life. The incident is not only encouraging to ministers, but instructive to pew-holders; the opening of a door may lead to the salvation of a soul!—*Bateman's Life of Rev. Daniel Wilson.*

[From the New York Observer.]

The London Christian Merchant.

BY REV. HUBBARD WINSLOW, D. D.

Instead of immuring herself in cloisters, and wasting tears in solitary and selfish lamentations over human sins and frailties, christianity is to go forth in obedience to her high mission into the very citadels of worldliness, making them at once her strongholds of defence and salient points of attack in subduing the world to God. Our Savior called his early disciples in the midst of their worldly avocations; nor did he, except in some special cases, require them to leave or relax their pursuits, but to consecrate all to his service. This primitive and divine method must be resumed and carried fully out. The most intense worldliness, the very focus of business must become the most intense christianity, the central home of the Cross.

When last in London, I witnessed a striking illustration of this in the mercantile house of Messrs. George Hitchcock & Co., near St. Paul's Cathedral. This is one of the largest mercantile houses in the great British metropolis. It was about 12 o'clock, the busiest part of the day, when a friend of mine and neighbor of Mr. Hitchcock called with me upon him at his store. I designed then only a moment's call, merely for an introduction—knowing the value of a merchant's time in hours of business. But he insisted on our stopping, and with a most cordial welcome, begged us to be seated. In a few moments he finished some business in which he was engaged with gentlemen at his side, and then seated himself by us. Seeing several persons waiting for an interview with him, I proposed to leave and call again. He replied, "I may not see you again, and I have learned to seize present opportunities. I have learned, too, that 'godliness is profitable unto all things,' and that a few moments spent in christian fellowship and communion with God, even in the midst of business, is time neither lost nor misapplied." He then read a few verses from the Bible, and proceeded to unite in two brief prayers.

By this time some fifteen or twenty persons were waiting for him in and around his office, but the remarks and devotions were in such good taste, so simple, earnest, devout, that they all seemed to be most favorably impressed. No time was really lost to them, even in a business view, for the ten minutes thus spent composed their thoughts and prepared them to do business with fewer words and with more directness and assurance. I was informed by my friend that Mr. H. often had similar seasons of devotions in his counting room, especially when strangers were introduced to him. After a few kind words, he appointed a time to see me more at leisure. At the appointed time I found him alone, and learned from him the following interesting facts:

It was then about ten years since he first obtained hope in the grace of Christ. He had previously pursued business on mere worldly principles. One of his numerous clerks, a very devoted and earnest christian, pursuaded a few of his companions to join with himself a season of daily prayer, making the conversion of their employer their prominent object. Mr. H. heard of it, and sent for the clerk to come and see him. The clerk confessed the whole to him, and made to him a respectful and earnest appeal in behalf of christianity. Mr. H. was deeply affected, and soon after became a c ristian. He then united with those young men in their prayers and labors, and soon a very precious work of grace extended over his whole establishment. He appropriated and furnished a large room for his clerks, providing a library and all conveniences for reading and study in the evenings. In this room all of them were required to assemble every morning and evening, for devotions. He also adopted the plan of closing his store at an earlier hour than before, to afford his clerks more time for self-improvement. This plan has since been adopted by several others of the leading merchants in London.

Some time subsequent to the conversion of Mr. H., the clerk who had been the chief instrument of it had married his only child, and had also become a partner in his business. A happier man I never saw. He had no desire to augment his capital, and gave all his earnings to benevolent objects. With what tenderness and significance did he repeat those words of Paul: "What things were gain to me, those I counted lost for Christ: Yea, doubtless, and I count all things but loss for the excellence of the knowledge of Christ Jesus my Lord." "Never," said he "may I forget the debt of love I owe to Christ."

"All that I have and all I am
Shall be forever thine;
Whate'er my duty bids me give,
I cheerfully resign.
Yet if I might make some reserve,
And duty did not call,
I love my God with zeal so great,
That I would give him all."

* * * * *

After inviting me to visit him at his residence at West End, he directed a clerk to serve me in any way I might desire. At my request the clerk conducted me over the establishment. It was a magnificent model for all to imitate. The order, stillness and despatch with which business was done I have never seen equalled. Here in various rooms were over two hundred clerks filling out bills of sale and despatching goods to all parts of the world—to the United States, California, British America, South America, the Sandwich Islands, Australia, India, China, and in all those various countries were clerks and agents trained in this establishment, and doing business on the principles here taught. The influence of that mercantile house in favor of christianity and of honest dealing, is felt to-day in all parts of the world. What an amount of good accomplished, under God, through that one clerk, and through him by that one mercantile house! "Behold how great a matter a little fire kindleth." Let no clerk, let no youth, however obscure his position, ever say he can do nothing for Christ. And let no merchant, pursuing a lawful trade, say that he cannot serve God in his business. He can serve God in the counting room as truly as in the church, and his religion is of little value in the one unless it also obtains equally in the other.

Christian Growth.

You have but just commenced the christian life, but I see in you the germs of all those virtues and graces which you are yet to possess. These small beginnings are to me like faint sounds of music heard in the distance at night. I cannot tell what is playing, only that now and then a waft of melody comes to my ear; but, at length, the sounds grow louder and more distinct, and as one instrument, and then another rises above the rest, I hear the clear tongue of the trumpet, the wild, wailing outcry of the spire-lifted clarionet, and the soft whisper of the flute; and, coming nearer, and increasing in volume, I recognize the air; and then, turning the corner of the street, there bursts upon me the swelling tide of Beethoven's harmonies!—*Beecher.*

☞ Kirwan says that a pious Scotchman used to pray, "O Lord, keep me right for thou knowest if I go wrong, it is hard to turn me."

☞ He only is independent who can maintain himself by his own exertions.

Reading for Youth.

"Let children to the Savior come,
From cottage and from hall,
For in his Father's house is room,
And in his love, for all."

Selected for the Crisis.

What Emily Did.

"Mother," said Emily one day, "how can I do anything to serve God? I am not a man, and cannot preach. Some day when I grow up, I mean to be a missionary and teach the heathen. Or, if I were rich, I would go out in the city and give clothes and food to all the poor people; but there is nothing such a little girl as I can do now for God."

Emily had a good and judicious mother, who spared no pains to teach her little girl aright.

"You need not wait," said she, "until you are grown up for opportunities to serve God. To those who really wish and strive to serve him, he will show the way. It is not only great things which find favor in his sight. A child may find many ways of serving him, in little self-denials, acts of kindness to others, cheerful obedience, and the suppression of an unkind word and angry acts. Do not be discouraged."

That afternoon Emily's mother called to her, as she was reading Robinson Crusoe in the parlor, and said to her:

"Emily, I want you to go down to Aunt Grace with a message from me."

Emily did not feel much like leaving her interesting book, and it was on her lips to ask if Bridget could not go, when the words of the morning conversation, "your cheerful obedience," flashed into her mind, and laying down her book she ran for her things and hurried off. It was a stormy, snowy day. Aunt Grace saw her from the window, and sent Ann to brush the snow off her when she came into her neat room. How pleasant it looked, that room, with its bright, open wood fire, the pretty pictures on the wall, and the vases and nick-nacks scattered around where the invalid (for Aunt Grace was an invalid, and often suffered great pain) sat day after day, serving God in her patient waiting on his will and her cheerful resignation. Emily gave her the book and message, and then sat down to dry her wet feet.

"This day has seemed unusually long said her aunt; "it is so stormy and dismal out-doors that no one has been in to see me, and your face seems like a sunbeam to me. Will you stay and cheer me a little longer, and take tea with me?"

Emily did not want to, for dearly though she loved Aunt Grace, she was anxious to get back and read Robinson Crusoe "finding the print of the man's foot in the sand." She hesitated, but suddenly thought, "this may be one of the opportunities of serving God of which mother spoke." So taking off her things, she stayed, and soon was at no loss for amusement, for Aunt Grace had a great faculty of adapting herself to little folks. When tea was over, Aunt Grace said:

"How good my supper tastes to me. I think it must be your presence that makes it seem so, Emily—for when I sit down all alone at the table, I do not care to eat."

These words amply repaid Emily for her little self-denial, and as she looked on the pale face of her aunt, always peaceful, now lighted with a glow of pleasure, she was glad that she had not yielded to her first selfish thought of her own gratification.

Little Child's Prayer.

Jesus, tender Savior,
Hast thou died for me?
Make me very thankful
In my heart to thee.

When the sad, sad story
Of thy grief I read;
Make me very sorry
For my sins indeed.

Now I know thou livest
And dost plead for me;
Make me very thankful
In my prayers to thee.

Soon I hope in glory
At thy side to stand;
Make me fit to meet thee
In that happy land.

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The World's Crisis

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

Praise to God Acceptable.

"Whoso offereth praise glorifieth me."

The christian's heart breathes grateful love,
At morn, and noon, and even
Its hallowed incense goeth forth,
Ascending up to Heaven;
And He who doth all gifts bestow,
Accepts this humble meed,
Praise from the fervent worshiper
Doth honor him indeed.

Though clouds may gather, and around
Are many shadows drear,
Yet on those clouds and 'mid the gloom
The rays of hope appear;
And songs of praise burst from that heart,
He cannot but rejoice—
In all he sees a Father's hand,
And hears His gracious voice.

O praise him! saith the humble soul,
His word is ever sure,
And through eternal ages still
His mercy doth endure:
Let sea and sky, and sun and air,
All things below, above,
Resound His praise who reigns o'er all,
The God of truth and love.

'T is thus that he proclaims abroad
The honor of his King,
And daily from a gushing heart
Doth these thank-offerings bring—
Better, far better in His sight
Than gilded domes that rear
Their stately spires, where Fashion's throng
Of worshipers appear.

A. C. JUDSON.

Lockport, N. Y.

For the Crisis.

Prayer.

It does seem as though this great privilege as well as duty was undervalued by many professed followers of Christ, and among those, too, who are looking for the return of the Savior. Some there are, though I trust the number is small, who repudiate the idea of prayer, either public or social, and indeed secret prayer, excepting those mental supplications that take no form.

"Prayer," say such," is the soul's sincere desire," and we are commanded to "pray without ceasing," therefore all form is superfluous. Then there are those who, although they may not oppose prayer in the sanctuary, or even social outpourings of the heart to God, wholly ignore the practice of family worship. I have heard such advocating very zealously the prominent doctrines of gospel truth, giving expositions of the prophecies that are soon to be fulfilled, and "contending earnestly" for these things, who yet never bow the knee at a family altar, nor even at the family table make an acknowledgment of mercies received, or give God thanks.

Now they may say in justification of this neglect, that these are mere forms, and as such are of no special use. But, where the heart is right, such worship will not be form alone. God will be honored, the family impressed, and a precious privilege enjoyed.

Again, there are some who advocate practically as well as theoretically the idea of public, social, family, and secret prayer; those who know what it is to draw near to God, and have communion with him, and who are conscious of a holy, peaceful influence after such interviews with the Eternal One, that is wholly undefinable to them "that are without." These "ask and receive" the very blessings sought,—often to their own amazement,—and then are truly ashamed at the littleness of their faith. To such I wish to suggest a few thoughts. To that brother in Christ who is sick and afflicted, and it may be pressed with want for the family who are looking to him for support;—to that lone widowed sister, upon whom falls the care of little ones, who scarce knows how to guide their feet through this thorny wilderness;—to the companion of him who is preaching the unpopular doctrines of a *soon coming* Savior, and *life only through Him*;—to the praying ones scattered abroad I would inquire, is there any reason why conquests in prayer may not be made at the present, as well as in former days? If Elijah's God is our God, may we not have like faith, and be as signally blessed in answer to prayer?

It is written,—"All things whatsoever ye shall ask in prayer believing, ye shall receive." Now was that spoken to the disciples merely, or to all christians to the end of the age? I should like to have this subject examined and discussed, and the extent of our privilege in this matter made known from the word of God. If the faith of patriarchs and prophets may be ours in the matter of asking and receiving, why not avail ourselves of it? And if we may move Omnipotence by the power of prayer, how infinitely exalted our privilege, and how softly should our walk be from day to day, lest we interrupt the chain of communion between us and the Invisible.

A. C. J.

For the Crisis.

Dunning for Credit.

DEAR CRISIS:—In addition to last week's "Counting the cost," I have made out a bill of "Further Expenses." But this kind of work has made me very cautious and calculating generally. I am afraid of running up too large a bill, lest it should be repudiated. And just now I have thought of a claim for services rendered in the common warfare, which I do not wish to have *paid* to-day, but simply set down to the *credit* of parties concerned.

I have stated my strong opinion that in defending the doctrine of life in Christ only, the materialist view is more a burden than a weapon. Before I further show how heavy it is, I will name a few facts concerning the literature of our argument; which I think will show that those writers who are *not* materialists, have been not only valiant, but successful combatants for the battle we hold so dear.

The works that have been written on our side will fall into three classes.

1. Those which manifestly dissent from, or oppose, the materialist view; or, the writers of which explicitly affirm the separate *existence* of the soul, though they may still hold the "sleep of the dead."

2. Books written by those who doubt or deny the separate existence of the soul, but who either say nothing about this view, or make no use of it as an argument.

3 Those works which rely upon the materialist view, and employ it in argument.

Beginning with the third class, I may name the writings and discussions of the respected Editor, the *later* works of the veteran pioneer, Geo. Storrs, the writings of Thomas Read, Z. Campbell, J. Turner, J. Blain, H. Grew, and in general all who oppose that which they call a "dual nature in man." Most, if not all who have thus served in the ranks, are American writers.

Of our English writers, I do not know one who may be ranked in my third class. The only one of whom I am uncertain is J. P. Ham, who I think is not materialist, though he denies the consciousness of the soul in death.

To the *second* class belong the "Six Sermons" of Geo. Storrs, the writings of W. G. Moncrieff, and the "Tracts" and other labors of H. L. Hastings. The two last named do not *affirm* the separate existence of the soul; and I do not know that they explicitly *deny* it. They *may* be materialists; but I do not know that they are.

To the remaining class, of those who hold the separate existence of the soul, belong H. H. Dobney, Edward White, Abp. Whately, Sir James Stephen, and the English writers generally. Also, Dr. Bancroft, Dr. McCullock, C. F. Hudson, and, in Germany, Dr. Rothe. My name, I see, stands nearly alone. Out of England I find little company except with the D. D.'s, and Edwin Burnham. Dear Bro. Burnham! how do you do? And I have just received a letter from a member of the bar, who has a work containing our view ready for the press. Which reminds me of a Congregational minister who is preparing another similar work. These gentlemen both hold the separate existence of the soul.

Well, I am not going to count the chickens which these three species of heretics have respectively hatched. When the great pay-day comes, each person will be found successful, and will be honored, I suspect, more for the christian love and christian temper with which he has argued, than for any other qualification. If we have not charity, we may solve all the mysteries, speak in all the tongues, and employ all the modes of the syllogism,—and yet be nothing, and do nothing.

But without attempting to assign our places in the triumph before the victory is won, I may say a word or two respecting past work, and the present position of the battle.

A glance at the literature of our argument, I think, shows that the "immaterialists," if I may so call them, have not lacked industry, zeal, or success. And if I were to speak of their number, I should show that for fifteen hundred years they visibly outnumbered the materialists. And Maimonides, "the Eagle of the Jewish Doctors," who was bitterly persecuted for this heresy, and was in point of ability, head and shoulders above all other advocates thereof—Dr. Rothe excepted—Maimonides was so far from being a materialist that we should differ widely from his views of the resurrection.

Of the second class of books that I have named, I may inquire whether the "Six Sermons," the "Pauline," and the "Old Paths," have not been very effective weapons in the warfare? Yet in these books the materialist argument is not employed.

Again, reading as I do all the replies made to our arguments, I may say one thing. Our opponents direct their blows most constantly and most confidently against the materialism that some of our friends rely upon. Two-thirds of Mr. Landis' book is argument not so much against life in Christ as against materialism. The Tract Society's stone cast at "Sadduceeism," is nothing else. The *Presbyterian Quarterly* for April gives an article of the same kind. And I might name other facts showing how the question of immortality is being merged in the question, What is man made of?—a question less important, and the answer to which decides nothing in the main issue.

Finally, I may state that I know some of the best preachers in the cause, who do not adopt the materialist view, and some of whom decidedly reject it. I have taken no special counsel with them that should account for my present writing. But they have observed the same things in general that I have mentioned; and while they would give the materialist view all that it can prove, they deprecate the prominence it holds in this country, as a burden to the general argument for life in Christ only.

The "credit," then, which I ask for in my "dunning" letter, is this: that in the *Crisis* the fact should plainly appear, that many earnest, if not able advocates of our faith have been *not* materialists; that the readers of our family paper should not look upon "immaterialism" with suspicion, as if it were a subtle enemy coming in to betray the fortress of truth. Let the "immaterialists" who are known and read of all men as defenders of our dear faith in Christ, have free share in the fire-side talk, without being disliked for their special heresies.

We have our own honest ways of reading the Bible; we have our own habits and laws of thought. We try to understand the views of others. Let ours be also understood. Let the different views I have named be talked over and settled or allowed, among ourselves, at our leisure. But let not one of these views, which costs more than half the stones that are thrown at us, and which is not held by our best friends across the water and in the past centuries, —let not this view appear as the main argument for our peculiar faith in Christ, to the disparagement of that which has done so much service.

C. F. H.

For the Crisis.

The Kindred of Christ.

Matt. 12: 49, 50. In these verses, we are taught who is brother, sister and mother to Jesus. Those who do the will of his Father which is in heaven; the same is his brother, and sister, and mother.

In the present life it is much thought of to be related to any of high birth, such as queens, kings, or even men of wealth. But what is this in comparison with being related to the King of kings—one who has all power and authority in heaven and earth bestowed on him—even all the power of God his Father forever? High as is his station, even his Father's throne, he declares himself to be our Brother, but on condition that we do the will of his Father, which will the Scriptures record.

Christ was subject to that will. How often his precious words in the following passage are brought to our mind,—"Suffer it to be so now, for thus it becometh us to fulfill all righteousness."

There are different things to be learned from those words, worthy of particular notice. Obedience to God's ordinances is the fulfilling of righteousness. And the words—"becometh us"—speak of more than himself; even of all who would follow with him in God's commands. This is worthy of great consideration. If it became him, the Son of the Most High God, who was without sin; how much more us, poor, unworthy, sinful worms of the dust!

How often have we been grieved in hearing fellow sinners endeavor to fight against the precious ordinance of baptism; and when hard pushed exclaim, "O! that is only an outward ceremony; to have the Spirit is the main point." Consider the difference of that language from His who had all the fullness of the Spirit. Did he ever think of reasoning so? No, no; but bowed that sacred head, and went into the watery grave, doing the will of his Father.

It becometh all the lovers of the meek and holy Jesus to prove what is the will of his Heavenly Father, and to earnestly contend for the faith which was once delivered unto the saints. In short, contending for anything contrary to it, is to contend for the wisdom of men, which must be displeasing in his sight. By doing so, we shall prove ourselves brother, sister, to the Son of the Highest forever. Amen.

M. H. MORRISON.

For the Crisis.

The Prayer of the Church.

Lord Jesus, come! the scoffer walks in pride,
Nor heeds the signs that speak earth's hastening doom,
And proudly asks the weeping, lonely Bride,
"Where is the promise that your Lord will come?"

Lord Jesus, come! as once from Egypt's land
Thy people came, then all thy works forgot;
So those whom thou hast led with mighty hand,
Are murmuring now, and say thou did'st it not.

Lord Jesus, come! for darkness shrouds the earth,
And lamps that once burned bright are waning now;
A few still count thy truth of priceless worth,
And on their dangerous path its bright beams glow.

Lord Jesus, come! thy weary Bride still sighs,
Still mourns in loneliness thy long delay;
And every breeze is burdened with her cries
For thee to come and bring her nuptial-day.

Lord Jesus, come! for thee the captive groans;
O break the chains that bind thy people down,
And to thy throne exalt those lowly ones
That tremble now beneath the tyrant's frown.

Lord Jesus, come! bid Death before thee bow;
O stir the lone depths of the silent tomb,
And clothe in beauty those dear forms that now
Lie mouldering there in darkness and in gloom.

Lord Jesus, come! with all our hearts we pray;
We long to rest where tears shall never come;
O hasten on the long expected day,
When all thy saints shall meet in one blest home.

S. M. H.

Portsmouth, N. H.

For the Crisis.

The Stumbling of Israel.

(Concluded.)

In the work I now allude to, the forming of the mystic body of Christ, the making members one of another, there is something that will try the "old man" even to this complete crucifixion; for self must die before Christ can live in us, or we in him. Our position in this union of life with life cannot be chosen by us; it is the Lord's *work* alone; and we must yield obedience to it. In this finishing work of God, we shall find that there is neither male nor female, barbarian, Scythian, bond or free, black or white, or any other outward circumstance. But in this relation we are all ONE in Christ Jesus; and in this work we shall prove that if we are ashamed of Christ, his word, or his work, he will be ashamed of us before his Father and the holy angels; and unless we enter while there is room, the door may be shut, and we compelled to stand without knocking, but finding no entrance. It is the willing and obedient that eat the good of the land, but the disobedient and rebellious shall be devoured, for the mouth of the Lord hath spoken it.

There is another point of truth in the work of God, over which I fear the so-called christian church is stumbling to their final fall, viz: the personal coming, the work and reign of Christ; which is the particular *crisis* now at hand. I rejoice, however, that the plan and work of God in relation to all these glorious events cannot be affected in the least by the belief or unbelief of man. Christ comes not by the wish or vote of the church or world; but he comes by divine right; he comes because he will; and he reigns by the same divine right, his own almighty power; and my whole soul says, "Amen, even so, come Lord Jesus!" O come quickly!

Those who believe in nothing more than a spiritual coming, which, when viewed in the grandeur and glory of that solemn event is, to my mind, at least, no coming at all, will, no doubt, be greatly surprised, if not confounded, to see their Judge descend and the dead arise at his call,—even should *they* be among them, should they have part in the first resurrection, should the second death on them have no power, should they live and reign with Christ a thousand years. God knows how much their unbelief in these glorious events will affect them. *I do not.* Therefore I will not adjudicate, but leave them with my Lord.

O! that men could see how tangible and real the coming of the Lord will be! The Bible testimony is, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1: 11. "For the Lord himself shall descend from heaven with a shout," etc.—1 Thess. 4: 16. "For our conversation (or citizenship) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ."—Phil 3: 20. "And they shall see the Son of man coming in the clouds of heaven, with power and great glory."—Matt. 24: 30; Matt. 26: 64; Mark 13: 26; 14: 62. "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him."—Rev. 1: 7. "And behold I come quickly."—Rev. 22. This is plain language, certainly; and it would seem that none could mistake it, or pervert it, making it mean something less, or even nothing.

And it is just so in regard to the resurrection of the dead. Job declares, "Yet in my flesh shall I see God."—Job 19: 26. "Thy dead men shall live, together with my dead body shall they arise," etc.—Isa. 26: 10. "Though he were dead yet shall he live."—John 11: 25. "Waiting for the adoption, to wit, the redemption of our body."—Rom. 8: 23. Paul's testimony in regard to the body is—It is sown in dishonor and corruption, it is raised in incorruption and glory. It is sown in weakness, it is raised in power. It is sown a natural *body*, it is raised a spiritual *body*. Paul adds—"There is a natural body, and there is a spiritual body," and affirms, "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—1 Cor. 15. I ask, can any one mistake this point? Can they stumble here? It would seem impossible. For if human language can convey ideas, then certainly we should think, that the 15th of 1 Cor. had made the doctrine of the resurrection of the human body as plain as language could possibly make it.

There is one other point of truth to which I wish to call particular attention. It is a point in which we all have an eternal interest, whether we are ready to acknowledge it now or not; many are rejecting it, and no doubt are stumbling over it. How very few admit the truth in regard to the work and reign of Christ after he comes! It would seem that they take it for granted that his whole work during his blessed reign must be done up in a moment, and never stop to look at Bible testimony in regard to it. If they did, could they fail to see that the whole weight of Bible testimony in regard to this glorious event, either implies or expresses time, or duration. Who can fail to see that "the stone which was cut out without hands," when it smites the metalic image, in the dream of the Babylonish king on its feet, doing its work with the clay, the iron, the brass, the silver, and the gold,—denoting the overthrow of all human governments,—was not at that time a "great mountain," but in its important and victorious work it became such, and filled the whole earth? And can any except those who believe in a temporal millennium, believe that the very first work, even the smiting of the image, will take place till Jesus comes?—Dan. 2: 34, 35. And do not kings and rulers set themselves against Christ, and have to do with him after God hath set his King on his holy hill of Zion? and will not the heathen be given into his hand? and will he not break them with a rod of iron, and dash them in pieces like a potter's vessel? Are not all the saints associated with Christ in this glorious work, according to the 149th Psalm? and is there no part promised to all overcomers in this blessed and glorious work, in unison with Christ Jesus their Lord?—Rev 2: 26, 28.

What else can we see but time implied while Jesus reigns, according to Paul's testimony, putting down all rule, and all authority and power, putting all enemies under his feet, even destroying the "last enemy, death, reigning like David his father and type, destroying and subduing all enemies, he delivers up the kingdom to God, even the Father, that God henceforth might be all in all.—1 Cor. 15: 24, 28.

Whenever Christ's blessed work is referred to in the resurrection of the dead, the event of the resurrection of the righteous dead always stands foremost in the order of time, however near some passages of scripture may seem to unite or blend them. —Rev. 20: 4—6; Dan. 12: 2, etc.

I affirm that the heavens never received Christ for the purpose of retaining him any longer than "until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3: 21. And when these times arrive, in the order and economy of God, then the heavens will again reveal him, to accomplish the work testified of by the prophets concerning him. The word "times" in Acts 3, means years, just as it does in Dan. 4: 16, 32; 7: 25, and also in Rev. 12: 14, and elsewhere in the Book of God. For certainly, the work which the prophets saw as the work of Christ, during his glorious reign, could never be accomplished short of many years; for they saw him not barely in his humiliation, as the babe of Bethlehem, the "man of sorrows," in a word—

"The silent Lamb to slaughter led,
The bruised, the mangled and the dead;"

but they saw him, also, in his exaltation, coming in his glory, sitting on his throne, and reigning, showing to earth who it is that has a right to reign; who is the only true and blessed Potentate, King of kings, and Lord of lords; reigning from sea to sea, and from the river unto the ends of the earth, and *who* will give the kingdom, and dominion and the greatness of the kingdom, under the whole heavens, to the people of the saints of the Most High. And they saw also that all dominions should yet serve and obey Him.

Enoch, the seventh from Adam, saw the Lord coming with ten thousand of his saints, executing judgment and reigning. Abraham rejoiced to see this exalted day of Christ; he saw it and was glad. And why should he not be? for many promises that the Father gave him hang on the second coming and reign of Christ.

The apostle Paul saw this subject in the same glorious light, and uses the same words of the prophets before him, viz: "times," "that day," etc.; he knew that his own crown was reserved until "that day," and that none could be crowned until Jesus came wearing his own, and with his own hand bestowing the crown upon others. When Paul wrote to his Ephesian brethren, he had this mighty gathering work of Christ in his prophetic eye, and knew it would be done: "In the dispensation of the fullness of times." Note; he does not say time, but times; i. e., when the years had fully come for such a *work*. For Jesus had power, not only in this world or age, but also in that which is to come. Look at verse 21st. And when the apostle wrote to his son Timothy, he uses these words, "Which in his times he shall show who is the blessed and only Potentate, the King of kings and Lord of lords."—1 Tim. 6: 15. Did not Paul see the reign and work of Christ after he comes? and did he not *write* about it? and have we not sufficient reason to believe that his whole soul rejoiced in it?

It appears evident to my mind that both prophets and apostles, and all who had the light of God shining in upon them, not only saw the sufferings of Christ, but the glory that should follow. They saw him, not only bowing his wounded head and giving up the ghost, but they saw him lifting it in victory and triumph; and they knew that the lifting of his own head would be the signal for us to lift ours in victory also, being in union with our Lord; for death itself loses its power when the Prince of Life comes to earth to reign.

Much more might be said on the coming CRISIS, and the preparation necessary to meet the glorious One. For the Word of God is plain, the Bible is full of this glorious subject,—a subject to me above all others; and I am sorry to have any one stumble over these blessed truths,—stumble at the very threshhold of God's everlasting kingdom. I would not feel like pressing these truths on the minds of any, did I not know that there is no sanctifying power only through the truth of God. The Savior prayed his Father to "sanctify them through thy truth; thy word is truth," and until the children of God are sanctified through the truth of God, there can never be that union in sentiment and spirit, that oneness the Savior prayed for, and that God the Father so much desires. May he guide us into all truth. Amen.

D——.

For the Crisis.

Links of Truth.

BRO. GRANT:—There would seem to be a great deal of *positiveness* in many quarters about many things, where there well may be many doubts. Among the questions that arise we find that of "mind and matter." One says matter can do nothing; another, mind can do every thing. Matter cannot produce mind. Mind can produce matter. Therefore mind can act independent of matter.

I once thought I knew something; but when I learned "the law of the spirit of life in Christ Jesus," I learned that I knew nothing. So taking up the Bible, I sat down at the feet of the "great Teacher," and said, O my Master, I am a fool—teach me the *first principles*, the rudiments. And he answered me—Be child-like. So I began to study children. How simple they are —ready to believe and eager to learn; but then as they grow up, how wise they do get! even above what is written. And then I hear the Apostle of the Gentiles calling after them, as he did to the Corinthians (2 Cor. 11: 3), "But I fear lest your minds should be corrupted from the simplicity that is in Christ." And then he cries out to the Colossians [illegible] losophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ." [illegible] fools gladly [illegible]

Why do, then, [illegible] the applies, [illegible] matter—go to the opposite [illegible] this ground [illegible] principles [illegible] ing or any other manifestation of [illegible] law, or principle, will there be? Do we not go to extremes? May it not be that that spirit can do nothing of itself, and matter can do nothing of itself; but by a happy combination of life and matter, subject to given laws by an all-wise Creator, the living organism produces the results intended by the designer.

Now there are things in the material world, which, if contemplated, will be found just as puzzling as the phenomena of mind. Who can tell why one plant will produce bread—life—and another poison—death? Both have the same soil, the same sun, and both have the same life, yet how different the result. Again, One vine will twine to the right and the other to the left. Is there any volition in the case? Yet matter here does *do something*.

But I shall be told these are the legitimate results of the laws of vegetable organization. True. Why, then, may we not study *man* as we study *plants*? For instance. There are the voluntary and the involuntary nerves of sense and motion. Now the organs dependent on the involuntary nerves perform their functions without volition, much of the time without our consciousness. The heart is demonstrated to have for its motive power that portion of the brain called the *medulla oblongata*. All, above, may be pared away, and so long as the centre of the *medulla* is left intact, the heart continues to beat, though sense has long since ceased. Again. Cut off the nerves of seeing, smelling, hearing, tasting and feeling, from their connection with the brain, and how are you going to get an idea into or out of that "living entity?"

When we do see in the vegetable world and in the animal (case of the heart and lungs,) that matter *does something* when imbued with life and subjected to a given law, without volition, who shall positively say that God has not so organized man from the dust that the other portions of the brain do not produce all the phenomena termed mind?

Let us hear E. L. Youmans on this subject in the closing part of a lecture delivered at the Cooper Institute, as reported by the *New York Weekly Tribune* of Feb. 25th. He thus comes to the aid of the Bible account of man's creation. His subject—The Linkings of the Realms of Matter and Mind. The italics are my own. D.

"And thus we emerge from this realm of physical discussions into the realm of mind. They should be [illegible] *tion; they cannot be divorced without damage to both.* Science carries us up by natural transition to the consideration of the laws and phenomena of mind. I would dwell with emphasis on this crowning aspect of my subject, for it is absolutely, in my opinion, one of the grandest and most prolific truths that has yet dawned upon human thought, the *living unity of the mental and material universe*. The heresy of humanity has been that of the *separateness* and *independence* of the *mental* and *material* worlds, and, as an easy inference, the idea of their disagreement, discord, and antagonism. They have been held as diverse existences, as alien entities, connected, or rather separated, by an unfathomable and impassable gulf of eternal mystery.

But in studying the human mind, we are *not to take leave* of the physical universe. There is no impassable gulf of mystery between the mental and material worlds. There are [illegible] in the universe. That universe is a [illegible] bound into a living unit, pulsating with life, an embodiment of eternal wisdom. There are no yawning gaps, no chasms of disorder—solutions of continuity in the universal plan—black blanks of [illegible] *domains of atheism*, where the [illegible] and orderly hand of God [illegible] reached. There remains [illegible] known and unexplored, [illegible] shutting in or paralyzing [illegible] it offers a boundless [illegible] the intellectual activity of the human race through infinite ages.

It [illegible]

domes, and battlements, among the clouds, and working by the balloonery of ethereal speculation—and with what result? After three thousand years of aerial exploring, not even one castle in the air where a crazy, sky-larking witch could get a night's entertainment.

Science has overthrown this false method. She has shown that *we must begin with matter.* She demands first a broad and deep foundation, rock-sealed, upon which all men can abide. What is it that most shocks and appals us in the past history and present aspect of humanity, and which weighs down the sensitive spirit with the heaviest burden of grief and gloom? It is the contentions, strifes, struggles, and hatreds of mankind; the conflicts, collisions, and wars, of sect and party, country and race. And what is it for which the earnest and the good of all ages have yearned, and the devout have prayed, and which the inspired have predicted in exultant rapture? It is that man might be at one; that the time of harmony and peace might come.

Now this has been a discord not of preference or desire, or innate tendency, or inevitable interference of passion. No! The motors of passion work with power, but not with necessary disaster. That depends upon how they are directed. For the deadly railroad crash, censure not steam, though it was that which did it. And though human passions have swept with desolating fury down the track of time, blame them not. It is the directing and guiding intellect that stands responsible, and the world's conflicts of measures and chaos of practice spring from conflict and chaos of ideas. But where has there been chance of agreement? Where any basis of possible union in politics? in philosophy? in theology? We blush to our very bones at the mockery of the question. Let them pass with their endless wranglings and petty schemes.

Science engages men with laws that never change, with principles that are universal, and which may be everywhere tested and verified. A scientific discovery is made, a new scientific principle is demonstrated, and all men, no matter what their country, government, race, faith, or language, promptly recognize, welcome and accept it. Here is a bond of union that shall strengthen with time. A platform upon which the world may be gathered. *Never doubt that we are entering a new era.*" G. W. Stetson.

For the Crisis.

The Voice of the Church, by D. T. Taylor.

Edwin Burnham says:—"It is the BEST book in the WHOLE ADVENT LIBRARY, and the most interesting TO ME. It is and always will be good till the Lord comes."

Dr. John Cumming of London says:—"I think it eminently fitted to disarm prejudice, and show there is no novelty in doctrines some think very new."

Dr. Horatio Bonar of Scotland says:—"I like it and think it fitted to be useful. . . . I again express my approbation of the book."

Edward Winthrop, M. A., says, "The Voice of the Church embodies a vast amount of important information, and is fitted to be exceedingly useful."

David N. Lord, J. R. Graves, Moses Cummings, and various other editors, have commended the book most fully.

H. L. Hastings wonders why every reader of this paper does not send and get a copy.

Between three and four thousand have been printed, and there are a *few* left on hand. Who will send $1.00 and receive a copy by return mail? Who will send $9.00, and receive twelve copies? Address orders to H. L. Hastings, Providence, R. I.

May 3d, 1860.

Correspondence.

From Sr. Caroline Tuller.

Bro. Grant:—Will you permit me through the medium of your paper to address a few words to brethren and sisters scattered abroad? With many of them I have taken sweet counsel in former days. They have wept with me as I wept, and rejoiced when I rejoiced. Their instructions and prayers have ever been a sweet remembrance. Often have I been moved to write them words of cheer, and as often have weariness, care, and home efforts prevented me.

Now, I wish to tell them, my precious mother, of whom they have often heard me speak, sleeps in Jesus. Since last July it has been my privilege to watch over and minister to her comfort. Intense suffering marked her descent to the grave, till the closing scene, when she rested in an easy sleep, as we supposed, but soon found it to be the sleep that knows no waking, till Jesus bids the dead arise.

My mother, quite a number of years since, became interested in the doctrines we love, by reading our papers and publications. She took them to her Bible and there tried them. The restitution of all things, the glorious reign of Christ, and life immortal only through him, she there found revealed. They became beautiful, living truths to her, and though much opposed, she embraced them with her whole heart, and has never since wavered. Papers and publications occasionally sent us, were read with avidity.

She ever had a great tenacity for life. Everything in nature wore a pleasant aspect. Her painfully wakeful nights have for years often been made cheerful by watching the stars from out her window, and sweet has been her contemplation of the power and wisdom of God in their formation, as she has often told us. The thought of closing the eyes upon all that was animated and beautiful, and lie down in the grave, was rather gloomy, but the hope of reanimation cheered her. There was beauty and glory in the hope of living again.

Several times during the day she died she told me she was not afraid to die. Jesus, she trusted, would give her life where would be no more pain, no more night. A few hours before she slept, I heard her, with clasped hands, praying—"Come, Lord Jesus, come quickly! Why are thy chariot wheels so long delayed?"

Precious mother! a life of suffering has been thine, but it is past, and soon a morning of endless glory will dawn for thee! Desolate is home without thee, mother; but may we remember thy instructions and live so as to meet thee where pain and sorrow never come.

Dear brethren and sisters, remember me in your prayers; and, could you spare time, thankfully would words of instruction and comfort be received. In hope of life through Christ.

East Townsend, Huron Co., O.

From H. H. Janes.

A word of encouragement to the friends generally. The Lord truly is with his people, and is blessing his truth abundantly in this western land, to the awakening and salvation of many precious souls, the reclaiming of backsliders, and the quickening of the brethren and sisters in the divine life; causing them to rejoice in hope of a speedy redemption at the coming of our glorious, immortal King, to give us eternal life in the everlasting kingdom, where sickness, sorrow, pain and death shall be felt and feared no more. O Lord, hasten the glad day, and gather thy mourning exiles home, is our humble prayer.

We commenced a meeting in the vicinity of Bro C. Churchill's, who lives in the south part of the Co., about the first of Jan. last, and as the result had the pleasure of baptizing nineteen and receiving twenty-one individuals into the bosom of the church. Bro. C. rendered us much aid in our meetings. After we closed our labors there, we immediately commenced a protracted effort in our own vicinity, which also resulted in great good, twenty-one were baptized and twenty-three added to the church. We expect soon to have a Sabbath school started among us.

Other ministering brethren in different parts of the land are also having similar success. Thus light and truth are spreading, and calls for labor are multiplying. May the Lord of the harvest send forth more laborers into his vineyard.

Pittsford, Iowa, Apr.

From Jno. McKee.

Bro. Grant.—When I receive the welcome visits of the *Crisis*, I am encouraged by reading the letters from the brethren scattered abroad, hearing that the work of the Lord is prospering, and the truth advancing. I am thankful that the scales of superstition have fallen from my bewildered vision, and that I have been led to embrace the truth.

I am almost alone in the belief of the speedy advent of Christ and the literal destruction of the wicked. I have deprived myself of the luxurious weed, that I might invest what I paid for it in books and tracts to circulate among my friends and neighbors.

Bro. H. L. Hastings has supplied me out of the Tract Fund for the West. I assure you his name is a household word with us, notwithstanding he is called an infidel by some of our modern theologians. One of our members of the M. E. Society said publicly in the class-room, that those tracts were got up in hell and the devil was the father of them. Such is the spirit of persecution against truth. Some have compared them with scripture and are throwing their tradition to the winds.

Had we a good brother to dispense to us a portion of meat in due season, we think much good might be done in the name of Christ. Truly the harvest is great and the laborers are few.

Those of us who have embraced the doctrine of the speedy coming of Christ, unconscious state of the dead, and literal destruction of the ungodly, are called by those professing godliness, infidels and many other unchristian names; but, thanks be to God who giveth us the victory, truth is mighty and will prevail.

I trust the brethren will remember us at a throne of grace, that we may be kept blameless until the coming of our Savior, fighting the good fight of faith, and so lay hold on eternal life.

Should any of the traveling brethren come this way, call and see us.

Hesper, Winneshiek Co., Iowa.

☞ God regards not so much the matter as the manner of our prayers. He loves adverbs better than nouns; not praying only, but praying well.

The World's Crisis.

BOSTON, MAY 9, 1860.

Relief for the Distressed; or, How we got out of "Doubting Castle."

No. 20.

In our last article on "Doubting Castle," we remarked that its "managers have made a tremendous effort to keep our brother Burnham from escaping." They appear to be making more than an ordinary exertion to throw every possible obstacle in his way that might blind his eyes to the glorious sunlight of truth, and keep him immured in the dungeons of "Doubting Castle," illumined only by the cold, pallid light of error.

After searching in the most careful manner every nook and corner of the old dismal "Castle," for proof that the spirit of man is a conscious entity between death and the resurrection, and finding none; and after hearing patiently all the arguments and questions of the Faculty, and not finding them sustained by a single passage of Scripture; we did hope that our dear Bro. would not listen to any more of their mere *assertions*, but bid them an eternal farewell, lending all his powerful energies to keep pilgrims from falling into the hands of these enemies of our Great King. Judge of our surprise when we ascertained that our first articles had fallen into the hands of the President of "Doubting Castle," who, with his specious wiles, and bold and false *assertions*, again arrested and gained the attention of our dear brother B. with the following:

"If the nations of the world, from the beginning of their history, have not held the consciousness of the spirit in death, why have they, from the beginning of their history, ever *deified* their *departed* great men and heroes—a mythological fact too well known to need proof in this place? Dr. Mason Good's opinion weighs nothing with me against the history of the world. Facts are stiff!"

As it has been shown in our first article on "Doubting Castle," not from "mythological [*fabulous*] facts," but real, substantial, historical data, quoted by Dr. Good and others, not as his "*opinions*," but as FACTS, sustained by all true history, that the nations which lived during the first three thousand years did not believe in "the consciousness of the spirit in death;" and that none of the Lord's children believed it till they learned it from the heathen, subsequent to the Babylonian captivity, more than thirty-six hundred years from creation. "Facts *are* stiff."

It will be noticed that the Faculty of "Doubting Castle" have brought no rebutting testimony—not a single *fact*—only their mere ASSERTION, which is the best they could do.

We are astonished at the success of the Directors in "Doubting Castle," for, as strange as it may seem, we find they have also succeeded in persuading our dear Bro. to go and examine again the eighth section in the third Division. After they had laid great stress on the belief of Josephus and Philo, saying that "the doctrine of the conscious being of the human spirit after death . . . is abundantly declared by Josephus, Philo, the Jewish writers generally, and the Bible;" hear what they *now* say to our brother, on persuading him to visit the same apartment again:

"No matter what Josephus, or Philo, or the Jewish writers generally believed—they all testify that at the period of our Lord's appearance on earth, the Jews, as a nation, held the doctrine of the consciousness of man after death. Now why did not our Lord preach against this notion if untrue and important?"

True, it is "no matter" what Josephus and Philo say, when the *Bible* contradicts them, as shown in Sec 8 We are not to follow the teachings of those who rejected Christ, and adopted heathen mythology. If any of our readers think "Our Lord" and the prophets have not spoken plainly against the notion of Josephus, Philo, and the Jewish writers who taught the same doctrine, let them read again No. 4, Div. II., Sec. 9, of the articles on "Doubting Castle," and they will there see that the Savior said, when speaking of the doctrine of the Pharisees, who held to the consciousness of the soul after death, "*Beware!*"—Matt. 16: 11–12. Let it echo—"BEWARE"!!!

Having apparently gained the attention of our Bro. B. again, the "Doubting Castle" D. D.'s conduct him at once into a private room, and say to him as follows:

"If the doctrine of the unconsciousness of man in death is true, why do the advocates of that doctrine disagree so among themselves in bringing it out? Why do they flatly contradict each other, and why do they resort to that which is sophistical, foolish and ridiculous, to prove it?"

We are somewhat astonished at these last questions; and yet, when we consider that they come from "Doubting Castle," perhaps it is no more than might be expected, judging from what we have already found; but we are surprised that such a declaration should ever have had any influence on Bro. B.

This is one of the great arguments of the Papists against Protestants. The Papists say, "We all think alike, while the Protestants have a variety of conflicting views on the same subjects;" and these, to the united Catholics, are "sophistical, foolish, and ridiculous." We are now, more than ever, satisfied that "Doubting Castle" is under the control of the "mother of harlots," or her daughters, and that she is deeply interested in having it sustained.

The Faculty of "Doubting Castle" might ask with as much propriety, if the Bible is true, why do its advocates "disagree so among themselves in bringing it out? Why do they flatly contradict each other?"

It is said when one attacks the *character* of an opponent, it is sure evidence that his arguments are used up, and that he feels unable to meet his opponent in an honorable manner. We trust this fact will open our brother's eyes to see that while he remains in "Doubting Castle," he is among the enemies of the glorious cause of our Great King; and may he be led at once to find the key of truth, that will unlock, and throw open to public view, every room in the old "Castle," and assist us in rescuing the sad and lonely ones confined within its murky walls.

Having shown our brother every thing they have in "Doubting Castle" that is calculated to create doubts and fears, the learned and dignified Faculty, in company with the President, make *one more* effort to blind him from the sunlight of truth, and to keep him forever in the dark labyrinths of error, by taking him again to Div. III, Sec. 10. See Art. No. 5. They vary the phraseology a little, and the President addresses him as follows:

"If the doctrine of the unconsciousness of man in death is true, why have the most pious, and the most deeply learned in the Bible, in all the christian ages, ever repelled the idea from their theology? Indeed, the church of God, as a mass, have ever rejected it. Why? O tell me why?"

This is just the way they talked to Martin Luther; and by this very proposition, they came near getting him back into the old "Castle" after he had made his escape. If he had not at that time fixed his eye upon the Scriptures, and cried out, The *Bible*, the BIBLE, and nothing but the BIBLE; in all probability they would have succeeded in binding him forever with the chains of error. Let us inquire of Luther if he found any thing in the *Bible* that taught the consciousness of man in death. In an able English work, published in London in 1772, entitled "A Historical view of the Intermediate State," on page 348, we read that Luther taught, "That they (souls) lay in a *profound* sleep, in which opinion he followed MANY *fathers* of the *ancient* church."

"Luther died in the faith." Said he, "ALL *souls* lie and *sleep* till doom's day." In his defence in 1530, Prop. 27th, he says:—"I permit the Pope to make articles of faith for himself and his faithful; such as, that he is Emperor of the world, king of heaven and God upon earth—that the *soul is immortal*, with all those monstrous opinions to be found in the Roman dunghill of decretals."

William Tyndale, who published the first printed English edition of the Bible, for which he was martyred, says:—"And ye in putting them, (departed souls) in heaven, hell, and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. . . . The *heathen philosophers* did put that the souls did even live." John Milton, author of "Paradise Lost," says:—"It is *evident* that the saints and believers of *old*, the *patriarchs, prophets* and APOSTLES, WITHOUT EXCEPTION, held this doctrine;" i. e., that the whole man is unconscious between death and the resurrection.

When Luther referred to Eccl. 9: 10, which declares that "there is no work, nor device, nor knowledge, nor wisdom, in the grave (*sheol*) whither thou goest;" he says: "Another proof that the dead are INSENSIBLE. Solomon thinks, therefore, that the dead are altogether ASLEEP and *think of* NOTHING. They lie, not reckoning days and years, but when *awakened*, will seem to themselves to have slept scarcely a moment."

Thus wrote the great Reformer, as the result of adhering to the Bible, instead of Papal traditions, and "Doubting Castle" theology. If all his followers had imitated his example, the old "Castle" would have been in ruins long since.

If the faith of good men were to be the standard, instead of *inspired* men, then we should not need to appeal to the BIBLE. Bro. Burnham is told that "the most pious" have rejected the idea that man sleeps in death. Were they any more pious in the dark ages and since the time of the Reformation, than were the *Apostles* and the *apostolical Fathers*, with their churches? In No. 5 it was shown that *they* gave no countenance to the doctrine that there are conscious, disembodied human spirits. The fact that many pious men were made to believe "Doubting Castle" theology, is not proof of its truth, when it is found to be opposed to the word of the Lord.

Many of the "most pious" have believed there were "*infants in hell not a span long*," that would be tormented eternally; and, after a long period of time, would suffer more in one moment than all the world ever suffered, and yet this would be only the *beginning* of their torment. Does the belief of pious men make this true, when Jesus says, referring to the little children, "Of such is the kingdom of heaven?" Which shall we believe? the patriarchs, prophets, Jesus, the apostles, and apostolical Fathers? or those who lived after the false doctrines and fables crept into the churches? Shall we believe the Bible which positively affirms, "The dead know not any thing?" or the theology of "Doubting Castle" which declares the opposite? Shall we believe God, or men?

We trust that the false assertions, vain flatteries, dark threats, liberal promises, and hypocritical courtesies of "Doubting Castle" Faculty, will be to our dear Bro. B. as Sampson's withs—utterly powerless—only arousing into action his latent energies, causing him to escape the deceitful snares and wily efforts made to bind him forever with the galling chains of error in the gloomy labyrinths of the old "Castle." The Lord forbid that he should die in "Doubting Castle," or like Sampson, perish among the King's enemies, when his eyes are put out in darkness.

Dear Brother, come out at once, lest a worst thing happen to thee. Haste! That old "Castle" of error, that has so long worried and bewildered the Zion-bound pilgrims, will soon be "given to the burning flame." It is the stronghold of "the mother of harlots" and "the man of Sin." For centuries, its lurid light has been as the pirates' false beacon to misguide the mariner upon the wrecking shore. Since our escape, we have felt like having a perpetual jubilee of thanksgiving to the Lord for our great deliverance from a place into which so many have entered to return no more.

We are filled with sadness when we consider the millions who have been allured from the simple and plain way of truth, into the mystic windings of heathen mythology and satanic theology, in consequence of the *doubts* issued from this College of Error. Come, dear brother, flee from it, as did the good man from Sodom. "*Remember Lot's wife.*"

Note.—[As we have reason to suspect there has been foul play among the managers of "Doubting Castle," and that the worst has not yet been brought to light; we have concluded to devote another week to its examination. Things look *dark* about the old "Castle!"]

The Boston Discussion.

Our discussion with Mr J. S. Loveland last week was one of deep interest, and attended by a large and intelligent audience. Mr. Loveland is a noted Spiritualist, and an interesting speaker, who did well for that side; but it was found very difficult to make error stand against the truth of the BIBLE. The truth triumphed gloriously. As Bro. Cotton was present and took notes, which will be published in the Crisis, giving our readers a synopsis of the debate, we will not say more of it at this time. A verbatim report was also taken, and the entire discussion will soon be published in pamphlet form.

☞ A word relative to Bro. Munger's fishing notice, some misunderstood it. He has been advised to *buy* a small, cheap tenement to locate his family while he is out in the highways and hedges. He only asked the question, whether he should quit the field and go fishing, or to work. A little help at this time would keep him out, and aid him to meet his payments.

Castleton and Hydeville.

The work of the Lord is still gloriously onward in these places. Several more were converted during the last week in April, and many others are seeking the way of life. Lord's day, April 29th, we met as usual at 9 1-2 o'clock for a love-feast, and enjoyed a heavenly season, during the hour allotted to this exercise, in which time over sixty brought in their glad testimonies in favor of Jesus and the holy christian religion. It was truly heart-cheering to hear them speak of their joy in the Lord; several of whom, a few weeks since, were very familiar with the tobacco box, and the bottle, cursing and swearing, steeped in sin and misery; but who have now abandoned all these, and have become new creatures in Christ, loving his glorious appearing.

One old man, who had been a faithful servant of Satan all his days, having used tobacco from the time he was six years old, and was far from being a stranger to that which "biteth like a serpent, and stingeth like an adder;" arose and said, referring to the fact that he had reformed from these and other bad habits, "I have nothing else to do now, but to serve the Lord, and take care of my family." He was that day buried with Christ in baptism, in company with fourteen others, making sixty-eight in all that have been baptized at Castleton. Others are waiting for the next opportunity. Several were baptized who had been consistent and active members of the Methodist and Congregational churches for a number of years, but after baptism, said they never felt such peace before, and joy in the Holy Spirit. The change in their feelings on receiving the great truth of life *only* through Christ, and the final *end* of sin, resulting from the death of the sinner, in connection with their baptism, was equal to what they experienced when they were first converted. They really felt and talked like new creatures; while those who are opposing seem to be losing what little comfort they had before the light came. Some honest ones, who opposed for awhile and by the loss of their peace became satisfied they were fighting the work of God, have ventured to come and hear; have received the truth and been greatly blessed. We hope to see others follow their noble example, and receive the same rich benefit from the Savior.

In the evening, some seventy or eighty sat down to the table of the Lord, and enjoyed a heavenly season in commemorating the death and sufferings of Christ. We parted with bright hopes of soon meeting in the everlasting kingdom, where partings are forever unknown.

Italy.

A terrible storm is evidently about to burst upon the inhabitants of Italy, especially upon the "the mother of harlots," whose seat is at Rome. Every week brings additional evidence that the time is at hand for her to commence drinking her judgment cup. Her burning day is rapidly approaching. All things are converging to the great crisis. It is no wonder that "an audible wail comes up from the seven-hilled city." Only think of seeing Christ's vicegerent going to church "escorted thither by a thousand soldiers," besides hundreds of others who were stationed on the way to St. Peter's, to prevent any outbreak among the people. Says a correspondent from Rome, under date of March 31st, "The paternal government *is* really crazy." The Pope has just excommunicated and anathematized Victor Emanuel, the king of Sardinia and all his associates. This of course will only add fuel to the anti-papal fires, and hasten the terrible onset. The Pope is gathering and drilling his troops, and the French army, that has protected him for the last eleven years, is ordered to be ready to leave Rome at short notice. The Roman correspondent says:—

A proclamation from Garibaldi is privately going the rounds, exhorting the people of Southern Italy to be ready, and promising speedy supplies of arms and ammunition. The patriots of Rome are organizing and secretly drilling, in companies, and have already accumulated a store of arms in the city. If the Southern Powers give the least pretext for hostilities, though they only so much as stick up a bayonet as an electric conductor, the storm will burst upon them."

"Lovest thou Me?"

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Our attachment and faithfulness to Christ are known by the works of love which we bestow upon his brethren, with whom, as branches, we are united to him the vine. Does one suffer? all are alike suffering. A true member of the body needs but to be reminded of his brother's distress, and his generous sympathies and efforts are warmly enlisted.

Friends of Jesus, you have only to read a brief letter in another column of this paper, in which the affliction and burden of one of the "beloved of the Lord" is laid before you, and which will open your hearts more than all we might say,—and you have an opportunity to demonstrate your fidelity and loyalty to the King of saints, by blessing others even as he has blessed you.

"Do good unto all men, especially unto them who are of the household of faith." What a privilege to minister to Christ! Let us not forfeit it, by neglecting to bear one another's burdens. We commend to your love and care, our beloved Bro. Burnham. He is an intense sufferer. We had the sorrowful pleasure of speaking a few words with him to-day, on his way to his home in Newburyport. How long he shall be called to endure this wasting pain, our Father only knows. He must have help. Ceasing to preach, his income ceases. His friends have only to understand the matter, and they will act accordingly. Let the prayers of the righteous go up for him continually.

"Are all Men Immortal?"

The Spiritualists of Boston have been discussing the above question several evenings, and intend to pursue it further. During one of their discussions on this question, Dr. M. G. Smith made the following remarks, as reported in the *Banner of Light*, a Spiritualist paper in this city. We do not know whether the Dr. claims to be a Spiritualist or not. If he is one, we think he is in a fair way to get out of it. He says:—

"Immortality must be predicated upon something mental, moral, or material. There are sixty-four primates or simples which compose the world of which man is a microcosm, having, although in a minute degree, all the elements which make the world.

Particles of matter array themselves globularly in cells, within which is evolved the future man, and by which the future of everything may be known at birth. To form a vegetable cell, ten primates are used: for an animal, seventeen; and for man, sixty-four. For this numerical arrangement, I am indebted to my good friend Dr. Child, of Philadelphia. Here organically all humanity possess these primates. The brains of some idiots have no phosphorus. Some idiots have imperfect brains; some merely deranged. An imperfect brain without this phosphorus, never progresses—the deranged do improve. In the one class without immortality?

Again, mentally, where there is no aspiration, there can be no progression. Are not some men, like some animals that live only for the gratification of the physical? Can such be immortal? Again, can there be eternal existence without spiritual aspiration? Some men do not desire to live. There is constant struggle between life and death. Life is a gift of man. Eternal life is a gift of God.

But man defeats nature. Instead of living fifty or a hundred years, he may and does sometimes take, by suicide or dissipation, life at twenty. God intended man's happiness on earth; man defeats that happiness in others and in himself. All men are not happy. Are all men immortal? God intended immortality, but no one can be happy who is not virtuous. Can any one be immortal without being good? Life is not forced upon any one. True, its origin with him is involuntary. Is its continuation? If he deprive himself unrighteously of *temporal* life, may he not, by his own wicked choice, deprive himself of *eternal* life? Is immortality thrust upon man? If, when life is given, its continuance is contingent, may not immortality be contingent?

Most men desire life; men live. Some men do not desire life; can they die physically, and may they not morally? Some men grow worse, and if they continue in wickedness, may they not die? 'What shall it profit a man if he gain the whole world and lose his own soul?' 'My Spirit shall not always strive.' 'The wicked shall be punished with everlasting destruction.' 'The wicked are to be consumed as tares; they are to be cut off as a branch, and be withered.' 'Paul and Barnabas waxed Word of God should be preached; but seeing ye put it from you, and judge yourselves unworthy of everlasting life.' 'He that soweth to the flesh, shall of the flesh reap corruption.' [Greek, *phthora*, destruction, ruin, perdition.] 'Enemies of the cross of Christ whose end [*apolia*] is destruction.' 'Who shall be punished with everlasting destruction from the presence of the Lord.' 'The rich fall into divers lusts which drown men in destruction.' [Says bold, and said it was necessary that the Webster, 'Destruction is the annihilation of the form of anything.] 'The Lord preserveth all those who love him, but the wicked will he destroy.'

Paul preached about thirty years; he wrote many letters, fourteen of which are published by the Bible Society. He speaks here of punishment twenty-five times, and nowhere or at any time do we find that he threatened the wicked with eternal punishment. It was annihilation. Yet he declared he taught the whole truth, and said, 'Woe to him who teaches in any other gospel.' Yet Paul taught every doctrine in the New Testament. How can any man dare to preach eternal suffering, when Paul said, let him be accursed who teaches other doctrine than what he taught!

The Bible history is like man's early life, originating in the morning of creation, and maturing in the gospels. There may be mistakes in it, as there are in man; but who would obliterate his own childhood in consequence of its crudities? The fruit of the Bible is in the New Testament, in the teachings of Christ and Paul, neither of whom speak of the eternal suffering of the wicked, but eternal obliteration. In being burned, he means not with difficulty, like gold, platinaor asbestos which it is impossible to burn, but like withered branches, or stubble.

Anything that may be disintegrated may be corrupted, and must be mortal. Only things which cannot be dissolved or disintegrated must be immortal. Place the poles of a battery in water; decompose, remove the oxygen and hydrogen, and it is no longer water. There is a residuum of earthy matter left; but gases, oxygen and hydrogen, are primates; they cannot be destroyed, they are immortal; but the water is destroyed, it is dead. The soul is the *seed*, is born with and in all bodies. The *spirit* enters the body at its birth, and is a part of the great sea of Deific matter. It is from God, and may return to God. Man came from the dust, is represented as a living soul; and the Hebrew word, *nephesh*, found in Genesis, when applied to Adam, where God breathed in him, and he became a living soul; and the animals and whales, and they became living souls. This word is repeated seven hundred and fifty times in the Old Testament, and in only two instances has it any other meaning. Man was made of the dust, and returneth to the dust; but the Lord formeth the spirit of man within him;" it (*ruakh*) returneth to God. This is the word which means spirit, and occurs three hundred and eighty-five times in the Old Testament; and the corresponding word in Greek (*pneuma*,) occurs three hundred and eighty-five times in the New Testament. And if there are any present who believe the Bible, they must accept a doctrine so constantly spoken of in the Old and repeated in the New Testament.

The eternal damnation of modern divinity is what has made all the infidels of the world. They cannot reconcile as justice eternal misery for temporal sins. But who can object to the destruction of the incorrigibly wicked or the preservation of the just?

And there is not a single passage in the *original* Old or New Testament that teaches otherwise. If there is, *where* is it? But man translates the Bible under one dynasty, as the Constitution of the United States would be under another. The translators under King James would be as different under Queen Victoria as the "Dred Scott" translation of the Constitution, under Seward, would differ from that of the Supreme Court of Buchanan.

'But the *original* Old Testament,' says an English bishop, (Warburton) 'nowhere teaches immortality.' It is taught only in the New. . . .

Is there any evidence from the Bible that any person save Jonah ever went to hell, (as understood?) If there is no *world* God cannot *control*, is there any "*soul*" he cannot *save*? He saves the body conditionally; will he not the spirit? If the wicked do not live out half their days physically, will they spiritually?

'If a man abide not in me, he is cast forth as a branch; cast into the fire and burned.'—John 1: 5–6. 'Whose end is to be burned.'—Heb. 6: 8. And other passages, such as 'corruption,' 'cut off,' 'cut up by the roots,' 'ground to powder,' 'blotted out,' 'crushed,' 'destroyed.' The same word is used over two hundred times, and applied to Jerusalem, to Nineveh, to Sodom, and to other places whose prophetic destruction astounded the world by their literal fulfillment. Why may not the eternal punishment be everlasting annihilation? If so, are all men immortal? [illegible]

For the Crisis.

Notes by the Way.

After leaving the Boston Conference, I went to Portsmouth. Had a good time. The Spirit of the Lord was present to help. Four young men and two ladies started in good earnest to serve God. From there went to Barnstead. Found a little company, hated and persecuted by a formal church, watching every opportunity to destroy their influence and get their converts away. This made me think of that person who stole a child from its mother and stood a trial before king Solomon, and lost her case. The time is soon coming when justice will be done by our King, and the barren will be robbed of her stolen children. Thanks be to God. This meeting resulted in deepening the work of grace in the hearts of his people. A number started anew. Some came in from other towns and lent a helping hand.

Two men from West Clifton, twenty-six miles, and one from Ossipee Pocket, thirty-eight miles in the mud, came to hear this blessed truth. This shows how they love the gospel of the kingdom who are deprived of hearing it at home. This brother said he had his sack full, and it would last him forty days. He went home rejoicing in the blessed hope.

Although the circumstances were very forbidding, we gained a great victory the last evening, and left for Loudon Ridge. Here things looked still more forbidding—a division of feeling—a small congregation and bad weather, and but few to take a part in meeting. Was most discouraged. Sunday preached on life through Christ. Some were scared, others grew mad, a few took courage, and we concluded to hold a meeting Monday evening at Bro. Batchelder's house. I took up the subject of worldly wisdom in the things of God, as found in 1 Cor. 2d chap. Had a good time. Bro. Leavitt and Batchelder backed it up. The work started a little. Appointed another on Tuesday eve. Spoke on the necessity of confessing from the heart. God sent the word home, and the confession commenced at nine o'clock and lasted until nearly two the next morning. It appears that three young men had covenanted together to brace themselves against any thing that could be said by any one to them, even had an answer prepared for me if I ventured to speak to them on the subject of religion. They had their lesson learned and followed up the meetings, apparently secure, occasionally whispering and laughing. I reproved some of them publicly, not knowing their design. Tuesday evening they came again—that was my last meeting—stubborn and determined to resist everything said. At the close of preaching the brethren and sisters took hold well. God's Spirit was manifest. Confession commenced with them. A backslider confessed, much affected, from ten to fifteen minutes, then desired prayers. This rolled the burden and cry on to the church.

The battle began to wax hot, and all had a spirit of prayer for these three young men, and commenced praying for them, some five or six at a time. God heard. They felt; one ran into the parlor, but it was of no use; when we all got hold together God's power came down and prostrated the whole three of them. The one in the parlor cried the loudest for mercy. They remained on the floor over four hours, pleading for mercy and confessing their sins. One, the ringleader, confessed everything. Said he, "O God! I little thought of this when I came to meeting. I thought I could stand anything; but this is too much for me." Then they would plead for mercy. We all lost our burden when God rolled it on to them. I went to bed about one o'clock leaving them on the floor unable to get up. They were left alone to work out their own salvation, which they did about two o'clock in the morning, by submitting to God. As one of them was Bro. Batchelder's oldest son, where I boarded, he took the other two prisoners of hope into his bed, well satisfied that God was too much for them. They were tame the next morning. All attended prayers, and prayed with us, showing a determination to do their duty, and if they do they will live.

This is the old fashioned work of God. The world don't know anything about it; it is hid from the vain and the proud. One old hoper called it excitement; but the more candid neighbor said it was something more, than excitement that brought those tears and cries. To-day there is a stir in the place, and I have agreed to stop and hold one more meeting with them.

Wednesday the 19th. Another meeting. The people came from miles around. It went in power. Those three converts took hold of the cross, and were blessed, warning their friends with tears to come to Christ. Some were so convicted they left the house; others requested prayers. After meeting, one of these young men felt it duty to start on a mission at ten at night to see the one that left the meeting. He went. The man was in bed but got up and opened the door, but seeing who it was, jumped into bed again. But God had called for him. The young man commenced to pray for him in the dark. God heard prayer, and the man rose again and prayed for himself. So God is doing his own work in his own way.

I left for my next appointment in Portland, ninety-eight miles. There are a few tried friends struggling against the popular current of worldly professors, but they say nothing has hurt them so much as a late thunder-clap from one from whom they should have thought better things.

From there went to Yarmouth, Friday, for a four days' meeting. Found Bro. York at the depot waiting, in good spirits. First meeting, one requested prayers and was blessed. Saturday. Two meetings, with more interest. A teacher of the languages came in to hear the preacher, and to criticise; but it appeared criticism gave way for a powerful conviction which he carried home with him. Sunday he traveled the lots, mourned and sighed, and prayed, but got no relief. He knowing Bro. York, sought an interview with him, told him his feelings—his father a rich sea captain and a professor of religion, and he a teacher in the Academy. It was a great cross to come to the Advent meeting to hear my language,—it was not Greek. But Sunday eve he came, not to criticise on the proper use of language, but to ask for prayers. When I gave the invitation, he was the first that arose, to the astonishment of many present that knew him. Among the others a female teacher in the Academy rose for prayers. After prayers this young man prayed for himself, and spoke of his determination to be faithful, although he was placed in peculiar circumstances, and requested prayers that he might be able to go through the opposition he saw ahead if he should do his duty. He has just been over to see me. This is the first time I have spoken to him. He has come out clear in his mind. Says he took up his cross this morning and prayed with the family for the first time. The family were astonished to see and hear him pray, having been such a hard case. He said he had just told his mother that he had been to the Advent meeting the evening before and asked for prayers, and God had heard and blessed him, and he had started to serve God for life. This was a new thing. He was asked, "Are you going to be an Adventist?" "I am going to be a Bible christian," said he. He asked many questions on experience and doctrine, which I answered. He left to attend his class.

Truly this looks like God's work upon Paul. Imagine my surprise when Bro. York told me he was a teacher of the languages in the Academy; but I thought I knew the language of Canaan, and was willing to instruct him what I could. Afternoon meeting, ten prayers in twenty minutes, fifteen spoke in thirty minutes. This man prayed and spoke, and told what a change had taken place in his mind in two days. One person said her daughter came home saying there was a great change in her teacher, and the whole school noticed it. God is at work in the Academy.

5 o'clock P. M. More good news. The teacher in the Latin school has just been to see me, and wants to know what she must do to be saved. She is under the cross, deeply convicted. The battle waxes hot just now; the old church fighting, sinners crying, and we are praying.

Tuesday. Our meeting last evening resulted in a victory. The two school teachers took up their cross boldly before their associates and scholars, which had a good effect upon the congregation. Some of the scholars wept; the rappers looked serious, and one Universalist said it was an interesting meeting. God's Spirit shook the hearts of all present. The threatening of the pharisees to cast out of the synagogue did not prevent their hungry sheep from leaping over the bars into better feed. Some said they had been feeding on husks long enough, and they would go where God fed his people. After the meeting was out, one sinner broke down, and we tarried to pray. God answered prayer, and she went home happy. I had the pleasure of hearing the school teacher pray this morning. She has just gone to her school. I hope and expect she will live and teach her pupils more than one lesson. She left saying, "Pray for me, that God will direct me"; the tears starting.

But the time of my departure is at hand. I must soon take Nahum's last day chariots and go to my next appointment. O! I am glad there is a gathering day promised to God's children.

Meeting at Biddeford. Found a remnant left after the devastating and withering curse of an influence worse than Mormonism had swept over that region. A wolf with the hydrophobia among sheep is to be dreaded. Bro. Boutell has been trying to nurse them, and has done them much good of late. Next meeting at South Berwick, on the old battle field of last winter. The children generally alive; some had got wounded by the enemy, but mean to fight their way through. A great gathering in the evening. Some felt it duty to be baptized. One of the Selectmen led the way. We had a good time at the water, also in the afternoon; over one hundred were out to meeting. This shows an interest, in a thinly settled place. In the evening over three hundred out; the house full, great interest. The reformation of last fall has spread in various directions. I found Eld. Hall, a brother still ready to work with all that work for the salvation of others. Our brethren need not fear him; he will do no harm.

I must now leave for London Ridge again. On coming back to this place a variation of feeling and circumstances made me think of a soldier's life. After leaving the cars I took a wagon ride over the mountains, passing through a chilly, snowy air; for we see here a plenty of snow-drifts the first of May. But after riding fifteen miles our hearts were cheered to meet again with Bro. Batchelder's kind family, and some ten or twelve converts in the blessed hope, all rejoicing. Ten of them requested baptism—four young men and six young women. This was cheering, but the devil had suffered such a sudden loss the week before, he commenced fortifying by circulating false reports about the work of God. Some said it was Spiritualism, and that I had embraced it; and everything possible was done to head the progress of the work of God. Backsliders united with Universalists and hypocrites in circulating evil reports, but all this served to call the people out. Carriages from all quarters were seen coming. It looked like a training day. Just before meeting a brother told me the cause of such a turnout, which put me on my guard; but God gave me a sudden text, found in Matt. 11:7:—"What went ye out for to see?" It took half an hour to allay the idle curiosity. Conviction began to settle on the congregation, when the devil saw he was losing ground, and after such a rally. He put up a scoffing preacher to throw in an insulting joke, which broke the solemnity of the meeting and fed the goats. I understand he was engaged for that purpose; at any rate he acted the part of Baalam all day. God pity him! He failed at last, and left us to enjoy a blessed season in communion with about forty that show signs of enduring in the work of God. The season at the baptism settled the question with every honest christian, that if this is a spiritual work, or brought about by Rapology, all other reformations in past days were; for the power of God settled on the congregation while Eld. Leavitt prayed for it, and did not leave it until the ordinance was over. The first candidate I led into the water went in crying, and came out shouting. This was one of the young men who was alluded to above, so suddenly taken from the devils ranks the week before. His comrades followed him, and every one of them gave glory to God as soon as they were resurrected from their watery grave. The young ladies did the same, every one came out shouting. Two lost their strength in the water. God gave me strength to help them out, and we had a victory in spite of the devil and his workmen. The children feel well. I must bid them farewell for a short time to go to my next appointments.

Stopped Monday at Dover. Found a few poor sheep left alive after the wolf and his apostles had devoured all they could, as they have in every place where they have been. With the right kind of labor, there might be a reformation in Dover.

Exeter. Found the brethren firm, but some of them in trial on account of the late destructive fire in that place, which took all of the available property that Bro. Haley had.

Portsmouth. Found them well engaged. Four young men were rejoicing in God that started three weeks before, with some others, when I was there last. I was glad to hear them speak of their resolutions, and hear them pray. I learn that two of them agreed, over a bottle of rum, to take that drink and go into meeting and ask for prayers; and they did. But instead of their drinking the rest of their rum when they left the meeting, they agreed to seal up the mouth of their bottle, with the remainder of the rum in it, as a memorial forever against drinking any more rum. This pledge holds good yet, and will as long as they serve God. I was glad to see them on my return, but did not know them until they said they started when I was there one evening, three weeks previous, on my way to Maine. This was good news, and proved true—"By the foolishness of preaching" God saves some.

Salem. Had a very good time with Bro. Berick's people. Found them very quiet. Thence to East Boston, among my peculiar friends. It seemed like getting into port after five weeks hard storm and opposition, as you see by reading this.

Truly I think Paul knew what it was to grow poor while making others rich. In the first three places I preached, there were no collections taken. My expenses had then amounted to $8 or more; but some places did very well, so I have received in all, for five weeks' labor and holding seventy-five meetings, over my expenses, about $14 in collections. I think I have done my part at present going into out places. Am now on my way home to string my net to try fishing through the month of May. Pray that the Lord will send the fish along, so I can go out again and bear my own expenses.

HIRAM MUNGER.

A GLORIOUS PROSPECT.—All nature seems to be exerting itself to its utmost capacity to bring forth an abundant harvest of every description of fruit and grain. Every field, plant, tree, shrub and flower gives abundant evidence that a year of great—of unusual plenty is at hand. The fields which have been sown with grain give an earnest of an abundant harvest. Never have we seen Spring wheat coming up more evenly or looking more healthy and promising than at the present time. With a continuance of such glorious prospects as those of the present time, we may expect a harvest not only of grain, but of all kinds of fruits and roots that will astonish the oldest inhabitant himself.—*Davenport (Iowa) Democrat and News, April 23.*

For the Crisis.

Letter from Bro. E. Burnham.

BELOVED FRIENDS SCATTERED ABROAD:—It becomes my duty to address a few lines to you under a cloud of uncomfortable circumstances. I have been engaged in the work of preaching the blessed gospel of the grace of God for more than twenty-five years. During all that time, I have exposed myself day and night, ever preaching with all my might as the door has opened. I have seldom known the nature of pain in all that number of years. But my time has come, at last, to know what is meant by the word "suffering."

About six weeks ago my nervous system sank under the burden of my labors. When I was attacked, I fainted in the pulpit, and was only able to finish my sermon lying prostrate on the platform. Since then I have not, to my knowledge, had one single hour of natural sleep. All my sleep has been obtained by narcotics.

My sufferings, both by night and day, I will not attempt to express. But I have kept up, by the grace of God, until now, suffering and preaching, and preaching and suffering. My physician informs me that the suffering of this disease is as great as the human body can be made to endure. But I do not think I have been subjected to the worst type of the disease—*Neuralgia.*

But I can endure no longer. I hear my Master's voice calling me to "come aside and rest awhile." I must stop laboring at present. Therefore whatever appointments or partial appointments I have on hand will be considered null and void.

Beloved friends, pray for me. I entreat you. Do write to me, all of you; I ask it as a great favor. It diverts my mind, and comforts me. Direct all your letters to me at Newburyport, Mass. Farewell.

For the Crisis.

The Lord Cometh.

"Voice of the Prophets," 4to. 16 pp. No 1. Boston, Mass. J. V. Himes, Editor. Published every three months at 25 cts. per annum.

Such is the title, style and price of a new time paper. Eld. Himes has sent out 4,000 copies of the first issue at an outlay of some $250, omitting his time and trouble. It is assuredly a rich sheet. Cumming, Bonar, Ryle, Shimeall, Lord, etc., here speak out on the advent of Christ. Cumming's and Shimeall's time calculations are here presented, viz: that our Lord will come in 1865–68. The article from T. R. Birks, is worth the price of a whole year's subscription.

At $3 per hundred the paper is cheaper than tracts. None can find fault with the style or price of the paper. But the time]? Can we use the calculations of these men fairly to prove the end at hand and not receive the result of their chronological investigations? If their proof that his coming is near is good for anything, so far as it is obtained from the numbers, must we not accept the limitation of those numbers within a circle?

I cannot say that I am at present prepared to fix or assert a definite year, month, or day, but the circle of 1864–68 is a very interesting and momentous one. I wish to see, read, and examine all the evidence bearing on this epoch, and I shall, if God will, help dig it out. We need not be rash or unnecessarily radical on time, but we may be sure of one thing, viz: that the world hates the event as bad as the time of that event and will never love us whether we fix time or not. I think we had better send our quarter for the paper and read it carefully and prayerfully. Meanwhile, let us watch lest he come prior to 1868.

D. T. TAYLOR.

Dansville, N. Y.

Summary of News.

FOREIGN.

[From Liverpool the 25th ult.]

The Paris correspondent of the Times says that crime is painfully increasing in Paris, and that a frightful number of murders have been committed during the past few months.

The editor of a satirical journal of Turin has been condemned to two months' imprisonment and a fine for publishing disgraceful articles against the Emperor of the French.

A commission, formed amongst the clergy at Turin, has drawn up an address to the Pope, which, after receiving the signatures of the clergy of the kingdom, is to be sent to the Vatican. This document places before the eyes of his holiness the dangers of the present policy of Rome, and points out that the surest means of warding them off is to accept the propositions contained in the letter of King Victor Emanuel.

The criminal proceedings at Bologna against Father Velletti, an inquisitor of the holy office, for the abduction of the child Mortara, resulted in his acquittal.

The King of Sardinia, following the advice of the Emperor of France, had for the moment abandoned the idea of taking the title of King of Italy.

NAPLES. Accounts from various sources represent the insurrection in Sicily as completely suppressed.

The dispatch announcing concessions to Hungary is now said to have been marked by considerable exaggeration, and the belief was current in some quarters that no real change toward Hungary was contemplated, and that the object was probably to deprive the Hungarians of the sympathy of western Europe.

Prince Czartoryski died on the 23d.

A letter from Pesth says that the new letters patent of the Emperor of Austria are regarded by the Hungarians as of no value whatever. They contain nothing more than a vague promise, and it is felt that Austrian promises to do good are never realized. This is the unanimous opinion of the national party.

The Emperor has decided on two military expeditions, which are to set out, one from Algeria, and the other from Senegal, to proceed to Timbuctoo, where they are to unite. A large sum has been placed to the credit of the Minister of War, to defray the expenses.

Editorial Notices.

CORRECTION.—Sr. Wellcome's book will sell for [illegible] instead of $2.00, as wrongly advertised last week.

☞ In last week's paper, instead of "Wallace D. Fuller," read Wallace D. Tuller.

A Valuable Work.

Our Bible Chronology, Historic and Prophetic, critically examined and demonstrated, and harmonized with the chronology of profane writers, including an examination and refutation of the theory of modern Egyptologists, etc., with a map of the ancient world, a chart of the course of empires, and other illustrations, together with fifty-four pages of tabular matter, chronological and genealogical, sacred and profane, by Rev. R. C. Shimeall. $2 single copy. Postage, 35 cents. Twenty-five per cent. off for a larger number.

For sale at the Crisis office. This is a work for the times, and should be studied by every Bible student, especially by those who preach the gospel.

☞ By referring to list of tracts on third page, will be seen a new work advertised by Sr. Wellcome. A notice of it will be given next week.

Married.

At the residence of the bride's father, April 29th, 1860, by Eld. S. S. Emery, Eld. H. V. REED and Miss LIZZIE ARMSTRONG, all of Harvard, Illinois.

Notices, &c.

Grove Meetings in Wisconsin.

A grove meeting will be held at Springville, Badaxe Co., Wis., commencing Friday, at 2 P. M., June 1st. Call on Bro. Wm. A. Morse for further information. Several ministers are expected.

Also one at Ironton, Sauk Co., Wis., commencing Friday, June 7th, at 2 P. M. A number of preachers will attend. Call on Eld. G. W. Turner for particulars.

Also one at Fairfield, Sauk Co., Wis., commencing Friday, June 14th, at 2 P. M. Inquire for Eld. G. W. Barnes.

Also one at West Point, Columbia Co., Wis., commencing at 2 P. M., Friday, June 21st. Call on Bro. Ira Polley.

Also one at Kingston, Sauk Co., Wis., commencing June 28th, at 2 P. M. Inquire for Bro. Parley Bush.

All these meetings will continue over the Lord's day. Several ministers will be present.

WM. SHELDON.

Conference at Burlington, Mich.

Providence permitting, there will be a conference at Burlington, Calhoun Co., Mich., commencing Friday, June 1st, 1860, and continue over Lord's day following. Bro. and Sr. Seymour, Bro. E. Miller, Jr., and Cheesbrough will be present to preach the word. We also extend a cordial invitation to Bro. and Sr. Mansfield to meet with us and assist in preaching the word of life. We expect brethren and sisters from the surrounding country will meet with us. Come! Bro., lay by your work and meet us at Burlington. What we do must be done quickly, for the Lord is nigh at hand. For the church,

J. A. SOBER.

Maine State Conference for 1860.

Where shall it be held? Brethren who desire it in their vicinity should make it known to me soon. It is thought by several that June is the most proper time to hold it. We do not know the best place to meet, nor could we say it will be in any particular place, without the wish of brethren there located. Let us rally anew to the work, and prepare to do what we can the little time which remains. The Lord is at hand.

I. C. WELLCOME, Secretary.

Richmond, Me., April 27th, 1860.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. Timothy Cole will preach in
Boston (Chapman Hall) ......Sunday, May 13th

I will meet with the brethren in
Goshen ......Sunday, May 20th
Plainfield Pond ......May 21
Savoy ......May 24th
Charlemont ......May 25th
Coleraine ......Sunday, May 27th
Green River (Bro. Babcock's neighborhood) ......May 29th
D. W. MILLER.

Eld. J. D. Brown will preach in
Foster, R. I., (Tabernacle) ......May 13th

I will preach as follows:—
Lawrence, Mass. ......Sunday, May 13th
Worcester, Mass., (evening) ......May 15th
Palmer, Mass., (evening) ......May 17th
Springfield, Mass., (evening) ......May 18th
Goshen, Mass. ......Sunday, May 20th
Northfield Farms, Mass., (evening) ......May 25th
Vernon, Vt. ......Sunday, May 27th

If any of these appointments conflict with previous arrangements, brethren will address me at Worcester, Mass., immediately.
S. W. BISHOP.

Eld. James Lee will preach in
South Berwick ......May 15th and 16th
Dover, N. H. ......May 17th and 18th
Exeter ......May 19th and 20th
Brethren will meet him the last train from Portland, the 17th.
HIRAM MUNGER.

Providence permitting, I will preach in
Castleton, Vt. ......May 13th
MILES GRANT.

L. S. Ladington will preach in
Scitico ......May 13th
Newfield ......May 20th
Plymouth Hollow ......May 27th

Eld. J. G. Smith will preach in
West Alton ......May 13th
Concord (at the Chapel) ......May 20th

J. K. Bellows will be in
Winsted, Ct. ......May 13th
North Canton, Ct. ......May 16th and 17th
New Britain, Ct. ......May 20th
Lovely Street, Ct. ......May 24th
Collinsville, Ct. ......May 27th

The Lord willing, I will preach in
Dimmock Hill ......Sunday, May 20th
L. P. THOMPSON.

Providence permitting, I will be at
Goshen ......Sunday, May 13th
Belchertown (Bro. Walker's) ......May 14th
Wales (at home) ......May 20th
Brn. from Brimfield, Willington, and the adjoining towns, are expected.
H. PRATT.

Eld. H. Munger will preach in
Hartford ......May 13th
Not engaged the last two Sundays in May.

The Lord willing, B. P. Manning will preach in Danbury, at the Knowlton school-house, Sunday, May 13th
Bradford Mill Village ......Sunday, May 20th
where Bro. Fowler may appoint.
Concord, at the Chapel ......Sunday, May 27th

Business Matters.

To Correspondents.

Wm. A. Fenn's P. O. address is Sandisfield, Mass.

Bro. Frank Burr's P. O. address is Honeoye, Ontario Co., N. Y.

Eld. C. Goodrich's P. O. address is Bakerville, Ct.

Eld. D. T. Taylor's P. O. address is Dansville, Livingston Co., N. Y.

Edwin C. Stiles.—We do. We cannot spare any copies.

C. Goodrich.—Have published all we have received. Return the tracts.

D. T. Taylor.—Have sent the papers to his address.

Cash Receipts.

G Barrows 181, $1.50; D Ellenwood 286, $3.86; L Tuttle 260, $1.40; J E Healey 257, 55 cts.

C Swain 254, T B Chenette 254, A H Taisey 244, A A Thompson 254, R Haskins 240,—50 cts. each.

A B Thayer 312, J Wiswell 264, Eld. I Jones 267, A Tomlinson 267, A Kingsbury 286, E Melcher 260, O Gilman 267, J Gregory 277, Al. Jenkins 267, Amb. Littlefield 267, R R Clark 234, D Chase 260, I B Hall 253, E Tyler 260, L Reimer 260, W W Boyden 267, J Stockwell 251, C Bemis 247, W Snow 267, Mrs. P C Chandler 265, C W Kent 267, J Baxter, Jr., 267, Mrs. W Pike 267, Soph. Allen 211, E Kelly 247, J Mott 260, P H Haines 268, Elijah Young 264,—$1.00 each.

G W Ricks 277, F Laurent 290, G F Chapman 260, J Brackett 296,—$2.00 each.

Books and Tracts.

Eld. F Burr $3.60, E B Hubbard 27 cts, J E Healey $3.15, C Vanderbeck $1.00, B H Taylor 80 cts, Eld. J Hemenway $5.15.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Human Destiny. A Discussion: Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all? By C. F. Hudson and Sylvanus Cobb. 478 pp. 12mo. Price $1.00 post paid.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 12 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 289 pp. 12mo. Price 50 cts. Postage 16 cts.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

THE SOUL—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuche* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

THE SPIRIT—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 8 cts. single. $2.00 per hundred.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

ANTI-ETERNAL TORMENT. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred. Postage 1 ct.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 3 cents.

The Rights of Wrong, or, Is Evil Eternal? By C. F. Hudson. Price 5 cts. single. 5 copies for 20 cts. Mailed post paid. $3.00 per hundred. Sold by G. W. Young, 128 William St., New York; Truman and Spafford, Cincinnati; and S. C. Griggs & Co., Chicago.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid $1.25.

Son of God, by H. Grew, 10 cts. single; postage 1 cent.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

The Saint's Inheritance, by Wm. Shephard.—A good tract to give your neighbor. Price $5.00.

Treatise on Matt. 24 and 25. Price, 23 cts. Postage 7 cts. By I. C. Wellcome.

Mutual Religious Experience of Hiram Munger, [illegible] written by himself. This is a very interesting work and will be [illegible] by all. Price [illegible] cts.—postage 10 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and extravagance of the present day. Price [illegible] cts.—postage [illegible] cts.

Words of Warning. 3 cts. single; postage 1 ct.; $1.50 per hundred.

English Bibles.—We have made arrangements so that we can furnish them at less, or lower than they can be bought at any other place in the city.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $3.00 per hundred,—5 cts. single. Postage 1 cent.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents. [illegible] Price 40 cents, postage 7 cents.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, [illegible] Price $1., postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 1 cent single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed; or, Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove endless misery are explained, and two hundred for destruction quoted. By Eld. Jacob Blain. Price 2 cents single; $2.00 per hundred. Postage 1 cent.

Glad Tidings; or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 5 cts.—postage 1 cent.

The Three Kingdoms: or, the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $8.00 per hundred, 60 cts. per dozen, 10 cts. single. Postage 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. BROOKS, No. 8 Summer street.

☞ The following books and tracts can be had of J. B. Waite, Warwick, R. I.:—

The Harp, by Elder Himes; 200 Stories for Children; Satanic Delusion; Bible Holly Grant Controversy.

We have also on hand, the following

PUBLICATIONS OF H. L. HASTINGS, PROVIDENCE, R. I.

	Cts.
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Pauline Theology; The Christian Doctrine of Future Punishment, as Taught by Paul by H. L. Hastings. 84 pp. Paper.	15
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Tracts of 24 Pages.—3 cts. single; $1 for 1600 pages—by mail 1200 pp. for $1.

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Will all men be saved?	by H. L. H.	21
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A Warning Voice,	by Cotton Mather	4
Loving Christ's Appearing,	by Baxter	4
Little Children, Love one another		4
The One Resting Place,	by [illegible]	4
My Friend,	by H. L. H.	4
Abundant Grace	"	4
Wondrous Love	"	4
Go in Peace	"	4
Living Water	"	4
The Banner	Anonymous	4
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Are you a Christian?	by H. L. H.	4
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Forty Questions on Immortality		4
SCRIPTURE SEARCHERS.		
No. 1. The Destiny of the Wicked		1
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Worth Knowing	"	12
All things are Yours	"	12
Now	"	12
Assurance	"	12
About God	"	12

THE foregoing Books and Pamphlets will be sent by mail, postage paid, upon the receipt of the amount of their respective prices. Orders with the cash are solicited. Persons who send $8, with the same, shall receive $12. worth of books at the retail prices. TRACTS are sent by mail, 1200 pages, on the receipt of a dollar. When sent by express, or at the expense of the buyer, 1600 pages will be sent for one dollar. Terms cash. Persons who desire to do good can obtain *Four hundred* tracts of [illegible] pages each for $1. These may be widely distributed, and open the way for religious conversation. [illegible] thus be a blessing to those around them. The poor can have any of these tracts sent to them free, by remitting stamps to pay the postage. Ministers can have specimen copies of the Tracts and pamphlets sent free. All letters, orders, and remittances should be addressed to the Publisher,

H. L. HASTINGS, 43 Weybosset St., Providence, R. I.

January, 1860.

☞ These publications can be obtained in Boston, of Miles Grant, 167 Hanover st.; New York, G. W. Young, 128 William st.; Philadelphia, A. B. Porter, 720 Brie st., and they can be ordered of the [illegible] through all Booksellers.

[illegible] of the British and Foreign Bible Society. [illegible] references between the verses, $1.50 to $2. [illegible] marginal references, or [illegible] between verses, $1.25 to $2.10. [illegible] between verses, $1.75. Marginal references, $1.25 to $3.25. Diamond, marginal references, 75 cts. to $2. Bindings, Russ, Calf and Morocco; these make the difference in prices. [illegible]

[illegible]

Awake! the King with joy and gladness
The glorious Advent of our Lord;
Nor let one thought of pain nor sadness
Mar thy faith in God's own word.

Chorus.

See where He comes in clouds of glory,
Bringing his reward, poor saint, for thee;
Wait, wait, ye winds the pleasing story—
[illegible] comes to set his children free.

Oh! raise your heads and weep no longer,
Ye weary pilgrims in the way;
Believe, let your faith grow stronger,
For soon will come that blessed day.

The Saviour's voice, in tones of pity,
Once rose for sinners such as we;
[illegible] has there prepared a city,
Where the redeemed shall ever be.

In that bright world, that happy Eden,
Where pain and death can come no more,
All praise will to our King be given,
In anthems loud from shore to shore.

Yes, it is there—the throne surrounding—
Where God will wipe all tears away;
And it is there—all praise resounding—
The saints shall dwell in endless day.

His children, then, he comes to gather,
Within that city from above;
Oh! tell me, sinner, would you rather
Be found outside that place of love?

"No, no," methinks I hear you saying,
"How can I in that city dwell?"
Believe, repent, the Lord obeying;
Then faithful be, and all is well.

Then rise and sing, with joy and gladness,
The glorious Advent of our Lord;
Nor let one thought of pain nor sadness
Mar thy faith in God's own word.

Memphis, Ind.

Shimeall's Chronology.

R. C. Shimeall, member of the Presbytery of New York, has recently issued a very able work on Bible Chronology, showing that the prophetical periods that extend to the end of the present dispensation, terminate in 1866–8. He has been engaged some thirty years in the preparation of this work. Nearly all chronologers have come to conclusions corresponding, in the main, with Mr. Shimeall.

The following summary of his argument is from *The Voice of the Prophets*, published by Bro. Himes:

The author states in his preface: "We have undertaken, in our Bible Chronology, to vindicate the Sacred Records against the assaults of the modern school of Egyptologists and others who have sought to undermine the authority of the inspired cosmogony; and we claim, through an exposure of their fallacy, to have demonstrated, by an exhibit of the harmony of the authentic profane annals of antiquity with the Sacred Writings, the exact era of human history, from the creation and fall of man, and of our consequent proximate position, in point of time, to the final close of the present dispensation."

This has cost him a careful, critical, and laborious examination of every system, both ancient and modern, of historic and prophetic chronology, for a period of thirty years.

As to the *prophetic numbers* of Daniel and John, he is aware, there exists among many sincere christians a deep-rooted prejudice adverse to the possibility of attaining to anything that may be entitled to confidence. Hence the popular plea of the discrepancies of expositions, in justification of indifference in reference to them. Their argument is, that God has left us to grope our way in total darkness, as to any reliable data, either historic or prophetic, in the premises.

But if these discrepancies can be *accounted* for on the one hand, and *corrected* on the other, he thinks the subject is fairly entitled to further indulgence.

On the "Prophetic Periods," or "times and seasons," Mr. S. thinks, on the principle that "coming events cast their shadows before," the peculiar state of the church and of the world in every age, and everywhere, has awakened within the mind an intense anxiety to know, from the nature and character of "the times and seasons" *then* occurring, what was foreshadowed of the *future*,—and at no period of the past will this remark apply with greater truthfulness and force *than at the present*. The church was not to be left in "darkness," or the day of the Lord come upon them as a "thief in the night." God has furnished light to his believing people in his word and by his providences, with certain infallible "times and seasons," by carefully regarding which *they may know the proximate position they occupy in the world's history, relatively to the time of the end.*

And the church of God, as the "light of the world," can never fulfill her mission until she takes her stand on the watch-tower of prophetic observation in these "last times," and responds to the call, "Watchman, what of the night?" that the "morning" of millennial glory spoken of by the old prophets,—"and also the night," that night of darkness, horror, and despair that awaits an apostate and infidel world, "cometh."

After a full and critical examination of the longer prophetic periods of the chronology of Scripture, he gives the following summary as the result of the whole.

I. From the Creation to the commencement of the predicted "Seven times" of Moses and Daniel..........[illegible] years
"Seven times," as above, or 2520 years, viz:
1. To the Nativity..........[illegible] years
2. To the year A. D. 1868..........[illegible]
[illegible]..........2520 years
Total..........6000 years

II. From the Creation to the commencement of Daniel's seventy weeks..........3579 years
The seventy weeks, or 490 years..........490
Add the years A. D., from thence minus 37 years..........1822
..........5991 years
Add nine years..........9
..........6000 years

III. The several periods of the general historic chronology:—
1. From the Creation to the Deluge..........1656 years
2. From Noah to Abraham..........427
3. From Abraham to the Exode..........430
4. Entrance into Canaan, and the time of the judges..........587 years
5. The regal age, from Saul to the Babylonish captivity..........430
6. The Babylonish captivity, 70 years, thence to the commencement of Daniel's 70 weeks, 79 years..........149
7. The seventy weeks..........490
..........4169 years
Add the years A. D. from the close of the "seventy weeks"..........1831
Total..........6000 years

We add—

A summary of the shorter prophetical numbers, taken in connection with the *historic* chronology, at the point of their commencement, as given by Mr. S. in this work.

I.

1. Set down for commencement of the 2300 years..........3652 A. M.
2. Add years B. C..........480
3. Add years A. D..........1820
4. Add years of the gradual exhaustion of the mystical Euphrates, from that date to A. D. 1859..........39
5. Add 9 years to A. D. 1868..........9
—2348
Total..........6000

II.

1. Set down for commencement of the 2300 years..........3652 A. M.
2. Add years of the 2300, down to commencement of its first integral period of "*five months*," or 150 years, Rev. 9: 5..........1572
3. Add the 150 years above..........150
4. Add for interval of Turkish repose, from A. D. 934, to A. D. 1057..........123
5. Add interval between departure of Turks from Bagdad, A. D. 1057, to capture of Constantinople, A. D. 1453, equal 396 years, coincident with the second integral period of "a day, an hour, a month, and a year," Rev. 9: 14, 15..........396
6. Add for drying up of the mystical Euphrates, Rev. 16: 12..........107
—2348
Total..........6000

In conclusion, Mr. Shimeall has furnished evidence on the basis of the corrected Hebrew version of the Holy Scriptures, that the year A. D. 1859 is the year A. M. 5991; and hence the year A. D. 1868 completes the 6000th year of the world's history, from the creation and fall of man.

He calls on all classes,—the clergy and laity, learned and unlearned, the rich and the poor, together with those who govern and those who are governed, to ponder well the facts and arguments adduced for the support of his views.

He takes the ground that he has substantiated the three following things, and we think he has the best of reasons for doing so:—

1. That of successfully vindicating the Hebrew version of the Scriptures as *alone authoritative* in determining the true chronology of the world, against the various theories of Septuagintarians on the one hand, and the pre-Adamite, or ethnological systems of Egyptologists, on the other.

2. That he has proved, on the authority of Holy Scripture, that God, from the beginning, has limited the period for the accomplishment of all his *ordinary* purposes in nature, providence, and grace, to precisely 6000 years from the creation and fall of man; and

3. That he has demonstrated that the two chronological chains of Holy Scripture, the *historic* and the *prophetic* combined, neither fall short of nor overleap, but *exactly fill up* the period of 6000 years.

And, finally, he says: "If these several points have been sustained, then he would appeal to all to reflect that NINE years from the current year of our Lord, 1859, the present dispensation, as forming the longer portion of the period called '*the times of the Gentiles*,' WILL HAVE CLOSED UPON THE CHURCH AND THE WORLD FOREVER."

For the Crisis.

Planting—Watering—Increase.

BRO. GRANT:—A short time since, in comparing Paul's writings, I noticed a fact that I had not seen mentioned,—very likely others have,—still it is worthy of note. In 1 Cor. 3: 6, Paul says, "I have planted, Apollos watered; but God gave the increase." In chap. 1: 17, he says, "Christ sent me not to baptize, but to preach the gospel."

There is the planting.

Acts 19: 1.—"While Apollos was at Corinth, Paul . . . came to Ephesus: and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed?" Verse 5.—"When they heard this (see vers. 3 and 4,) they were baptized in the name of the Lord Jesus."

There is the watering.

Ver. 6.—"And when Paul laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

There was the increase.

Planting, then, is, to the *preacher*, *giving*, and to the *hearer*, *receiving* the Word of Life. Watering is being baptized *into* Christ. And the *increase*, receiving the Holy Ghost.

Reader! have *you* been even *watered* since you received the seed of truth? How can seeds or plants *grow*, have an *increase*, without water?

And now why tarriest thou? Arise! and be baptized, and wash away thy sins, calling on the name of the Lord.

Olena, Ohio.

For the Crisis.

The Great High Priest.

"Seeing then that we have a great High Priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin."—Heb. 4: 14, 15.

(Continued.)

We will refer to some more of this same testimony, contained in Heb. 1. The apostle is continuing the argument, when he expresses this language, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands." Turn to John 1: "In the beginning was the Word." When was the beginning? Read Gen. 1: 1. "In the beginning God created the heavens and the earth." The beginning, then, dates back to the time when this mundane system was created. From thence we can reckon the existence of Christ the Word. But we may trace his history still further back. We have proof that *before the foundations of the earth were laid*—before the sons of God shouted for joy over the new creation, he existed as the Son of God, and had glory with the Father. Read his last prayer with his disciples. Ponder well this language. "And now, oh Father, glorify me with thine own self with the glory which I had with thee, *before the world was*." "Thou lovedst me *before the foundation of the world*."

The Word was *with God*—Christ had glory *with the Father*—the *Father loved the Son*, before the worlds were made! How plain that there were two beings, separate and distinct individuals. *John* cannot be *with James*, unless there be a John and a James. God "created all things *by Jesus Christ*"—"by whom, also, he made the worlds."

The objector meets us with this remark, "The word was God," and as there is but *one* God, the Father and Son are one essence." The word *God* primarily signifies a law, or ruler, and is significant of supreme power. When the Jews accused Christ of blasphemy, because that he, being a man, made himself God, he replied to them, "If he called them *gods* unto whom the word of God came, say ye of Him whom the *Father hath sanctified*, and *sent into the world*, thou blasphemest, because I said, I am the *Son of God?*" If Jewish rulers were called gods, how much more properly the Son.

Again, it is objected, "When Philip would fain see the Father, Jesus asks, 'Have I been so long time with you, and yet hast thou not seen me, Philip? He that hath seen me, hath *seen the Father*,' therefore Christ and the Father are the same." Let me cite you in reply to another scripture. The King, seated upon the throne of judgment, says to the righteous, "*I* was an hungered, and ye gave *me* meat. *I* was thirsty, and ye gave *me* drink. *I* was a stranger, and ye took *me* in" etc., yet these persons never saw Christ really, never fed him, nor clothed him; how then could they minister unto Him? You answer, "by ministering unto his saints, in whom Christ dwelt." Yes, just so. And as in Christ dwelt all the fullness of the Godhead—as God was manifest in the flesh—as Christ did not his own will, nor spoke his own words, but the will and words of Him who sent him, as he was a perfect representative of the mind and character of the Father, so with as much propriety as he could say the righteous ministered unto him, when ministering unto his brethren, could he say those who had heard his words, and seen his works, had seen the Father. He makes this very application in the following verse. "The Father that dwelleth in me, he doeth the works."—John 14: 8—11.

As the indwelling of Christ in his saints does not destroy his distinct and personal existence at the right hand of God, no more does the indwelling of the Father destroy the separate existence of God.

It is also said in proof of the Trinitarian view, that Christ expressly says, "I and my Father are *one*." Very true, and he prays that his disciples also may be *one*, "as we are." Just as he and the Father were one, he desired his disciples to be one. How was that? "That they *all* may be *one*; as thou Father art in me, and I in thee, that they also may be one in us." Now, if "all" the disciples could become "one" disciple, so as to lose their distinct individuality, why we will admit that Christ and his Father by being "*one*" lost their distinct personality!

The Father in Christ, and Christ in the Father, constituted their oneness; and Christ in his disciples, and they in him, constituted the oneness in them. How plain are these truths; if not perceived it must be because a *creed* conceals them. We think our position is fully established by the Word of God, viz., that Christ was the Son of God prior to his advent to earth.

We will pass now to the consideration of his relation as High Priest. "For we have not an high priest which cannot be touched with the feeling of our infirmities." The institution of the priesthood was after the giving of the law from Mt. Sinai. There were two classes of priests—the common priests, who ministered daily by course, in the outer tabernacle, and the high priest who alone had access within the veil, into the holy of holies once every year, with blood, to bear the names of the twelve tribes upon his breast-plate before the Lord, and make an atonement for the sins of the people.

It would be interesting to linger here, and describe the typical ceremonies performed by the high priest, tracing the analogy between them and the work of atonement wrought out by the great High Priest who has passed into the heavens with his own blood, there to appear in the presence of God for us. This, however, would occupy too much space. While we in this *outer tabernacle*, sustaining to God the relation of a "royal priesthood," inasmuch as we are the children of a King, and heirs of a kingdom, offer up our daily sacrifices, upon altars erected by our own hearth-stone, in the consecrated temple, or shaded grove; our great High Priest, within the veil, sprinkles upon them his all-cleansing blood, and mingleth with them his own prevailing intercessions. For whom doth he make intercession? We know it is often said that he maketh intercession for all men, but what saith the Bible? "Wherefore he is able also to save them to the uttermost *that come unto God by him*, seeing he ever liveth to make intercession for *them*." It is then for those who come unto God by him, he maketh intercession—none others.

The Jewish high priest did not offer an atonement for any other than those who submitted to the law of Moses. The heathen nations who worshiped other gods, had no interest in the priesthood. It was for the offerer of sacrifice on Jewish altars, to the Lord God of Israel, alone, that the blood was sprinkled upon the mercy seat, and the sins of the worshipers around the tabernacle only were confessed, and borne away upon the head of the scape-goat. "For *us*," christians, "us" believers on Christ, he "maketh intercession."—Rom. 8: 34. For those who "come unto God by him" he pleads.

(To be concluded.)

For the Crisis.

Epistle.

TO THE MEMBERS OF CHRIST'S BODY—THE CHURCH—SCATTERED ABROAD, GREETING:—It is not the salutation of a Paul, a Peter, or a James or John, but of one, who, with Paul, Peter, James and John, is striving together with them for "the faith once delivered to the saints;" yea, for the faith of Abraham! Abraham believed God. Finite man may make you a promise, and make it in expectation of performing the promised favor, yet his frailty may deter; erring, he may come short; being finite, we are not surprised to see the promise left unfulfilled. Not so with the christian's God! He is able to perform all that he has promised! He makes no calculations too large for the infinity of his power. He spake and it was done. He commanded and it stood fast.

This is our great God with whom we have to do. Did he not foretell the destiny of the Jewish nation? Was not their city literally thrown down, that one stone was not left upon another? And may we not expect he will perform the residue of his promises and predictions? Most assuredly he will! "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, "After this I will return, and I will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up."

God, in every different dispensation of the world, has had a people, and a chosen people for his name. They were a chosen people because they chose to obey God's commands, and not the commands of men. They were for his name, because they were married to him (Christ, his Son) and adopted into his family, thus becoming Abraham's seed, and heirs according to the promise. In the fullness of Jewish times, none could be made Jews by the Jewish law. Christ came and fulfilled the Jewish dispensation, and opened up another and a more glorious one, that he might take out of the Gentiles a people for his name. Did not the Jewish dispensation have a close? Then, assuredly, the Gentiles' times will come to an end.

Reader, that end will come just as soon as he has finished the work of preparing a people for his name. How do you know but that the number is already nearly completed?

During the past few weeks a great work has been done in this vicinity. Scores have been obedient to the faith. Some fifty or sixty have been baptized into Christ, and have thus obeyed that form of doctrine delivered unto them. I write this to cheer the desponding hearts of Christ's people. To let them know that God's *truth* is still efficient and effectual when properly presented to man's intelligence. It was not without much opposition that the truth was presented. The common people heard it gladly, while wicked professors stood aloof and condemned that which they had not heard. We are called heretical, and infidel, and fools, and fanatical, etc.; but, thank the Lord, we are just as heretical as Paul was, and like him we are fools for *Christ's sake*; and if believing what Paul preached to the world in his day, is infidelity and fanaticism, then, verily, I am one of the most confirmed infidels in this region, and am willing to be looked upon as fanatical, inasmuch as I enjoy sundry other epithets common to those who believe God's word and obey it.

We have been looking up the ancient landmarks,—the primitive usages and customs of the early Christians, and, as we think, have organized upon Bible grounds, and after apostolical teachings. We meet every "First Day" to break bread, as a token of remembrance to be observed by Christians till he comes, and in commemoration of his death and sufferings. We have two elders and seven deacons, whose duties are laid down in the writings of the apostles. We have also a treasury box, for the fellowship of the church, the usefulness of which has already been pretty thoroughly tested, as we have the poor, which Christ said, we have always with us, and who he said have the gospel preached to them. And, by the way, who need it more than the poor? Who need the benefits of the glad tidings of a kingdom to come in which they may be made partakers of the grand inheritance, thus losing their poverty if obedient to the law of faith.

One influential Methodist offered a poor man one bushel of potatoes, and one bushel of buckwheat, if he would go forward and be baptized! This he did in derision of one of God's plain commands; an ordinance which God instituted and not man. Think you he knew what he was doing? The man replied, "I would not dare to make so light of baptism; but if I am convinced of the truthfulness of the doctrines they preach, when I come to hear them, I will be baptized, but I should not dare to do it for pay!" Well, the man did go to hear the strange doctrine, and, in hearing, became convinced that he was mortal, and must seek for immortality, and seek for it in God's own way, if he ever obtained it. He went into the water and was buried, and rose again. He now lives to give a scriptural reason of his Hope.

GEO. NELLIS.

Ashtabula, O., April, 1860.

For the Crisis.

Live for Life.

How good the Lord is to care for us, poor mortals. How kind, when our race was doomed to die because of disobedience, to prepare a way of salvation. How compassionate our Heavenly Father was to give his beloved Son to die for us, that whosoever would believe in him might not perish, but have everlasting life. Thus he has proved true the words which he spake by the mouth of the prophets—"For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye." Ezek. 18: 32.

Our chance of salvation is conditional, and the Lord requires nothing of his creatures but what they are able to perform. See here! ye sin-sick souls. Listen to your Maker's voice—"Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured," etc.

Dear friends, let us not rebel, but live by every word that proceedeth out of the mouth of God. Mercy calls, Jesus pleads, and the Spirit says Come!

A. P. PATTEN.

Clay, N. Y.

Selections.

Doing Good.

Hear a word from the beloved Chalmers, "who being dead, yet speaketh." Thousands of men breathe, move and live—pass off the stage of life, and are heard of no more. Why? They do not a particle of good in the world, and none were blessed by them, could point to them as the instrument of their redemption; not a word they spoke could be recalled, and they perished: their light went out in darkness, and they were not remembered more than the insect of yesterday. Will you thus live and die? . . . . Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love, and mercy, on the hearts of thousands who come in contact with you year by year;—you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as the stars of heaven.

"Never be ashamed of Jesus—
'Glory ever in his cross,'
Count it most exalted honor
To advance his blessed cause;
Hallowed honors, untold blessings
Cluster round the Savior's cross!"
—*Golden Rule.*

Looking Glass.

There goes a man who has $2,000 a year for preaching one day in seven, what he calls the gospel of Christ,—a gospel which Christ himself and his immediate followers preached to rich and poor, without money or price! He is clothed in superfine cloth, his hat shines with its late fashionable finish; his hands—lily-white delicate, almost useless little hands—are encased in polished monkey-skin gloves; he has gold-bowed spectacles on his reverend nose, and a costly cane in his hand, and struts, oh, as importantly, as though he were sole owner of earth and heaven. There approaching him is a rich man of his church—a hoary old sinner who has ground thousands from the face of the poor or the toils of the landless—but he is rich, pays the parson well, and seals his mouth by presents, the parson sees him and cries, and, if the parson had a tail, he might wag it as a dog wags at his master's bidding; how—there! what cringing and bowing, how! but hush—words cannot describe it; it must be seen to be appreciated—he bows, he scrapes, he fawns on the rich sinner as a dog fawns on his master for bread, and then passes on. See him strut more pompously if possible than before.

Now there comes a poor mechanic. Will the Rev. Father bow to him? We shall see. There, no!—he notices him no more than he would a dog. Poor old man, his body is bent by toil; his locks are thin and white; wife and children, brothers and sisters, and other friends of his childhood and youth have gone before him, to the grave; he is alone; his soul is lonely, he feels amid the new generation that surrounds him, like a stranger and a pilgrim on the earth—feels that his toils are nearly completed, that he must soon pass away. How sweet would fall upon his lonely, care-worn soul, a kind, benevolent, loving smile from a man of God—a true minister of the gospel—how cheering in his pilgrimage would be a kind word from such a messenger. He casts a wishful look on the pompous person, and hopes for at least a nod of recognition—but no, the Dr. has no eyes for the poor old worker—his bows are for the rich or respectable, not for the toil-scarred veteran in soiled garments who has neither silver nor gold. Well, never mind, my aged father, never mind. Dives was clothed with purple and fine linen, and fared sumptuously every day, and took no notice of Lazarus who lay at his gate and shared crumbs with the dogs, but when the earth-scene closed, both took their proper positions, and so wilt thou, poor old father, and the pompous Dr. Breathe a prayer for him, that God may convert and save his perishing soul.—*Pleasure Boat.*

Submission.

Father, my spirit bless,
And take me home,
Forth from the wilderness,
Fainting, I come.
My prayer this, this alone,—
Father, thy will be done,
Thy will be done!

Long have I wandered, lone,
Since forth I went,
And dark and drear hath grown
The day, far spent.
Save, ere the sun be gone!
And then thy will be done,
Thy will be done!

Though worthless, Lord, am I,
To be thy child,
Thou wilt not let me die
In the lone wild.
Help me its shades to shun,
And then thy will be done,
Thy will be done!

I will not even pray
To see the Hand,
In all my life's long way,
By which I stand.
But lead me to thy throne,
And then thy will be done,
Thy will be done!

Enough for me to trust
Thy changeless word,
Enough that I am dust,
And Thou—my Lord!
Make me thy humble one,
Then all thy will be done!
Thy will be done!

Silence in Nature.

It is a remarkable and very instructive fact, that many of the most important operations of nature are carried on in an unbroken silence. There is no rushing sound when the broad tide of sunlight breaks on a dark world and floods it with glory, as one bright wave after another falls from the fountain, millions of miles away. There is no creaking of heavy axles or groaning of cumbrous machinery, as the solid earth wheels on its way, and every planet and system performs its revolutions. The great trees bring forth their boughs and shadow the earth beneath them—the plants cover themselves with buds, and the buds burst into flowers, but the whole transaction is unheard. The change from snow and winter winds to the blossoms and fruits and sunshine of summer, is seen in its slow development, but there is scarcely a sound to tell of the mighty transformation. The solemn chant of the ocean, as it raises its unchanged and unceasing voice, the roar of the hurricane, and the soft notes of the breeze, the rushing of the mountain river, and the thunder of the storm,—all this is the music of nature. There is a lesson for us here. The mightiest worker in the universe is the most unobtrusive.—*Guardian.*

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Early Breakfast.

Breakfast should be eaten in the morning, before leaving the house for exercise, or labor of any description; those who do it will be able to perform more work and with greater comfort and alacrity, than those who work an hour or two before breakfast. Besides this, the average duration of the life of those who take breakfast before exercise or work, will be a number of years greater than of those who do otherwise. Most persons begin to feel weak after having been engaged five or six hours in their ordinary avocations; a good meal reinvigorates, but from the last meal of the day until next morning, there is an interval of some twelve hours; hence the body in a sense is weak, the stomach is weak, and in proportion cannot resist deleterious agencies, whether of the fierce cold of mid-winter, or of the poisonous miasm which rests upon the surface of the earth, wherever the sun shines on a blade of vegetation or a heap of offal. This miasm is more solid, more concentrated, and hence more malignant, about sunrise and sunset, than at any other hour of the twenty-four, because the cold of the night condenses it, and it is on the first few inches above the soil in its most solid form; but as the sun rises, it warms and expands and ascends to a point high enough to be breathed, and being taken into the lungs with the air, and swallowed with the saliva into the stomach, all weak and empty as it is, it is greedily drank in, thrown immediately into the circulation of the blood, and carried directly to every part of the body, depositing its poisonous influence at the very fountain-head of life. When in Cuba many years ago, we observed that the favorite time for travel was midnight; and the older residents of Charleston [illegible] fevers prevailed in hot weather, they dared not ride into town in the cool of the morning or evening, but mid-day was accounted the safest. We know, from many years' living in New Orleans, that ill when the evenings and mornings were unusually cool, balmy and delightful, the citizens prepared themselves for still greater ravages of the deadly epidemic for the first few days following.

If early breakfast was taken, in regions where chill and fever, and fever and ague prevail, and if in addition, a brisk fire were kindled in the family room, for the hour including sunset and sunrise, these troublesome maladies would diminish in any one year, not ten-fold, but a thousand-fold, because the heat of the fire would rarefy the miasmatic air instantly, and send it above the breathing point. But it is "troublesome" to be building fires night and morning all summer, and not one in a thousand who reads this will put the suggestion into practice, it being so "troublesome," requiring no effort, to shiver and shake by the hour, daily, for weeks and months together; such is the stupidity of the animal, man!—*Dr. Hall.*

Costume for Children.

Parents generally err as much in respect to the mode of dressing their children, especially in the cold season of the year, as any other matter involving their health. It is too often the custom of parents to clothe the body of their children comfortably warm, which is the part of the system that in fact requires the least protection, and leave the extremities almost entirely naked. Congestion of the lungs and other internal organs are the result of such a practice. Those parts of the body the most remote from the heart and lungs, the centre of circulation, and where the blood vessels are proportionately small, require double the amount of protection by clothing against the cold and vicissitudes of the weather, that the body does.

If the extremities are exposed to the cold, the blood vessels in them contract and gradually grow small, and consequently carry less and less blood from the heart to the extremities to keep them warm, while the heart and its blood vessels about it, are proportionately increased in size, and constantly distended with blood. In this pathological condition of the system, injuries, or sudden colds, the recession of humors from the surface, and various other causes, very easily produce bleeding from the lungs, coughs, asthma, etc. Many young people, under the influence of this cause, and perhaps combined with a want of muscular exercise in the open air, which exercise tends greatly to promote the circulation of the blood in the extremities, are constantly predisposed to bleeding from the lungs, consumption, etc. Such persons as have full and large veins upon their hands and feet, seldom have diseases.

Warm clothing and proper muscular exercise should be combined, for the full development of the blood vessels in the extremities. If, while the vessels are rendered continually smaller in the extremities by exposure to cold, we have much muscular exercise, especially if taken but occasionally, the muscular exertion only aggravates the trouble, and will be almost certain to produce a rupture of some of the over distended vessels in some internal organ. We are satisfied, from observation for more than twenty years, that these apparently unimportant matters have more to do in producing consumption and several other diseases, than peculiarity of the constitution or formation of the body entailed from parents to children.—*Homœopathist.*

"Of drinks, I know but one which nature owns,
As wholly suited to her several wants;—
And this is WATER. Cold and unconcoct
With heat or other mixture, I would give
It fresh and sparkling from its crystal font,
To quench the thirst of every thing that lives."

The Panacea.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 244. BOSTON, WEDNESDAY, MAY 16, 1860. VOL. XI. NO. 11.

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The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

FOR TERMS, SEE FOURTH PAGE.

For the Crisis.

Speak Kindly.

Speak kindly to thy fellow man,
Who treads sin's downward track;
For naught but kindness ever can
Restore the wanderer back.

Speak kindly to the aged one,
Bowed with the weight of years,
Whose sands of life are almost run
In this dark vale of tears.

Speak kindly to the orphan lone,
Bereft of parents dear,
Perchance thy kind and gentle tone
His lonely heart may cheer.

Kindness, it is a paragon,
Of more than diamond worth;
It came from heaven down to man,
For heaven gave it birth.

O! then be kind, whoe'er thou art
That breathest mortal breath;
It shall make happy all thy life,
And sweeten even death.

E. M. P.

Danielsonville, Ct.

For the Crisis.

I am Weary and would Rest.

"I am weary!" How often do those simple but expressive words come welling up from the heart as we journey life's rugged and thorny pathway. I am weary buffeting with the waves of adversity and affliction, and would rest. Perhaps in the joyous anticipations of youth, we have dared dream of happiness. Then the sunshine of life cast the varied rainbow glow of hope around us. Then all nature looked joyous and gay; the forest songsters tuning their melodious notes like sweet anthems from heaven wafting our ever fleeting minds to meditate on things past, present, and yet to come. We then viewed God's handiwork in the heavens, and in all the beauties which clothe the earth with charms, inviting us to stay, until the tendrils of affection cling with ivy-like tenacity around home and friends, and we are almost ready to say,—Heaven is here!

But soon we are rudely awakened from that bright dream; our spring-time is matured into summer; life puts on the earnest garb of reality; our fleety visions fade like morning mist; and how happy, if the rainbow glow of hope is transplanted by the hope of a better inheritance that is incorruptible, that fadeth not away.

Affliction comes, casting around us a gloom of almost impenetrable darkness. We pass a way-mark in life, and still we journey on, another, and another, stands out in bold relief, all leaving an indelible impress on the tablets of our hearts, and we sighingly say, "I am weary of life and would rest." But look! the bowed head is raised; the broken in heart receives the heavenly balm of consolation; faith beams from the countenance; for far away in the distance they see the disc of hope arising to the view; not a cloud obstructs the vision of that hope which is

"A beacon beaming from afar,
The weary wanderer's guiding star."

They picture in imagination that day when they shall meet those friends they have laid in the green church-yard amid the grass and flowers which they have often watered with their tears, thinking life's rugged steeps are passed to the mouldering form; that there is no more sighing or sorrowing for them here. Quietly they rest, angels guarding their lowly bed, the blue canopy of heaven their covering, from which the sun sheds its genial rays by day, and the golden stars watch by night. Clouds may darken the horizon, the tempest rage with fury, lightnings flash and thunders roll; yet peacefully they rest from all the tumults of this life.

Yes, courage, fainting heart, there is rest for the weary. How the sweet promise comes like balm to the wounded heart. Thank God for it! The merciful One says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What hope it brings to the weary! how the heart beats with renewed faith and courage to struggle on yet a little longer, knowing that when our work is finished, and the [illegible] there is a crown of righteousness which the Lord, the righteous Judge, shall give unto all them that love his appearing. Then will the wicked cease their troubling, and the weary be at rest.

ANNIE.

[illegible], Ill.

For the Crisis.

Our Blessed Hope.

I have had a good social meeting this morning in reading the Crisis. It often occurs that the remarks of an individual calls to remembrance some exercise of our own, which quickens, and creates a desire to speak that the mind may be refreshed. Bro. Alling's remarks on the "Existing Powers" have had this effect. Other subjects have been instructive and useful, but nothing meets the wants of a thirsty soul, save what pertains to its "Blessed Hope." When my spirit has been ready to faint for the longings it had for the personal presence of Christ, it has been with the greatest anxiety that I have turned to the sure word of prophecy to obtain a ray of light to cheer my heart, enliven my faith, and lengthen my patience. And as I have mused on the exhortations to be patient, I felt it was just what I needed—a patient continuance in well doing. One part of doing well was, to take heed to a more sure word of prophecy, as unto a light that shines in a dark place, until the day dawns and the Day Star arises in the heart. Jesus says, "He that overcometh and keepeth my words unto the end, to him will I give power over the nations . . . . even as I received of my Father, and I will give him the morning star." Jesus says, "I am the bright and morning star." What else can it be but to be made like Jesus? And as the day star is a sure token of morning, this refreshing, or being made one with Christ, will be a sure sign of his coming. And none, of all ages, who sustain the character to whom the promise is given, can fail of the blessing. And as Christ was seen forty days after his passion before he was taken up, and as this class follow the Lamb whithersoever he goeth, they too will remain some days and be seen of many, when the angels will be sent to gather and take them where Jesus is, in the air. Moreover Paul says, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Now the question comes, "How long, oh Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

In Rev. 7, a command is given to the four angels who hold the four winds, to hurt not the earth, neither the sea, nor the trees, till the servants of God are sealed in their foreheads. The number of them is given, afterward seen with the Lamb on the Mount Zion, having his Father's name in their foreheads. "These are they who follow the Lamb . . . . and were redeemed from among men, being the first fruits unto God and to the Lamb." The true Israel [prevailers with God] of all ages who have fulfilled the condition of Christ's promise: "He that overcometh . . . will I write upon him the name of my God."

Gabriel says to Daniel, "Behold, I will make thee know what shall be in the last end of the indignation"; and as he progressed in his instructions, he describes a certain king (the last one before the resurrection) who should prosper till the indignation be accomplished. There is also an indignation spoken of by Isaiah the prophet, 26:27: "Come, my people, enter thou into thy chambers and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast;" which I think is the same that Gabriel calls the last end of the indignation, and which is to be accomplished under the prosperous reign of this certain king.

Let this sealing and entering into chambers be what it may, I think it will be an abiding under the shadow of the Almighty. It will be an escape from those things which shall come to pass. "Only with their eyes shall they behold and see the reward of the wicked." As the indignation referred to was to be on Daniel's people, the last end will come upon those who sustain the character of Jacob [supplanter]. Jeremiah exclaims, "Alas! for that day is great so that none is like it: it is even the time of Jacob's trouble but he shall be saved out of it. For I am with thee, saith the Lord, to save: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."

It is clear from the signs that Jesus gave of his coming, and also the events of the sixth seal, that we are living between the falling of the stars and the departing of the heavens as a scroll [the same heavens the stars fell from], which implies a shaking or rending. According to Matthew's word the next thing after the shaking is the sign of the Son of man, and mourning of the tribes of the earth. In Rev. we read they hid themselves in dens and rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of Him who sitteth upon the throne, and from the wrath of the Lamb.

Isaiah, in describing the event says, they cast their idols of silver to the moles and to the bats to go into the clefts of the rocks, and into the top of the ragged rocks, for fear of the Lord and for the glory of his majesty, when he ariseth to shake terribly the earth. It has seemed to me for a long time that the shaking of the heavens and earth will be the time when life and immortality will be given to the saints; who are to judge the world with Christ, will go in with him to the marriage and the door will be shut. The heavens that have been rent will close, and the danger will seem to be over. The nations will become angry and suffer themselves to be gathered to a place called Armageddon, where the battle of that great day of God Almighty will be fought. "And the Lamb shall overcome them. He is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful."

E. J. MARDEN.

For the Crisis.

Defining my Position.

Some readers of the *Crisis* wish to know if I am going to argue the *immortality of the soul*. They supposed that when I call the soul an immaterial substance, I can mean nothing less. In reply I will say here that I mean nothing of the kind whatever, and have not dreamed of inferring immortality from immateriality.

I will explain as I proceed how I use the terms *substance, matter, spirit*, etc. But I will here add that the old argument for immortality from the non-material nature of the soul, is decrepit with age, and fast dying out, among orthodox people who still regard the soul as immaterial. This *argument* for immortality *has lost caste*. No respectable thinker ever employs it now. It confessedly proves too much, for it involves the immortality of the brutes, and of all life. I sometimes meet the argument, either in dogmatic writers, like Luther Lee; or among country preachers, who have read a very few very standard books, fifty or a hundred years old; or among dear, simple-minded christians, who have *heard* of such a philosophical argument for immortality, and have admired it just because they didn't understand it.

But I repeat that no thinking man cares a straw for it now. And yet the belief in spirit, as something different from matter, is as prevalent and strong as ever. Excepting among the Spiritualists. They are all materialists. This is a paradox of which I have long been aware; which, with other things, I may explain hereafter.

C. F. H.

1867.

BY JOHN CUMMING, D. D.

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."—Dan. 12: 11, 12.

This is a very difficult passage, but we have no right to pass it by, and if the discussion should seem uninteresting we must pardon the necessity of it, while we accept conclusions only in as far as they seem borne out by data. But my discussion will be less the expression of opinions of my own, and rather what I have been collecting during many years,—the opinions and the interpretations of some of the best, and wisest, and most laborious men who have given their attention to this very important subject. What I shall endeavor to show now is this,—that whatever theories of the fulfillment of these dates are held, whether they fix the commencement at this period, or at that period, or at some other period, nearly all concur in one remarkable conclusion, namely, that 1867 is to be the great crisis, the testing crisis in the events of history, in the fulfillment of prophecy, and in the experience of mankind. What I wish to show is, that the best, the wisest, and the most thoughtful of writers on the subject of prophecy, however much they may differ in certain details,—and they do differ,—nearly all coincide in this, that 1867 is to be a great crisis; and that if all that some expect to occur at that period do not occur, we are at least on the eve of events, as Lord Carlisle has expressed it in his work upon Daniel, the most stupendous, if not ushering in the very close of this present christian economy; we must carefully weigh the quotations, that thus we may be able to judge whether the data on which these writers have come to their conclusions be correct or not.

Elliot and Mede have shown that the 2,300 years, which Daniel gives as one of the great chronological epochs, terminate about the year 1821 or 1822; that is, dating them from the march of Xerxes, and the meridian splendor of the Persian Empire. But a very learned and able clergyman of the church of England, who has written a work called "The Terminal Synchronism of Daniel's Two Periods," differs from Mr. Elliot. He thinks that the 2,300 years, one of Daniel's great epochs, after which, as I showed you, the Eastern Apostasy, or the waters of the river Euphrates that should overflow Europe, that is, the power of Mahomet, should begin to subside, began at the autumnal equinox of 433 B. C.; and if the 2,300 years began at the autumnal equinox of 433 B. C., then that great period would terminate in the autumnal equinox of 1867. Elliot's opinion was that the 2,300 years measure out the taking away of the daily sacrifice, and the exhaustion of that great eastern eclipse which was to overshadow the light and the sunshine of heaven in the eastern world, and that they end in 1821, at which date Mahometanism as a power in Europe was shaken to its centre, and began to cross the Bosphorus, and to fall back upon its ancient channels in Asia, and to cease to be a dominant, triumphant, and advancing fanaticism. But this writer thinks that the proper date is 433 B. C.; and if so, then they would terminate in 1867, when, according to him, Mahometanism will be utterly expunged, and the cross will shine where the crescent now waves in triumph. But more than this; this writer thinks also that the expression "time, times, and half a time," which all commentators admit to be 360 years, twice 360 years and 180 years, making altogether 1,260 years, called in the Apocalypse 42 prophetic months, which is the same thing,—called also 1260 prophetic days,—start from A. D. 607. Mr. Elliot, and Newton, and Mede, think that the 1,260 years, descriptive of the great Western Apostasy, began at the year 532, at which era Justinian constituted the Bishop of Rome to have supreme civil, ecclesiastical, and spiritual jurisdiction; they consider that at that period the Apostasy was invested with supreme civil and ecclesiastical power, and therefore with its permanent form as a politico-sacerdotal system. But this writer differs from them; he says that the 1,260 years do not begin at 532 after Christ, but that they begin at the year 607, when the Emperor Phocas constituted Pope Boniface III. the universal head of the universal church, and the supreme and chief bishop, priest and prelate of Christendom.

If you take this latter opinion, then you add the 1,260 years to the year 607, and it brings you down to the same period at which his 2,300 years terminate, namely, 1867; and according, therefore, to this theory, not only will Mahometanism totally cease at that period, but the Papacy also, with its pope and its cardinals, and its whole ecclesiastical despotism, will sink like a millstone into the depths of the ocean; and the world, east and west, emancipated from the incubus that has crushed and darkened it, shall reflect the beams of an unsetting sun, and form a portion of that great empire which constitutes the kingdom of our God and of his Christ. I must say I prefer Elliot's; but what I wish to impress is the remarkable fact that both interpretations land us in 1867, as a great dominant era, characterized by stupendous events, and involving mighty changes in the present constitution of things. The theory adopted by the interpreters I prefer is, that the 1,260 years which were to mete out the dominant power of the great Western Apostasy, began in A. D. 532, when Justinian in his "Pandects" gave the supreme authority to the Bishop of Rome. If you add 1,260 years to 532, it brings you down to 1792. Accordingly, at the exhaustion of the 1,260 years, in 1792, the Papacy, according to the description in the word of God, was to come under the judgment of Heaven, and gradually to be exhausted. Read "Alison's History," or any other authentic history, and you will find that the great outburst of the French Revolution in 1792 commenced so overwhelming an onslaught on the Papal power, with all its dependencies, that from that day to this, Romanism has been a dying system, exhausted of its chiefest vitality, and struggling for a foothold in any land to which it can have access; so much so, that I have repeated again and again the conviction, that I have no more fear of Popery gaining the upper hand, than I have of Mahometanism or Hindooism gaining supremacy.

The Pope is on his last legs, struggling for existence; and the only unhappy feature, and the most unhappy one, I must candidly confess, is that the only nation upon earth where it is gaining power amid the population, is in this land of ours. Among the lowest classes, I know, from statistics which I could quote, did time permit, the Roman Catholic religion is losing every day. Among the middle classes it is scarcely [illegible]; but among the higher classes it is at this moment daily gaining converts. They serve their apprenticeship to gaudily decorated churches, some of which have been recently opened; and after they have been saturated with homoeopathic doses there, they finally hand themselves over to the allopathic treatment of Pio Nono, and become members of the Roman Catholic Church. It does seem the most inexplicable thing, that the peers of England, illustrious many of them for their genius, their eloquence, their brilliant antecedents, their resistance of tyranny in every form, and their vindication of the noblest rights of our noble land, should any of them believe the monstrous fables, and accept the loud and insolent pretensions of a system that is indeed found in the word of God, but with a brand upon its brow, and its doom pronounced before even it came into existence. But so it is. We rejoice that the feet of our nation are in the right way; the head, or the upper classes, is bewildered; but the heart of old England beats sound and true, and you must not judge by the wavering pulse at the wrist of the few, that the beat of England's heart is in any other condition than its normal, its Protestant and Christian one.

Assuming that 532 began the 1,260 years, what is next to take place, Daniel tells us in this passage, to which I specially ask attention, as confirmatory of the theory I am trying to uphold, that first of all there shall be time, times, and a half a time, or 1,260 years, and then there shall be 1,290 years. In other words, Daniel says that 1,260 years shall be augmented by thirty years more; at the end of which thirty years there shall be some great event, which we have to ascertain. Now if we add to 1792, when the 1,260 years terminated, an additional thirty years, it brings us down to 1822. But 1822 is the terminating period of the 2,300 years also, according to Elliott's interpretation. Well, did anything take place in 1822 that would justify that period as a terminating epoch? We find that Turkey, in the language of Lamartine, began to die for want of Turks; the whole force of that great system of propagandism then began its rapid exhaustion; and from that day to this, even our efforts to keep back Russia have not kept up Turkey; it is at this moment in the pangs of dissolution. I stated four or five years ago that it would be so; and however justified we were, and we were justified in trying to prevent Russia from disturbing the balance of power of Europe; yet, as I then said, our efforts to preserve Turkey would be vain. Russia has still a sign-board near Petersburg, on which is written: "The way to Constantinople," and in the lapse of years Constantinople will be hers, and Russia will yet play a part in the history of the world probably unprecedented for a thousand years.

But Daniel says: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Here is still an additional period. He adds 75 years to the 1,260, or 45 years to the 1,290. He mentions three periods, you observe, all beginning, we here assume, at 532; first 1,260, ending in 1792; then 1,290, ending in 1822; and then 1,335, ending in 1867; so that, according to this theory, Daniel's period, when he shall be blessed or happy that waiteth and cometh to the close of the 1,335 years, that period assumed by Elliot to be the millennial rest, would begin in the year 1867, and last for a thousand years of uninterrupted felicity, and blessedness, and peace. But what I wish to impress is that, according to both theories, 1867 again evolves as the year of stupendous changes. And it is very remarkable, too, what will confirm this, and what I shall quote passages to prove that Fines Clinton, the ablest chronologist of the age, has shown, and I think with irresistible force, that our era at present, namely, 1859, is not the correct and real era in the chronology of the world. His idea is that Christ came about the year of the world 4,138; and that in the course of a few years more we shall have arrived at the close of the sixth thousand, and at the commencement of the seventh thousand year of the world. What it is interesting to show in connection with this, is the universal belief among Jews and Gentiles, Rabbinists, Talmudists, and Fathers, that the seventh thousand year of the world is to correspond to the seventh day of the week; six days the working week, and the seventh day the Sabbath-day rest; 6,000 years for the working-world week, and the 7,000th year to be what the apostles describe as the rest, or the *sabbatismos* that remaineth for the people of God.

Several extracts so far seem to authenticate, and vindicate, this conclusion, and you will take them of course for what they are worth: First, Lady Hester Stanhope, in a letter from Syria to her physician, in the year 1827, says: "All those who come [illegible] may go back in the Turkish year, 1245." And the physician adds, in a note: "It would appear from this, that Lady Hester Stanhope expected the accomplishment of some great event in the year of the Hegira, 1245." The Hegira dates our year 622; add 1,245 to 622, and we have the year when she expected some stupendous event, 1867. The late Mr. Irving, deeply deceived in many things, extravagant in more, but a man of splendid genius, of unquestionable piety, the victim of a belief that everybody was good and great, and incapable of a suspicion that anybody could deceive, said: "Not only amongst the Turks in Europe, but all over the East, the Mahometan power is wasting away; and like all doomed things begins to be conscious of its approaching end; insomuch that they say the Ottoman Porte is paralyzed with prophecies of its speedy ruin. Is it not so written, the Turks say, in your Christian book, that our religion is to come to an end within forty years? And what is very remarkable, a friend of mine, who traveled lately into Central Africa, and stood on the Himalaya mountains in India, by the holy pool, where never Christian had dwelt before, found there, also, an expectation of a religion from the West, which in the space of forty years was to possess the earth,—remarks which they made to me with their own lips." Now the African traveler or friend, to whom he refers, was Major Denham or Captain Clapperton; they were in Africa in the year 1823; and forty years added to this would bring us down to 1863. Again, in another part of this book he says: "At the end of the 1,335th day of Daniel, or in the year 1867, which is 42 years from the time when I now write, the period of blessedness shall begin, and the resurrection of the righteous shall then take place." Mr. Cuningham, of Lainshaw, a man of profound research into prophecy, writing in the year 1837, says, that if the whole of the evidence which he adduces be considered, and carefully weighed, he thinks it will be impossible to doubt the accuracy of his dates; and he believes that we were at that time a little more than 29 years and two months from the end of Daniel's 1,335 years; that is, they would expire in the year 1867.

The author of a very able and elaborate treatise, called "The Seventh Vial," writes thus upon the same subject: "No sooner had the period of judgment passed over Europe from 1789 to 1815, ended, than the ancient landmarks were restored. Where is the promise of his coming? came to be the universal cry." He points to the year 1865, "when, according to Daniel, a blessed era shall begin, the millennium be ushered in, and the complete destruction of Antichrist shall then take place." "We are," says that writer, "on the eve of the long anticipated Sabbath of rest and blessedness." And the late Rev. Edward Bickersteth, one of the most able, pious, and spiritually-minded men I ever knew,—and I have listened to him, as a pupil, with profit and delight many a time, and derived from his works some of my best and most precious information—the uncle of the present Bishop of Ripon—says: "If we reckon the 2,300 days in Daniel, from Ezra's commission, B. C. 457, they would expire in 1843; but if we reckon them as we should, from the last cleansing of Nehemiah, in B. C. 433, then they expire in 1867, which I consider to be the period of the restoration of the Jewish nation, the cleansing of the sanctuary, and the preparations for the millennial dawn and sunshine."

I shall quote lastly, from one with whose sentiments in some things I do not agree, Bishop Russell, a Scottish Bishop: he writes especially upon the idea, that the 7000th year, would be the seventh millenary, or millennial rest of the world; and he makes the following most important and valuable remark: "The tradition that the earth, as well as the religious state of its inhabitants, is to undergo a great change at the end of 6,000 years, has been found in the writings of Pagans, Jews, and christians; because six days were employed by Almighty God in the creation of the globe, after which he rested on the seventh; and as with him one day is as a thousand years, and a thousand years as one day, it was concluded by the Cabalist and Jews, that the world was to continue 6,000 years; and on the conclusion of this period there would succeed a Sabbath of a thousand years of corresponding length, a millennium of rest and of peace. This idea has been traced in the Sibylline oracles, in the poems of Hesiod, in Plato, and prevailed long before the birth of Christ, relative to a momentous change which is supposed to await the earth after a period corresponding 6,000 years. We find this expectation expressed by the Chaldeans, the Persians, the Egyptians, the Greeks, the Romans, [illegible] orators, poets, philosophers, and the only difficulty we experience in the examination of the records collected from the literature of ages, is to account for so great unanimity of sentiment, where we cannot discover any source of information, or any authority, which so many different writers would consent to acknowledge for a conclusion so remarkable."

And he adds: "Whatever might be the origin of this anticipation so fondly cherished by Jew and Pagan before the advent of our Savior, in regard to a happy change in the constitution of things, it is manifest that the hope of such a consummation was not superseded by Christ's residence upon the earth, and the many promises which he made to his disciples in relation to a more perfect state of existence hereafter: on the contrary, the first christians looked with a more earnest desire for the new heavens, and the new earth promised to their fathers; and combined this expectation, too, with the ancient hope that this globe was to undergo a material change at the end of 6,000 years, throwing off all its imperfections, which had arisen from the guilt of its inhabitants, and being then made to be the habitation of justice, benevolence, and purity, during a millennium of a thousand years, the Sabbath of the terrestrial world." I may just add that a poet,—if one may take a poet's testimony for anything, and sometimes the deep insight of the poet is truer than the philosopher,—the poet of our firesides, the most beautiful and instructive of them all, I mean Cowper, says:—

"The groans of nature in this nether world,
Which Heaven has heard for ages, have an end,
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophet's lamp,
The time of rest, the promised Sabbath comes.
Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things,
Is merely as the working of the sea
Before a calm, that rocks itself to rest:
For He, whose car the winds are, and the clouds
The dust that waits upon his sultry march,
When sin has moved him, and his wrath is hot,
Shall visit earth in mercy; shall descend
Propitious in his chariot, paved with love;
And what his storms have blasted and defaced,
For man's revolt, shall with a smile repair."

Mr. Scott, a very able writer upon prophecy, states, in his "Outlines of Prophecy,"—"The whole six days' work of creation typifies the whole six thousand years of the work of redemption; and the seventh day, or Sabbath of God, is the type of that seventh thousand year of redemption, the millennium, or sabbatism, that first day, as it were, of universal joy and praise to Christ. Almost all writers on prophecy agree that the prophetical dates given as terminate between this present time and the year 1867."

I have given these extracts from competent authorities, all coming to one conclusion,—that the seventh thousand year of the world is to be its millennial rest; and I have shown you that if the chronology of Mr. Fines Clinton be correct, and I am satisfied it is correct, we are at this very moment within [illegible] years of the commencement of what all these writers hope is the everlasting rest, the dawn of heaven, the millennial blessedness of the people of God; when all tears shall be dried, when all sorrows shall cease, when death shall die, and when Christ shall shine before the ancients gloriously; and this world shall enjoy that rest which has been foretold by prophets, celebrated by poets, anticipated by saints, and declared by an apostle to be the Sabbath rest that remaineth for the people of God.

These are the data on which each must form his own conclusions. I do not venture to dogmatize,—I do not attempt to dictate,—I do not presume to decide. I have shown that the best and ablest christian students are all agreed that 1867 is an era fraught with gigantic issues, while some think it is the commencement of the millennial rest; others think it is the destruction of all the errors which are struck deep into our world, and the universal spread of the empire of the Prince of Peace. Then, if these things be so, look at Europe at this moment, with its tense and awful interests. No one can reflect upon the last ten years without feeling that they have been ten years of the most [illegible] events in the history of Europe and of mankind. No one can look at Europe at this moment without feeling that it is scarcely [illegible] coming from the [illegible] to its very heart, [illegible] one Napoleon, so far alive to the [illegible] righteousness, and liberty, [illegible] own country [illegible] in [illegible] every side [illegible] yet all things [illegible] shall not finally [illegible] prophecy [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 244. BOSTON, WEDNESDAY, MAY 16, 1860. VOL. XI. NO. 11.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

FOR TERMS, SEE FOURTH PAGE.

For the Crisis.

Speak Kindly.

Speak kindly to thy fellow man,
Who treads sin's downward track,
For naught but kindness ever can
Restore the wanderer back.

Speak kindly to the aged one,
Bowed with the weight of years,
Whose sands of life are almost run
In this dark vale of tears.

Speak kindly to the orphan lone,
Bereft of parents dear,
Perchance thy kind and gentle tone
His lonely heart may cheer.

Kindness, it is a paragon,
Of more than diamond worth;
It came from heaven down to man,
For heaven gave it birth.

O! then be kind, whoe'er thou art
That breathest mortal breath;
It shall make happy all thy life,
And sweeten even death.

E. M. V.

Danielsonville, Ct.

For the Crisis.

I am Weary and would Rest.

"I am weary!" How often do those simple but expressive words come welling up from the heart as we journey life's rugged and thorny pathway. I am weary buffeting with the waves of adversity and affliction, and would rest. Perhaps in the joyous anticipations of youth, we have dared dream of happiness. Then the sunshine of life cast the varied rainbow glow of hope around us. Then all nature looked joyous and gay; the forest songsters tuning their melodious notes like sweet anthems from heaven wafting our ever fleeting minds to meditate on things past, present, and yet to come. We then viewed God's handiwork in the heavens, and in all the beauties which clothe the earth with charms, inviting us to stay, until the tendrils of affection cling with ivy-like tenacity around home and friends, and we are almost ready to say,—Heaven is here!

But soon we are rudely awakened from that bright dream; our spring-time is matured into summer; life puts on the earnest garb of reality; our fleety visions fade like morning mist; and how happy, if the rainbow glow of hope is transplanted by the hope of a better inheritance that is incorruptible, that fadeth not away.

Affliction comes, casting around us a gloom of almost impenetrable darkness. We pass a way-mark in life, and still we journey on, another, and another, stands out in bold relief, all leaving an indelible impress on the tablets of our hearts, and we sighingly say, "I am weary of life and would rest." But look! the bowed head is raised; the broken in heart receives the heavenly balm of consolation; faith beams from the countenance; for far away in the distance they see the disc of hope arising to the view; not a cloud obstructs the vision of that hope which is

"A beacon beaming from afar,
The weary wanderer's guiding star."

They picture in imagination that day when they shall meet those friends they have laid in the green church-yard amid the grass and flowers which they have often watered with their tears, thinking life's rugged steeps are passed to the mouldering form; that there is no more sighing or sorrowing for them here. Quietly they rest, angels guarding their lowly bed, the blue canopy of heaven their covering, from which the sun sheds its genial rays by day, and the golden stars watch by night. Clouds may darken the horizon, the tempest rage with fury, lightnings flash and thunders roll; yet peacefully they rest from all the tumults of this life.

Yes, courage, fainting heart, there is rest for the weary. How the sweet promise comes like balm to the wounded heart. Thank God for it! The merciful One says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What hope it brings to the weary! how the heart beats with renewed faith and courage to struggle on yet a little longer, knowing that when our work is finished, and the battle won, there is a crown of righteousness which the Lord, the righteous Judge, shall give unto all them that love his appearing. Then will the wicked cease their troubling, and the weary be at rest.

AUSTIN.

[illegible], Ill.

For the Crisis.

Our Blessed Hope.

I have had a good social meeting this morning in reading the *Crisis*. It often occurs that the remarks of an individual calls to remembrance some exercise of our own, which quickens and creates a desire to speak that the mind may be refreshed. Bro. Alling's remarks on the "Existing Powers" have had this effect. Other subjects have been instructive and useful, *but* nothing meets the wants of a thirsty soul, save what pertains to its "Blessed Hope." When my spirit has been ready to faint for the longings it had for the personal presence of Christ, it has been with the greatest anxiety that I have turned to the sure word of prophecy to obtain a ray of light to cheer my heart, enliven my faith, and lengthen my patience. And as I have mused on the exhortations to be patient, I felt it was just what I needed—a patient continuance in well doing. One part of doing well was, to take heed to a more sure word of prophecy, as unto a light that shines in a dark place, until the day dawns and the Day Star arises in the heart. Jesus says, "He that overcometh and keepeth my words unto the end, to him will I give power over the nations . . . . even as I received of my Father, and I will give him the morning star." Jesus says, "I am the bright and morning star." What else can it be but to be made like Jesus? And as the day star is a sure token of morning, this refreshing, or being made one with Christ, will be a sure sign of his coming. And none, of all ages, who sustain the character to whom the promise is given, can fail of the blessing. And as Christ was seen forty days after his passion before he was taken up, and as this class follow the Lamb whithersoever he goeth, they too will remain some days and be seen of many, when the angels will be sent to gather and take them where Jesus is, in the air. Moreover Paul says, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Now the question comes, "How long, oh Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

In Rev. 7, a command is given to the four angels who hold the four winds, to hurt not the earth, neither the sea, nor the trees, till the servants of God are sealed in their foreheads. The number of them is given, afterward seen with the Lamb on the Mount Zion, having his Father's name in their foreheads. "These are they who follow the Lamb . . . . and were redeemed from among men, being the first fruits unto God and to the Lamb." The true Israel [prevailers with God] of all ages who have fulfilled the condition of Christ's promise: "He that overcometh . . . will I write upon him the name of my God."

Gabriel says to Daniel, "Behold, I will make thee know what shall be in the last end of the indignation"; and as he progressed in his instructions, he describes a certain king (the last one before the resurrection) who should prosper till the indignation be accomplished. There is also an indignation spoken of by Isaiah the prophet, 26 : 27 : "Come, my people, enter thou into thy chambers and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast;" which I think is the same that Gabriel calls the last end of the indignation, and which is to be accomplished under the prosperous reign of this certain king.

Let this sealing and entering into chambers be what it may, I think it will be an abiding under the shadow of the Almighty. It will be an escape from those things which shall come to pass. "Only with their eyes shall they behold and see the reward of the wicked." As the indignation referred to was to be on Daniel's people, the last end will come upon those who sustain the character of Jacob [supplanter]. Jeremiah exclaims, "Alas! for that day is great so that none is like it: it is even the time of Jacob's trouble but he shall be saved out of it. For I am with thee, saith the Lord, to save: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."

It is clear from the signs that Jesus gave of his coming, and also the events of the sixth seal, that we are living between the falling of the stars and the departing of the heavens as a scroll [the same heavens the stars fell from], which implies a shaking or rending. According to Matthew's word the next thing after the shaking is the sign of the Son of man, and mourning of the tribes of the earth. In Rev. we read they hid themselves in dens and rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of Him who sitteth upon the throne and from the wrath of the Lamb.

Isaiah, in describing the event says, they cast their idols of silver to the moles and to the bats to go into the clefts of the rocks, and into the top of the ragged rocks, for fear of the Lord and for the glory of his majesty, when he ariseth to shake terribly the earth. It has seemed to me for a long time that the shaking of the heavens and earth will be the time when life and immortality will be given to the saints; who are to judge the world with Christ, will go in with him to the marriage and the door will be shut. The heavens that have been rent will close, and the danger will seem to be over. The nations will become angry and suffer themselves to be gathered to a place called Armageddon, where the battle of that great day of God Almighty will be fought. "And the Lamb shall overcome them. He is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful."

E. J. MARDEN.

For the Crisis.

Defining my Position.

Some readers of the *Crisis* wish to know if I am going to argue the *immortality of the soul*. They supposed that when I call the soul an immaterial substance, I can mean nothing less. In reply I will say here that I mean nothing of the kind whatever, and have not dreamed of inferring immortality from immateriality.

I will explain as I proceed how I use the terms *substance, matter, spirit*, etc. But I will here add that the old argument for immortality from the non-material nature of the soul, is decrepit with age, and fast dying out, among orthodox people who still regard the soul as immaterial. This *argument* for immortality *has lost caste*. No respectable thinker ever employs it now. It confessedly proves too much, for it involves the immortality of the brutes, and of all life. I sometimes meet the argument, either in dogmatic writers, like Luther Lee; or among country preachers, who have read a very few very standard books, fifty or a hundred years old, or among dear, simple-minded christians, who have *heard* of such a philosophical argument for immortality, and have admired it just because they didn't understand it.

But I repeat that no thinking man cares a straw for it now. And yet the belief in spirit, as something different from matter, is as prevalent and strong as ever. Excepting among the Spiritualists. They are all materialists. This is a paradox of which I have long been aware; which, with other things, I may explain hereafter.

C. F. H.

1867.

BY JOHN CUMMING, D. D.

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."—Dan 12 : 11, 12.

This is a very difficult passage, but we have no right to pass it by, and if the discussion should seem uninteresting we must pardon the necessity of it, while we accept conclusions only in as far as they seem borne out by data. But my discussion will be less the expression of opinions of my own, and rather what I have been collecting during many years,—the opinions and the interpretations of some of the best, and wisest, and most laborious men who have given their attention to this very important subject. What I shall endeavor to show now is this,—that whatever theories of the fulfillment of these dates are held, whether they fix the commencement at this period, or at that period, or at some other period, nearly all concur in one remarkable conclusion, namely, that 1867 is to be the great crisis, the testing crisis in the events of history, in the fulfillment of prophecy, and in the experience of mankind. What I wish to show is, that the best, the wisest, and the most thoughtful of writers on the subject of prophecy, however much they may differ in certain details,—and they do differ,—nearly all coincide in this, that 1867 is to be a great crisis; and that if all that some expect to occur at that period do not occur, we are at least on the eve of events, as Lord Carlisle has expressed it in his work upon Daniel, the most stupendous, if not ushering in the very close of this present christian economy; we must carefully weigh the quotations, that thus we may be able to judge whether the data on which these writers have come to their conclusions be correct or not.

Elliot and Mede have shown that the 2,300 years, which Daniel gives as one of the great chronological epochs, terminate about the year 1821 or 1822; that is, dating them from the march of Xerxes, and the meridian splendor of the Persian Empire. But a very learned and able clergyman of the church of England, who has written a work called "The Terminal Synchronism of Daniel's Two Periods," differs from Mr. Elliot. He thinks that the 2,300 years, one of Daniel's great epochs, after which, as I showed you, the Eastern Apostasy, or the waters of the river Euphrates that should overflow Europe, that is, the power of Mahomet, should begin to subside, began at the autumnal equinox of 433, B. C.; and if the 2,300 years began at the autumnal equinox of 433 B. C., then that great period would terminate in the autumnal equinox of 1867. Elliot's opinion was that the 2,300 years measure out the taking away of the daily sacrifice, and the exhaustion of that great eastern eclipse which was to overshadow the light and the sunshine of heaven in the eastern world, and that they end in 1821, at which date Mahometanism as a power in Europe was shaken to its centre, and began to cross the Bosphorus, and to fall back upon its ancient channels in Asia, and to cease to be a dominant, triumphant, and advancing fanaticism. But this writer thinks that the proper date is 433 B. C.; and if so, then they would terminate in 1867, when, according to him, Mahometanism will be utterly expunged, and the cross will shine where the crescent now waves in triumph. But more than this; this writer thinks also that the expression "time, times, and half a time," which all commentators admit to be 360 years, twice 360 years and 180 years, making altogether 1,260 years, called in the Apocalypse 42 prophetic months, which is the same thing,—called also 1260 prophetic days,—start from A. D. 607. Mr. Elliot, and Newton, and Mede, think that the 1,260 years, descriptive of the great Western Apostasy, began at the year 532, at which era Justinian constituted the Bishop of Rome to have supreme civil, ecclesiastical, and spiritual jurisdiction; they consider that at that period the Apostasy was invested with supreme civil and ecclesiastical power, and therefore with its permanent form as a politico-sacerdotal system. But this writer differs from them; he says that the 1,260 years do not begin at 532 after Christ, but that they begin at the year 607, when the Emperor Phocas constituted Pope Boniface III. the universal head of the universal church, and the supreme and chief bishop, priest and prelate of Christendom.

If you take this latter opinion, then you add the 1,260 years to the year 607, and it brings you down to the same period at which his 2,300 years terminate, namely, 1867; and according, therefore, to this theory, not only will Mahometanism totally cease at that period, but the Papacy also, with its pope and its cardinals, and its whole ecclesiastical despotism, will sink like a millstone into the depths of the ocean; and the world, east and west, emancipated from the incubus that has crushed and darkened it, shall reflect the beams of an unsetting sun, and form a portion of that great empire which constitutes the kingdom of our God and of his Christ. I must say I prefer Elliot's; but what I wish to impress is the remarkable fact that both interpretations land us in 1867, as a great dominant era, characterized by stupendous events, and involving mighty changes in the present constitution of things. The theory adopted by the interpreters I prefer is, that the 1,260 years which were to mete out the dominant power of the great Western Apostasy, began in A. D. 532, when Justinian in his "Pandects" gave the supreme authority to the Bishop of Rome. If you add 1,260 years to 532, it brings you down to 1792. Accordingly, at the exhaustion of the 1,260 years, in 1792, the Papacy, according to the description in the word of God, was to come under the judgment of Heaven, and gradually to be exhausted. Read "Alison's History," or any other authentic history, and you will find that the great outburst of the French Revolution in 1792 commenced so overwhelming an onslaught on the Papal power, with all its dependencies, that from that day to this, Romanism has been a dying system, exhausted of its chiefest vitality, and struggling for a foothold in any land to which it can have access; so much so, that I have repeated again and again the conviction, that I have no more fear of Popery gaining the upper hand, than I have of Mahometanism or Hindooism gaining supremacy.

The Pope is on his last legs, struggling for existence; and the only unhappy feature, and the most unhappy one, I must candidly confess, is that the only nation upon earth where it is gaining power amid the population, is in this land of ours. Among the lowest classes, I know, from statistics which I could quote, did time permit, the Roman Catholic religion is losing every day. Among the middle classes it never had a footing; but among the higher classes it is at this moment daily gaining converts. They serve their apprenticeship to gaudily decorated churches, some of which have been recently opened; and after they have been saturated with homœopathic doses there, they finally hand themselves over to the allopathic treatment of Pio Nono, and become members of the Roman Catholic Church. It does seem the most inexplicable thing, that the peers of England, illustrious many of them for their genius, their eloquence, their brilliant antecedents, their resistance of tyranny in every form, and their vindication of the noblest rights of our noble land, should any of them believe the monstrous fables, and accept the loud and insolent pretensions of a system that is indeed found in the word of God, but with a brand upon its brow, and its doom pronounced before even it came into existence. But so it is. We rejoice that the feet of our nation are in the right way; the head, or the upper classes, is bewildered; but the heart of old England beats sound and true, and you must not judge by the wavering pulse at the wrist of the few, that the beat of England's heart is in any other condition than its normal, its Protestant and Christian one.

Assuming that 532 began the 1,260 years, what is next to take place, Daniel tells us in this passage, to which I specially ask attention, as confirmatory of the theory I am trying to uphold, that first of all there shall be time, times, and a half a time, or 1,260 years, and then there shall be 1,290 years. In other words, Daniel says that 1,260 years shall be augmented by thirty years more, at the end of which thirty years there shall be some great event, which we have to ascertain. Now if we add to 1792, when the 1,260 years terminated, an additional thirty years, it brings us down to 1822. But 1822 is the terminating period of the 2,300 years also, according to Elliott's interpretation. Well, did anything take place in 1822 that would justify that period as a terminating epoch? We find that Turkey, in the language of Lamartine, began to die for want of Turks; the whole force of that great system of propagandism then began its rapid exhaustion; and from that day to this, even our efforts to keep back Russia have not kept up Turkey; it is at this moment in the pangs of dissolution. I stated four or five years ago that it would be so; and however justified we were, and we were justified in trying to prevent Russia from disturbing the balance of power of Europe; yet, as I then said, our efforts to preserve Turkey would be vain. Russia has still a sign-board near Petersburg, on which is written: "The way to Constantinople," and in the lapse of years Constantinople will be hers, and Russia will yet play a part in the history of the world probably unprecedented for a thousand years.

But Daniel says: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Here is still an additional period. He adds 75 years to the 1,260, or 45 years to the 1,290. He mentions three periods, you observe, all beginning, we here assume, at 532; first 1,260, ending in 1792; then 1,290, ending in 1822; and then 1,335, ending in 1867; so that, according to this theory, Daniel's period when he shall be blessed or happy that waiteth and cometh to the close of the 1,335 years, that period assumed by Elliot to be the millennial rest, would begin in the year 1867, and last for a thousand years of uninterrupted felicity, and blessedness, and peace. But what I wish to impress is that, according to both theories, 1867 again evolves as the year of stupendous changes. And it is very remarkable, too, what will confirm this, and what I shall quote passages to prove that Fines Clinton, the ablest chronologist of the age, has shown, and I think with irresistible force, that our era at present, namely, 1859, is not the correct and real era in the chronology of the world. His idea is that Christ came about the year of the world 4,138; and that in the course of a few years more we shall have arrived at the close of the sixth thousand, and at the commencement of the seventh thousand year of the world. What it is interesting to show in connection with this, is the universal belief among Jews and Gentiles, Rabbinists, Talmudists, and Fathers, that the seventh thousand year of the world is to correspond to the seventh day of the week; six days the working week, and the seventh day the Sabbath-day rest; 6,000 years for the working-world week, and the 7,000th year to be what the apostles describe as the rest, or the *sabbatismos* that remaineth for the people of God.

Several extracts so far seem to authenticate and vindicate this conclusion, and you will take them of course for what they are worth: First, Lady Hester Stanhope, in a letter from Syria to her physician, in the year 1827, says: "All those who come ... may go back in the Turkish year, 1245." And the physician adds, in a note: "It would appear from this, that Lady Hester Stanhope expected the accomplishment of some great event in the year of the Hegira, 1245." The Hegira dates our year 622; add 1,245 to 622, and we have the year when she expected some stupendous event, 1867. The late Mr. Irving, deeply deceived in many things, extravagant in more, but a man of splendid genius, of unquestionable piety, the victim of a belief that everybody was good and great, and incapable of a suspicion that anybody could deceive, said: "Not only amongst the Turks in Europe, but all over the East, the Mahometan power is wasting away; and like all doomed things begins to be conscious of its approaching end; insomuch that they say the Ottoman Porte is paralyzed with prophecies of its speedy ruin. Is it not so written, the Turks say, in your Christian book, that our religion is to come to an end within forty years? And what is very remarkable, a friend of mine, who traveled lately into Central Africa, and stood on the Himalaya mountains in India, by the holy pool, where never Christian had dwelt before, found there, also, an expectation of a religion from the West, which in the space of forty years was to possess the earth,—remarks which they made to me with their own lips." Now the African traveler or friend to whom he refers, was Major Denham or Captain Clapperton; they were in Africa in the year 1823; and forty years added to this would bring us down to 1863. Again, in another part of this book he says: "At the end of the 1,335th day of Daniel, or in the year 1867, which is 42 years from the time when I now write, the period of blessedness shall begin, and the resurrection of the righteous shall then take place." Mr. Cuningham, of Lainshaw, a man of profound research into prophecy, writing in the year 1837, says, that if the whole of the evidence which he adduces be considered, and carefully weighed, he thinks it will be impossible to doubt the accuracy of his dates; and he believes that we were at that time a little more than 29 years and two months from the end of Daniel's 1,335 years; that is, they would expire in the year 1867.

The author of a very able and elaborate treatise, called "The Seventh Vial," writes thus upon the same subject: "No sooner had the period of judgment passed over Europe from 1789 to 1815, ended, than the ancient landmarks were restored. Where is the promise of his coming? came to be the universal cry." He points to the year 1865, "when, according to Daniel, a blessed era shall begin, the millennium be ushered in, and the complete destruction of Antichrist shall then take place." "We are," says that writer, "on the eve of the long anticipated Sabbath of rest and blessedness." And the late Rev. Edward Bickersteth, one of the most able, pious, and spiritually-minded men I ever knew,—and I have listened to him, as a pupil, with profit and delight many a time, and derived from his works some of my best and most precious information—the uncle of the present Bishop of Ripon—says: "If we reckon the 2,300 days in Daniel, from Ezra's commission, B. C. 457, they would expire in 1843, but if we reckon them as we should, from the last cleansing of Nehemiah, in B. C. 433, then they expire in 1867, which I consider to be the period of the restoration of the Jewish nation, the cleansing of the sanctuary, and the preparations for the millennial dawn and sunshine."

I shall quote lastly, from one with whose sentiments in some things I do not agree, Bishop Russell, a Scottish Bishop: he writes especially upon the idea, that the 7000th year, would be the seventh millenary, or millennial rest of the world; and he makes the following most important and valuable remark: "The tradition that the earth, as well as the religious state of its inhabitants, is to undergo a great change at the end of 6,000 years, has been found in the writings of Pagans, Jews, and christians; because six days were employed by Almighty God in the creation of the globe, after which he rested on the seventh; and as with him one day is as a thousand years, and a thousand years as one day, it was concluded by the Cabalist and Jews, that the world was to continue 6,000 years; and on the conclusion of this period there would succeed a Sabbath of a thousand years of corresponding length, a millennium of rest and of peace. This idea has been traced in the Sibylline oracles, in the poems of Hesiod, in Plato, and prevailed long before the birth of Christ, relative to a momentous change which is supposed to await the earth after a period not exceeding 6,000 years. We find this expectation expressed by the Chaldeans, the Persians, the Egyptians, the Greeks, the Romans, orators, poets, philosophers; and the only difficulty we experience in the examination of the records collected from the literature of ages, is to account for so great unanimity of sentiment, where we cannot discover any source of information, or any authority, which so many different writers would consent to acknowledge for a conclusion so remarkable."

And he adds: "Whatever might be the origin of this anticipation so fondly cherished by Jew and Pagan, before the advent of our Savior, in regard to a happy change in the constitution of things, it is manifest that the hope of such a consummation was not superseded by Christ's residence upon the earth, and the many promises which he made to his disciples in relation to a more perfect state of existence hereafter: on the contrary, the first christians looked with a more earnest desire for the new heavens, and the new earth promised to their fathers; and connected this expectation, too, with the ancient hope that this globe was to undergo a material change at the end of 6,000 years, throwing off all its imperfections, which had arisen from the guilt of its inhabitants, and being then made to be the habitation of justice, benevolence, and purity, during a millennium of a thousand years, the Sabbath of this terrestrial world." I may just add that a poet,—if one may take a poet's testimony for anything, and sometimes the deep insight of the poet is truer than the philosopher,—the poet of our firesides, the most beautiful and instructive of them all, I mean Cowper, says:—

"The groans of nature in this nether world,
Which Heaven has heard for ages, have an end.
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophet's lamp,
The time of rest, the promised Sabbath comes.
Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things,
Is merely as the working of the sea
Before a calm, that rocks itself to rest:
For He, whose car the winds are, and the clouds
The dust that waits upon his sultry march,
When sin has moved him, and his wrath is hot,
Shall visit earth in mercy; shall descend
Propitious in his chariot, paved with love;
And what his storms have blasted and defaced,
For man's revolt, shall with a smile repair."

Mr. Scott, a very able writer upon prophecy, states, in his "Outlines of Prophecy,"—"The whole six days' work of creation typifies the whole six thousand years of the work of redemption; and the seventh day, or Sabbath of God, is the type of that seventh thousand year of redemption, the millennium or sabbatism, that first day, as it were, of universal joy and praise to Christ. Almost all writers on prophecy agree that the prophetical dates given us terminate between this present time and the year 1867."

I have given these extracts from competent authorities, all coming to one conclusion,—that the seventh thousand year of the world is to be its millennial rest; and I have shown you that, if the chronology of Mr. Fines Clinton be correct, and I am satisfied it is correct, we are at this very moment within [illegible] years of the commencement of what all these writers hope is the everlasting rest, the dawn of heaven, the millennial blessedness of the people of God; when all tears shall be dried, when all sorrows shall cease, when death shall die, and when Christ shall shine before the ancients gloriously, and this world shall enjoy that rest which has been foretold by prophets, celebrated by poets, anticipated by saints, and declared by an apostle to be the Sabbath-rest that remaineth for the people of God.

These are the data on which I form his own conclusion. I do not venture to dogmatize,—I do not attempt to dictate,—I do not presume to decide. I have shown that the best and ablest christian students are all agreed that 1867 is an era fraught with gigantic issues,—that some think it is the commencement of the millennial rest; others think it is the destruction of all the enemies ... are struck deep into our earth, and the universal spread of the empire of the Prince of Peace. Then, if these things be, we look at Europe at this moment, with its tense and awful interests. We can not but reflect upon the last ten years, that they have been ten years of collected events in the history of Europe, and of mankind. No one can look at Europe at this moment ...

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 244. BOSTON, WEDNESDAY, MAY 16, 1860. VOL. XI. NO. 11.

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THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

FOR TERMS, SEE FOURTH PAGE.

For the Crisis.

Speak Kindly.

Speak kindly to thy fellow man,
Who treads sin's [illegible] track,
For naught but kindness ever can
Restore the wanderer back.

Speak kindly to the aged one,
Bowed with the weight of years,
Whose sands of life are almost run
In this dark vale of tears.

Speak kindly to the orphan lone,
Bereft of parents dear,
Perchance thy kind and gentle tone
His lonely heart may cheer.

Kindness, it is a paragon,
Of more than diamond worth;
It came from heaven down to man,
For heaven gave it birth.

O! then be kind, whoe'er thou art
That breathest mortal breath;
It shall make happy all thy life,
And sweeten even death. E. M. V.

Danielsonville, Ct.

For the Crisis.

I am Weary and would Rest.

"I am weary!" How often do those simple but expressive words come welling up from the heart as we journey life's rugged and thorny pathway. I am weary buffeting with the waves of adversity and affliction, and would rest. Perhaps in the joyous anticipations of youth, we have dared dream of happiness. Then the sunshine of life cast the varied rainbow glow of hope around us. Then all nature looked joyous and gay; the forest songsters tuning their melodious notes like sweet anthems from heaven wafting our ever fleeting minds to meditate on things past, present, and yet to come. We then viewed God's handiwork in the heavens, and in all the beauties which clothe the earth with charms, inviting us to stay, until the tendrils of affection cling with ivy-like tenacity around home and friends, and we are almost ready to say,—Heaven is here!

But soon we are rudely awakened from that bright dream; our spring-time is matured into summer; life puts on the earnest garb of reality; our fleety visions fade like morning mist; and how happy, if the rainbow glow of hope is transplanted by the hope of a better inheritance that is incorruptible, that fadeth not away.

Affliction comes, casting around us a gloom of almost impenetrable darkness. We pass a way-mark in life, and still we journey on, another, and another, stands out in bold relief, all leaving an indelible impress on the tablets of our hearts, and we sighingly say, "I am weary of life and would rest." But look! the bowed head is raised; the broken in heart receives the heavenly balm of consolation; faith beams from the countenance; for far away in the distance they see the disc of hope arising to the view; not a cloud obstructs the vision of that hope which is

"A beacon beaming from afar,
The weary wanderer's guiding star."

They picture in imagination that day when they shall meet those friends they have laid in the green church-yard amid the grass and flowers which they have often watered with their tears, thinking life's rugged steeps are passed to the mouldering form; that there is no more sighing or sorrowing for them here. Quietly they rest, angels guarding their lowly bed, the blue canopy of heaven their covering, from which the sun sheds its genial rays by day, and the golden stars watch by night. Clouds may darken the horizon, the tempest rage with fury, lightnings flash and thunders roll; yet peacefully they rest from all the tumults of this life.

Yes, courage, fainting heart, there is rest for the weary. How the sweet promise comes like balm to the wounded heart. Thank God for it! The merciful One says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What hope it brings to the weary! how the heart beats with renewed faith and courage to struggle on yet a little longer, knowing that when our work is finished, and the battle won, there is a crown of righteousness which the Lord, the righteous Judge, shall give unto all them that love his appearing. Then will the wicked cease their troubling, and the weary be at rest.

Annie.

[illegible], Ill.

For the Crisis.

Our Blessed Hope.

I have had a good social meeting this morning in reading the *Crisis*. It often occurs that the remarks of an individual calls to remembrance some exercise of our own, which quickens, and creates a desire to speak that the mind may be refreshed. Bro. Alling's remarks on the "Existing Powers" have had this effect. Other subjects have been instructive, and useful, *but* nothing meets the wants of a thirsty soul, save what pertains to its "Blessed Hope." When my spirit has been ready to faint for the longings it had for the personal presence of Christ, it has been with the greatest anxiety that I have turned to the sure word of prophecy to obtain a ray of light to cheer my heart, enliven my faith, and lengthen my patience. And as I have mused on the exhortations to be patient, I felt it was just what I needed—a patient continuance in well doing. One part of doing well was, to take heed to a more sure word of prophecy, as unto a light that shines in a dark place, until the day dawns and the Day Star arises in the heart. Jesus says, "He that overcometh and keepeth my words unto the end, to him will I give power over the nations . . . . even as I received of my Father, and I will give him the morning star." Jesus says, "I am the bright and morning star." What else can it be but to be made like Jesus? And as the day star is a sure token of morning, this refreshing, or being made one with Christ, will be a sure sign of his coming. And none, of all ages, who sustain the character to whom the promise is given, can fail of the blessing. And as Christ was seen forty days after his passion before he was taken up, and as this class follow the Lamb whithersoever he goeth, they too will remain some days and be seen of many, when the angels will be sent to gather and take them where Jesus is, in the air. Moreover Paul says, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Now the question comes, "How long, oh Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

In Rev. 7, a command is given to the four angels who hold the four winds, to hurt not the earth, neither the sea, nor the trees, till the servants of God are sealed in their foreheads. The number of them is given, afterward seen with the Lamb on the Mount Zion, having his Father's name in their foreheads. "These are they who follow the Lamb . . . . and were redeemed from among men, being the first fruits unto God and to the Lamb." The true Israel [prevailers with God] of all ages who have fulfilled the condition of Christ's promise: "He that overcometh . . . will I write upon him the name of my God."

Gabriel says to Daniel, "Behold, I will make thee know what shall be in the last end of the indignation"; and as he progressed in his instructions, he describes a certain king (the last one before the resurrection) who should prosper till the indignation be accomplished. There is also an indignation spoken of by Isaiah the prophet, 26:27: "Come, my people, enter thou into thy chambers and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast;" which I think is the same that Gabriel calls the last end of the indignation, and which is to be accomplished under the prosperous reign of this certain king.

Let this sealing and entering into chambers be what it may, I think it will be an abiding under the shadow of the Almighty. It will be an escape from those things which shall come to pass. "Only with their eyes shall they behold and see the reward of the wicked." As the indignation referred to was to be on Daniel's people, the last end will come upon those who sustain the character of Jacob [supplanter]. Jeremiah exclaims, "Alas! for that day is great so that none is like it: it is even the time of Jacob's trouble but he shall be saved out of it. For I am with thee, saith the Lord, to save: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."

It is clear from the signs that Jesus gave of his coming, and also the events of the sixth seal, that we are living between the falling of the stars and the departing of the heavens as a scroll [the same heavens the stars fell from], which implies a shaking or rending. According to Matthew's word the next thing after the shaking is the sign of the Son of man, and mourning of the tribes of the earth. In Rev. we read they hid themselves in dens and rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of Him who sitteth upon the throne, and from the wrath of the Lamb.

Isaiah, in describing the event says, they cast their idols of silver to the moles and to the bats to go into the clefts of the rocks, and into the top of the ragged rocks, for fear of the Lord and for the glory of his majesty, when he ariseth to shake terribly the earth. It has seemed to me for a long time that the shaking of the heavens and earth will be the time when life and immortality will be given to the saints; who are to judge the world with Christ, will go in with him to the marriage and the door will be shut. The heavens that have been rent will close, and the danger will seem to be over. The nations will become angry and suffer themselves to be gathered to a place called Armageddon, where the battle of that great day of God Almighty will be fought. "And the Lamb shall overcome them: He is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful."

E. J. Marden.

For the Crisis.

Defining my Position.

Some readers of the *Crisis* wish to know if I am going to argue the *immortality of the soul*. They supposed that when I call the soul an immaterial substance, I can mean nothing less. In reply I will say here that I mean nothing of the kind whatever, and have not dreamed of inferring immortality from immateriality.

I will explain as I proceed how I use the terms *substance, matter, spirit,* etc. But I will here add that the old argument for immortality from the non-material nature of the soul, is decrepit with age, and fast dying out, among orthodox people who still regard the soul as immaterial. This *argument* for immortality *has lost caste.* No respectable thinker ever employs it now. It confessedly proves too much, for it involves the immortality of the brutes, and of all life. I sometimes meet the argument, either in dogmatic writers, like Luther Lee; or among country preachers, who have read a very few very standard books, fifty or a hundred years old; or among dear, simple-minded christians, who have *heard* of such a philosophical argument for immortality, and have admired it just because they didn't understand it.

But I repeat that no thinking man cares a straw for it now. And yet the belief in spirit, as something different from matter, is as prevalent and strong as ever. Excepting among the Spiritualists. They are all materialists. This is a paradox of which I have long been aware; which, with other things, I may explain hereafter.

C. F. H.

1867.

BY JOHN CUMMING, D. D.

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."—Dan. 12: 11, 12.

This is a very difficult passage, but we have no right to pass it by; and if the discussion should seem uninteresting we must pardon the necessity of it, while we accept conclusions only in as far as they seem borne out by data. But my discussion will be less the expression of opinions of my own, and rather what I have been collecting during many years,—the opinions and the interpretations of some of the best, and wisest, and most laborious men who have given their attention to this very important subject. What I shall endeavor to show now is this,—that whatever theories of the fulfillment of these dates are held, whether they fix the commencement at this period, or at that period, or at some other period, nearly all concur in one remarkable conclusion, namely, that 1867 is to be the great crisis, the testing crisis in the events of history, in the fulfillment of prophecy, and in the experience of mankind. What I wish to show is, that the best, the wisest, and the most thoughtful of writers on the subject of prophecy, however much they may differ in certain details,—and they do differ,—nearly all coincide in this, that 1867 is to be a great crisis; and that if all that some expect to occur at that period do not occur, we are at least on the eve of events, as Lord Carlisle has expressed it in his work upon Daniel, the most stupendous, if not ushering in the very close of this present christian economy; we must carefully weigh the quotations, that thus we may be able to judge whether the data on which these writers have come to their conclusions be correct or not.

Elliot and Mede have shown that the 2,300 years, which Daniel gives as one of the great chronological epochs, terminate about the year 1821 or 1822; that is, dating them from the march of Xerxes, and the meridian splendor of the Persian Empire. But a very learned and able clergyman of the church of England, who has written a work called "The Terminal Synchronism of Daniel's Two Periods," differs from Mr. Elliot. He thinks that the 2,300 years, one of Daniel's great epochs, after which, as I showed you, the Eastern Apostasy, or the waters of the river Euphrates that should overflow Europe, that is, the power of Mahomet, should begin to subside, began at the autumnal equinox of 433 B. C.; and if the 2,300 years began at the autumnal equinox of 433 B. C., then that great period would terminate in the autumnal equinox of 1867. Elliot's opinion was that the 2,300 years measure out the taking away of the daily sacrifice, and the exhaustion of that great eastern eclipse which was to overshadow the light and the sunshine of heaven in the eastern world, and that they end in 1821, at which date Mahometanism as a power in Europe was shaken to its centre, and began to cross the Bosphorus, and to fall back upon its ancient channels in Asia, and to cease to be a dominant, triumphant, and advancing fanaticism. But this writer thinks that the proper date is 433 B. C.; and if so, then they would terminate in 1867, when, according to him, Mahometanism will be utterly expunged, and the cross will shine where the crescent now waves in triumph. But more than this; this writer thinks also that the expression "time, times, and half a time," which all commentators admit to be 360 years, twice 360 years and 180 years, making altogether 1,260 years, called in the Apocalypse 42 prophetic months, which is the same thing,—called also 1260 prophetic days,—start from A. D. 607. Mr. Elliot, and Newton, and Mede, think that the 1,260 years, descriptive of the great Western Apostasy, began at the year 532, at which era Justinian constituted the Bishop of Rome to have supreme civil, ecclesiastical, and spiritual jurisdiction; they consider that at that period the Apostasy was invested with supreme civil and ecclesiastical power, and therefore with its permanent form as a politico-sacerdotal system. But this writer differs from them; he says that the 1,260 years do not begin at 532 after Christ, but that they begin at the year 607, when the Emperor Phocas constituted Pope Boniface III. the universal head of the universal church, and the supreme and chief bishop, priest and prelate of Christendom.

If you take this latter opinion, then you add the 1,260 years to the year 607, and it brings you down to the same period at which his 2,300 years terminate, namely, 1867; and according, therefore, to this theory, not only will Mahometanism totally cease at that period, but the Papacy also, with its pope and its cardinals, and its whole ecclesiastical despotism, will sink like a millstone into the depths of the ocean; and the world, east and west, emancipated from the incubus that has crushed and darkened it, shall reflect the beams of an unsetting sun, and form a portion of that great empire which constitutes the kingdom of our God and of his Christ. I must say I prefer Elliot's; but what I wish to impress is the remarkable fact that both interpretations land us in 1867, as a great dominant era, characterized by stupendous events, and involving mighty changes in the present constitution of things. The theory adopted by the interpreters I prefer is, that the 1,260 years which were to mete out the dominant power of the great Western Apostasy, began in A. D. 532, when Justinian in his "Pandects" gave the supreme authority to the Bishop of Rome. If you add 1,260 years to 532, it brings you down to 1792. Accordingly, at the exhaustion of the 1,260 years, in 1792, the Papacy, according to the description in the word of God, was to come under the judgment of Heaven, and gradually to be exhausted. Read "Alison's History," or any other authentic history, and you will find that the great outburst of the French Revolution in 1792 commenced so overwhelming an onslaught on the Papal power, with all its dependencies, that from that day to this, Romanism has been a dying system, exhausted of its chiefest vitality, and struggling for a foothold in any land to which it can have access; so much so, that I have repeated again and again the conviction, that I have no more fear of Popery gaining the upper hand, than I have of Mahometanism or Hindooism gaining supremacy.

The Pope is on his last legs, struggling for existence; and the only unhappy feature, and the most unhappy one, I must candidly confess, is that the only nation upon earth where it is gaining power amid the population, is in this land of ours. Among the lowest classes, I know, from statistics which I could quote, did time permit, the Roman Catholic religion is losing every day. Among the middle classes it never had a footing; but among the higher classes it is at this moment daily gaining converts. They serve their apprenticeship to gaudily decorated churches, some of which have been recently opened; and after they have been saturated with homœopathic doses there, they finally hand themselves over to the allopathic treatment of Pio Nono, and become members of the Roman Catholic Church. It does seem the most inexplicable thing, that the peers of England, illustrious many of them for their genius, their eloquence, their brilliant antecedents, their resistance of tyranny in every form, and their vindication of the noblest rights of our noble land, should any of them believe the monstrous fables, and accept the loud and insolent pretensions of a system that is indeed found in the word of God, but with a brand upon its brow, and its doom pronounced before even it came into existence. But so it is. We rejoice that the feet of our nation are in the right way; the head, or the upper classes, is bewildered; but the heart of old England beats sound and true, and you must not judge by the wavering pulse at the wrist of the few, that the beat of England's heart is in any other condition than its normal, its Protestant and Christian one.

Assuming that 532 began the 1,260 years, what is next to take place, Daniel tells us in this passage, to which I specially ask attention, as confirmatory of the theory I am trying to uphold, that first of all there shall be time, times, and a half a time, or 1,260 years, and then there shall be 1,290 years. In other words, Daniel says that 1,260 years shall be augmented by thirty years more; at the end of which thirty years there shall be some great event, which we have to ascertain. Now if we add to 1792, when the 1,260 years terminated, an additional thirty years, it brings us down to 1822. But 1822 is the terminating period of the 2,300 years also, according to Elliott's interpretation. Well, did anything take place in 1822 that would justify that period as a terminating epoch? We find that Turkey, in the language of Lamartine, began to die for want of Turks; the whole force of that great system of propagandism then began its rapid exhaustion; and from that day to this, even our efforts to keep back Russia have not kept up Turkey; it is at this moment in the pangs of dissolution. I stated four or five years ago that it would be so; and however justified we were, and we were justified in trying to prevent Russia from disturbing the balance of power of Europe; yet, as I then said, our efforts to preserve Turkey would be vain. Russia has still a sign-board near Petersburg, on which is written: "The way to Constantinople," and in the lapse of years Constantinople will be hers, and Russia will yet play a part in the history of the world probably unprecedented for a thousand years.

But Daniel says: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Here is still an additional period. He adds 75 years to the 1,260, or 45 years to the 1,290. He mentions three periods, you observe, all beginning, we here assume, at 532; first 1,260, ending in 1792; then 1,290, ending in 1822; and then 1,335, ending in 1867; so that, according to this theory, Daniel's period, when he shall be blessed or happy that waiteth and cometh to the close of the 1,335 years, that period assumed by Elliot to be the millennial rest, would begin in the year 1867, and last for a thousand years of uninterrupted felicity, and blessedness, and peace. But what I wish to impress is that, according to both theories, 1867 again evolves as the year of stupendous changes. And it is very remarkable, too, what will confirm this, and what I shall quote passages to prove that Fines Clinton, the ablest chronologist of the age, has shown, and I think with irresistible force, that our era at present, namely, 1859, is not the correct and real era in the chronology of the world. His idea is that Christ came about the year of the world 4,138; and that in the course of a few years more we shall have arrived at the close of the sixth thousand, and at the commencement of the seventh thousand year of the world. What it is interesting to show in connection with this, is the universal belief among Jews and Gentiles, Rabbinists, Talmudists, and Fathers, that the seventh thousand year of the world is to correspond to the seventh day of the week; six days the working week, and the seventh day the Sabbath-day rest; 6,000 years for the working-world week, and the 7,000th year to be what the apostles describe as the rest, or the *sabbatismos* that remaineth for the people of God.

Several extracts so far seem to authenticate, and vindicate, this conclusion, and you will take them of course for what they are worth: First, Lady Hester Stanhope, in a letter from Syria to her physician, in the year 1827, says: "All those who come [illegible] may go back in the Turkish year, 1245." And the physician adds, in a note: "It would appear from this, that Lady Hester Stanhope expected the accomplishment of some great event in the year of the Hegira, 1245." The Hegira dates our year 622; add 1,245 to 622, and we have the year when she expected some stupendous event, 1867. The late Mr. Irving, deeply deceived in many things, extravagant in more, but a man of splendid genius, of unquestionable piety, the victim of a belief that everybody was good and great, and incapable of a suspicion that anybody could deceive, said: "Not only amongst the Turks in Europe, but all over the East, the Mahometan power is wasting away; and like all doomed things begins to be conscious of its approaching end; insomuch that they say the Ottoman Porte is paralyzed with prophecies of its speedy ruin. Is it not so written, the Turks say, in your Christian book, that our religion is to come to an end within forty years? And what is very remarkable, a friend of mine, who traveled lately into Central Africa, and stood on the Himalaya mountains in India, by the holy pool, where never Christian had dwelt before, found there, also, an expectation of a religion from the West, which in the space of forty years was to possess the earth,—remarks which they made to me with their own lips." Now the African traveler or friend to whom he refers, was Major Denham or Captain Clapperton; they were in Africa in the year 1823; and forty years added to this would bring us down to 1863. Again, in another part of this book he says: "At the end of the 1,335th day of Daniel, or in the year 1867, which is 42 years from the time when I now write, the period of blessedness shall begin, and the resurrection of the righteous shall then take place." Mr. Cuningham, of Lainshaw, a man of profound research into prophecy, writing in the year 1837, says, that if the whole of the evidence which he adduces be considered, and carefully weighed, he thinks it will be impossible to doubt the accuracy of his dates; and he believes that we were at that time a little more than 29 years and two months from the end of Daniel's 1,335 years; that is, they would expire in the year 1867.

The author of a very able and elaborate treatise, called "The Seventh Vial," writes thus upon the same subject: "No sooner had the period of judgment passed over Europe from 1789 to 1815, ended, than the ancient landmarks were restored. Where is the promise of his coming? came to be the universal cry." He points to the year 1865, "when, according to Daniel, a blessed era shall begin, the millennium be ushered in, and the complete destruction of Antichrist shall then take place." "We are," says that writer, "on the eve of the long anticipated Sabbath of rest and blessedness." And the late Rev. Edward Bickersteth, one of the most able, pious, and spiritually-minded men I ever knew,—and I have listened to him, as a pupil, with profit and delight many a time, and derived from his works some of my best and most precious information—the uncle of the present Bishop of Ripon—says: "If we reckon the 2,300 days in Daniel, from Ezra's commission, B. C. 457, they would expire in 1843; but if we reckon them as we should, from the last cleansing of Nehemiah, in B. C. 433, then they expire in 1867, which I consider to be the period of the restoration of the Jewish nation, the cleansing of the sanctuary, and the preparations for the millennial dawn and sunshine."

I shall quote lastly, from one with whose sentiments in some things I do not agree, Bishop Russell, a Scottish Bishop: he writes especially upon the idea, that the 7000th year, would be the seventh millenary, or millennial rest of the world; and he makes the following most important and valuable remark: "The tradition that the earth, as well as the religious state of its inhabitants, is to undergo a great change at the end of 6,000 years, has been found in the writings of Pagans, Jews, and christians; because six days were employed by Almighty God in the creation of the globe, after which he rested on the seventh; and as with him one day is as a thousand years, and a thousand years as one day, it was concluded by the Cabalist and Jews, that the world was to continue 6,000 years; and on the conclusion of this period there would succeed a Sabbath of a thousand years of corresponding length, a millennium of rest and of peace. This idea has been traced in the Sibylline oracles, in the poems of Hesiod, in Plato, and prevailed long before the birth of Christ, relative to a momentous change which is supposed to await the earth after a period of [illegible] 6,000 years. We find this expectation expressed by the Chaldeans, the Persians, the Egyptians, the Greeks, the Romans, [illegible] orators, poets, philosophers; and the difficulty we experience in the examination of the records collected from the [illegible] ature of ages, is to account for so great unanimity of sentiment, where we cannot discover any source of information, or any authority, which so many different minds would consent to acknowledge for a conclusion so remarkable."

And he adds: "Whatever might be the origin of this anticipation so [illegible] ished by Jew and Pagan, before the advent of our Savior, in regard to a happy change in the constitution of things, it is manifest that the hope of such a consummation was not superseded by Christ's residence upon the earth, and the [illegible] ises which he made to his disciples in relation to a more perfect state of existence hereafter: on the contrary, the first christians looked with a more earnest desire for the new heavens, and the new earth promised to their fathers; and connected this expectation, too, with the ancient hope that this globe was to undergo a material change at the end of 6,000 years, throwing off all its imperfections, which had arisen from the guilt of its inhabitants, and being then made to be the habitation of justice, benevolence, and purity, during a millennium of a thousand years, the Sabbath of the terrestrial world." I may just add that a poet,—if one may take a poet's testimony for anything, and sometimes the insight of the poet is truer than the philosopher,—the poet of our firesides, the most beautiful and instructive of them all, I mean Cowper, says:—

"The groans of nature in this nether world,
Which Heaven has heard for ages, have an end.
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophet's lamp,
The time of rest, the promised Sabbath comes.
Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things,
Is merely as the working of the sea
Before a calm, that rocks itself to rest:
For He, whose car the winds are, and the clouds
The dust that waits upon his sultry march,
When sin has moved him, and his wrath is hot,
Shall visit earth in mercy; shall descend
Propitious in his chariot, paved with love;
And what his storms have blasted and defaced,
For man's revolt, shall with a smile repair."

Mr. Scott, a very able writer upon prophecy, states, in his "Outlines of Prophecy,"—"The whole six days' work of creation typifies the whole six thousand years of the work of redemption; and the seventh day, or Sabbath of God, is the type of that seventh thousand year of redemption, the millennium, or sabbatism, that first day, as it were, of universal joy and praise to Christ. Almost all writers on prophecy agree that the prophetical dates given us terminate between this present time and the year 1867."

I have given these extracts from competent authorities, all coming to one conclusion,—that the seventh thousand year of the world is to be its millennial rest; and I have shown you that if the chronology of Mr. Fines Clinton be correct, and I am satisfied it is correct, we are at this very moment within eight years of the commencement of what all these writers hope is the everlasting rest, the dawn of heaven, the millennial blessedness of the people of God; when all tears shall be dried, when all sorrows shall cease, when death shall die, and when Christ shall shine before the ancients gloriously; and this world shall enjoy that rest which has been foretold by prophets, celebrated by poets, anticipated by saints, and declared by an apostle to be the Sabbath-rest that remaineth for the people of God.

These are the data on which each can form his own conclusion. I do not venture to dogmatize,—I do not attempt to dictate,—I do not presume to decide. I have shown that the best and ablest christian students are all agreed that 1867 is an era fraught with gigantic issues,—that some think it is the commencement of the millennial rest; others think it is the destruction of all the errors whose roots are struck deep into our world, and the universal spread of the empire of the Prince of Peace. Then, if these things be so, we look at Europe at this moment, still intense and awful interest. No one can reflect upon the last ten years without seeing that they have been the years of unprecedented events in the history of the world and of mankind. No one can look upon Europe at this moment without feeling that it is actually a sleeping volcano; [illegible]

will be spared in the wreck of nations. Her banners may be torn; but she will, we hope, survive, for she separated, at the great reformation, from the Ten Kingdoms of the Papacy that are now coming under the judgments of Heaven; and I believe, therefore,—and I am refreshed and delighted while I express the belief—that old England will have no western setting in the horizon, till its beams mingle with the beams of that Sun beneath whose wings is healing, and in whose presence there is light and liberty for the nations of the earth.

But what does all this teach us now? Suppose I had proved to you, to demonstration, that 1867 was to close this present era. Some will say, Oh! then we had better not insure our lives,—we had better not take leases,—we had better do nothing; but fling everything off, and let society go to ruin. I say no. What is the Savior's command? "Occupy till I come." What is the condition of the people when he comes? "Two women shall be grinding in the mill; the one shall be taken," that is, one a christian, "and the other left." What does that teach us? That our duties are determined by God's plain precepts; they are not to be modified by any of his prophecies, however clear. The prophecy I read for comfort,—the precept I read for direction. And, therefore, when people say we act inconsistently,—as it was said not very long ago by caricaturists and others in the papers,—that, because I took the lease of a house, therefore I did not believe these conclusions, I answer that if I thought it would be for my interest or advantage, or the advantage of my family, I would take a house for a hundred years' lease to-morrow. I have nothing to do with prophecy in determining my duties,—they are to be determined by God's precepts, and by common sense; and if I believed that 1867 were to end the present economy of things, I should have my hand equally busy in my work. I would bid the soldier appear in the ranks, the merchant in his counting-house, the senator in the parliament,—every man at his post; for the post of duty is always the place of safety before God, and in the sight of all mankind. But whilst our hands should be at duty, our hearts should be more than ever in heaven. Some people say, Oh, how shocking, how terrible, that you may die to-morrow! I might say, how shocking, that the aged of sixty has only some fifteen years to live, on an average. Death to the individual, is just as solemn as the close of this economy to the whole world: but there is nothing shocking in it. Our Savior does not so construe it; for what does he say? When ye see these things begin to come to pass, what! be terrified,—be alarmed, resign your duties? No, no, no. The Bible is too rich in common sense: "Lift up your heads, for your redemption draweth nigh." And who can possibly regret the probable nearness of such a consummation? What will it be? The end of sin, the emancipation of the oppressed,—the extinction of war,—the return of earth's ancient glory,—the restoration of all the blessedness we have lost,—a peace that passeth all understanding; no more quarrels, no more misapprehensions, no more sins, no more sorrows. Instead of dreading the advent of so glorious an epoch, with all our hearts we should pray, as from the heart I do, "Come, Lord Jesus; yea, come quickly."

For the Crisis.

"Reasons for my Hope."

The second edition of this work is now ready for delivery. Persons whose orders have been delayed can now be supplied. I hope to circulate at least TEN THOUSAND copies of this book. Who will help?—Price, BOUND IN CLOTH, by mail, 50 cts.; price without postage, 40 cts.; three copies by express for $1.00; ten copies do. for $3.00; fifty copies do. for $13.00; one hundred copies do. for $25.00. Price in stiff neat glazed paper covers, by mail single 30 cts.; price without postage, 25 cts.; four copies prepaid for $1.00; five copies without postage, for $1.00; fifty copies do. for $8.50; one hundred copies do. for $15.00.

These prices are low because I want the work scattered. Cash should always accompany the order. I have no time to keep accounts, and when the books are gone I want the pay to print more *at once*. I will give to the poor, but I hate to *sell* books and *dun* folks two or three years for the pay and then not get it. Who will take one hundred copies—sell what they can and give away the rest? Have not several brethren $15 to use in this way? Scatter "Reasons for my Hope," and I will have something else good for you soon. I have half a dozen books in my head that would have got out before this if brethren would only order the books and scatter them, instead of compelling me to peddle them round the country to get money to print more. Let us all be diligent, the Master cometh soon. Orders with the pay should be addressed H. L. Hastings, Providence, R. I. For sale at this office.

☞ There is not the lowest good that is below the humble soul. If the work be good, though never so low, humility will put a hand to it; so will not pride.

The World's Crisis.

BOSTON, MAY 16, 1860.

Relief for the Distressed;
or,
How we got out of "Doubting Castle."

No. 21.

In our last, we remarked, we have reason to suspect there has been foul play among the managers of "Doubting Castle." Some movements have looked very suspicious to us, as we have been passing through its various apartments; and a deep impression has been made upon our mind, that the worst features of the "Castle" were kept carefully concealed. And yet every thing looked so nice, and the learned D. D.'s were so polite to us, and apparently so glad to see us, we hardly dared to indulge the thought that they were not just what they appeared to be. We were invited into their magnificent chapel to attend religious exercises. Every thing was conducted with the most perfect decorum; the singing, from some distinguished operatic vocalists, was performed in a masterly manner, while the deep-toned organ stirred every nerve within us. Then followed "an eloquent prayer" from one of the distinguished D. D.'s, and then an elegantly written discourse on departed spirits, and the interest they take in our welfare. The exercises were closed with a beautiful piece of music from the opera, a little altered for Sabbath use. After the benediction, the fashionable elite, in silks, satins and diamonds, moved slowly and gracefully out, while the organist played a brilliant overture to a new ballet.

Notwithstanding nothing was said or done to awaken in us any religious emotions, or cause us to think of the meek and lowly Jesus; yet the exercises were so *imposing*, and sustained by so many of the first class of people, that we almost shrunk from the idea that it was not the true worship of God; and had we not promised a thorough examination of the premises, we think we should have turned from the unpleasant duty. Our heart almost fainted at the thought of confronting all the learned theologians in the "Castle," knowing the bitter invectives that would certainly be heaped upon us; and also the mortification we should feel if we found our strong suspicions were groundless. When in this dilemma, it occurred to us that when we left our dear Bro. B. last week, he was preparing to leave the "Castle," having found the key that would unlock all the doors and lead him again into the King's highway. But we had seen nothing of him during the week, consequently he must still be in the "Castle," although we did not see him at the chapel exercises. Perhaps he is sick. On inquiry, we were told very politely, and with an air of gravity, expressing apparent sadness at the thought that he had left the institution. But we were so well satisfied to the contrary, our suspicions of foul play were doubled at once, and we then resolved, in the strength of our great King, to know all about "Doubting Castle," and rescue our Bro. B. if possible.

In all our previous examinations, we had entered no rooms where we were not invited by the Faculty. But now we determined, in company with our associates, to examine every thing with as little ceremony as the French soldiers manifested at the Inquisition at Madrid. After visiting several rooms, and finding nothing to strengthen our suspicions, we almost began to wish we had not undertaken this second examination; thinking, perhaps, "Doubting Castle" theology is not so bad after all as we supposed; and that no very great evil had come from it, even though it be as false as we had claimed.

Just at this time we noticed another closet door in a room not before examined. We looked into the closet, saw nothing about it different from any other. Some old clothes and papers were lying on the bottom, as if carelessly thrown in to get them out of the way. As we turned to leave, we noticed an expression upon the countenances of the Faculty that indicated extreme anxiety mingled with fear. We at once turned back to the closet, removed the things upon the floor, and to our surprise, found a trap-door, which was immediately opened, when we discovered a stairway, leading to a deep and extensive subterranean hall, dimly lighted. As we descended the staircase, we could not help thinking of the fabled infernal regions of the ancient heathen.

We first entered a large hall hung with paintings illustrative of hero worship. In these we saw the first fruits of "Doubting Castle" theology. We learned that the ancient Egyptians were deluded into hero-worship by the artful devices of demons, who pretended to be the spirits of noted men. It was at once apparent, that had the Egyptians known and believed the Bible, which teaches that the dead have no knowledge, they would have rejected the lies of the demons, and been saved from such heathenish idolatry.

We entered another large and elegant apartment, where we found a great number engaged in praying to departed saints. We thought this looked very consistent, provided our friends do come back to this world after death; for when they lived here we often asked them to pray for us, why not when they return? We saw that the whole system of Papal worship was based on the doctrine that man has a conscious spirit that lives when he is dead; and that if this were given up, it would at once come to a perpetual end; and that no more money would be paid for praying souls out of purgatory.

After discovering that hero-worship, prayers to saints, purgatory, and indeed the whole system of Catholicism were all resting upon the same doctrines held by the "Doubting Castle" D. D's. our minds were prepared to find every system of theological error supported the same dogma. We began to see the magnitude of the lie of Satan when he said, "Ye shall not surely die."

In the next room we found a kind of an altar, whereon we learned that widows were burnt alive. When we ascertained the history of this barbarous practice, we learned it was for the purpose of having the widow's soul escape so as to go and be with her husband's soul in the "spirit-land." We now saw clearer than ever, that the whole system of Pagan worship was based on the same dogma as Catholicism, and that the latter was only a modification of the former.

In the next room we found some horrid looking pictures, illustrating some appalling scenes. A great crowd of men were represented; in their midst were some two or three hundred apparently prepared for execution. We judged this to be the case, as one of their number was about receiving the death-blow from the executioner. We inquired into the history of their crimes. Judge of our surprise, when we learned that they were faithful servants of one Mexican noble, lately deceased; and that these servants were being put to death so that their souls could go and wait upon his lordly soul in the "spirit land." By this time our eyes were fully opened to the real merits of "Doubting Castle" theology. We anxiously inquired what is coming next?

We advanced into a large hall, the very sight of which was appalling. In one part was a kind of throne for the Inquisitor-general, and surrounding seats for his associates. The room was ornamented with pictures illustrating the most horrid scenes of cruelty ever invented and executed by human beings. The implements of torture were still lying about; the very sight of which was enough to make the blood run chill in our veins. We inquired into the history of this infernal machinery, and the object of its use. We were told, this was the place where the Catholics tormented the *body* for the good of the *soul*; claiming, if they could make the *soul* yield by bodily torment, then it might be saved. Here we saw again the fruits of the theology of "Doubting Castle," and learned the history of the doctrine of endless suffering. In case the soul would not recant in consequence of the Papal tortures inflicted in this infernal dungeon, then it was condemned to *eternal torment*. Oh! how these enemies of the cross of Christ have perverted the blessed gospel of Jesus, turning thousands and millions into infidelity, and leading them in the way to eternal destruction.

At this time we began to wonder why PROTESTANTISM should sustain an institution resting upon such a foundation, with such iniquitous dens beneath. But on a moment's reflection, the reason was apparent. The foundation and cap-stone of "Doubting Castle" rest upon the doctrine that man has a spirit which is conscious when he is dead. On this doctrine was founded too hero-worship, prayers to saints, purgatory, burning of widows, slaughtering of servants, torments of the inquisition, and eternal misery; and as Protestantism has adopted this anti-scriptural dogma, and the doctrine of eternal misery, it was perfectly consistent that it should build "Doubting Castle" over the old cellar of the inquisition, and rest it upon the same cornerstone. We saw clearly the intimate relation between "the mother of harlots" and her daughters.

Having explored the *basement* of "Doubting Castle" to our satisfaction, we concluded to wind our way out. In our return, we passed through several new rooms, one of which was occupied by Swedenborgians, who were engaged in tracing *imaginary* "CORRESPONDENCES" between the natural and the spiritual world; receiving their instruction from demons who were talking through Emanuel Swedenborg, as their medium, in strains of sublime nonsense, that made the common people stand all aghast, who were mourning because they could not comprehend it. O how unlike the plain teachings of our dear Savior, when the *common* people heard him gladly.

In another room, we found a company of Shakers, who were receiving their instruction from a demon pretending to be the spirit of Ann Lee. They seemed to be in ecstasies, dancing for joy at the revelations from the supposed spirit of "Mother Ann."

In another room, we found a company around a table receiving communications from what claimed to be departed human spirits. Here were hymns, class-leaders, deacons, elders, and a host of clergymen from the different evangelical denominations, consulting the spirits after the manner of the old heathen oracles. We listened awhile to their instructions, and found they all denied the resurrection of the dead and the literal coming of Christ. They also denied that Jesus is our Savior and the Son of God, and declared that God is nothing more than a *principle* in all matter. They all taught "the soul is immortal," and upon this doctrine their whole system rested. When we heard them deny "Father and Son," we cried out, "this is the ANTI-CHRIST."

As we passed through this subterranean labyrinth, we came across the cells where the saints of God had been shut up to starve in chains. In the distance we heard a mournful sound. We listened, and discovered it was the voice of earnest prayer. We hastened to the spot, and here found our dear Bro. B. confined in one of the dark cells of the old "Castle," half starved, and suffering with pain brought on by the cold damps of his dreary dungeon. It was a joyful meeting; and we were not long in bringing him out of that dismal den of demons. Thank the Lord for his rescue; we are paid a thousand fold for all our labors.

While rejoicing over him, the thought occurred, there may be others immured in those dungeons. We went back in search for more, and succeeded in finding scores in the same sad condition, who were brought out with great rejoicings. It was almost equal to a resurrection from the dead.

After the rescue of these weary pilgrims from the old "Castle," we longed for the day to arrive when it would be burnt with an unquenchable fire. We rejoice to know the time is at hand.

Dear reader, when the day of its destruction comes, may we be found free from the theology of "Doubting Castle," ready to welcome the return of Jesus our Savior.

Discussion with Dr. Lyon.

Our discussion with Dr. Lyon at Bridgeport resulted in opening the eyes of some to the immoral and atheistical tendency of Spiritualism. He appeared to have no more respect for the Bible, than a "last year's almanac." He spoke like one who had outgrown the wisdom of the wise, inspired men, Christ and our heavenly Father. It was painful to hear his blasphemous talk. He appears to be a *ripe Spiritualist*. It is said he was once a very successful Baptist preacher. What a change! When Spiritualism is matured, it becomes *licentious atheism*.

He endeavored to prove the immortality of the soul from philosophy; but like all others who have made the attempt, he succeeded in making a total failure. He admitted, if he could not prove the immortality of the soul, he should be without foundation. He said if he went to the Bible to prove his position, he should get whipped; thus admitting that the doctrine is not taught in the Scriptures.

His arguments consisted mostly in *assertions* and propositions without proof; such as could not be logically sustained.

He obtained a reporter to write out *his* sayings in full, with only a few of our propositions, omitting our arguments and proof texts, and intends to publish this as a report of the discussion.

The following list of some of his sayings will give the reader a faint idea of his position: "The devil is one of the most amiable beings." "What sensible man would not admit that a dead man knows nothing." "Death is the antithesis of life." "There is no such thing as death." Man is a spark of Divinity." "The Bible is not in harmony with nature." "If I fail to prove the immortality of the soul, my position is not sustained.' "If man has no immortality, God never made him." "All that God made is immortal." "I do not believe the dead know not any thing, because the Bible says so." "If I had no other arguments than what the Bible affords, I should agree with my opponent." "They are overthrown who endeavor to sustain the immortality of the soul from the Bible." "If I go to the Bible he will whip me." "I design to demonstrate the immortality of the soul from philosophy." "No passage in the Bible that teaches the resurrection of the body." "God is as much in the libertine as the most pious saint that ever lived." "Man grew up from the lower order of animals." "Jesus has come." "Jesus has never seen his body since his crucifixion." "No man can meet my arguments."

"The Battle Summer."

The approaching summer is denominated, prospectively, "the battle summer." Says the *Banner of Light*:

"The nation is to pass through a quadrennial fever of excitement, this summer, more intense, without doubt, if not more absolutely fierce in its characteristics than has fallen to its experience since the adoption of the Constitution. All men are looking forward to it, intently, some rendered anxious on one account, and others for reasons in all respects different. It appears to be considered in advance, that business avocations are, to a very considerable extent, to be set aside on account of this approaching excitement, and both press and preachers have begun to utter their counsels and their warning relative to all who expect to participate in the coming melo-drama. . . . It has been, somewhat widely discussed of late, we have good reason to know, if it is not best for all men in this country who believe in the renewing agency of spirit-communion, and whose inspirations may be found to be the purest and holiest possible to the heart of man, to step forth at this time and organize themselves into a body for political purposes."

In a discourse at the Melodeon, Boston, April 15th, 1860, Mrs. A. M. Spence remarks:

"Spiritualism will be like the David, and slay the Goliah of wrong with the pebbles of truth, without shedding his blood. Her effect you will witness in the result of your next Presidential campaign. The Church and the State will be revolutionized by it, and then society, on which they are based, will feel its power and bend to it. If you, as *Spiritualists*, are luke-warm, you are like the foolish virgins who had not their lamps trimmed ready for the coming of the bridegroom. You need no excitation of your faculties to know your nation is in danger. Politics will rage heavier and more powerful at the next election than ever before, and now every day your meetings of New England "strikers" bespeak a loss of friendly, trade relations between north and south. The two sections of your common country are arrayed against each other like Cain and Abel, and one will surely destroy the other, unless a power interferes mighty to check, and strong to mend broken confidence, and a fractured brotherhood. The cause is real, and tangible, though its effect is as yet a shadow. Spiritualism is the only power which can prevent this disaster. Everything else is impotent and vain. . . . Spiritualism has not done its work yet—it has a greater one to do. It will soon have a controlling power over government. Your government will never be elevated till your religion is revolutionized."

Says the Charleston correspondent of the Boston *Traveller*:

"Everybody seems astonished at the results of the last hour. It is hard for men to believe that the great National Democratic party is scattered to fragments, and they know not what to say. Everybody is speculating in regard to the results which are to follow. But nobody seems to dream of reconciliation. Indeed, in the present temper of the delegates from the different sections of the country, nobody seems to desire it. The general truth is that the great Democracy is used up, and each party charges the other with being guilty of its blood."

"Jesus is Here Already."

The above heading may sound rather strange to the readers of the Crisis. It is a saying of Dr. Griswold, the editor of the *Sunbeam*, published at Batavia, N. Y. This *Sunbeam* has just ceased to shine, having set in obscure darkness, and there is but little probability that we shall receive any illuminations either from its past rays, or from its surviving editor. There *was* some prospect that we should meet in discussion; but, like the *Sunbeam*, it has disappeared. The editor says:—

"The World's Crisis thinks that Jesus Christ will come to the world within eight years. We presume that the World's Crisis expect to see him come out of the clouds in a physical body. . . . . We can assure the World's Crisis, or any one else desiring to inquire into the facts that Jesus is here already. We have talked with the spirit of the divine man of Nazareth."

This reminds us of the caution given by our Savior, to be heeded just before his return: "If they shall say unto you, behold, he is in the . . . . secret chamber; *believe it not*." Why not? "This *same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He has *not* thus come yet, hence we shall utterly reject the *assurance* given by the editor of the rayless *Sunbeam*.

"Evil Spirits."

The following shows why the intoxicating drinks of the day are so ruinous to the systems of those who use them; and also shows the corruption in business operations:

"An expert chemist in New York, bought of an importer a bottle of what was called genuine champagne. Analyzation proved it to contain one quarter of an ounce of sugar of lead! The same gentleman analyzed sixteen samples of wine—Port, Sherry and Madeira—in which not one drop of the juice of the grape was found. The base of the Port wine was diluted sulphuric acid, colored with elderberry juice, with alum, sugar, and neutral *spirits*. The base of the Sherry was a pale malt, sulphuric acid from bitter almonds, with a percentage of alcoholic spirits from brandy. The Madeira wine was a decoction of hops, sulphuric acid, honey, Jamaica *spirits*, etc.

The N. Y. *Express* gives the analysis of two pipes of brandy, one pale and one dark, obtained in New York, with the foreign stamp "Seignette Brandy." First sample (dark) 55 per cent. alchoholic *spirits* by volume, and 41 per cent by weight; specific gravity 0,945. The tests indicate sulphuric acid, nitric acid (!) nitric ether, prussic acid (Guinea pepper, and an abundance of fusil oil (!) Base—common whisky—not one drop of wine.

The second sample (pale) exhibited precisely the same poisonous ingredients, but in greater abundance. Three, at least, of the above named ingredients, are deadly poisons!"

Political Spiritualism.

The Spiritualists are more and more outspoken on the subject of political action. We apprehend the worst features of this demoniacal system is yet to be developed. Their influence is continually spreading like an ocean tide. Their sentiments, in part, are already adopted by a large number of church members, saying nothing of the scores of clergymen, who, either secretly, or openly, advocate their principles, and deny the resurrection of the dead, thus overthrowing the very foundation stone of christianity; for, Paul says, "If the dead rise not, then is not Christ raised." What the Spiritualists now need, is political power, that they may, like the Catholics in their strength, establish their doctrines by law, and suppress all opposers. Says the editor of the *Spiritual Age*—now the *Spiritual Eclectic*—

"Agitation is our creed as fully as it is that of any one. The writer has done something in this line in the past, and hopes to do much more. The principles of Spiritual truth, when clearly set forth and applied to practical life, must produce agitation and fermentation in the *political* as well as the theological and social worlds. The writer, under the light of spiritual truth, has come to the conviction that the existing political fabric is so radically defective and thoroughly corrupt that it is not only past usefulness as an instrument of the needed reforms, but that action under it, in any such way as to recognize its validity and rightfulness, is positively wrong—is, in fact, treason to Humanity, to Truth and to God. . . . For ourselves, we accept this new revelation as one which is utterly to revolutionize and destroy existing institutions of all kinds—political, social and religious,—and that speedily; and we are utterly indifferent to the squabbles of this or that party or sect to obtain the mastery. They are all death-struck, and must soon give place to a divinely-constituted order of things.—A. E. N."

Our Tract Column.

For the Crisis.

Tract Fund for the West.

EXTRACTS FROM LETTERS.

——, N. Y., Apr. 20th, 1860.

DEAR BRO. H.:—Those books and tracts came to hand, and most of the tracts are out doing their work, with my prayer for their success. I am satisfied that a great work can be accomplished by scattering tracts. God bless the tract enterprize. . . . I feel more than ever like dedicating all my powers to the Lord, and sacrificing for the cause of God. I suppose some would think they were really needy if they were situated as I am, but God be praised, I feel like rejoicing in my riches,—leaky boots, patched pants, do. coat; but the full assurance of faith, and the smiles of a good Father who says I shall not want any good thing if I walk *uprightly*. . . . We live on bread, potatoes and water, and by faith on the Son of God. Sorrowful, yet always rejoicing, praise the Lord. His promises are yea and amen. Not one can fail.

A few weeks ago I wanted to go away. My wife wanted to write a letter and as I had only money enough to pay toll-gate fee, I told her she would have to wait as I had none for postage. That night some one came into our room when we were asleep and left twenty-five cents. Why should I distrust the Lord? I have no cause to do so. Bless God. L."

Well, brother, be of good cheer. Christ liveth, and he that watcheth and keepeth Israel *never slumbers* nor *sleeps*. God will care for you. Take care of your health. Patched clothes are just as warm and as good to preach in as any; I can testify to that, and if folks get too proud to like the looks, why all they have to do is to get you better ones.

Take as good care as possible of your wife's health. She at home may have more privations than you do when traveling about. My God shall supply all your need according to his glorious riches in Christ Jesus. I will try and send you a Greek grammar *soon*. Study it, and with your Testament and Englishman's Greek Concordance, you will learn a great deal more of New Testament teachings than you can from King James' version. I shall try and send you more tracts when I can get time.

Your brother. H. L. H.

For the Crisis.

New Book.

SPIRITUALISM EXPOSED IN THE LIGHT OF DIVINE REVELATION; with an Examination of the position of A. J. DAVIS, and MR. DOD. By MARY D. WELLCOME.

The writer appeals "to the law and to the testimony" as proof that the practice of Spiritualists in seeking unto the dead for knowledge, is decidedly wrong, and condemned by God; and by placing in parallel columns the doctrines cherished by them as truth, and the testimony of the Bible on the same point, the reader is shown at a glance, the opposition of the one to the other.

The foundation upon which modern Spiritualism is established, is next examined, and demonstrated to be utterly unreliable. The three prominent positions taken in regard to the phenomena are examined:—

1st. They are produced by angelic beings, once tabernacling in the form. 2d. They are all explainable by natural laws. 3d. They are the work of demons, or evil spirits. These several positions are tested by facts and the Bible. Please read and decide who is right. Retail price of the pamphlet, 12 cts. 30 per ct. discount by the dozen. Orders sent to this office and to the author, Richmond, Me.

New Hampshire State Conference at Pittsfield.

It will be seen by the following resolution which was adopted at the last session, that the time for holding our State Conference is at hand:—

"Resolved, That this Conference shall hold its sessions annually, on the *first Thursday in June*, at such place, and to commence at such hour of the day as may be appointed from year to year; at which the ministers shall report themselves personally or by letter, and the churches by delegate or by letter."

It is hoped that brethren in the ministry, and also the churches will report themselves at the Conference, as set forth in the foregoing resolution. Conference to be holden at the Advent chapel in Pittsfield, to commence *Thursday, June 7th*, at 2 o'clock P. M., and continue over the Sabbath.

T. M. PREBLE, Clerk of Conference.

Concord, May 7th, 1860.

For the Crisis.

The Grant and Loveland Discussion.

This deeply interesting debate, of which I shall endeavor to give a synopsis, took place, according to advertisement in the Boston Melodeon (Little Temple), on the evenings of Tuesday, Wednesday, Thursday and Friday, May 1st, 2d, 3d and 4th, and was witnessed by a respectable and attentive audience. There is much in such a controversy, even when repeated *verbatim*, which the readers lose who were not present, to wit: the action, energy and emphasis of the speakers, which often sway the audience full as much as the matter. Mr. Loveland, a quondam Methodist minister, is one of the great guns of the spiritual fraternity, and to do him justice I must say that his manner of speaking is easy, with a certain dash of eloquence, attractive to those who are satisfied with a superficial gloss; and further, he showed a gentlemanly urbanity which is very rare among the debaters on his side. Of Eld. Grant's manner, as well as material, I need not speak more than that he wielded the christian's weapon like a well tried soldier of the cross, and in the end added another triumph to his Master's cause. Eld. J. V. Himes, who presided, read the questions for debate, which were as follows:

1st. "Is human immortality taught by the Bible, science and philosophy, or proved by Spiritualism?" J. S. Loveland on the affirmative.

2d. "Is immortality a gift of God dependent upon the character of the receiver?" Affirmative by Eld. Grant. The latter gentleman opened the meeting by prayer, after which Eld. Himes, introduced Mr. Loveland to the audience as the leader on the first question, who spake as follows:

MR. LOVELAND. *Mr. Chairman, Ladies and Gentlemen*:—I deem myself happy in being privileged to stand up here as an advocate for human immortality. The subject of this discussion is no new one, although put in a new form; for it reaches as far back as the beginning of the christian era. Jesus Christ taught it in opposition to the doctrine of the Sadducees, and Paul in his first letter to the Corinthians says, "But the natural man *discerneth* not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man." Here is proof that the natural mind fails to grasp spiritual potencies, denying their existence because they cannot be weighed or measured. This I propose to grapple with, and in doing so, shall show the dual and triple nature of man. I shall not enter upon a detail of the different notions concerning the doctrine of man's immortality which is taught by intuition, but will say that it is the basis alike of Jew and Christian faith.

In the Mosaic account of man's creation we read that "God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." "There is a spirit in man." Jesus Christ commands us, "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." It is said of a certain young lady that "her spirit came again into her and she revived." Paul prays, "I pray God your whole spirit, soul and body be preserved blameless." "For the flesh lusteth against the spirit, and the spirit against the flesh." In fact, everything demonstrates this living and acting principle. Greek, Hindoo, Egyptian, Christian, Reason and Science bear testimony to the potency of mind or soul over matter; and the medical faculty is witness to the influence of the mind over malady. It is the basis of philosophy.

Second. Again, there is a universal cause and effect. Means and ends are everywhere revealed. Means indicate ends—cause, effects. Where there is no cause there is no effect. In the grand progression of cause and effect, we see mineral, vegetable, animal and man. Man is the culmination of this earth, the last blossom on the tree of creation. Nothing surpasses him; he is lord of all the rest.

Third. In the universe there is even and exact justice. This rule is applied to the whole creation. It is the iron chain which connects means to ends, where results are linked to causes, without which power nothing could exist. Some may dream of something to sever this union, but they will find their mistake when they discover there is no breaking it. From the lower strata progress advances through mineral, vegetable and animal, till it culminates in man, which perfection cannot be reached in a day.

Fourth. All revelation is direct or indirect. It is either immediate or coming through mediums. All are instrumental in its development. Before the existence

will be spared in the wreck of nations. Her banners may be torn; but she will, we hope, survive, for she separated, at the great reformation, from the Ten Kingdoms of the Papacy that are now coming under the judgments of Heaven; and I believe, therefore,—and I am refreshed and delighted while I express the belief—that old England will have no western setting in the horizon, till its beams mingle with the beams of that Sun beneath whose wings is healing, and in whose presence there is light and liberty for the nations of the earth.

But what does all this teach us now? Suppose I had proved to you, to demonstration, that 1867 was to close this present era. Some will say, Oh! then we had better not insure our lives,—we had better not take leases,—we had better do nothing; but fling everything off, and let society go to ruin. I say no. What is the [illegible] command? "Occupy till I come." What is the condition of the people when he comes? "Two women shall be grinding in the mill; the one shall be taken," that is, one a christian, "and the other left." What does that teach us? That our duties are determined by God's plain precepts; they are not to be modified by any of his prophecies, however clear. The prophecy I read for comfort,—the precept I read for direction. And, therefore, when people say we act inconsistently,—as it was said not very long ago by caricaturists and others in the papers,—that, because I took the lease of a house, therefore I did not believe these conclusions, I answer that if I thought it would be for my interest or advantage, or the advantage of my family, I would take a house for a hundred years' lease to-morrow. I have nothing to do with prophecy in determining my duties,—they are to be determined by God's precepts, and by common sense; and if I believed that 1867 were to end the present economy of things, I should have my hand equally busy in my work. I would bid the soldier appear in the ranks, the merchant in his counting-house, the senator in the parliament,—every man at his post; for the post of duty is always the place of safety before God, and in the sight of all mankind. But whilst our hands should be at duty, our hearts should be more than ever in heaven. Some people say, Oh, how shocking, how terrible, that you may die to-morrow! I might say, how shocking, that the aged of sixty has only some fifteen years to live, on an average. Death to the individual, is just as solemn as the close of this economy to the whole world: but there is nothing shocking in it. Our Savior does not so construe it; for what does he say? When ye see these things begin to come to pass, what! be terrified,—be alarmed, resign your duties? No, no, no. The Bible is too rich in common sense: "Lift up your heads, for your redemption draweth nigh." And who can possibly regret the probable nearness of such a consummation? What will it be? The end of sin,—the emancipation of the oppressed,—the extinction of war,—the return of earth's ancient glory,—the restoration of all the blessedness we have lost,—a peace that passeth all understanding; no more quarrels, no more misapprehensions, no more sins, no more sorrows. Instead of dreading the advent of so glorious an epoch, with all our hearts we should pray, as from the heart I do, "Come, Lord Jesus; ea, come quickly."

For the Crisis.

"Reasons for my Hope."

The second edition of this work is now ready for delivery. Persons whose orders have been delayed can now be supplied. I hope to circulate at least TEN THOUSAND copies of this book. Who will help?—Price, BOUND in CLOTH, by mail, 50 cts.; price without postage, 40 cts.; three copies by express for $1.00; ten copies do. for $3.00; fifty copies do. for $13.00, one hundred copies do. for $25.00. Price in stiff next glazed paper covers, by mail single 30 cts.; price without postage, 25 cts.; four copies prepaid for $1.00; five copies without postage, for $1.00; fifty copies do. for $8.50; one hundred copies do. for $15.00.

These prices are low because I want the work scattered. Cash should always accompany the order. I have no time to keep accounts, and when the books are gone I want the pay to print more *at once*. I will *give to the poor*, but I hate to *sell* books and *dun* folks two or three years for the pay and then not get it. Who will take one hundred copies—sell what they can and give away the rest? Have not several brethren $15 to use in this way? Scatter "Reasons for my Hope," and I will have something else good for you soon. I have half a dozen books in my head that would have got out before this if brethren would only order the books and scatter them, instead of compelling me to peddle them round the country to get money to print more. Let us all be diligent—the Master cometh soon. Orders with the pay should be addressed H. L. Hastings, Providence, R. I. For sale at this office.

☞ There is not the lowest good that is below the humble soul. If the work be good, though never so low, humility will put a hand to it; so will not pride.

The World's Crisis.

BOSTON, MAY 16, 1860.

Relief for the Distressed; or, How we got out of "Doubting Castle."

No. 21.

In our last, we remarked, we have reason to suspect there has been foul play among the managers of "Doubting Castle." Some movements have looked very suspicious to us, as we have been passing through its various apartments; and a deep impression has been made upon our mind, that the worst features of the "Castle" were kept carefully concealed. And yet every thing looked so nice, and the learned D. D.'s were so polite to us, and apparently so glad to see us, we hardly dared to indulge the thought that they were not just what they appeared to be. We were invited into their magnificent chapel to attend religious exercises. Every thing was conducted with the most perfect decorum; the singing, from some distinguished operatic vocalists, was performed in a masterly manner, while the deep-toned organ stirred every nerve within us. Then followed "an eloquent prayer" from one of the distinguished D. D.'s, and then an elegantly written discourse on departed spirits, and the interest they take in our welfare. The exercises were closed with a beautiful piece of music from the opera, a little altered for Sabbath use. After the benediction, the fashionable elite, in silks, satins and diamonds, moved slowly and gracefully out, while the organist played a brilliant overture to a new ballet.

Notwithstanding nothing was said or done to awaken in us any religious emotions, or cause us to think of the meek and lowly Jesus, yet the exercises were so *imposing*, and sustained by so many of the first class of people, that we almost shrunk from the idea that it was not the true worship of God, and had we not promised a thorough examination of the premises, we think we should have turned from the unpleasant duty. Our heart almost fainted at the thought of confronting all the learned theologians in the "Castle," knowing the bitter invectives that would certainly be heaped upon us, and also the mortification we should feel if we found our strong suspicions were groundless. When in this dilemma, it occurred to us that when we left our dear Bro. B. last week, he was preparing to leave the "Castle," having found the key that would unlock all the doors and lead him again into the King's highway. But we had seen nothing of him during the week, consequently he must still be in the "Castle," although we did not see him at the chapel exercises. Perhaps he is sick. On inquiry, we were told very politely, and with an air of gravity, expressing apparent sadness at the thought that he had left the institution. But we were so well satisfied to the contrary, our suspicions of foul play were doubled at once, and we then resolved, in the strength of our great King, to know all about "Doubting Castle," and rescue our Bro. B. if possible.

In all our previous examinations, we had entered no rooms where we were not invited by the Faculty. But now we determined, in company with our associates, to examine every thing with as little ceremony as the French soldiers manifested at the Inquisition at Madrid. After visiting several rooms, and finding nothing to strengthen our suspicions, we almost began to wish we had not undertaken this second examination; thinking, perhaps, "Doubting Castle" theology is not so bad after all as we supposed; and that no very great evil had come from it, even though it be as false as we had claimed.

Just at this time we noticed another closet door in a room not before examined. We looked into the closet, saw nothing about it different from any other. Some old clothes and papers were lying on the bottom, as if carelessly thrown in to get them out of the way. As we turned to leave, we noticed an expression upon the countenances of the Faculty that indicated extreme anxiety mingled with fear. We at once turned back to the closet, removed the things upon the floor, and to our surprise, found a trap-door, which was immediately opened, when we discovered a stairway, leading to a deep and extensive subterranean hall, dimly lighted. As we descended the staircase, we could not help thinking of the fabled infernal regions of the ancient heathen.

We first entered a large hall hung with paintings illustrative of hero worship. In these we saw the first fruits of "Doubting Castle" theology. We learned that the ancient Egyptians were deluded into hero-worship by the artful devices of demons, who pretended to be the spirits of noted men. It was at once apparent, that had the Egyptians known and believed the Bible, which teaches that the dead have no knowledge, they would have rejected the lies of the demons, and been saved from such heathenish idolatry.

We entered another large and elegant apartment, where we found a great number engaged in praying to departed saints. We thought this looked very consistent, provided our friends do come back to this world after death; for when they lived here we often asked them to pray for us, why not when they return? We saw that the whole system of Papal worship was based on the doctrine that man has a conscious spirit that lives when he is dead; and that if this were given up, it would at once come to a perpetual end; and that no more money would be paid for praying souls out of purgatory.

After discovering that hero-worship, prayers to saints, purgatory, and indeed the whole system of Catholicism were all resting upon the same doctrines held by the "Doubting Castle" D. D's. our minds were prepared to find every system of theological error supported the same dogma. We began to see the magnitude of the lie of Satan when he said, "Ye shall not surely die."

In the next room we found a kind of an altar, whereon we learned that widows were burnt alive. When we ascertained the history of this barbarous practice, we learned it was for the purpose of having the widow's soul escape so as to go and be with her husband's soul in the "spirit-land." We now saw clearer than ever, that the whole system of Pagan worship was based on the same dogma as Catholicism, and that the latter was only a modification of the former.

In the next room we found some horrid looking pictures, illustrating some appalling scenes. A great crowd of men were represented; in their midst were some two or three hundred apparently prepared for execution. We judged this to be the case, as one of their number was about receiving the death-blow from the executioner. We inquired into the history of their crimes. Judge of our surprise, when we learned that they were faithful servants of one Mexican noble, lately deceased; and that these servants were being put to death so that their souls could go and wait upon his lordly soul in the "spirit land." By this time our eyes were fully opened to the real merits of "Doubting Castle" theology. We anxiously inquired what is coming next?

We advanced into a large hall, the very sight of which was appalling. In one part was a kind of throne for the Inquisitor-general, and surrounding seats for his associates. The room was ornamented with pictures illustrating the most horrid scenes of cruelty ever invented and executed by human beings. The implements of torture were still lying about; the very sight of which was enough to make the blood run chill in our veins. We inquired into the history of this infernal machinery, and the object of its use. We were told, this was the place where the Catholics tormented the *body* for the good of the *soul;* claiming, if they could make the *soul* yield by bodily torment, then it might be saved. Here we saw again the fruits of the theology of "Doubting Castle," and learned the history of the doctrine of endless suffering. In case the soul would not recant in consequence of the Papal tortures inflicted in this infernal dungeon, then it was condemned to *eternal torment*. Oh! how these enemies of the cross of Christ have perverted the blessed gospel of Jesus, turning thousands and millions into infidelity, and leading them in the way to eternal destruction.

At this time we began to wonder why PROTESTANTISM should sustain an institution resting upon such a foundation, with such iniquitous dens beneath. But on a moment's reflection, the reason was apparent. The foundation and cap-stone of "Doubting Castle" rest upon the doctrine that man has a spirit which is conscious when he is dead. On this doctrine was founded too hero-worship, prayers to saints, purgatory, burning of widows, slaughtering of servants, torments of the inquisition, and eternal misery, and as Protestantism has adopted this anti-scriptural dogma, and the doctrine of eternal misery, it was perfectly consistent that it should build "Doubting Castle" over the old cellar of the inquisition, and rest it upon the same corner-stone. We saw clearly the intimate relation between "the mother of harlots" and her daughters.

Having explored the *basement* of "Doubting Castle" to our satisfaction, we concluded to wind our way out. In our return, we passed through several new rooms, one of which was occupied by Swedenborgians, who were engaged in tracing *imaginary* "CORRESPONDENCES" between the natural and the spiritual world; receiving their instruction from demons who were talking through Emanuel Swedenborg, as their medium, in strains of sublime nonsense, that made the common people stand all aghast, who were mourning because they could not comprehend it. O how unlike the plain teachings of our dear Savior, when the *common* people heard him gladly.

In another room, we found a company of Shakers, who were receiving their instruction from a demon pretending to be the spirit of Ann Lee. They seemed to be in ecstasies, dancing for joy at the revelations from the supposed spirit of "Mother Ann."

In another room, we found a company around a table receiving communications from what claimed to be departed human spirits. Here were laymen, class-leaders, deacons, elders, and a host of clergymen from the different evangelical denominations, consulting the spirits after the manner of the old heathen oracles. We listened awhile to their instructions, and found they all denied the resurrection of the dead and the literal coming of Christ. They also denied that Jesus is our Savior and the Son of God, and declared that God is nothing more than a *principle* in all matter. They all taught "the soul is immortal," and upon this doctrine their whole system rested. When we heard them deny "Father and Son," we cried out, "this is the ANTI-CHRIST."

As we passed through this subterranean labyrinth, we came across the cells where the saints of God had been shut up to starve in chains. In the distance we heard a mournful sound. We listened, and discovered it was the voice of earnest prayer. We hastened to the spot, and here found our dear Bro. B. confined in one of the dark cells of the old "Castle," half starved, and suffering with pain brought on by the cold damps of his dreary dungeon. It was a joyful meeting; and we were not long in bringing him out of that dismal den of demons. Thank the Lord for his rescue; we are paid a thousand fold for all our labors.

While rejoicing over him, the thought occurred, there may be others immured in those dungeons. We went back in search for more, and succeeded in finding scores in the same sad condition, who were brought out with great rejoicings. It was almost equal to a resurrection from the dead.

After the rescue of these weary pilgrims from the old "Castle," we longed for the day to arrive when it would be burnt with an unquenchable fire. We rejoice to know the time is at hand.

Dear reader, when the day of its destruction comes, may we be found free from the theology of "Doubting Castle," ready to welcome the return of Jesus our Savior.

Discussion with Dr. Lyon.

Our discussion with Dr. Lyon at Bridgeport resulted in opening the eyes of some to the immoral and atheistical tendency of Spiritualism. He appeared to have no more respect for the Bible, than a "last year's almanac." He spoke like one who had outgrown the wisdom of the wise, inspired men, Christ and our heavenly Father. It was painful to hear his blasphemous talk. He appears to be a *ripe Spiritualist*. It is said he was once a very successful Baptist preacher. What a change! When Spiritualism is matured, it becomes *licentious atheism*.

He endeavored to prove the immortality of the soul from philosophy; but like all others who have made the attempt, he succeeded in making a total failure. He admitted, if he could not prove the immortality of the soul, he should be without foundation. He said if he went to the Bible to prove his position, he should get whipped, thus admitting that the doctrine is not taught in the Scriptures.

His arguments consisted mostly in *assertions* and propositions without proof, such as could not be logically sustained.

He obtained a reporter to write out *his* sayings in full, with only a few of our propositions, omitting our arguments and proof texts, and intends to publish this as a report of the discussion.

The following list of some of his sayings will give the reader a faint idea of his position. "The devil is one of the most amiable beings." "What sensible man would not admit that a dead man knows nothing." "Death is the antithesis of life." "There is no such thing as death." Man is a spark of Divinity." "The Bible is not in harmony with nature." "If I fail to prove the immortality of the soul, my position is not sustained." "If man has no immortality, God never made him." "All that God made is immortal." "I do not believe the dead know not any thing, because the Bible says so." "If I had no other arguments than what the Bible affords, I should agree with my opponent." "They are overthrown who endeavor to sustain the immortality of the soul from the Bible." "If I go to the Bible he will whip me." "I design to demonstrate the immortality of the soul from philosophy." "No passage in the Bible that teaches the resurrection of the body." "God is as much in the libertine as the most pious saint that ever lived." "Man grew up from the lower order of animals." "Jesus has come." "Jesus has never seen his body since his crucifixion." "No man can meet my arguments."

"The Battle Summer."

The approaching summer is denominated, prospectively, "the battle summer." Says the *Banner of Light:*

"The nation is to pass through a quadrennial fever of excitement, this summer, more intense, without doubt, if not more absolutely fierce in its characteristics than has fallen to its experience since the adoption of the Constitution. All men are looking forward to it intently, some rendered anxious on one account, and others for reasons in all respects different. It appears to be considered in advance, that business avocations are, to a very considerable extent, to be set aside on account of this approaching excitement, and both press and preachers have begun to utter their counsels and their warning relative to all who expect to participate in the coming melo-drama. . . . It has been somewhat widely discussed of late, we have good reason to know, if it is not best for all men in this country who believe in the renewing agency of spirit-communion, and whose inspirations may be found to be the purest and highest possible to the heart of man, to step forth at this time and organize themselves into a body for political purposes."

In a discourse at the Melodeon, Boston, April 15th, 1860, Mrs. A. M. Spence remarks:

"Spiritualism will be like the David, and slay the Goliah of wrong with the pebbles of truth, without shedding his blood. Her effect you will witness in the result of your next Presidential campaign. The Church and the State will be revolutionized by it, and then society, on which they are based, will feel its power and bend to it. If you, as *Spiritualists*, are luke-warm, you are like the foolish virgins who had not their lamps trimmed ready for the coming of the bridegroom. You need no excitation of your faculties to know your nation is in danger. Politics will rage heavier and more powerful at the next election than ever before, and now every day your meetings of New England "strikers" bespeak a loss of friendly, trade relations between north and south. The two sections of your common country are arrayed against each other like Cain and Abel, and one will surely destroy the other, unless a power interferes mighty to check, and strong to mend broken confidence, and a fractured brotherhood. The cause is real, and tangible, though its effect is as yet a shadow. Spiritualism is the only power which can prevent this disaster. Everything else is impotent and vain. . . . Spiritualism has not done its work yet—it has a greater one to do. It will soon have a controlling power over government. Your government will never be elevated till your religion is revolutionized."

Says the Charleston correspondent of the Boston *Traveller:*

"Everybody seems astonished at the results of the last hour. It is hard for men to believe that the great National Democratic party is scattered to fragments, and they know not what to say. Everybody is speculating in regard to the results which are to follow. But nobody seems to dream of reconciliation. Indeed, in the present temper of the delegates from the different sections of the country, nobody seems to desire it. The general truth is that the great Democracy is used up, and each party charges the other with being guilty of its blood."

"Jesus is Here Already."

The above heading may sound rather strange to the readers of the Crisis. It is a saying of Dr. Griswold, the editor of the *Sunbeam*, published at Batavia, N. Y. This *Sunbeam* has just ceased to shine, having set in obscure darkness, and there is but little probability that we shall receive any illuminations either from its past rays, or from its surviving editor. There *was* some prospect that we should meet in discussion; but, like the *Sunbeam*, it has disappeared. The editor says:—

"The World's Crisis thinks that Jesus Christ will come to the world within eight years. We presume that the World's Crisis expect to see him come out of the clouds in a physical body. . . . We can assure the World's Crisis, or any one else desiring to inquire into the facts that Jesus is here already. We have talked with the spirit of the divine man of Nazareth."

This reminds us of the caution given by our Savior, to be heeded just before his return: "If they shall say unto you, behold, he is in the secret chamber; *believe it not*." Why not? "This *same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He has *not* thus come yet, hence we shall utterly reject the *assurance* given by the editor of the rayless *Sunbeam*.

"Evil Spirits."

The following shows why the intoxicating drinks of the day are so ruinous to the systems of those who use them; and also shows the corruption in business operations.

"An expert chemist in New York, bought of an importer a bottle of what was called genuine champagne. Analyzation proved it to contain one quarter of an ounce of sugar of lead! The same gentleman analyzed sixteen samples of wine—Port, Sherry and Madeira—in which not one drop of the juice of the grape was found. The base of the Port wine was diluted sulphuric acid, colored with elderberry juice, with alum, sugar, and neutral *spirits*. The base of the Sherry was a pale malt, sulphuric acid from bitter almonds, with a percentage of alcoholic spirits from brandy. The Madeira wine was a decoction of hops, sulphuric acid, honey, Jamaica *spirits*, etc.

The N. Y. *Express* gives the analysis of two pipes of brandy, one pale and one dark, obtained in New York, with the foreign stamp "Seignette Brandy." First sample (dark) 55 per cent. alchoholic *spirits* by volume, and 41 per cent by weight; specific gravity 0,945. The tests indicate sulphuric acid, nitric acid (!) nitric ether, prussic acid (Guinea pepper, and an abundance of fusil oil (!) Base—common whisky—not one drop of wine.

The second sample (pale) exhibited precisely the same poisonous ingredients, but in greater abundance. Three, at least, of the above named ingredients, are deadly poisons!"

Political Spiritualism.

The Spiritualists are more and more outspoken on the subject of political action. We apprehend the worst features of this demoniacal system is yet to be developed. Their influence is continually spreading like an ocean tide. Their sentiments, in part, are already adopted by a large number of church members, saying nothing of the scores of clergymen, who, either secretly, or openly, advocate their principles, and deny the resurrection of the dead, thus overthrowing the very foundation stone of christianity; for Paul says, "If the dead rise not, then is not Christ raised."

What the Spiritualists now want, is political power, so that they may, like the Catholics in their strength, establish their doctrines by law, and suppress all opposers. Says the editor of the *Spiritual Age*—now the *Spiritual Eclectic*—

"Agitation is our creed as fully as it is that of any one. The writer has done something in this line in the past, and hopes to do much more. The principles of Spiritual truth, when clearly set forth and applied to practical life, must produce agitation and fermentation in the *political* as well as the theological and social worlds. The writer, under the light of spiritual truth, has come to the conviction that the existing political fabric is so radically defective and thoroughly corrupt that it is not only past usefulness as an instrument of the needed reforms, but that action under it, in any such way as to recognize its validity and rightfulness, is positively wrong—is, in fact, treason to Humanity, to Truth and to God. . . . For ourselves, we accept this new revelation as one which is utterly to revolutionize and destroy existing institutions of all kinds—political, social and religious—and that speedily; and we are utterly indifferent to the squabbles of this or that party or sect to obtain the mastery. They are all death-struck, and must soon give place to a divinely-constituted order of things.—A. E. N."

Our Tract Column.

For the Crisis.

Tract Fund for the West.

EXTRACTS FROM LETTERS.

"—— N. Y., Apr. 20th, 1860.

DEAR BRO. H.:—Those books and tracts came to hand, and most of the tracts are out doing their work, with my prayer for their success. I am satisfied that a great work can be accomplished by scattering tracts. God bless the tract enterprize. . . . I feel more than ever like dedicating all my powers to the Lord, and sacrificing for the cause of God. I suppose some would think they were really needy if they were situated as I am, but God be praised, I feel like rejoicing in my riches,—leaky boots, patched pants, do. coat; but the full assurance of faith, and the smiles of a good Father who says I shall not want any good thing if I walk *uprightly*. . . . . We live on bread, potatoes and water, and by faith on the Son of God. Sorrowful, yet always rejoicing, praise the Lord. His promises are yea and amen. Not one can fail.

A few weeks ago I wanted to go away. My wife wanted to write a letter and as I had only money enough to pay toll-gate fee, I told her she would have to wait as I had none for postage. That night some one came into our room when we were asleep and left twenty-five cents. Why should I distrust the Lord? I have no cause to do so. Bless God. L."

Well, brother, be of good cheer. Christ liveth, and he that watcheth and keepeth Israel *never slumbers* nor *sleeps*. God will care for you. Take care of your health. Patched clothes are just as warm and as good to preach in as any; I can testify to that, and if folks get too proud to like the looks, why all they have to do is to get you better ones.

Take as good care as possible of your wife's health. She at home may have more privations than you do when traveling about. My God shall supply all your need according to his glorious riches in Christ Jesus. I will try and send you a Greek grammar *soon*. Study it, and with your Testament and Englishman's Greek Concordance, you will learn a great deal more of New Testament teachings than you can from King James' version. I shall try and send you more tracts when I can get time.

Your brother. H. L. H.

For the Crisis.

New Book.

SPIRITUALISM EXPOSED IN THE LIGHT OF DIVINE REVELATION; with an Examination of the position of A. J. DAVIS, and MR. DOD. By MARY D. WELLCOME.

The writer appeals "to the law and to the testimony" as proof that the practice of Spiritualists in seeking unto the dead for knowledge, is decidedly wrong, and condemned by God; and by placing in parallel columns the doctrines cherished by them as truth, and the testimony of the Bible on the same point, the reader is shown at a glance, the opposition of the one to the other.

The foundation upon which modern Spiritualism is established, is next examined, and demonstrated to be utterly unreliable. The three prominent positions taken in regard to the phenomena are examined:—

1st. They are produced by angelic beings, once tabernacling in the form. 2d. They are all explainable by natural laws. 3d. They are the work of demons, or evil spirits. These several positions are tested by facts and the Bible. Please read and decide who is right. Retail price of the pamphlet, 12 cts. 30 per ct. discount by the dozen. Orders sent to this office and to the author, Richmond, Me.

New Hampshire State Conference at Pittsfield.

It will be seen by the following resolution which was adopted at the last session, that the time for holding our State Conference is at hand:—

"Resolved, That this Conference shall hold its sessions annually, on the *first Thursday in June*, at such place, and to commence at such hour of the day as may be appointed from year to year; at which the ministers shall report themselves personally or by letter, and the churches by delegate or by letter."

It is hoped that brethren in the ministry, and also the churches will report themselves at the Conference, as set forth in the foregoing resolution. Conference to be holden at the Advent chapel in Pittsfield, to commence *Thursday, June 7th* at 2 o'clock P. M., and continue over the Sabbath.

T. M. PREBLE, *Clerk of Conference.*

Concord, May 7th, 1860.

For the Crisis.

The Grant and Loveland Discussion.

This deeply interesting debate, of which I shall endeavor to give a synopsis, took place according to advertisement in the Boston Melodeon (Little Temple), on the evenings of Tuesday, Wednesday, Thursday and Friday, May 1st, 2d, 3d and 4th, and was witnessed by a respectable and attentive audience. There is much in such a controversy, even when repeated *verbatim*, which the readers lose who were not present, to wit: the action, energy and emphasis of the speakers, which often sway the audience full as much as the matter. Mr. Loveland, a quondam Methodist minister, is one of the great guns of the spiritual fraternity, and to do him justice I must say that his manner of speaking is easy, with a certain dash of eloquence, attractive to those who are satisfied with a superficial gloss; and further, he showed a gentlemanly urbanity which is very rare among the debaters on his side. Of Eld. Grant's manner, as well as material, I need not speak more than that he wielded the christian's weapon like a well tried soldier of the cross, and in the end added another triumph to his Master's cause. Eld. J. V. Himes, who presided, read the questions for debate, which were as follows:

1st. "Is human immortality taught by the Bible, science and philosophy, or proved by Spiritualism?" J. S. Loveland on the affirmative.

2d. "Is immortality a gift of God dependent upon the character of the receiver?" Affirmative by Eld. Grant. The latter gentleman opened the meeting by prayer, after which Eld. Himes introduced Mr. Loveland to the audience as the leader on the first question, who spake as follows:

MR. LOVELAND. *Mr. Chairman, Ladies and Gentlemen:*—I deem myself happy in being privileged to stand up here as an advocate for human immortality. The subject of this discussion is no new one, although put in a new form; for it reaches as far back as the beginning of the christian era. Jesus Christ taught it in opposition to the doctrine of the Sadducees, and Paul in his first letter to the Corinthians says, "But the natural man *discerneth* not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man." Here is proof that the natural mind fails to grasp spiritual potencies, denying their existence because they cannot be weighed or measured. This I propose to grapple with, and in doing so, shall show the dual and triple nature of man. I shall not enter upon a detail of the different notions concerning the doctrine of man's immortality which is taught by intuition, but will say that it is the basis alike of Jew and Christian faith.

In the Mosaic account of man's creation we read that "God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." "There is a spirit in man." Jesus Christ commands us, "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." It is said of a certain young lady that "her spirit came again into her and she revived." Paul prays, "I pray God your whole spirit, soul and body be preserved blameless." "For the flesh lusteth against the spirit, and the spirit against the flesh." In fact, everything demonstrates this living and acting principle. Greek, Hindoo, Egyptian, Christian, Reason and Science bear testimony to the potency of mind or soul over matter; and the medical faculty is witness to the influence of the mind over malady. It is the basis of philosophy.

Second. Again, there is a universal cause and effect. Means and ends are everywhere revealed. Means indicate ends—cause, effects. Where there is no cause there is no effect. In the grand progression of cause and effect, we see mineral, vegetable, animal and man. Man is the culmination of this earth, the last blossom on the tree of creation. Nothing surpasses him; he is lord of all the rest.

Third. In the universe, there is even and exact justice. This rule is applied to the whole creation. It is the iron chain which connects means to ends, where results are linked to causes, without which power nothing could exist. Some may dream of something to sever this union, but they will find their mistake when they discover there is no breaking it. From the lower strata progress advances through mineral, vegetable and animal, till it culminates in man, which perfection cannot be reached in a day.

Fourth. All revelation is direct or indirect. It is either immediate or coming through mediums. All is [illegible] in its development. Before the existence

will be spared in the wreck of nations. Her banners may be torn; but she, we hope, survive, for she separated, at the great reformation, from the Ten Kingdoms of the Papacy that are now coming under the judgments of Heaven; and I believe, therefore,—and I am refreshed and delighted while I express the belief—that old England's sun will have no western setting in the horizon, till its beams mingle with the beams of that Sun beneath whose wings is healing, and in whose presence there is light and liberty for the nations of the earth.

But what does all this teach us now? Suppose I had proved to you, to demonstration, that 1867 was to close this present era. Some will say, Oh! then we had better not insure our lives,—we had better not take leases,—we had better do nothing; but fling everything off, and let society go to ruin. I say no. What is the Lord's command? "Occupy till I come." What is the condition of the people when he comes? "Two women shall be grinding in the mill; the one shall be taken," that is, one a christian, "and the other left." What does that teach us? That our duties are determined by God's plain precepts; they are not to be modified by any of his prophecies, however clear. The prophecy I read for comfort,—the precept I read for direction. And, therefore, when people say we act inconsistently,—as it was said not very long ago by caricaturists and others in the papers,—that, because I took the lease of a house, therefore I did not believe these conclusions, I answer that if I thought it would be for my interest or advantage, or the advantage of my family, I would take a house for a hundred years' lease to-morrow. I have nothing to do with prophecy in determining my duties,—they are to be determined by God's precepts, and by common sense; and if I believed that 1867 were to end the present economy of things, I should have my hand equally busy in my work. I would bid the soldier appear in the ranks, the merchant in his counting-house, the senator in the parliament,—every man at his post; for the post of duty is always the place of safety before God, and in the sight of all mankind. But whilst our hands should be at duty, our hearts should be more than ever in heaven. Some people say, Oh, how shocking, how terrible, that you may die to-morrow! I might say, how shocking, that the aged of sixty has only some fifteen years to live, on an average. Death to the individual, is just as solemn as the close of this economy to the whole world: but there is nothing shocking in it. Our Savior does not so construe it; for what does he say? When ye see these things begin to come to pass, what! be terrified,—be alarmed, resign your duties? No, no, no. The Bible is too rich in common sense: "Lift up your heads, for your redemption draweth nigh." And who can possibly regret the probable nearness of such a consummation? What will it be? The end of sin, —the emancipation of the oppressed,—the extinction of war,—the return of earth's ancient glory,—the restoration of all the blessedness we have lost,—a peace that passeth all understanding; no more quarrels, no more misapprehensions, no more ills, no more sorrows. Instead of dreading the advent of so glorious an epoch, with all our hearts we should pray, as from the heart, I do, "Come, Lord Jesus; yea, come quickly."

For the Crisis.

"Reasons for my Hope."

The second edition of this work is now ready for delivery. Persons whose orders have been delayed can now be supplied. I hope to circulate at least TEN THOUSAND copies of this book. Who will help?—Price, BOUND in CLOTH, by mail, 50 cts.; copies without postage, 40 cts.; three copies by express for $1.00; ten copies do. for $3.00; fifty copies do. for $13.00, one hundred copies do. for $25.00. Price in stiff neat *glazed* paper covers, by mail single 30 cts.; price without postage, 25 cts.; five copies prepaid for $1.00; five copies without postage, for $1.00; fifty copies do. for $8.50; one hundred copies do. for $15.00.

These prices are low because I want the work scattered. Cash should always accompany the order. I have no time to keep accounts, and when the books are gone I want the pay to print more *at once*. I will give to the poor, but I hate to *sell* books and *dun* folks two or three years for the pay and then not get it. Who will take one hundred copies—sell what they can and give away the rest? Have not several brethren $15 to use in this way? Scatter "Reasons for my Hope" and I will have something else good for you soon. I have half a dozen books in my head that would have got out before this if brethren would only order the books and scatter them, instead of compelling me to peddle them round the country to get money to print more. Let us all be diligent, the Master cometh soon. Orders with the pay should be addressed H. L. Hastings, Providence, R. I. For sale at this office.

☞ There is not the lowest good that is below the humble soul. If the work be good, though never so low, humility will put a hand to it; so will not pride.

The World's Crisis.

BOSTON, MAY 16, 1860.

Relief for the Distressed; or, How we got out of "Doubting Castle."

No. 21.

In our last, we remarked, we have reason to suspect there has been foul play among the managers of "Doubting Castle." Some movements have looked very suspicious to us, as we have been passing through its various apartments; and a deep impression has been made upon our mind, that the worst features of the "Castle" were kept carefully concealed. And yet every thing looked so nice, and the learned D. D.'s were so polite to us, and apparently so glad to see us, we hardly dared to indulge the thought that they were not just what they appeared to be. We were invited into their magnificent chapel to attend religious exercises. Every thing was conducted with the most perfect decorum; the singing, from some distinguished operatic vocalists, was performed in a masterly manner, while the deep-toned organ stirred every nerve within us. Then followed "an eloquent prayer" from one of the distinguished D. D.'s, and then an elegantly written discourse on departed spirits, and the interest they take in our welfare. The exercises were closed with a beautiful piece of music from the opera, a little altered for Sabbath use. After the benediction, the fashionable elite, in silks, satins and diamonds, moved slowly and gracefully out, while the organist played a brilliant overture to a new ballet.

Notwithstanding nothing was said or done to awaken in us any religious emotions, or cause us to think of the meek and lowly Jesus, yet the exercises were so *imposing*, and sustained by so many of the first class of people, that we almost shrunk from the idea that it was not the true worship of God; and had we not promised a thorough examination of the premises, we think we should have turned from the unpleasant duty. Our heart almost fainted at the thought of confronting all the learned theologians in the "Castle," knowing the bitter invectives that would certainly be heaped upon us; and also the mortification we should feel if we found our strong suspicions were groundless. When in this dilemma, it occurred to us that when we left our dear Bro. B. last week, he was preparing to leave the "Castle," having found the key that would unlock all the doors and lead him again into the King's highway. But we had seen nothing of him during the week, consequently he must still be in the "Castle," altough we did not see him at the chapel exercises. Perhaps he is sick On inquiry, we were told very politely, and with an air of gravity, expressing apparent sadness at the thought that he had left the institution. But we were so well satisfied to the contrary, our suspicions of foul play were doubled at once, and we then resolved, in the strength of our great King, to know all about "Doubting Castle," and rescue our Bro. B. if possible.

In all our previous examinations, we had entered no rooms where we were not invited by the Faculty. But now we determined, in company with our associates, to examine every thing with as little ceremony as the French soldiers manifested at the Inquisition at Madrid. After visiting several rooms, and finding nothing to strengthen our suspicions, we almost began to wish we had not undertaken this second examination; thinking, perhaps, "Doubting Castle" theology is not so bad after all as we supposed; and that no very great evil had come from it, even though it be as false as we had claimed.

Just at this time we noticed another closet door in a room not before examined. We looked into the closet, saw nothing about it different from any other. Some old clothes and papers were lying on the bottom, as if carelessly thrown in to get them out of the way. As we turned to leave, we noticed an expression upon the countenances of the Faculty that indicated extreme anxiety mingled with fear. We at once turned back to the closet, removed the things upon the floor, and to our surprise, found a trap-door, which was immediately opened, when we discovered a stairway, leading to a deep and extensive subterranean hall, dimly lighted. As we descended the staircase, we could not help thinking of the fabled infernal regions of the ancient heathen.

We first entered a large hall hung with paintings illustrative of hero worship. In these we saw the first fruits of "Doubting Castle" theology. We learned that the ancient Egyptians were deluded into hero-worship by the artful devices of demons, who pretended to be the spirits of noted men. It was at once apparent, that had the Egyptians known and believed the Bible, which teaches that the dead have no knowledge, they would have rejected the lies of the demons, and been saved from such heathenish idolatry.

We entered another large and elegant apartment, where we found a great number engaged in praying to departed saints. We thought this looked very consistent, provided our friends do come back to this world after death; for when they lived here, we often asked them to pray for us, why not when they return? We saw that the whole system of Papal worship was based on the doctrine that man has a conscious spirit that lives when he is dead; and that if this were given up, it would at once come to a perpetual end; and that no more money would be paid for praying souls out of purgatory.

After discovering that hero-worship, prayers to saints, purgatory, and indeed the whole system of Catholicism were all resting upon the same doctrines held by the "Doubting Castle" D. D's. our minds were prepared to find every system of theological error supported the same dogma. We began to see the magnitude of the lie of Satan when he said, "Ye shall not surely die."

In the next room we found a kind of an altar, whereon we learned that widows were burnt alive. When we ascertained the history of this barbarous practice, we learned it was for the purpose of having the widow's soul escape so as to go and be with her husband's soul in the "spirit-land." We now saw clearer than ever, that the whole system of Pagan worship was based on the same dogma as Catholicism, and that the latter was only a modification of the former.

In the next room we found some horrid looking pictures, illustrating some appalling scenes. A great crowd of men were represented; in their midst were some two or three hundred apparently prepared for execution. We judged this to be the case, as one of their number was about receiving the death-blow from the executioner. We inquired into the history of their crimes. Judge of our surprise, when we learned that they were faithful servants of one Mexican noble, lately deceased; and that these servants were being put to death so that their souls could go and wait upon his lordly soul in the "spirit land." By this time our eyes were fully opened to the real merits of "Doubting Castle" theology. We anxiously inquired what is coming next?

We advanced into a large hall, the very sight of which was appalling. In one part was a kind of throne for the Inquisitor-general, and surrounding seats for his associates. The room was ornamented with pictures illustrating the most horrid scenes of cruelty ever invented and executed by human beings. The implements of torture were still lying about; the very sight of which was enough to make the blood run chill in our veins. We inquired into the history of this infernal machinery, and the object of its use. We were told, this was the place where the Catholics tormented the *body* for the good of the *soul;* claiming, if they could make the *soul* yield by bodily torment, then it might be saved. Here we saw again the fruits of the theology of "Doubting Castle," and learned the history of the doctrine of endless suffering. In case the soul would not recant in consequence of the Papal tortures inflicted in this infernal dungeon, then it was condemned to *eternal torment*. Oh! how these enemies of the cross of Christ have perverted the blessed gospel of Jesus, turning thousands and millions into infidelity, and leading them in the way to eternal destruction.

At this time we began to wonder why PROTESTANTISM should sustain an institution resting upon such a foundation, with such iniquitous dens beneath. But on a moment's reflection, the reason was apparent. The foundation and cap-stone of "Doubting Castle" rest upon the doctrine that man has a spirit which is conscious when he is dead. On this doctrine was founded too hero-worship, prayers to saints, purgatory, burning of widows, slaughtering of servants, torments of the inquisition, and eternal misery; and as Protestantism has adopted this anti-scriptural dogma, and the doctrine of eternal misery, it was perfectly consistent that it should build "Doubting Castle" over the old cellar of the inquisition, and rest it upon the same corner-stone. We saw clearly the intimate relation between "the mother of harlots" and her daughters.

Having explored the *basement* of "Doubting Castle" to our satisfaction, we concluded to wind our way out. In our return, we passed through several new rooms, one of which was occupied by Swedenborgians, who were engaged in tracing *imaginary* "CORRESPONDENCES" between the natural and the spiritual world; receiving their instruction from demons who were talking through Emanuel Swedenborg, as their medium, in strains of sublime nonsense, that made the common people stand all aghast, who were mourning because they could not comprehend it. O how unlike the plain teachings of our dear Savior, when the *common* people heard him gladly.

In another room, we found a company of Shakers, who were receiving their instruction from a demon pretending to be the spirit of Ann Lee. They seemed to be in ecstasies, dancing for joy at the revelations from the supposed spirit of "Mother Ann."

In another room, we found a company around a table receiving communications from what claimed to be departed human spirits. Here were laymen, class-leaders, deacons, elders, and a host of clergymen from the different evangelical denominations, consulting the spirits after the manner of the old heathen oracles. We listened awhile to their instructions, and found they all denied the resurrection of the dead and the literal coming of Christ. They also denied that Jesus is our Savior and the Son of God, and declared that God is nothing more than a *principle* in all matter. They all taught "the soul is immortal," and upon this doctrine their whole system rested. When we heard them deny "Father and Son," we cried out, "this is the ANTI-CHRIST."

As we passed through this subterranean labyrinth, we came across the cells where the saints of God had been shut up to starve in chains. In the distance we heard a mournful sound. We listened, and discovered it was the voice of earnest prayer. We hastened to the spot, and here found our dear Bro. B. confined in one of the dark cells of the old "Castle," half starved, and suffering with pain brought on by the cold damps of his dreary dungeon. It was a joyful meeting; and we were not long in bringing him out of that dismal den of demons. Thank the Lord for his rescue; we are paid a thousand fold for all our labors.

While rejoicing over him, the thought occurred, there may be others immured in those dungeons. We went back in search for more, and succeeded in finding scores in the same sad condition, who were brought out with great rejoicings. It was almost equal to a resurrection from the dead.

After the rescue of these weary pilgrims from the old "Castle," we longed for the day to arrive when it would be burnt with an unquenchable fire. We rejoice to know the time is at hand.

Dear reader, when the day of its destruction comes, may we be found free from the theology of "Doubting Castle," ready to welcome the return of Jesus our Savior.

Discussion with Dr. Lyon.

Our discussion with Dr. Lyon at Bridgeport resulted in opening the eyes of some to the immoral and atheistical tendency of Spiritualism. He appeared to have no more respect for the Bible, than a "last year's almanac." He spoke like one who had outgrown the wisdom of the wise, inspired men, Christ and our heavenly Father. It was painful to hear his blasphemous talk. He appears to be a *ripe Spiritualist*. It is said he was once a very successful Baptist preacher. What a change! When Spiritualism is matured, it becomes *licentious atheism*.

He endeavored to prove the immortality of the soul from philosophy; but like all others who have made the attempt, he succeeded in making a total failure. He admitted, if he could not prove the immortality of the soul, he should be without foundation. He said if he went to the Bible to prove his position, he should get whipped; thus admitting that the doctrine is not taught in the Scriptures.

His arguments consisted mostly in *assertions* and propositions without proof, such as could not be logically sustained.

He obtained a reporter to write out *his* sayings in full, with only a few of our propositions, omitting our arguments and proof texts, and intends to publish this as a report of the discussion.

The following list of some of his sayings will give the reader a faint idea of his position. "The devil is one of the most amiable beings." "What sensible man would not admit that a dead man knows nothing." "Death is the antithesis of life." "There is no such thing as death." Man is a spark of Divinity." "The Bible is not in harmony with nature." "If I fail to prove the immortality of the soul, my position is not sustained." "If man has no immortality, God never made him." "All that God made is immortal." "I do not believe the dead know not any thing, because the Bible says so." "If I had no other arguments than what the Bible affords, I should agree with my opponent." "They are overthrown who endeavor to sustain the immortality of the soul from the Bible." "If I go to the Bible he will whip me." "I design to demonstrate the immortality of the soul from philosophy." "No passage in the Bible that teaches the resurrection of the body." "God is as much in the libertine as the most pious saint that ever lived." "Man grew up from the lower order of animals." "Jesus has come." "Jesus has never seen his body since his crucifixion." "No man can meet my arguments."

"The Battle Summer."

The approaching summer is denominated, prospectively, "the battle summer." Says the *Banner of Light:*

"The nation is to pass through a quadrennial fever of excitement, this summer, more intense, without doubt, if not more absolutely fierce in its characteristics than has fallen to its experience since the adoption of the Constitution. All men are looking forward to it, intently, some rendered anxious on one account, and others for reasons in all respects different. It appears to be considered in advance, that business avocations are, to a very considerable extent, to be set aside on account of this approaching excitement, and both press and preachers have begun to utter their counsels and their warning relative to all who expect to participate in the coming melo-drama. . . . It has been somewhat widely discussed of late, we have good reason to know, if it is not best for all men in this country who believe in the renewing agency of spirit-communion, and whose inspirations may be claimed to be the purest and highest possible to the heart of man, to step forth at this time and organize themselves into a body for political purposes."

In a discourse at the Melodeon, Boston, April 15th, 1860, Mrs. A. M. Spence remarks:

"Spiritualism will be like the David, and slay the Goliah of wrong with the pebbles of truth, without shedding his blood. Her effect you will witness in the result of your next Presidential campaign. The Church and the State will be revolutionized by it, and then society, on which they are based, will feel its power and bend to it. If you, as *Spiritualists*, are luke-warm, you are like the foolish virgins who had not their lamps trimmed ready for the coming of the bridegroom. You need no excitation of your faculties to know your nation is in danger. Politics will rage heavier and more powerful at the next election than ever before, and now every day your meetings of New England "strikers" bespeak a loss of friendly, trade relations between north and south. The two sections of your common country are arrayed against each other like Cain and Abel, and one will surely destroy the other, unless a power interferes mighty to check, and strong to mend broken confidence, and a fractured brotherhood. The cause is real, and tangible, though its effect is as yet a shadow. Spiritualism is the only power which can prevent this disaster. Every-thing else is impotent and vain. . . . Spiritualism has not done its work yet—it has a greater one to do. It will soon have a controlling power over government. Your government will never be elevated till your religion is revolutionized."

Says the Charleston correspondent of the Boston *Traveller*:

"Everybody seems astonished at the results of the last hour. It is hard for men to believe that the great National Democratic party is scattered to fragments, and they know not what to say. Everybody is speculating in regard to the results which are to follow. But nobody seems to dream of reconciliation. Indeed, in the present temper of the delegates from the different sections of the country, nobody seems to desire it. The general truth is that the great Democracy is used up, and each party charges the other with being guilty of its blood."

"Jesus is Here Already."

The above heading may sound rather strange to the readers of the Crisis. It is a saying of Dr. Griswold, the editor of the *Sunbeam*, published at Batavia, N. Y. This *Sunbeam* has just ceased to shine, having set in obscure darkness, and there is but little probability that we shall receive any illuminations either from its past rays, or from its surviving editor. There *was* some prospect that we should meet in discussion; but, like the *Sunbeam*, it has disappeared. The editor says:—

"The World's Crisis thinks that Jesus Christ will come to the world within eight years. We presume that the World's Crisis expect to see him come out of the clouds in a physical body. . . . We can assure the World's Crisis, or any one else desiring to inquire into the facts that Jesus is here already. We have talked with the spirit of the divine man of Nazareth."

This reminds us of the caution given by our Savior, to be heeded just before his return: "If they shall say unto you, behold, he is in the secret chamber; *believe it not*." Why not? "This *same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He has *not* thus come yet, hence we shall utterly reject the *assurance* given by the editor of the rayless *Sunbeam*.

"Evil Spirits."

The following shows why the intoxicating drinks of the day are so ruinous to the systems of those who use them, and also shows the corruption in business operations:

"An expert chemist in New York, bought of an importer a bottle of what was called genuine champagne. Analyzation proved it to contain one quarter of an ounce of sugar of lead! The same gentleman analyzed sixteen samples of wine—Port, Sherry and Madeira—in which not one drop of the juice of the grape was found. The base of the Port wine was diluted sulphuric acid, colored with elderberry juice, with alum, sugar, and neutral *spirits*. The base of the Sherry was a pale malt, sulphuric acid from bitter almonds, with a percentage of alcoholic spirits from brandy. The Madeira wine was a decoction of hops, sulphuric acid, honey, Jamaica *spirits*, etc.

The N. Y. *Express* gives the analysis of two pipes of brandy, one pale and one dark, obtained in New York, with the foreign stamp "Seignette Brandy." First sample (dark) 55 per cent. alchoholic *spirits* by volume, and 41 per cent by weight; specific gravity 0,945. The tests indicate sulphuric acid, nitric acid (!) nitric ether, prussic acid (Guinea pepper, and an abundance of fusil oil (!) Base—common whisky—not one drop of wine.

The second sample (pale) exhibited precisely the same poisonous ingredients, but in greater abundance. Three, at least, of the above named ingredients, are deadly poisons!"

Political Spiritualism.

The Spiritualists are more and more outspoken on the subject of political action. We apprehend the worst features of this demoniacal system is yet to be developed. Their influence is continually spreading like an ocean tide. Their sentiments, in part, are already adopted by a large number of church members, saying nothing of the scores of clergymen, who, either secretly, or openly, advocate their principles, and deny the resurrection of the dead, thus overthrowing the very foundation stone of christianity; for Paul says, "If the dead rise not, then is not Christ raised." What the Spiritualists [illegible] political [illegible] they [illegible] Catholics, in their strength, establish their doctrines by law, and suppress all opposers. Says the editor of the *Spiritual Age*—now the *Spiritual Eclectic*—

"Agitation is our creed as fully as it is that of any one. The writer has done something in this line in the past, and hopes to do much more. The principles of Spiritual truth, when clearly set forth and applied to practical life, must produce agitation and fermentation in the *political* as well as the theological and social worlds. The writer, under the light of spiritual truth, has come to the conviction that the existing political fabric is so radically defective and thoroughly corrupt that it is not only past usefulness as an instrument of the needed reforms, but that action under it, in any such way as to recognize its validity and rightfulness, is positively wrong—is, in fact, treason to Humanity, to Truth and to God. . . . For ourselves, we accept this new revelation as one which is utterly to revolutionize and destroy existing institutions of all kinds—political, social and religious—and that speedily; and we are utterly indifferent to the squabbles of this or that party or sect to obtain the mastery. They are all death-struck, and must soon give place to a divinely-constituted order of things.—A. E. N."

Our Tract Column.

For the Crisis.

Tract Fund for the West.

EXTRACTS FROM LETTERS.

"—— N. Y., Apr. 20th, 1860.

DEAR BRO. H.:—Those books and tracts came to hand, and most of the tracts are out doing their work, with my prayer for their success. I am satisfied that a great work can be accomplished by scattering tracts. God bless the tract enterprize. . . . I feel more than ever like dedicating all my powers to the Lord, and sacrificing for the cause of God. I suppose some would think they were really needy if they were situated as I am, but God be praised, I feel like rejoicing in my riches,—leaky boots, patched pants, do. coat; but the full assurance of faith, and the smiles of a good Father who says I shall not want any good thing if I walk *uprightly*. . . . . We live on bread, potatoes and water, and by faith on the Son of God. Sorrowful, yet always rejoicing, praise the Lord. His promises are yea and amen. Not one can fail.

A few weeks ago I wanted to go away. My wife wanted to write a letter and as I had only money enough to pay toll-gate fee, I told her she would have to wait as I had none for postage. That night some one came into our room when we were asleep and left twenty-five cents. Why should I distrust the Lord? I have no cause to do so. Bless God. L."

Well, brother, be of good cheer. Christ liveth, and he that watcheth and keepeth Israel *never slumbers* nor *sleeps*. God will care for you. Take care of your health. Patched clothes are just as warm and as good to preach in as any; I can testify to that, and if folks get too proud to like the looks, why all they have to do is to get you better ones.

Take as good care as possible of your wife's health. She at home may have more privations than you do when traveling about. My God shall supply all your need according to his glorious riches in Christ Jesus. I will try and send you a Greek grammar *soon*. Study it, and with your Testament and Englishman's Greek Concordance, you will learn a great deal more of New Testament teachings than you can from King James' version. I shall try and send you more tracts when I can get time.

Your brother. H. L. H.

For the Crisis.

New Book.

SPIRITUALISM EXPOSED IN THE LIGHT OF DIVINE REVELATION; with an Examination of the position of A. J. DAVIS, and MR. DOD. By MARY D. WELLCOME.

The writer appeals "to the law and to the testimony" as proof that the practice of Spiritualists in seeking unto the dead for knowledge, is decidedly wrong, and condemned by God; and by placing in parallel columns the doctrines cherished by them as truth, and the testimony of the Bible on the same point, the reader is shown at a glance, the opposition of the one to the other.

The foundation upon which modern Spiritualism is established, is next examined, and demonstrated to be utterly unreliable. The three prominent positions taken in regard to the phenomena are examined:—

1st. They are produced by angelic beings, once tabernacling in the form. 2d. They are all explainable by natural laws. 3d. They are the work of demons, or evil spirits. These several positions are tested by facts and the Bible. Please read and decide who is right. Retail price of the pamphlet, 12 cts. 30 per ct. discount by the dozen. Orders sent to this office and to the author, Richmond, Me.

New Hampshire State Conference at Pittsfield.

It will be seen by the following resolution which was adopted at the last session, that the time for holding our State Conference is at hand:—

"Resolved, That this Conference shall hold its sessions annually, on the *first Thursday in June*, at such place, and to commence at such hour of the day as may be appointed from year to year; at which the ministers shall report themselves personally or by letter, and the churches by delegates or by letter."

It is hoped that brethren in the ministry, and also the churches will report themselves at the Conference, as set forth in the foregoing resolution. Conference to be holden at the Advent chapel in Pittsfield, to commence *Thursday, June 7th*, at 2 o'clock P. M., and continue over the Sabbath.

T. M. PREBLE, *Clerk of Conference*.

Concord, May 7th, 1860.

For the Crisis.

The Grant and Loveland Discussion.

This deeply interesting debate, of which I shall endeavor to give a synopsis, took place, according to advertisement in the Boston Melodeon (Little Temple), on the evenings of Tuesday, Wednesday, Thursday and Friday, May 1st, 2d, 3d and 4th, and was witnessed by a respectable and attentive audience. There is much in such a controversy, even when repeated *verbatim*, which the readers lose who were not present, to wit: the action, energy and emphasis of the speakers, which often sway the audience full as much as the matter. Mr. Loveland, a quondam Methodist minister, is one of the great guns of the spiritual fraternity, and to do him justice I must say that his manner of speaking is easy, with a certain dash of eloquence, attractive to those who are satisfied with a superficial gloss; and further, he showed a gentlemanly urbanity which is very rare among the debaters on his side. Of Eld. Grant's manner, as well as material, I need not speak more than that he wielded the christian's weapon like a well tried soldier of the cross, and in the end added another triumph to his Master's cause. Eld. J. V. Himes, who presided, read the questions for debate, which were as follows:

1st. "Is human immortality taught by the Bible, science and philosophy, or proved by Spiritualism?" J. S. Loveland on the affirmative.

2d. "Is immortality a gift of God dependent upon the character of the receiver?" Affirmative by Eld. Grant. The latter gentleman opened the meeting by prayer, after which Eld. Himes, introduced Mr. Loveland to the audience as the leader on the first question, who spake as follows:

MR. LOVELAND. *Mr. Chairman, Ladies and Gentlemen:*—I deem myself happy in being privileged to stand up here as an advocate for human immortality. The subject of this discussion is no new one, although put in a new form; for it reaches as far back as the beginning of the christian era. Jesus Christ taught it in opposition to the doctrine of the Sadducees, and Paul in his first letter to the Corinthians says, "But the natural man *discerneth* not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man." Here is proof that the natural mind fails to grasp spiritual potencies, denying their existence because they cannot be weighed or measured. This I propose to grapple with, and in doing so, shall show the dual and triple nature of man. I shall not enter upon a detail of the different notions concerning the doctrine of man's immortality which is taught by intuition, but will say that it is the basis alike of Jew and Christian faith.

In the Mosaic account of man's creation we read that "God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." "There is a spirit in man." Jesus Christ commands us, "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." It is said of a certain young lady that "her spirit came again into her and she revived." Paul prays, "I pray God your whole spirit, soul and body be preserved blameless." "For the flesh lusteth against the spirit, and the spirit against the flesh." In fact, everything demonstrates this living and acting principle. Greek, Hindoo, Egyptian, Christian, Reason and Science bear testimony to the potency of mind or soul over matter; and the medical faculty is witness to the influence of the mind over malady. It is the basis of philosophy.

Second. Again, there is a universal cause and effect. Means and ends are everywhere revealed. Means indicate ends—cause, effects. Where there is no cause there is no effect. In the grand progression of cause and effect, we see mineral, vegetable, animal and man. Man is the culmination of this earth, the last blossom on the tree of creation. Nothing surpasses him; he is lord of all the rest.

Third. In the universe, there is even and exact justice. This rule is applied to the whole creation. It is the iron chain which connects means to ends, where results are linked to causes, without which power nothing could exist. Some may dream of something to sever this union, but they will find their mistake when they discover there is no breaking it. From the lowest strata progress advances through mineral, vegetable and animal, till it culminates in man, which perfection cannot be reached in a day.

Fourth. All revelation is direct or indirect. It is either immediate or coming through mediums. All [illegible] instrumental in its development. Before the existence

[illegible] there was no revelation. When newly created man walked forth [illegible], his eyes opened upon the fresh glories of the universe. There was no verbal revelation before Adam lived, and when they are made, they must, to be reliable, be amenable to science. They must be corrected by science. For instance, that which is called the inspired account of the time employed in the creation of the world and the period which has elapsed since, has been disproved by philosophy, the ablest geologists having demonstrated the fact that ages upon ages have been necessarily employed in producing this earth in its present stage from the wild confusion of chaos. It was also believed that this sphere was the centre of the universe, till science tells of other planets of greater magnitude than our own, forming solar systems in the wide scope of immensity of space.

Fifth. All preceding facts and principles find their culmination in progress which is the method of divine revelation. From a chaotic mass, change succeeding change, the solid earth was formed. Change followed change, first the vegetable, then animal, and man. By successive gradation from the lower animal existence, creation upon creation till man comes forth, crowning the whole—the incarnate law of progress. Nothing goes further than man, inasmuch as he is a progressive being. No more is needed to obtain immortality. His soul darts from sphere to sphere and grows continually, unfolding new combinations and uses in its endless progression. This is revealed to him through his capacity and susceptibility, proving himself to be crown of the universe. (Here he repeated his propositions.) These I place as the basis to establish man's immortality. If it be admitted in the laws of ends and means that man extends over time, if revelation is made primary, if all culminates in the great law of progression, we have a firm basis on which to construct man's immortality. He will be found to lengthen out his existence after life and will need immortality to expand his progression. [Time.]

MR. GRANT. *Mr. Chairman, Ladies and Gentlemen*:—This subject is one of the deepest importance. There is none which has so agitated the theological world, and of more important results. If the opposition sustains his position from philosophy, science and revelation, he sustains hero-worship, purgatory and witchcraft, and the word of him who said, at the beginning, "Thou shalt not surely die." Popular theology may teach it, but neither does science or the Bible. Milton, Tyndale, Luther, the Apostolic Fathers, Moses and the prophets, Christ and his Father, expressly teach the contrary. We are honest in our views, and have no doubt but our opponent is also sincere; let us therefore as we honestly differ conduct this debate with christian candor eschewing all feeling and personalities.

My friend on the opposition has made many assertions; but there is a very wide difference between meager assertion and substantial proof. It is here said that Christ taught immortality against the Sadducees. We admit that in one point he did, but never did he teach *human* immortality. The Sadducees denied the resurrection of the dead; Christ taught it, as the medium through which man would attain immortality. We have been called Sadducees, but we do not merit the name as we believe in the doctrine of the resurrection from the dead, inasmuch as all hopes are centered there. Paul says in 1 Cor. 15: 13, 14, "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain."

My friend says that the existence of an immortal spirit in man is taught by intuition. I do not feel its working then; and would dispute the assertion that it ever formed the basis of Jew or Christian religion. If of the Jew, why did they not know of it before they got it from the heathen? if of the Christian, why did Christ and his apostles and their immediate successors not preach it, ere the church became acquainted with this heresy, unknown till the second century, when christianity became mixed with Platonic philosophy?

As we take the Bible for the best authority, we will look at it for a history of man's creation. In Gen. 2: 7;—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of *life*; and man became a living soul." This is the account given, and we have yet to learn that he existed before in the hydrogen, iron and lime, etc., of which he had been formed. God formed and animated him by "blowing into his nostrils the breath of *life*; that same breath which animated "every living thing of all flesh," which Noah was commanded to receive two and two into the ark, for the preservation of their species. And yet we are told that this breathing into man conveyed to him immortality. This requires proof. Job asks the important question, 14: 14, "If a man die, shall he live again?" Here is the answer, John 11: 25, 26, "Jesus saith unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth (at my coming) and believeth in me shall never die." In John 6: 40;—"And this is the will of him that sent me, that every one that seeth the Son and believeth on him, may have everlasting life; (not has it already) and I will raise him up at the last day." In Zech. 12: 1, we read, "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and formeth the spirit of man within him." When did he stretch forth the heavens, and form the spirit in man? At their creation. This word rendered *spirit* occurs in the Old Testament four hundred times, and in the New Testament three hundred and eighty-five, and not once is it rendered *soul*. In Amos 4: 13, we have a similar passage where the same word is rendered *wind*. "For lo he formeth the mountains, and createth the *wind*, and declareth unto man what are his thoughts, that maketh the morning darkness and treadeth upon the high places of the earth, the Lord, the God of hosts is his name." *Spirit* is always in the neuter gender. In Psalm 104: 29;—"Thou hidest thy face, they are troubled; thou takest away their breath and they die." When referring to man it means the breath of life, and in this he has no preeminence over the beast. In Job 32: 8;—"But there is a *spirit* in man, and the inspiration of the Almighty giveth them understanding." It is the same which David speaks of, the breath which sets the noble structure in motion. Man is not perfect as my friend supposes. He breathes and lives; the breath is taken away and he dies. We call upon our opponent to prove by Bible, philosophy or science, that anything leaves man at his death save this spirit which is the breath of life. Where is this spirit located? In Job 27: 3, we have the answer—"All the while the breath is in me, and the Spirit of God is in my nostrils." In Matt. 10: 28;—"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell;" *psukee*, and the corresponding word *nephesh*, are never rendered spirit and should not be confounded with *pneuma*.

My friend says that science and philosophy teach the immortality of the soul. This is not so; for, on the contrary, they say that "unless you cease to teach the inherent immortality in man, we cannot believe the Bible; and if you are right, then philosophy, as well as Bible, is entirely wrong." Herodotus says that the soul's immortality was first taught by the Egyptians; and in his own day there were some Greeks who had adopted it. Nothing but a heathen mind could conceive anything so improbable; for does it appear reasonable that after the entire organization of man was broken up, that anything could survive as a conscious entity?

MR. LOVELAND. No.

MR. GRANT. We say no. Bible, philosophy and science agree, for no truths can clash. We grant that in the universe there is the working of cause and effect. Man being formed out of the dust of the earth and breathed into, became a living animal, as Dr. Kitto renders it. Here was cause and effect; but that this man was the highest intelligence, we deny, for we think the Son of God was higher still. There are some who say that man is God and God is man. We know not if our friend upholds this position. We also admit that there is a divine justice which pervades creation. The infallibility of man's moral acts we deny. Our friend asserts that revelation was developed in the mind of man and unaided became known to him. The Bible saith that all revelation comes from God. My friend also says that science has proved the Bible account of the creation to be untrue. We affirm that the ablest geologists admit that six thousand years would be sufficient to bring about all the changes which are discovered in the earth. If man be highest, and still progressing, why is it that his strength is decaying, his life shortening, his morals corrupting? In Boston during the last forty years the moral standard has retrograded fifty per cent. Every where there is distrust. Merchants look doubtingly upon their brethren, and mutual confidence is almost unknown. Is man then the crown of the universe, progressing steadily from perfection to perfection, till he merges into Deity? We look for proofs. We know not where our opponent can find them, for we are well assured they are not in the Bible. [Time.]

For the Crisis.

"Christ our Life," by C. F. Hudson.

Having had the opportunity of perusing the manuscripts of Prof. Hudson's forthcoming book with the above title, I am glad to present my testimony as to its value. I regard it as a very compact and comprehensive scriptural argument in proof of the grand truth of life in Christ only. It contains much not in Debt and Grace, and is more adapted to the popular mind, more eminently scriptural than that, and less historical and theoretical.

While such contemptible abortions as "Sadduceeism," and such bombastic arrogancies as Landis on "Immortality" are being issued by the American Tract Society at Boston, and the Methodist Book Concern in New York, it is well for those who know the truth to keep the *thinking* public supplied with works which bear the tokens of having sprung from the hearts of christians and the heads of men, and which will give light on the subject.

I hope the book will be widely circulated. It will prove valuable indeed. [illegible]

N. Y., Apr. 20, 1860.

For the Crisis.

Notice—Books, Tracts, &c.

I gave notice, a few weeks since, of having received a large quantity of tracts from Bro. H. L. Hastings, supplied by the Western Tract Fund. These are now mostly on hand to supply any orders from brethren and sisters for scattering among the people. Enough money must be sent to pay the postage if sent by mail, and whatever donations are made I shall forward to Bro. H. after paying the expense of transportation of the tracts from the East, which money will go into the tract fund.

I have received also a new supply of books. Debt and Grace, by C. F. Hudson, $1.25; Voice of the Church, by D. T. Taylor, $1.00; Dobney on Future Punishment, 75 cts.; Great Controversy, by H. L. H., 60 cts.; Spiritualism a Satanic Delusion, by Dr. Ramsey, 40 cts.; ditto paper covers, 30 cts.; Church Debts, by Dr. Ramsey, 40 cts.; Reasons for my Hope, by H. L. H., 50 cts.; ditto paper covers, 30 cts.; Tracts on Prophecy, 50 cts.; Tracts on Immortality, 50 cts.; Fate of Infidelity, 25 cts.; I. C. Wellcome's Treatise on the 24th and 25th Matt., 33 cts. Also the following, with paper covers: Old Paths, 15 cts.; Pauline Theology, 15 cts.; Death not Life, 25 cts. Postage in addition to the above prices. A liberal discount made to preachers and others buying to sell again. N. BRANCH, Jr.

Cordova, Ills., May 7th, 1860.

Correspondence.

From Bro. S. Clark.

BRO. GRANT:—We wish through the *Crisis* to say to our preaching brethren, that a few of the hitherto scattered and homeless ones at Newark, N. J., have partially formed an association and hired a hall (for the Sabbath only), in which we have been holding meetings for the past two or three months, and the presence of the Lord has been with us, although we feel that occasional preaching would be profitable for us, and we hope instrumental in stirring up the minds of some who are still careless. Will not some of the good brethren thus engaged come and preach for us on the Sabbath? They will be kindly received and hospitably entertained while with us, but we can promise but little more.

Please let a notice be inserted in the *Crisis* for the then next following Sabbath, or sent direct to S. Clark, No. 320 Broad street. In either case we will see that such notice is properly circulated through our local papers if received in time. Visiting brethren will call on R. H. Noe, No. 14 Ferry street, near Market street depot, Newark, N. J. Come over, brethren, and help us.

May 8th.

From J. A. Sober.

BRO. GRANT:—I am now located in Burlington, Calhoun Co., Mich. I have three regular places to preach in, Burlington, Tekousha and Leroy. All these places are located in Calhoun Co.

From what I can gather by observation and the statements of brethren and friends, I think the good cause is gaining ground in this part of Michigan; and it is my conviction the truth will triumph if presented to the people in a right spirit. "*Preach the truth in love*," is a text we do well to heed always. I shall expect and pray when ministering brethren come among us to proclaim the great truths of the gospel, that they will manifest the meek and quiet spirit of Jesus their Master. O! may we be as wise as serpents and harmless as doves, "in publishing the good news" of Jesus' gospel to our fellow-beings. Do we realize the responsible position we occupy? Do we reflect that we are giving the last call of mercy to this world? I solemnly believe we are. Never was my faith stronger in the Advent *near* than at this moment. The evidences of the Lord's return to our globe at about this time amount almost to Divine inspiration. Brethren in the ministry, do we feel the power of this evidence in our own hearts? O! let us arise and blow the trumpet of warning to awaken a guilty world and dead church.

I would invite ministering brethren passing through this section to give us a call. Our doors are open to all *true* servants of Jesus. Come, brethren.

April 23d.

Obituary Notices.

In Hubbardston, Mass., April 25th, Mrs. ELIZABETH WAIT, aged thirty five.

Died, in Northwood, N. H., April 27th, ROYTER B., eldest son of True B. and Hannah T. Davis, in his seventeenth year.

The parents are sorely afflicted by the loss of a beloved child, but they sorrow not as others that have no hope, for they believe that Jesus died and rose again, and that those who sleep in Jesus will God bring with him. May this affliction be sanctified to all the mourning friends. O. S. EMERSON.

Died, in Warwick, R. I., May 4th, Bro. DANIEL PROPHET, in the eighty-third year of his age.

His death was sudden, being as well as usual until the day before he died. Bro. Prophet has been a christian for a number of years. He was respected by all classes for his honest and straightforward course. His loss will be felt by the church of which he was a worthy member, and we shall often call to remembrance the old man, as he used to stand before us, his hair whitened with age, his voice faltering, and his whole countenance animated with the hope that filled his aged breast. He was the oldest member of the Plain Church. He made no great pretensions, but his daily humble deportment convinced all that he was indeed a christian. His work is finished, his labor is done, and with the sleeping multitude he awaits that morn that shall awake him to newness of life, and give him rest that shall never more be broken.

Eld. E. Bellows preached his funeral sermon, from Ps. 37: 37,—"Mark the perfect man, and behold the upright; for the end of that man is peace." A large number of friends and neighbors were present.

J. B. WAITE.

Married.

In Concord, N. H., May 3d, 1860, by Eld. T. M. Preble, Mr. URI BAKER of Templeton, Mass., and Miss SARAH N., daughter of Enos Blake, Esq., of Concord.

Summary of News.

FOREIGN.

[Advices to the 2d instant.]

The Chinese were determined to dispute the passage of the Allies to Pekin. Within six miles of the fortifications, 200,000 men were under arms.

It is stated that France proposed to Switzerland to relinquish her right in reference to the neutralized districts of Savoy for fifty million francs.

The Bishops of the Romagna have received a prohibition against taking any part in the reception of King Victor Emmanuel. A correspondent of the *Journal des Debats* was ordered to leave Rome by the Pope, but obtained a delay of twenty days.

Advices from Naples say that the royal troops attacked the insurgents entrenched in the town of Carini, on the 18th. Desperate fighting continued for three days, when the Government troops received reinforcements and compelled the insurgents to retire to Portenico, leaving 250 killed behind. The royal troops had 300 killed. The town of Carini was besieged and set on fire. Great misery prevails at Palermo. Since the execution of thirteen insurgents, twenty six Neapolitan soldiers have been surprised and hung at Carini.

Letters assert that the Neapolitan army amounts to 60,000.

Advices from Messina of the 28th state that perfect tranquillity prevails there, but general discouragement also prevails. The number of persons arrested is considerable, and the prisons are crowded to excess.

The government was about to be transferred to Messina, and the garrison at Palermo, though numbering twenty thousand men, are afraid to proceed to the interior.

THE TWO SICILIES.

TURIN, April 27. The government has received the following dispatch, dated "Roads of Palermo, Wednesday evening, April, 25":

"The insurrection at Palermo has been suppressed. The state of siege is rigorously maintained, and great numbers of royal troops are quartered in the city. Messina is tranquil. The armed bands in the interior of the island are insignificant, and appear to be dispersed in all directions. The coasts are watched. Great agitation prevails throughout the island, including the province of Trapani. It is only in the province of Marsala that the royal authority has not been re-established."

NAPLES, April 26. The insurgent bands are being pursued continually, and are retiring before the royal forces. They had intrenched themselves in the small town of Carlini, which was surrounded by the royal troops, by whom they have been completely destroyed. The remnant have made their submission. Throughout Sicily and the kingdom of Naples the most perfect order and tranquility prevails.

Garibaldi, having been offered the freedom of Brescia, as compensation for the loss of that of Nice, at once accepted the offer, and in the course of his letter to the Brescians he made the following allusions to Nice and Sicily, confirming the impression that he intends to go to the island which is now struggling for its independence.

"The misfortunes of Italy have always arisen from the same cause, that those who were not directly threatened forsook their brothers in danger; and if the present is more edifying by the admirable unanimity of all the populations of the peninsula, it is still stained by one immoral and dishonorable deed. I accept with gratitude the freedom of the town offered by our dear Brescia; but as an Italian and Nizzard I do not mean to forsake my cradle, the grave of my mother, and the rights of Italy, or the land of Segurana and of Massena."

THE FRENCH EMPEROR.—The Liverpool Mercury says:

"There was a rumor in London at the end of last week, that the Emperor of the French has had a slight touch of apoplexy. That the Emperor has, during the last twelve months, at all events, had enough of care and anxiety to produce such a result is likely enough; but whether the statement be true or founded only on probability, we shall perhaps hear no more about it, as the Emperor dislikes his little ailments to be talked about, and such an attack as the one reported is pretty sure to be hushed up at the present critical moment in the affairs of France."

THE INQUISITION REVIVED.—Horrible tortures are inflicted by the Palermo police upon political prisoners, to make them confess—one is, making the offender sit down on a chair with an open seat, furnished with razor blades, and having underneath a chafing dish of burning coal.

NEW YORK, May 10. S. G. Goodrich, extensively known as "Peter Parley," died in this city very suddenly yesterday.

Notices, &c.

Editorial Notice.

☞ We are expecting, daily, a supply of "Reasons for my Hope," in paper covers. Those having sent orders for the same will please have patience and they will get them in a few days.

Notice.

There will be a quarterly conference at Viroqua, Badaxe Co., Wis., commencing June 15th, at 2 o'clock, P. M., to continue over the Lord's day following.

Also there will be a conference in Harding, Clayton Co., Iowa, commencing June 22d, at 2 o'clock, P. M., to continue over the Lord's day, as Bro. L. Lyons may arrange.

There will be a conference holden in Strawberry Point, Clayton Co., Iowa, commencing June 28th, at 2 o'clock, P. M., to continue over the Lord's day, as Bro. Dow may arrange. Brother and Sister Mansfield will be present at the above conferences, with the writer, to preach the word. We hope there will be a general attendance at the above meetings. Friends will remember that Bro. and Sr. Mansfield cannot travel without means. A word to the wise is sufficient.

Y. HICOCK, Evangelist.

[illegible]

Notice.

There will be a Tent Meeting in Warren Co., Ill., near Shanghai, where our conference was held last year, commencing Wednesday, May 30th, 1860, at 7 1-2 P. M., and continue over the Lord's day. Brother and Sister Mansfield are expected to be there to preach the word, and other preaching brethren. We give a general invitation to all preachers and people to come and enjoy the feast. Provision will be made for all who come. A wagon will be at the depot in Galesburg Wednesday and Thursday, to meet the noon trains from east and west, to take all that come in the cars to the meeting, free of charge.

Also a Tent Meeting at Walker's Neck, Brown Co., Ill., commencing Thursday evening, June 7th, at 7 1-2 o'clock, and continue over the Lord's day. Brother and Sister Mansfield are expected to attend. We hope there will be a general gathering of the saints at this meeting. Provision will be made for all that come.

MOSES CHANDLER,
In behalf of the brethren.

New York Annual Conference.

The Western New York Annual Conference will be held at Seneca Falls, N. Y., commencing Friday evening, June 1st, at 7 1-2 o'clock, and continuing over the following Sunday. Elder S. H. Collings, R. V. Lyon, and many other preaching brethren are expected to be present, and we invite all, far and near,—east, west, north and south, to come. Cannot Bro. Grant attend? Let there be a general gathering of those that love the appearing of our King, for the time is AT HAND. Let as many as can, be on hand on Friday, so that the conference may be organized at the *first* meeting, and give time to do the business, there being considerable to be done, and only one day to do it in (Saturday.)

A. GUTHRIE, C. W. LOW, O. F. SWEET, } Committee of Arrangements.

By C. F. SWEET, Evangelist.

Seneca Falls can be reached by railroad from any point of compass, and there are warm-hearted brethren and sisters there who will receive all who will come. Inquire for T. G. Newman. We say again, come!

Notice.

There will be a conference in North Hermon, (Maine), Bracket neighborhood, to commence Saturday, May 26th, at 10 1-2 o'clock, and continue over the Sabbath. Let there be a general turnout. F. H. BERICK.
JAMES HEMENWAY.

Grove Meetings in Wisconsin.

A grove meeting will be held at Springville, Badaxe Co., Wis., commencing Friday, at 2 P. M., June 1st. Call on Bro. Wm. A. Morse for further information. Several ministers are expected.

Also one at Ironton, Sauk Co., Wis., commencing Friday, June 7th, at 2 P. M. A number of preachers will attend. Call on Eld. G. W. Turner for particulars.

Also one at Fairfield, Sauk Co., Wis., commencing Friday, June 14th, at 2 P. M. Inquire for Eld. G. W. Barnes.

Also one at West Point, Columbia Co., Wis., commencing at 2 P. M., Friday, June 21st. Call on Bro. Ira Polley.

Also one at Kingston, Sauk Co., Wis., commencing June 28th, at 2 P. M. Inquire for Bro. Pariey Bush.

All these meetings will continue over the Lord's day. Several ministers will be present. WM. SHELDON.

Conference at Burlington, Mich.

Providence permitting, there will be a conference at Burlington, Calhoun Co., Mich., commencing Friday, June 1st, 1860, and continue over Lord's day following. Bro. and Sr. Seymour, Brn. E. Miller, Jr., and Cheesbrough will be present to preach the word. We also extend a cordial invitation to Bro. and Sr. Mansfield to meet with us and assist in preaching the word of life. We expect brethren and sisters from the surrounding country will meet with us. Come! Bro., lay by your work and meet us at Burlington. What we do must be done quickly, for the Lord is nigh at hand. For the church,

J. A. SOBER.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon, otherwise they will not be in season to be inserted till the week following.

Bro. G. Champlin will preach in
Boston, (Chapman Hall) .... Sunday, May 20th
Warwick Plains, R. I. .... May 27th

J. G. Smith appoints to preach in
Dover .... May 27th
New Durham Ridge .... June 3d

S. P. Babcock appoints to preach in Southbridge, Mass., (Westville school-house) Sunday, May 27th.

Eld. C. Goodrich appoints to preach in
Plymouth Hollow, Ct. .... June 3d
New York City, (as Bro. Roworth may appoint,) June 10th and 17th
Newark, N. J. .... June 12th and 13th
Bridgeport, Ct. .... June 18th

I will meet with the brethren in
Goshen .... Sunday, May 20th
Plainfield Pond .... May 22d
Savoy .... May 24th
Charlemont .... May 25th
Colerain .... Sunday, May 27th
Green River (Bro. Babcock's neighborhood) May 28th
D. W. MILLER.

I will preach as follows:—
Goshen, Mass. .... Sunday, May 20th
Northfield Farms, Mass., (evening) .... May 25th
Vernon, Vt. .... Sunday, May 27th
S. W. BISHOP.

Eld. James Lee will preach in
Dover, N. H. .... May 17th and 18th
Exeter .... May 19th and 20th
Brethren will meet him the last train from Portland, the 17th. HIRAM MUNGER.

L. S. Ludington will preach in
Newfield .... May 20th
Plymouth Hollow .... May 27th

Eld. J. G. Smith will preach in
Concord (at the Chapel) .... May 20th

J. E. Bellows will be in
[illegible] .... May 20th
[illegible], Ct. .... [illegible]
Collinsville, Ct. .... [illegible]

Providence permitting, I will be at
Wales (at home) .... May 20th
Bro. from Brimfield, Willington, and the adjoining towns, are expected. H. PRATT.

The Lord willing, D. P. Manning will preach in
Bradford Mill Village .... Sunday, May 20th
where Bro. Fowler may appoint.
Concord, at the Chapel .... Sunday, May 27th

The Lord willing, I will preach in
Dinsmore Hill .... Sunday, May 20th
L. D. THOMPSON.

Business Matters.

To Correspondents.

L. Von Eschen.—We will do as you desire.

G. W. Young.—Paid to No. 256.

Dr. J. Litch's P. O. address is Philadelphia, Penn.

Eld. D. T. Taylor's P. O. address is Dansville, Livingston Co., N. Y.

Eld. C. Goodrich's P. O. address is Bakersville, Ct.

Bro. Frank Burr's P. O. address is Honeoye, Ontario Co., N. Y.

Wm. A. Fenn's P. O. address is Sandisfield, Mass.

Cash Receipts.

J Wentworth 260, 64 cts.; C F Stevens 264, $3.00; S W Bartlett 230, $1.31; Alb. Bellows, $5.00.

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S Mills 261, B B Grant 268, W Chapin 260, W Payne 260, El. Potter 267, W Smith 223, T D Metcalf 248, Jon. Chaplin 263, I Clough 234, L F Wait 260, G W Young 256, A E Bell 268, G T Whitney 267, P J Maine 261, D S Clark 261, M A Raymond 268, P I Stacey 234, O Cottle 260, R Woodward 234, Al. Cole 271, H Covell 267, L H Covell 268, D N Wight 260, L Banting 249, J R Randall 250, S V More 268, G Martin 268, L Von Eschen 261, E Tenny 263, Mrs. N Knapp 278, A W Lloyd 240, J James p. pd. 294, J Holder 251, I Richard 252, Jos. Scott 269, A S Barber 262, S Locey 243,—$1.00 each.

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H. L. HASTINGS, 42 [illegible], PROVIDENCE, R. I.

January, 1860.

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Original Contributions.

For the Crisis.

Waking Thoughts.

[illegible]

Time tarries not for thee,
[illegible]
Work with thy might,
[illegible]

Thy [illegible] employment seek,
[illegible] from evil keep;
Time speeds along,—
[illegible]
Nor tarry here to weep;
[illegible] the joys of earth,
Nor enter halls of mirth;
[illegible]
Give [illegible]
[illegible] lowly birth.
[illegible]
List to the widow's cry,
Look with the pitying eye
On orphans' tears,
[illegible] hush their fears,—
The needy pass not by.

To such as go astray
From virtue's peaceful way,
The friendly hand
To them extend,
Make haste—do not delay.

Fight the good fight of faith,
Lay hold on endless life;
[illegible] the Word,
Wait for the Lord,
To end this mortal strife.

A. ROSS.

For the Crisis.

The Great High Priest.

"Seeing then that we have a great High Priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin."—Heb. 4: 14, 15.

(Concluded.)

Let us consider briefly some of the qualifications of this High Priest, and see if he be adapted to his exalted and important relation. We behold united in him the divinity and the humanity. He is God-man. First, he sustains an exalted position and relation to the Father. He understands perfectly the divine attributes and law. Thus he becomes qualified for a faithful advocate "in things *pertaining to God*." Possessed of immortality, we know that he *ever liveth* to make intercession. Those who live hundreds of years from the time when he assumed the priestly office, can be as much benefited by his pleadings, as those who first received the benefit of them. And as unto him is given all power in heaven and on earth, we well know he is able to save to the uttermost them who come to him.

We read again that him the Father heareth alway, therefore in view of his *divinity*, power to redeem, and all-prevailing supplications, we can rest confidently, our eternal interests upon him. But while we admit his divinity and power without questioning; while we doubt not his ability to save us to the uttermost, the very fact that he possesses this divine power, and is thus exalted, brings a trembling of heart, while we contrast with his holiness, his perfection, his wisdom, our own sinfulness, imperfection, errors and infirmities. "How can such a Being condescend to such an one as I?" is the anxious question. What most interests us to know is, not so much as to whether he can comprehend Deity and be faithful in enforcing the Divine law, as, can [illegible] humanity, can he sympathise with its laws, its sufferings, its infirmities?

He can assert the claims of the Divine government, can plead in vindication of the Divine law, but will he listen to the claims of poor human nature? Will he bear with patience a recital of my grievances, my temptations? How like music to the soul are the precious words—"We have not an high priest who *cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are*." How precious now to our hearts is the cordial invitation—"Let us therefore (in consideration of his sympathy) come *boldly* unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

As the Jewish high priest was "taken *from among men*," so that he might "have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity;" so our great High Priest "took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made *like unto his brethren*, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. *For in that he himself hath suffered being tempted, he is able to succor them that are tempted*."—Heb. 2: 16-18.

When in the form of a servant, he went up and down our poor world, he suffered from temptation, from poverty, from scorn, hatred and persecution in many ways—from stripes, imprisonment and death. In the days of his flesh, his prayers, like ours, were often mingled with strong crying and tears. He trembled in view of the bitter cup—he feared the baptism which awaited him. Like us learned the lesson of obedience by the things which he suffered.—Heb. 5: 7, 8. Through sufferings, the Captain of our salvation was made perfect.—Heb. 2: 10. He was sustained by hope, as we often are.—"*For the joy that was set before him*," he endured the cross and despised the shame."

Think not, because *divine*, he felt not as we feel the sufferings of humanity. The Scriptures represent him as sensitively shrinking from, and as painfully enduring, suffering as ourselves. For this very purpose he became in all things like unto his brethren—exposed to the same hardships, the same trials, the same sorrows, the same temptations, and possessing the same passions, he was susceptible of the same emotions and sufferings.

We are not prepared to fully sympathize with the agony of a bereaved parent's heart, unless we too have felt the same sore grief. We cannot fully comprehend the trials, the privations and afflictions attendant on a life of poverty, if we have never known want. We may pity the bereaved mother; we may be moved with compassion at the sight of poverty; but we cannot be touched with *the feeling* thereof without the experience.

It was to meet this want of our being,—it was in order to qualify himself for the heart-experiences, our High Priest chose a lowly position, among the humble poor, and toiled at the carpenter's bench. For this he became a man of sorrows and acquainted with grief. "Surely," says the prophet Isaiah, "He hath borne our griefs, and carried our sorrows." Not his, but "*ours*." Can he not then be touched with the feeling thereof? O! he can, and his great heart of love and mercy is toward us for good. Cast all your care upon him, yea, *all of it*, for he careth for you. For *you*, poor sinner, weighed down with guilt; for *you*, poor wanderer into a far country, sitting by Babylon's cold stream, your harp all unstrung, hanging upon its willows. To you, guilty sinner, he says, "Look unto me and be ye *saved*"! "Come unto me, and I will give you *rest*"! To you, wanderer, he says, "Return unto me, and I will return unto you. I will heal your backslidings, I will love you freely." Sinner, will you not look and live? Backslider, will you not return to Father's house, where there is bread enough and to spare?

Brother, sister, drooping beneath your weight of sorrow, "Consider him that endured such contradictions of sinners against himself, lest ye be wearied and faint in your minds." You have not resisted unto blood, in your strife against sin and error. Go to Gethsemane, and gaze upon the sufferer there. Hear him plead for a removal of the bitter cup. See the bloody drops, forced out through the pores by the dreadful agony within. Behold a little yonder, those sleeping ones, unsympathizing with their best friend in his anguish—resting, while he is suffering.

Mark their cowardly flight, when by a pretended friend he is betrayed to those who thirst for his blood. Listen to a boasting Peter, who declared, though all men forsook his Master, *he* never would flee! He now with oaths denies their acquaintance. Follow him to the judgment hall. Behold the mockery, the scourgings, the false accusations. Then go to Calvary, and see him bleeding on the cross, derided by the throng. And now what sayest thou? Are *your* sufferings greater than his? Dost thou now believe he can sympathise with thy sorrows? Remember he bore all of thine, in addition to his own, which thou canst never bear.

Do you say, "I am an invalid,—these long years I have suffered much from divers sicknesses; surely he knows not how to sympathise with my sufferings" Take your Bible, turn to Matt. 8: 17, and read this, "Himself took our *infirmities*, and bare our *sicknesses*;" and say no more, "*Jesus cannot sympathize with me*."

Says another, "I am a poor sinner; I suffer from the multitude of my transgressions; my soul is weighed down with its load of guilt, surely He, who was always *holy*, knows not how to feel for me." Listen! I have a word for thee also. "*The Lord hath laid on him the iniquities of us all.*" You bear only the weight of your own sins—Christ bore the sins of *all*. He who knew no sin by actual experience, was made to be sin for us. He suffered as a transgressor. He "bore our sins in his own body on the tree."

What infirmities—what sorrows—what temptations—what sins can we therefore plead as an excuse why we may not go to this great High Priest, and commit to him our cause? O, as we kneel at the mercy seat, hardly daring to lift our eyes heavenward, let the words dropped from the lips of the angel of the covenant, distil upon our heart, "*Who can be touched with the feeling of your infirmities, for he was tempted in all points like unto you.*"

M. D. W.

For the Crisis.

Ilium Fuit.

Those who do not read Latin will ask me to translate this. Well, I will tell what it means, both in English, and in theology. The English of it is, "*Troy was*." Troy is among the things that were. Its splendor and glory are departed, and its very existence has ended. For who would think of calling a little country town, that stands in the same place, [illegible] other houses and for another people—Troy? That city is a ruin, and exists only in the epic that celebrates its overthrow, the *Iliad* of Homer. Hence the famous and solemn expression, *Ilium fuit*.

But I have also discovered a theological sense which I think the phrase will bear. Let me explain. Libanius, of Antioch, was an eloquent writer of the fourth century. Basil and Chrysostom were among his pupils, and some of his letters are addressed to them. He was not an orthodox christian; but he certainly understood Greek, and the meaning of Greek words is the point I wish to make.

Now Libanius, speaking of Troy, says: "*It lies, an example of the calamity of an eternal fire.*" The expression is almost identical with that in Jude, verse 7, where Sodom and Gomorrah are said to be "set forth as an example, suffering the vengeance of eternal fire." But is Troy still burning? or, did Libanius think of the Trojans as suffering torments never to end, when he penned those words? No one will pretend this. By the phrase "eternal fire," then, he must have meant a fire by which Troy was *burned down*, and *destroyed utterly and forever*. And this is precisely the sense which orthodox commentators allow in Jude, verse 7. It is the *eternity of effect*. And since the instance there given is called "an example," the just inference is that such is the meaning of the phrase.

I had hoped this sense of the phrase might be illustrated from the Greek writers; and thanks to Meyer who has cited Libanius. Until it is shown that Libanius used the phrase very improperly, his words must be taken as a valid commentary; and it will be a sufficient reply to all argument for immortality in gehenna from the phrase *eternal fire*, to say, *Ilium fuit*. C. F. H.

For the Crisis.

"Faint, yet Pursuing."

AIR.—"*Annie Laurie*."

I am glad I ever started
To love and serve the Lord,
Though often feeble hearted,
Yet still I love his word;
When I feel weak and faint,
I hear a pleasant voice,—
"I'll be with you, I'll be with you,"
And it makes my heart rejoice.

Sometimes the way looks dreary,
And all is sad around,
And my poor heart is weary,
In sorrow's fetters bound:
'Tis then I shed my tears,
'Tis then I lift the prayer;
Jesus, save me, Jesus, save me,
And these ills he helps me bear.

Those joys have lost their beauty
That used to look so bright;
To walk the path of duty
Is now my chief delight;
Though in this narrow way
With trials oft I meet,
I have Jesus, I have Jesus,—
This makes all my sorrows sweet.

Though oft the scornful finger
Is pointed as I go,
It shall not make me linger,—
They scoffed at Jesus too;
I'll hasten on my way
Up to the pilgrim's home,
Home in heaven, home in heaven,
Where no sin can ever come.

O! leave earth's fading pleasures,
My kindred and my friends,
And seek with me those treasures,
Where friendship never ends
Jesus has often called,
No more his word abuse,
Wait no longer, wait no longer,
Lest you call and he refuse.

O! let us leave our doubting,
Dear pilgrims, on this road,
And cheer, with joyful shouting,
The way to heaven's abode;
Farewell to all our fears,
By which we've been opprest,
Hallelujah! hallelujah!
We are happy, rich and blest.

DANIEL F. WOLCOTT.

Southbridge, Mass.

Christian Treasury.

"Behold I come quickly"—REV. 3: 11

A SPEEDY COMING.—"Even so come, Lord Jesus!" "Why tarry the wheels of thy chariot?" Six thousand years this world has rolled on, getting hoary with age, and wrinkled with sins and sorrows. A waiting church sees the long-drawn shadows of twilight announcing, "The Lord is at hand." Prepare, my soul, to meet him. Oh! happy days, when thine adorable Redeemer, so long dishonored and despised, shall be publicly enthroned, in presence of an assembled universe, crowned Lord of All, glorified in his saints, satisfied in the fruits of his soul's travail, destroying his enemies with the brightness of his coming—the lightning glance of his wrath, —causing the hearts of his exulting people to "rejoice with joy unspeakable and full of glory." Prepare, my soul, to meet him! Let it be a joyous thought to thee,—thy "blessed hope,"—the meeting of thine Elder Brother. Stand oftentimes on the watch-tower to catch the first streak of that coming brightness,—the first murmur of those chariot wheels. The world is now in preparation! It is rocking on its worn-out axle. There are voices on every side proclaiming, "He cometh! He cometh! to judge the earth." Reader! art thou among the number of those who "love his appearing?" Remember the attitude of his expectant saints: "Blessed are those servants whom the Lord, when he cometh, will find Watching!"

"Remember this word to thy servant, upon which thou hast caused me to hope!" —*Faithful Promiser*.

☞ The tears of the compassionate are sweeter than dew drops falling from roses to the bosom of the earth.

For the Crisis.

"The Angels that Sinned."

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair and they took them wives of all whom they chose. . . . And there were giants in the earth in those days and also after that, when the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men, which were of old, men of renown."—Gen. 6: 1-4.

Josephus, the Jewish Historian, declares "the sons of God," mentioned in the above quotation, to have been *angels*. He says, "For many angels of God accompanied with women, and begat sons that proved unjust and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembles the acts of those whom the Grecians called giants." —*Antiquity of the Jews, Book I, chap. III.* And the translator says, in a marginal note on this passage, 'This notion, that the fallen angels were in some sense the "Fathers of the old giants," was the constant opinion of antiquity."

The testimony of Josephus on this point is important, because he was a man of learning and well acquainted with the doctrines of the Jews, and it is not expected that he would make the assertion that the sons of God were angels, unless it was a well authenticated fact, and fully received among his people. That what he asserts is substantiated by the testimony of the apostles Peter and Jude, is apparent from a candid consideration of their testimony in regard to the sin of angels. Jude, speaking of some who turned the grace of God into *lasciviousness*, says,—"I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not [the adulterous followers of Baalam]. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

1 Pet. 3: 18—20.—"For Christ also hath once suffered for sins, the just for the unjust, . . . being put to death in the flesh but quickened by the Spirit, by which also he went and preached unto the spirits in prison; which some time were disobedient, when once the long-suffering of God waited in the days of Noah." That these were angelic spirits, is apparent from the fact that human beings are not called spirits in the Bible, while of angels it is said, "Who maketh his angels spirits." Here the sin of these angelic spirits is said to have been in the days of Noah, and that Christ went and preached unto them in prison after he had been put to death in the flesh and quickened in the spirit; that is, after he was raised from the dead.

Accordingly, in his second epistle, he speaks of the angels that sinned, in connection with the destruction of the old world, in the same manner that he naturally would have done had he understood the account in Gen. 6, as Josephus did; namely, that the angels sinned in cohabiting with the daughters of men. The sin consisted in the generation of depraved beings, half human, half angelic; who would exist after the destruction of their bodies. Hence, as these beings once existed in the flesh, in their disembodied state, they would be *demons*; possessing a natural affinity for human bodies; hence, the reason for demoniacal possessions. These demons will be destroyed when the law of generation by which they exist is revoked.

WM. HOBBS.

Position on the Time of the Advent.

We hold, "That the second coming, or appearing of Christ, is indicated to be now emphatically nigh, even at the doors, (Matt. 24: 33,) by the chronology of the prophetic periods, (Dan. 7: 25; 8: 14; 9: 24; 11: 7, 11, 12: Rev. 9: 10, 15; 11: 2, 3; 12: 6, 14; 13: 5,) the fulfillment of the prophecy, (Dan. 2d, 7th, 8th, 9th, 11th, and 12th; Rev. 9th, 11th, 12th, 13th, 14th, and 17th,) and the signs of the times. (Matt. 24: 29; Luke 21: 25, 26.) And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing that their redemption draweth nigh, (Luke 21: 28; 1 Thess. 4: 18,) and the last be warned to flee from the wrath to come, (2 Cor. 5: 11,) before the master of the house shall rise up and shut to the door—Luke 13: 24, 25."

We have held this view of the question of time for the last fifteen years. And every year has given us increased light on the subject.

When, with others, the above position was taken, we had no other light on the termination of the prophetical periods. The light then made it quite clear that they were *near* their termination; but *how near*,—whether ten, or twenty years,—we could not determine.

The year 1843, to which a large number had looked as the period at which the prophetical times would terminate, having passed, without the realization of their hope, many honest and devoted christians were left in a state of trial and disappointment. To such, any light that could be given was gratefully and cheerfully received. Just at this time the "Horæ Apocalypticæ" of the Rev. Dr. Elliott appeared, and contributed much light on the prophetic periods and the "signs of the times." The lectures also of the Rev. John Cumming, on the Apocalypse, in Exeter Hall, in 1848, added to this light on the *time*, and the signs of the near approach of the kingdom of God. This gave us a lively interest in the circulation of Drs. Elliott's and Cumming's views, which we have done for the last ten years to the widest extent possible, both by the pulpit and the press.

Their position on the definite time of the Advent, was 1865 to 1867.

Within the last year a work has been published by the Rev. Mr. Shimeall, of New York, whose position varies one year from their calculations: he fixing upon 1868, as the close of the 6,000 years of creation week. He bases his calculations on the same prophetic periods as Doctors Elliott and Cumming; and, in coming to such a harmonious result, we think the position is materially strengthened.

Besides the above learned advocates of the definite time for the great crisis, we might add a large number to the list,—such as the late Dr. Ramsey, of the Presbyterian Church of Philadelphia; Dr. Rice, of the Presbyterian Church in St. Louis, Mo.; Rev. Mr. Bryant, of the Presbyterian Church in Niles, Mich.; with near one hundred others, whose testimonies may be given in future numbers.

There was a time when we could take the ground that the Advent of Christ was *near*, based on the prophetic periods, without a knowledge of their exact termination. *But that time is past.* The last fifteen years, in which "many have run to and fro, and knowledge has increased," have thrown too much light on the chronology of the Bible and the world, for us, as Adventists, to longer hold a position of indefiniteness.

We know, according to the position stated at the head of this article, that the Advent of Christ is nigh, by the prophetic periods. How nigh? We answer, Within seven or eight years, as shown by Messrs. Shimeall, Elliott, and other authorities, who agree in fixing the termination of the great prophetic periods in 1866 to 1868.

What we mean then by "now emphatically nigh, "is not some time in this century, twenty years or more in the future, where it will be impossible to harmonize the periods; or some *emphatic indefinite time*, which may be nearer, or more remote.

We look then for the end of the Gentile times between the years of 1866 and 1868; when the 6,000 years of the world's history will close, and the great Sabbath of rest will come. And we believe this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh, and the last be warned to flee from the wrath to come, before the Master of the house shall rise up and shut to the door.—Luke 13: 24, 25. "Blessed will be that servant, whom his lord when he cometh shall find so doing."—Matt. 24: 46.

O solemn, dreadful, glorious news!
The Gentile "times" about to close,
And Zion's King appear!
Ah! then what fearfulness shall seize
Those virgins who have lived at ease,
Nor thought the Bridegroom near.

Awake! arise! ye sleepers, all;
'Tis Mercy's latest gracious call;
Sinners, why will ye die?
And ye who have a name to live,
But daily do the Spirit grieve,
For pardon quickly fly!

Voice of the Prophets.

Selections.

Modern Preachers.

A great deal of fault has been found with modern preachers, both by critics and the million; but the grand defect of many seems to us to be, that they are wanting in *heart*. They are icicles. They may argue with logical precision, but they argue coldly. They may convince the understanding, but they have not sensibility enough to touch the warm sympathies, and make a vivid impression upon the feelings of even the devout soul. Even if they touch this chord accidentally, it seems not natural to them, and they are presently back again to their stiff creeds and dry dogmas—coolly untying consequences united in *a priori*, bundling up inductions *a posteriori*, and hammering away at cause and effect, original sin, predestination, beings self-existent, and the universal scale of beings. Instead of giving a deep and commanding interest to their arguments by applying them to those feelings which are common to all hearts, and will eagerly answer when appealed to, they endeavor to interest the understandings of men in opposition to their feelings, and to set up the intellect in contemptuous despotism over every generous and glowing sympathy. Who can wonder, when religious truth is enforced in this dry, argumentative, phlegmatic manner,—when the spruce preacher reads his drowsy lucubration without lifting his nose from the text, or venturing to earn the shame of an enthusiast—that the harangues of the pulpit are so destitute of living energy, and fail to alarm the profligate, or animate the desponding? What would be the result if an actor at a theatre, instead of throwing his whole soul into his "counterfeit presentment" of feeling,—his mimicry of "the billowy ecstasy of wo" —should drawl through his part in the freezing manner of many preachers? Would he not be hissed from the stage, or play to empty boxes?

Lord Erskine, who is so greatly celebrated for the delicacy and tenderness with which he sometimes [illegible] of domestic endearment and felicity, and the lofty tone of indignation with which he lashes and scourges their invaders, remarks, in the [illegible] of Fox, that "intellect alone, however exalted, without strong feelings, without even irritable sensibility, would be only like an immense magazine of powder, if there were no such element as fire in the natural world. It is the *heart* which is the spring and fountain of all eloquence." To be eloquent, a man must himself be affected. He must be sincere. He must be in earnest. In his own heart must burn the fire which he would kindle in the bosoms of others. . . . There must be a certain honesty and open-heartedness of manner—an apparently entire, and thorough conviction of being in the right—an everlasting pursuit of, and entire devotion to the subject, to seeming neglect and unconcern as to everything else—emotion, feeling, passion. Even in discourses of a logical character, where the reasoning approaches almost to mathematical demonstration, the hearers will not be impressed, they will scarcely listen with patience, unless they are persuaded that the conclusions to which the speaker would force them, are the deliberate and solemn convictions of his own mind. A cold-blooded, phlegmatic preacher may produce a discourse irresistible in argument, elaborately perfect in rhetorical embellishment, and painfully correct in style, but nothing can give it that electric fire which darts through and through an audience, kindling each heart into enthusiasm, save natural feeling expressed with the fervor of earnest sensibility.

The only way to be eloquent in the pulpit, is to banish every thought of self—to forget everything but God and duty. The triumphs of true eloquence—touching, grand, sublime, awful as they sometimes have been—are seen, it has been well remarked, only when the orator stands before you in the simple majesty of truth, and, overpowered with the weight of his convictions, forgets himself, and forgets everything but his momentous subject. You think not of who speaks or how he speaks, but of what is spoken; transported by his pathos, your rapt imagination pictures new visions of happiness; subdued by the gushes of his tenderness, your tears mingle with his; determined by the power of his reasoning, you are prompt to admit, if not prepared to yield to the force of his arguments; entering with his whole heart and soul into the subject of his address, you sympathize in those strong emotions which you see are in his bosom, burning and struggling for utterance; and soon find yourself moving onward with him on the same impetuous and resistless current of feeling and passion. "It is amazing," says Goldsmith, "to what heights eloquence of this kind may reach. This is that eloquence the ancients represented as lightning, bearing down every opposer; this the power which has turned whole assemblies into astonishment, admiration, and awe; that is described by the torrent, the flame, and every other instance of irresistible impetuosity."—*Christian Recorder.*

Recipe for Spiritual Health.

Christians oftentimes expect to grow in grace without any effort upon their part, but God has made it their duty "to watch unto prayer," to be "diligent in season and out of season," and if the spiritual husbandman will not labor, he will be disappointed in looking for a harvest. The pithy suggestions we find in an exchange, may be needed by some of our readers:

Both bodily and spiritual health are desirable. Both are exposed to injury from any causes. When the injury is not too deep and extensive, both may be recovered. What is the course to be pursued in order to secure *spiritual* health?

1. You must take *exercise*. You must *walk* daily in the vineyard of God's church. You must *work* in the vineyard of God's church. You must *bathe* in the fountain of redeeming blood. In a word, you must *exercise* all the graces of the Spirit.

2. You must pay attention to your *diet*. You must be careful about your *food*. Bread and water are sufficient; the bread of life and the waters of salvation. These satisfy and sanctify; they make healthy, and keep healthy. You must take sufficient. A little will keep you living, but much is necessary to health. This food must be taken *regularly*, for regularity is important. You cannot prosper and be in health unless you live upon Christ, and live upon him every day.

3. A little *medicine* is necessary; in some cases a good deal. This is made up of the bitter herbs of disappointments, losses, crosses, temptations, bereavements, troubles, and trials of various sorts. The medicine is very unpleasant, but very profitable. Unless taken, and taken pretty freely, you will be laid up with idleness, carelessness, anxiety, pride or selfishness. Your heavenly Father *prepares* this medicine, Divine Providence *presents* it. You must take it, and expect benefit from it.

4. You must keep your mind free from anxious trouble. In order to this you must live in peace with God, be content with your lot, and trust the promises.

TIME OF LIFE.

The past is a dream,
The future a breath,
The present a gleam
From birth unto death.

☞ Gentility is neither of birth, fashion, wealth or manner—but in the mind. A high sense of honor, a determination never to take a mean advantage of another, an adherence to truth, delicacy, politeness towards those with whom we have dealings, are its essential characteristics.

☞ A man's life does not, and cannot, stand in this or that thing which is external to himself; a man's life stands in his inward character.

Reading for Youth.

A Christian Boy's Influence.

When Frank was twelve years old he had received but little religious instruction. His parents were not christians. His father paid but little regard to the Bible, and argued that conversion was not necessary, in order to go to heaven. He had removed with his family, about five years before, to a new settlement in the wilderness. There were but few families scattered around him. Two of his sons were married and lived near him. They were intelligent and fond of reading, and they did much by [illegible] and circulating bad books and papers, to spread the deadly errors in which they had been brought up. [illegible]

When he was about twelve years old, he went away to spend several [illegible] with relatives, in a place where he was instructed in the Bible, and where he heard the preaching of the gospel. It was all quite new to him. He was anxious to learn about religion. The Holy Spirit convinced him of his sins. He prayed that God would give him a new heart. He found the Savior, and gave very clear evidence that he had become a christian. Soon afterwards he returned to his father's house, where it was not easy for a boy to live as a christian.

About a year after this, there was preaching in that new settlement, and there were several persons who were awakened and hopefully converted. Among the converts were the two married brothers of Frank, who began at once to pray in their families, and destroyed their bad books.

The Father did not attend any of the meetings. But I conversed with him, and endeavored to induce him to attend to the salvation of his soul. But I could not see that any impression was made upon him, till I asked him this question: "What influence has religion had upon Frank? Do you think it has made him any better?" "Yes, sir," said he, "I think it has made him better. I suppose that he was not worse than other boys before. But he is a good boy now. I must say that for him." His feelings choked his utterance, so that he could say no more. In a few days he submitted his heart to God, and was himself rejoicing in the Savior he had found.

No doubt the *good conduct* of that boy, as a christian, was one means of leading his father to Christ.

Every christian boy can exert a powerful influence for good upon those about him.—*Tract Journal.*

"Babe of Bethlehem."

[ON A PICTURE OF THE INFANT SAVIOR.]

Babe of Bethlehem,—on my head
Be thy healing influence shed;
Each sweet christian grace impart
To this stubborn, wayward heart.

Babe of Bethlehem,—may I be
Daily more and more like thee,
Till, transformed by heavenly grace,
I behold thee face to face.

Babe of Bethlehem,—when I stand,
Weak and faint, on Jordan's strand,
Be thine arm outstretched to save,
Bear me o'er the swelling wave.

Babe of Bethlehem,—on the day
When earth and heaven shall pass away,
And every heart shall quail with fear
As the judgment hour draws near;

Babe of Bethlehem,—let me see
My Savior and my Judge in thee;
Before thy face with rapture fall,
And hail thee, Jesus, Lord of all.

The Holy Child Jesus.

Did you ever think how lovely Jesus must have been when a child? No mother before Mary had held so sweet an infant in her arms. While in many things he was like all other little children, he was never fretful, never for once lifted his tiny hand in opposition to his mother's will, nor gave her a glance or frown of displeasure. And Oh! how bright must have been the smile of the sinless one, and musical the prattle of his early childhood.

Do you not wish some of the apostles had told us about his infancy and blooming boyhood; whether he ever *played* as other children, and cried when in pain?

One thing you do know. Because he was a child, he knows *just how children feel*, and can sympathize with them in all their griefs, and wants their love. Therefore he has said, "Suffer the *little children* to come unto me, and forbid them not." Think when you feel wrong, and are tempted to speak or act wickedly, *Jesus when a child never did so*; and you then will not sin against him, I am sure. But if you do disobey him, remember he became a child like you, that he might know just what your little heart needs.

"Suffer the little ones to come,"
The blest Redeemer said;
"I'll take them to my heavenly home,"
And give them angel's bread;
My precious blood I'll shed, to save
From sin, from sorrow, and the grave."

—*Golden Rule.*

☞ Nothing sits so gracefully upon children, nothing makes them so lovely, as habitual respect and dutiful deportment toward their friends and superiors. It makes the plainest face beautiful, and gives to every common action a nameless but peculiar charm.

Original Contributions.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

We Shall Meet no more to Sever.

There's a world of peace and pleasure,
Where the wicked cannot come;
When the storms of life are over,
It will be the christian's home.

CHORUS.

We shall meet no more to sever
When the night of sorrow's o'er;
Won't it be a happy meeting
When we meet on Canaan's shore?

If we meet with joy and sorrow
In this wilderness of tears,
We will hope for joy to-morrow—
Yes, we'll hope through changing years.

Though our life be dark and toilsome
As we journey here below,
We shall meet our blessed Savior
When life's journey we've passed through.

'Tis the christian's hope of heaven,
And forever being blest;
'Tis the hope of meeting Jesus,
That consoles him when opprest.

If we hope to enter heaven
When the Lord from glory comes,
We must have our lamps well burning,
Then he'll take us to his home.

H. M. HULL.

Bakerville, Ct.

For the Crisis.

The Grant and Loveland Discussion.

(FROM NOTES BY J. F. COTTON.)

(Continued.)

MR. LOVELAND. I am happy that so many of my propositions have been admitted. As regards Jesus teaching the doctrine of the resurrection in opposition to the Sadducees, that I admit; but i twas in that form which taught immortality in a future life rather than a literal resurrection of the body. After the Sadducees explained their position, Jesus said to them, 'Have you not read in the book of Moses, how in the bush God spake to him and said I am the God of Abraham, Isaac and Jacob? God" said Christ, "is not the God of the dead but of the living; for *all* live unto him." Now these patriarchs had been dead many years, as to their bodies, yet lived in the spiritual world, which was denied by the Sadducees.

I did not say that the doctrine of immortality was revealed to man by intuition, but from his dual nature he comprehended that which is the basis of Jew and Christian faith. Perhaps it is owing to the neuter character of the spirit my brother speaks of, that in the resurrection there is neither marrying nor giving in marriage.

In correction I would say, that I consider man as the highest intelligence in *this* world. His progressive nature is recreative, and man is to himself a surer revelation than that which cometh through words. Desire must have a feeling before it is felt, and ideas must exist before words, else they were incomprehensible. Man's excellence is revealed to himself through his senses; his love for the beautiful, his aspirations after the future, reflect the innate immortality of his nature. All men look to a future life, eternal and glorious,—the exceptions are insanity. Now whence come these lofty desires and aspirations? Can mortals desire immortality? Never! as well might a clam desire to be a man, as man without immortality have any conceptions or desire for it. The stream never rises above its level. The tree yields its own fruit. The lion does not eat straw, nor the lamb revel in blood. Man desires immortality because he is immortal. He could not do otherwise. The desire never could originate in the human heart were not the germs of immortality there. But man includes in himself the capacity for endless life and joy.

My brother denies that man is progressive I am astonished to hear such assertions coming from a man like him. It is universally conceded that philosophy and science have made gigantic strides in our day and generation. Why was the cross not raised in Eden, but that progress must fit in events to each other? Adam and Eve were the potential source from which the human family sprang and all bear the human features. Some children are like the father, some like the mother, and some partake of the likeness of both. If God be immortal then man made in his image must be also immortal. He needs nothing more to make him so, no more carbon, etc., but attains it by the great laws of progress. Man must be immortal to answer the end of his creation. When he has conquered all matter he sits down and weeps over unsatisfied desire. He stretches out his wings, and at every mighty stroke mounts higher and higher, unwearied and aspiring. (Applause.) [Time.]

MR. GRANT. It has been remarked that Christ in speaking to the Sadducees said, "I am not the God of the dead but of the living" and therefore not only taught the resurrrection of the dead but the immortality of the soul. Let us examine the subject a little more. In Luke 20: 27 and onward we read, "Then came unto him certain of the Sadducees which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren. . . . . Therefore at the resurrection whose wife is she, for seven had her to wife?" The reply of our Saviour showed that the happiness of the blessed did not in any wise depend upon the gratification of the flesh. "And Jesus answering said, the children of this world marry and are given in marriage, but they that shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more (meaning that they once died), for *they are equal unto the angels*; and are the *children of God*, being the *children of the resurrection*. Now that the dead are raised." My friend dwells upon the word *are* as if the resurrection had already taken place. The Syriac, reads, "Will arise." Coverdale, "Rise again." Wicklif, "And that dead men rise again." Tyndale, Cranmer and Geneva, "And that the dead shall rise again;" which makes it all plain and in harmony with Mark 12: 25, 26 and 27, where there is also reference made to the same account. "For when they shall arise from the dead, they neither marry nor are given in marriage: but are as the angels which are in heaven. And as touching the dead that they rise, have ye not read in the book of Moses how in the bush God spake unto him saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead but of the living." What does our Savior prove by this? Is it not the literal resurrection of the dead? For Abraham, Isaac and Jacob being deceased they need no God while dead; but Christ brings them up, and then He is the God of the living. My friend says that Jesus did not teach the literal resurrection of the dead. I am surprised at this assertion. Hear the words of Christ in John 5: 28 and 29, "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil to the resurrection of condemnation." Christ was himself an example, being the first fruits of them that slept, even the first born from the dead. And Paul says, "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain."

My friend asks in ridicule if the spirit be in the neuter gender how shall it be with the woman in the resurrection, as if our Savior had not already answered it. The word rendered spirit does not always mean a being. *Pneuma* or *ruakh*, has four uses. 1st. "Spirit," used to represent a being. 2d. A state of mind or disposition, as "haughty of spirit." 3d. An influence proceeding from or forth; as the "Holy Spirit proceedeth from the Father." 4th. And the chief point of the argument, "breath of lives," or the atmosphere which we breathe; which if taken from our planet, animal and vegetable life would soon of necessity be extinct. This term is either misunderstood or misapplied.

Our friend has said that we in speaking of man as a being of progress said, that if he be progressive then is the Bible false. We made no such statement, but we said that if man were *getting better* the Bible was false. The book says that man shall wax worse and worse, and if the contrary be true then is the Bible false. The records of crime show to the thinking man the retrograde motion of this creature, for which my opponent claims so much perfection.

My friend has made a singular statement,—that man reveals himself *to* himself. For my part, I cannot understand it, but I wish for no other revelation than that which is contained in this book, (holding up the Bible), and it says, 2 Tim. 1: 10, "But it is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel."

We shall now notice what our friend says about desire. He says that the very fact that a man desires immortality is a proof that he has got it. This is strange logic. Now we think that the more reasonable inference would be, from the fact that a man desired it he *had not got it*. (Loud applause.)

MR. CHAIRMAN. I hope we shall have no more such demonstrations.

MR. GRANT. The chairman is right. You have applauded my friend once, we will call it even now. We wish no cheering—it is unpleasant to all of us.

We were speaking of man's desire for immortality. We think a man were foolish to desire a thing of which he was already in possession. If I own this book I do not desire it; and if I *desire* to be rich it surely is no proof that I am so. When I am sick I desire health; but does that make me well? Webster defines the word thus, —"Desire is a wish to obtain some gratification or happiness which is supposed to be *obtainable*." Therefore so long as we *desire* a thing there is proof that we *have not got it*.

My friend again says that "man by the law of progression is susceptible of *receiving* immortality." He would seem somewhat confused in mind by making such strange remarks. He again says that man is in forward progress. Look back to our first parents in the garden of Eden, when no blurr or jar disturbed the beauty and harmony of creation. Is man better *now*, we ask, than when he stood there noble, erect in all the dignity of unsullied innocence? We admit that man is *susceptible* of receiving immortality; but deny that he therefore has it already; else why are we commanded to seek for glory, honor and immortality? Man may obtain all these "by a patient continuance in well doing." My friend says that if man be created in the image of God and is not immortal, then is God not immortal. We are not here to argue the immortality of God, but of man. By his argument man must also be omnipotent. He says that man needs nothing to make him immortal; yet we are told that it is the gift of God. He says that "man's faculties are adapted for more than this life." That is also our belief.

We think that we have met all our opponent's arguments and as it is not our place as the negative to assume any new ones, we cheerfully give the balance of time to our friend, and sit down.

[*Divided time.*]

MR. LOVELAND. We shall divide. My brother is a poor reporter, else I have a strange faculty of speaking differently from what I mean. When I said that immortality is in the structure of the soul evidenced by his *desire* for immortality, I did not say man had it *because* he desired it. It is this desire which distinguishes him above the animals, for their mode of suiting things to their natural convenience is superior to his. Besides man is susceptible of loving his fellows and contributing to their happiness. My brother asks, are we better than our first parents? Yes. All divines admit that sin has wrought out the most glorious results. If man had not fallen there would have been no Christ, no salvation, no praise from the redeemed.

"'Twas great to speak a world from naught.
'Twas greater to redeem."

God is more God, and his glories more resplendent from the fall. [Time]

MR. GRANT.—If we have immortality in us, why seek it. It is our privilege to put it on, for we read that "this mortal shall put on immortality." If we have immortality in us now, there is no faith in believing in a future life. We agree with our opponent that the present existence is insufficient to satisfy man. There is the life to come, in which we believe, because the Bible says so. (Applause.) My friend labors hard to prove that mankind is better now than before Adam fell; and yet methinks there are a great many evils prevalent in the world consequent on that sin; such as death, disease, hate, and a thousand others in their dreadful train. How the mercy of God was shown when he debarred the wretched creature from the tree which if eaten would have perpetuated sin and suffering to all eternity!

My friend attaches a singular value to sin in making it a glorifier of God. That the work of redemption was great who will question? but then, did it not need a great sacrifice? Would it not have been better could the Savior have been spared the tears and blood which he shed in his sorrowful pilgrimage and death of agony? Is man happier in his sweat and toil, the reward of his crime, than in the calm peace of conscious innocence? God says that he should also die. The devil said, "Thou shalt not surely die." Who told the truth? [Time.]

SECOND EVENING.

Meeting called to order by J. V. Himes, Mr. Loveland opens the services by repeating the Lord's prayer. After which the chairman read the question. On the affirmative

MR. LOVELAND. In resuming the discussion this evening, I would recall to your mind that which must have been apparent last evening, namely, the marvellous ease with which my brother disposed of my arguments, seeming forgetful that I had advanced anything deserving the slightest notice. It would be quite refreshing were it not simply ridiculous. But I assure him that no attempt to overlook my arguments will answer his purpose. I promise him attention when he shall lead in the debate. I will not set aside any points which *he* makes, nor will I suffer him to do so now with the propositions which I advance.

My first position was that man had a dual nature, soul, or spirit and body. This he partly admits, but dodges the consequence by assuming that spirit is *breath*. Very good; it is the breath of God, for *he* breathed into man the breath of life, and man became a *living* SOUL. Besides, he has admitted too much by saying angels are organized beings. I recalled a passage where it says, "He maketh his angels spirits, and his ministers a flame of fire," or as might be more properly said, "who maketh his spirits angels," as angels are not a signification of *being*, but of an *office*. Angels are natural men, who, after having laid aside their physical body, live in a spiritual existence. I affirm that there is not a passage in the Bible, from Genesis to Revelations, which intimates that they are a distinct order of beings from men. They have appeared as men, been called men, and eaten and drunk as we do.

My opponent declares that the spirit means *breath*. Is the Holy Spirit *breath?* Were the demons *breath* which were called unclean spirits? According to the Greeks, demons were the *spirits of men*. And in this instance the Old Testament and Socrates agreed. I would ask my friend, was the spirit that appeared to Job a spirit or real man? We read of "the spirit stirred within us," "a wounded spirit," etc. I think it was David said that "his soul followed after the Lord." Is not, then, this soul or spirit the thinking, acting being? Is the soul in man only the influence of God? In the dual nature of man the soul and spirit are used interchangeably to denote that thinking, unseen, personal *something*, which is distinct from the body The trance affords evidence that the soul may be absent from the body; Paul says that he knew a man about fourteen years ago; whether in or out of the body he could not tell, God knoweth: who was taken up into paradise, and there showed unutterable things. There is something which can be caught up if Paul's testimony is reliable. The experience of the gifted preacher, Tennent of New Jersey, in the last century, while in a trance, was such as was not allowed to be uttered. (The speaker illustrated his position by the expression of several others while in the trance state, and also brought forth his proof to sustain his position that the world was not created in six days, and that geologists have repudiated the idea that it is not six thousand years old.)

My brother seeks, by a play of words, to turn my position. I affirm that man's desire for immortality shows that the germ is in himself. For instance, one has an ear for music—is there not music in that soul? If for mathematics, is his soul not mathematical? Man desires food. Would he desire food if he had not the digestive apparatus? Neither would man desire immortality if it were not within him. [Time.]

MR. GRANT. In reviewing my friend's remarks, we will notice the subject of "angels." He asserts that angels are the *spirits* of men. We have Bible proof to the contrary. In Heb. 1: 14 we read, "Are they not *all* ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Most certainly we believe in angel manifestations, simply *because* the Bible teaches it, and also that they have tangible bodies and organizations which can make use of food, as when Lot entertained those on their way to Sodom. We are also commanded (Heb. 13: 2)—"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Now we fearlessly make the assertion that these angels "are *not* the spirits of men, that no spirit ever could communicate with man. The thing is impossible—absurd. (Applause and hisses.) Man was made a little lower than the angels. What? lower than himself? That hardly looks sensible. But at the *resurrection* he shall be made "*equal unto the angels*." If angels are the departed spirits of men, where did these come from which were set to guard the tree of life before the first man died? Angels have always in their communication with mankind assumed the likeness of the species, and have often been mistaken for men. Daniel speaks of one that appeared unto him as the appearance of a man and strengthened him. They have power to do woodrous things, such as rolling away the stone from the door of the sepulchre; but not in a single instance have they exercised their miraculous strength through a "medium." Neither have we ever known a disembodied spirit sit down to eat bread or wash its feet.

Our opponent asks, are demons breath? No, sir. The word *spirit* has four significations in the Bible. First, a being, as God, who is a spirit. Second, an *influence* proceeding from a being, such as mesmerism or psychology, or the Holy Spirit coming from God. Nor was it a breath that passed before Job, but an angel—a "spirit." And I would here repeat the remark that this word should never be confounded with *soul*. My friend mentions the trance phenomena as a proof of the soul's immortality.

MR. LOVELAND. I did not bring it as a proof.

MR. GRANT. Then it should not have been mentioned. There are several instances where it is recorded that men have been taken up in vision, and, as in the case of Paul, where he was in doubt as to whether it was a vision or not. In Ezek. 8: 3—"And he put forth the form of an hand and took me by a lock of mine head, and the spirit lifted me up between the earth and the heaven, and brought me in the vision of God to Jerusalem," etc. And in Ezek. 11: 24.—"Afterward the spirit took me up, and brought me in a vision by the spirit of God into Chaldea to them of the captivity. So the vision that I had seen went up from me." Now angels can do this, and we believe demons have also power to do it, but we are not prepared to admit that *spirits* could do it. Paul says, "I knew a man in Christ above fourteen years ago, (whether in the body I cannot tell, or whether out of the body I cannot tell God knoweth;) such an one caught up to the third heaven." Now this happened before Paul died, consequently it does not prove the existence of a conscious, disembodied entity, and as the apostle was in doubt about it, it proves as much for me as for my friend. I am asked, Is life a being or an attribute?" We might question his definition of life. Spirit may be essential life, yet not essential being. As to the Christians' belief that this earth was the centre of the universe, the Bible does not teach Astronomy or Geometry, and every one believed it till *science* corrected the error. We think that we have proved that desiring a thing is no proof that we have it, but the contrary. The argument here is "that the soul has immortality *because it desires it*, or that it desires it because it *has it not*." Will my friend admit this?

MR. L. Yes.

MR. GRANT. Well, then, we prove that it *has not got it*. We can bring full proof from the Scriptures that man is dead between death and the resurrection, and that if there be no resurrection from the dead, "they that are fallen asleep in Christ are perished." Was it not the widow's son who lay stretched dead upon the bier, and was carried through the gate at Nain? Was it not Lazarus himself which the commanding voice of Christ called forth from his grave where he had lain four days? We are told that that which dies is not the real man, against which monstrous assertion we have the testimony of God, angels and inspired men. [Time.]

(To be continued.)

For the Crisis.

Prayer Authorized and Demanded in our Social and Public Meetings.

There are a *few*—very few, perhaps—who call in question the propriety of prayer in our meetings. The pretence is, that praying is too holy, or somehow too good, for "promiscuous assemblies;" as if they could judge the heart and determine when all present may be good enough and holy enough to pray—to ask something of God. The primary thought of this, when put into practice, involves the *sin* of self-sufficiency, and of judging others against the plainest precepts of the gospel to the contrary. It may involve Phariseeism and presumption also—for "the whole need not a physician, but they that are sick." It is written, "Ye receive not because ye ask not." It is the sin and shame of "the Laodiceans" that they have nothing for which to pray.

But my object is to state the truth of God, which these questioners of public prayer overlook or undervalue.

1st. Christ the great Teacher taught us how to pray,—"*Our Father*," etc.—to pray "always," (which must take in their long meetings.) And he himself gave the very example "*to pray*," against which they object.—Luke 11: 1–13; 18: 1–14; 3: 21; John 11: 33–46; John 12: 27–34. "The people heard—thought it thundered;" or that an angel spake to them in reply; and so some *believed*. This example is authority enough to pray *so* that "*the people*" may *hear*.

2d. The highest forms and examples of inspired praying were of old, in the presence of the (miscalled) "promiscuous assembly."—Num. 6: 22–27. The authorized blessing on Israel took the form of *public* prayer. "The Lord bless thee and keep thee," etc. This included all who so far acknowledged God as to constitute a part of the congregation of Israel; the mass of them perished. The apostolic benedictions are of somewhat the same character, embracing all those who composed the christian assemblies—however erring and apostate some proved to be. The prayer of Samuel was a public prayer, in the presence of the erring people.—1 Sam. 12: 18–19. Solomon, the type of Jesus, our coming King, prayed publicly.—1 Kings 8: 26; 2 Chron. 7: 1.

3d. Prayer in the church is but the *promise* desired and expressed. Prayer is commensurate with the promise—praying takes the same range that the promise does precisely, so far as the promise is apprehended by the faith of the prayerful. The prayer for the Kingdom is the expressed desire for the Kingdom, which "the Gospel of the Kingdom" inspires. "The promise of God," in all its parts, taken into the heart by faith, must incite *prayer* for its fulfillment. Amen.

4th. Thus Jesus prayed as well as "died for that nation" which God had purposed and promised to bless.—Matt. 5: 44: Lk. 23: 34. Stephen so prayed publicly in the Holy Ghost. Acts 7: 60. "Lord, lay not this sin to their charge." Paul's heart's desire and *prayer to God* for Israel is recorded in Rom. 10: 1. This prayer is but the believing response of the church to God's indwelling promise. Rom. 11: 26–30, Heb. 8: 8–12, Jer. 31, Ezek. 36.

5th. The apostle of the Gentiles was inspired to record the will of God as to prayer in this dispensation "for all men." "I exhort that supplications, *prayers*, intercessions and giving of thanks be made for all men."—1 Tim. 2: 1. Of course they may hear and *ought to hear such prayers*.

6th. The prayer of Jesus comprehends and crowns all praying.—John 17. It is for his apostles—for all believers and "the world." Should the prayer for "the Kingdom" fail to embrace this, (in his esteem) yet *this praying* of Jesus does name "the world"—"that the world may know," etc. Prayer is thus authorized—it is *demanded*.

Thus we find that Jew, Gentile, and the church of God—the kingdom and the world —are the subjects of inspired praying. Prayer is authorized and highly honored. The subjects of prayer should be allowed, like Israel, to hear the prayer for them. The objector indicates his ignorance of the subject, or his indisposition to pray, in his every objection. Anti-Baptist objecting to baptism, is like anti-prayerful objecting to prayer.

Closet prayer is pleaded as the substitute, or the essential, for the "all prayer" demanded of the christian. So they shut up prayer—"restrain prayer." Thus the plea that "charity begins at home," is often so applied as to *confine* it there; but both are too shallow to mislead any save those who are disposed to the sin of restraining prayer.

The Lord having taught us to pray, let us pray for men as well as preach to them the kingdom.

J. R. C.

The Night-Watch.

We are not *of* the world, though we are *in* the world. So "we are not *of* the night," though we are *in* the night. We are "children of the day;" we belong to the day, and the day belongs to us, as our true heritage, though it has not yet dawned. Hope rests there; and, though deferred, 'will not always tarry, nor when it comes will it shame our trust. "When the desire cometh it shall be a tree of life."

Night is around us still; but it is not merely one of weeping, it is also one of *watching*. No sorrow is to make us less watchful; nay, much more. So far from tribulation throwing us off our guard, it should lead to added vigilance. It prevents our falling asleep, as we should certainly do were all peaceful and prosperous. It makes the night more cold and bitter to us, thereby rendering us more weary of it, and more *eager* for the day. Were the night air mild, and the night sky clear, we should grow contented with it, and cease to watch for daybreak.

This is our night-watch. To this the Master has appointed us during his absence. "*Watch* ye, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, *Watch*." (Mark 13: 35–37.) It is the prospect of morning and of the Master's return that keeps us watching, —especially in these last days, when watch after watch has come and gone, and he has not yet arrived. "His going forth is prepared as the morning," (Hos. 6: 3;) and that morning cannot now be distant.

The church must fulfill her night-watch. Whether long or short, perilous or easy, she must fulfill it. It is *watching* to which she is specially called; and sadly will she belie her profession, as well as disobey her Lord, if she *watches* not. She need not think to substitute other duties for this, as more needful, more important, or more in character. She dare not say, "I love, I believe, I pray, I praise, why should I also *watch?* will not these do instead of watching, or is not watching included in these?" Her Lord has bidden her *watch*, and no other duty, no other grace, can be a substitute or an excuse for this.

She is to believe; but that is not all; she is also to *watch*. She is to rejoice; but that is not all; she is also to *watch*. She is to love; but that is not all; she is also to *watch*. She is to wait; but that is not all; she is to *watch*. She is to long; but that is not all; she is also to *watch*. This is to be her special attitude, and nothing can compensate for it. By this she is to be known in all ages, as the watching one. By this, the world is to be made to feel the difference between itself and her. By this she is specially to show how truly she feels herself to be a stranger here.

Men ask her, Why stand ye gazing up into heaven? Her reply is, "I am watching." Men taunt her, and say, Why this unrestfulness? Her reply is, "I am watching." Men think it strange that she runs not with them to the same excess of riot. (1 Peter 4: 4.) She tells them, "I am watching." They ask her to come forth and join their gayety, to come forth and sing their songs, to come forth and taste their pleasures, that thus they may teach her to forget her sorrows. She refuses, saying, "I dare not, I am watching." The scoffer mocks her, and says, Where is the promise of his coming? She heeds not, but continues watching, and clasps her hope more firmly.

Sometimes, too, a feeble, doubting, or, it may be, inconsistent saint, asks in wonder, How are you so strong, so hardy, so able for the struggle, so successful in the battle? She answers, "I watch." Or he asks, How do you keep up a tone so elevated, and maintain a walk so close, so consistent, so unearthly? She answers, "I watch." Or he asks, How do you overcome sloth, and selfishness, and love of ease; or check fretfulness and anxiety, or gain the victory over a delaying spirit? She answers, "I watch." Or he asks, How do you make head against your fears, and challenge danger, and defy enemies, and keep under the flesh? She replies, "I watch." Or he asks, How do you wrestle with your griefs, and dry up your tears, and heal your wounds, nay, glory in tribulation? She answers, "I watch."

Oh, what this watching can do, to one who understands it aright! Faith alone will not do. Love alone will not do. Expectation alone will not do. Obedience alone will not do. There must be watching.

And this watching takes for granted the suddenness and uncertainty of the day of the Lord. It does not say, the Lord must *come* in my day; but it says, the Lord *may come* in my day, therefore I must be on the outlook. This may come is the secret of a watchful spirit. Without it we cannot watch. We may love, and hope, and wait; but we cannot watch. Our lamps are to be *always* trimmed. Why? Not merely because the Bridegroom is to come, but because we know not *how soon* he may come. Our loins are to be *always* girt up. Why? Not simply because we know that there is to be a coming; but because we know not when that coming is to be.

The Lord foresaw the spirit of unwatchfulness into which his people would be apt to fall, while he tarried, and he warns us against it. He would have us always to remember that there will be a danger of our becoming easy-minded, and entirely content with his absence instead of mourning because of it; content with his delay instead of joining in the primitive cry, "How long?" He saw that the world would throw us off our guard; that few would really keep awake and watch; that many would get tired with watching, and find out some excuse for not watching; [illegible] sit down and try to make themselves comfortable here without him. Hence he so

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

We Shall Meet no more to Sever.

There's a world of peace and pleasure,
Where the wicked cannot come;
When the storms of life are over,
It will be the christian's home.

CHORUS.

We shall meet no more to sever
When the night of sorrow's o'er;
Won't it be a happy meeting
When we meet on Canaan's shore?

If we meet with joy and sorrow
In this wilderness of tears,
We will hope for joy to-morrow—
Yes, we'll hope through changing years.

Though our life be dark and toilsome
As we journey here below,
We shall meet our blessed Savior
When life's journey we've passed through.

'Tis the christian's hope of heaven,
And forever being blest;
'Tis the hope of meeting Jesus,
That consoles him when opprest.

If we hope to enter heaven
When the Lord from glory comes,
We must have our lamps well burning,
Then he'll take us to his home.

H. M. HULL.

Bakerville, Ct.

For the Crisis.

The Grant and Loveland Discussion.

(FROM NOTES BY J. F. COTTON.)

(Continued.)

MR. LOVELAND. I am happy that so many of my propositions have been admitted. As regards Jesus teaching the doctrine of the resurrection in opposition to the Sadducees, that I admit; but i twas in that form which taught immortality in a future life rather than a literal resurrection of the body. After the Sadducees explained their position, Jesus said to them, 'Have you not read in the book of Moses, how in the bush God spake to him and said I am the God of Abraham, Isaac and Jacob? God" said Christ, "is not the God of the dead but of the living; for *all* live unto him." Now these patriarchs had been dead many years, as to their bodies, yet lived in the spiritual world, which was denied by the Sadducees.

I did not say that the doctrine of immortality was revealed to man by intuition, but from his dual nature he comprehended that which is the basis of Jew and Christian faith. Perhaps it is owing to the neuter character of the spirit my brother speaks of, that in the resurrection there is neither marrying nor giving in marriage.

In correction I would say, that I consider man as the highest intelligence in *this* world. His progressive nature is recreative, and man is to himself a surer revelation than that which cometh through words. Desire must have a feeling before it is felt, and ideas must exist before words, else they were incomprehensible. Man's excellence is revealed to himself through his senses; his love for the beautiful, his aspirations after the future, reflect the innate immortality of his nature. All men look to a future life, eternal and glorious,—the exceptions are insanity. Now whence come these lofty desires and aspirations? Can mortals desire immortality? Never! as well might a clam desire to be a man, as man without immortality have any conceptions or desire for it. The stream never rises above its level. The tree yields its own fruit. The lion does not eat straw, nor the lamb revel in blood. Man desires immortality because he is immortal. He could not do otherwise. The desire never could originate in the human heart were not the germs of immortality there. But man includes in himself the capacity for endless life and joy.

My brother denies that man is progressive. I am astonished to hear such assertions coming from a man like him. It is universally conceded that philosophy and science have made gigantic strides in our day and generation. Why was the cross not raised in Eden, but that progress must fit in events to each other? Adam and [illegible]

partake of the likeness of both. If God be immortal then man made in his image must be also immortal. He needs nothing more to make him so, no more carbon, etc., but attains it by the great laws of progress. Man must be immortal to answer the end of his creation. When he has conquered all matter he sits down and weeps over unsatisfied desire. He stretches out his wings, and at every mighty stroke mounts higher and higher, unwearied and aspiring. (Applause.) [Time.]

MR. GRANT. It has been remarked that Christ in speaking to the Sadducees said, "I am not the God of the dead but of the living" and therefore not only taught the resurrection of the dead but the immortality of the soul. Let us examine the subject a little more. In Luke 20: 27 and onward we read, "Then came unto him certain of the Sadducees which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren. . . . . Therefore at the resurrection whose wife is she, for seven had her to wife?" The reply of our Saviour showed that the happiness of the blessed did not in any wise depend upon the gratification of the flesh. "And Jesus answering said, the children of this world marry and are given in marriage, but they that shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more (meaning that they once died), for *they are equal unto the angels;* and are the *children of God,* being the *children of the resurrection.* Now that the dead are raised." My friend dwells upon the word *are* as if the resurrection had already taken place. The Syriac, reads, "Will arise." Coverdale, "Rise again." Wicklif, "And that dead men rise again." Tyndale, Cranmer and Geneva, "And that the dead shall rise again;" which makes it all plain and in harmony with Mark 12: 25, 26 and 27, where there is also reference made to the same account. "For when they shall arise from the dead, they neither marry nor are given in marriage: but are as the angels which are in heaven. And as touching the dead that they rise, have ye not read in the book of Moses how in the bush God spake unto him saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead but of the living." What does our Savior prove by this? Is it not the literal resurrection of the dead? For Abraham, Isaac and Jacob being deceased they need no God while dead; but Christ brings them up, and then He is the God of the living. My friend says that Jesus did not teach the literal resurrection of the dead. I am surprised at this assertion. Hear the words of Christ in John 5: 28 and 29, "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil to the resurrection of condemnation." Christ was himself an example, being the first fruits of them that slept, even the first born from the dead. And Paul says, "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain."

My friend asks in ridicule if the spirit be in the neuter gender how shall it be with the woman in the resurrection, as if our Savior had not already answered it. The word rendered spirit does not always mean a being. *Pneuma* or *ruakh*, has four uses. 1st. "Spirit," used to represent a being. 2d. A state of mind or disposition, as "haughty of spirit." 3d. An influence proceeding from or forth; as the "Holy Spirit proceedeth from the Father." 4th. And the chief point of the argument, "breath of lives," or the atmosphere which we breathe; which if taken from our planet, animal and vegetable life would soon of necessity be extinct. This term is either misunderstood or misapplied.

Our friend has said that we in speaking of man as a being of progress said, that if he be progressive then is the Bible false. We made no such statement, but we said that if man were *getting better* the Bible was false. The book says that man shall wax worse and worse, and if the contrary be true then is the Bible false. The records of crime show to the thinking man the retrograde motion of this creature, for which my opponent claims so much perfection.

My friend has made a singular statement,—that man reveals himself *to* himself. For my part, I cannot understand it, but I [illegible]

our Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel."

We shall now notice what our friend says about desire. He says that the very fact that a man desires immortality is a proof that he has got it. This is strange logic. Now we think that the more reasonable inference would be, from the fact that a man desired it he *had not got it.* (Loud applause.)

MR. CHAIRMAN. I hope we shall have no more such demonstrations.

MR. GRANT. The chairman is right. You have applauded my friend once, we will call it even now. We wish no cheering—it is unpleasant to all of us.

We were speaking of man's desire for immortality. We think a man were foolish to desire a thing of which he was already in possession. If I own this book I do not desire it; and if I *desire* to be rich it surely is no proof that I am so. When I am sick I desire health; but does that make me well? Webster defines the word thus, —"Desire is a wish to obtain some gratification or happiness which is supposed to be *obtainable.*" Therefore so long as we *desire* a thing there is proof that we *have not got it.*

My friend again says that "man by the law of progression is susceptible of *receiving* immortality." He would seem somewhat confused in mind by making such strange remarks. He again says that man is in forward progress. Look back to our first parents in the garden of Eden, when no blurr or jar disturbed the beauty and harmony of creation. Is man better *now,* we ask, than when he stood there noble, erect in all the dignity of unsullied innocence? We admit that man is *susceptible* of receiving immortality; but deny that he therefore has it already; else why are we commanded to seek for glory, honor and immortality? Man may obtain all these "by a patient continuance in well doing." My friend says that if man be created in the image of God and is not immortal, then is God not immortal. We are not here to argue the immortality of God, but of man. By his argument man must also be omnipotent. He says that man needs nothing to make him immortal; yet we are told that it is the gift of God. He says that "man's faculties are adapted for more than this life." That is also our belief.

We think that we have met all our opponent's arguments and as it is not our place as the negative to assume any new ones, we cheerfully give the balance of time to our friend, and sit down.

[*Divided time.*]

MR. LOVELAND. We shall divide. My brother is a poor reporter, else I have a strange faculty of speaking differently from what I mean. When I said that immortality is in the structure of the soul evidenced by his *desire* for immortality, I did not say man had it *because* he desired it. It is this desire which distinguishes him above the animals, for their mode of suiting things to their natural convenience is superior to his. Besides man is susceptible of loving his fellows and contributing to their happiness. My brother asks, are we better than our first parents? Yes. All divines admit that sin has wrought out the most glorious results. If man had not fallen there would have been no Christ, no salvation, no praise from the redeemed.

"'Twas great to speak a world from naught.
'Twas greater to redeem."

God is more God, and his glories more resplendent from the fall. [Time]

MR. GRANT.—If we have immortality in us, why seek it. It is our privilege to put it on, for we read that "this mortal shall put on immortality." If we have immortality in us now, there is no faith in believing in a future life. We agree with our opponent that the present existence is insufficient to satisfy man. There is the life to come, in which we believe, because the Bible says so. (Applause.) My friend labors hard to prove that mankind is better now than before Adam fell; and yet methinks there are a great many evils prevalent in the world consequent on that sin; such as death, disease, hate, and a thousand others in their dreadful train. How the mercy of God was shown when he debarred the wretched creature from the tree which if eaten would have perpetuated sin and suffering to all eternity!

My friend attaches a singular value to sin in making it a glorifier of God. That the work of redemption was great who will question? but then, did it not need a great sacrifice? Would it not have been better could the Savior have been spared the tears and blood which he shed in his sorrowful pilgrimage and death of agony? Is man happier in his sweat and toil, the reward of his crime, than in the calm peace of conscious innocence? God says that he should [illegible]

SECOND EVENING.

Meeting called to order by J. V. Himes, Mr. Loveland opens the services by repeating the Lord's prayer. After which the chairman read the question. On the affirmative

MR. LOVELAND. In resuming the discussion this evening, I would recall to your mind that which must have been apparent last evening, namely, the marvellous ease with which my brother disposed of my arguments, seeming forgetful that I had advanced anything deserving the slightest notice. It would be quite refreshing were it not simply ridiculous. But I assure him that no attempt to overlook my arguments will answer his purpose. I promise him attention when he shall lead in the debate. I will not set aside any points which *he* makes, nor will I suffer him to do so now with the propositions which I advance.

My first position was that man had a dual nature, soul, or spirit and body. This he partly admits, but dodges the consequence by assuming that spirit is *breath.* Very good; it is the breath of God, for *he* breathed into man the breath of life, and man became a *living* SOUL. Besides, he has admitted too much by saying angels are organized beings. I recalled a passage where it says, "He maketh his angels spirits, and his ministers a flame of fire;" or as might be more properly said, "who maketh his spirits angels," as angels are not a signification of *being,* but of an *office.* Angels are natural men, who, after having laid aside their physical body, live in a spiritual existence. I affirm that there is not a passage in the Bible, from Genesis to Revelations, which intimates that they are a distinct order of beings from men. They have appeared as men, been called men, and eaten and drunk as we do.

My opponent declares that the spirit means *breath.* Is the Holy Spirit *breath?* Were the demons *breath* which were called unclean spirits? According to the Greeks, demons were the *spirits of men.* And in this instance the Old Testament and Socrates agreed. I would ask my friend, was the spirit that appeared to Job a spirit or real man? We read of "the spirit stirred within us," "a wounded spirit," etc. I think it was David said that "his soul followed after the Lord." Is not, then, this soul or spirit the thinking, acting being? Is the soul in man only the influence of God? In the dual nature of man the soul and spirit are used interchangeably to denote that thinking, unseen, personal *something,* which is distinct from the body. The trance affords evidence that the soul may be absent from the body; Paul says that he knew a man about fourteen years ago; whether in or out of the body he could not tell; God knoweth: who was taken up into paradise, and there showed unutterable things. There is something which can be caught up if Paul's testimony is reliable. The experience of the gifted preacher, Tennent of New Jersey, in the last century, while in a trance, was such as was not allowed to be uttered. (The speaker illustrated his position by the expression of several others while in the trance state, and also brought forth his proof to sustain his position that the world was not created in six days, and that geologists have repudiated the idea that it is not six thousand years old.)

My brother seeks, by a play of words, to turn my position. I affirm that man's desire for immortality shows that the germ is in himself. For instance, one has an ear for music—is there not music in that soul? If for mathematics, is his soul not mathematical? Man desires food. Would he desire food if he had not the digestive apparatus? Neither would man desire immortality if it were not within him. [Time.]

MR. GRANT. In reviewing my friend's remarks, we will notice the subject of "angels." He asserts that angels are the *spirits* of men. We have Bible proof to the contrary. In Heb. 1: 14 we read, "Are they not *all* ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Most certainly we believe in angel manifestations, simply *because* the Bible teaches it, and also that they have tangible bodies and organizations which can make use of food, as when Lot entertained those on their way to Sodom. We are also commanded (Heb. 13: 2)—"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Now we fearlessly make the assertion that these angels "are *not* the spirits of men, that no spirit ever could communicate with man. The thing is impossible—absurd. (Applause and hisses.) Man was made a little lower than the angels. What! lower than himself? That hardly looks sensible. But at the *resurrection* he shall be made "*equal unto the angels.*" If angels are the departed spirits of [illegible]

man died. Angels have always in their communication with mankind assumed the likeness of the species, and have often been mistaken for men. Daniel speaks of one that appeared unto him as the appearance of a man and strengthened him. They have power to do wondrous things, such as rolling away the stone from the door of the sepulchre; but not in a single instance have they exercised their miraculous strength through a "medium." Neither have we ever known a disembodied spirit sit down to eat bread or wash its feet.

Our opponent asks, are demons breath? No, sir. The word *spirit* has four significations in the Bible. First, a being, as God, who is a spirit. Second, an *influence* proceeding from a being, such as mesmerism or psychology, or the Holy Spirit coming from God. Nor was it a breath that passed before Job, but an angel—a "spirit." And I would here repeat the remark that this word should never be confounded with *soul.* My friend mentions the trance phenomena as a proof of the soul's immortality.

MR. LOVELAND. I did not bring it as a proof.

MR. GRANT. Then it should not have been mentioned. There are several instances where it is recorded that men have been taken up in vision, and, as in the case of Paul, where he was in doubt as to whether it was a vision or not. In Ezek. 8: 3.—"And he put forth the form of an hand and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the vision of God to Jerusalem," etc. And in Ezek. 11: 24.—"Afterward the spirit took me up, and brought me in a vision by the spirit of God into Chaldea to them of the captivity. So the vision that I had seen went up from me." Now angels can do this, and we believe demons have also power to do it, but we are not prepared to admit that *spirits* could do it. Paul says, "I knew a man in Christ above fourteen years ago, (whether in the body I cannot tell, or whether out of the body I cannot tell: God knoweth;) such an one caught up to the third heaven." Now this happened before Paul died, consequently it does not prove the existence of a conscious, disembodied entity; and as the apostle was in doubt about it, it proves as much for me as for my friend. I am asked, Is life a being or an attribute?" We might question his definition of life. Spirit may be essential life, yet not essential being. As to the Christians' belief that this earth was the centre of the universe, the Bible does not teach Astronomy or Geometry, and every one believed it till *science* corrected the error. We think that we have proved that desiring a thing is no proof that we have it, but the contrary. The argument here is "that the soul has immortality *because it desires it,* or that it desires it because it *has it not.*" Will my friend admit this?

MR. L. Yes.

MR. GRANT. Well, then, we prove that it *has not got it.* We can bring full proof from the Scriptures that man is dead between death and the resurrection, and that if there be no resurrection from the dead, "they that are fallen asleep in Christ are perished." Was it not the widow's son who lay stretched dead upon the bier, and was carried through the gate at Nain? Was it not Lazarus himself which the commanding voice of Christ called forth from his grave where he had lain four days? We are told that that which dies is not the real man, against which monstrous assertion we have the testimony of God, angels and inspired men. [Time.]

(To be continued.)

For the Crisis.

Prayer Authorized and Demanded in our Social and Public Meetings.

There are a *few*—very few, perhaps—who call in question the propriety of prayer in our meetings. The pretence is, that praying is too holy, or somehow too good, for "promiscuous assemblies;" as if they could judge the heart and determine when all present may be good enough and holy enough to pray—to ask something of God. The primary thought of this, when put into practice, involves the *sin* of self-sufficiency, and of judging others against the plainest precepts of the gospel to the contrary. It may involve Phariseeism and presumption also—for "the whole need not a physician, but they that are sick." It is written, "Ye receive not because ye ask not." It is the sin and shame of "the Laodiceans" that they have nothing for which to pray.

But my object is to state the truth of God, which these questioners of public prayer overlook or undervalue.

1st. Christ the great Teacher taught us [illegible]

meetings.) And he himself gave the very example "*to pray,*" against which they object.—Luke 11: 1–13; 18: 1–14; 3: 21; John 11: 33–46; John 12: 27–34. "The people heard—thought it thundered;" or that an angel spake to them in reply; and so some *believed.* This example is authority enough to pray *so* that "*the people*" may *hear.*

2d. The highest forms and examples of inspired praying were of old, in the presence of the (miscalled) "promiscuous assembly."—Num. 6: 22–27. The authorized blessing on Israel took the form of *public* prayer. "The Lord bless thee and keep thee," etc. This included all who so far acknowledged God as to constitute a part of the congregation of Israel; the mass of them perished. The apostolic benedictions are of somewhat the same character, embracing all those who composed the christian assemblies—however erring and apostate some proved to be. The prayer of Samuel was a public prayer, in the presence of the erring people.—1 Sam. 12: 18–19. Solomon, the type of Jesus, our coming King, prayed publicly.—1 Kings 8: 26; 2 Chron. 7: 1.

3d. Prayer in the church is but the *promise* desired and expressed. Prayer is commensurate with the promise—praying takes the same range that the promise does precisely, so far as the promise is apprehended by the faith of the prayerful. The prayer for the Kingdom is the expressed desire for the Kingdom, which "the Gospel of the Kingdom" inspires. "The promise of God," in all its parts, taken into the heart by faith, must incite *prayer* for its fulfillment. Amen.

4th. Thus Jesus prayed as well as "died for that nation" which God had purposed and promised to bless.—Matt. 5: 44: Lk. 23: 34. Stephen so prayed publicly in the Holy Ghost. Acts 7: 60. "Lord, lay not this sin to their charge." Paul's heart's desire and *prayer to God* for Israel is recorded in Rom. 10: 1. This prayer is but the believing response of the church to God's indwelling promise. Rom. 11: 26–30; Heb. 8: 8–12; Jer. 31; Ezek. 36.

5th. The apostle of the Gentiles was inspired to record the will of God as to prayer in this dispensation "for all men." "I exhort that supplications, *prayers,* intercessions and giving of thanks be made for all men."—1 Tim. 2: 1. Of course they may hear and *ought to hear such prayers.*

6th. The prayer of Jesus comprehends and crowns all praying.—John 17. It is for his apostles—for all believers and "the world." Should the prayer for "the Kingdom" fail to embrace this, (in his esteem) yet *this praying* of Jesus does name "the world"—"that the world may know," etc. Prayer is thus authorized—it is *demanded.*

Thus we find that Jew, Gentile, and the church of God—the kingdom and the world—are the subjects of inspired praying. Prayer is authorised and highly honored. The subjects of prayer should be allowed, like Israel, to hear the prayer for them. The objector indicates his ignorance of the subject, or his indisposition to pray, in his every objection. Anti-Baptist objecting to baptism, is like anti-prayerful objecting to prayer.

Closet prayer is pleaded as the substitute, or the essential, for the "all prayer" demanded of the christian. So they shut up prayer—"restrain prayer." Thus the plea that "charity begins at home," is often so applied as to *confine* it there; but both are too shallow to mislead any save those who are disposed to the sin of restraining prayer.

The Lord having taught us to pray, let us pray for men as well as preach to them the kingdom.

J. B. C.

The Night-Watch.

We are not *of* the world, though we are *in* the world. So "we are not *of* the night," though we are *in* the night. We are "children of the day;" we belong to the day, and the day belongs to us, as our true heritage, though it has not yet dawned. Hope rests there; and, though deferred, will not always tarry, nor when it comes will it shame our trust. "When the desire cometh it shall be a tree of life."

Night is around us still; but it is not merely one of weeping, it is also one of *watching.* No sorrow is to make us less watchful; nay, much more. So far from tribulation throwing us off our guard, it should lead to added vigilance. It prevents our falling asleep, as we should certainly do were all peaceful and prosperous. It makes the night more cold and bitter to us, thereby rendering us more weary of it, and more *eager* for the day. Were the night air mild, and the night sky clear, we should grow contented with [illegible]

Master has appointed us during his absence "*Watch* ye, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, *Watch.*" (Mark 13: 35–37.) It is the prospect of morning and of the Master's return that keeps us watching, —especially in these last days, when watch after watch has come and gone, and he has not yet arrived. "His going forth is prepared as the morning." (Hos. 6: 3;) and that morning cannot now be distant.

The church must fulfill her night-watch. Whether long or short, perilous or easy, she must fulfill it. It is *watching* to which she is specially called; and sadly will she belie her profession, as well as disobey her Lord, if she *watches* not. She need not think to substitute other duties for this, as more needful, more important, or more in character. She dare not say, "I love, I believe, I pray, I praise, why should I also *watch?* will not these do instead of watching, or is not watching included in these?" Her Lord has bidden her *watch,* and no other duty, no other grace, can be a substitute or an excuse for this.

She is to believe; but that is not all; she is also to *watch.* She is to rejoice; but that is not all; she is also to *watch.* She is to love; but that is not all; she is also to *watch.* She is to wait; but that is not all; she is to *watch.* She is to long; but that is not all; she is also to *watch.* This is to be her special attitude, and nothing can compensate for it. By this she is to be known in all ages, as the watching one. By this, the world is to be made to feel the difference between itself and her. By this she is specially to show how truly she feels herself to be a stranger here.

Men ask her, Why stand ye gazing up into heaven? Her reply is, "I am watching." Men taunt her, and say, Why this unrestfulness? Her reply is, "I am watching." Men think it strange that she runs not with them to the same excess of riot. (1 Peter 4: 4.) She tells them, "I am watching." They ask her to come forth and join their gayety, to come forth and sing their songs, to come forth and taste their pleasures, that thus they may teach her to forget her sorrows. She refuses, saying, "I dare not, I am watching." The scoffer mocks her, and says, Where is the promise of his coming? She heeds not, but continues watching, and clasps her hope more firmly.

Sometimes, too, a feeble, doubting, or, it may be, inconsistent saint, asks in wonder, How are you so strong, so hardy, so able for the struggle, so successful in the battle? She answers, "I watch." Or he asks, How do you keep up a tone so elevated, and maintain a walk so close, so consistent, so unearthly? She answers, "I watch." Or he asks, How do you overcome sloth, and selfishness, and love of ease; or check fretfulness and anxiety, or gain the victory over a delaying spirit? She answers, "I watch." Or he asks, How do you make head against your fears, and challenge danger, and defy enemies, and keep under the flesh? She replies, "I watch." Or he asks, How do you wrestle with your griefs, and dry up your tears, and heal your wounds, nay, glory in tribulation? She answers, "I watch."

Oh, what this watching can do, to one who understands it aright! Faith alone will not do. Love alone will not do. Expectation alone will not do. Obedience alone will not do. There must be watching.

And this watching takes for granted the suddenness and uncertainty of the day of the Lord. It does not say, the Lord must *come* in my day; but it says, the Lord *may come* in my day, therefore I must be on the outlook. This may come in the secret of a watchful spirit. Without it we cannot watch. We may love, and hope, and wait; but we cannot watch. Our lamps are to be *always* trimmed. Why? Not merely because the Bridegroom is to come, but because we know not how soon he may come. Our loins are to be always girt up. Why? Not simply because we know that there is to be a coming, but because we know not when that coming is to be.

The Lord foresaw the spirit of unwatchfulness into which his people would be apt to fall, while he tarried, and he warns us against it. He would have us always to remember that there will be a danger of our becoming easy-minded, and [illegible]

often repeated the warning—WATCH! Hence he added, "lest, coming suddenly, he find you *sleeping*."

During this our night-watch, faith is to be ever vigorous and in motion. For it is the root of watchfulness. Without faith, one can hardly have the idea of what it is to watch. For all the objects towards which watchfulness turns, are connected with things unseen,—an unseen Savior, and an unseen kingdom.

We watch; for the night is far spent. Not only do we know of nought *before us* ere the Lord arrive; but we know of much *behind us*. Hours, years, ages have gone by. And if the whole night was to be brief, only "a little while," then surely very much of it must now be over. "The night is far spent," says the apostle; literally, it is "cut off," it is *fore-shortened*, that is, it is becoming shorter, it is drawing to a close. Behind us are lying centuries of tears and shadows; the greater part of the little while *must* be past; the day must be at hand. The nearness makes the thought of day doubly welcome. We bend towards it with warm longings; we strain our eyes to catch the first token of it; we rouse ourselves to vigilance, knowing that now is our salvation nearer than when we believed.

How it disappoints, how it damps, to be told, there are centuries more of this night-watching still to come! Could that be *proved*, it would sadly chill our hope. We might at once come down from our watch-tower and give up our expectations. To "look for and haste unto the coming of the day of God," would be no longer a duty. The last generation of the church, living at the close of the millennium, might get up into the watch-tower, but for us, watching would be a name, a mere attitude of form or show.

It has ever been Satan's object to interpose some object between the Church and her Lord's arrival; but never did he light upon a more specious, more successful device than that of making the interposed object a glorious and blessed one. To no other would the Church have listened. She would have shrunk and turned away from a thousand years' sorrow; but she is attracted and dazzled by the promise of a thousand years' rest and joy. Yet, is the interposition of any fixed interval (be it sad or joyous) lawful or scriptural? If the Lord's advent be thrust into the distance, it matters not what may be introduced to fill the interval. If the Hope of the church be hidden, it is of small moment whether it be by a shroud of sackcloth or by a veil of woven gold—*Rev. H. Bonar.*

For the Crisis.

Words.

A word is a single part of speech, yet what importance there is attached to some of the most simple of words when placed in relative positions. A word is the *substance* of an idea, and he whose ideas are the most perfect, uses the most perfect words to express those ideas, and *thus* we judge or determine the merit or demerit of all things in which ideas are set forth. So it is that one man is able to clothe his ideas in language which pleases, but does not instruct; another, probably unable to please to the gratification of the ear, is able to instruct through other of the senses; thus each man has his own way, and each man his own manner, and we are enabled to come to an understanding of after *whose* style one man writes or another talks. We are creatures of *imitation*, and the human mind *is* to-day what it *was* yesterday, what it was the day before, and *ever* has been since the violation of God's law given to the first pair; and I may venture the assertion, it will ever so remain until a new language, coming from a new creation, shall be instituted.

I have said that the human mind is the same to-day it ever was. This is so self-evident I need not perhaps have said it; but there is current a very foolish idea, viz: that the thoughts of men of to-day are so far superior to those of former times that it is not as I have stated. I am not going to contend against the fact that as far as human wisdom is concerned it has not progressed. Oh yes! the world and church are full of the wisdom of this world; in it is all their boast. That the rising generation may give to the world the product of thought, we send our sons where all the higher branches of education are taught; our daughters are taught all the accomplishments of the lady,—how they shall carry themselves going to church, how, when they are there; and out of this grows a terrible and growing evil; how so and so looked, whether the minister made a nice prayer, and also gave a nice sermon. The endless variety of thoughts and those taking the form of words suggested by this system of things, brings very forcibly to my mind the words of the apostle James,—"Let every man be swift to hear, slow to speak;" and as Paul also has said, "Let no man deceive you with vain words." Would that the advice of these two were [illegible] and well heeded, even in a *moral* point of view; how much sorrow would be avoided; how much valuable time saved. But how vastly more important is it that we heed them when we come to look into God's ideas as he has made them into words and then revealed through holy men of [illegible]

This train of thinking was provoked by hearing some of the foolish words used by some to whom I have been presenting the words of God in opposition to those of flesh and blood. One says, "I hope I have a hope," another, "I hope when I die I shall go to heaven." One thinks this, and another thinks something the opposite; both think they are the favored of heaven, and when they die their immortal souls will be wafted on the wings of angels to mansions beyond the bounds of time and space. This is part of the fleshly thinking to which we have been educated; the belief of our inherent immortality; of our dwelling eternally in undefined localities; of salvation independent of the truth being immaterial whether we obey the requisitions of the truth or not; and so I might go on and fill page after page in enumerating the endless contrariety of opinion which has grown out of the lax manner in which men have used the word of God.

David has said, "The entrance of thy word giveth light"; it giveth understanding to the simple. Now in order to know the mind of God we have first to understand his words, then obey in doing whatsoever he has commanded, whether it be uttered by prophets, apostles, or the Son of God. They all spoke the *one* thing they *all* told the truth; they all spoke as the Holy Spirit power gave them utterance, and there can be *no* difference of quality to be attached to their words.

Let us look for a moment over what is called Christendom—*miscalled*, certainly, and what do we see? Commence at Rome. There sits enthroned in ecclesiastical and political power, a Pope. What is he there for? As the vicegerent of Jesus Christ. Through him the oracles of God are to be explained. This is his office? Aye. Let us see; does he speak the words of God or his own words? Analyze them and see. Where in the writings of God's witnesses do we find a command to bow down to an image in the likeness of a man or woman? Where in the same writings do we read about "apostolic succession," or of "apostolic benedictions" being objects of prayer, or of the "praying for departed souls," with a host of other actions as foreign to the teachings of the "holy men of old" as the hieroglyphics of Egypt would be to a Sandwich Islander.

Let us go further—into the Greek church, English church, Scotch church, and in fact into any and all of these systems supported by the sword and bayonet, and what do we find? Babylon the great! The simple words of the Eternal Spirit are passed over; men in their greed for power have corrupted by their traditions the word of truth, and the whole thing is resolved, as by them fabricated, into a mass of inconsistencies from which, "Good Lord, deliver us!"

Seeing then that we are surrounded with such things, is it strange (when we know what the tendencies of flesh and blood are) to think as others do? I trow not; hence the great importance of our adhesion to words of inspiration lest we become part of the "great transgression," and speak *our own words*, which are lies and vanity, or, as Paul has expressed it, "Let God be true and every man a liar." This we may depend upon, if we attempt to tinker the words of the "living God" we shall be found among those who, to support a theory, have "added" to the words of God, which act places them in the relationship of "whoremongers," "adulterers," "fearful," "abominable" and all "liars." Query. Is it more sinful to tell a lie in the ordinary acceptation of that word, than to tell a religious lie, i. e., in the sense of not teaching what God has been (to use a common phrase,) to so much pains to tell us is the truth?

By taking heed to the words of God, a young man may cleanse his way. By taking heed thereto, the man of more matured years may keep himself unspotted from the world. By taking heed thereto the old man can say when about to leave the busy scenes of life's turmoil, "I have kept the faith," "I have finished my course," and for me a crown of life with eternal glory is awaiting; and he cries, "Come, Lord Jesus, come quickly!" Let the wickedness of the wicked come to an end; let the new heavens and new earth appear, be thou established in Zion the hill of thy holiness, and rule thou over the nations! For this glorious era the church of God in all ages have waited; the prophets and patriarchs have waited; martyrs have waited; apostles have waited, and Jesus, the Son of God endured the cross, despising the shame, that he might reign as king over all the earth in the time when Jerusalem shall blossom as the rose, which land is now in desert ruins, but which is to become "the glory of all lands," even a "quiet habitation." In praying "thy kingdom come," we pray for peace upon "Jerusalem, the city of the great King."

"Let the *words* of my mouth, and the meditation of my heart, be acceptable in thy sight, oh Lord, my strength, and my Redeemer." Let the time soon come when the people will be of pure language, and shall call upon the name of Jehovah our Righteousness in very truth, and shall serve him with one consent. Amen and amen.

G. W. YOUNG.

New York.

☞ Folly and pride walk side by side.

The World's Crisis.

BOSTON, MAY 23, 1860.

Notes of Travel.

Friday, May 11th, we left Bridgeport in the early train for New York, arriving about 9 o'clock, A. M. We spent some time in the conference at Cooper Institute, called by Bro. Himes, to arouse the people on the subject of the Lord's coming between the present time and 1868. He is well satisfied, as well as many others, that 1866–8 will wind up the present dispensation. It is evident that great interest is to be awakened again upon the subject of *time*. If this be the true time, we think it will be made so plain that the real children of the Lord will see and embrace it. We would not dare say Jesus will not come earlier than 1868. Let us all prepare to meet him, and keep ready. It is high time every christian was wide awake in the discharge of his duties. No time now to waste in idle pursuits. Let us that love Jesus be more watchful than ever, lest we be taken in the snares of the devil.

We called on Bro. S. H. Platt, No. 5 Beekman St., Room No. 14. He is the editor of the *Household Magazine*, an excellent religious monthly. We were pleased to learn that this periodical is having a wide circulation. Bro. Platt is a live christian,—indeed there are no others. He is awake to the signs of the times.

At 6 o'clock, P. M., we sailed from New York for Albany, in the "New World," a large and splendid steamer, and had a very pleasant time on the noble Hudson, passing between its verdant banks and romantic villas. The scenery on the Hudson is probably unsurpassed in picturesque beauty by any river in America.

After a pleasant night's sleep, we awoke and went forth again to witness the blooming cherry, peach and apple trees, on the river banks, and bathe in the soft air of a beautiful May morning. The lovely scenes around us were well calculated to make us think of the coming "*new world*" that will be something more than a *steamer* on the Hudson. When within some ten miles of Albany, the river gave out and let us drop upon a sand-bar. After it had rested about an hour, it became recruited and bore us safely into harbor.

We found Bro. Rufus Wendell, who is still somewhat fettered with business, but expects to be free in about three weeks to go and preach the word. We shall expect to hear of happy results from his labors in the Lord's vineyard.

In the middle of the afternoon, we found ourselves pleasantly situated at our happy home, Bro. Sherman's, in Castleton, Vt. This is a pleasant village, especially at this season. Nature has clothed herself in her most lovely dress, as if to please all her admirers. In the evening we met with the dear saints and had an excellent prayer meeting, that was truly refreshing to weary pilgrims. They are getting along well in the christian warfare.

Lord's day, May 13th. This was a very pleasant day—the most lovely of the spring cluster. We had another of our soul-cheering love-feasts in the morning. The Lord has accomplished some glorious things here during the last two weeks, notwithstanding the earnest opposing efforts of some professors of religion, who exhibit the real Pharisaical spirit. Four more were buried with Christ in baptism; making seventy-two in all. Others intend to obey the Lord in this ordinance next Lord's day. Pray for us.

Queries.

A brother wishes for light on Col. 1: 13, and Rev. 1: 9. The first reads: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son;" the second, "I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus."

These two portions of Scripture are sometimes introduced to show that the kingdom of God is already set up, notwithstanding the many plain passages to the contrary. The word "*translated*," in Col. 1: 13, is from *methisteemi*, which is defined by Greenfield as follows: "To move from one place to another, remove, transfer; met, to cause to pass from one mode of thinking to another, *cause to change* SIDES." The latter, we think, is the application in the text.

In, the word rendered *into*, when used, as in this verse, "to denote *purpose* or *object*," is properly translated FOR. We cite a few examples where it is thus rendered: "For whatsoever things were written aforetime were written *for* our learning."—Rom. 15: 4. "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit *for* the kingdom of God."—Luke 9: 62. "The same came *for* a witness."—John 1: 7. "I have set thee to be a light of the Gentiles, that shouldest be *for* salvation unto the ends of the earth."—Acts 13: 47. "Launch out into the deep, and let down your nets *for* a draught."—Luke 5: 4. "I am set *for* the defence of the gospel."—Phil. 1: 17. "He is profitable to me *for* the ministry."—2 Tim. 4: 11. "By faith, Abraham, when he was called to go out into a place which he should after receive *for* an inheritance, obeyed."—Heb. 11: 8. "And the four angels were loosed, which were prepared *for* an hour, and a day, and a month, and a year."—Rev. 9: 15. "The leaves of the tree were *for* the healing of the nations."—Rev. 22: 2. All can see what nonsense it would make to translate *is* by the word *into*, in the examples just cited.

In Col. 13, Paul tells the Colossian brethren that by the help of our heavenly Father they have been delivered from the power of darkness, and have changed sides *for* the kingdom of his dear Son; i. e. for this "purpose or object," they have changed sides; to obtain the coming kingdom.

We pass to Rev. 1: 9. An old translation reads, "I, John, your fellow expectant of the future glorious kingdom of Jesus Christ." The Syriac reads: "In the affliction and suffering that are in Jesus the Messiah." John was a companion in affliction with those who *expected* the coming kingdom. We shall not have the kingdom before the *King* comes. Signs now indicate that the kingdom is NEAR.

A B. o. B. sends us the following:—

"What is your opinion of the prophecy found in Jer. 16; 14–16; *particularly* the 16th ver. Has this latter verse been fulfilled? if so, how? when and where? Who are the "fishers?" and where shall we find the hunters?"

The verses read as follows:

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt;

But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

In order to understand these verses, we must read the context. The whole chapter is a denunciation against the children of Israel for their wickedness; hence the "fishers" and "hunters" are the agents employed to execute judgments upon them, instead of gathering them for blessings. Before the Lord sends out the "fishers" and "hunters" after them, he says,

"Ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me:

Therefore will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favor." Verses 12–13. Mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things."—Verses 17–18.

With such a terrible wall about this people, on all sides, it is certain that the "fishers" and "hunters" are not trying to catch them to do them kind deeds. "Fishers" and "hunters" usually take the life of their game. Their work is a *destructive* one. So in this case. These "hunters" and "fishers" were sent to hunt and fish out these wicked ones, who had forsaken the Lord. We think this scripture was long since fulfilled.

Sayings of Spirits and Spiritualists.

OR, "WHAT DOES MODERN SPIRITUALISM TEACH?"

In answer to this inquiry, a spirit says:

"The first, the greatest, and the grandest truth, coming through Modern Spiritualism, is the immortality of the soul."

Again: "It takes away the fear of death; and the believers in Modern Spiritualism or the communion of angels, may well cry out, 'Oh, death, where is thy sting? oh, grave, where is thy victory?' for thou, oh death, hast set me free from the ills of material life. The grave is the resting-place of the form I no more require." "Spiritualism . . . is the pearl of great price." "It cries out, come and drink of the waters of life freely. Come, casting off the fear of death, and robe yourself in a garment of immortality." "Within the bosom of every man and woman there is a judgment seat, a throne of God; and before that, and that alone, should men bow down and worship. By that alone they are to be guided."

Says Mrs. Spence: "We refuse to make use of the term God, because it has been falsely applied as significant of personality. We can only speak of the Divine principle. . . . As Christianity took the place of Judaism, so Spiritualism will take the place of Christianity; and Christianity, having had its day, will go and lie down in the tomb beside Judaism, and its name be recorded in the category among the things that were. . . . There are no people in the world so well prepared to receive Spiritualism as the Christian sects. But they dislike the source from whence it comes. . . . . . The phenomenal Spiritualism of this nineteenth century is only a continuation of the miracles of the day of Jesus, and the same hidden law governs both . . . Miracles are being performed under the new dispensation which far supersede those of Moses or of the apostles. . . . One result of Spiritualism will be, the spreading of reason—of reason so strong, and yet so refined and gentle, that we may not be afraid to trust every thing to its keeping."

Says Dr. Gardner: "The soul is a part of God, and cannot be destroyed nor disorganized."

Mr. Elmer says: "We have no proof of immortality aside from Spiritual communications. The theory of christianity on this subject is mere speculation."

Miss Lizzie Doten says: "A new heaven and a new earth are coming, so quietly and yet so surely, in which thoughts will become things. Men are particles of Deity, become individualized, and to live through all eternity."

Says a spirit: "The Holy Ghost is to us the holy law of life; whether spiritual or natural, human or divine, the holy law of life is to us the Holy Ghost, or holy spirit of all things." "*God is a* LAW."

Another spirit says: "Every thing in nature tells us that one portion of the book (Bible) is good for nothing."

CONVALESCENT.—We are happy to learn that Bro. Burnham is being somewhat eased of his sufferings, can get some natural sleep, and gradually gains in strength.

For the Crisis.

My New Book,

Which Bro. Hastings kindly recommended last week, is now printed, and will be bound in a day or two. Of its merits I cannot judge. I can only say I have tried to make it a convenient manual, or *Vade mecum*, of the Scriptural argument for Life in Christ only; and I think I have in it some authorities, facts, and other matters, which may be new and interesting. Some of these I have thrown out in the *Crisis*.

I write to say a word or two about the *cost* of the book, both in expense and price. It will consist of 168 pages, having required more time and money than I expected. It is a hundred pages larger than the corresponding chapter in "Debt and Grace." I shall nevertheless put it at the price announced; 50 cents bound, and 30 cents in paper covers. To those who buy to sell again, a discount will be made of 30 per cent. That is, 35 cts. bound, and 21 cts. in paper covers. The "trade price" may be made still lower when I have paid the debt it has incurred. But that will require a sale of about 1200 copies, to say nothing of my time. I shall not refuse cash orders, at least.

As to postage, I shall observe the general custom of booksellers, i. e., pre-pay, when the price of the book is sent. There is a reason for this custom. A publisher may even prefer deducting postage, to selling at the trade discount. And in this way there is a uniform retail price; and all books, by dint of Uncle Sam, are equally within the reach of all buyers. Still I have so much respect for other customs, that if any choose to add the postage, which will be about nine cents, I shall not quarrel with them. I shall simply convert such gifts to the supply of those who would read the book as a gift.

The book is published by J. P. Jewett & Co., 20 Washington Street, which is my P. O. address, and sold at the Crisis office.

C. F. H.

For the Crisis.

"Give me Light—More Light."

BRO. GRANT:—Perhaps you and most of your readers are always rejoiced to hear of the escape of a prisoner from the dismal cells of "Doubting Castle." If so, I feel desirous of saying that I believe I now am "free." It is but a very short time since I was enabled to escape. I did not occupy a very dark dungeon. I had some *light*, and a little freedom. I belonged to the department called Universal Restorationists, the near relative (first cousin, I believe,) of universal salvation; indeed, some of the "Faculty" claim it as being the offspring of the latter; at all events it is a *kind* of universal salvation. Before I had fully left the "enchanted" ground, I heard Eld. Hastings preach—became acquainted with him, and he has helped me greatly in obtaining "light and liberty." He gave me some books and tracts which have been of great benefit. His generosity and love have endeared him to my heart.

I feel to rejoice in being brought by the "Father of lights" to see that whilst I thought I had the truth and was walking in the light, I was still in the "dark." I was led to question the Scriptural ground of my belief in *universal restoration*, while debating with a friend who was leaning toward the "destruction of the wicked." From a little superior knowledge of the Bible I was enabled to answer most of his objections. I am now striving to confirm him in the "faith."

I feel that I occupy an unenviable position at present, for until a few weeks ago I declared again and again that all men were destined to live forever, and that their condition in the next world depended upon the manner in which they lived in this; now I must tell these same people that in Christ only there is eternal life, and that there is no other eternal life but that of happiness, of honor, of glory, of peace. But with the assistance of the Spirit I will search for the *truth*, and having found it, I will declare it at any cost.

If I had some searching tracts on the end of the wicked, life only in Christ, etc., etc., I think I could do some good with them. O, may the pure, unadulterated word of God have its free course, and God will be glorified. Brethren, pray for us.

THOS. WOOD SMITH.

Philadelphia, May, 1860.

☞ Hypocrisy is not prone to profess a creed which seems to insure an empty stomach.

For the Crisis.

The Maine Mission Fund.

As I have a few more items to acknowledge in favor of the mission, I continue my notices. Since my last notice appeared, a brother J. gave $2. for the mission, while at Rome conference. This is not the first evidence that this brother loves the truth, and wishes others to learn it and be benefited by it. It is not all he will do either. While on my return home from B. a Bro. H. subscribed $20, for himself and the brethren in his place. This looks like a true interest in the cause we call the best of all causes. He is one who will do what he agrees, and is always ready to *act* in the cause.

While in S——, a brother in that town subscribed $5. for the mission, and will do more when it is in operation. He is ready to devote of his substance to spread the gospel of the coming kingdom and save men. A Bro. C. subscribed $4. for the mission, and will do as the Lord prospers him, for his heart is as deep as his pocket, and he not only talks, but acts for God and truth. The way now looks clear to raise means to sustain an evangelist. Several promise to aid when the man is in the field. This work is slow, but we believe it will begin and go forward.

I. C. WELLCOME.

Richmond, Me., March 15th.

[The above had been overlooked.—ED.]

For the Crisis.

Report of the R. I. Conference.

Wednesday, 2 o'clock, P. M. Conference met according to adjournment from River Point. The Moderator not being present, Bro. Geo. Champlin was chosen Moderator *pro tem*. The session was opened by singing and prayer. Bro. Huntington leading in prayer. The minutes of the last Conference were called for and read. There was no business to do, and the afternoon was spent in devotional exercises. Adjourned with appointments for preaching in the evening at 7 1-2 o'clock, and a business meeting at 9 o'clock A. M. next day.

Evening, 7 1-2 o'clock. Bro. Huntington preached from Jno. 1: 51. Very interesting and profitable discourse on "Christ as the only way," convincing the unconverted of the reasonableness of coming to God by him. After preaching, a season of exhortation, during which a sister interested in the 1860 time, gave an exhortation, saying, "*We* believe the Lord is coming in 1860." A brother said he wished the sister would say *I* and not "*we*," for he did not want to be identified as believing that time, till he was convinced of it and identified himself. There was quite a number of brethren spoke of their feeling in regard to *time*, expressing their adhesion, or dissent, until the time came to close, when the meeting was dissolved.

Thursday morn. 9 o'clock. Met as adjoured. Bro. Bellows in the chair. Prayer by Bro. Champlin. The Exeter church requested admission to the Conference; voted in, Jona. Spencer, Del. Foster church was received, Jona. S. Eldridge, Del. There was some conversation on the objection of some in the Plains church to joining the Conference. One brother was afraid that if the church joined the Conference, the Conference would interfere with their church matters and take away their freedom. Several members spoke of the action of the Conference at River Point, at the first meeting (Dec. 1858), in which they plainly denied that they had any desire to *rule* the churches, and only claimed the privilege to advise, the churches being free to accept or reject the advice as they saw fit. There came up a discussion in regard to the circumstance of disagreement on the time matter which came up last evening. Bro. Bishop did not wish to have his name called in a public assembly. He disapproved of public controversy among brethren, did not know what the churches in R. I. were made of, but it had killed those in N. H. He would have no part in discussion unless forced to, etc., etc. Bro. Dixon thought that when a man wrote a pamphlet and signed his name to it, he was a public character, and might expect to hear his name used. He did not think that discussion would do us any harm if we kept good-natured. He thought that if a person believed the Lord was coming in a year, they ought to speak of it, or discuss it. He wanted all to feel free in that house (the Chapel) for it was a free house, etc. There was considerable more said in regard to the matter, and it finally led to a proposition that Bro. Bishop be invited to preach before the Conference in the afternoon, on his time argument. Motion to this effect was made, seconded and passed. Then a proposition was made to discuss the question, "What is the best course of action to be taken on the matter of having and distributing free tracts?" and to take action recommending some course to the churches in the Conference. Before the matter could be settled time came to adjourn.

Thursday afternoon, 2 o'clock. Bro. Bishop preached from Rev. 17: 9. The discourse was intended to give reasons for the 1860 time. Afterwards there was considerable discussion, and some objections urged which Bro. Bishop tried to answer. He finally demanded as his right to preach again before the Conference dissolved.

Thursday evening. Preaching by Bro. Champlin from Luke 14: 24; a searching discourse, and the conference following was very lively.

Friday morn. 9 o'clock. Met again, Bro. Bellows presiding. Bro. Huntington led in prayer. The discussion on the tract business was taken up, and resulted in the following resolution:

Resolved, That we instruct the delegates of the churches to recommend to the churches which they represent, to form in each church a tract society with the proper officers; and that they take up penny collections for the purpose of scattering tracts free, and that, if they please, they should contribute tracts to the Conference, so that we may be able to carry out the design of article 7 of our Constitution.

If any churches thus favor us, they may send them to Bro. J. P. Babcock, treasurer, at River Point, R. I. The Conference had invitations from Central church and Foster church to hold the next meeting with them. After deliberation it was decided best to visit the Central church, and it was then voted to adjourn as a business meeting until the last Wednesday in June, 1860, to meet in Central village, Coventry, R. I. The remainder of the forenoon was spent in a love feast.

Friday afternoon. Bro. Bishop again preached on the time; afterwards there was some discussion on some points which he had presented. Although most present doubted that the time argument was true, yet all were edified by Bro. Bishop's closing practical remarks and exhortations, and the meeting was dismissed with good feelings on all hands, notwithstanding our disagreement.

Friday evening. Bro. Huntington preached on "Christ our worthiness." A good evangelical discourse; followed by a season of exhortation which was very interesting. This was the last meeting of the present Conference. JOSEPH D. BROWN, *Clerk.*

Providence, R. I.

Correspondence.

From Bro. R. Willard.

BRO. GRANT:—We are about to leave this field of labor, and do so with emotions of joy and regret. Of joy, through anticipation of better success in aiding in the good cause of our divine Master; and regret, having to leave the dear friends and brethren here; but we have so apprehended the hand of providence as to turn our faces thitherward, not knowing what may betide us, but trusting in God to make manifest his will through us, assuredly gathering, that under his divine approval we must of necessity prove a savor of good to some. Our talent is small, but if improved will gain a proportionable increase, and claim the applaudit of "well done, good and faithful servants," etc.

Through this medium, we wish to advertise our christian friends and correspondents of our removal, that we may hereafter be addressed through the proper post office.

We leave dear ones here who have labored with us in the Lord, and who with us have been permitted to see some fruit in return for our faithfulness. The stigma of the Advent cross is being less offensive among us, and it is ardently hoped that prevailing prejudices will give way to the genial influences of revealed truth. Hitherto we have endeavored to keep up the ordinances, and manifest to the world that our faith and works correspond, but notwithstanding we have to confess our leanness.

In view of our new home, we ardently anticipate the pleasure of making personal acquaintances among the dear ones East, whom we have only known through correspondence. The New England camp-meetings, of which we have so often heard and felt an interest, we hope to be permitted to participate in person.

Let me here say, that should any of our preaching brethren chance to come into the vicinity of Hammonton, that they will find a pilgrim's lodging with us and hearty welcome.

Warsaw, Ill., May 13th.

From Benjamin Spaulding.

BRO. GRANT:—We left Orington with hearts overflowing with gratitude for God's goodness to us, and for the hospitality of the brethren and sisters. The Lord bless and reward them an hundred fold. We traveled eleven miles to Newburgh, had to stop several times and bathe our feet to keep them from blistering; found families to comfort and instruct on the way. This is the way we get at the hearts of the people. Scattered tracts frequently the whole length of the way. Gave notice of a lecture for the evening as we went, and in the evening met a few. Had three evening lectures, and quite an interest was manifested.

Bro. Morrill lives here; he is an old tried friend of the cause; has done much and is still doing much for the cause. He helped us on our way after a godly sort. The Lord bless him and his kind companion and children.

Leaving Newburgh we came to Hermon. Here we found the brethren discouraged; a root of bitterness was also springing up troubling them, and we commenced our meetings under very discouraging circumstances; had but ten at first meeting, and twelve the second; the third had increased four-fold. The meeting on Sabbath day was well attended and rather interesting

often repeated the warning—WATCH! Hence he added, "lest, coming suddenly, he find you *sleeping*."

During this our night-watch, faith is to be ever vigorous and in motion. For it is the root of watchfulness. Without faith, one can hardly have the idea of what it is to watch. For all the objects towards which watchfulness turns, are connected with things unseen,—an unseen Savior, and an unseen kingdom.

We *watch*; for the night is far spent. Not only do we know of nought *before us* ere the Lord arrive; but we know of much *behind us*. Hours, years, ages have gone by. And if the whole night was to be brief, only "a little while," then surely very much of it must now be over. "The night is far spent," says the apostle; literally, it is "cut off," it is *fore-shortened*, that is, it is becoming shorter, it is drawing to a close. Behind us are lying centuries of tears and shadows; the greater part of the little while *must* be past; the day *must* be at hand. The nearness makes the thought of day doubly welcome. We bend towards it with warm longings; we strain our eyes to catch the first token of it; we rouse ourselves to vigilance, knowing that now is our salvation nearer than when we believed.

How it disappoints, how it damps, to be told, there are centuries more of this night-watching still to come! Could that be *proved*, it would sadly chill our hope. We might at once come down from our watch-tower and give up our expectations. To "look for and haste unto the coming of the day of God," would be no longer a duty. The last generation of the church, living at the close of the millennium, might get up into the watch-tower, but for us, watching would be a name, a mere attitude of form or show.

It has ever been Satan's object to interpose some object between the Church and her Lord's arrival; but never did he light upon a more specious, more successful device than that of making the interposed object a glorious and blessed one. To no other would the Church have listened. She would have shrunk and turned away from a thousand years' sorrow; but she is attracted and dazzled by the promise of a thousand years' rest and joy. Yet, is the interposition of any fixed interval (be it sad or joyous) lawful or scriptural? If the Lord's advent be thrust into the distance, it matters not what may be introduced to fill the interval. If the Hope of the church be hidden, it is of small moment whether it be by a shroud of sackcloth or by a veil of woven gold—*Rev. H. Bonar*.

For the Crisis.

Words.

A word is a single part of speech, yet what importance there is attached to some of the most simple of words when placed in relative positions. A word is the *substance* of an idea, and he whose ideas are the most perfect, uses the most perfect words to express those ideas, and *thus* we judge or determine the merit or demerit of all things in which ideas are set forth. So it is that one man is able to clothe his ideas in language which pleases, but does not instruct; another, probably unable to please to the gratification of the ear, is able to instruct through other of the senses; thus each man has his own way, and each man his own manner. And we are enabled to come to an understanding of after *whose* style one man writes or another talks. We are creatures of *imitation*, and the human mind *is* to-day what it *was* yesterday, what it was the day before, and *ever* has been since the violation of God's law given to the first pair; and I may venture the assertion, it will ever so remain until a new language, coming from a new creation, shall be instituted.

I have said that the human mind is the same to-day it ever was. This is so self-evident I need not perhaps have said it; but there is current a very foolish idea, viz: that the thoughts of men of to-day are so far superior to those of former times that it is not as I have stated. I am not going to contend against the fact that as far as human wisdom is concerned it has not progressed. Oh yes! the world and church are full of the wisdom of this world; in it is all their boast. That the rising generation may give to the world the product of thought, we send our sons where all the higher branches of education are taught; our daughters are taught all the accomplishments of the lady,—how they shall carry themselves going to church, how, when they are there; and out of this grows a terrible and growing evil; how so and so looked, whether the minister made a nice prayer, and also gave a nice sermon. The endless variety of thoughts and those taking the form of words suggested by this system of things, brings very forcibly to my mind the words of the apostle James,—"Let every man be swift to hear, slow to speak;" and as Paul also has said, "Let no man deceive you with vain words." Would that the advice of these two were taken and well heeded, even in a *moral* point of view! how much sorrow would be avoided! how much valuable time saved. [illegible]

This train of thinking was provoked by hearing some of the foolish words used by some to whom I have been presenting the words of God in opposition to those of flesh and blood. One says, "I hope I have a hope," another, "I hope when I die I shall go to heaven." One thinks this, and another thinks something the opposite; both think they are the favored of heaven, and when they die their immortal souls will be wafted on the wings of angels to mansions beyond the bounds of time and space. This is part of the fleshly thinking to which we have been educated; the belief of our inherent immortality; of our dwelling eternally in undefined localities; of salvation independent of the truth being immaterial whether we obey the requisitions of the truth or not; and so I might go on and fill page after page in enumerating the endless contrariety of opinion which has grown out of the lax manner in which men have used the word of God.

David has said, "The entrance of thy word giveth light"; it giveth understanding to the simple. Now in order to know the mind of God we have first to understand his words, then obey in doing whatsoever he has commanded, whether it be uttered by prophets, apostles, or the Son of God. They all spoke the *one* thing they *all* told the truth; they all spoke as the Holy Spirit power gave them utterance, and there can be *no* difference of quality to be attached to their words.

Let us look for a moment over what is called Christendom—*miscalled*, certainly, and what do we see? Commence at Rome. There sits enthroned in ecclesiastical and political power, a Pope. What is he there for? As the vicegerent of Jesus Christ. Through him the oracles of God are to be explained. This is his office? Aye. Let us see; does he speak the words of God or his own words? Analyze them and see. Where in the writings of God's witnesses do we find a command to bow down to an image in the likeness of a man or woman? Where in the same writings do we read about "apostolic succession," or of "apostolic benedictions" being objects of prayer, or of the "praying for departed souls," with a host of other actions as foreign to the teachings of the "holy men of old" as the hieroglyphics of Egypt would be to a Sandwich Islander.

Let us go further—into the Greek church, English church, Scotch church, and in fact into any and all of these systems supported by the sword and bayonet, and what do we find? Babylon the great! The simple words of the Eternal Spirit are passed over; men in their greed for power have corrupted by their traditions the word of truth, and the whole thing is resolved, as by them fabricated, into a mass of inconsistencies from which, "Good Lord, deliver us!"

Seeing then that we are surrounded with such things, is it strange (when we know what the tendencies of flesh and blood are) to think as others do? I trow not; hence the great importance of our adhesion to words of inspiration lest we become part of the "great transgression," and speak *our own words*, which are lies and vanity, or, as Paul has expressed it, "Let God be true and every man a liar." This we may depend upon, if we attempt to tinker the words of the "living God" we shall be found among those who, to support a theory, have "added" to the words of God, which act places them in the relationship of "whoremongers," "adulterers," "fearful," "abominable" and all "liars." Query. Is it more sinful to tell a lie in the ordinary acceptation of that word, than to tell a religious lie, i. e., in the sense of not teaching what God has been (to use a common phrase,) to so much pains to tell us is the truth?

By taking heed to the words of God, a young man may cleanse his way. By taking heed thereto, the man of more matured years may keep himself unspotted from the world. By taking heed thereto the old man can say when about to leave the busy scenes of life's turmoil, "I have kept the faith," "I have finished my course," and for me a crown of life with eternal glory is awaiting; and he cries, "Come, Lord Jesus, come quickly!" Let the wickedness of the wicked come to an end; let the new heavens and new earth appear, be thou established in Zion the hill of thy holiness, and rule thou over the nations! For this glorious era the church of God in all ages have waited; the prophets and patriarchs have waited; martyrs have waited; apostles have waited, and Jesus, the Son of God endured the cross, despising the shame, that he might reign as king over all the earth in the time when Jerusalem shall blossom as the rose, which land is now in desert ruins, but which is to become "the glory of all lands," even a "quiet habitation." In praying "thy kingdom come," we pray for peace upon "Jerusalem, the city of the great King."

"Let the *words* of my mouth, and the meditation of my heart, be acceptable in thy sight, oh Lord, my strength, and my Redeemer." Let the time soon come when the people will be of pure language, and shall call upon the name of Jehovah our Righteousness in very truth, and shall serve him with one consent. Amen and amen. G. W. YOUNG.

New York.

☞ Folly and error walk side by side [illegible]

The World's Crisis.

BOSTON, MAY 23, 1860.

Notes of Travel.

Friday, May 11th, we left Bridgeport in the early train for New York, arriving about 9 o'clock, A. M. We spent some time in the conference at Cooper Institute, called by Bro. Himes, to arouse the people on the subject of the Lord's coming between the present time and 1868. He is well satisfied, as well as many others, that 1866–8 will wind up the present dispensation. It is evident that great interest is to be awakened again upon the subject of *time*. If this be the true time, we think it will be made so plain that the real children of the Lord will see and embrace it. We would not dare say Jesus will not come earlier than 1868. Let us all prepare to meet him, and keep ready. It is high time every christian was wide awake in the discharge of his duties. No time now to waste in idle pursuits. Let us that love Jesus be more watchful than ever, lest we be taken in the snares of the devil.

We called on Bro. S. H. Platt, No. 5 Beekman St., Room No. 14. He is the editor of the *Household Magazine*, an excellent religious monthly. We were pleased to learn that this periodical is having a wide circulation. Bro. Platt is a live christian,—indeed there are no others. He is awake to the signs of the times.

At 6 o'clock, P. M., we sailed from New York for Albany, in the "New World," a large and splendid steamer, and had a very pleasant time on the noble Hudson, passing between its verdant banks and romantic villas. The scenery on the Hudson is probably unsurpassed in picturesque beauty by any river in America.

After a pleasant night's sleep, we awoke and went forth again to witness the blooming cherry, peach and apple trees, on the river banks, and bathe in the soft air of a beautiful May morning. The lovely scenes around us were well calculated to make us think of the coming *"new world"* that will be something more than a *steamer* on the Hudson. When within some ten miles of Albany, the river gave out and let us drop upon a sand-bar. After it had rested about an hour, it became recruited and bore us safely into harbor.

We found Bro. Rufus Wendell, who is still somewhat fettered with business, but expects to be free in about three weeks to go and preach the word. We shall expect to hear of happy results from his labors in the Lord's vineyard.

In the middle of the afternoon, we found ourselves pleasantly situated at our happy home, Bro. Sherman's, in Castleton, Vt. This is a pleasant village, especially at this season. Nature has clothed herself in her most lovely dress, as if to please all her admirers. In the evening we met with the dear saints and had an excellent prayer meeting, that was truly refreshing to weary pilgrims. They are getting along well in the christian warfare.

Lord's day, May 13th. This was a very pleasant day—the most lovely of the spring cluster. We had another of our soul-cheering love-feasts in the morning. The Lord has accomplished some glorious things here during the last two weeks, notwithstanding the earnest opposing efforts of some professors of religion, who exhibit the real Pharisaical spirit. Four more were buried with Christ in baptism; making seventy-two in all. Others intend to obey the Lord in this ordinance next Lord's day. Pray for us.

Queries.

A brother wishes for light on Col. 1: 13, and Rev. 1: 9. The first reads: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son;" the second, "I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus."

These two portions of Scripture are sometimes introduced to show that the kingdom of God is already set up, notwithstanding the many plain passages to the contrary. The word *"translated,"* in Col. 1: 13, is from *methisteemi*, which is defined by Greenfield as follows: "To move from one place to another, remove, transfer; met, to cause to pass from one mode of thinking to another, *cause to change* SIDES." The latter, we think, is the application in the text.

Is, the word rendered *into*, when used, as in this verse, "to denote *purpose or object*," is properly translated FOR. We cite a few examples where it is thus rendered: "For whatsoever things were written aforetime were written *for* our learning."—Rom. 15: 4. "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit *for* the kingdom of God,"—Luke 9: 62. "The same came *for* a witness."—John 1: 7. "I have set thee to be a light of the Gentiles, that shouldest be *for* salvation unto the ends of the earth."—Acts 13: 47. "Launch out into the deep, and let down your nets *for* a draught."—Luke 5: 4. "I am set *for* the defence of the gospel."—Phil. 1: 17. "He is profitable to me *for* the ministry."—2 Tim. 4: 11. "By faith, Abraham, when he was called to go out into a place which he should after receive *for* an inheritance, obeyed."—Heb. 11: 8. "And the four angels were loosed, which were prepared *for* an hour, and a day, and a month, and a year."—Rev. 9: 15. "The leaves of the tree were *for* the healing of the nations."—Rev. 22: 2. All can see what nonsense it would make to translate *is* by the word *into*, in the examples just cited.

In Col. 13, Paul tells the Colossian brethren that by the help of our heavenly Father they have been delivered from the power of darkness, and have changed sides *for* the kingdom of his dear Son; i. e. for this "purpose or object," they have changed sides; to obtain the coming kingdom.

We pass to Rev. 1: 9. An old translation reads, "I, John, your fellow expectant of the future glorious kingdom of Jesus Christ." The Syriac reads: "In the affliction and suffering that are in Jesus the Messiah." John was a companion in affliction with those who *expected* the coming kingdom. We shall not have the kingdom before the *King* comes. Signs now indicate that the kingdom is NEAR.

A B. o. B. sends us the following:—

"What is your opinion of the prophecy found in Jer. 16; 14–16; *particularly* the 16th ver. Has this latter verse been fulfilled? if so, how? when and where? Who are the "fishers?" and where shall we find the hunters?"

The verses read as follows:

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt;

But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

In order to understand these verses, we must read the context. The whole chapter is a denunciation against the children of Israel for their wickedness; hence the "fishers" and "hunters" are the agents employed to execute judgments upon them, instead of gathering them for blessings. Before the Lord sends out the "fishers" and "hunters" after them, he says,

"Ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me:

Therefore will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favor." Verses 12–18. Mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things."—Verses 17–18.

With such a terrible wall about this people, on all sides, it is certain that the "fishers" and "hunters" are not trying to catch them to do them kind deeds. "Fishers" and "hunters" usually take the life of their game. Their work is a *destructive* one. So in this case. These "hunters" and "fishers" were sent to hunt and fish out these wicked ones, who had forsaken the Lord. We think this scripture was long since fulfilled.

Sayings of Spirits and Spiritualists.

OR, "WHAT DOES MODERN SPIRITUALISM TEACH?"

In answer to this inquiry, a spirit says:

"The first, the greatest, and the grandest truth, coming through Modern Spiritualism, is the immortality of the soul."

Again: "It takes away the fear of death; and the believers in Modern Spiritualism or the communion of angels, may well cry out, 'Oh, death, where is thy sting? oh, grave, where is thy victory?' for thou, oh death, hast set me free from the ills of material life. The grave is the resting-place of the form I no more require." "Spiritualism . . . is the pearl of great price." "It cries out, come and drink of the waters of life freely. Come, casting off the fear of death, and robe yourself in a garment of immortality." "Within the bosom of every man and woman there is a judgment seat, a throne of God; and before that, and that alone, should men bow down and worship. By that alone they are to be guided."

Says Mrs. Spence: "We refuse to make use of the term God, because it has been falsely applied as significant of personality. We can only speak of the Divine principle. . . . As Christianity took the place of Judaism, so Spiritualism will take the place of Christianity; and Christianity, having had its day, will go and lie down in the tomb beside Judaism, and its name be recorded in the category among the things that were. . . . There are no people in the world so well prepared to receive Spiritualism as the Christian sects. But they dislike the source from whence it comes. . . . The phenomenal Spiritualism of this nineteenth century is only a continuation of the miracles of the day of Jesus, and the same hidden law governs both. . . . Miracles are being performed under the new dispensation which far supersede those of Moses or of the apostles. . . . One result of Spiritualism will be, the spreading of reason—of reason so strong, and yet so refined and gentle, that we may not be afraid to trust every thing to its keeping."

Says Dr. Gardner: "The soul is a part of God, and cannot be destroyed nor disorganized; [illegible]

Mr. Elmer says: "We have no proof of immortality aside from Spiritual communications. The theory of christianity on this subject is mere speculation."

Miss Lizzie Doten says: "A new heaven and a new earth are coming, so quietly and yet so surely, in which thoughts will become things. Men are particles of Deity, become individualized, and to live through all eternity."

Says a spirit: "The Holy Ghost is to us the holy law of life; whether spiritual or natural, human or divine, the holy law of life is to us the Holy Ghost, or holy spirit of all things." *"God is a* LAW."

Another spirit says: "Every thing in nature tells us that one portion of the book (Bible) is good for nothing."

CONVALESCENT.—We are happy to learn that Bro. Burnham is being somewhat eased of his sufferings, can get some natural sleep, and gradually gains in strength.

For the Crisis.

My New Book,

Which Bro. Hastings kindly recommended last week, is now printed, and will be bound in a day or two. Of its merits I cannot judge. I can only say I have tried to make it a convenient manual, or *Vade mecum*, of the Scriptural argument for Life in Christ only; and I think I have in it some authorities, facts, and other matters, which may be new and interesting. Some of these I have thrown out in the *Crisis*.

I write to say a word or two about the *cost* of the book, both in expense and price. It will consist of 168 pages, having required more time and money than I expected. It is a hundred pages larger than the corresponding chapter in "Debt and Grace." I shall nevertheless put it at the price announced; 50 cents bound, and 30 cents in paper covers. To those who buy to sell again, a discount will be made of 30 per cent. That is, 35 cts. bound, and 21 cts. in paper covers. The "trade price" may be made still lower when I have paid the debt it has incurred. But that will require a sale of about 1200 copies, to say nothing of my time. I shall not refuse cash orders, at least.

As to postage, I shall observe the general custom of booksellers, i. e., pre-pay, when the price of the book is sent. There is a reason for this custom. A publisher may even prefer deducting postage, to selling at the trade discount. And in this way there is a uniform retail price; and all books, by dint of Uncle Sam, are equally within the reach of all buyers. Still I have so much respect for other customs, that if any choose to add the postage, which will be about nine cents, I shall not quarrel with them. I shall simply convert such gifts to the supply of those who would read the book as a gift.

The book is published by J. P. Jewett & Co., 20 Washington Street, which is my P. O. address, and sold at the Crisis office.

C. F. H.

For the Crisis.

"Give me Light—More Light."

BRO. GRANT:—Perhaps you and most of your readers are always rejoiced to hear of the escape of a prisoner from the dismal cells of "Doubting Castle." If so, I feel desirous of saying that I believe I now am "free." It is but a very short time since I was enabled to escape. I did not occupy a very dark dungeon. I had some *light*, and a little freedom. I belonged to the department called Universal Restorationists, the near relative (first cousin, I believe,) of universal salvation; indeed, some of the "Faculty" claim it as being the offspring of the latter; at all events it is a *kind* of universal salvation. Before I had fully left the "enchanted" ground, I heard Eld. Hastings preach—became acquainted with him, and he has helped me greatly in obtaining "light and liberty." He gave me some books and tracts which have been of great benefit. His generosity and love have endeared him to my heart.

I feel to rejoice in being brought by the "Father of lights" to see that whilst I thought I had the truth and was walking in the light, I was still in the "dark." I was led to question the Scriptural ground of my belief in *universal restoration*, while debating with a friend who was leaning toward the "destruction of the wicked." From a little superior knowledge of the Bible I was enabled to answer most of his objections. I am now striving to confirm him in the "faith."

I feel that I occupy an unenviable position at present, for until a few weeks ago I declared again and again that all men were destined to live forever, and that their condition in the next world depended upon the manner in which they lived in this; now I must tell these same people that in Christ only there is eternal life, and that there is no other eternal life but that of happiness, of honor, of glory, of peace. But with the assistance of the Spirit I will search for the *truth*, and having found it, I will declare it at any cost.

If I had some searching tracts on the end of the wicked, life only in Christ, etc., etc., I think I could do some good with them. O, may the pure, unadulterated word of God have its free course, and God will be glorified. Brethren, pray for us.

THOS. WOOD SMITH.

Philadelphia, May, 1860.

☞ Prophecy is not prone to profane a [illegible]

For the Crisis.

The Maine Mission Fund.

As I have a few more items to acknowledge in favor of the mission, I continue my notices. Since my last notice appeared, a brother J. gave $2. for the mission, while at Rome conference. This is not the first evidence that this brother loves the truth, and wishes others to learn it and be benefited by it. It is not all he will do either. While on my return home from B. a Bro. H. subscribed $20, for himself and the brethren in his place. This looks like a true interest in the cause we call the best of all causes. He is one who will do what he agrees, and is always ready to *act* in the cause.

While in S——, a brother in that town subscribed $5. for the mission, and will do more when it is in operation. He is ready to devote of his substance to spread the gospel of the coming kingdom and save men. A Bro. C. subscribed $4. for the mission, and will do as the Lord prospers him, for his heart is as deep as his pocket, and he not only talks, but acts for God and truth. The way now looks clear to raise means to sustain an evangelist. Several promise to aid when the man is in the field. This work is slow, but we believe it will begin and go forward.

I. C. WELLCOME.

Richmond, Me., March 15th.

[The above had been overlooked.—ED.]

For the Crisis.

Report of the R. I. Conference.

Wednesday, 2 o'clock, P. M. Conference met according to adjournment from River Point. The Moderator not being present, Bro. Geo. Champlin was chosen Moderator *pro tem*. The session was opened by singing and prayer. Bro. Huntington leading in prayer. The minutes of the last Conference were called for and read. There was no business to do, and the afternoon was spent in devotional exercises. Adjourned with appointments for preaching in the evening at 7 1-2 o'clock, and a business meeting at 9 o'clock A. M. next day.

Evening, 7 1-2 o'clock. Bro. Huntington preached from Jno. 1: 51. Very interesting and profitable discourse on "Christ as the only way," convincing the unconverted of the reasonableness of coming to God by him. After preaching, a season of exhortation, during which a sister interested in the 1860 time, gave an exhortation, saying, "*We* believe the Lord is coming in 1860." A brother said he wished the sister would say *I* and not "*we*," for he did not want to be identified as believing that time, till he was convinced of it and identified himself. There was quite a number of brethren spoke of their feeling in regard to *time*, expressing their adhesion, or dissent, until the time came to close, when the meeting was dissolved.

Thursday morn. 9 o'clock. Met as adjoured. Bro. Bellows in the chair. Prayer by Bro. Champlin. The Exeter church requested admission to the Conference; voted in, Jona. Spencer, Del. Foster church was received, Jona. S. Eldridge, Del. There was some conversation on the objection of some in the Plains church to joining the Conference. One brother was afraid that if the church joined the Conference, the Conference would interfere with their church matters and take away their freedom. Several members spoke of the action of the Conference at River Point, at the first meeting (Dec. 1858), in which they plainly denied that they had any desire to *rule* the churches, and only claimed the privilege to advise, the churches being free to accept or reject the advice as they saw fit. There came up a discussion in regard to the circumstance of disagreement on the time matter which came up last evening. Bro. Bishop did not wish to have his name called in a public assembly. He disapproved of public controversy among brethren, did not know what the churches in R. I. were made of, but it had killed those in N. H. He would have no part in discussion unless forced to, etc., etc. Bro. Dixon thought that when a man wrote a pamphlet and signed his name to it, he was a public character, and might expect to hear his name used. He did not think that discussion would do us any harm if we kept good-natured. He thought that if a person believed the Lord was coming in a year, they ought to speak of it, or discuss it. He wanted all to feel free in that house (the Chapel) for it was a free house, etc. There was considerable more said in regard to the matter, and it finally led to a proposition that Bro. Bishop be invited to preach before the Conference in the afternoon, on his time argument. Motion to this effect was made, seconded and passed. Then a proposition was made to discuss the question, "What is the best course of action to be taken on the matter of having and distributing free tracts?" and to take action recommending some course to the churches in the Conference. Before the matter could be settled time came to adjourn.

Thursday afternoon, 2 o'clock. Bro. Bishop preached from Rev. 17: 9. The discourse was intended to give reasons for the 1860 time. Afterwards there was considerable discussion, [illegible]

Thursday evening. Preaching by Bro. [illegible] Champlin from Luke 14: 24; a searching discourse, and the conference following was very lively.

Friday morn. 9 o'clock. Met again, Bro. Bellows presiding. Bro. Huntington led in prayer. The discussion on the tract business was taken up, and resulted in the following resolution:

Resolved, That we instruct the delegates of the churches to recommend to the churches which they represent, to form in each church a tract society with the proper officers; and that they take up penny collections for the purpose of scattering tracts free, and that, if they please, they should contribute tracts to the Conference, so that we may be able to carry out the design of article 7 of our Constitution.

If any churches thus favor us, they may send them to Bro. J. P. Babcock, treasurer, at River Point, R. I. The Conference had invitations from Central church and Foster church to hold the next meeting with them. After deliberation it was decided best to visit the Central church, and it was then voted to adjourn as a business meeting until the last Wednesday in June, 1860, to meet in Central village, Coventry, R. I. The remainder of the forenoon was spent in a love feast.

Friday afternoon. Bro. Bishop again preached on the time; afterwards there was some discussion on some points which he had presented. Although most present doubted that the time argument was true, yet all were edified by Bro. Bishop's closing practical remarks and exhortations, and the meeting was dismissed with good feelings on all hands, notwithstanding our disagreement.

Friday evening. Bro. Huntington preached on "Christ our worthiness." A good evangelical discourse; followed by a season of exhortation which was very interesting. This was the last meeting of the present Conference. JOSEPH D. BROWN, *Clerk*.

Providence, R. I.

Correspondence.

From Bro. R. Willard.

BRO. GRANT:—We are about to leave this field of labor, and do so with emotions of joy and regret. Of joy, through anticipation of better success in aiding in the good cause of our divine Master; and regret, having to leave the dear friends and brethren here; but we have so apprehended the hand of providence as to turn our faces thitherward, not knowing what may betide us, but trusting in God to make manifest his will through us, assuredly gathering, that under his divine approval we must of necessity prove a savor of good to some. Our talent is small, but if improved will gain a proportionable increase, and claim the applaudit of "well done, good and faithful servants," etc.

Through this medium, we wish to advertise our christian friends and correspondents of our removal, that we may hereafter be addressed through the proper post office.

We leave dear ones here who have labored with us in the Lord, and who with us have been permitted to see some fruit in return for our faithfulness. The stigma of the Advent cross is being less offensive among us, and it is ardently hoped that prevailing prejudices will give way to the genial influences of revealed truth. Hitherto we have endeavored to keep up the ordinances, and manifest to the world that our faith and works correspond, but notwithstanding we have to confess our leanness.

In view of our new home, we ardently anticipate the pleasure of making personal acquaintances among the dear ones East, whom we have only known through correspondence. The New England camp-meetings, of which we have so often heard and felt an interest, we hope to be permitted to participate in person.

Let me here say, that should any of our preaching brethren chance to come into the vicinity of Hammonton, that they will find a pilgrim's lodging with us and hearty welcome.

Warsaw, Ill., May 13th.

From Benjamin Spaulding.

BRO. GRANT:—We left Orington with hearts overflowing with gratitude for God's goodness to us, and for the hospitality of the brethren and sisters. The Lord bless and reward them an hundred fold. We traveled eleven miles to Newburgh, had to stop several times and bathe our feet to keep them from blistering; found families to comfort and instruct on the way. This is the way we get at the hearts of the people. Scattered tracts frequently the whole length of the way. Gave notice of a lecture for the evening as we went, and in the evening met a few. Had three evening lectures, and quite an interest was manifested.

Bro. Morrill lives here; he is an old tried friend of the cause; has done much and is still doing much for the cause. He helped us on our way after a godly sort. The Lord bless him and his kind companion and children.

Leaving Newburgh we came to Hermon. Here we found the brethren discouraged; a root of bitterness was also springing up [illegible]

Bro. Corliss preached. The brethren generally are sound in the faith, holding on to the promises; but they need stirring up.

I left Bro. Corliss at Hermon, and spent the Sabbath at Bangor, where we had a good season. The brethren at B. are doing well; union, harmony, brotherly love and kindness prevail here. The Lord increase this good spirit everywhere. I rejoice to see it is prevailing generally among the brethren wherever I have been.

To-morrow we start up the river for the Aroostook Country. I long to be in those back woods, among the log houses, to enjoy the hospitalities of those kind-hearted squatters. They are an open-hearted, candid, kind people. I have a true yoke-fellow in Bro. Corliss; our hearts burn within us as we walk by the way, singing, praying, shouting alternately, while the woods resound with God's praise, and our hearts are full of joy, though occasionally labor and anxiety take the place of joy for the time being.

Brethren and sisters, pray much for us; we have a great travail for souls; and then we are laden with a large amount of tracts, little messengers of truth, which we put into the hands of every family, and we need the wisdom which comes from above; we need strength of body, strength of limbs to walk, and of lungs to speak; strength of faith in the promises of God.

I feel like casting myself upon the Lord, like trusting in him, and leaning upon his strong arm. His past goodness and mercies lead me still to trust in him. Some tell me I shall leave my bones in Aroostook; well, it may be so, I do not fear; only let me die at my post in my Master's service, and I will praise God for the privilege.

Bangor, April 30.

From Bro. R. York.

Bro. Grant:—All who know anything about this place know that it is one of the hardest under the sun; and that little, if any, good can be done, with but little prospect of doing much to get people to receive the truth and obey it. A few of us started meetings here some two years ago. Soon some began to feel an interest, and their hearts became tender and submitted to God. This waked up the "Old Roarer" (1 Pet. 5: 8), and he set the "*Cain family*" to work against us. This we had anticipated, but when they were joined by many professing better things, and aided in their wicked course by those bearing the name of "Ministers of the gospel," we were really astonished. Every thing that could be said or done seemed to be hurled at us; but we kept on, laboring and praying, believing that the "Lord God of Elijah" would sustain and carry us through; and truly we have found him a present help in trouble.

We have had meetings nearly every Sunday since we started; and from two to four prayer meetings each week besides. Soon after we commenced our meetings all the evangelical (so called) denominations started a "Union prayer meeting." The invitation was given out for all *christians* to join in these meetings and labor for the salvation of souls. Knowing that all is not gold that shines, I thought I would test their liberality. I went to the Baptist preacher and asked him if the invitation was for *us*, as well as others. He said "he supposed it was *not*." This led me to give him some hints on true christian union which he did not care about hearing. The Congregational preacher was then consulted. His first answer was, "Yes," but he wanted time to think of it. He finally thought we were not invited. These two controlled the other ministers, and so we were "shut out."

But, thank God, we were not so much "penned up" but that we had access to the great "telegraphic line" that runs from earth to heaven. Our messages were *important* and *importunate*, and on they went, without cost, and immediate answers received. We have had frequent and free access to "this line," ever since, and God has blessed us abundantly. O praise his holy name. When we contrast our position and prospects *now*, with what they were two years ago; we can exclaim as one of old did, "*What hath God wrought!*" Within the time named above, I have had the blessed privilege of baptizing over fifty in the very place where about twenty years ago I was "planted in the likeness of Christ's death." O! my heart is rejoicing now as I think of the goodness of the Lord, and I feel much more like "*shouting*" than *writing*.

Many incidents have occurred in our short history that would be interesting to your readers, but I have not time nor "tact" for giving them. I will however relate one thing before I close. Under the labors of Bro. H. Munger, who spent a few days with us recently, a young man, belonging to one of the first families in the place, and just through with college studies, became interested in the truth and gave his heart to God. At our social meetings he took an active part. This created no small stir among his friends and associates, I assure you. To have him meet with us, study his Bible and embrace its truth, was more than they could bear; and if the earnest entreaties of kindred and friends, and their "hard arguments" against us in the shape of *scoffs, sneers* and *ridicule* can effect anything, it does seem as though he would be overcome; but as yet he remains good and firm in the truth. Our prayer is that he may go on and be of great service in the cause of the Lord.

We have had many happy seasons; but none more interesting and profitable than yesterday. Ten happy souls were "buried with Christ in baptism" and "arose to newness of life," among whom was my only daughter, not yet thirteen years of age. None but a parent can know the joy such a scene occasioned; and to have one so frail give all for Christ, and bear the cross so cheerfully was enough to make the hardest heart tender. Never have I witnessed a scene so affecting as this. May God use it for the good of some souls.

After baptism, at our meeting at the Hall, between forty and fifty mutually agreed to walk together as a church of God in this place, to be governed by the Bible alone. Some sixty or seventy then sat down to commemorate the sufferings, death, and resurrection of our blessed Jesus, rejoicing in hope of his speedy coming again to give us a seat at his table in his kingdom. It was a foretaste of the enjoyments of the better country.

The work of God is on the increase here. Several are seeking Jesus, and there seems to be a serious impression on many minds. Pray for us. Persecution rages strong against us, but amid it all we can sing—

Though in the fiery furnace, no harm have we received,
For our faith and love is stronger than when we first believed.

From Eld. F. Douglas.

Bro. Grant:—Feeling that many would like to hear through the "*Crisis*" how poor, afflicted Jennie is, I am sorry to have no better news, than to tell them, still sick, very sick. I never before witnessed so much suffering for so long a time from rheumatic causes. When she read Bro. Burnham's account of his illness in last week's "*Crisis*," she having experienced somewhat kindred feelings, expressed great sympathy for him, and would doubtless have written to him, if it had been in her power to do so. I know in sickness a cheering word from a true heart will be to the mind what balm is to the wound. Since my last communication to the "*Crisis*" I have experienced this attended with substantial aid.

When I look upon my companion's wasted form, I cannot repress the inquiry, why is it that mortals thus suffer? My mind then reverts to the Bible, the only sure explanator, and there I find that the fatal seed was sown in Eden's beautiful groves. From thence it has spread until every part of creation's surface bears evidence of its sad presence. The query arises, will it thus be forever? No! a restituted state for faithful, suffering ones is in reserve. It is this that cheers the hoping ones, though sorrow-laden they journey in mortality. The cloud of sin darkens earth's pathway and nought but the sunlight of God's word can warm chilled hopes or reanimate moral deadness. I find its light daily beneficial, and I expect to grow in moral stature as long as its rays penetrate my heart.

I am anxious about the future of earth's mortals sailing in philosophy's channel, or easily gliding upon all-sufficiency's stream. Their hopes will prove vapory, when He who is called "Faithful" shall come in his brightness. Sound the alarm! trumpeters of God. Lift the flag of gospel peace! and so wave it as to cause many to look and yield.

Duty calls upon me to spend my energies in the sick room, unless a substitute can be found. I look for a recuperating day, and to me one of deliverance; but it may not come until Christ brings it. Would be glad to have an interchange of christian feeling with any of the brethren. A word of exhortation from any will be kindly received. The prayers of all who pray in sincerity are requested.

Syracuse, May 18th.

From W. H. Hill.

Bro. Grant:—Eld. Barnes is at work here in Wis. proclaiming the gospel of the kingdom of God. I attended a week's meeting with him at Merrimack, in Sauk Co., the week before Christmas. Had a full house. The people are beginning to see the light of the gospel. The preachers cannot keep them from the truth much longer. We are gaining more and more, praise the Lord.

I feel that ere long our Lord and Master will come to set up his kingdom on the earth. Brothers and sisters, may we all have the hope that when Christ who is our life shall appear we also may appear with him in glory.

Caledonia, Wis.

☞"I have just said 'good night' to a young man who tells me he intended preaching the gospel. He now rejects it—the cause—that 'damnable heresy,' eternal torment. O brother, how fearful the position—misrepresenting the character of our heavenly Father. J. B."—*Extract of a letter to H. L. H.*

☞ As he cannot be wise who speaks much, so he cannot be known for a fool who says nothing. There are many wise fools in the world. There are many silly souls who, by holding their tongues, gain the credit and honor of being discreet men.

Obituary Notices.

Fell asleep in Christ, peacefully and sweetly, in Portsmouth, N. H., May 10th, of consumption, Sister Elizabeth Frances Sheafe, aged twenty-three years and six months.

Sister Frances about two years since became interested in the Bible doctrine, which she listened to at the Advent Chapel in Portsmouth; and being convinced of repentance toward God, and faith in our Lord Jesus Christ, she yielded submission to Him who was precious to her in after life. While able, with pleasure she attended meeting, feasting joyfully upon the word of life. For the last two or three months she was unable to go out, but with humble resignation she submitted to her lot. Her short life here had been one of affliction and suffering, but having fled for refuge and laid hold on that good hope through grace, she was enabled not only to be patient, but cheerful amid all her suffering.

"The blessed hope" that if a man sleep he will awake, that if he die he will live again, was so comforting, so much like an *anchor* to her in her last hours, she wanted whoever might attend the funeral to give full expression to her faith. I attended funeral service in the chapel, May 12th, and spake words of consolation to the bereaved and church from the words of Paul; "If ye believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him." I could but desire that all the afflicted might lay hold of the same good hope, with full assurance, and be saved in the same kingdom.

L. Boutell.

Died, in Oxford, April 14th, 1860, Reuben Rich, aged ninety-one years and three months.

He experienced religion in his thirty-third year—was a constant reader of the Bible, and received much satisfaction in claiming the promises therein contained. He died in full faith of meeting his Savior when he comes to bring forth his sleeping saints. His funeral sermon was preached by the writer from Rom. 5: 21. Four children and a large circle of friends are left to mourn.

"Asleep in Jesus, blessed sleep!
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the dread of foes.

Asleep in Jesus! far from thee
Thy kindred and their graves may be;
But thine is still a blessed sleep,
From which none ever wake to weep."

Joseph T. Jordan.

Died, in Kennebunk, Me., May 9th, of consumption, Sister Lucy Vaughn, aged forty-one.

She was converted more than twenty years ago, under the labors of Bro. E. Burnham, and by him baptized. In her last sickness she was joyful in hope, and although not triumphing over death, yet with full assurance of faith she could meet the last enemy, knowing that if conquered she should triumph over death and the grave at the coming of Jesus, when eternal life would be hers.

Bro. Wm. H. Mitchell attended the funeral, giving consolation to a large number who came together to show their respect for the dead.

L. Boutell.

Died, in Bridgewater, Mass., April 22d, 1860, Bro V. Russell, aged thirty-two years

The subject of this notice embraced Christ by living faith about two years ago, and soon after was baptized. He remained firm to the last, believing the Lord had led his people, and would in due time vindicate his cause and deliver his chosen. It is some two months since his health began to decline. The skill of the physician was tried, but all failed. Our brother has gone down to the grave expecting to sleep until Jesus comes, then to have a part in the first resurrection and gain immortality.

He leaves a wife. He attended the last conference in Boston, and partook of the sacrament for the first time.

Then sleep, dear Vincent, rest awhile,
The grave can't hold thee long;
Soon thou'lt awake with joyful smile,
To join the blood-washed throng.

T. C. Leonard.

Herald, please copy

Summary of News.

FOREIGN.

GARIBALDI'S EXPEDITION TO SICILY.

The Paris *Patrie* of the 8th says:—"Gen. Garibaldi's departure for Sicily has been fully confirmed. He left during the night from the 5th to the 6th inst.

The Piedmontese Government had ordered all arms and ammunition which had been deposited at Quarto, near Genoa, to be seized, and had also given orders for the port of Genoa to be watched.

The expeditionary vessel, which had taken her papers for Malta, had put out to sea two days previously. Gen. Garibaldi joined the vessel immediately afterward, and she, instead of proceeding to Malta, went to Sicily. The Piedmontese government made every possible protest against this act of Gen. Garibaldi, which may involve the new Italian State in serious difficulties.

Gen. Garibaldi, being in connection with the committee in London undertaking the collection of English subscriptions for Sicily, had, in order to replace the arms which he feared would be seized by the Sardinian Government, received other arms, which had not passed through Piedmont.

The *Opinion Nationale* says: "The different vessels belonging to General Garibaldi's expedition will unite off the Island of Capraja, they will then direct their course toward Sicily."

Marseilles, Tuesday, May 8. No news has been received direct from Sicily, but letters from Naples to the 5th inst. state that the insurrection continued in the interior of the island.

Government had raised the state of siege at Palermo, but the court-martial was to sit permanently.

Business had not been resumed.

General Balzano had demanded a reinforcement of 5000 men, in consequence of Garibaldi's expedition.

FRANCE.

The London Herald's Paris correspondent says, with whom we are going to war next, is the general question in French military circles.

The camp at Chalons will consist of Cavalry, infantry and artillery complete, amounting to 40,000 men, under Marshal McMahon, and will in reality be the centre of an army of observation for forming along the Rhine frontier, the right wing being echeloned from Besancon to Strasburg, and the left wing from Ers Ne Luneville, the whole force amounting to 90,000 men, to be under the command in chief of the Emperor. The writer says the last year's events prove the source of his information to be reliable.

ENGLAND.

The Times says: "The gun factories are now at work night and day on a prodigious scale, forging Armstrong guns of all sizes, from 6 to 100 pounders. It is expected that 1200 guns, chiefly of the larger description, will be made this year. During the nine months since the factory has been in operation, forty-eight complete batteries of field artillery have been turned out and equipped for service, as well as two hundred 40-pounders in progress of manufacture, and which will be ready by the 1st of August next."

MAZZINI AND KING VICTOR EMMANUEL.

The following is the text of the proclamation addressed by Mazzini to the Sicilians.

Sicilians—When I, almost thirty years ago, inscribed on the banner of young Italy the word "Unity;" when I said that a popular insurrection might expel Austria from Lombardy, and overthrow the thrones of the despots of Florence, Rome and Naples, practical men laughed at me for thinking of impossible dreams, and declared as a Utopian scheme what is now the most ardent wish of every Italian—the political unity of that peninsula.

Facts have justified my assertions; the revolutions of 1848 have proved that not a throne, even when supported by foreign bayonets, could stand against the will of the people; the events which have taken place in Italy during the last twelve months clearly show that that unity will be no longer a dream, but a reality, when the people who still groan in chains give a strong and fresh impulse to events, and resume a vigorous initiative.

Sicilians! Be you the first; show that you have not degenerated since the days of your ancestors. Revolution is permanent in Sicily, says old Europe; let it be once more right, and let this time be the last. Let insurrection spread from one end to another of your island; fight like heroes, as you are in the habit of doing, and you will be victorious.

The government of the Bourbons having been broken down, we will proclaim that which Central Italy has already chosen; the only one that can be called Italian, that of the brave and gallant King. Let us, therefore, inscribe on our banners the word "annexation."

Before being a republican I was in favor of unity, for it appeared to me that a republic alone could lead to it. I was mistaken. Victor Emmanuel made Italy progress toward that object; he will lead her to it, if the people will assist him. I thus sacrifice old ideas to old principles; and with you, Sicilians, and with all the other people of the Italian peninsula, who will henceforth form only one nation—with you I cry, "Long live Victor Emmanuel, King of Italy!"

Sicilians, the hour has struck. In the name of Italy, to arms!

Joseph Mazzini.

Napoleon's Intentions.—"If," said the Emperor Napoleon, "I created so many princes and kings, it was that I might present to the world a specimen of my power. I should have acted very differently, but for the reverses I experienced at Moscow. To have kept the English in subjection for three or four years would have sufficiently answered my views. I would have given liberty to all nations, and directed their views to elevated and noble principles. Honor should have been the basis of all. But fate thwarted my plans: this was the greatest calamity that could have befallen the nations of Europe.

Notices, &c.

Advent Meeting in Boston

Anniversary Week, May 30th, and over the Sabbath. It will be held in the Advent Chapel, corner of Hudson and Kneeland Streets.

All interested in the speedy coming of Christ, and all who wish to hear on the subject, without distinction of party or sect, are cordially invited. The meeting will be devoted to religious exercises, aside from business or controversy. It is to be hoped we shall see the beginning of a glorious revival, that shall spread far and wide. Let us pray for this.

Joshua V. Himes.

Boston, May 19th, 1860.

Notice.

Reports being in circulation that I am preaching the doctrine known as the non-resurrection of the wicked, I wish to say I have not preached it, and do not believe it; for Paul says there shall be a resurrection of the just and unjust; and Christ says all shall hear his voice and come forth. All are resuscitated to the life they laid down, all are awakened out of their sleep; they that have the spirit of Christ will be changed with us who are alive and remain, in a moment, in the twinkling of an eye, and caught up to meet the Lord in the air, and the wicked left to perish.

J. K. Bellows.

Grove Meeting.

There will be a Grove Meeting, the Lord willing, at Pine Swamp, Sharon, Ct., about three miles from West Cornwall Depot, on the Housatonic R. R., to commence the 21st of June, and continue over Sunday. Provision will be made to accommodate brethren and sisters from abroad. Come in the name of the Lord. We pray the Lord to send such preaching brethren as are adapted to the wants of the people there.

In behalf of the brethren,
S. B. Munn.

Grove Meeting.

A Grove Meeting will be held (D. V.) on the farm of Bro. Lyman Orcutt, in Farnham, C. E., if the weather will allow at the time; if not, in Bro. C.'s barn near by; to commence June 9th, 1860, at 10 o'clock, A. M., and continue over the Sabbath ensuing. Three sermons each day. Ministerial help from abroad is invited and expected. Let the appointment be well circulated in the vicinity, and many prayers be offered to God for his blessing upon the effort.

O. P. Dow.

Notice.

There will be a quarterly conference at Viroqua, Badaxe Co., Wis., commencing June 15th, at 2 o'clock, P. M., to continue over the Lord's day following.

Also there will be a conference in Harding, Clayton Co., Iowa, commencing June 22d, at 2 o'clock, P. M., to continue over the Lord's day, as Bro. L. Lyons may arrange.

There will be a conference holden in Strawberry Point, Clayton Co., Iowa, commencing June 28th, at 2 o'clock, P. M., to continue over the Lord's day, as Bro. Deyo may arrange. Brother and Sister Mansfield will be present at the above conferences, with the writer, to preach the word. We hope there will be a general attendance at the above meetings. Friends will remember that Bro. and Sr. Mansfield cannot travel without means. A word to the wise is sufficient.

Y. Himes, Evangelist.

Expositor please copy.

Notice.

There will be a Tent Meeting in Warren Co., Ill., near Shanghai, where our conference was held last year, commencing Wednesday, May 30th, 1860, at 7 1-2 P. M., and continue over the Lord's day. Brother and Sister Mansfield are expected to be there to preach the word, and other preaching brethren. We give a general invitation to all preachers and people to come and enjoy the feast. Provision will be made for all who come. A wagon will be at the depot in Galesburg Wednesday and Thursday, to meet the noon trains from east and west, to take all that come in the cars to the meeting, free of charge.

Also a Tent Meeting at Walker's Neck, Brown Co., Ill., commencing Thursday evening, June 7th, at 7 1-2 o'clock, and continue over the Lord's day. Brother and Sister Mansfield are expected to attend. We hope there will be a general gathering of the saints at this meeting. Provision will be made for all that come.

Moses Chandler,
In behalf of the brethren.

Notice.

There will be a conference in North Hermon, (Maine), Bracket neighborhood, to commence Saturday, May 26th, at 10 1-2 o'clock, and continue over the Sabbath. Let there be a general turnout.

F. H. Berick.
James Hemenway.

New York Annual Conference.

The Western New York Annual Conference will be held at Seneca Falls, N. Y., commencing Friday evening, June 1st, at 7 1-2 o'clock, and continuing over the following Sunday. Elder S. H. Collings, R. V. Lyon, and many other preaching brethren are expected to be present, and we invite all, far and near,—east, west, north and south, to come. Cannot Bro. Grant attend? Let there be a general gathering of those that love the appearing of our King, for the time is at hand. Let as many as can, be on hand on Friday, so that the conference may be organized at the *first* meeting, and give time to do the business, there being considerable to be done, and only one day to do it in (Saturday.)

A. Guthrie, C. W. Low, C. F. Sweet, } Committee of Arrangements.

By C. F. Sweet, Evangelist.

Seneca Falls can be reached by railroad from any point of compass, and there are warm-hearted brethren and sisters there who will receive all who will come. Inquire for T. G. Newman. We say again, come!

Grove Meetings in Wisconsin.

A grove meeting will be held at Springville, Badaxe Co., Wis., commencing Friday, at 2 P. M., June 1st. Call on Bro. Wm. A. Morse for further information. Several ministers are expected.

Also one at Ironton, Sauk Co., Wis., commencing Friday, June 7th, at 2 P. M. A number of preachers will attend. Call on Eld. G. W. Turner for particulars.

Also one at Fairfield, Sauk Co., Wis., commencing Friday, June 14th, at 2 P. M. Inquire for Eld. G. W. Barnes.

Also one at West Point, Columbia Co., Wis., commencing at 2 P. M., Friday, June 21st. Call on Bro. Ira Polley.

Also one at Kingston, Sauk Co., Wis., commencing June 28th, at 2 P. M. Inquire for Bro. Parley Bush.

All these meetings will continue over the Lord's day. Several ministers will be present.

Wm. Sheldon.

Conference at Burlington, Mich.

Providence permitting, there will be a conference at Burlington, Calhoun Co., Mich., commencing Friday, June 1st, 1860, and continue over Lord's day following. Bro. and Sr. Seymour, Brn. E. Miller, Jr., and Cheesbrough will be present to preach the word. We also extend a cordial invitation to Bro. and Sr. Mansfield to meet with us and assist in preaching the word of life. We expect brethren and sisters from the surrounding country will meet with us. Come! Brn., lay by your work and meet us at Burlington. What we do must be done quickly, for the Lord is nigh at hand. For the church,

J. A. Sober.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. John Howell will preach in
Boston, (Chapman Hall)........Sunday, May 27th

Eld. A. Cleaveland will preach, Providence permitting, at
Abbott's Corner........Sunday, June 17th
North Troy........Sunday, June 24th
South Troy........Sunday, July 1st

Meetings through the week from June 24th to July 1st, as brethren may appoint.

N. Orcutt.

Eld. S. W. Bishop will preach as follows:—
Lawrence, Mass........Sunday, June 10th
Lynn, (evening)........June 12th
Providence, R. I., (evening)........June 13th
Natick, R. I., (evening)........June 14th
Rocky Brook, R. I........Sunday, June 17th
Exeter, R. I........Sunday, June 24th

Eld. W. S. Campbell will preach in
Springfield........May 27th

Bro. G. Champlin will preach in
Warwick Plains, R. I........May 27th

Eld. H. Munger or R. E. Ladd will preach in
Warehousepoint, (New Chapel)........May 27th

H. Pratt appoints to be at
Bristol........June 1st
Plymouth Hollow........June 2d
and over the Sabbath.
Waterbury, Ct........Monday, June 4th
Bridgeport, (Brick Chapel)........June 6th
Newark, N. J........June 10th
New York City........June 17th

S. C. Hancock will meet the brethren in
Newark........May 27th
New Britain........June 4th
Lovely Street........June 5th
Bakerville........June 11th
Plymouth Hollow........June 18th

P. S. Will Bro. Hart please meet us at Unionville, by the arrival of the noon train from Plainville, Monday, June 4th? S. C. H.

Eld. John Couch will preach in
Yarmouth, Me........May 20th and 30th
Portland, Me........Sundays May 27th and June 3d

J. G. Smith appoints to preach in
Dover........May 27th
New Durham Ridge........June 3d

S. P. Babcock appoints to preach in Southbridge, Mass., (Westville school-house) Sunday, May 27th.

Eld. C. Goodrich appoints to preach in
Plymouth Hollow, Ct........June 3d
New York City, (as Bro. Roworth may appoint,) June 10th and 17th
Newark, N. J........June 12th and 13th
Bridgeport, Ct........June 18th

I will meet with the brethren in
Colerain........Sunday, May 27th
Green River (Bro. Babcock's neighborhood) May 28th

D. W. Miller.

The Lord willing, B. P. Manning will preach in
Concord, (at the Chapel)........Sunday, May 27th

I will preach in
Vernon, Vt........Sunday, May 27th

S. W. Bishop.

L. S. Ludington will preach in
Plymouth Hollow........May 27th

J. K. Bellows will be in
Collinsville, Ct........May 27th

Business Matters.

To Correspondents.

Noah Littlefield.—All right.

Eld. Walter Pratt's P. O. address is Portsmouth, N. H., until further notice.

Eld. W Sheldon's P. O. address is Springville, Badaxe Co., Wis.

Cash Receipts.

M A Tibbets 257, 24 cts; H L Martin 269, $1.13; R M Quickfall 269, $1.13; W Burnham 242, $2.00.

J Dunbar 256, G Barrows 194,—50 cts. each.

Almira West 268, Mrs. J Hartwell 269, J B Adams 264, Mrs. H Johnson 234, N Fogg 218, Eun. Hanscomb 269, C Balch 191, S A Durfee 273, S C Castle 262, B D Sherwood 268, D Dwight 268, B Hooper 255, J Barker 269, H J Howe 268, S Sparks 250, W Kay 270, H Williams 272, Eld. J Lips 265, Dea. A Lim 265, C F Bessenger 269,—$1.00 each.

Anson Gage 264, N Littlefield 286, O Perkins 260, J H Haskins 286, R Willard 298, R Curtis 270, R Meed 250,—$2.00 each.

Books and Tracts.

A E Powell 50 cts, J Bailey $2.10; B B Hill 30 cts, D R Mansfield $7.00.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more, books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Human Destiny. A Discussion: Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all? By C. F. Hudson and Sylvanus Cobb. 478 pp. 12mo. Price $1.00 post paid.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

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January, 1860.

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Original Contributions.

For the Crisis.

Twilight Musings.

I saw an old man wandering
Beside a placid stream,
His brow was marked with furrowed lines,
No ray of hope did gleam;
He murmured forth in accents wild,—
"How calm this river flows!
Oh would I were again a child,
That I might yet repose."

An angel stood beside him;
"Why wish you were a child?
A child without his innocence
Could not have pleasure's smile.
Go through all earth's dominion,
'Twill bring no peace to thee;
Wafted on golden pinions,
Its flight you'll upward see.

Go, view in yon proud palace,
Where luxury reclines,
And ask that dying victim
Has he a tranquil mind?
And in agony of soul,
Stretched on the bed of death,
With a wicked murmur on his lips,
He'll close his eyes in death.

See yonder in the festive throng
Young faces sweet and fair,
Wafting their gay and joyous song
Along the stilly air.
Go, gaze again upon that scene—
Its mirthfulness has fled,
For the happiest one among them
Is numbered with the dead.

Then go to yonder lowly cot,
And view the inmates there;
Seated beside the holy book
You'll see the man of prayer:
He has within a happy heart,
For blessings God bestows;
And in the book of God he's found
Peace, which like the river flows."

ELLEN.

Shelburne Falls, Mass.

For the Crisis.

Dialogue.—No. 4.

"Riches kept for the owners thereof to their hurt."—Eccl. 5: 13.

Smith. Brother Brown, I have often been led to wonder how you and others who appear to go with us in sentiment on the scriptural doctrines of the sleep of the dead till the resurrection, the destruction of the wicked after the general judgment, and the personal reign of Christ over a renovated earth, still keep aloof from us, and so long refuse to throw in your lot with this little dispersed flock of Christ, who, in these last days, are striving earnestly for the faith once delivered to the saints. I cannot believe it is really because you think these subjects of little importance, because I have frequently heard you express a different sentiment. Neither can I think it is want of moral courage, or the fear of ridicule, or persecution from a time serving church or an ungodly world; for I know you despise such meanness in others, and have been always ready, in the face of all opposition, to vindicate what you know and feel to be right and true. Come, brother, you and I are old and tried friends, make a clean breast of it, and tell me if there is not some "Achan in the camp," some idol in the heart, some easily besetting sin, dear as a right hand, and precious as a right eye, that Christ requires you to sacrifice for his cause, and you beg to be excused?

Brown. Bro. Smith, I will not pretend to misunderstand your meaning. I appreciate your long tried friendship, and hope to profit by it; I feel also that it is easy to deceive ourselves with regard to the motives by which we are actuated; and I will not deny that there may be some reason for your suspicion, that my undecided conduct in regard to the doctrines you mention is in some measure attributable to the undue influence of covetousness in my heart. I will confess that you have touched a *tender spot*, and there is a feeling of repugnance from the use of the probe; yet I will not shrink from an examination of the subject in the light of God's word; and if I am in error, may be set right.

Smith. I am truly glad that you appreciate my motives, and that you take my suggestions in such a friendly part. It is good in this world of sham to have to deal with one honest man, especially if he is disposed to be honest with himself; a species of honesty not very common in these last days, when the love of self so effectually blinds us to our real condition as sinners in the sight of God. If, however, my slight touch has discovered a tender spot, does not this fact suggest a probe is necessary in order to effect a perfect cure?

Brown. Where there is sensation there is hope of a cure. But I have yet to be convinced that I have the disease in question to any dangerous degree. I have never refused to give what I consider my share towards the support of religion, and this has not been confined to my own denomination; but you know I have occasionally given a trifle to sustain the cause you advocate; and I do it cheerfully and freely. I do not consider it my duty to make any great sacrifice for the cause; I know your people are mostly poor, and are able to do but little, and I suppose if I came out and identified myself wholly with you, it would be expected I should do much more for the cause than I do at present. I have thought of this, and I will not say that this has not been one motive in keeping me where I am. I consider the gospel dispensation not so burthensome as that of old, where sacrifices were made daily on the Jewish altar. The religion of Christ is free without money, and without price; all that God requires of his people now is, to do justly, to love mercy, and to walk humbly with God. If I do all this, it is all God requires of me, and I shall not fail in the last great day of account.

Smith. Ah! brother, do not be too confident in this matter; God may require more of you than you are willing to give, and this may be the very test by which your sincerity is to be tried. To whom much is given of them is the more required. Have you inquired of the Lord—"What wilt thou have *me* to do?" And are you willing to do all that he requires? God has placed you where you are; he has given you the means of doing good for his cause; he has given you to see that his truth needs the aid that you have it in your power to give. You know that his people are poor, and unable to sustain the cause they love, and is it not probable, if not certain, that God has fixed your lot just in this place, to try and prove your love to him. Does he not in his providence say to you, as he did to Peter, "Simon, son of Jonas, lovest thou me?" Then feed my sheep. Will he need to repeat the question three times before you will understand its meaning? You remember the young man in the gospel. He had kept all the commandments from his youth; but now came the trial;—"One thing thou lackest; sell all thou hast, and give to the poor, and come and follow me." Here was *his* test, and it failed. He went away sorrowful; he would not give up all for Christ, and his great possessions proved his ruin. How hardly shall they that have riches enter into the kingdom of God. Do not imagine God requires less of his people now, than he did in ages past—he requires more—he has given us more light; and as the time is short, he says to us, "What thou doest, do quickly"—"the night is far spent, the day is at hand."

You say the gospel is free—to whom is it free? To the *poor* and *needy*. "Ho! every one that thirsteth, come ye to the waters, and he that hath *no money*, come ye, buy wine and milk without money and without price." You do not make the right application of this passage; it is spoken to those who have "*no money*," not to the rich. If you and I are not willing to give up all we have for Christ and his cause, we cannot be his disciples. If we love our earthly treasures more than we love Christ, they will surely prove our ruin; the love of money is the root of all evil. Mammon is the golden idol men worship in these last days, and he has more votaries won amongst God's professing children than the image once set up on the plains of Dura.

I would, dear brother, have you prayerfully think over this subject—inquire of the Lord what he will have you to do, with a determination to do your whole duty, and he will give you grace and strength to do it. The very thing that your will and inclination most revolts at, may be the *touchstone* to try your faith and love to the Master; and your hope of eternal life may be brought to this same test, where so many stumble and fall to rise no more. May it not be so with you. Eternal life is worth all we can possibly sacrifice for it. Let us make a full, perfect, and constant surrender of all we have and all we are to Christ; and we may then be assured that he will remember us when he comes to call his ransomed people home and redeem them from the power of the enemy.

Brown. Brother Smith, I must confess you have set this subject in a new light, and very different from that which is commonly received. If your views are correct, and I do not doubt the Scriptures bear you out in them, it is no wonder that God places so few of his people in such a critical position as to give them much of this world's goods; and it appears to me that nothing less than power from on high can save such an one from shipwreck. I will look into this matter more carefully. It is enough to make us all tremble that we are to give an account of our stewardship, when God will render to every man according to his works.

J. PARRY.

For the Crisis.

Facts and a Question.

It is a fact that Jesus Christ told Nicodemus that he "came down from heaven"—John 3: 13.

It is a fact that, in one conversation with the Jews, he told them *four* times that he "came down from heaven."—John 6: 33, 38, 51, 58.

It is a fact that in the same conversation, he asked them, "What and if ye shall see the Son of man ascend where he was before?"—John 6: 62. Also, that he told his disciples, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father;" to which they replied, "Lo, now speakest thou plainly and speakest no proverb."—John 16: 28.

It is a fact that he prayed for "the glory which he had with (the Father) before the world was."—John 17: 5.

It is a fact that when the Jews told him, "Thou art not yet fifty years old," that he said, "Verily, verily I say unto you, before Abraham was, I am."—John 8: 58.

It is a fact that the inspired apostle John declared that he was "in the beginning with God," and that "all things were made by him; and without him was not anything made that was made."—John 1: 2, 3.

It is a fact that the inspired apostle Paul confirms this by declaring that God, by him, made the worlds," Heb 1: 2, and "created all things by Jesus Christ;" Eph. 3: 9; proving him to be the "first born of every creature," by the fact, that "by him were all things created," etc.—Col. 1: 15, 16.

It is a fact that Jesus Christ himself declared that he was "the beginning of the creation of God.—Rev. 3: 14.

It is a fact that his harbinger, John the Baptist, announced him as he that "cometh form above," "cometh from heaven."—John 3: 31. See also Micah 5: 2.

It is a fact that the inspired apostle teaches us, that it was only "according to the flesh, or concerning the flesh," that he was made of the seed of David," and that in respect to his antecedent holy spirit, or "spirit of holiness" (the Greek term for which is never applied to the Holy Spirit of God) he was "the Son of God;" and so "declared—by the resurrection from the dead."—Rom 1: 3, 4; Rom. 9: 5. "The second man is the Lord from heaven."—1 Cor. 15: 47.

QUESTION.—If these divine testimonies do not prove that our blessed Lord actually existed before he was born of Mary, can any proposition whatever be proved by the testimonies of Jesus Christ and his apostles? Can we learn anything from the sacred Scriptures?

HENRY GREW.

Selected for the Crisis.

Cometh a Blessing Down.

Not to the man of dollars,
Not to the man of deeds;
Not to the man of cunning,
Not to the man of creeds;
Not to the one whose passion
Is for a world's renown;
Not in the form of fashion,
Cometh a blessing down.

Not unto land's expansion,
Not to the miser's chest,
Not to the princely mansion,
Not to the blazoned crest,
Not to the sordid worldling,
Not to the knavish clown,
Not to the haughty tyrant,
Cometh a blessing down.

Not to the folly blinded,
Not to the steeped in shame,
Not to the carnal minded,
Not to the unholy fame,
Not in neglect of duty,
Not in the monarch's crown,
Not at the smile of beauty,
Cometh a blessing down.

But to the one whose spirit
Yearns for the great and good;
Unto the one whose store-house
Yieldeth the hungry food;
Unto the one who labors,
Fearless of foe or frown;
Unto the kindly hearted,
Cometh a blessing down.

L. M. W.

Yarmouth, Me.

Selections.

The Lady and the Robber.

A REMARKABLE STORY.

In a large, lonely house, situated in the south of England, there once lived a lady and her two maid servants. They were far away from all human habitations, but they seemed to have felt no fear, but to have dwelt there peacefully and happily. It was the lady's custom with her maids, to go round the house every evening, to see that all the windows and doors were properly secured. One night she had accompanied them as usual, and ascertained that all was safe. They left her in the passage close to her room, and then went to their own, which was quite at the other side of the house. As the lady opened the door, she distinctly saw a man under her bed. What could she do? Her servants were far away, and could not hear her if she screamed for help, and even if they had come to her assistance, these three weak women were no match for a desperate housebreaker. How, then, did she act? She trusted in God. Quietly she closed the door, and locked it on the inside, which she was always in the habit of doing. She then leisurely brushed her hair, and putting on her dressing gown, she took her Bible and sat down to read. She read aloud, and chose a chapter that had peculiar reference to God's watchfulness over us, and constant care of us by night and by day. When it was finished she knelt and prayed at great length, still uttering her words aloud, especially commending herself and servants to God's protection, and dwelling upon their utter helplessness, and dependence upon Him to preserve them from all dangers. At last she rose from her knees, put out her candle, and laid down in bed; but she did not sleep. After a few minutes had elapsed, she was conscious that the man was standing by her bedside. He begged of her not to be alarmed. "I came here to rob you, but after the words you have read, and the prayers you have uttered, no power on earth could induce me to hurt you, or to touch a thing in your house. But you must remain perfectly quiet and not attempt to interfere with me. I shall now give a signal to my companions, which they will understand, and then we will go away and you may sleep in peace, for I give you my solemn word no one shall harm you, and not the smallest thing belonging to you shall be disturbed." He then went to the window, opened it, and whistled softly. Returning to the lady's side, (who had not spoken or moved) he said, "Now I am going. Your prayer has been heard, and no disaster will befall you." He left the room, and soon all was quiet, and the lady fell asleep, still upheld by that calm and beautiful faith and trust. When the morning dawned, and she awoke, we may feel she poured out her thanksgivings and praises to Him who had "defended" her "under his wings" and "kept" her "safe under his feathers," so that she was not "afraid of any terror by night." The man was true to his word, and not a thing in the house had been taken. O! shall we not hope that his heart was changed from that day forth, and that he forsook his evil courses, and cried to that Savior "Who came to seek and to save that which is lost," and even on the cross did not reject the penitent thief. From this story let us learn to put our whole trust and confidence in God. This lady's courage was indeed wonderful; but "the Lord was her defense upon her right hand," and "with Him all things are possible."—*London Packet.*

ADDITIONAL.

We have received an extract from a letter fully corroborating the remarkable anecdote of "The Lady and the Robber" in our October number, and adding some facts that enhance the wonder and mercy of her escape. We quote the words of the letter: "In the first place the robber told told her that if she had given the slightest alarm or token of resistance, he had fully determined to murder her; so that it was God's good guidance that told her to follow the course she took." Then before he went away, he said "I never heard such words before; I must have the book you read out of," and carried off her Bible, willingly enough given, you may be sure. This happened many years ago, and only comparatively recently did the lady hear any more of him. She was attending a religious meeting in Yorkshire, where, after several noted clergy and others had spoken, a man arose, stating that he was employed as one of the book-hawkers of the Society, and told the story of the midnight adventure, as a testimony of the wonderful power of the word of God. He concluded with, "I was that man." The lady rose from her seat in the hall, and said, quietly, "It it all quite true; I was the lady," and sat down again.—*London Packet.*

The Men we Need.

Now is the time when every soldier of Jesus should be at his post, should be a full man, should have on the whole armor, should do valiant battle for the Lord. See how God has honored us,—what a breach he has given us to fill! Oh that we may feel our mission, and rise up and gird ourselves to honor it! Now the world wants men, full-grown christian men, not babes or dwarfs. The man who will dignify his position at this crisis, or even hereafter, must be worthy of it. If you would do anything, men of God; if you would not be ciphers in the glorious strife; if you would not die without issue,—prepare for the portentous day in which God has seen fit to give you existence. *Behold your work! Behold your privilege!* Do not come short, be animated to duty; and may God make of us such a people as, in his providence, the wants of the age and race require! See, what a work is before us! It hastens. We need to be up, in earnest. The universe is in earnest. Quick time, is the watch-word. What we do must be done quickly: a moment, and the opportunity rushes past us; a moment, and we are gone; a step, and the grave contains us. If we would make impression for God, for man, we must strike now. Oh that we could awake and see and feel the mighty verities thronging around us, and display for once that noble and glorious spirit which becomes sons and daughters of the Most High! Everything else will perish. Our fortunes, our heroic deeds, our distinctions,—these all sink down to be remembered no more; what we do here, and in this cause, will live forever; the waves we create here will roll on in widening circles through eternity.

A Happy Family.

A minister was directed to go to a certain place, where he would find an instructor. When he came to the place, he found a man in ordinary attire, to whom he wished a good morning. "I never had a bad morning," replied the man. "That is very singular. I wish you may always be so fortunate." "I was never unfortunate," said he. "I hope you will always be as happy," said the divine. "I am never unhappy," said the other. "I wish," said the divine, "that you would explain yourself a little." "That I will cheerfully do," said he. "I said that I never had a bad morning; for every morning, even if I am pinched with hunger, I praise God. If it rains, or snows, or hails; whether the weather be serene or tempestuous, I am still thankful to God; and therefore I never have a joyless morning. If I am miserable in outward circumstances, and despised, I still praise God. You wished that I might always be fortunate; but I cannot be unfortunate, because nothing befalls me but according to the will of God; and I believe that his will is always good, in whatever he does or permits to be done. You wished me always happy; but I cannot be unhappy, because my will is always resigned to the will of God."

Selected for the Crisis.

Song.

I.

Through night to light! And though to mortal eyes
Creation's face a pall of horror wear,
Good cheer! good cheer! The gloom of midnight flies;
Then shall a sunrise follow, mild and fair.

II.

Through storm to calm! And though his thunder-car,
The rumbling tempest, drive through earth and sky,
Good cheer! good cheer! The elemental war
Tells that a blessed healing hour is nigh.

III.

Through cross to crown! And though thy spirit's life
Trials untold assail with giant strength,
Good cheer! good cheer! Soon ends the bitter strife,
And thou shalt reign in peace with Christ at length.

IV.

Through woe to joy! And though at morn thou weep,
And though the midnight finds thee weeping still,
Good cheer! good cheer! The Shepherd loves his sheep;
Resign thee to the watchful Father's will.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

For the Crisis.

Salt Eating.

"Salt is good." Yes, no doubt, but to find out *when* and *where* it is good, and *what* it is good *for*, is another question.

1. Is salt good for MEDICINE? So some say. It is used by Homeopathists in infinitesimal quantities, and I have no special reason to deny that it is sometimes of use in the healing of diseases. It may be used as an emetic;—a spoonful of salt in water, it is said, will vomit a child at once. If so, we are apt to suppose an emetic is rejected by the stomach because it is not fit to be retained in it. So the stomach turns itself wrong side out to empty an interloper out of doors. I do not believe much in emetics, and I think that a pint or quart of lukewarm water is about as good as anything, generally. Ground mustard is said to act promptly when administered to relieve the stomach of poisons, etc.

2. Is salt good for FOOD? Doubtful, I think. Whatever is *food* can be *eaten* as food. Who eats SALT alone? Now and then some little girl goes to the salt-box and gets a lump and eats it, but another will eat *clay* under a similar morbid craving; another chews up slate pencils; another eats *charcoal*, as one lady with ruined health informed me she had eaten, she presumed, bushels of it, and a friend of hers killed herself by it, and it tasted better than anything else in the world. No healthy person eats salt thus. A hungry man may go to the sugar-bowl, but does he ever go to the salt-cellar for food? Did you ever know a man sit down to a meal of SALT? You can have it in great variety. Rock salt, sea salt, Turk's Island salt, fine salt, coarse salt, dissolved salt, but who ever regarded it as an article of *food?*

How long can a man live on any one article of wholesome *food?* A long time,—perhaps months or years. How long can a man live on sugar? A good while. He would not starve on sugar soon, I assure you. How long can you live on SALT? Shut a man up in a salt mine, or in prison, with bags, and bins, and boxes of *salt*, and no other food, how long can he live on it? Would he eat a pound of it? I think not. To live, he must have chyle, and chyme, and blood,—food must be decomposed to furnish the elements of life. Can he get *blood* out of SALT? Can he get fibre, or tissue, or fat, out of salt? Could a mouse live on salt? Can a man? Who will try it a week and report to me?

Vegetables are food. Animals are food. Why? Because they have in *them* the things that we use in our bodies. Vegetables and animals have mineral substances in their structure, but they are organized. That is, the root takes up the mineral and makes it into *plant*, and we eat the plant and so get it. But minerals in an *inorganic* state, without passing through nature's laboratory,—are *they* fit for our sustenance?

Can that sustain life which has no element of life in it? That which sustains life is that which *has*, or has *had*, life in it. Bones, ground and sprinkled on soil, will do ten times as much good in manuring the soil as the *elements* of which bones are composed, which have never been organized. Nature has *used* them and fitted them *for use.* Plants and animals are food. Are minerals? Can a man breakfast on granite, iron ore and quartz; dine on marble, platinum and copper; sup on asbestos, soapstone and antimony? Of course not. Why? Because these things are neither animal or vegetable, and therefore none of them can sustain animal life in any form.

What is salt? Does it grow? Where? Is it a vegetable? No, nor an animal. What is it? Simply a *mineral* substance. What is its action on vegetable life? Pour a peck around a peach tree or other small tree and see. You might as well girdle it at once. How do you kill weeds? Scatter *salt* among them. How do you root out Canada thistles? Cut them and sow *salt* on them. How do you rid your land of any vegetable pest and nuisance? Pour *brine, salt brine* on them, that finishes them. What was the curse denounced against Israel if they were disobedient? The whole land was to be "brimstone, and SALT, and burning, that it is not sown, nor beareth, nor any grass groweth thereon, like the overthrow of Sodom," etc.—Deut. 29: 23. What did Abimelech do when he wished to utterly desolate Shechem. "He beat down the city and sowed it with SALT."—Judges 9: 45. What is the curse upon him who trusteth in *man?* "He shall inhabit the parched places in the wilderness, in a SALT *land* and not inhabited."—Jer. 17: 6. How was Moab to be under God's curse? As Sodom and Gomorrah, "even the breeding of nettles and *salt-pits*, and a perpetual desolation."—Zeph. 2: 9. So much for the effect of salt on vegetable life. Can that which blasts, withers and desolates vegetation, be good for man's health or for the sustenance of animal life?

Can salt be *used* in the human body? Can you work it into *blood*, or *muscle*, or *bone*, or *cartilage*, or *tendon*, or *fat?* Digestion changes the nature of every digestible substance. It is not when digested what it was when eaten. It is what it never was before. It undergoes chemical changes. All digested food leaves the body again somehow. It never leaves unaltered as it entered. Sugar is dissolved, used up and thrown off; bread, vegetables and meats, all these are worked up into blood, bones, muscles, excrementitious material, and finally all thrown off in waste and wear that other materials may come in. Sugar is not *sweet* when it is worked up and leaves the body. Its nature is changed. The capillaries suck all the good out of it and toss the bad away.

Can you digest salt? How? Boil it and what is it? Salt. Bake it? Salt. Stew it? Salt. Grind it? Salt. Dissolve it? Salt. Dry it? Salt. Eat it and what is it? Salt. Drink water by the pailfull to dissolve it and what have you? *Salt* and water. You *sweat*—what comes out? *Salt.* You weep—what are the tears? Salt as brine. How are the urinary secretions? Salt. How are the mucus secretions—catarrh of throat and head? Salt, salt, salt! So the salt you eat is not used up, is not worked up, but nature gets up a fire and calls for a bucket,—"Water water, water!" till at last every grain of it is washed out of you, as far as is possible. Is salt food? Will it satisfy the hungry? Will it strengthen the weak? Can you make a meal out of a pint or a peck of it? Can you live on it a month? Is it better to eat for food than sand, stone, iron, or any other mineral, only in the fact that it can be dissolved in water? Manifestly no one regards salt as FOOD in the *proper* sense of the term—something to live upon—to sustain animal nature.

3. Salt is used as a CONDIMENT. As a *palate-tickler*, as an *appetite-sharpener.* That's it. Job said, "Can that which is unsavory be eaten without *salt?* or is there any taste in the white of an egg?"—Job 6: 6. Salt was used to get unsavory things down with. But how large a portion of food is *unsavory?* The "white of an egg" is rather tasteless, yet I think a sprinkling of *sugar* much better than *salt* to season it. But admitting the use of salt occasionally, as a condiment, let us see how it *is* used.

It is not unsavory food merely that is salted, but almost every article of food that persons eat. Salt in bread, salt in butter, salt in fish, flesh and red herring; salt in cake, salt in puddings, salt in pies, salt in potatoes, salt in about every thing that *is* cooked, except an egg boiled with the *shell on*, and that is salted as soon as it is opened. "But food does not taste good without salt." Did you ever try it? Doubtful. Any taste may be acquired. I like my food without salt as well as you do yours *with* it. Taste is a matter of culture. "The "Indians," says Cotton Mather, "had not a grain of salt, I think, till we bestowed it on them." They ate their food, nevertheless, and were they not healthy? "But cattle and deer eat salt." Some do, and hosts do not. I have seen cows chew an old *bone* for hours, and run with it in their mouths to keep others from getting it. I do not know as it is good for *food* on that account, is it?

Let us trace the progress of salt in the human system as an article of food, or rather as a condiment. If you cut your hand, or have raw flesh from any cause, different things affect it differently. Drop water on it, or oil, or milk, and how it is soothed, but put on *salt* or *brine*,—"how it smarts!" Salt, then, is an irritant, most *clearly*. Now let us follow its course.

1. Taken into the mouth it touches the tongue. If there is a sore in the mouth, it smarts; if not, there is a *pungent* taste as it dissolves. Now if your tongue has been heated with peppers, spices, and condiments, and scalded three times a day with hot tea, coffee, etc., till the covering is tough as leather and the nervous sensations are blunted, salt tastes very good, though at once there is an increase of saliva, as if to flood the interloper out.

2. With this salivary flow it floats down the throat, and men fling a glass of water after it to keep it from stopping by the way. Still it sticks about the throat and glands, setting them on fire with fever and provoking the constant cry—"Water, water."

3. It gets into the stomach; a pungent, fiery stimulant, mixed all up with the food. The stomach feels it and smarts, and says, "What's all this? Fire! fire! water! water. We must flood this stuff out of the food. Man the pumps!" "Mother, I want some water!" says the little child. "Please give me a drink of water. I'm *so* dry." "I do not know what makes me so thirsty," says another child. Grandma pushes up her specs on her forehead and says, "Do not drink too much cold water. I guess you have been eating SALT FISH!" So water runs in cooling streams down the hissing throats of salt eaters. Persons who do not use salt never feel burning thirst, and never think of drinking water, as others do who eat salt.

4. By this time the food is digested, the salt dissolved, and so it is set afloat through the various channels to run its race. The chyle becomes chyme, and the chyme blood, and the salt becomes SALT as it always was. Then it is pumped all over the system; spirted along the delicate tissues, pushed through every fibre of the body and irritates the whole. The absorbents say, "We want fat, but not such heaps of *salt*; what can *we* do with *that?* We cannot make nerves or tissues of it. We cannot make fire of it to heat the rest up with. Out of the house, you useless mineral!" Well, the blood boils, the house gets heated,—more water is wanted and so everything is out of joint. The man is feverish, chafed and nervous.

5. The excretory organs say, "We'll put that salt out doors." So they go at it with might and main. Let us see how they work.

1. The skin. Here most of it goes. Ten thousand little canals lead to the surface laden with filth, decay and SALT. Out it comes—the fight waxes hot.—"Out! out! you interloper!" and out the salt comes all over the body. The man gets warm. He sweats. Touch your tongue to his skin—what's there? *Salt*; just the same substance you took in your mouth comes out on your skin, burning, pungent, fiery *salt*. Is salt and water good for a wash? Will it make a smooth skin? Does it do your *salt rheum* any good?

2. The nose. You have a coryza. Look in homeopathic books for the symptoms caused by "NATRUM MURIATICUM," i. e. SALT, and you find this is one. A thin stream of fire-water runs down your nose—an everlasting drizzle into the throat or through the back passages. What *is it?* *Salt. Salt.* "Can't be cured," the doctor says. Why not? It's the waste pipe to get *salt* out of you. You put it in at your mouth and, like the quails in the desert, it comes out at your nose.

3. The eyes. Delicate beyond all machinery is the eye. A grain of sand sets the whole out of order. The softest fluid in the world, perhaps, lubricates the eye. But there are glands there, they must work—they do. They fill, the surplus passes down through the nose a stream of salt. By and by you cry with grief or pain—what do you weep? *Brine, salt* brine, nothing else. You rub your eyes dry and they swell, grow red, inflamed and poisoned. You keep on weeping in some great sorrow, a stream of salt runs over the eyes, by and by you have sore eyes, weak eyes, poor eyes, and BLIND EYES. What did it?

6. The most of the salt yet remains. If you have a wound it exudes there, inflaming it most cruelly. But the great waste pipe is through the bowels and urinary organs. It passes off, no doubt, in the evacuations of the bowels. You have bowels irritated, and catharticised, and scourged by it, till they come to be dull and torpid, and then comes chronic constipation, that will stick by you, perhaps, till some one persuades you to let salt alone, and then you will probably get over it. Meanwhile you need not wonder at occasional diarrhoeas, piles, and sundry other grumblings on the part of nature, at the load of salt which you have eaten and which she is called to bear.

7. One other great channel is through the urinary organs. You eat salt. It is dissolved. It passes through the kidneys, burning and inflaming in its course. You have kidney complaint after you have poured a stream of hot, SALT BRINE through them for forty years. What caused it? You have urinary difficulties, and pains, and weaknesses, and inflammations, too numerous to mention, and so nature turns out what you take in, namely, SALT.

Before all this is done you call for more SALT. Nature cries for "water!" You bring *salt* with it. You fill yourself full of it. You eat a peck, a bushel, a barrel, a sack! You get pickled, salted down. You have a sore mouth, full of little ulcers. Your doctor tells you not to eat *so much* SALT. You take a voyage at sea. You live on *salt beef* boiled in *salt* water; it shines with salt like polished mahogany when you cut through it;—by and by you find yourself dying with humor and with SCURVY. What did it? SALT. What will cure it? Nothing but FRESH *provisions.* A raw potatoe,—anything that has no *salt* in it. You keep up the salt struggle. You have aches, pains, rheums, stiff joints, eruptions, and the whole machinery gets rough, stiff, and out of gear, and you die. What helped you to pay that last *debt?* Was it a bushel of salt?

So much for salt. I do not use it. I could tell a story of personal experience in the matter, but I forbear. I may write again. For the present this club will be enough to throw into the hornet's nest. Salt was anciently used in sacrifices, but I do not know as it was a general article of food. Let our "conversation be with grace, seasoned with *salt*," and as for my *food* I prefer it without it. I speak from experience of its effects.

H. L. HASTINGS.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

Adieu!

Placed on the brink of death I stand,
While I survey life's shortest span;
Before me swells the gaping tomb,
Now soon that house must be my home.

But brightest hopes my heart doth cheer,
My Savior's voice I soon shall hear;
Awake! ye saints, arise and bring
Your joyful harps—with angels sing.

Farewell to you, my parents dear,
Christ's kingdom now will soon appear;
Prepare to meet me in that place
Where we shall see our Savior's face.

O sisters dear, still watch and pray,
Jesus will guide you in the way,
Until we meet on Canaan's shore,
Where parting will be known no more.

Go, tell my young companions dear,
From Mary who must leave them here,
To meet me in that heavenly place,
Where we each other can embrace;

Where we again with smiles can meet,
In Jesus' arms, who will us greet;
Where cruel death, with pain severe,
Cannot break up our union dear.

There shall we see our Lord and King,
With saints and angels we will sing,
And join th' assembled heavenly throng
Of earth's redeemed with praise and song.

Danielsonville, Ct.

For the Crisis.

Spring.

"Awake; oh north wind; and come thou south; blow upon my garden, that the spices thereof may flow out."—Solomon's Song 4: 16.

The beauties and melodies of Spring have been again awakened, and delight the eye and ear and senses with their charms. "For, lo! the winter is past and gone, the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;" under the influence of the "north wind," and the "south wind," the gardens and orchards, put forth their plants, buds, blossoms, and leaves; and the pleasant fruits begin to appear. There is no season of the year so welcome, so delightful, so inspiring to the senses, as that of the lovely spring.

"There seems a voice in every gale,
A tongue in every opening flower,
Which tells, oh Lord, the wondrous tale
Of thy indulgence, love, and power."

Other seasons have their charms, pleasures and mysteries, but none are so pleasing, and so interest us as the spring. The *Winter*, with its cold, its snows and crystal ice covering the earth and waters with their white and crystalline mantle; the merry sleigh-bells mingling with the happy and cheerful voices of youth in the enjoyment of winter's innocent sports; the pleasant home-circles drawn in closer union around the bright and cheerful fire (in chimney or grate), and social friendship cultivated in its long and inviting evening hours,—all is pleasant. The *Summer*, with its sunny days, richly adorned fields of young grasses and grains,—with fertile mountains, hills and dales,—and beautiful orchards, gardens, and vineyards, covered with green foliage, flowers, and growing fruits—present an enchanting scenery inviting us for a season away from our homes to roam abroad. The *Autumn*, with its golden fruits and golden harvest, rewarding the toil of the husbandman,—the merry voices of the laborers gathering and putting in store the fruits of their labors,—the variegated scenery of forest and landscape, touched by burning suns and early frosts,—the seared and falling leaves, and the pale and sombre hues of nature, betokening that the summer of nature is ended, and cold, chill frosts of winter are nigh,—is agreeable, pleasing, and solemn; and leads us to reflections of profit concerning the close of the summer of life—the winter of death—and the coming spring-time again of a better life. All these seasons have their interest and peculiar instruction.

But Spring above all! It is the resurrection of nature by nature's God! When all animate nature bursts into new life; and when the cold, chilling storms and winding sheet of winter, are removed, and nature anew comes forth to life from her tomb, under the changing breezes of the [illegible] and the south, which blow upon and fan her into new being. The whole landscape is quickened into joyful life, under a returning sun, congenial showers and balmy breezes;—beautiful birds of every hue and enchanting note, visit us, and sing their merry carols in the branches;—the silvery stream, the meandering brook, the distant waterfall, the sparkling fountains—the heart and blood-vessels of nature, send forth their waters everywhere to fertilize the earth; and nature, under the rainbow of promise,—"While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease," revives again in the beauty and vigor of youth.

I. The seasons have their moral lessons. Let us learn some of them.

1. *They teach God's goodness to man.*

"The earth hath He given to the children of men," therefore, whatever care He takes of it, and blessing He bestows upon it, is for man's benefit. It is His mercy that crowns the revolving year, and brings about its varied seasons. He has "made everything beautiful in his time." His goodness begins the year, fills its passing months and daily and weekly hours—and brings its timely and faithful close. Ten thousand, thousand are His mercies to earth and all its animated existences, annually and daily conferred, of infinite variety, and the best adapted to our state and nature. Recount His mercies for a single day or hour, and how surprising! For a season, and how wonderful! For a year, and they are manifold and of exceeding magnitude! For centuries, and we are lost in their infinitude, and the contemplation of their continued and unremitting bestowal! What then are they for ages past, and ages yet to come! The same sun shines upon us that did upon Adam and the patriarchs. The same daily mercies, and blessings of the seasons are enjoyed by us as in the generations of the past. And He who has thus been mindful of our race will still be mindful of us, even in our sinful and rebel state, unto the end of the world; and greater mercies has He in store for all them who have served Him during their earthly existence; even a new existence in a renewed world! Amen, so let it be.

2. *They teach His wisdom.*

What must be the wisdom of the Creator, who has not only made all worlds, garnished them with beauty, and suspended them in their orbits, but established laws so perfect as to revolve and control them in infinite and immeasurable space—as they fly at the most rapid rates, traveling millions of miles in their circuit annually! What wisdom to create them from nothing, with all their dependent existences great and small; and make them to revolve in their several orbits, and upon their axes,—to give them their varied seasons, with day and night in regular succession; and all in their utmost harmony! How unsearchable such wisdom! His ways are past finding out! "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"

3. *They teach His power.*

If by the fiat of His word a universe came into being, and the laws projected and established which so perfectly govern them; and by His Almighty power all worlds, and all system of worlds, and all intelligences and existences peopling them are preserved in being; what must be his power? Who can calculate or measure it? We speak of a motive power of 100 or 1,000 tons, or 100,000 tons, capable of moving that weight. But think of this globe with all its vast mountains, hills, valleys and seas; its immense weight, suspended on nothing; and projected and moving in infinite space at the rate of 60,000 miles an hour. And not only this, one of the smallest of globes, but a whole universe of worlds of inconceivable magnitude thus suspended and moved, and all in perfect harmony and regularity, without the slightest variation ages on ages!

"His power who can understand?" Who shall limit it? Compare it with the strength of man or angels, and what is it? "Hast thou an arm like God? or canst thou thunder with a voice like him?" There is no comparison! His power is infinite,—illimitable! As he declares, "I am the Almighty God." This Almighty Jehovah brings the changing seasons by sending the earth in its regular annual rounds in its circuit round the sun, and by the inclination of its axis. This Almighty Jehovah too, calls 80,000,000 of worlds a thousand times larger than our earth, and within the visible firmament by telescope, all by their names, and governs them. And we have reason to conclude as many and more outside of our vision! And giving them all their beautiful and varied seasons of longer or shorter intervals.

4. *They teach his faithfulness.*

The seasons come at their appointed time, and in their regular order. The Lord has affirmed in promise to our race,—"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." A promise verified in respect to our earth now over 5000 years. The spring is sure to come, with its seed-time,—the summer with its growth and maturity of the grains and fruits:—"When the fig-tree," says our Lord, "putteth forth leaves, ye know that summer is nigh." There is a reliable certainty in this while time continues. And autumn follows summer; and winter the autumn. He hath "established the ordinances of the heavens forever, and made a decree which shall not pass." Upon these facts we not only calculate in respect to the coming seasons with certainty, but astronomers make their calculations respecting the movements of the heavenly bodies and our earth with the utmost precision.

5. *They teach His existence.*

And I do not know how better to interest you on this part of my subject than to quote the language of Prof. Mitchell, when speaking of the empire of God in a recent lecture. "Whence came this great universe? Whence this magnificent architecture, whose architraves rise in splendor before us in every direction? Is it all the work of chance? I answer, no, it is not the work of chance. It is the work of an Omnipotent Architect! And who is this August Being? Olympic Jove never built these heavens. The wisdom of Minerva never organized these magnificent systems. I say with St. Paul—'The unknown God, Him whom ye ignorantly worship; this is the God I declare unto you—God that made heaven and earth, who dwelleth not in temples made with hands.' No, here is the temple of our Divinity. Around us and above us rise sun and system, cluster and universe, and I doubt not that in every region of this vast empire of God, hymns of praise and anthems of glory are rising and reverberating from sun to sun and from system to system—heard by Omnipotence alone across immensity and through eternity!" And I add as the universe declares the existence of a God, so do the seasons in their regular return, dependent on the continued existence of the universe in its harmony and order.

II. I would consider the application of the attributes of Jehovah which we have briefly noticed, to the necessities of our moral condition.

1. *God's goodness.*

The God of creation, nature and providence is "the God of all grace,"—of which the Scriptures speak. Do we see Him to be a God of infinite goodness in all his works and ways, relating to all temporal arrangements, and in bringing about the seasons in their accustomed order laden with his bounteous mercies; and can we not trust him for his grace? In his infinite love, he has placed in the firmament of his vast system of grace, a grand, central sun—"the Sun of Righteousness" to shed his bright radiance in beams of light and warmth upon the cold hearts of the children of men; and to excite in them love and gratitude, and attract them into orbits of happiness, and harmony, and peace, around him forever. All that he wants is, for us to let the radiant beams of his love shine into our cold and frigid hearts; and let him breathe and fan the gentle zephyrs of his Spirit upon us, and he will revive us into life. May he thus warm the hearts of "the dead in sin," and breathe them into life and love by his Spirit. And may he "blow upon" this "garden that the spices thereof may flow out." Then shall we be able to sing that good, old garden hymn,—

"The Lord into his garden comes;
The spices yield a rich perfume,
The lilies grow and thrive.
Refreshing showers of grace divine,
From Jesus flow to every vine,
Which make the dead revive."

2. *God's wisdom.*

The same God of infinite wisdom which planned and was the great Architect of the universe; and appointed the varied seasons; is the God who in his infinite wisdom devised the scheme of redemption for fallen man. His wisdom is seen in this as well as in his material works and ways. He has instituted a plan of mercy whereby he can be just and save the believing sinner, and exalt him to a seat with angels at his right hand. "Mercy and truth are met together; righteousness and peace have kissed each other. Truth has sprung out of the earth; and righteousness has looked down from heaven." What is required of man is to submit to the terms of salvation which Infinite Wisdom dictates, laying aside the enmity of his natural heart, and no longer be found fighting against God, who in his wisdom and mercy has become reconciled, through the obedience, sufferings and death of his Son, who took upon him our nature that he might reconcile God and man; and now being risen becomes the mediator of a new covenant of mercy. How simple and easy has God made the terms of salvation if we only submit our wills to Him, and became willing to be saved, by cheerful obedience to his gospel. Love makes a cheerful, willing and faithful servant; and in such a heart he will cause all his graces to grow and thrive,—as in a garden that is cultivated and its soil lies to sun and shower.

How perfect too has Divine Wisdom made the plan of salvation. It redeems man from under the curse of sin and death, and restores him to holiness, and life from the grave, and the eternal favor of God in a new world, as before the fall. It re-instates man in Eden and Paradise again. It clothes this earth with Eden beauty and loveliness, never to be again blighted by the returning chill-frosts of death and the curse.

"O, what a bright and blessed world,
This groaning earth of ours will be,
When from its throne the tempter hurled,
Shall leave it all, oh Lord, to thee!"

So has the wisdom of God determined.

3. *His power.*

He is a God of almighty power; a "God of eternal power." His power is infinite and unlimited and everlasting. Therefore the world is held in its place, and the seasons come at their appointed times throughout all generations. He, therefore, who awakes spring with all its living and lovely charms, and causes to blow his "north wind and south" upon the gardens, orchards and fields, that they may revive and yield in their times their blossoms, fragrance and pleasant fruits; can awaken spring in our hearts, and in his "vineyard planted with the choicest vine." He can blow upon his garden with gentle zephyrs that "the spices may flow out."

"Come, heavenly wind, and blow
A prosperous gale of grace."

Thy church is a "garden enclosed"—thy "spouse a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphor, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices: a fountain of gardens, a well of living waters, and streams from Lebanon. Awake, oh north wind; and come thou south; blow upon my garden that the spices thereof may flow out. Let my beloved come into his garden."

He too will awaken the spring-time of the promises, and revive the dead; and reanimate and renew the face of our now sin-smitten earth, so that "the wilderness and solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." "The winter" of the curse will be "over and gone"; and the night and shadows of death shall "flee away," when the eternal "day shall break," "and flowers appear on the earth; the time of the singing" of "the ransomed" will come. "Until" that "day break, and the shadows flee away" our Beloved has said, "I will get me to the mountain of myrrh, and to the hill of frankincense." But he has promised, "If I go away I will come again." And soon his voice will surprise and gladden his spouse, and she will awake and sing—"The voice of my Beloved! Behold, he cometh leaping upon the hills."

Had we never seen the effects of spring upon nature, how little could we imagine, during the cold and cheerless winter months, that the earth would be newly carpeted with living green, and that leaves, flowers and fruit would newly adorn the forest, and fruit trees, and gardens, so desolate and naked. And when we look out upon our earth now marred in its beauty by the curse, and stripped of its Eden dress;—and especially when we visit the place or sepulchre of the departed dead, where the lost congregation lie side by side in the silent sleep of death, with no signs of animate life, can we but little realize the return of that spring which will anew reanimate them! But when the voice of the "Beloved" is heard, and he returns, "like a roe or a young hart upon the mountains of Bether":—when the voice of the Archangel and the trump of God is heard, "the day shall break, and the shadows flee away." The dead shall be quickened into life, and the spring and "morning of joy" will come to earth as at the beginning!

"All nature dies, and lives again:
The flowers that paint the field,
The trees, that crown the mountain's brow,
And boughs and blossoms yield;

Resign the honors of their form
At winter's stormy blast,
And leave the naked, leafless plain,
A desolated waste.

Yet soon reviving plants and flowers
Anew shall deck the plain;
The woods shall hear the voice of spring,
And flourish green again.

So, to the dreary grave consigned,
Man sleeps in death's dark gloom,
Until the final morning wake
The slumbers of the tomb."

"Behold, they say, our bones are dried, and our hope is lost; we are cut off for our parts." But "hear the word of the Lord. Thus saith the Lord God, Behold, I will cause breath to enter into you and ye shall live." "Come from the four winds, oh breath, and breathe upon these slain, that they may live." "And breath came into them, and they lived, and stood upon their feet, an exceeding great army." For "thus saith the Lord God, Behold, oh my people, I will open your graves, and cause you to come up out of your graves."—"And I shall put my spirit in you, and ye shall live." "Awake, oh north wind; and come, thou south; blow upon this garden," where His people sleep in hope of a better resurrection. *A garden* wet with the dew of tears, which is "as the dew of herbs," in the Lord's sight, and therefore "the earth shall cast out the dead."

On the coming of spring all is animation and cheerful life. Again is heard the familiar voices of the birds, singing their merry carols in the branches: the same often, that visited us the last year; they are again returned from their absence and greet and cheer us with their pretty forms and melody of song. So when the spring-time of the restitution shall come, and the dead are quickened into life, and the new earth is peopled with its happy subjects, the well remembered forms and features, and long silent, yet familiar voices of departed ones shall greet each other—never to part again! "Awake and sing, ye that dwell in dust". "Thy dead shall live—my dead body shall arise."

"Blest hour, when virtuous friends shall meet
Their earthly sorrows o'er,
And with celestial welcome greet,
On an immortal shore!
The parent finds his long-lost child;
Brothers on brothers gaze;
The tear of resignation mild
Is changed to joy and praise."

During the long winter months how often we sigh for the returning spring; and as we think of the restitution and new earth, and turn our thoughts to the place of the dead, how do we long and pray for that spring of promised, immortal life to come, when the sleeping millions of the righteous dead shall be quickened and reanimated into life eternal. And will it not come? "Why should it be thought a thing incredible with you, that God should raise the dead?"

4. *God's faithfulness*

Will fulfill these promises, and bring the long predicted and looked-for period at its appointed time. It will come without delay. "Now learn a parable of the fig-tree; when its branch is yet tender, and putteth forth leaves, ye *know* that summer is nigh: so likewise ye, when ye see all these things, *know* that He is near, even at the doors." The same certainty will attend the time of Christ's return to earth, and the resurrection, and restitution, as that of the successive seasons. And the church may now know that his coming is "near even at the doors,"—by unquestionable signs, as that we know that summer follows the present month.* Therefore "Look up, and lift up your heads: for your redemption draweth nigh." The Lord will "come into his garden," to "eat his pleasant fruits" with his chosen Bride—as once he visted Eden's fertile bowers and happy paradise. "Make haste, my Beloved, and be thou like to a roe or to a young hart upon the mountain of spices." *"Even so, come, Lord Jesus."*

And the prophets, those scriptural astronomers, who "searched diligently for the times and the manner of times," determined the periods of "the glory" and coming "salvation;"—for "unto" them "it was revealed;" and they recorded their knowledge for the church in after years.—1 Peter 1: 10, 11.—According to their calculation the epoch has arrived.

For the Crisis.

Further Expenses.

In a former number I reckoned certain costs as accruing to materialism from its history; that view of man's nature having been found mainly in sceptical company, and being claimed as most fully demonstrated by the infidel Feuerbach.

Besides these expenses which are external, or belong to the *surroundings* of the doctrine, I now propose to consider some of its internal or *inherent* difficulties, which render it a burden, more than a weapon, to those who employ it in defence of our view of man's destiny.

But what *is* materialism? Let us first define the different forms of it, with one or two suggested remarks.

1. There is Materialism Absolute; or, the view that all substance and being is matter, with the length, breadth, thickness, impenetrability, and other essential properties of matter. Such was the philosophy of Epicurus, Lucretius, and Baron d'Holbach, and it is of course held by most of those who deny the existence of a God. It is also held by some christians who maintain that the divine being himself, or itself, consists of material substance. Such were perhaps the Anthropomorphists, who held that God subsists in the human form. Yet these two views of the divine nature are not necessarily connected; for we have already seen that the Swedenborgians assert a human form of God, though they are far from being materialists. Upon this view of the limited being of God, whether material or not, I hope to speak as I proceed.

2. Restricted Materialism. By this I mean the view that all *created* substance is material. This denies the separate existence of the human soul, and affirms that all angels and other spirits are either of attenuated material substance, or that their life is the result of physical organization, or both. It is the difficulties of this view that I propose to treat.

3. The term *Materialist* is sometimes applied to those who assert a physical resurrection, or any bodily economy, as pertaining to the future life, while they also maintain the existence of immaterial or spiritual substance. Thus I have seen a review of Isaac Taylor's work, "The Physical Theory of Another Life," in which he was censured as a "Materialist," simply because he maintains that a "spiritual *body*" is strictly a body, adapted to the nature and wants of the spirit. By the bye, let my readers study that book when they find time. Taylor is a genuine thinker. He says some interesting things respecting the *physical power* of *immaterial spirit*, which some of you may think an absurd idea. Only read before you judge.

And just here let me say you are not to *assume* that immaterial substance is nothing at all. When we know what *any* substance is made of, or what constitutes any thing with *force* or *power* to cause effects, then it will be time to say whether God can create immaterial agencies or not. I asked some questions on this subject through the *Crisis* awhile ago, which I think were fair, but which I have not seen answered yet.

I will now briefly name the difficulties which the materialist view presents to my mind.

1. When asserted of the divine being, it involves the idea that a cause can act where it is not present. God has created the universe. No one supposes that he made it section by section, journeying hither and thither. He must have made it, then, at a distance. If so, by what *means*, or intermediate agencies? These must have been created and thrust forth to reach the work to be done; all which process will, I think, create more difficulties than it will explain. Did he, then, create the wide spread universe by his *power* or his *influence*? But, pray, what is that?

2. Restricted Materialism, as commonly held, supposes that life is the result of organization. It is curious that my friends who think thus, should most of all cry down organization in the church. They think it kills more life there than it creates. But among the atoms this same organization has all power in heaven and on earth. Such reasoning is certainly against analogy, and this fact makes it somewhat suspicious.

But it is urged, and I think justly, by those who are not materialists, that the organization or continuation of atoms can impart no property which was not in the atoms before. It may produce *modifications* of existing properties; and thus may be explained many chemical, electrical, and other like phenomena. And it is probable that caloric, light, electricity, magnetism and galvanism, are all modifications of the same agent or property. Now when it is shown that atoms have *mental* or *thinking* properties, or some property of which these may be modifications, the materialist view may be maintained.

But until this is shown, it is, I think, more rational to regard organization not as a *cause* of life, but as an *effect* of vital power, which may be also a *means* of its action and propagation. It is certainly so in human society, and thus there is argument from analogy for this view. But when we reason as if the organization of matter created mind and thought, who knows that a vast organization of matter, or of material worlds, may not create a vast mind, even that of God himself?

3. Materialism, in its history, has been as much allied to *fatalism* as to any other form of scepticism. The sceptical materialists are of course all fatalists. And they deduce their fatalism from their materialism. This is the philosophy by which they seek to evade the sense of free agency and moral accountability.

And among the phrenologists, many of whom are materialists, I think I have seen much of the same philosophy. Many of them regard organization as the cause of life, and the organization of the brain as the cause of mind. They infer, I think logically, that as the brain is, so the mind, i. e., the thought, feeling and conduct must be. They find no power aside from the brain or the organism, to control it. And since organization has no power of self-control. Thus many phrenologists. Others, however, do not make the mind out of the brain, but the brain out of a vital and organizing power which can also think; and thus find a doctrine of free agency.

Many christian materialists also firmly hold free agency. But I think they do so in spite of their materialism. And I am pretty sure that the most sagacious christian materialists have been speculative fatalists. They have confessed that the doctrine implies the necessity of human actions, though they have practically recognized man's accountability.

4. The materialist view obscures, if it does not destroy, the identity between the present and future man. On this point I will not now enlarge. In my book on "Debt and Grace" I have stated and examined six different theories on this subject, five of which I think I have shown to be untenable, leaving only one that can be reconciled with all the facts. This is the view that a principle of vitality, call it *life*, *soul*, or what you will, remains undestroyed, though inert, between death and the resurrection.

I think that my refutation of the other theories has not been answered. I have lately read with great interest an English work on "The Soul and the Future Life," by a very able, acute, candid, and reverent man, Thomas Cromwell, Ph. D., and F. S. A. He takes the materialist view, and encounters this question of identity. Here is the substance of his reply; and the reader will say whether he meets the difficulty. He says: "The final amount of change in the particles themselves will be such that, when life returns to all, or so many of them as the great Originator of vitality shall have determined to reanimate, the human creature *then re-constituted* will *greatly less resemble what it was at its decease, than its maturity resembled its youth, or its youth its childhood.*" P. 239. The italics are mine. The question rises, If identity depends on resemblance, and the semblance between the present and future body is so slight, how can there be a real identity, so that we shall still be our own true responsible selves?

Proposing to "foot up" the above expenses in my next, I hope soon to see whether we are able to pay all the costs.

C. F. H.

For the Crisis.

The Lord's Anointed.—No. 2.

"Stand up for Jesus."

God's word is true. It is settled in heaven. I believe it. I yield to it. Some one has referred to my "interpretation" of Micah 5: 2. I have not *interpreted* it. I simply *read* it, and read it in a variety of versions to show what God SAID in contradistinction from the dust that men raised over it, thick enough to bury a caravan. I merely wished to show that after all the mist the word of God was THERE when the smoke cleared away. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall HE come forth unto me that is to be ruler in Israel; whose goings forth have been OF OLD, FROM EVERLASTING."

Now in writing I am not engaging in controversy. I will not try to teach men who know too much to learn. Just for the benefit of warning souls that are "tossed to and fro," I want to suggest that men cannot explain *away* God's word, and truth is not advanced by any "new translation" which contradicts GREEK and HEBREW BOTH! Let God be true. His word is not made to be twisted like a nose of wax in any shape to suit a theory. If any person has *doubts* upon the subject, my advice is, read the Bible. *Read it*, STUDY IT and BELIEVE IT.

Is there any passage which says that the Savior, "The Logos," was NOT "in the beginning with God?" If so, find it.

Is there any passage which says that "all things were" NOT "made by HIM?"—not by IT, but "by HIM" recollect.

Is there any passage which says that the Christ did NOT come "down FROM HEAVEN"?

Is there any passage which DENIES that the Son of man could "ascend up where HE WAS BEFORE"?

Is there any passage which teaches that all things were NOT made "by Jesus Christ"?

Is there any passage which says that he had NOT glory with the Father "BEFORE THE WORLD WAS"?

Is there any passage which says that he was NOT rich, "yet for our sakes he BECAME poor, that we through his poverty might be rich"?

Is there any passage which says he was NOT in the form of God, and thought it not robbery to be equal with God but MADE HIMSELF of no reputation and took upon *himself* the form of a servant and was found in fashion as a man?

Is there any place that says that since the children are partakers of flesh and

blood he himself likewise did not TAKE PART of the same, "that through death he might destroy death and him that had the power of death, that is the devil"?

Is there any scripture that declares that Christ is not Ail Gibbour, "The Mighty God," not merely "God" as well as "prince of peace"?

Is there any scripture that declares that his goings forth were not from of old, from everlasting?

Is there any scripture which declares that Thomas was mistaken when he said to Christ, "My Lord and my God"?

Is there any scripture which says that they are not blessed who have not seen, "and yet have believed" this?

Is there any scripture which declares that Christ was not in existence when David by the Holy Spirit "calleth him Lord"?

Is there any scripture which says that he was not "before all things and by him all things" do not "consist"?

I do not propose to argue these questions at all. Let God speak. Let his word instruct us. I bow to that, and gazing on my risen Savior with Thomas bid my doubts depart and adore him as "my Lord and my God."

I am not entirely ignorant of the *explanations* and constructions which people, wise and foolish, have put upon these scriptures. I have not quoted the passages at length, nor have I referred to them. Take your Bible and hunt it through, read it and believe it. I have no opinions to offer. For a remark upon "the Word," or "Logos," I refer the reader to a note on p. 163 of "The Great Controversy," where some facts are stated respecting it. When I have time I may write more. But I wish you to turn to the Bible. Do not offer me your "opinions"—I have bushels and backloads of "opinions" now. The Word, the Word of God must teach us if we are ever taught "the truth as it is in Jesus."

The cavilings upon this subject are not entirely original. Persons may suppose they are receiving new truth, when in fact it is old error. Let us have a care lest we deny the Lord that bought us. We cannot belittle him except in our own estimation. God says "let all the angels worship Him." Let us then, creatures of the dust, draw near and adore our Immanuel, recognizing thus the great mystery of godliness, "God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the nations, believed on in the world, received up into glory." "To him be praise and dominion both now and forever. *Amen.*"

H. L. Hastings.

N. Y., April 27th 1860.

For the Crisis.

Singular Coincidence.

Bro. Grant:—With your permission I will present for the consideration of the brethren, a few coincidences of numbers.

I will premise by saying that Daniel, in chap. 8: 14, begins a series of events with 2300 days (years), and carries that chain down *to the resurrection*, in chap. 12: 2,—if we understand him. Then Daniel hears the question asked—"How long to the end of these wonders?" Now mark, the angel had just carried Daniel in narration to the end of these same wonders, and according to chap. 12: 2, I understand them to culminate in the resurrection. But hear the answer (11: 7)—"It shall be for a time, times, and an half (1260 years, as is generally understood); and when he shall have accomplished to scatter the power of the holy people, *all these things shall be finished.*" Then he makes proclamation of two other periods, viz: 1290 and 1335 days, or years. This makes three periods of time in chap. 12.

Now let us return to chaps. 8 and 9. In chap. 9 the 2300 days of chap. 8 are also divided into 70 weeks, 69 weeks, and 62 weeks. (I am perfectly well aware that I shall be told that the threescore and two weeks of verse 26, belong with, and *must* be *added to*, the seven weeks of verse 25. Well, prove that; then I will add it, but not on a simple declaration of opinion. Daniel has thus divided it, and that is my authority for so using it.) Very well, let see what will come out of his divisions. All I want is the first and last term—62 weeks equals 434 years (symbolic time). This is the least term in the series; the whole is 2300. 434 from 2300 leaves 1866 years, the greatest possible remainder of the terms given. Now have these anything to do with the three periods in chap. 12? I do not know! but if 1866 is the last greatest remainder of 2300—the whole—it is evident, if we deduct the three smaller terms from this greatest remainder, 1866, then the remainders resulting from those subtractions, will give the date or beginning of each, of those three periods. We will begin with the last term: 1335 from 1866—A. D. 531. 2d term, 1290 from 1866—A. D. 576. 1st term, 1260 from 1866—A. D. 606.

Now the coincidence is in this—the remainder, A. D. 531, is about the historical date of Justinian's decree. A. D. 576, about the same, for the plucking up of the three horns by the little horn. A. D. 606, about the date when the Emperor Phocas conferred the title of "Universal Bishop" on the Bishop of Rome; and A. D. 1866 is, according to chronology, [illegible]

having no work that I can consult for these dates at my command.

I am aware that *such an arrangement* would be supposed to conflict with a theory of "the time of the end"; but the difficulty, I apprehend, would be more of the imagination than of reality. I do not as yet see that the "time of the end" is measured by *dates*, but by *incidents*: "*Many* shall run to and fro and knowledge shall be increased." Nor have I ever found an author who gives any better reason for extending the 1335 beyond the terminus of the 1260 (so of the 1290) than that it is named subsequently. Possibly the mention of two periods, after saying with an oath these things should be finished at the end of 1260 years (from some point of time not here specified), reaching to the resurrection according to 12: 2, admits of another meaning than that of going beyond the 1260. There is a possibility that the angel simply intends putting Daniel's people (the people of God) on their guard against putting the date of 1260 where they should date 1335 or where they should date 1290.

Paul in Thess. says "the man of sin" is to continue till the coming of Christ and be destroyed by his coming. Daniel says the little horn continued making war with the saints and prevailed against them until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that *the saints* possessed the kingdom. Now if I understand correctly, it is generally understood that John saw the same power in Rev. 13, and there describes it to continue forty and two months—time, times, and an half, or 1260 years from some point not here specified; but the next two verses, 6 and 7, gives the same descriptive characteristics as that given of the little horn in Dan. 7: 21—28. Now *if* the little horn—the man of sin—and the beast are all one,—then this triple unit continues till Christ comes; or if we leave out the man of sin, the dual unit so continues; for John sees this same beast (Rev. 19: 19,) making war against the King of kings and Lord of lords; "And the beast was taken and cast alive into a lake of fire; and Daniel is very like (7: 11); "I beheld till the beast was slain, and his body destroyed, and given to the burning flame." Hence it would seem that "all these wonders" of Dan. 12: 6 and 7, that were to be completed with the 1260 years, apply chiefly to the little horn of Daniel and the forty-two-months beast of John; and if so, how can we avoid the conclusion that the 1260 years do reach to the Epiphany?

I know it will be objected, that "the judgment shall sit and they shall take away his dominion; (true, but it was) to consume and to destroy it unto the end.—Dan. 7: 26. And so John (Rev. 13: 10) says, "He that leadeth into captivity shall go into captivity." True again, and so perhaps he has; and yet he must be killed with a sword for he has killed with a sword. When shall he be killed with a sword? When He shall come, out of whose "mouth goeth a sharp sword that with it he should smite the nations"!—19: 15.

That his power has been greatly circumscribed, that his dominion is being consumed, that he has been carried into captivity, etc., there is good ground for belief; *but so long as the nations of Europe are convulsed with the question of his civil power being utterly overthrown, or entirely taken away, there is as good reason to believe that he still exercises civil power; therefore room for a reasonable doubt, if his* 1260 *days are ended.* "MENE, MENE, was written of Belshazzar's kingdom. "God hath *numbered* thy kingdom and *finished* it." "*In that night* was *Belshazzar slain.* And Darius the Median *took the kingdom.*" Once let the number of the days of "the beast's" kingdom—1260—be *finished!* Who shall take it!!

G. W. Stetson.

Olena, O.

For the Crisis.

☞ Brethren who send appointments to Griswoldville, Colerain, Mass., will please use the whole address, as this is a large town, and then all will know where to go to meeting. Brethren will remember us as they pass this way. We have the free use of a large, convenient hall.

H. G. McCullock.

For the Crisis.

The Annointed of God.

Bro. Grant:—The selections of Bro. Hastings, published in the Crisis under the above caption, are so potent, so clear, and full on the subject of the pre-existence of the Son of God, that I wish to jog the elbows of some who may be so intently looking after reasons to support their notions, as not to look at those items impartially. Please examine these selections, brethren, those of you who have been inclined to disbelieve the great fact that Christ did exist in *fact* and *form*, in *truth* and *verity*, *distinctly*, before the manifestation in the flesh. Also look carefully at hundreds of texts of scripture which teach this truth. I had almost determined to write in defence of this important truth, but am glad it is in the hearts of those who will do it more direct. Yours as ever in the hope of eternal life. L. C. Welcome.

☞ He that is too good for good advice, is too good for his neighbor's company.

The World's Crisis.

BOSTON, MAY 30, 1860.

Castleton.

We are still enjoying the smiles of the Lord in this place. The light and truth are making new conquests. The children of the Lord stand steadfast in the "blessed hope," and are growing stronger in the faith of the gospel. There has been very little excitement in any of our meetings, but the word of the Lord has taken deep root in their hearts, causing them to come out from the world and bear its reproach cheerfully. The enemies of the cross of Christ are busy in retailing slander, ridicule, backbiting, evil-surmisings and evil-speaking; which are to us, as breezes to the sails of the ocean mariner. When patiently received, they waft us pleasantly onward to the land of glory.

Many, who were among the most bitter opposers, are now numbered with the happy participators of the joys of a real *Bible* hope. Those who have been professors of religion for years, and supposed they were enjoying the fulness of its comfort, find, on embracing the great truths for which we are so despised, that the change is equal to their first conversion. Others have lost their peace by their opposition, and in that way found they were fighting against the Lord, have repented, and are greatly blessed. Some, like Saul, are still "breathing out threatenings," but the good Lord is our helper, who makes us joyful in his name.

One very excellent woman, who was a faithful member of one of the churches in Castleton, was much grieved because her husband, who was a member of the same church, frequently went to our meetings, and took an active part. The more he attended, the sweeter was his peace; and the more firmly she resolved not to go with him, in what her minister said was only heresy, the greater was her darkness, till her peace was all gone. She was resolved not to go with her husband, because she supposed he was imbibing very dangerous error. She prayed for strength to resist the false doctrine, but no relief came. The thought that her husband, with whom she had lived happily for many years, was embracing heresy in his declining life, was to her terrible; and she was strongly tempted to end her existence that she might not live to witness the results.

After many weeks passed in this sad state of mind, the husband saw that his former sprinkling was not scriptural baptism; and feeling anxious to please the Lord in all things, he felt it his duty to be baptized as the *Bible* directs. And yet, he hardly dared to go forward, fearing that when he took this step, it would be followed by sad consequences to his companion. We advised him to obey the Lord and let him take care of the consequences, he did so, and the result has been *glorious.* When he informed her of his intention, she resolved to oppose him no more, for she saw that he was happy in Jesus' love, and concluded to let him be so, if she had no peace herself. Yet she felt unwilling to go with him; but finally consented to accompany him to meeting on the day of his baptism, and also to the water. When she witnessed the great comfort that he, with others, received when baptized, she became satisfied that she had been fighting against the Lord, in joining with her minister and a proud and popular church, in opposing the great work of reformation going on in this place; and firmly decided to do it no more. This conclusion afforded some relief, but it was not till she determined to go with her companion, that the clouds all passed away, and her peace became like a *river;* sweeter and deeper far than she had ever before enjoyed.

The next Lord's day, they came to meeting, perfectly happy in the love of Jesus. Their testimony in the love-feast was truly heart-cheering. She thought she had enjoyed much in Christ in former years, but had never felt such a fulness of "love, joy and peace," as now. They at once requested their minister to release them from the Congregational church, and let them join the "Christian Church" in Castleton, where they had truly found a home, among the Lord's despised, but happy children. She and her companion felt willing to take all the reproach that a wicked world, and a cold, formal church can heap upon them; and are very thankful that they have been led out into the glorious liberty of the gospel. They feel like slaves set free; and they have no desire to return again into bondage. Although they have lost some church friends, they esteem it a small loss when compared with their increase of love for Jesus. They are already compensated a hundred fold.

Frowns from lukewarm professors, when patiently borne, only make our love for the Lord more ardent. This is their experience, and they feel willing to suffer with Christ, hoping to be counted worthy to reign with him in his coming kingdom.

Last Lord's day—May 20th—was one of interest and profit. New ones are becoming interested in the truth, and see more clearly the great difference between *Bible* doctrine and the theological fables of the day, that are substituted for the word of the Lord. Seven more have been baptized [illegible] seventy-nine in all. The work is still onward. We can truly say, "What hath God wrought?" To him be all the glory.

Temptation—Query.

"Please harmonize Gen. 22: 1, Matt. 6: 13, and James 1: 13. Can any one be tempted to do good, or with good?"—*L. F. D. Cole.*

These verses read as follows:—"And it came to pass, after these things, that God did *tempt* Abraham, and said unto him, Abraham; and he said, behold, here I am. And he said, take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering."—Gen. 22: 1–2.

"And lead us not into *temptation*, but deliver us from evil."—Matt. 6: 13.

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither *tempteth* he any man."—Jas. 1: 13.

The word *tempt* is used in two senses in the Bible; first, to *try*, to prove; second to *seduce* from the path of righteousness. The Lord *tries* and Satan *seduces* us. The Septuagint of Gen. 22: 1, reads, "God did *try* Abraham." This is the true idea expressed in this passage; and not that the Lord endeavored to turn him into the service of the devil. We read in Daniel 12: 10, that "many shall be purified, and made white and *tried*." God proves, or tries, all his children, to see if they will obey him, but does not tempt any one in the sense of *seduce*.

In the *Emphatic Diaglott*, a valuable translation, Matt. 6: 13, reads, "And abandon us not to *trial*, but preserve us from evil." In 1 Cor. 10: 13, we read, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

In Jas. 1: 13, "tempted" is used in the sense of being seduced from the path of rectitude, which is not the work of the Lord, "but every man is tempted when he is drawn away of his own lust, and enticed."—Jas. 1: 14.

Eternal Consciousness.

Bro. Grant: I would like to ask a solution of the following queries:

1. Whether a belief in the conscious state between death and the resurrection does not involve a belief also in eternal consciousness?

2. If the first death does not kill the man, will the second do it?

3. If there is something that lives after the first, will there not be something also after the second?"—*D. N. Smith.*

1. The first question we should answer in the affirmative. It is certainly a legitimate inference.

2. The second, we should answer in the negative. We find nothing in the Bible to show that "the second death" kills any more effectually than the first; the only difference is, the first is temporal, and the second eternal death.

3. The third inquiry we should answer in the affirmative; but we find *no proof* from reason, physiology, philosophy, science, common sense, or the *Bible*, to show that any *part* of man lives in a conscious state when he is *dead*, temporarily, or eternally. The idea that a *part* of man lives after his death, is entirely *speculative* and without any foundation in truth. The whole Bible is opposed to any such theory. We find no proof that any thing leaves man at death but "the breath of life," which is common to every living creature upon our planet. After death, all man's hopes of a future existence center in the resurrection of the dead; and "if the *dead* rise not, then is not Christ raised, and . . . they also which are fallen asleep in Christ are *perished.*"—1 Cor. 15: 16–18.

"The Age of Fraud."

We often hear some blind sectarian, who has a particular creed to sustain, or some one deluded by the teachings of demons, say the world is growing better. If the saying were true, the Bible is false; for that plainly affirms "that in the last days perilous times shall come. . . For evil men and *seducers* shall wax worse and worse, *deceiving and being deceived.*" Says the New York *Herald*:—

"The historians of the present day will have no difficulty in finding materials for the consecration of our own times as emphatically the age of fraud. The ancient poets sang of their age of gold and their age of iron, while more modern historians have immortalized the age of heroes and of chivalry. It is now left for the graphic pen of some historian to gather up the floating atoms of the gigantic frauds of the present age, and combine them into a unit for the instruction and warning of posterity."

The materials are found broadcast throughout the world. The great governments of Europe have frequently been shaken to their very centres by the sudden unravelling of some complicated system of corruption. The Crimean war exposed some of the leading officials of the Russian government, who had been preying upon the imperial finances to such an extent that the Emperor was glad of the opportunity offered him by Napoleon to make peace with the Allied Powers. During the late Italian war a most systematic fraud was being continually practised upon the bankrupt Austrian government by some of the most distinguished officers of the army and [illegible] of the day. This was about one of the most [illegible] ted on any government, whether we look at its various ramifications or at the high character of the delinquents, several of whom, in the bitterness of their disgrace, have laid violent hands upon their own lives. . . . Here, in our very midst, the most astounding corruption in almost every branch of the public service is constantly being developed. It is seen in Congress as well as in our State Legislatures; in public corporations and in private enterprises; and in fact, it would be hard to say where the corruption does not exist, so general has the moral plague become."

In this truthful picture of the times, drawn by a close observer, we have the Bible prophecy confirmed. We are told, "It would be hard to say where the *corruption* does not exist, so general has the moral plague become." The prophet Joel tells us, that at the time of the *harvest*, at the end of the present dispensation, the "wickedness" will be "great."

The Savior says, it shall be as it was in the days of Noah and of Lot, when the Son of man is revealed. How was it then? Were nearly all honest and obeying the Lord? Nay, verily. From the account given, we think the present state of the world is very similar to that in the days of Noah and Lot, and hence we are near the great day of the Lord. One thing is *certain*, wickedness will increase rapidly till we reach the end of this dispensation, when Jesus will come "with power and great glory." Whoever looks for better times before the second personal coming of Christ, will most certainly be disappointed. How completely the present state of nominal christianity corresponds with Paul's description of it, as given in 2 Tim. 3: 1-5.—"This know also, that in the last days, perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

Look at the picture, and compare it with the present aspect of things. How complete the resemblance!!

"Voice of the Prophets."

We have received a copy of the *second edition* of the "Voice of the Prophets." The editor says:

"The first edition has gone forth to speak to a slumbering church, and world. The general response from those who have read it, shows that it was *needed*. There is one joyous strain of commendation from those whose judgment is of great value to me.

We want to scatter over the land the 1000,000, as first proposed. It ought and can be done. Let each brother and sister resolve to supply their unbelieving and unconverted neighbors. Let a number of friends combine, and supply each family, in a village or town, or see that the church of which they are members are supplied.

We solicit the prompt and active agency of all interested in the circulation of the "Voice of the Prophets." Let all wake up to this work.

Who will take a 1,000, and supply a town or city?

Who will take 500, and supply a neighborhood or village?

Who will supply the church in which they are interested?

Look at this matter, and see how little it will cost to do a vast amount of good. Let us "let our light shine." Adventists cannot "put their light under a bushel," and be innocent."

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For the Crisis.

The Grant and Loveland Discussion.

(FROM NOTES BY J. F. COTTON.)

(Continued.)

Mr. Loveland. I do not purpose to enter largely into the argument that angels are men; but that they are in every way like men is evident from Daniel. "Then I, Daniel, looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river." I remarked that the most proper way would be to make the passage read, "who maketh his spirits angels"; as angel was an *office* more than a *being*, signifying a messenger. We read of the angels of the seven churches, which surely mean messengers to the seven churches. I send a messenger to Charleston; he is not a man but a messenger; neither is a soldier a man but a soldier, although man is the fundamental. It was a different order of beings which appeared to Adam—cherubim; but it was an angel which appeared to Job.

It is not worth while to quibble longer about this *desire*. If I fail to make myself understood there is incapacity somewhere. If man means only organized dust, then, he being created in his Maker's image, God is only dust. I did not assume that man was equal with God, but that in nature and kind he was like him, and consequently immortal. God is called a spirit, and the father of the spirits of all flesh; we are his offspring and an incarnate picture of his own eternity. Every argument that entrenches upon his vitality strikes at the vitality of God himself. The vast capacity of man which makes him fit to minister in the endless glory and joy of the future, is evidence of his divine origin. [illegible] there not been superfluous efforts made in his behalf—acts of supererogation?

I insist that man is progressive. This talk about the fall is all nonsense. If he fell, *from* where and *to* where did he fall? I am asked who told the truth in the temptation scene? The tempter says, "God does know that in the day ye eat of it your eyes shall be opened and ye shall be as gods, knowing good and evil." I ask in turn who told the truth? *Did* man die on the day he eat of the fruit, and did he *not* become as gods knowing good and evil? Is he not progressive then through his knowledge? Man reasons, animals do not, hence the progress of man.

Retribution to man is not an end, but the means to accomplish an end. Extinction of being would be an end. Look at the large majority of men standing upon the verge of existence; and shall they perish because, having strayed, God is unable to save them? Having failed in effecting his purpose, shall he raise the mace of his power and dash them into annihilation because he cannot bring them back? Is he *obliged* to blot them out of existence forever? I would say with Moses, "Let me go back into nothingness and let me sleep the everlasting sleep." This total extinction of being is vengeance, not justice. Like a spectre it follows the footsteps of man, and casts its shadows forever on his path. The suspended bolt flashes above his head, the pains and punishment of his criminality rendering his life a perpetual fear of his impending fate. [Time.]

Mr. Grant. We admit that angel means messenger; but this does not meet the point. It is written that man was made a little lower than the angels, therefore he does not belong to that order of beings; else he was made lower than himself, which would be absurd. It does not follow that man being formed out of dust partakes of the nature of his designer or model. A likeness may be made of Franklin and Webster of the same material; how much of the nature is conveyed into the bust?

It is said that the soul of man is a part of God. Does one part of God get mad at another? Does a part of God get drunk—does a part of God SIN? We utterly repudiate the sentiment. We might as well say that God is man. If intelligence is a proof of immortality, there are animals superior to some men. What so helpless as a young child? Can the nature of God dwindle down to the semi-idiotcy of second dotage? But we are told that it is only the body, the house for the superior intelligence, which decays. Do I now address mere houses, or do I speak to men? Whom did God speak to when he said, "In the day that thou eatest thereof thou shalt surely die"? Was it not to the man whom he had "formed out of the dust of the earth"?

My friend says that man is progressive. Yes, if man going backward may be said to progress. To prove this we have any amount of facts. He would also prove that the devil had the truth of the matter when he said that man should not die but become as gods. This is a daring assertion in the face of the Bible. The preposition rendered *in* is also susceptible of being rendered *after*, which gives a correct meaning here. If man had died on the very day on which he sinned, having no child, the race had become extinct. "*After* thou eatest, thou shalt surely die"—or dying thou shalt die; that is, the fatal seed sown by disobedience, immediately begins its work and shall surely terminate in death. Here was the crime and penalty. Man being on a state of probation, a free agent, had a law given to test his obedience. Prohibition from the tree was the law, the penalty for its violation was death; in which, but for the resurrection, man should sleep eternally. We have little further to add here, but shall give a popular definition of this spirit about which we hear so much, and yet so little. Imagine a being, "spiritual, simple, uncompounded, immaterial, indivisible, indestructible, intangible, without exterior or interior surface, is not extended, and cannot come into contact with matter." Now I would ask how can this nothing praise the Lord? Dr. Childs remarks, "The immortality of no soul can be proved by any philosopey that belongs to earth." And yet my friend has tried to prove it by philosophy. Suppose a man put into a coffin and hermetically sealed. Is he there, or is there a part of him gone out through the whole concern? In contradiction to the statement that man is conscious in death, the Bible says the dead know not anything.

Dr. Barclay, during his travels in the Holy Land, went into the cave of Pelagius, on Mt. Olivet, where he found engraven on the rock "put thy faith in God, Domitela, no human is immortal." This is corroborated by Job, who only expected to see God in his flesh after the earth-worms had destroyed his body in the grave, through the power of his living Redeemer. An irrefragible answer is given to the momentous question, "If a man die shall he live again?" Jesus has said, "I am the resurrection and the life—he that believeth in me though he were dead yet shall he live." The philosophy which would contradict such [illegible] by denying a literal resurrection [illegible]

In reviewing my opponent's propositions I find an assertion that man's immortality is revealed him through intuition. Why does not mine teach it me? And yet for three thousand years it was hid till "the appearing of our Savior, Jesus Christ, who brought life and immortality to light through the gospel.

My friend says there is nothing higher than man. The Bible says that angels are, as he was made a little lower than the angels. He also says that man is the crowning glory of the universe, then is he equal with God. [Time.]

Mr. Loveland. The spiritual body is distinct from the natural body, to prove which I should like to examine certain texts, but have not time. I know of no contest between God and the devil, nor any transformation of the snake to make him other than he is. As to man's *backward* progress, he lives as long, and is larger and stronger, so that the armor of the ancients would not fit him, now being too small for him. One assertion is as good as another. I will now produce some proof in support of my position. "Christ being put to death in the flesh preached to the spirits in prison." "For this cause was the gospel preached to them that are dead." If there are men *out* of the flesh why are they not distinct from men *in* the flesh? Again we read of "a building of God, an house, not made with hands eternal in the heavens." "Absent from the body and present with the Lord." "Having a desire to depart and be with Christ." Then those who surrounded the throne of the four beasts, who wore the white robes. Again the souls of those who were beheaded under the altar crying out how long, oh Lord, merciful and just? These are not the exact words but they convey the idea. Here we see that men being dead have the gospel preached to them. Here are the spirits of just men made perfect, and a vast company which no man could number. Then, again, "seeing that we are encompassed by so great a crowd of witnesses," etc. Who are all these? Breaths? Unknowing, uncaring non-entities? Who was it appeared to Saul? Who was the rich man who was so anxious that his brethren might not come to his place of torment? If my brother tries to symbolize them I will retort upon him by literalism. We have here a positive argument of spiritual existence and consciousness. And we could produce a host of others scarcely less credible, of the sympathy of the spiritual world with the natural, where men and women, suffering and in distress have been soothed and comforted by the spirits of departed friends, and when coming at last to die, these heavenly visitants have come to welcome and bear them company to the regions of celestial joy. Is this all a myth? Am I to consider a myth, a fallacy, the testimony of the most noble, devoted men, who in their last extremity have declared the presence of friends long departed from this world? Should I be content to take the leap into dark unconsciousness in hopes that the hearing of a trumpet would call me from my sleep? No. I shall cling to the consciousness of departed saints, and like Wesley expect to pass at once from the church militant to the church triumphant, who now join hands across the dark stream of death. This I hold to be the oldest faith, and shall not give it up either for materialism or verbalism. [Time.]

(To be continued.)

For the Crisis.

To the Friends of Truth.

It is cheering to hear from the friends of the cause through the "Crisis," and especially from those with whom we are acquainted in different sections of the country, and who are proclaiming the glad tidings of eternal life through our Lord and Savior Jesus Christ. Some of my brethren have inquired where I was laboring, and what I was doing. To such I would say, I am making war with sin and Satan in the highways and hedges; not with carnal weapons, but with the sword of the Spirit, the word of God. The Captain who gives me my orders is an experienced general, who never lost a battle,—who has conquered sin and death. With such a leader I am confident of success.

For the last six months, most of the time, I have been laboring in new fields, holding up the light of life to those who have not had the privilege of hearing the glorious truths God has committed to our trust. The great Head of the church has attended the preaching of his word with the blessing of heaven.

I have just closed a series of meetings at Frankfort Mills, Me., which, I trust, have resulted in good to many. I visited this place last winter, and delivered a few discourses on the hope of life through Christ. The leaven has been at work, and when I returned I found the people ready to listen to the words of holy writ. Many began to feel it time to leave the ranks of Satan and seek for eternal life. Satan no doubt had watched the seed sown, seeking to destroy it, so that no fruit might appear. He rallied his forces of evil spirits, and set them at work upon the minds of some who ought to have been acquainted with his devices,—aroused their fears, that the Church was in danger; [illegible]

minds of the people with heretical doctrines.

The announcement was made by the preacher in charge to the church, that he did not consider our meetings as religious, and represented us as preaching infidelity. A few that had not heard for themselves thought it must be so. Satan having raised the cry, sent Madam Rumor and Evil Surmising about town circulating false reports, informing the people that we were preaching that men had no souls, and cautioned them to stay away from the meetings; and in this way he thought to do us much harm. A large portion of the inhabitants had manhood and mind enough to come and hear before they judged; the result was, many were convinced of the truth, and began to seek the Lord, and some found peace in believing.

Satan perceiving that he did not prevail, made quite a stir among those that would be rulers over the consciences of the people. A consultation was held. The result was, the old church bell caught some of the spirit, and refused to call the people to hear the infidel doctrines preached. It was a new freak in the old bell—all had given him the credit of being a faithful servant of the people; he had never refused to inform the people, when they were in danger by fire, or to invite them to attend levees, lectures and meetings, without any respect to party, name, or nation. On all necessary occasions his voice was heard through the valleys and over the hills inviting the people to come. What should cause him to refuse to call the people, I cannot tell, unless some spirit had taken possession of him that refused to communicate for want of affinity. It might possibly be a sectarian spirit. I have known such to control the tongues of the people upon some subjects; perhaps it was an experiment upon the tongue of the old bell; for it was noticed that he would call for one class only, after the spirit took possession. I fear the old bell will lose his reputation as a faithful servant to the people, but we will let him rest awhile; he may reform.

Satan overdid. The people would come to meeting, and the interest increased. The final gathering day will tell the result of the feeble effort put forth to save men. I fear that some will find they have engaged in an unequal warfare. The truth is mighty and sure to prevail. I have found it safe to trust in God, and go out in the by-places and invite men to seek life. God will raise up friends among our enemies. I want to say to the credit of the people of Frankfort, we had good order in our meetings, and were treated with kindness and respect by those that were willing to hear and then judge.

The cause of truth is progressing. Soon the last battle will be fought. Victory over sin and death will then crown the faithful. Then the eternal day of rest will begin with all the ransomed of the Lord; but, alas! it will be a day of terror and death to the sinner. Let us flee from the wrath to come, and make Jesus our friend while mercy lingers for a dying world.

J. HEMENWAY.

For the Crisis.

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☞ No man for any considerable period can wear one face to the world, and another to himself, without getting bewildered as [illegible]

Correspondence.

From Bro. Spaulding.

BRO. GRANT:—Having obtained help of God, we continue to this day, doing the work of an evangelist. We started bright and early from Bangor the first of May, took the cars to Old Town; there we found the steamer Aroostook all ready to start; we went aboard with our precious freight of tracts and papers, and had a pleasant trip up the Penobscot to Matawamkeag, sixty miles, arrived about five, and you would have smiled to see us run, one this way, the other that, giving notice of our lecture, and just had time to take a cup of tea before meeting time.

We had a good congregation. Went over the river to Chester, and gave two lectures to interesting congregations; then gave one at Five Islands, where they were forgetful to entertain strangers, and we had to take lodgings at a tavern. But we praised God we were counted worthy to suffer in his cause.

Sunday, gave three lectures at Matawamkeag to a very attentive congregation. Praise God! there is yet power in the gospel to move men's hearts, when clearly presented.

Monday morning we started for Aroostook, heavily laden with tracts. You might have seen us talking and singing by the way, our hearts burning within us, as did the disciples going to Emmaus, though not sad as were they; we were in good spirits. All the providences of God had been in our favor. Thus far the Lord hath helped us, and past mercies lead us still to expect his blessings. We lean upon his strong arm, trust in him, and expect him to lead and direct us in the right path.

By noon we had traveled eight miles to Moluncus, where we stopped and got up a meeting. Had a good hearing, found good friends, although no especial interest in the doctrine. Tuesday traveled eight miles, got up a meeting, and quite an interest was manifested. Here we found Bro. Clifford and wife, firm friends of Bible truth. May they be living epistles known and read of all men. Found so much interest that we thought it advisable for Bro. Corliss to stay another day, while I went on further, and Wednesday I traveled fifteen miles to Wainsville, stopping at every house leaving tracts and papers, giving notice of my lecture in the evening; but with all my labor and notice, I only got eight persons out, and it seemed like preaching to the walls of the house. There was no interest at all.

Thus I find frequently my life checkered with sorrow and disappointment, and my labors seem to me to be in vain. But I scattered some good gospel seed, and God will take care of it; at any rate, I feel a consciousness of having done what I could, and I have the approbation of my conscience, and of God, and I left this morning, feeling I was clear of the blood of their souls.

To-day (Thursday) I have traveled eleven miles before noon, stopping at nearly every house to scatter tracts and papers. The World's Crisis takes well, and I think much good will be done by the circulation of these papers. I generally give but one in a family, so a great many families get them, and no doubt there will be subscribers raised up by the means. I do not know of but three or four subscribers in Aroostook. It looks to me that Aroostook will be a good field for Bible doctrine to flourish in, for there is but little preaching, but few churches, and but little sectarianism here.

Bro. Corliss will come on and meet me at Lineus to-day, and we shall proceed on as we have done. We are in good health and spirits, strong in the Lord, willing to spend and be spent, willing to labor and suffer in the cause, looking for our recompense at the resurrection of the just; for we do not expect to get it at death; we do not believe death is the gate to endless joy.

My regards to the brethren and sisters, especially those who have contributed to my mission. I praise God for the privilege of being the bearer of these little messengers of truth. The good Lord bless the donors, and while they have watered others, may their own souls be watered with heavenly dews.

Pray for us, that we may be bold, tender, faithful; that God will open doors and hearts, and give us access to minds, that we may have strength of limbs to walk and lungs to speak, and strength of faith in the promises.

Aroostook, Me.

From Bro. George.

DEARLY BELOVED BRETHREN AND SISTERS IN THE LORD:—It is some time since I have attempted to correspond, through the *Crisis* with the church scattered abroad; but having a little spare time, I purpose to stir up your pure minds by way of remembrance. Feeling a responsibility resting upon me, though my talent may be of the least, yet it must be improved to gain the welcome applaudit, "Well done, good and faithful servant." My desire and prayer to God is, that the church may feel the responsibility resting upon it; and while evil and designing ones are causing dissensions, how much more ought we to examine ourselves, and see if we possess the mind of Christ.

Dear brethren, are we one in Christ Jesus? Does the earnest of the Spirit [illegible]

find fault with my brethren; but do you not too often insert the name friend for brother, "for out of the abundance of the heart the mouth speaketh." Jesus said, "I no longer call you friends but brethren." O for the boundless love of Christ! May our prayer ascend with his that we all may be one.

Concerning the church in Unionville, it is in a prosperous condition. Though small, the Lord meets with us, and the blessing comes. Bro. J. W. Crabtree labors among us.

Unionville, Ct.

From M. C——.

BRO. GRANT:—I would like to suggest a few thoughts in regard to our Bro. H. L. Hastings. I think if the readers of his works could but witness his self-sacrifice and labors, as I witnessed them on a recent visit, they would be moved upon to give in their mite, that he may be able to carry on his work. He puts his works so low, that he has not means to pay a clerk to assist him. I think the church needs his labors, and will be guilty if they let him sacrifice himself for want of means or rest. Praying he may be spared for further usefulness, Yours.

Danielsonville, Ct.

Obituary Notices.

Died, May 17th, in West Brattleboro, Vt., MILES GRANT, son of Charles G. and S. Jeannette Miller, aged sixteen months.

Bro. and Sr. M. are alone in that place as to the blessed hope. All their neighbors are ignorantly opposed to the Bible doctrine that have been so dear to them for a few years, and now still more so in this time of deep affliction. Their neighbors tried to comfort them by saying that the Lord had taken their little babe home to glory, etc.; but these were miserable comforters to them. They felt it a duty and a privilege to have the Bible doctrine of immortality through Christ at the resurrection preached at the funeral. As that was the first chance offered to them to get the Bible truth before their neighbors, they sent over sixty miles to get the one who did it. The truth was more precious to them than a few dollars of money. The people came out of respect or curiosity to hear a doctrine new to most of them. But few left before the services were over. There were all classes out. The blessed hope was a comfort to Bro and Sr. Miller; but it was thought by some an incredible thing for God to raise the dead. But God says, it is sown in corruption, it is raised in incorruption. 1 Cor 15: 42–49.

H. MUNGER.

Fell asleep May 10th, little H. W. BEECHER, aged ten months and two days.

Also on the 15th, little EDWARD E., aged two years five months and eighteen days, only children of Coarles and Sarah Dixon.

We are called to mourn. The cruel monster Death has invaded our home, and snatched from our embrace the ones we loved so dear. Their little footsteps and prattling voices are no longer heard; their laughing eyes are no longer seen about our household; we move around—the places they used to occupy are now vacant; they sleep on yonder hilltop, beneath the spreading branches of the weeping willow. We laid them there in hope that He who said, "Suffer little children to come unto me," would bye and bye wake them up and restore them to us, to die no more; not with the seeds of mortality about them, but with immortality glowing in every feature.

I had two gems of priceless worth,
Two lovely ones, so full of mirth,
I loved them more than all the earth,
Those darling ones.

I clasped them fondly to my breast,
I loved to have them on it rest,
No mortal more than I was blest
With loving ones.

Death came and snatched those gems away,
We laid them 'neath the cold, cold clay,
How beautiful in death were they,
Those blessed ones.

The morn of glory soon shall break
Upon our eyes, the loved awake,
Within our arms we then shall take
Our little ones.

C. F. D.

Summary of News.

FOREIGN.

[Advices of the 12th.]

ITALY.

It is stated that fifty Savoyards recently attacked the Swiss Custom House on the frontier of Geneva, and shots were exchanged. The Swiss authorities had lodged a complaint at Turin.

Garibaldi's force, 2200 strong, embarked near Genoa in three steamers, at midnight of the 5th inst., for Sicily. One thousand were provided with arms, ammunition, etc. Nearly five thousand persons, of all ranks, flocked to the beach to bid them God speed. The enthusiasm of the troops at Genoa was so great, that it was necessary to confine them to their barracks to prevent their deserting to enroll themselves under Garibaldi.

Garibaldi had sanguine hopes of cutting out one of the Neapolitan frigates stationed as a watch upon his movements.

Medici, Garibaldi's lieutenant, was to start in a few days, with two thousand more volunteers. Garibaldi is said to have exchanged for gold 3,000,000 francs in notes at the Bank at Genoa.

It is stated that the expedition was not to land in Sicily, but to create a diversion in Calabria.

The headquarters of the Sicilian insurgents were at Cefalu, some fifteen leagues from Palermo. The royal troops had several times attacked this position, but were unsuccessful.

The latest reports are to the effect that Garibaldi had landed at Ortezza, in Calabria, and that an insurrectionary movement had taken place in Calabria.

Garibaldi took with him his only son and George Marin, only son of the illustrious defender of Venice.

TURKEY.

Reports are current of Russian intrigues in Turkey.

A strong Russian force is being concentrated on the river Pruth.

[illegible]

Paris, May 18. [illegible]

forming a second expedition for Sicily, for which 6000 volunteers have been already enrolled. There is great excitement at Genoa and Lombardy, from whence almost all the volunteers have come, but it is asserted that the government will be asked to prevent the departure of the expedition.

FOUR DAYS LATER FROM EUROPE.

[Arrival of the Palestine.]

Farther Point, May 28. Steamship Palestine, from Liverpool 16th, via Queenstown 17th, has passed this point en route to Quebec.

The news is interesting. Garibaldi, with over one thousand followers, had landed at Marsala under the fire of two Neapolitan frigates. One of Garibaldi's steamers was captured and the other was sunk. The volunteers who landed were, at the moment of the departure of the mails, fighting with the royal troops.

Col. Medici was forwarding preparations for a second expedition, and six thousand volunteers had already been enrolled.

It was asserted that diplomatic representations made to Piedmont would decide the government to prevent the departure of the second expedition. Great agitation prevailed at Naples and Palermo.

The intelligence respecting Garibaldi's movements is meagre and disconnected. It is asserted that he had landed at Marsala, but another statement was that although 5000 men had landed, it was uncertain whether Garibaldi was among them.

Official dispatches from Naples state that several fillibusters were killed at Marsala by the firing from Neapolitan frigates, which were off that place.

Other dispatches confirm the news of the disembarkation of Garibaldi, the capture of one of his steamers and the sinking of another. These steamers were not chartered by Garibaldi, but were forcibly seized by his followers. Garibaldi had published a letter in a Turin paper, excusing this act of his followers, on the ground that it was done in furtherance of the national cause. He had also issued a proclamation to the Italians, calling upon the inhabitants of the Marches, Umbria and Sabrini, and the Neapolitans, to revolt in order to divide the forces of the enemy; and another proclamation to the Romans, recalling to their minds the insurrection of '49, and urging them to a similar course.

Colonel Medici, the leader of Garibaldi's second expedition, had six thousand volunteers already enrolled.

Great agitation prevailed at Naples and Palermo. At the latter city, on the 13th, at the termination of mass, the people in the churches shouted, "Italy and Liberty forever!" In the evening, ten thousand people assembled on the promenade, where they were fired upon by the troops, and several were killed and wounded.

The latest dispatch from Turin says that four persons were killed at Marsala, while disembarking. The arms and ammunition were landed with safety.

The Governor of Sicily had prohibited the carrying of arms.

There was some excitement at Florence, owing to rumors that the Grand Duke intended making an attempt to recover his power. The garrisons had been reinforced, and the National Guard called out. A portion of the clergy of Florence had refused to chant Te Deum, as ordered by the authorities.

ARRIVAL OF STEAMSHIP ARABIA.

HALIFAX, May 28. The Cunard steamship Arabia, from Liverpool 19th and Queenstown 20th, arrived at this port en route for Boston.

Intelligence relative to Garibaldi's expedition is still meager, and conflicting reports generally concur in stating that he was making good progress. Some say that he had captured the most important positions in Sicily, except Messina and Palermo. After his landing at Marsala, the Neapolitan war vessels bombarded that town without warning. British vessels interfered for the protection of English residents.

An important announcement is made, via. Madrid, that the King of Naples had applied for foreign intervention.

Among other questionable rumors was one that a treaty, offensive and defensive, had been concluded between Naples, Rome, Austria and all deposed Italian sovereigns.

It is privately asserted that the French army in Rome has received orders to evacuate that city.

It is said that the Sardinian government has ordered the garrisons in Central Italy to march rapidly forward toward the Pontifical frontier.

At the latest dates, Garibaldi's forces were moving on Palermo.

The French fleet was about to sail for the Levant.

Notices, &c.

New Hampshire State Conference

CHANGED FROM PITTSFIELD TO NORTH BARNSTEAD.

Circumstances have transpired which render it necessary to change the place of holding the conference; therefore we hereby announce the conference will convene at North Barnstead, Thursday, June 7th, at 2 o'clock, P. M.

T. M. PREBLE,
Clerk of Conference.

Concord, May 22, 1860.

☞ A grove meeting will be held in Plainfield, on land owned by Bro. Edmond Beals, commencing Thursday, June 28th, continuing over the Sabbath. Bro. H. Pratt is expected to attend, and we would be glad to have Sr. E. S. Fenn come and labor also.

DAVID THAYER, for the Church.

Grove Meeting.

There will be a Grove Meeting, the Lord willing, at Pine Swamp, Sharon, Ct., about three miles from West Cornwall Depot, on the Housatonic R. R., to commence the 21st of June, and continue over Sunday. Provision will be made to accommodate brethren and sisters from abroad. Come in the name of the Lord. We pray the Lord to send such preaching brethren as are adapted to the wants of the people there.

In behalf of the brethren,
S. B. MUNN.

Notice.

Also a Tent Meeting at Walker's Neck, Brown Co., Ill., commencing Thursday evening, June 7th, at 7 1-2 o'clock, and continue over the Lord's day. Brother and Sister Mansfield are expected to attend. We hope there will be a general gathering of the saints at this meeting. Provision will be made for all that come.

MOSES CHANDLER,
In behalf of the brethren.

Grove Meetings in Wisconsin.

A grove meeting will be held at Springville, Badaxe Co., Wis., commencing Friday, at 2 P. M., June 1st. Call on Bro. Wm. A. Morse for further information. Several ministers are expected.

Also one at Ironton, Sauk Co., Wis., commencing Friday, June 7th, at 2 P. M. A number of preachers will attend. Call on Eld. G. W. Turner for particulars.

Also one at Fairfield, Sauk Co., Wis., commencing Friday, June 14th, at 2 P. M. Inquire for Eld. G. W. Barnes.

Also one at West Point, Columbia Co., Wis., commencing at 2 P. M., Friday, June 21st. Call on Bro. Ira Polley.

Also one at Kingston, Sauk Co., Wis., commencing June 28th, at 2 P. M. Inquire for Bro. Parley Bush.

All these meetings will continue over the Lord's day. [illegible]

Grove Meeting.

A Grove Meeting will be held (D. V.) on the farm of Bro. Lyman Orcutt, in Farnham, C. E., if the weather will allow at the time; if not, in Bro. O.'s barn near by; to commence June 9th, 1860, at 10 o'clock, A. M., and continue over the Sabbath ensuing. Three sermons each day. Ministerial help from abroad is invited and expected. Let the appointment be well circulated in the vicinity, and many prayers be offered to God for his blessing upon the effort.

C. P. DOW.

New York Annual Conference.

The Western New York Annual Conference will be held at Seneca Falls, N. Y., commencing Friday evening, June 1st, at 7 1-2 o'clock, and continuing over the following Sunday. Elder S. H. Collings, R. V. Lyon, and many other preaching brethren are expected to be present, and we invite all, far and near,—east, west, north and south, to come. Cannot Bro. Grant attend? Let there be a general gathering of those that love the appearing of our King, for the time is AT HAND. Let as many as can, be on hand on Friday, so that the conference may be organized at the *first* meeting, and give time to do the business, there being considerable to be done, and only one day to do it in (Saturday.)

A. GUTHRIE, } Committee
C. W. LOW, } of
C. F. SWEET, } Arrangements.

By C. F. SWEET, Evangelist.

Seneca Falls can be reached by railroad from any point of compass, and there are warm-hearted brethren and sisters there who will receive all who will come. Inquire for T. G. Newman. We say again, come!

Conference at Burlington, Mich.

Providence permitting, there will be a conference at Burlington, Calhoun Co., Mich., commencing Friday, June 1st, 1860, and continue over Lord's day following. Bro. and Sr. Seymour, Brn. E. Miller, Jr., and Cheesbrough will be present to preach the word. We also extend a cordial invitation to Bro. and Sr. Mansfield to meet with us and assist in preaching the word of life. We expect brethren and sisters from the surrounding country will meet with us. Come! Brn., lay by your work and meet us at Burlington. What we do must be done quickly, for the Lord is nigh at hand. For the church,

J. A. SOBER.

Notice.

There will be a quarterly conference at Viroqua, Badaxe Co., Wis., commencing June 15th, at 2 o'clock, P. M., to continue over the Lord's day following.

Also there will be a conference in Harding, Clayton Co., Iowa, commencing June 22d, at 2 o'clock, P. M., to continue over the Lord's day, as Bro. L. Lyons may arrange.

There will be a conference holden in Strawberry Point, Clayton Co., Iowa, commencing June 28th, at 2 o'clock, P. M., to continue over the Lord's day, as Bro Deyo may arrange. Brother and Sister Mansfield will be present at the above conferences, with the writer, to preach the word. We hope there will be a general attendance at the above meetings. Friends will remember that Bro. and Sr. Mansfield cannot travel without means. A word to the wise is sufficient.

Y. HIGGINS, Evangelist.

Expositor please copy.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. John Howell will preach in
Boston, (Chapman Hall) ......Sunday, June 3d
Eld. Hiram Munger ......June 10th

Providence permitting, I will preach at the annual meeting of the Shinnecock Indians, Southampton, Long Island, June 3d.

MILES GRANT.

Providence permitting, Eld. George Champlin will preach in Bristol, Ct., June 10th. Eld. H. F. Carpenter, June 24th. JOHN H. SUTLIFF.

Providence permitting, I will be at the
Tabernacle in Holderness ......Sunday, June 10th
Loudon Village ......June 17th

Bro. J. W. Crabtree is expected to preach in
New Britain, Ct ......June 2d

J. K. Bellows will preach in
Newfield ......June 3d
Stone School House ......June 5th
As Bro. Tibbals may arrange ......June 6th or 7th
Winsted ......June 10th
New Britain ......June 17th
Collinsville ......June 24th
New York City (Corner of Grand and Elizabeth Streets) ......July 1st

H. Pratt appoints to be at
Bristol ......June 1st
Plymouth Hollow ......June 2d
and over the Sabbath.
Waterbury, Ct ......Monday, June 4th
Bridgeport, (Brick Chapel) ......June 5th
Newark, N. J. ......June 10th
New York City ......June 17th

S. C. Hancock will meet the brethren in
New Britain ......June 4th
Lovely Street ......June 5th
Bakerville ......June 11th
Plymouth Hollow ......June 18th

P. S. Will Bro. Hart please meet me at Unionville, on the arrival of the noon train from Plainville, Monday, June 5th? S. C. H.

Eld. John Couch will preach in
Portland, Me. ......June 3d

Bro. W. Mitchell will preach in Exeter, N. H., first Sabbath in June, and also the first Sabbath in each month for the present.

Providence permitting, I will preach at
Portsmouth, N. H. ......Sunday, June 10th
East Killingly, Conn. ...Sunday, June 17th and 24th

J. HEMENWAY.

Eld. A. Cleaveland will preach, Providence permitting, at
Abbott's Corner ......Sunday, June 17th
North Troy ......Sunday, June 24th
South Troy ......Sunday, July 1st
Meetings through the week from June 24th to July 1st, as brethren may appoint.

M. ORCUTT.

J. G. Smith appoints to preach in [illegible]

Eld. S. W. Bishop will preach as follows:—
Lawrence, Mass ......Sunday, June 10th
Lynn, (evening) ......June 12th
Providence, R. I., (evening) ......June 13th
Natick, R. I., (evening) ......June 14th
Rocky Brook, R. I. ......Sunday, June 17th
Exeter, R. I. ......Sunday, June 24th

Eld. O. Goodrich appoints to preach in
Plymouth Hollow, Ct. ......June 3d
New York City, (as Bro. Roworth may appoint,) ......June 10th and 17th
Newark, N. J. ......June 12th and 13th
Bridgeport, Ct. ......June 18th

Business Matters.

To Correspondents.

Geo. L. Teeple's P. O. address is Salem Centre, Westchester Co., N. Y.

Eld. S. S. Brewer's P. O. address is South Glastenbury, Conn.

H. G. McCulloch's P. O. address is Griswoldville, Colerain, Mass.

Cash Receipts.

B T Weaver 245, $3.00.

A Waterhouse 257, J Wickham 257, Robt. Thomas 257, D L Grant 257,—50 cts. each.

L Lougee 269, D Kendall 267, L H Bryant 269, F Devinney 260, A Douglas 260, Mrs. L Mather 260, J H Horton 260, D Rice 260, L Spaulding 260, D Libby 270, L D Allen 273, M Whitaker 252, Mrs. L Knapp 249, Mrs. H Sackett 243, N B Vandoran 269, G McIlwain 269, J Coburn 269, Mrs. R Hatch 269, Mrs. E Jewett 269, A F Adams 251, H G Armstrong 236, L W Pierce 260, S Munson 256, J C Pease 254, L Dudley 260, H H Hall 235, A A Tuppery p. pd., 258,—$1.00 each.

J L Tyler 291, D P Berian 260, E Branch 260, N Barber 273, L Wilcox 281, J Pattengell 286, L S Hussey 308, P J Pilcher 286, Mrs. H Lewis 297, H S Castle 297.

Books and Tracts.

G Nellis 63 cts, Eld. J Blain $10.00, H A Baldwin 50 cts, C Boutell $2.00, J M Aldrich $6.00, Eld. W M. Ingham $5.75, J G Smith $1.25, C W Dudley 33 cts.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

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The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1–4 off per dozen.

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The Saint's Inheritance; or the World to Come. By Henry F. Hill, Geneseo, N. Y. Price $1., postage paid.

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☞ The following books and tracts can be had of J. B. Waite, Warwick, R. I.:—

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Will all men be saved?	by H. L. H.	28
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Ancient Landmarks, 6 Nos.,		24
Olive Leaves, 9 Nos.	by H. L. H. &c.	24
Important Questions, 9 Nos.	by H. L. H.	20
State of the Dead,	by John Milton	24
The Intermediate State,	by H. G.	28
Destiny of the Wicked	by H. L. H.	12
Future Punishment,	by H. G.	12
The Key of Truth,	by W. S.	12
Man's Future State		12
Letter on Dress	by Adoniram Judson	10
The Day of Judgment,	by St. Cyril	12
Outline of the Coast,	by A Voyager	8
The Night Cometh,	by John Adey	8
Gems, 9 Nos., poetry,	by H. L. H.	12
One Thing		4
The Coming and Kingdom of Christ,		4
The Duration of the Earth	by A. Clarke	4
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The Restitution.	by St. Cyril	4
A Warning Voice,	by Cotton Mather	4
Loving Christ's Appearing,	by Baxter	4
Little Children, Love one another		4
The One Resting Place,	by H. Bonar	4
My Friend,	by H. L. H.	4
Abundant Grace		4
Wondrous Love		4
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Living Water		4
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The Blood of Christ		4
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Are you Saved?		4
Do you Pray?		4
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Man in Death	By Bishop Law	4
Forty Questions on Immortality		4
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No. 2. The State of the Dead		1
No. 3. The Coming of Jesus		1
No. 4. The Resurrection		1
No. 5. Plain Truths		1
No. 6. The Judgment		1
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Sister, Shall we Meet?		2
Stand up for Jesus!		1
The Harvest is Past		1
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H. L. HASTINGS, 47 Weybosset [illegible]

January, 1860.

[illegible]

"Watchman, what of the Night?"

BY MRS. SARAH H. BROWN.

Watchmen on the walls of Zion,
Men of wisdom, men of might,
Read the dial-plate of heaven,
And reveal the time of night!

Hangs there on the sky no token
Which portends a rising day;
Shall we slumber on our couches
Till all darkness flees away?

If our Master finds us sleeping
When he bade us watch and pray,
How can we with welcome greet him,
Or prepare his feet a way?

Lift your voices high to warn us,
While in ease we may repose;
Give a signal for our waking,
Lest we share the fate of foes!

If you see no danger threaten,
Still the time you can proclaim;
Should you fail in this commission,
On whose souls must rest the blame?

Why appointed to be watchmen,
If you cannot give reply
To our fears, which break our dreaming
Of a judgment drawing nigh?

Hark! from every tongue and nation
Come the stifled cries for light;
Watchmen on the walls of Zion,
Tell, oh tell the time of night!

—"*Voice of the Prophets.*"

For the Crisis.

The Dangerous Tendency of a Hard Heart.

"Today, if ye will hear his voice, harden not your hearts."

To hardness of heart, or want of proper feeling, may be attributed the principle cause of human wo; for the reason that when there is a desire in the heart, a will or inclination to perform that which is good, we seldom fail to accomplish it, because every power is brought into action, and all our energies made subservient to the performance of the desired object. In order, therefore, to enjoy anything which we know to be beneficial, or necessary, all opposition to the same must be removed; else our labor would become tedious and irksome when it should be interesting and pleasant. Also, a full and implicit confidence in what we are about to espouse, is indispensable; otherwise we should place but little or no estimate upon it, and therefore our endeavors to secure it would be feeble and inefficient.

The Apostle informs us that God was not well pleased with the children of Israel, because of the hardness of their hearts, which was the primary cause of all their rebellion. Although they were his peculiar people, "to whom pertained the adoption, the glory, and the covenants, the giving of the law, the service of God, and the promises;" and with an high hand, and an outstretched arm, he had brought them out of their bitter bondage, led them in the way to the promised rest, during which time they saw his wonder-working power; he fed them with manna from heaven, and satisfied them with water from the rock; "he was their shade by day, and their light by night," their "present help in time of trouble." Notwithstanding all this display of parental goodness, they became hardened, and would not listen to his counsel. "Wherefore the Lord was grieved with that people, and sware in his wrath, that they should not enter into his rest"

We are informed on the sacred page, that what was written aforetime, was written for our example; and the apostle in his great solicitude for the human family, while retrospecting the conduct of his brethren, would urge us by their fearful example to take heed, "lest there be in any of us an evil heart of unbelief, in departing from the living God;" but exhort one another daily while it is called to-day, "lest any of you be hardened through the deceitfulness of sin." What a motive for watchfulness! Could he, with all his wisdom, have selected another quite so strong —the deceitfulness of sin? Who, alas! has not been led astray by its siren voice, its delusive pleasure. Many thousands among the professed votaries of Christ, while listening to its honied words of unbelief, have made shipwreck of faith, and like Ephraim of old, being joined to their idols, they have been left alone.

Hardness of heart may be engendered in many ways. It is not only those who are outbreaking in their crimes and regardless of consequences, who possess a hard heart, and are less susceptible of divine impressions than others, but frequently those who profess to maintain a strict system of morality, are often as virtually hardened in their affections and sympathies, and are as deaf to truth and its requirements, as those who appear indifferent and perfectly reckless. Hence, the omission of duty as well as the commission of crime, if continued, will always result in a hard and impenitent heart. And it is to be feared that very many in the last great day of account, when their eyes shall be opened to their true condition before God, will view their condemnation just in the record kept of their omissions in duty, without the addition of the crimes perpetrated during their probation on earth. The case of the poor man who fell among thieves, as recorded in the holy Oracles, will illustrate this point. The priest and Levite saw his prostrate form, his mangled body and flowing blood, with life almost extinct, and though they only looked on and did not add further insult or abuse, but simply passed by on the other side, leaving him to die alone in his blood, yet when the great Arbitrator of human life came to sit in counsel upon their negative conduct, and contrast it with the good Samaritan, who bound up his wounds, set him upon his own beast and brought him to the inn, and staid with him for a period of two days, they were weighed in the balance and found wanting, being unable to stand the scrutinizing glance of him who had said, "As ye would that others should do unto you, do ye even so to them." Thus a failure to obey what our heavenly Father has required at our hands will forever close the pearly gates of the golden city, to any and all who would climb up any other way than through the atonement of the Lord Jesus Christ.

Then if a hard heart is so dangerous in its consequences, so unfavorable to the reception of the kind and loving invitations of the gospel, would it not be the part of wisdom, to cease our rebellion, and at once, even to-day, after so long a time harden not our heart, lest we should come short of entering into his rest; but now while the golden bells of the gospel continue to ring forth the note of welcome to perishing sinners, come to the banquet of love, the soul-reviving feast, accessible to every penitent heart on the easy terms of repentance toward God, and faith in our Lord Jesus Christ. M. A. T.

Neal's Creek, Ind.

For the Crisis.

The New Birth.

So much has been said already on this subject that it would seem unnecessary to add more at this time; but I think we have heard mostly upon one side, while, like some other controverted points, this question has two sides, in that both sides are partly right. I do not wish to be understood as urging that the Scriptures are "yea and nay" on this point, nor that they are so ambiguous as to be apparently so; but that we have sufficient reasons from scripture usage to call the moral change which takes place at conversion a birth, as well as the physical which takes place at the resurrection by the same name.

Brethren generally, or at least many of them, have thought that the several New Testament writers, in speaking of the change at conversion, would be likely to express it by the same or synonymous terms; and so also of the change at the resurrection; and since these two changes are indispensable in order to our complete redemption, and the terms "begotten" and "born" are frequently used by these writers to express this work of redemption; it is claimed that begotten, or a synonymous term, is the proper one to express the change at conversion, and born, or its synonym, should express the change at the resurrection.

If this be so, the variations from this rule in our version (King James) must be either a fault of the translators, or a corruption of the original manuscripts. But that the fault is not in the translators must be evident from various ineffectual attempts to make apparent this supposed harmony by reference to the original text; while to suppose that the manuscripts have been corrupted since, would be as dangerous to the foundation of the christian's hope in general, as it would be serviceable to this particular notion.

We will now inquire what saith the scripture? Admitting that the term "begotten" is sometimes applied to conversion, and "born" to the resurrection, I shall not attempt to support it by reference to scripture testimony; but notice some of the reasons why conversion may also be called a "birth." "But as many as received him to them gave he power (right or privilege—margin) to become the *sons* of God: even to them who believe on his name. Which were *born*," etc.—John 1:12, 13. "Being *born* again, not of corruptible seed but incorruptible, by the word of God"—1 Pet. 1:23. "Whosoever is *born* of God"—1 John 3:9. "Every one that doeth righteousness is *born* of him."—1 John 2:29. "Every one that loveth is *born* of God."—1 John 4:7. "Whosoever believeth that Jesus is the Christ is *born* of God."—1 John 5:1. I think it will be granted that each of these texts must have their application this side of the resurrection, and are used to express the change at conversion.

But I have another class of texts whose support is no less clear, though inferential; as, "He that is in Christ is a new creature." If it is proper to call a converted man "a new creature," may we not point to his conversion as a new birth, or does he become a new creature without a birth? As we are to "put off the old man" and "put on the new man," does not this demand a change analagous to birth? Can we become "children of God by faith" except we have a birth? Since we are to be "crucified with Christ," does there not seem a necessity for a new birth in order to life? Does not Peter speak of some as holding the relation of "new born babes"? Does not Paul speak of those who are unskillful in the word of righteousness, as needing milk, for the reason that "he is a babe"? Does he not speak of "babes in Christ" and those who "are of full age"; and of the "perfect man, the measure of the stature of the fullness of Christ"?

Another, and a weighty objection to the exclusive application of the term birth to the resurrection, is, that it would materially underrate the importance which the Scriptures attach to conversion; for if this change is not to be regarded in any sense as a birth, a convert cannot be urged to maintain the character of "a new creature," —"new man,"—not even "a *babe* in Christ."

From these considerations I think it both scriptural and proper to call conversion a birth; nor do I think it improper to call the resurrection by the same name. I do not discover that necessity for an absolute uniformity of expression here which is urged by some, but regarding conversion as a complete moral change, it may be called, when considered in itself, a birth, and when we regard it as being sealed by the Spirit, awaiting that final change at the resurrection, we may speak of it as being begotten. But there can be no arbitrary rules in the choice of these terms from the nature of them nor from scripture usage, hence in using them as figures of speech our preferences may vary somewhat according to our tastes. I. K. LOMBARD.

South Exeter, Me.

For the Crisis.

"I have trodden the Wine-press Alone!"

From the blush of the morning till evening's dark shade,
No heart-throbs beat time to my own;
In sunshine, in shadow, in joy and in grief,
"I have trodden the wine-press alone!"

No lips of a father spoke warning to me,
No mother's were pressed to my own;
No brotherly counsel, no sisterly love,—
"I have trodden the wine-press alone!"

I cannot remember my mother—*she's dead!*
O'er her pillow the grass has long grown;
She died ere remembrance had graven her form,
"And I've trodden the wine-press alone!"

My brother and sister lie 'neath the blue wave,
Where the treasures of ocean are strown;
My father long since has laid down to his rest,—
"I have trodden the wine-press alone!"

When strangers address me, how chilling their words,
No kindness wells up in their tone;
Affection's sweet love-words have never been mine,—
"I have trodden the wine-press alone!"

From the lowliest peasant that toils for his bread,
To the monarch that sits on the throne,
There breathes not a soul I can claim as a friend,
"I have trodden the wine press alone!"

The sorrow of mourning the loved and the lost
Is a sorrow I never have known,
For we never can lose what we never possessed,
And "I've trodden the wine-press alone!"

In summer there nestled a dove in my breast,
But when winter came on it had flown;
True friendship's unchanging, she ne'er was my *friend*,
And "I've trodden the wine-press alone!"

The floweret so lovely that bloomed on the hill,
I plucked it and called it my own;
Alas! then it withered, its fragrance was gone,—
"I have trodden the wine-press alone!"

There *may* be true friendship existing on earth,
But to me it has never been shown;
And though many, too many, have *called* themselves friends,
Yet "I've trodden the wine-press alone!"

The chords of communion may fetter some hearts,
But round mine they have never been thrown;
None smile when I smile, and none weep when I weep,—
"I have trodden the wine-press alone!"

No warning in danger, no counsel in doubt,
No comfort in sorrow I've known;
No kindness ere pictured my failings to me,—
"I have trodden the wine-press alone!"

Though a hypocrite world has bowed down at my shrine,
Where its praises were lavishly strown,
I have proved it all empty, all hollow, all vain,
And "I've trodden the wine-press alone!"

Our sword-points must turn on one half of mankind,
If the rest as our friends we would own;
And as selfishness lies at the root of all love,
"I have trodden the wine-press alone!"

O scorners, remember my life was not fraught
With the brightness that gilded your own;
Remember no hand ever steadied my course,—
"I have trodden the wine-press alone!"

And when I am dead there'll be no one to weep,
Not a sob will be heard, not a moan;
No friend in my life, and no friend in my death,—
"I have trodden the wine-press alone!"

F. P.

Pine Avenue.

For the Crisis.

"But They are not Grieved for the Affliction of Joseph."

Who that has read the history of Joseph, has not felt the sympathies of his heart gush forth in flowing tears for the sorrows of him who was separated from his brethren, the child of fond parents, cherished with peculiar care by his aged father, in the prospect that his bud of promise would at length bloom into vigorous manhood, and finally become the stay and staff of his declining years. But alas for earthly hopes and human expectations! The anxious concern, and glowing affection of the delighted father towards his darling child only served to make him the subject of envy by his older brethren. And in process of time, while kindly searching after the welfare of his father's sons, in obedience to his command, they lifted up their eyes and saw him in the distance, and felt the time had come when they could destroy the object of their hatred. But Reuben, more alive to the ties of consanguinity and the anguish that would rend the bosom of his aged parent when the mournful tidings should reach him, sought to deliver him out of their hands, and for this purpose placed him in a pit until he could effect his further rescue.

But how insatiable is human power, when coupled with hatred and envy. Still intent on their wicked purpose, while in the absence of Reuben a company of Ishmaelites passed that way from Gilead to Egypt, the youthful Joseph was lifted from the pit, and sold to them as a slave for twenty pieces of silver.

Thus is recorded the first and only instance of involuntary servitude in the Bible, one too that was afterwards visited with fearful retribution on the heads of the perpetrators. But in the view of modern slaveholders, it would have been considered a just sale, and that the Ishmaelites had a perfect right to dispose of their property according to their pleasure. Joseph, however, looked upon the transaction very differently, for afterward, when referring to his history, while in prison with Pharaoh's chief butler, he says,—"For indeed I was stolen away out of the land of the Hebrews, and here also have I done nothing that they should put me into this dungeon." But as God does, and will, overrule all things for his own glory, so he did in this case; he was with Joseph, and gave him favor with Pharaoh, and in the eyes of the people, and in process of time he became Governor of the land, and in the providence of God saved his brethren and aged father from the famine that swept like a besom of destruction before them.

But as we have only given a faint outline of Joseph's history, we will leave the reader to its further perusal in the sacred oracles, and proceed for a moment to notice the oppression that quickly followed; for as wicked men wrought wickedly then in violating the just and equitable laws of God, so they do now; and will continue to do until the Lord shall come the second time without sin unto salvation to all those who love his appearing, but with wrath and righteous indignation to those who know not God, and obey not the gospel of our Lord Jesus Christ.

When the king of Egypt died, a new king was set up, who thought to deal wisely with the children of Israel by making them bond-men and bond-women, and setting task masters over them to afflict them with burdens. "And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up to God, and God remembered his covenant with Abraham, Isaac, and Jacob. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters: for I know their sorrows." This, as it was then, so it is now, the only hope of the slave. And for this purpose God raised up Moses to effect their deliverance, and commissioned him to go in before that wicked king, and entreat him to let his people go. But as with the hardened slaveholder now who clings to his trembling victims with an iron grasp, so did Pharaoh of old cling to the children of Israel, and only increased their burdens, and made them serve with greater rigor. But he that was for them was greater than they that were against them. And very soon, according to the prediction of Joseph, that "God would surely visit his people," did the Lord bring them out with an "high hand and an outstretched arm," and parted the Red Sea, causing them to pass over on dry land, which the Egyptians, essaying to do in their pursuit after them, were consumed.

And now we would ask what is the moral deducible from their history? Is it that the righteous Lord will look upon the slavery of four millions of human beings within the borders of our own beloved America with complacency? Will the wailings of his oppressed children upon a southern plantation, as they sigh and cry beneath the driver's lash, fail to reach his holy ear? Will the sorrows, suffering, separations from all they hold dear, and tortures even unto death cease to affect his holy heart? Or will he in his infinite compassion raise up a Moses unto them? "Consider it, take advice, and speak your minds."—Bible. M. A. T.

Neal's Creek, Ind.

Selections.

The Preparation.

If we would grow in grace, and have a more lively hope, we must seek *more preparedness for Christ's second coming.* I know no doctrine more sanctifying and quickening than the doctrine of Christ's second advent. I know none more calculated to draw us from the world, and make us single-eyed, whole-hearted, and joyful christians. But alas! how few believers live like men who wait for their Master's return! Who that narrowly observes the ways of many believers would ever think that they loved and longed for their Lord's appearing? Is it not true that there are many hearts among God's children which are not quite ready to receive Jesus? He would find the window barred,—the door shut,—the fires almost out,—it would be a cold and comfortless reception. Oh! believing reader, it ought not so to be. We want more of a pilgrim's spirit;—we ought to be ever looking for and hastening to our home. The day of the Lord's advent is the day of rest, the day of complete redemption, the day when the family of God shall at last be all gathered together. It is the day when we shall no longer walk by faith, but by sight;—we shall [illegible] and that in the [illegible] we shall behold the King in his beauty. Surely we ought to be saying daily, "Come, Lord Jesus, let thy kingdom come." Oh! let us set Christ's advent continually before our eyes. Let us say to ourselves every morning, "The Lord will soon return," and it will be good for our souls.—*Ryle.*

The World for Sale.

The world for sale! Hang out the sign,
Call every traveler here to me;
Who'll buy this brave estate of mine,
And set me from earth's bondage free?
'Tis going!—yes, I mean to fling
The bauble from my soul away;
I'll sell it, whatsoe'er it bring—
The world at auction here to-day!

It is a glorious thing to see,
Ah! it has cheated me so sore!
It is not what it seems to be:
For sale! It shall be mine no more.
Come, turn it o'er and view it well,
I would not have you purchase dear;
'Tis going—going! I must sell!
Who bids? Who'll buy the Splendid Tear?

Here's Wealth in glittering heaps of gold,
Who bids? but let me tell you fair,
A baser lot was never sold;
Who'll buy the heavy heaps of care?
And here, spread out in broad domain,
A goodly landscape all may trace;
Hall, cottage, tree, field, hill and plain;
Who'll buy himself a burial-place?

Here's Love—the dreamy, potent spell
That beauty flings around the heart!
I know its power, alas, too well!
'Tis going! Love and I must part!
Must part! What can I more with Love?
All over the enchanter's reign!
Who'll buy the plumeless dying dove,
An hour of Bliss—an age of Pain?

And Friendship—rarest gem of earth,
(Whoe'er hath found the jewel his?)
Frail, fickle, false, and little worth,
Who bids for Friendship—as it is?
'Tis GOING!—GOING! Hear the call;
Once, twice, and thrice! 'Tis very low!
'Twas once my hope, my stay, my all,
But now the broken staff must go!

Ambition, Fashion, Show and Pride—
I part from all forever now;
Grief, in an overwhelming tide,
Has taught my heart to bow.
Poor heart! distracted, ah, so long,
And still its aching throb to bear;
How broken, that was once so strong;
How heavy, once so free from care!

No more for me life's fitful dream;
Bright vision, vanishing away!
My barque requires a deeper stream,
My sinking soul a surer stay.
By death, stern sheriff! all bereft,
I weep, yet humbly kiss the rod;
The best of all I still have left,
My Faith, my Bible, and my God!

—*Ralph Hoyt.*

Divine Goodness.

All the things that make father sweet to the ear—namely, patience in wrong, gentleness in reproof, helpfulness in extremity; all the things that make the child's heart beat quick when it thinks of mother; all the things that go to make father and mother dear—all these things, instead of being less in God, are so much more in Him that it is almost a shame to call him by the name of Father, it is so poor a name to our meaning. People say —they feel if they do not say—with reference to earthly parents, "They will take care of me, and if I do wrong they will punish me for my good;" but when they think of God, they say, "Oh! that is God, and I must not expect Him to do so." Why? Do you suppose your father and mother are better to you than God is?—Do you suppose they can have as much patience with you, and suffer as much for you as God? The mystery of Christ's death is to unfold God's willingness to suffer as much and as long as is necessary to rear a soul to glory. All that a good father and mother will do for you, you should not take away from your idea of God, but you should endeavor to realize that He will do far more for you than they can.—*H. W. Beecher.*

Revival in Scotland.

"In the course of last summer, a young American student came over to spend his vacation in Europe. He had been actively engaged in the American Revival, and threw himself with great ardor into the work then going on in Ireland. After visiting Germany and Switzerland, he set sail for New York; but on the passage the vessel struck upon an iceberg and was wrecked. Being thus prevented from returning to America in time to resume his academic studies at the commencement of the session, he decided to spend the winter in Edinburgh. He enrolled himself as a student in the New College, and as his attention had been somewhat diverted from scholastic pursuits in America, by attention to evangelistic works, he determined to devote himself in Edinburgh exclusively to the study of books.

But very soon the thought came powerfully into his mind, I might at least be doing something to warn and rescue perishing souls.

The very day on which he decided to modify his former resolve, he was introduced to Rev. Dr. W. L. Alexander.

He asked the Doctor if he could find him any work to do. After making some inquiry as to his experience and capabilities, the Doctor said—'There is the Congregational chapel in Musselburgh, which is without a minister, and almost deserted, suppose you go down and see what can be done there.' He consented, and Dr. Alexander having gone down to Musselburgh, and secured the consent of the few remaining members of the church, Mr. H. entered on his new sphere of labor.

By little and little the congregation increased, interest was excited, meetings were commenced in the week, inquirers remained behind for conversation, and about two months ago it became evident that the Spirit of God was moving on the face of the waters, and saying, 'Let there be light.'

The first seal of Mr. H.'s ministry was a young man; others speedily followed, and these young converts have been untiring in their zeal and indefatigable in their exertions to bring others to hear the gospel and to find peace in Jesus. Christian people of different denominations have cordially co-operated with Mr. H. in conversing with the anxious and watching over those recently converted. The excellent missionary, supported by Lady Mary Oswald and other ladies, has thrown himself with great ardor into the movement; and Lady Mary herself is constant in her attendance and unremitting in her efforts to rescue the careless, the ignorant, and the degraded.

For more than two months the meetings have been held every night, and the chapel is always full and sometimes crowded. Mr. H. has the names of more than a hundred who have come to him in deep anxiety, of many of whom he is most hopeful; and there are others, not a few, who have been impressed and led to thought, whose names it has not been possible to record. An elder of one of the Presbyterian churches in the town, has stated that he knows of at least thirty in that church who have received serious impressions, or been savingly converted in consequence of these meetings.

Here, as elsewhere, many children have been aroused, and of some of these we are able to speak confidently as rejoicing in simple faith in Jesus. These lambs meet together for prayer, and go forth into the harvest-field to glean, if not to reap. One of them got beside a woman at the inquiry-meeting and asked her to pray. The woman said she could not, and then the little girl said she would pray. With childish simplicity, but with true spiritual fervor, she poured forth her soul unto God, and when they rose the woman was in tears. 'Oh lassie,' she said, 'wha taught ye to pray in that gait?' 'Deed,' the lassie replied, 'I canna tell, but I think the Lord just puts it into me.' Now, as in David's time, it it true, that 'out of the mouth of babes and sucklings God perfecteth praise.'"—*London Patriot.*

Losses by Religion.

Near London there dwelt an old couple. In early life they had been poor; but the husband became a christian, and God blessed their industry, and they were living in a comfortable retirement, when one day a stranger called on them to ask their subscription to a charity. The old lady had less religion than her husband, and still hankered after some of the Sabbath earnings and easy shillings which Thomas had forfeited from regard to the law of God. So, when the visitor asked their contributions, she interposed and said,

"Why, sir, we have lost a deal by religion since we first began; my husband knows that very well. Have we not, Thomas?"

After a solemn pause, Thomas answered, "Yes, Mary, we have. Before I got religion, Mary, I had an old slouched hat, a tattered coat, and mended shoes and stockings; but I have *lost* them long ago. And, Mary, you know that, poor as I was, I had a habit of getting drunk and quarrelling with you; and that, you know, I have lost. And then I had a burdened conscience and a wicked heart, and ten thousand guilty fears; but all are lost, completely lost, and, like a millstone, cast into the deepest sea. And, Mary, you have been a loser too, though not so great a loser as myself. Before we got religion, Mary, you had a washing-tray, in which you washed for hire; but since then you have lost your washing-tray. And you had a gown and bonnet much the worse for wear; but you have lost them long ago. And you had many an aching heart concerning me at times; but these you happily have lost. And I could even wish that you had lost as much as I have lost; for what we lose for religion will be an everlasting gain."

The inventory of losses by religion runs thus: A bad character, a guilty conscience, a troublesome temper, sundry evil habits, and a set of wicked companions. The inventory of blessings gained by religion includes all that is worth having in time and eternity.—*Ex.*

THE DIVINE JUDGMENT.

God asks not, "To what sect did he belong?"
But, "Did he do the right, or love the wrong?"

☞ Constant success shows us but one side of the world. For as it surrounds us with friends who will tell us only our merits, so it silences those enemies from whom alone we can learn our defects.

☞ Where hard work kills ten, idleness kills a hundred men.

Reading for Youth.

The Children's Prayer Meeting.

"This evening the children will have a prayer meeting." Thus I was told upon arrival at the pastor's house. It was for me glad news. I had traveled all day that I might reach the pleasant village where formerly I lived, and in whose central school-house, in capacity of Principal, I taught several successive terms.

How well I remembered those scholars! I watched their progress in knowledge. I had prayed for them. I had talked with them of the love of Jesus, and urged them to yield him their greatful service and loving hearts. But weeks rolled by, and the last day of school came, with the saddening reflection that perhaps not one amid the youthful group was a follower of the Savior. Then parting words were spoken, and many a tearful farewell uttered, for the teacher was leaving, and they knew not if ever they should meet again.

Three seasons passed away, and in the spring a revival of religion occurred, encouraging the faith of God's people and cheering the pastor's heart. Among the number who shared its precious influences were many of my former pupils. I longed to see them, and hear from their own lips what God had done for their souls.

A cordial welcome met me from the pastor's family, and many warm greetings from the children, who soon came pouring in, eager to testify that their former teacher was not forgotten.

"Shall we walk down by the shore?" The children all agreed to the proposal, and so we started. "But can we return in season for our meeting?" they inquired anxiously. "Surely we will." "And may your teacher come into your meeting?" "Oh, certainly," they all reply. So with pleasant talk of former days, we took our way down by the stream, and along the margin of the lake, till the shadows of evening began to gather, when we returned [illegible] clock struck seven. The doors of the vestry were open, and we passed in, making part of the youthful gathering.

Now each is in her place, and all is still. With one accord they kneel, and a sweet voice, with low, clear utterance, is heard in prayer for the blessing of God on themselves, and in behalf of parents and brothers, and schoolmates and teacher. Another voice and another followed, interspersed with hymns, till each one in that kneeling circle had joined in the devotion. A few words of christian counsel were added and the service closed.

How pleasing is early piety! How lovely consecrated childhood! There was that group of girls, whose ages were from twelve to sixteen years, and more than twenty in number, choosing, like Mary, the "better part," and happy in their early choice, because prepared for usefulness in their heavenly Father's service here, or, if early called hence, prepared for peaceful slumber, and joyous awakening in his glorious presence above.

What do the Birds Say?

Do you ask what the birds say? The sparrow and dove,
The linnet and thrush, say, "I love and I love."
In the winter they're silent,—the wind is so strong;
What it says I don't know, but it sings a loud song.
But green leaves, and blossoms, and sunny warm weather,
And singing, and loving, all come back together;
But the lark is so brimfull of gladness and love,
The green fields below him, the blue sky above,
That he sings, and he sings, and forever sings he,—
"I love my love, and my love loves me!"

—*Coleridge.*

A Word to the Little Folks.

ABOUT DARKNESS.

Dark, little folks? Well, suppose it is dark as Egypt, can't God see in the dark, even darkness that can be felt; see right through every nook and corner of your heart? To be sure he can, there is not a *thought* escapes His omniscient eye. He knows your inmost soul. What—sin in the dark, *because* it is dark! Dare you little folks or great folks? You may escape the eye of man, but God's eye never. His eyes go to and fro everywhere with lightning *flash!*

Sin anywhere, on your bed, in the secret chamber;—sin where you will,—little sins or great sins; sins of the flesh or the spirit, thought, word or deed: be sure they find you out. Some little folks, and some great folks, sin in the dark, under cover of night, "loving darkness rather than light, because their deeds are evil."

"The murderer rising with the light, killeth the poor and needy, and in the night is as the thief."

Hark again: "The eye also of the adulterer waiteth for the twilight, saying, no eye shall see me—and disguiseth his face."

"In darkness they dig through houses which they have marked for themselves, in the day-time: they know not the light."

"Woe unto them that seek deep to hide their council from the Lord, and their works are in the dark, ... for they say, the Lord seeth us not." Remember, friends, there is not a word in our tongue but that the Lord knows it altogether. Says the Psalmist: "Whither shall I go from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea: even there thy right hand shall hold me. If I say, surely the darkness shall cover me: even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee." See Psalm 139.

Oh! what a fearful thing to sin against such a God.

Furthermore remember, aside from the shame, guilt and wretchedness here, on account of our sins, there's a fearful judgment awaiting every sinner. Every one, great and small, must soon stand before the judgment-seat of Christ; where every one must give account to God for the deeds done in the body, whether good or evil. There, at the great day, all our secret sins,—sins of the deepest dye, even the works of darkness of which it is a shame to speak,—will be spread out to the open gaze of an assembled universe.

"Could we, on morning's swiftest wings,
Fly through the trackless air,
Or dive beneath deep ocean's springs,
Thy presence would be there.

In vain may guilt attempt to fly,
Concealed by darkest night,
One glance from thy all-piercing eye
Can bring it all to light.

Search thou our hearts, and there destroy
Each secret bosom sin,
And fit us for those realms of joy,
'That we may enter in.'

—*Golden Rule.*

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[illegible]

"Watchman, what of the Night?"

BY MRS. SARAH H. BROWN.

Watchmen on the walls of Zion,
Men of wisdom, men of might,
Read the dial-plate of heaven,
And reveal the time of night!

Hangs there on the sky no token
Which portends a rising day;
Shall we slumber on our couches
Till all darkness flees away?

If our Master finds us sleeping
When he bade us watch and pray,
How can we with welcome greet him,
Or prepare his feet a way?

Lift your voices high to warn us,
While in ease we may repose;
Give a signal for our waking,
Lest we share the fate of foes!

If you see no danger threaten,
Still the time you can proclaim;
Should you fail in this commission,
On whose souls must rest the blame?

Why appointed to be watchmen,
If you cannot give reply
To our fears, which break our dreaming
Of a judgment drawing nigh?

Hark! from every tongue and nation
Come the stifled cries for light;
Watchmen on the walls of Zion,
Tell, oh tell the time of night!

—"*Voice of the Prophets.*"

For the Crisis.

The Dangerous Tendency of a Hard Heart.

"To-day, if ye will hear his voice, harden not your hearts."

To hardness of heart, or want of proper feeling, may be attributed the principle cause of human wo; for the reason that when there is a desire in the heart, a will or inclination to perform that which is good, we seldom fail to accomplish it, because every power is brought into action, and all our energies made subservient to the performance of the desired object. In order, therefore, to enjoy anything which we know to be beneficial, or necessary, all opposition to the same must be removed; else our labor would become tedious and irksome when it should be interesting and pleasant. Also, a full and implicit confidence in what we are about to espouse, is indispensable; otherwise we should place but little or no estimate upon it, and therefore our endeavors to secure it would be feeble and inefficient.

The Apostle informs us that God was not well pleased with the children of Israel, because of the hardness of their hearts, which was the primary cause of all their rebellion. Although they were his peculiar people, "to whom pertained the adoption, the glory, and the covenants, the giving of the law, the service of God, and the promises;" and with an high hand, and an outstretched arm, he had brought them out of their bitter bondage, led them in the way to the promised rest, during which time they saw his wonder-working power, he fed them with manna from heaven, and satisfied them with water from the rock, "he was their shade by day, and their light by night," their "present help in time of trouble." Notwithstanding all this display of parental goodness, they became hardened, and would not listen to his counsel. "Wherefore the Lord was grieved with that people, and sware in his wrath, that they should not enter into his rest."

We are informed on the sacred page, that what was written aforetime, was written for our example; and the apostle in his great solicitude for the human family, while retrospecting the conduct of his brethren, would urge us by their fearful example to take heed, "lest there be in any of us an evil heart of unbelief, in departing from the living God," but exhort one another daily while it is called to-day, "lest any of you be hardened through the deceitfulness of sin." What a motive for watchfulness! Could he, with all his wisdom, have selected another quite so strong —the deceitfulness of sin? Who, alas! has not been led astray by its siren voice, its delusive pleasure. Many thousands among the professed votaries of Christ, while listening to its honied words of unbelief, have made shipwreck of faith, and like Ephraim of old, being joined to their idols, they have been left alone.

Hardness of heart may be engendered in many ways. It is not only those who are outbreaking in their crimes and regardless of consequences, who possess a hard heart, and are less susceptible of divine impressions than others, but frequently those who profess to maintain a strict system of morality, are often as virtually hardened in their affections and sympathies, and are as deaf to truth and its requirements, as those who appear indifferent and perfectly reckless. Hence, the omission of duty as well as the commission of crime, if continued, will always result in a hard and impenitent heart. And it is to be feared that very many in the last great day of account, when their eyes shall be opened to their true condition before God, will view their condemnation just in the record kept of their omissions in duty, without the addition of the crimes perpetrated during their probation on earth. The case of the poor man who fell among thieves, as recorded in the holy Oracles, will illustrate this point. [illegible] other side, leaving him to die alone in his blood, yet when the great Arbitrator of human life came to sit in counsel upon their negative conduct, and contrast it with the good Samaritan, who bound up his wounds, set him upon his own beast and brought him to the inn, and staid with him for a period of two days, they were weighed in the balance and found wanting, being unable to stand the scrutinizing glance of him who had said, "As ye would that others should do unto you, do ye even so to them." Thus a failure to obey what our heavenly Father has required at our hands will forever close the pearly gates of the golden city, to any and all who would climb up any other way than through the atonement of the Lord Jesus Christ.

Then if a hard heart is so dangerous in its consequences, so unfavorable to the reception of the kind and loving invitations of the gospel, would it not be the part of wisdom, to cease our rebellion, and at once, even to-day, after so long a time harden not our heart, lest we should come short of entering into his rest, but now while the golden bells of the gospel continue to ring forth the note of welcome to perishing sinners, come to the banquet of love, the soul-reviving feast, accessible to every penitent heart on the easy terms of repentance toward God, and faith in our Lord Jesus Christ.

M. A. T.

Neal's Creek, Ind.

For the Crisis.

The New Birth.

So much has been said already on this subject that it would seem unnecessary to add more at this time, but I think we have heard mostly upon one side, while, like some other controverted points, this question has two sides, in that both sides are partly right. I do not wish to be understood as urging that the Scriptures are "yea and nay" on this point, nor that they are so ambiguous as to be apparently so, but that we have sufficient reasons from scripture usage to call the moral change which takes place at conversion a birth, as well as the physical which takes place at the resurrection by the same name.

Brethren generally, or at least many of them, have thought that the several New Testament writers, in speaking of the change at conversion, would be likely to express it by the same or synonymous terms, and so also of the change at the resurrection, and since these two changes are indispensable in order to our complete redemption, and the terms "begotten" and "born" are frequently used by these writers to express this work of redemption, it is claimed that begotten, or a synonymous term, is the proper one to express the change at conversion, and born or its synonym, should express the change at the resurrection.

If this be so, the variations from this rule in our version (King James) must be either a fault of the translators, or a corruption of the original manuscripts. But that the fault is not in the translators must be evident from various ineffectual attempts to make apparent this supposed harmony by reference to the original text; while to suppose that the manuscripts have been corrupted since, would be as dangerous to the foundation of the christian's hope in general, as it would be serviceable to this particular notion.

We will now inquire what saith the scripture? Admitting that the term "begotten" is sometimes applied to conversion, and "born" to the resurrection, I shall not attempt to support it by reference to scripture testimony, but notice some of the reasons why conversion may also be called a "birth." "But as many as received him to them gave he power (right or privilege—margin) to become the *sons* of God even to them who believe on his name. Which were *born*," etc.—John 1: 12, 13. "Being *born* again, not of corruptible seed but incorruptible, by the word of God"—1 Pet. 1: 23. "Whosoever is *born* of God"—1 John 3: 9. "Every one that doeth righteousness is *born* of him."—1 John 2: 29. "Every one that loveth is *born* of God."—1 John 4: 7. "Whosoever believeth that Jesus is the Christ is *born* of God."—1 John 5: 1. I think it will be granted that each of these texts must have their application this side of the resurrection, and are used to express the change at conversion.

But I have another class of texts whose support is no less clear, though inferential; as, "He that is in Christ is a new creature." If it is proper to call a converted man "a new creature," may we not point to his conversion as a new birth, or does he become a new creature without a birth? As we are to "put off the old man" and "put on the new man," does not this demand a change analagous to birth? Can we become "children of God by faith" except we have a birth? Since we are to be "crucified with Christ," does there not seem a necessity for a new birth in order to life? Does not Peter speak of some as holding the relation of "new born babes"? Does not Paul speak of those who are unskillful in the word of righteousness, as needing milk, for the reason that "he is a babe"? Does he not speak of "babes in Christ" and those who are "of full age" and of the "perfect man, the measure of the stature of the fullness of Christ." [illegible]

Another, and a weighty objection to the exclusive application of the term birth to the resurrection, is, that it would materially underrate the importance which the Scriptures attach to conversion; for if this change is not to be regarded in any sense as a birth, a convert cannot be urged to maintain the character of "a new creature," —"new man,"—not even "a *babe* in Christ."

From these considerations I think it both scriptural and proper to call conversion a birth; nor do I think it improper to call the resurrection by the same name. I do not discover that necessity for an absolute uniformity of expression here which is urged by some, but regarding conversion as a complete moral change, it may be called, when considered in itself, a birth, and when we regard it as being sealed by the Spirit, awaiting that final change at the resurrection, we may speak of it as being begotten. But there can be no arbitrary rules in the choice of these terms from the nature of them nor from scripture usage, hence in using them as figures of speech our preferences may vary somewhat according to our tastes.

I. K. LOMBARD.

South Exeter, Me.

For the Crisis.

"I have trodden the Wine-press Alone!"

From the blush of the morning till evening's dark shade,
No heart-throbs beat time to my own;
In sunshine, in shadow, in joy and in grief,
"I have trodden the wine-press alone!"

No lips of a father spoke warning to me,
No mother's were pressed to my own;
No brotherly counsel, no sisterly love,—
"I have trodden the wine-press alone!"

I cannot remember my mother—*she's dead!*
O'er her pillow the grass has long grown;
She died ere remembrance had graven her form,
And I've trodden the wine-press alone!"

My brother and sister lie 'neath the blue wave,
Where the treasures of ocean are strown;
My father long since has laid down to his rest,—
"I have trodden the wine-press alone!"

When strangers address me, how chilling their words,
No kindness wells up in their tone,
Affection's sweet love-words have never been mine,—
"I have trodden the wine-press alone!"

From the lowliest peasant that toils for his bread,
To the monarch that sits on the throne,
There breathes not a soul I can claim as a friend,
"I have trodden the wine press alone!"

The sorrow of mourning the loved and the lost
Is a sorrow I never have known,
For we never can lose what we never possessed
And I've trodden the wine press alone!"

In summer there nestled a dove in my breast,
But when winter came on it had flown;
True friendship's unchanging, she ne'er was my *friend*,
And "I've trodden the wine-press alone!"

The floweret so lovely that bloomed on the hill,
I plucked it and called it my own,
Alas! then it withered, its fragrance was gone,—
"I have trodden the wine-press alone!"

There may be true friendship existing on earth,
But to me it has never been shown
And though many, too many, have *called* themselves friends,
Yet "I've trodden the wine-press alone!"

The chords of communion may fetter some hearts,
But round mine they have never been thrown,
None smile when I smile, and none weep when I weep,—
"I have trodden the wine-press alone!"

No warning in danger, no counsel in doubt,
No comfort in sorrow I've known,
No kindness ere pictured my failings to me,—
"I have trodden the wine-press alone!"

Though a hypocrite world has bowed down at my shrine,
Where its praises were lavishly strown,
I have proved it all empty, all hollow, all vain,
And "I've trodden the wine-press alone!"

Our sword-points must turn on one half of mankind,
If the rest as our friends we would own,
And as selfishness lies at the root of all love,
"I have trodden the wine-press alone!"

O scorners, remember my life was not fraught
With the brightness that gilded your own;
Remember no hand ever steadied my course,—
"I have trodden the wine-press alone!"

And when I am dead there'll be no one to weep,
Not a sob will be heard, not a moan,
No friend in my life, and no friend in my death,—
"I have trodden the wine-press alone!"

F. F.

Pine Avenue.

For the Crisis.

"But They are not Grieved for the Affliction of Joseph."

Who that has read the history of Joseph, has not felt the sympathies of his heart gush forth in flowing tears for the sorrows of him who was separated from his brethren, the child of fond parents, cherished with peculiar care by his aged father, in the prospect that his bud of promise would at length bloom into vigorous manhood, and finally become the stay and staff of his declining years. But alas for earthly hopes and human expectations! The anxious concern and glowing affection of the delighted father towards his darling child only served to make him the subject of envy by his older brethren. And in process of time, while kindly searching after the welfare of his father's sons, in obedience to his command, they lifted up their eyes and saw him in the distance, and felt the time had come when they could destroy the object of their hatred. But Reuben, more alive to the ties of consanguinity and the anguish that would rend the bosom of his aged parent when the mournful tidings should reach him, sought to deliver him out of their hands, and for this purpose placed him in a pit until he could effect his further rescue.

But how insatiable is human power, when coupled with hatred and envy. Still intent on their wicked purpose, while in the absence of Reuben a company of Ishmaelites passed that way from Gilead to Egypt, the youthful Joseph was lifted from the pit, and sold to them as a slave for twenty pieces of silver.

Thus is recorded the first and only instance of involuntary servitude in the Bible, one too that was afterwards visited with fearful retribution on the heads of the perpetrators. But in the view of modern slaveholders, it would have been considered a just sale, and that the Ishmaelites had a perfect right to dispose of their property according to their pleasure. Joseph, however, looked upon the transaction very differently, for afterward, when referring to his history, while in prison with Pharaoh's chief butler, he says,—"For indeed I was stolen away out of the land of the Hebrews, and here also have I done nothing that they should put me into this dungeon." But as God does, and will, overrule all things for his own glory, so he did in this case; he was with Joseph, and gave him favor with Pharaoh, and in the eyes of the people, and in process of time he became Governor of the land, and in the providence of God saved his brethren and aged father from the famine that swept like a besom of destruction before them.

But as we have only given a faint outline of Joseph's history, we will leave the reader to its further perusal in the sacred oracles, and proceed for a moment to notice the oppression that quickly followed, for as wicked men wrought wickedly then in violating the just and equitable laws of God, so they do now; and will continue to do until the Lord shall come the second time without sin unto salvation to all those who love his appearing, but with wrath and righteous indignation to those who know not God, and obey not the gospel of our Lord Jesus Christ.

When the king of Egypt died, a new king was set up, who thought to deal wisely with the children of Israel by making them bond-men and bond-women, and setting task masters over them to afflict them with burdens. "And the children of Israel sighed by reason of the bondage, and they cried, and their cry came up to God, and God remembered his covenant with Abraham, Isaac, and Jacob. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters for I know their sorrows." This, as it was then, so it is now, the only hope of the slave. And for this purpose God raised up Moses to effect their deliverance, and commissioned him to go in before that wicked king, and entreat him to let his people go. But as with the hardened slaveholder now who clings to his trembling victims with an iron grasp, so did Pharaoh of old cling to the children of Israel, and only increased their burdens, and made them serve with greater rigor. But he that was for them was greater than they that were against them. And very soon, according to the prediction of Joseph, that "God would surely visit his people," did the Lord bring them out with an "high hand and an outstretched arm," and parted the Red Sea, causing them to pass over on dry land, which the Egyptians, essaying to do in their pursuit after them, were consumed.

And now we would ask what is the moral deducible from their history? Is it that the righteous Lord will look upon the slavery of four millions of human beings within the borders of our own beloved America with complacency? Will the wailings of his oppressed children upon a southern plantation, as they sigh and cry beneath the driver's lash, fail to reach his holy ear? Will the sorrows, suffering, separations from all they hold dear, and tortures even unto death cease to affect his holy heart? Or will he in his infinite compassion raise up a Moses unto them? "Consider it, take advice, and speak your minds."—Bible.

M. A. T.

Neal's Creek, Ind.

Selections.

The Preparation.

If we would grow in grace, and have a more lively hope, we must seek *more preparedness for Christ's second coming.* I know no doctrine more sanctifying and quickening than the doctrine of Christ's second advent. I know none more calculated to draw us from the world, and make us single-eyed, whole-hearted, and joyful christians. But alas! how few believers live like men who wait for their Master's return! Who that narrowly observes the ways of many believers would ever think that they loved and longed for their Lord's appearing? Is it not true that there are many hearts among God's children which are not quite ready to receive Jesus? He would find the window barred,—the door shut,—the fires almost out;—it would be a cold and comfortless reception. Oh! believing reader, it ought not so to be. We want more of a pilgrim's spirit;—we ought to be ever looking for and hastening to our home. The day of the Lord's advent is the day of rest, the day of completed redemption, the day when the family of God shall all be gathered together. It is the day when we shall behold the King in his beauty. Surely we ought to be saying daily, "Come, Lord Jesus, let thy kingdom come." Oh! let us set Christ's advent continually before our eyes. Let us say to ourselves every morning, "The Lord will soon return," and it will be good for our souls.—*Ryle.*

The World for Sale.

The world for sale! Hang out the sign,
Call every traveler here to me;
Who'll buy this brave estate of mine,
And set me from earth's bondage free?
'Tis going!—yes, I mean to fling
The bauble from my soul away;
I'll sell it, whatsoe'er it bring—
The world at auction here to-day!

It is a glorious thing to see,
Ah! it has cheated me so sore!
It is not what it seems to be:
For sale! It shall be mine no more.
Come, turn it o'er and view it well,
I would not have you purchase dear;
'Tis going—going! I must sell!
Who bids? Who'll buy the Splendid Tear?

Here's Wealth in glittering heaps of gold,
Who bids? but let me tell you fair,
A baser lot was never sold;
Who'll buy the heavy heaps of care?
And here, spread out in broad domain,
A goodly landscape all may trace,
Hall, cottage, tree, field, hill and plain;
Who'll buy himself a burial-place?

Here's Love—the dreamy, potent spell
That beauty flings around the heart!
I know its power, alas, too well!
'Tis going! Love and I must part!
Must part! What can I more with Love?
All over the enchanter's reign!
Who'll buy the plumeless dying dove,
An hour of Bliss—an age of Pain?

And Friendship—rarest gem of earth,
(Whoe'er hath found the jewel his?)
Frail, fickle, false, and little worth,
Who bids for Friendship—as it is?
'Tis GOING—GOING! Hear the call,
Once, twice, and thrice! 'Tis very low!
'Twas once my hope, my stay, my all,
But now the broken staff must go!

Ambition, Fashion, Show and Pride—
I part from all forever now;
Grief, in an overwhelming tide,
Has taught my heart to bow.
Poor heart! distracted, ah, so long,
And still its aching throb to bear;
How broken, that was once so strong,
How heavy, once so free from care!

No more for me life's fitful dream,
Bright vision, vanishing away!
My barque requires a deeper stream,
My sinking soul a surer stay.
By death, stern sheriff! all bereft,
I weep, yet humbly kiss the rod;
The best of all I still have left,
My Faith, my Bible, and my God!

—*Ralph Hoyt.*

Divine Goodness.

All the things that make father sweet to the ear—namely, patience in wrong, gentleness in reproof, helpfulness in extremity, all the things that make the child's heart beat quick when it thinks of mother, all the things that go to make father and mother dear—all these things, instead of being less in God, are so much more in Him that it is almost a shame to call him by the name of Father, it is so poor a name to our meaning. People say—they feel if they do not say—with reference to earthly parents, "They will take care of me, and if I do wrong they will punish me for my good;" but when they think of God, they say, "Oh! that is God, and I must not expect Him to do so." Why? Do you suppose your father and mother are better to you than God is?—Do you suppose they can have as much patience with you, and suffer as much for you as God? The mystery of Christ's death is to unfold God's willingness to suffer as much and as long as is necessary to rear a soul to glory. All that a good father and mother will do for you, you should not take away from your idea of God, but you should endeavor to realize that He will do far more for you than they can.—*H. W. Beecher.*

Revival in Scotland.

"In the course of last summer, a young American student came over to spend his vacation in Europe. He had been actively engaged in the American Revival, and threw himself with great ardor into the work then going on in Ireland. After visiting Germany and Switzerland, he set sail for New York, but on the passage the vessel struck upon an iceberg and was wrecked. Being thus prevented from returning to America in time to resume his academic studies at the commencement of the session, he decided to spend the winter in Edinburgh. He enrolled himself as a student in the New College, and as his attention had been somewhat diverted from scholastic pursuits in America, by attention to evangelistic works, he determined to devote himself in Edinburgh exclusively to the study of books.

But very soon the thought came powerfully into his mind, I might at least be doing something to warn and rescue perishing souls.

The very day on which he decided to modify his former resolve, he was introduced to Rev. Dr. W. L. Alexander.

He asked the Doctor if he could find him any work to do. After making some inquiry as to his experience and capabilities, the Doctor said,—'There is the Congregational chapel in Musselburgh, which is without a minister, and almost deserted, suppose you go down and see what can be done there.' He consented, and Dr. Alexander having gone down to Musselburgh, and secured the consent of the few remaining members of the church, Mr. H. entered on his new sphere of labor.

By little and little the congregation increased, interest was excited, meetings were commenced in the week, inquirers remained behind for conversation, and about two months ago it became evident that the Spirit of God was moving on the face of the waters, and saying, 'Let there be light.'

The first seal of Mr. H.'s ministry was a young man; others speedily followed, and these young converts have been untiring in their zeal and indefatigable in their exertions to bring others to hear the gospel and to find peace in Jesus. Christian people of different denominations have [illegible] conversing with the anxious, and watching over those recently converted. The excellent missionary, supported by Lady Mary Oswald and other ladies, has thrown himself with great ardor into the movement; and Lady Mary herself is constant in her attendance and unremitting in her efforts to rescue the careless, the ignorant, and the degraded.

For more than two months the meetings have been held every night, and the chapel is always full and sometimes crowded. Mr. H. has the names of more than a hundred who have come to him in deep anxiety, of many of whom he is most hopeful; and there are others, not a few, who have been impressed and led to thought, whose names it has not been possible to record. An elder of one of the Presbyterian churches in the town, has stated that he knows of at least thirty in that church who have received serious impressions, or been savingly converted in consequence of these meetings.

Here, as elsewhere, many children have been aroused, and of some of these we are able to speak confidently as rejoicing in simple faith in Jesus. These lambs meet together for prayer, and go forth into the harvest-field to glean, if not to reap. One of them got beside a woman at the inquiry-meeting and asked her to pray. The woman said she could not, and then the little girl said she would pray. With childish simplicity, but with true spiritual fervor, she poured forth her soul unto God, and when they rose the woman was in tears. 'Oh lassie,' she said, 'wha taught ye to pray in that gait?' 'Deed,' the lassie replied, 'I canna tell, but I think the Lord just puts it into me.' Now, as in David's time, it is true, that 'out of the mouth of babes and sucklings God perfecteth praise.'"—*London Patriot.*

Losses by Religion.

Near London there dwelt an old couple. In early life they had been poor, but the husband became a christian, and God blessed their industry, and they were living in a comfortable retirement, when one day a stranger called on them to ask their subscription to a charity. The old lady had less religion than her husband, and still hankered after some of the Sabbath earnings and easy shillings which Thomas had forfeited from regard to the law of God. So, when the visitor asked their contributions, she interposed and said,

"Why, sir, we have lost a deal by religion since we first began, my husband knows that very well. Have we not, Thomas?"

After a solemn pause, Thomas answered, "Yes, Mary, we have. Before I got religion, Mary, I had an old slouched hat, a tattered coat, and mended shoes and stockings; but I have *lost* them long ago. And, Mary, you know that, poor as I was, I had a habit of getting drunk and quarrelling with you; and that, you know, I have lost. And then I had a burdened conscience and a wicked heart, and ten thousand guilty fears, but all are lost, completely lost, and, like a millstone, cast into the deepest sea. And, Mary, you have been a loser too, though not so great a loser as myself. Before we got religion, Mary, you had a washing-tray, in which you washed for hire; but since then you have lost your washing-tray. And you had a gown and bonnet much the worse for wear, but you have lost them long ago. And you had many an aching heart concerning me at times, but these you happily have lost. And I could even wish that you had lost as much as I have lost; for what we lose for religion will be an everlasting gain."

The inventory of losses by religion runs thus: A bad character, a guilty conscience, a troublesome temper, sundry evil habits, and a set of wicked companions. The inventory of blessings gained by religion includes all that is worth having in time and eternity.—*Ex.*

THE DIVINE JUDGMENT

God asks not, "To what sect did he belong?"
But, "Did he do the right, or love the wrong?"

☞ Constant success shows us but one side of the world. For as it surrounds us with friends who will tell us only our merits, so it silences those enemies from whom alone we can learn our defects.

☞ Where hard work kills ten, idleness kills a hundred men.

Reading for Youth.

The Children's Prayer Meeting.

"This evening the children will have a prayer meeting." Thus I was told upon arrival at the pastor's house. It was for me glad news. I had traveled all day that I might reach the pleasant village where formerly I lived, and in whose central school-house, in capacity of Principal, I taught several successive terms.

How well I remembered those scholars! I watched their progress in knowledge. I had prayed for them. I had talked with them of the love of Jesus, and urged them to yield him their greatful service and loving hearts. But weeks rolled by, and the last day of school came, with the saddening reflection that perhaps not one amid the youthful group was a follower of the Savior. Then parting words were spoken, and many a tearful farewell uttered, for the teacher was leaving, and they knew not if ever they should meet again.

Three seasons passed away, and in the spring a revival of religion occurred, encouraging the faith of God's people and cheering the pastor's heart. Among the number who shared its precious influences were many of my former pupils. I longed to see them, and hear from their own lips what God had done for their souls.

A cordial welcome met me from the pastor's family, and many warm greetings from the children who soon came pouring in, eager to testify that their former teacher was not forgotten. "Shall we walk down by the shore?" The children all agreed to the proposal, and so we started. "But can we return in season for our meeting?" they inquired anxiously. "Surely we will." "And may your teacher come into your meeting?" "Oh, certainly," they all reply. So with pleasant talk of former days, we took our way down by the stream, and did not [illegible] clock struck seven. The doors of the vestry were open, and we passed in, making part of the youthful gathering.

Now each is in her place, and all is still. With one accord they kneel, and a sweet voice, with low, clear utterance, is heard in prayer for the blessing of God on themselves, and in behalf of parents and brothers, and schoolmates and teacher. Another voice and another followed, interspersed with hymns, till each one in that kneeling circle had joined in the devotion. A few words of christian counsel were added and the service closed.

How pleasing is early piety! How lovely consecrated childhood! There was that group of girls, whose ages were from twelve to sixteen years, and more than twenty in number, choosing, like Mary, the "better part," and happy in their early choice, because prepared for usefulness in their heavenly Father's service here, or, if early called hence, prepared for peaceful slumber, and joyous awakening in his glorious presence above.

What do the Birds Say?

Do you ask what the birds say? The sparrow and dove,
The linnet and thrush, say, "I love and I love."
In the winter they're silent,—the wind is so strong;
What it says I don't know, but it sings a loud song.
But green leaves, and blossoms, and sunny warm weather,
And singing, and loving, all come back together;
But the lark is so brimfull of gladness and love,
The green fields below him, the blue sky above,
That he sings, and he sings, and forever sings he,—
"I love my love, and my love loves me!"

—*Coleridge.*

A Word to the Little Folks.

ABOUT DARKNESS.

Dark, little folks? Well, suppose it is dark as Egypt, can't God see in the dark, even darkness that can be felt; see right through every nook and corner of your heart? To be sure he can, there is not a *thought* escapes His omniscient eye. He knows your inmost soul. What—sin in the dark, *because* it is dark! Dare you little folks or great folks? You may escape the eye of man, but God's eye never. His eyes go to and fro everywhere with lightning *flash!*

Sin anywhere, on your bed, in the secret chamber,—sin where you will,—little sins or great sins; sins of the flesh or the spirit, thought, word or deed: be sure they find you out. Some little folks, and some great folks, sin in the dark, under cover of night, "loving darkness rather than light, because their deeds are evil."

"The murderer rising with the light, killeth the poor and needy, and in the night is as the thief."

Hark again: "The eye also of the adulterer waiteth for the twilight, saying, no eye shall see me—and disguiseth his face."

"In darkness they dig through houses which they have marked for themselves in the day-time: they know not the light."

"Woe unto them that seek deep to hide their council from the Lord, and their works are in the dark, ... for they say, the Lord seeth us not:" Remember, friends, there is not a word in our tongue but that the Lord knows it altogether. Says the Psalmist: "Whither shall I go from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea: even there thy right hand shall hold me. If I say, surely the darkness shall cover me even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee." See Psalm 139.

Oh! what a fearful thing to sin against such a God.

Furthermore remember, aside from the shame, guilt and wretchedness here, on account of our sins, there's a fearful judgment awaiting every sinner. Every one, great and small, must soon stand before the judgment-seat of Christ; where every one must give account to God for the deeds done in the body, whether good or evil. There, at the great day, all our secret sins,—sins of the deepest dye, even the works of darkness of which it is a shame to speak,—will be spread out to the open gaze of an assembled universe.

"Could we, on morning's swiftest wings,
Fly through the trackless air,
Or dive beneath deep ocean's springs,
Thy presence would be there.

In vain may guilt attempt to fly,
Concealed by darkest night,
One glance from thy all-piercing eye
Can bring it all to light.

Search thou our hearts, and there destroy
Each secret bosom sin,
And fit us for those realms of joy,
'That we may enter in.'"

—*Golden Rule.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

"Our Father."

"Our Father!" 't is a sound like music,
And the heart-throbs rise and swell
With praises that no tongue can utter,
Praises language cannot tell.
There's in the very name protection,
Kindness, mercy, love and care,
Relationship the nearest, dearest,
Finds expression fully there.

"Jehovah" seems to tell of glory
Round his kingly throne above,
And in the spring of grateful feeling
John has sweetly named him "Love."
"The Lord," a name of might and wisdom,
"God," before whom angels fall,
"Our Father" centers each emotion,
Fully can express them all.

"*Our* Father!" christians, love each other!
Let that name our hearts entwine,
A bond of brotherhood between us,
He's *your* Father and he's *mine!*
"Our Father!" blessing, glory, honor,
Praises for thy matchless love!
Our lips would swell the song of angels,
Rising through the courts above.

F. P.

Fine Avenue.

For the Crisis.

Short Sermon.

"He that is not with me is against me."—Matt. 12: 30.

Jesus was the most faithful, yet the most tender of all preachers; faithfulness and tenderness are combined in all his addresses, while he never failed to pity and to sympathize with man in his sinful condition, he also on the other hand, neglected not to exhibit the truth to the consciences of his hearers. As a teacher and the beloved Son of God, who is the way, the truth, and the life, whose mission it was to impart unto man the knowledge of God, his love, his righteousness and his long suffering, he did not fail at the first to inform mankind of the impossibility of pursuing a neutral course, but emphatically, he that is not with me is against me. To be with Christ includes several things.

1. We must be with him in the conclusions of our minds. The first relation he sustains to man is that of a teacher; and, like Moses to the children of Israel, he reveals the mind of God, and thereby dispels the darkness of ignorance from the mind of man; this was necessary in order to insure faith in him as the Son of God. The carnal mind concludes very differently from Christ on almost every subject, hence the necessity of his becoming a teacher, that we may be informed and instructed in the wisdom of God; and thereby not only have consistent views of the Father, of sin, and of futurity, but be made like minded with Christ and see objects through the same medium.

2. With Christ in our heart's affections. After being informed in the things pertaining to God, we are far from being with, or for Christ, without our affections are with his. What he loves, we should supremely love; if otherwise, we shall even be cold and indifferent as to the interests of him who laid down his life for us, though we are ever so well informed and instructed in the wisdom of God. Our hearts should move with his, and our desires should be regulated and governed by his teachings; in fact, our affections and feelings should so mingle with his by virtue of drinking in that spirit of love and tenderness that is so often manifested by him for us, that thus being one with him, we might say with one of old, "The love of Christ constraineth us."

3. With Christ in the pursuits of life. If our affections are centred on the same objects with him, our next inquiry will be, how did he live? and for what object? do we walk in the Lord Jesus? do we set similar objects before us? aim at similar ends? labor for similar realizations—such as glory of God and the true good of human beings, and thereby love our neighbor as ourselves, or seek another's good in preference to our own, and so exhibit a character of usefulness, devotion and piety, looking unto him who is the way, the truth and the life, rejoicing in hope, that when he who is our life shall appear we shall also appear with him in glory?

4. With Christ in resisting temptation, and overcoming evil. As the captain of our salvation was tempted in all points as we are, yet without sin, ought we not, in order to be with him, and not against him, to resist temptation, overcome evil, and have it to say in the end that we have fought the good fight, we have finished the course, we have kept the faith?

We should be with him in the endearments of union and communion, for as a high priest, he can be touched with the feelings of our infirmities. O may we not be found here in the time of warfare against him; remember he has said, he that overcometh, will I grant to sit with me in my throne even as I have overcome and sit down with my Father in his throne. Is this not an exceeding great and precious promise, and still the more cheering as it comes from him who is the leader and captain of our salvation? nay more, the author and finisher of our faith, the alpha and omega. Oh, let us hold fast to our profession, for ere long we shall see him in his beauty, seated on the throne of his glory, clothed in regal splendor as King of kings and Lord of lords, when all nations, kindreds, and tongues, shall be gathered before him, then if found not against him, we shall be with him forevermore.

GEO. MOYER.

For the Crisis.

The Seventh Trumpet.

"And the seventh angel sounded."—Rev. 11: 15.

The above words are from the wonderful book of Revelation; and this book is as difficult to explain as it is marvellous. Perhaps no other book in the sacred canons has so puzzled the student as this extraordinary production of the Holy Spirit. On first reading the preface—"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass, and he sent and signified it by his angel unto his servant John"—the student would conclude the book easy of comprehension. But let him once proceed in his studies, and he will find difficulties not easily solved. Let him try to unravel the problem of "the number of the beast" which is plainly stated to be "the number of a man, and his number is six hundred threescore and six," and he will find it needs patient and critical study. Let him attempt to tell who or what is "the beast that was, is not, and yet is," and he may almost conclude this book is hardly a Revelation. Let him go into the 20th chapter of this book, and by his skill at adjusting the great and astounding events named therein, and he will be almost on the point of concluding that the Apocalypse is an insoluble mystery.

Notwithstanding, we may understand the book in question. That we can understand *all* that is written in it, I shall not presume to say, nor shall I say that we *do* understand all its sacred contents. One thing is sure; the casual or careless reader need not expect to understand this peculiar book, with its figures, symbols, metaphors and hyperboles. "The wise shall understand," said the angel in his instructions to the prophet Daniel; but whether we may add, "the wise shall understand" *all* of the book of Revelation is quite a question. If so, where are the wise? Who are those wise ones? But the point we are at is this; none but this class can begin to solve the great book before us. We may set it down as true, then, that "the wise shall understand." Not the worldly-wise men of this age, or of any other age, but the God-wise men, those who practice true piety and close study of prophecy, with the signs of the times. Not our great statesmen, for how do they know what God's purposes are? The worldly-wise men of Daniel's time could not interpret the king's dream; they could not read the handwriting on the wall; but Daniel, the man of God, could interpret the dream, and tell the wicked king what would be in the latter days. He could readily read the writing on "the wall of the king's palace," and showed those wise men that they were "weighed in the balances and found wanting," both in true wisdom and piety. "The wisdom of this world is foolishness with God." True wisdom, then, comes from God only, and we may obtain it through Jesus Christ. Let us seek for it from that divine source, by prayer, labor and diligent study; unless we do, we need not expect to be numbered one of "the wise" that will "understand" any of the book in hand. The great Author of this book pronounces a blessing on those who read, and they that hear the words of this prophecy and keep those things "written therein."

With the foregoing remark, let me now come to the subject in hand. "And the seventh angel sounded; and there were great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ." This is the language that opens the seventh trumpet—the last one in the series, and a "wo" trumpet. The last three trumpets were announced by an angel "flying through the midst of heaven, saying with a loud voice, *Wo, wo, wo,* to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels which are yet to sound." The first two of these trumpets embrace the *rise* and *fall* of *Mohammedanism,* and the one under review is the trumpet of the Kingdom. May not the seventh angel be on his flight now? May not this angel have commenced to sound his trump? Did not the world hear the first sound of this trumpet about 1840–4, when the cry began to be made, "Behold the bridegroom cometh, go ye out to meet him;" "The Lord is coming on earth to reign;" "The hour of his judgment is come!" That cry has sounded far and near; it has gone all over the world. Now mark—this was the first thing to be done under this trumpet. "Great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ"—fit language to represent this cry of the coming Bridegroom. How complete the figure, "Voices in heaven," to foreshadow the cry that has been, and still is being, made of the approaching reign of Christ on earth. As we approach the great day, we shall get a clearer sound of this part of the trumpet.

The next thing to be done under this trumpet was, "*The nations were angry.*" This began to be realized in 1848, at the time of the great revolution in France, and appearing again in the Crimean war, and now at the present time it is clearly manifest that the "nations are angry." The nations are mad, vexed and perplexed. "They rush like the rushing of many waters."

The next event in the progress of this trumpet is, "*Thy wrath is come.*" This has not *fully* come yet, but is nigh at hand. Then follows the great event of the "time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldest destroy them which corrupt (margin) the earth." At the commencement of the judgment of the dead, the kingdom of God is fully established on earth, amidst the crash and fall of nations, and "lightnings, and voices, and thunderings, and an earthquake, and great hail," all these figures and symbols represent the great political commotions that will occur at the time the kingdom is set up, or at the time it is being organized. The trumpet that preceded the one under consideration closed, I think, A. D. 1840, when the Ottoman supremacy departed, and that power became dependent upon the four powers of Europe. Then follows the one I am treating of, which, according to the angel's declaration, was to come "*quickly.*" If I am correct, it did come thus, and we have been under this trumpet about seventeen years. But we have not reached the full sound of this trumpet, and shall not until the kingdom of God is come on earth.

The student of prophecy will notice that all these trumpets occupied a space of time, and that certain events occurred before the full sound of the trumpet was heard or reached. To illustrate this point, let me refer you to the fifth trumpet and first "*wo.*" "And the fifth angel sounded, and I saw a star fall from heaven unto the earth." This star unquestionably represents Mohammed. "And to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace." This undoubtedly represents the false doctrines he taught. It had such an effect, that "the sun and the air," or the true source of moral and religious light, "were darkened by reason of the smoke of the pit." And what was the result? "There came out of the smoke locusts upon the earth." These represent those swarms of Arabs, Turks and Saracens that followed in the wake of Mohammed, fitly symbolized by "locusts." Now the student will see we have the trumpet only in its incipient stage as yet, and that the full sound of the trumpet was not obtained until these symbolical locusts had "tormented men five months," or 150 years. See chap. 9: 4–11.

Take up the next trumpet, and you will see it took about the same course, only it was longer, by far, in its declaration. Under this "wo" they were to "slay the third part of men," and the time allotted them was "an hour, a day, and a month, and a year;" or, 391 years and 15 days. When this period of time was obtained, we reached the full blast of that trumpet, and not till then; which, as I noticed before, occurred in 1840, at the fall of the Ottoman supremacy.

And thus it will be under the seventh trumpet. We shall not realize the complete sound of this trumpet until "the kingdoms of this world become the kingdoms of our Lord and his Christ." The time is nigh at hand. "Voices in heaven" will be heard, louder and clearer than ever before, not far in the future, "saying, the hour of His judgment is come, and the time of the dead that they should be judged." The angel John saw set his right foot upon the sea, and his left foot on the earth," will soon "lift up his hand to heaven, and swear by him that liveth forever and ever . . . that there shall be time no longer." Solemn reflection! Is it true that we are thus far down the prophetic chain? Is this our location in the history of our world? The answer must be in the affirmative. "Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little."

JOHN A. SOBER.

Reading, Mich.

The True Rule.

"My son, be this thy simple plan:
Fear God, and love thy fellow-man;
Forget not, in temptation's hour,
That sin lends sorrow double power
With hand and brow and bosom clear,
Fear God, and know no other fear."

For the Crisis.

The Blessed Hope.

"Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ."—TITUS 2: 13.

It appears evident from the writings of the inspired writers, that they directed our hope to the second coming of Christ, for the fulfillment of all our expectations and the completion of our faith—not at death, as many would have us believe. Paul would have us believe, in Heb. 9: 28, that "unto them that look for him, shall he appear the second time without sin unto salvation." To the Philippian brethren he says, "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." I do not find in all the Bible where we are commanded to look for death.

Having shown that we are directed to the coming of Christ for the realization of our hope, we wish to produce *first,* some scriptural evidence that the event is yet future. *Secondly,* the certainty of his coming. *Thirdly,* the object of his coming.

First. Some teach us that the Lord Jesus Christ came at the destruction of Jerusalem, and quote the 24th chap. of Matt. as proof. Others believe that he comes at death, etc., etc. It appears as Jesus sat upon the Mount of Olives, the disciples came to him privately, and inquired of him, saying, "Tell us when shall these things be, and what shall be the sign of thy coming and of the end of the world?" He had before told them of the destruction of Jerusalem. In the 4th, 5th, and 6th verses he cautions them against being deceived by false Christs, and tells them not to be troubled at wars and rumors of wars—but Jerusalem was destroyed in the first war of any note after this prophecy,—and then says, "the *end* is not yet." Now if this *end* was the destruction of Jerusalem, then where are those wars spoken of by Christ? From the 7th to the 14th verses, he gives a prophetic history of the trials and persecutions of his people, and the success of the gospel just before the end; and says, "then shall the end come." This cannot mean the end of Jerusalem, because if so, he that endureth unto the end was to be saved from all the troubles which he had been speaking of; and it was not true that the disciples of Christ did not suffer *afterwards* the same things which he said they would, from the 15th to the 28th verse. From the 29th to the 35th verse inclusive, Christ explains the signs in the heavens and on the earth immediately after the tribulation of his people, which tribulation he had promised to shorten for the elect's sake. Then follows his coming in the clouds of heaven with power and great glory, and the gathering of his elect from the four winds of heaven. He then gives his disciples the parable of the fig-tree as an illustration of the end, and adds, "Verily, I say unto you, this generation shall not pass till all these things be fulfilled."

After having brought us down through the gospel dispensation, to the end, or time when the signs appear, then the church were to rejoice knowing their redemption is at hand. There is nothing in all the 24th chap. of Matt. to show that the signs appeared and that Christ came at the destruction of Jerusalem. The remainder, from the 35th verse, and the 25th chap. show clearly that the event is yet future. See 31st verse of the 25th chap.—"When the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations." This verse was not fulfilled at the destruction of Jerusalem, for the Son of man was not seen coming in the clouds with power and great glory. Yet we read, "*every eye shall see him;*" and as visibly and as sudden as the lightning that shineth from the east even unto the west, shall the coming of the Son of man be. Did all this take place at the destruction of Jerusalem? No. Paul's testimony in 1 Thess. 4: 16, 17, will settle the matter beyond a doubt.—"For the Lord *himself* shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." Instead of being caught up into the air at the destruction of Jerusalem, they fled to the mountains, and the wicked did not go away into everlasting punishment, but were captives that remained.

1 John 2: 28.—"And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." Again, "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." Again, Rev. 1: 7.—"Behold he cometh with clouds and *every eye shall see him,*" etc. The apostle John wrote several years after the destruction of Jerusalem. Let this suffice to prove that the glorious appearing spoken of in the text is yet *future.*

We pass to notice, *secondly,* some of the evidence of the certainty of the event.

"That awful day will surely come,
The appointed hour makes haste."

"For behold the day cometh that shall burn as an oven, and all *the proud;* yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts."

Jude tells us, that Enoch also, the seventh from Adam prophesied of these, saying, "Behold, the Lord cometh with ten thousand of his saints." We read in Dan. 7: 9, 10, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened." In Zep. 1: 14, we read, "The great day of the Lord is near, it is near and hasteth greatly." Zech. 14: 5,—"And the Lord my God shall come, and all the saints with thee." In Rev.—"Behold, I come quickly, hold that fast thou hast, that no man take thy crown." Again, Paul says, "For yet a little while and he that shall come will come and will not tarry."—Heb. 10: 37. If we will not believe what is written, we would not though one should arise from the dead.

We will pass *thirdly,* and lastly to notice a few texts concerning the *object* of his coming. He comes to raise and gather his saints to himself in the air, as we find by reading 1 Thess. 4: 16, 17.—"So shall they be forever with the Lord," and the apostle adds, "Wherefore comfort one another with these words." "For if we believe that Jesus died and rose again, even *so* them also which sleep in Jesus will God bring with him." In Psalms we have an account of this gathering of the people of God. "Gather my saints together unto me, those that have made a covenant with me by sacrifice."—Psalms 50: 5. Paul says, "We shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." These texts will only apply to the people of God.

It is truly a *blessed hope* to the weary, worn saints, who have faced the scoffs and frowns of a wicked world, to know that at the appearing of Jesus, they will be gathered by the angels of God; that they will be clothed with immortality, and reign with Jesus and the blessed in the new earth. There will be no more sorrow, nor crying; all tears will be wiped from of all faces; joy and gladness will be seen in every countenance, while innocently they roam in Eden restored. "Blessed hope."

The wicked will be destroyed from the earth by fire. To prove this we will quote a few texts. Ps. 97: 2, 3.—"Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about." "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Mal. 4: 1. Again, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will *burn up* the chaff with unquenchable fire."—Matt. 3: 12. "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world."—Matt. 13: 40. The angels shall come forth, and sever the wicked from the just. Paul, to his Thessalonian brethren, writes: "And to you who are troubled, rest with us; when the Lord Jesus should be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." Peter says, "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned."—2 Pet. 3: 10. Rev. 18: 8.—"Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her." Thus we have, as we think, quoted a sufficient number of texts to prove the object of Christ's coming.

We will close by saying that after the earth is cleansed by fire, and the wicked destroyed, the earth will be made the happy abode for all the saints of God. "And I saw," says John, "the Holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." And there will be the pure river of water of life, and the tree of life. "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him." "Blessed are they that do his commandments, that they may have right to the tree of life." Let us not be weary in well doing, but look for "that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Amen.

I. E. CLARK.

For the Crisis.

Profanity.

"Thou shalt not take the name of the Lord thy God in vain. For the Lord will not hold him guiltless that taketh his name in vain."—EXODUS 20: 7.

"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment."—MATT. 12: 36.

Living as we do in the nineteenth century, amid the light of civilization and christianity, we find, notwithstanding this light, much sin and ignorance; and one of the most common sins in society is that of *profanity.* To you who are in the habit of daily using profane language, or ever suffer a profane or idle word to pass from your lips, I wish, as a friend, to address a few words, hoping that you may be led to consider on your ways and reform.

A man, young or old, who has proper respect for himself, will never swear. You will admit that the habit is *useless,* that it does no good, on the contrary, it does great evil. It is a weak and foolish practice; and what is worse, it is taking the name of the Lord in vain, and this is expressly forbidden in the Bible, by God himself. This alone should cause you to consider well your position. It should cause you to reform and break away from the chains of the enemy.

Consider, that in taking the name of God in vain, you treat him with ingratitude, who created you, who has watched over you, and protected you from dangers seen and unseen, and brought you to the present moment. You would not treat an earthly friend so. Will you treat your heavenly Father with less gratitude than you treat an earthly friend? Consider this, my friend.

Young man, just entering upon the stage of life's eventful scenes, to you I would say, "Swear not at all." Beware of profanity. It is a serpent whose sting will prove deadly. I would urge you then, young man, to break away from the habit that is both foolish and sinful, and you will never regret it.

To you who are parents, I would appeal. Are you in the daily habit of using profane language; of calling upon God to curse instead of bless you? I would ask you to *reform.* I would appeal to you in behalf of *your young children.* They will be led to follow in the path you tread. Will you teach that child profanity? will you teach him to curse the God of heaven and of earth instead of leading him to love and reverence that being? Will you do this? Surely, you are doing this daily by your own conduct; and unless you reform, you will be led too late to see your error. Let me say to you in all kindness, resolve *now* and *forever* to forsake the evil habit, and you will never regret it.

I have heard the aged man just tottering on the verge of the grave, curse the God who gave him existence, and who had thus kindly lengthened out his life. If any such chance to read this, let me say, your life is short. Your race is nearly run. Soon you may be on a bed of death. Would you there call upon God to curse you? Remember this, and now, before it is forever too late, pray to God to forgive your sins, to wash them away in the blood of the Lamb. Ask this in faith, believe and thou shalt be saved.

Remember that for every idle word that you speak, you must give an "account thereof in the day of judgment." O, I beseech you as a friend, to remember this. It is not the words of man, but the words of Jesus Christ. He has spoken, and from that decree there can be no release. At the judgment seat when Christ, the judge, shall appear, you must answer, and by thy own words be justified or condemned. Then I urge you to forsake the sin of profanity, and not only to forsake that one sin, but *all* sin of every description, and fly to the outstretched arms of Jesus, who to-day stands ready to forgive and save you.

One word to christians, ere I close. Let us all do something towards driving the sin of profanity from our midst. Let the watchman on the walls of Zion preach against this sin. It is spreading in some places to an alarming degree,—and what will the end be? If mankind have no fear of God's laws, no fear of God himself; how long will it be before the ordinances of God will be profaned and neglected? How long will it be before the Sabbath will be profaned and neglected?—that the Bible will be hurled away and trampled in the dust? Then it becomes every lover of God, of christianity, and of good order, to speak against every growing sin without fear of man. Then, let us go forth, and be faithful in the performance of duties while we live; and when we have finished our labors here on earth, we can rest assured as we pass onward to the tomb, that we have fought the good fight, kept the faith, and that a crown of glory will be our reward in the last great day.

For the Crisis.

Theology of the Day.

"And the Lord God said, "Behold, the man is become as one of us, to know good and evil; and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever."—GEN. 3: 22.

All that God did to bring death on Adam and his posterity was, to turn our first parents out of the garden, and prohibit them from the tree of life. Here God shows, as plainly as language can convey, that Adam's nature was not changed, and that he could live forever with the tree of life, notwithstanding he was a sinner, but without the tree of life his nature would decay, and he would in time die; for God by putting the tree of life into the garden, proves the above fact, that man was so constituted from his creation, that he could not live in the garden, or out of it, unless he could have recourse to the tree of life. If I am not correct, I ask, what did God put the tree of life into the garden for? We see that children die who never committed a sin. Nature effects its own corruption in all the human family of mankind, in the animal creation and in the vegetation of the earth.

God has destroyed the wicked in many instances by death. It may be asked, if God has taken some out of the world by death, why not all? I answer, because it is not God's common course of dealing with man. God is long suffering. God struck Ananias and Sapphira dead for lying; but this is not the fate of all liars; if so, the destruction would be awful. Now if death is God's servant, or messenger, how short-sighted and presumptuous are mortal man to employ human skill to fight against the power of God! We are informed that Jesus Christ was the messenger of God. Therefore to admit death to be God's messenger, we see two of God's messengers at war against each other.

Christ plainly contradicts the idea believed by many at this day, that if a man drowns himself; or a horse is frightened and throws off his rider and kills him; or physicians feed men with some poisonous drug until they die; or a factory building falls and kills many, or any other incident, it makes no difference what, it is all the

Lord's doings—the Lord has done this—the Lord has come very near to you—the Lord has laid his afflicting hand upon you for your good,—this is a loud call to you from God; he has done it for some unseen good to us. Notwithstanding all this, people are gathering herbs for medicines, and riding to and fro for different physicians, and sometimes when they come they see it is too late. Now if I had been here three days ago, or yesterday, I could have saved life. Again, I have done all that I can do; and if you can't get help from some other source, you must die,—that is, the Lord will take you out of the world. This is the popular doctrine of the day. I am astonished that men of common sense should talk in this manner, and thus afflict the afflicted by accusing God of being the author of the above incidents and misfortunes, and heart-rending divisions and calamities which transpire in the world among the people, and at the same time use all the means in their power to hinder God from carrying on his work—if it be God's work.

Paul says Christ has abolished death—that is, in relation to himself; for death hath no more dominion over him. Death is not a creature or being, as some suppose, but is a reigning power, as darkness comes on when the light disappears, so death ensues when life ceases; death is the end of dying—the end of life. This power has been in the hands of men ever since man had a being; man brought it into the world. 1 Cor 15: 21.—"For since by man came death," etc. Men have executed it upon man when they pleased, in violation of God's law, from Cain until now, by using the powers which God ordained in them for his declarative glory.

Death is an enemy to every thing that exists; it shows no mercy. It was an enemy to Jesus Christ, from which he prayed to his Father to be delivered in the garden of Gethsemane, "nevertheless, thy will be done, not mine." 1 Cor. 15: 26.—"The last enemy that shall be destroyed is death."

CHARLES STEVENS.

For the Crisis

Per Contra.—Does Death Kill?

My estimates of the argumentative difficulties or expenses of the materialist view are likely to meet objections, in the way of difficulties alleged against my own view, or expenses *per contra*, as the book-keepers say. I will examine one or two of them before I proceed.

Some one may ask, "If the soul is conscious when the body is dead, how do we know that it will not be eternally conscious after the second death? If the first death does not kill it, how do we know that the second death will kill it?"

Here are two questions. 1. Respecting the *consciousness* of the disembodied soul. 2. Respecting the *immortality* of the soul. I will answer them separately.

(1.) The reader will observe that I am not trying to show the consciousness of the disembodied soul, but have spoken of it as "inert," i. e. inactive, and of course unconscious, I frequently compare it to the main-spring without the watch. Such a "disembodied" main-spring may be inherently elastic, yet utterly powerless, and it might remain so to all eternity, if it did not perish in "the wreck of matter and the crash of worlds." Respecting the consciousness of the bodiless soul, either eternal or temporary, I have no dispute with the readers of the *Crisis*.

And yet, in the argument respecting eternal existence, or immortality, suppose I should grant, *for argument's sake*, that the wicked soul has some horrible dreams before the resurrection and the second death. What then? Would its immortality be a legitimate inference? I would like to see the person that would prove this. If any one bravely believes that the stroke of God in the second death will neither kill the soul nor stun it, because the fist of John C. Heenan may not do it, I would like to see the man of such courageous hope, for a rare specimen of fearlessness of the power of God.

But, waving this whole question about consciousness, as not in dispute, I pass to the second.

(2.) "If the first death does not kill the soul, who knows that the second death will do it?" I might answer by simply asking, Who knows that the second death will not do it? I know that it has been often *said* that the separate existence of the soul implies its immortality. This has been said by the asserters of eternal suffering, from Tertullian to Robert Landis. Dr. Post has said that "nothing is deadlier than death;" and has thus tried to infer that because the death of the body does not kill the soul, therefore, the death of the soul will not kill the soul. I simply commend the argument to those who think it worthy of attention. It seems to me that they who reason thus can prove anything, and *by* anything. Give them a little twilight, and they will prove that white is black, and that noon is midnight. In my book on "Christ our Life," I have collected some rare specimens of such argument, to prove the immortality of the soul from Matt. 10: 28, and other passages. Such logical curiosities ought certainly to be preserved in their proper cabinet.

But let us examine the question more particularly. The proposition urged as an objection to my view would read somehow thus: "From the existence of the wicked soul until the second death, its eternal existence beyond the second death legitimately follows." Now I ask, is that good reasoning? Look at it. Will any one adopt it as sound argument? Is it even plausible? And have I not fairly stated the case, adding no element which does not belong to it, and omitting none which is pertinent? May I not safely affirm that the existence of the wicked soul between death and judgment does not imply its immortality? I have already given examples of eminent christians who have believed as I do, in the separate existence of the soul, which yet may die in the second death. Let me recall one of these, Abp. Whately. All admit that he is a good reasoner, one of the highest logical authorities, whose work on logic is standard, and adopted in most of the schools. If we put the question to him he replies most decidedly, that from the existence of the soul until the final judgment, its immortality does *not* legitimately follow. The best authority, then, will allow my view of the nature of the soul, with no such expense as some of my friends fear. But I would not decide the case by authority, for in logic no one can see for another. Let us, then, try the reasoning again. The test of all reasoning is the syllogism. And an argument is commonly put in the syllogistic form by supplying the general proposition, or major premise. If we do this in the present instance, we shall have something like this:

Whatever pertains to the being of man, and exists during an interval after the death of the body, will exist eternally after the interval is past. The souls of the wicked, who are "reserved unto judgment," exist during an interval until the second death. Therefore, their souls will never die.

My friends see at once that the conclusion is just as sound as the first proposition, or major premise, and no more so. If the conclusion is to stand as an objection against my view, the major premise, or some other proposition equally general, must be taken also, to support it. Until this is done, I think my view is liable to no inference of immortality out of Christ, and I may proceed at my leisure, with my general argument. There is more to be said, however, on this very question, Does death kill? And in my next, I may show that on *logical* grounds the view of my querist is not so safe against the difficulty he urges, as my own.

C. F. H

For the Crisis

The Light Ship.

I feel that an explanation is required by the friends who are interested, why this tract has not already been printed. The *chief* reason is, that the protracted illness of my wife prevented me from attending to it. However, being providentially relieved from that embarrassment, I shall now put it through with all possible despatch. I need not expatiate upon the merits of endeavoring to scatter truth among our seamen, as all are prepared to admit *that*; but I would urge on the brethren, who feel it a duty to assist in the enterprise, to send in their mite.

Since my last I have received the following: From Eld. W. F. Carpenter, $1.00, A reader of the Crisis, $1.00, Wm. Dudley, $1.00, C. Cottle $2.00, A sister from Abington, $1.00, Some one from W. Troy, $1.00, One who feels deeply interested, $1.00, A Lover of truth, from Seneca Falls, $1.00, Otis Irish, $1.00, Mrs. E. Mann, 75 cts., J. T. Howland, 50 cts.

Yours faithfully, JNO. F. COTTON.

For the Crisis.

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D. T. T.

☞ I have read of a very strange speech that dropped from the lips of Epictetus, a heathen. "If it be thy will," says he, "O Lord, command me what thou wilt; send me whither thou wilt; I will not withdraw myself from anything that seems good to thee." Ah! how will this heathen rise in judgment at last against all those who are partial in their obedience—who, while they yield obedience to some commands, live in the habitual breach of other commands.

☞ Seclusion from the world prepares us for communion with God.

The World's Crisis.

BOSTON, JUNE 6, 1860.

The Destruction of the Wicked.

No. 1.

"What shall the *end* be of them that obey not the gospel of God?"—1 Pet. 4: 17.
"Whose *end* is *destruction*."—Phil. 3: 19.
"The soul *that* sinneth, it *shall die*."—Ezek. 18: 4.

In discussing this solemn subject, we shall endeavor to be guided by the most obvious meaning of the Scriptures, as applied to the future punishment of the finally impenitent. It will be our purpose to explain doubtful passages with those which are plain; showing the complete harmony of the Bible with itself, with reason, justice and mercy, in relation to the subject proposed for examination, assuming that the Scriptures do not teach opposites—both affirmative and negative—but when rightly understood, are either all in favor of the eternal "*destruction* of the wicked," or of their eternal *misery*.

I. In defining destruction, we adopt the language of Mr. Webster, as follows: "Destruction consists in the annihilation of the form of any thing, that form of parts which constitutes it what it is." Hence, when an object suffers destruction in the literal sense, the "form of parts" constituting that object no longer exists; consequently, when a thing is eternally destroyed, it can never exist again.

II. In harmony with the foregoing definition, *we affirm that the* ETERNAL DESTRUCTION *of the wicked is* REASONABLE.

1. It looks *reasonable* that the wicked should be destroyed, that *sin* might come to a perpetual *end*. It is certain that sin has no right to exist at all. It is an intruder in the universe, and it seems perfectly *reasonable* that God should put an end to sinful beings by *destroying* them, that he should not perpetuate eternally that which is worse than useless—a positive evil. It is *reasonable* that God should finally remove every unholy thing from the universe, and by consequence, introduce a time, when "*every* creature which is in heaven, and on the earth, and under the earth, and such as are in the sea," will be heard "saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev 5: 13. This could not take place so long as an enemy remained *alive*.

2. It is *reasonable* that the wicked should be destroyed, because their existence can be of no benefit to themselves or the righteous. When a being has finally decided to remain in sin, and puts himself beyond all hope of reformation, sin must be an eternal blot upon the universe, or the sinner must be destroyed. So long as the *cause* remains, the *effect* must follow; hence it is *reasonable* that God should *remove* the floods of sin by drying up the *fountains*, or, in other words by *destroying* the sinner, who is only a curse to himself and all good beings.

3. It is *reasonable* that a just and merciful Being, like our Heavenly Father, should put an *end* to the sufferings of those who can never be otherwise than miserable so long as they live. A merciful being never delights in witnessing suffering, and only administers it as corrective and disciplinary. The corrective punishment is in this life, hence, after the resurrection and judgment of those who hardened themselves against all reformatory discipline, in this world, it is *reasonable* that they should forfeit their lives for their rebellion against a holy government. Capital punishment is never disciplinary; consequently, *suffering* is not a legal element in its execution, but only an accompaniment resulting from the anticipated penalty. "The wages of sin is *death*," which is capital punishment; therefore, not corrective or disciplinary; consequently, as a merciful being can inflict pain only for correction, suffering will be endured by the wicked after judgment only as the result of their awful relation to the approaching penalty—death; otherwise, the suffering inflicted would be an act of cruelty, transcending the bounds of justice, mercy, and love; an act which can never be attributed to our Heavenly Father.

When capital punishment is to be inflicted, no law of civilized and christian lands allows any torture before the execution. In case it should be done, by some one possessed of a tyrant's heart, all good people, who love Jesus, would call it *cruel*.

Suppose we were traveling in a foreign land, where the habits of the people were unknown to us, and should find a crowd of men gathered, who were engaged torturing a man, not for the sake of discipline, or to reform him, but with the intention of continuing it till death ended his sufferings; we should not hesitate to say these are *heathen*, as none others would inflict torment when the penalty was death! Suppose that they had the power to keep the man alive eternally in the extreme of misery, and had commenced the exercise of that power, what would God, Christ, angels, and all good beings think of such an act? Would they tolerate it? A *merciful* man, appointed to inflict capital punishment—death—would not institute a series of torments first, but would destroy the offender at once, as the Lord did the Sodomites; taking heed to the instruction, "Be ye therefore merciful, as your Father also is merciful."—Luke 6: 36.

Hence, we arrive at the conclusion again, that it is *reasonable* that God should *destroy* the wicked, and thus *end sin and misery*, instead of perpetuating both eternally, when neither have any right to exist at all in the universe of God.

III. In harmony with the foregoing, *we affirm that the* TERMS *employed to express the destiny of the wicked render their perpetuity* IMPOSSIBLE.

The following is a list of the terms used to represent the future punishment of the wicked: "perdition," "perish," "cut off," "devoured," "consume," "shall not be," "unquenchable fire," "into smoke shall they consume away," "destroy," "burn them up," "destruction," "be as though they had not been," "second death."

If the existence of the wicked is to cease at some future time, after the judgment, how could that fact be expressed without using some of the foregoing terms? What stronger or plainer words have we in the English or any other language, to denote a total cessation of being, than those employed to represent the end of the wicked? How is it *possible* for a being to be preserved entire, conscious and active as ever, after all these terms have been actively applied to his *personal identity*? Let it be remembered that the *accountable being*, he who *sins*, is the one to receive the penalty defined by the foregoing terms. If the body is only the "*house*" in which the *man* lives, then that is not guilty, and hence is not punished. The penalty falls on the sinner in the house, and is defined to be "DEATH." It cannot be *moral* death, for that is his *crime*, or rather, the *state* of the individual, which makes it necessary to inflict the punishment denoted by the terms *perish, consume, burn up, destruction, be no more, second death*, etc. If the sinner does not die, but lives to sin eternally, how can "the wickedness of the sinner come to an *end*?" If "the soul that sinneth" cannot die, why are we told that "the soul that sinneth it *shall die*?" The apostle James says, "Sin, when it is *finished*, bringeth forth DEATH." This shows that sin will not be "*finished*" so long as a sinner remains *alive*. If the soul cannot die, why does James say, "Let him know that he which converteth the sinner from the error of his way shall save a soul from death"?

Death is defined to be "*the extinction of life*." It is the end of dying. The *second* death,"—"the wages of sin"—is not "a death that never, never *dies*," but one that never *lives*. Whenever any *one* of the foregoing terms employed to represent the punishment of the wicked is executed, it would result in the *death* of the sinner, and is the evidence any less conclusive that the wicked "shall be as though they had not been," because there are applied to them some *twenty* of the strongest words which any language affords to denote the termination of their existence?

We see no legitimate way to avoid the conclusion, "That the *terms* employed to express the destiny of the wicked render their perpetuity *impossible*."

Diary Notes.

Thursday, May 24th. Early this morning we left our kind friends at Castleton in the steam carriage for Albany. Here we met Bro Wendell, and Bro. Geo. Storrs, and had a pleasant interview. Bro Wendell is now ready to go and preach the everlasting gospel, having closed up all business relations. May the blessing of God be upon his labors in a most signal manner. The young ministers need the special sympathy of the churches where they labor, lest they be discouraged. Do not sit as critics upon them, but stay up their hands with earnest prayer and "brotherly kindness" in deed and word. There is a *great* want of faithful laborers in the vineyard of the Lord, and we think one reason why there are not more among *us*, as a people, is because the churches are too fastidious or dainty about their preaching, and consequently do not encourage *young* preachers. They want old, experienced men. It should be remembered, if there are no recruits, soon we shall be without men to preach the word. But it must not be expected that when men commence the ministry that they can do as well as after they have had experience; but they would accomplish much more if it were not for the cold, unbrotherly, indifferent treatment often received.

Let the young preacher remember that this is a *part* of his salary,—that he is faring better than his beloved, self-denying, self-sacrificing Master, and be determined never to quit the field—to conquer, or die at his post. We want no cowards in our ranks, but earnest, devoted men of God, who dare rebuke sin wherever it is found, if they are beheaded in prison like John the Baptist, or burnt at the stake, like Latimer and Ridley. Men that will make no compromise with sin any where, but who will rebuke it as soon in the rich as the poor; men who will stand up for the *right*, if they are compelled to do it alone; men who will be *peace-makers*, gentle as the tender nurse, and yet as bold as a lion in the defence of the truth; men who think more of the prosperity of the cause of *Christ*, than of sustaining some new notion, or hobby that may have sprung up in their imagination; men who go into the work to please the *Lord*. We trust Bro. Wendell will be found a man possessing these qualifications. Let others follow his example, and help sound the last alarm to a guilty world.

We left Albany at 11 o'clock, A. M. for Danbury, Ct., arriving about half past five o'clock. At 7 o'clock, we repaired to the river side and buried Brother St. John in baptism. He formerly preached the popular theology, but is now rejoicing in the truth that we can get eternal life only through Christ. The Bible is now to him a new and consistent book—all seems harmonious. The little church in Danbury is doing well. A goodly number assembled at Concert Hall to hear concerning the great truths of the Bible. There is an increasing interest in D. to know the right way. We hope to see a good work there before six months are passed.

Friday, 25th. Went to Brookfield, took dinner with Bro. and Sister Fenn, who are pressing for the kingdom; thence to Bridgeport, and found a hearty welcome at Bro. B. Browne's. The enemy of all righteousness is troubling the church in B. They need help. Yet, let us remember that trials only work out the *dross*. We apprehend none will have too many.

Saturday, 26th. At 5 1-2 o'clock this morning, Sr. Browne was buried by baptism in the waters of old ocean. It was a pleasant scene. The morning was calm and lovely, and within we felt a corresponding peace.

At a few minutes past 10 o'clock, the New York and Boston Express train came along and hurried us away to Hartford, At 2 o'clock, we started for River Point, R. I., arriving about 5 o'clock. We had a profitable meeting in the evening, at which we met Bro. Bellows, whose faithful labors have been much blessed in various places.

Lord's day, 27th. At 9 1-2 o'clock, we met for a love-feast, and had an interesting and encouraging season. They have just completed a convenient meeting-house, that will seat over three hundred people; and we this day assembled for its dedication. We felt the presence of the Lord in our midst, by the sweet influences of his Holy Spirit. The house was very much crowded, and some forty or fifty were obliged to stand up. The truth appeared to produce a very happy effect upon many present. The light is spreading in this place. Bro Bellows is their pastor, but preaches in other places a part of the time.

Monday 28th. Bro. Champlin called on us this morning, in good spirits, and ready to push the battle to the gates of the enemy.

At 9 o'clock, we left for home, and arrived in the city at mid-day, greeted our friends and sat down again to work; feeling like saying with the poet, "Here is no rest." But thank the Lord, "There remaineth therefore a rest to the people of God."

Editorial Notices.

OVERSIGHT.—The article in last week's paper, on first page, subject, "Spring," should have been credited to Eld. O. R. Fassett.

We have just received a new work on the subject of Spiritualism, entitled, "Spiritualism Exposed in the Light of Divine Revelation, with an Examination of the Position of A. J. Davis and Mr. Dods." By Mary D. Wellcome. Price, single copy 10 cents, postage one cent. For sale at the Crisis office, or by the authoress, at Richmond, Me.

From a hasty examination, we think this work a good one to put into the hands of those who are in danger of embracing the great and crowning delusion of this age,—Spiritualism.

"Christ our Life. The Scriptural Argument for Immortality through Christ alone." By C. F. Hudson. Price 50 cents; bound in paper covers, 30 cts. For sale at the Crisis office.

This work, from the able pen of the author of "Debt and Grace," is a valuable addition to the christian literature of the age. It is just the thing for a thinking man.

Editorial.

The leading editorial in this number, on "the destruction of the wicked," is one of the articles we recently published, by request, in the *Household Magazine*, an excellent religious Monthly, published at No. 5 Beekman street, New York, and sent to some thirty thousand subscribers. We purpose to republish the entire series as given in the *Magazine*.

While speaking of editorial matter, there is another point on which we would say a word. As all are not familiar with newspaper usages, we are sometimes asked, "Did *you* write that article?" We would say to those who wish to know what part of the matter is written by the Editor, that it is understood in all papers that his writing *begins* with the *column* which has the *name* of the paper for a general heading, under which is the *place* and *date* of publication. In *our* paper the editorial matter *always begins* on the *second* page, in the column headed with the words, "*The World's Crisis*," and *continues* till you come to some article having the name of some writer either at the commencement or close. Editors do not append their names to their own articles, on account of the understanding already specified.

American Anti-Tobacco Society.

It was our privilege to attend the first annual meeting of the "American Anti-Tobacco Society," held at Park Street Church, Boston, May 30th. It was a crowded meeting of much interest. Bro. Trask, the President of the Society, is one of the *live men* of this age, whose eyes are fully opened to the evils arising from the use of tobacco, as well as the other sins of the land, and it was truly refreshing to see the interest that others are beginning to feel on the subject. We think no one is a *consistent* temperance man who uses the filthy weed in any form. If the minds of the people were fully awake to the extent of the social, physical, and moral evils arising from the use of tobacco, we feel confident there would be many happy reforms, notwithstanding the tobacco habit is one of the hardest to break. My christian brother, do abandon the use of it *forever*. Abandon it for the sake of neatness and convenience. Abandon it for the sake of your children, and let no one learn the disgusting habit from your example; abandon it for the sake of your health, your happiness, and for the sake of christianity. Save its cost and give to the poor. Do it *now*. Will you? Say, by the grace of God, *I will* NEVER *use it again*.

The following is a part of the report as presented by the President, before the intelligent audience assembled at the first meeting of the *American Anti-Tobacco Society*, May 30th, 1860. Please read what follows.

REPORT
OF THE DOINGS OF THE
American Anti-Tobacco Society,
FOR TEN YEARS.

LADIES AND GENTLEMEN:—A few friends have urged me to call you together to listen to a statement of the doings of the American Anti-Tobacco Society, for the ten years of its existence, and to give you an opportunity to adopt measures to arrest an evil of our times of great magnitude.

Other societies spread before you, as officers, a proud array of the great and good, whose presence dignifies their operations, and commands public homage and applause. This society is not rich in names; still we are happy to present a BOARD OF OFFICERS so united in purpose, so efficient in action, so reliable, and so well-looking, considering the "wear and tear" of this decade of hard service. The President of this society is Gorge Trask. The Vice-President, Secretary, Treasurer and Auditor, is the Rev. George Trask. The Honorary Body Corporate and Incorporate is the same unwearied individual, the "Anti-Tobacco Apostle." Fearing that rival societies, envious of our honors, may charge us with *egotism*, we would remind them that Dr. Timothy Dwight has said that *weyotism* is as bad as *egotism*.

The object of this society is to break up a death-like, prevalent stupidity in relation to the evils of tobacco, and "by light and love" create a public conscience, which, we trust in God, will lead to the removal of so great a curse. Other societies wield the battle-axe of reform against local evils; this evil is all-pervasive, this demoralizes nations, christian and heathen.

OBSTACLES.—This society encounters many obstacles.

1. The incorrigibility of the habit it assails. A man can give up his pastimes, his bottle, his pastor, and his politics, with less ado than his quid or pipe. If any devotee of the weed disputes this, *let him try it*.

2. The *insidious manner* in which this narcotic does mischief. It is not a bold foe; it does not, like alcohol, butcher a man's wife and children, or with fell purpose burn down a city square. It does seven-eighths of its mischief so *clandestinely* that seven-eighths of its victims know nothing about it! A pestilence which walketh in darkness! It curses the race with scores of diseases which go under a misnomer.

3. *This cause encounters scorn and derision*. It has been laughed at by superficial men, in the church and out of it, from Maine to Georgia, from Plymouth Rock to California. We have needed temples of brass—we have needed faith in God like Abraham's, to brave this tide of sarcasm and nonsense. Thank God, we have had it.

4. Saints as well as sinners use tobacco; and though a child can see that to waste time, money, health, and life, by its use, is a sin, still, so long as professors, "in good and regular standing," are invested in tobacco smoke as in clouds of incense, it is hard to convince them, or convince sots outside the church that there is any sin about it. But it is as clear as demonstration if the common use of this poison is not a sin, *nothing is sin*, and he is a fool who battles it.

5. *The position of many ladies is unfavorable to this cause.* We see wives much injured in health and beauty, and who are afflicted with scraggy, homely sons and daughters as a penalty for marrying smokers and chewers, who evince no anxiety to stop the ravages in their family circles. They are fastidious; they think it in bad taste to rebuke genteel husbands and sons for indulgence in this fashionable pleasure. But they do not think it in bad taste to live day and night in parlors and apartments all fumigated with this impurity! They are used to it. They are like the Irish girl, who was told not to marry a drunkard. She replied, "*I will—I am used to it—it will seem more like home.*"—"*De gustibus*," etc.

6. *The cowardice of the pulpit is an obstacle.* It is an easy thing for a preacher to assault sin on the plains of Hindostan, or on plantations in Alabama; but it is not so easy to plunge into a pew only ten feet distant, and convince a fifty-thousand-dollar sinner that he is doing wrong before God in poisoning his posterity, and his fellow-men also, by using, raising or vending this pernicious article. We have no quarrel with ministers,—we are ministers ourselves,—but pulpits are muzzled; a few are free.

This evil is deadly, and well-nigh ubiquitous, and should be everywhere battled. But other causes, important and unimportant, on which we all have been drilled to satiety, time out of mind, stand in the way, and, in order to get a hearing, we are obliged to press in and demand it, and say of this enemy, as Nelson said of the Frenchman, "I will fight him wherever I can find him; wherever a Frenchman can anchor, my ship shall be there."

It is high time the battle with this great Narcotic were fought, and when *time-serving men* obtrude upon us their notions, and choke up our way by subterfuges and excuses, we must say to them, as one French general said to another, "Away with your advice; move off your column; let mine come on and do its duty."

For the Crisis.

The Grant and Loveland Discussion.

(FROM NOTES BY J. F. COTTON.)

(Continued.)

MR. GRANT. My friend says he depends upon old arguments to prove man's immortality. Paul says that immortality comes from the grave when this mortal shall have put on immortality. We do not wish to change snakes into devils, but we say that the serpent of Eden was made the first medium of communication from Satan to mankind. As to the assertion that man lives longer now than of old, it is not worth answering, when the contracting span of man's existence is made manifest from one generation to another. My friend has said that one assertion is as good as another. Granted, if either cannot be proved; but what we advance is substantiated by the best authority—the Bible.

"Preached to the spirits in prison." Let us read Thompson's translation of 1 Peter 3: 18—20.—"Brought to life by that spirit with which he went, and to the spirits which are (now) in prison, made proclamation at the time they were disobedient, when the long-suffering of God was waiting once for all in the days of Noe while the ark was building." Observe, Christ was put to death, and quickened by that spirit by the aid of which the preaching was made to the spirits in prison. When? When Noah was building the ark, and not when they were in the dark prison-house of death. 1 Pet. 4: 6.—"For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." McKnight's translation makes this passage clearer. He renders "For this purpose the gospel has been preached even to the *dead*, that although they might be condemned indeed by men in the flesh, yet they *might* live eternally by God in the spirit." Again, Wakefield "For this indeed was the effect of preaching the gospel to the dead, that some will be punished as carnal men, but others lead a spiritual life unto God."

We are referred to 2 Cor 5: 1.—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal, in the heavens," etc. Wakefield renders it, "For we know that if this tent wherein we dwell, which is *fixed on the ground*, be taken to *pieces*, we have a *divine building*, a house not made with hands, eternal, in the heavens." Now then, if this house be destroyed, where shall we dwell? In that new Jerusalem which shall come down from heaven adorned like a bride. There is not a plurality of tabernacles; but *one* for *all* of the redeemed.

"Having a desire to depart." The word *analuo*, rendered "depart" in this passage, occurs in only one other place in the New Testament, which is in Lk. 12: 36, and is there rendered *return*. In twenty manuscripts of the Septuagint, including the Oxford, it is used in Josh. 22: 8, for the Hebrew word which invariably signifies to *return*. Paul was in a strait between two, whether it was better to wish to go on in his perilous ministry, or to go down into the grave, and wait to be released from the tomb and forever be present with the Lord, having a desire for the return of Christ which was far better than either.

"Souls under the altar." Whiting translates, "*persons* under the altar." John saw in his vision of the Apocalypse the whole martyrdom of the christians, and in the souls, or persons, under the altar, he beheld the multitude of those who fell through persecution "for the testimony which they held"; and his prophetic ear caught the cry which often went up to heaven, "How long, oh Lord, how long!" We are asked whom did the witch of Endor bring up to speak with Saul? Not Samuel, surely, unless she brought him sixty miles under ground from where the prophet was buried. But it was a demon, and a lying one, for he said, "To-morrow thou and thy sons shall be with me," when the records show that Saul was not dead till three days after, when the fugitive Amalekite found the wounded king lying upon the bloody heights of Gilboa, and at his own request dispatched him. As to men thinking or feeling after death, the Bible says, Ps. 104: 29, "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust." Reason says that man cannot think without brains. Suppose he receives a blow on the head which stuns him, and another which beats out his brains, will he think better when they are scattered about on the ground? This far nothing has been brought forward sufficient to prove man's inherent immortality or his consciousness between death and the resurrection. Hence we conclude this Spiritualism is opposed to the Bible, philosophy

Lord's doings—the Lord has done this—the Lord has come very near to you—the Lord has laid his afflicting hand upon you for your good,—this is a loud call to you from God; he has done it for some unseen good to us. Notwithstanding all this, people are gathering herbs for medicines, and riding to and fro for different physicians, and sometimes when they come they see it is too late. Now if I had been here three days ago, or yesterday, I could have saved life. Again, I have done all that I can do; and if you can't get help from some other source, you must die,—that is, the Lord will take you out of the world. This is the popular doctrine of the day. I am astonished that men of common sense should talk in this manner, and thus afflict the afflicted by accusing God of being the author of the above incidents and misfortunes, and heart-rending divisions and calamities which transpire in the world among the people, and at the same time use all the means in their power to hinder God from carrying on his work—if it be God's work.

Paul says Christ has abolished death—that is, in relation to himself; for death hath no more dominion over him. Death is not a creature or being, as some suppose, but is a reigning power; as darkness comes on when the light disappears, so death ensues when life ceases; death is the end of dying—the end of life. This power has been in the hands of men ever since man had a being; man brought it into the world. 1 Cor. 15: 21.—"For since by man came death," etc. Men have executed it upon man when they pleased, in violation of God's law, from Cain until now, by using the powers which God ordained in them for his declarative glory.

Death is an enemy to every thing that exists; it shows no mercy. It was an enemy to Jesus Christ, from which he prayed to his Father to be delivered in the garden of Gethsemane; "nevertheless, thy will be done, not mine." 1 Cor. 15: 26.—"The last enemy that shall be destroyed is death."

Charles Stevens.

For the Crisis.

Per Contra.—Does Death Kill?

My estimates of the argumentative difficulties or expenses of the materialist view are likely to meet objections, in the way of difficulties alleged against my own view, or expenses *per contra*, as the book-keepers say. I will examine one or two of them before I proceed.

Some one may ask, "If the soul is conscious when the body is dead, how do we know that it will not be eternally conscious after the second death? If the first death does not kill it, how do we know that the second death will kill it?"

Here are two questions. 1. Respecting the *consciousness* of the disembodied soul. 2. Respecting the *immortality* of the soul. I will answer them separately.

(1.) The reader will observe that I am not trying to show the consciousness of the disembodied soul, but have spoken of it as "inert;" i. e. inactive, and of course unconscious. I frequently compare it to the main-spring without the watch. Such a "disembodied" main-spring may be inherently elastic, yet utterly powerless; and it might remain so to all eternity, if it did not perish in "the wreck of matter and the crash of worlds." Respecting the consciousness of the bodiless soul, either eternal or temporary, I have no dispute with the readers of the *Crisis*.

And yet, in the argument respecting eternal existence, or immortality, suppose I should grant, *for argument's sake*, that the wicked soul has some horrible dreams before the resurrection and the second death. What then? Would its immortality be a legitimate inference? I would like to see the person that would prove this. If any one bravely believes that the stroke of God in the second death will neither kill the soul nor stun it, because the fist of John C. Heenan may not do it, I would like to see the man of such courageous hope, for a rare specimen of fearlessness of the power of God.

But, waving this whole question about consciousness, as not in dispute, I pass to the second.

(2.) "If the first death does not kill the soul, who knows that the second death will do it?" I might answer by simply asking, Who knows that the second death will not do it? I know that it has been often *said* that the separate existence of the soul implies its immortality. This has been said by the asserters of eternal suffering, from Tertullian to Robert Landis. Dr. Post has said that "nothing is deadlier than death;" and has thus tried to infer that because the death of the body does not kill the soul, therefore, the death of the soul will not kill the soul. I simply commend the argument to those who think it worthy of attention. It seems to me that they who reason thus can prove anything, and *by* anything. Give them a little twilight, and they will prove that white is black, and that noon is midnight. In my book on "Christ our Life," I have collected some rare specimens of such argument, to prove the immortality of the soul from Matt. 10: 28, and other passages. Such logical curiosities ought certainly to be preserved in their proper cabinet.

But let us examine the question more particularly. The proposition urged as an objection to my view would read somehow thus: "From the existence of the wicked soul until the second death, its eternal existence beyond the second death legitimately follows." Now I ask, is that good reasoning? Look at it. Will any one adopt it as sound argument? Is it even plausible? And have I not fairly stated the case, adding no element which does not belong to it, and omitting none which is pertinent? May I not safely affirm that the existence of the wicked soul between death and judgment does not imply its immortality? I have already given examples of eminent christians who have believed as I do, in the separate existence of the soul, which yet may die in the second death. Let me recall one of these, Abp. Whately. All admit that he is a good reasoner, one of the highest logical authorities, whose work on logic is standard, and adopted in most of the schools. If we put the question to him he replies most decidedly, that from the existence of the soul until the final judgment, its immortality does *not* legitimately follow. The best authority, then, will allow my view of the nature of the soul, with no such expense as some of my friends fear. But I would not decide the case by authority; for in logic no one can see for another. Let us, then, try the reasoning again. The test of all reasoning is the syllogism. And an argument is commonly put in the syllogistic form by supplying the general proposition, or major premise. If we do this in the present instance, we shall have something like this:

> Whatever pertains to the being of man, and exists during an interval after the death of the body, will exist eternally after the interval is past. The souls of the wicked, who are "reserved unto judgment," exist during an interval until the second death. Therefore, their souls will never die.

My friends see at once that the conclusion is just as sound as the first proposition, or major premise, and no more so. If the conclusion is to stand as an objection against my view, the major premise, or some other proposition equally general, must be taken also, to support it. Until this is done, I think my view is liable to no inference of immortality out of Christ; and I may proceed at my leisure, with my general argument. There is more to be said, however, on this very question, Does death kill? And in my next, I may show that on *logical* grounds the view of my querist is not so safe against the difficulty he urges, as my own.

C. F. H.

For the Crisis.

The Light Ship.

I feel that an explanation is required by the friends who are interested, why this tract has not already been printed. The *chief* reason is, that the protracted illness of my wife prevented me from attending to it. However, being providentially relieved from that embarrassment, I shall now put it through with all possible despatch. I need not expatiate upon the merits of endeavoring to scatter truth among our seamen, as all are prepared to admit *that*; but I would urge on the brethren, who feel it a duty to assist in the enterprise, to send in their mite.

Since my last I have received the following: From Eld. W. F. Carpenter, $1.00, A reader of the Crisis, $1.00, Wm. Dudley, $1.00, C. Cottle $2.00, A sister from Abington, $1.00, Some one from W. Troy, $1.00, One who feels deeply interested, $1.00, A Lover of truth, from Seneca Falls, $1.00, Otis Irish, $1.00, Mrs. E. Mann, 75 cts., J. T. Howland, 50 cts.

Yours faithfully, Jno. F. Cotton.

For the Crisis.

Reasons.

I wish you to purchase and read "Reasons for my Hope" by H. L. H.

1. Because it presents a good hope.
2. It gives good reasons for it.
3. It teaches Bible truth, and quotes it from the Bible.
4. It presents some facts not easily found by all, and which are interesting.
5. It is a good-humored book, and will not be likely to make men mad who read it.
6. It is a plain book; hence it can be easily understood.
7. It is a readable book, in large type, so that old eyes can see it.
8. It will not *outlaw* like a last year's almanac, so that your neighbor who reads it will have occasion to say your doctrine has all *failed*.
9. It can be *lent* without fear of its doing more hurt than good.
10. The author and publisher wants to sell the edition that he may pay for these and issue more for the public good.
11. Buy it for the sake of those who are too poor to buy, that such may *have it free*. Price, bound, 50 cts, Paper, 30cts. by mail, prepaid, Discount by quantity. Address orders to H. L. Hastings, Providence, R. I.

D. T. T.

☞ I have read of a very strange speech that dropped from the lips of Epictetus, a heathen. "If it be thy will," says he, "O Lord, command me what thou wilt; send me whither thou wilt; I will not withdraw myself from anything that seems good to thee." Ah! how will this heathen rise in judgment at last against all those who are partial in their obedience—who, while they yield obedience to some commands, live in the habitual breach of other commands.

☞ Seclusion from the world prepares us for communion with God.

The World's Crisis.

BOSTON, JUNE 6, 1860.

The Destruction of the Wicked.

No. 1.

> "What shall the *end* be of them that obey not the gospel of God?"—1 Pet. 4: 17.
> "Whose *end* is *destruction*."—Phil. 3: 19.
> "The soul that sinneth, it *shall die*."—Ezek. 18: 4.

In discussing this solemn subject, we shall endeavor to be guided by the most obvious meaning of the Scriptures, as applied to the future punishment of the finally impenitent. It will be our purpose to explain doubtful passages with those which are plain; showing the complete harmony of the Bible with itself, with reason, justice and mercy, in relation to the subject proposed for examination; assuming that the Scriptures do not teach opposites—both affirmative and negative—but when rightly understood, are either all in favor of the eternal "*destruction* of the wicked," or of their eternal *misery*.

I. In defining destruction, we adopt the language of Mr. Webster, as follows: "Destruction consists in the annihilation of the form of any thing; that form of parts which constitutes it what it is." Hence, when an object suffers destruction in the literal sense, the "form of parts" constituting that object no longer exists; consequently, when a thing is eternally destroyed, it can never exist again.

II. In harmony with the foregoing definition, *we affirm that the* ETERNAL DESTRUCTION *of the wicked is* REASONABLE.

1. It looks *reasonable* that the wicked should be destroyed, that *sin* might come to a perpetual *end*. It is certain that sin has no right to exist at all. It is an intruder in the universe; and it seems perfectly *reasonable* that God should put an end to sinful beings by *destroying* them; that he should not perpetuate eternally that which is worse than useless—a positive evil. It is *reasonable* that God should finally remove every unholy thing from the universe; and by consequence, introduce a time, when "*every* creature which is in heaven, and on the earth, and under the earth, and such as are in the sea," will be heard "saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. 5: 13. This could not take place so long as an enemy remained *alive*.

2. It is *reasonable* that the wicked should be destroyed, because their existence can be of no benefit to themselves or the righteous. When a being has finally decided to remain in sin, and puts himself beyond all hope of reformation, sin must be an eternal blot upon the universe, or the sinner must be destroyed. So long as the *cause* remains, the *effect* must follow; hence it is *reasonable* that God should *remove* the floods of sin by drying up the *fountains*; or, in other words, by *destroying* the sinner, who is only a curse to himself and all good beings.

3. It is *reasonable* that a just and merciful Being, like our Heavenly Father, should put an *end* to the sufferings of those who can never be otherwise than miserable so long as they live. A merciful being never delights in witnessing suffering; and only administers it as corrective and disciplinary. The corrective punishment is in this life; hence, after the resurrection and judgment of those who hardened themselves against all reformatory discipline, in this world, it is *reasonable* that they should forfeit their lives for their rebellion against a holy government. Capital punishment is never disciplinary; consequently, *suffering* is not a legal element in its execution, but only an accompaniment resulting from the anticipated penalty. "The wages of sin is *death*," which is capital punishment; therefore, not corrective or disciplinary; consequently, as a merciful being can inflict pain only for correction, suffering will be endured by the wicked after judgment only as the result of their awful relation to the approaching penalty—death; otherwise, the suffering inflicted would be an act of cruelty, transcending the bounds of justice, mercy, and love; an act which can never be attributed to our Heavenly Father.

When capital punishment is to be inflicted, no law of civilized and christian lands allows any torture before the execution. In case it should be done, by some one possessed of a tyrant's heart, all good people, who love Jesus, would call it *cruel*.

Suppose we were traveling in a foreign land, where the habits of the people were unknown to us, and should find a crowd of men gathered, who were engaged torturing a man, not for the sake of discipline, or to reform him, but with the intention of continuing it till death ended his sufferings; we should not hesitate to say these are *heathen*, as none others would inflict torment when the penalty was death! Suppose that they had the power to keep the man alive eternally in the extreme of misery, and had commenced the exercise of that power, what would God, Christ, angels, and all good beings think of such an act? Would they tolerate it? A *merciful* man, appointed to inflict capital punishment—death—would not institute a series of torments first, but would destroy the offender at once, as the Lord did the Sodomites; taking heed to the instruction, "Be ye therefore merciful, as your Father also is merciful."—Luke 6: 36.

Hence, we arrive at the conclusion again, that it is *reasonable* that God should *destroy* the wicked, and thus *end sin and misery*, instead of perpetuating both eternally, when neither have any right to exist at all in the universe of God.

III. In harmony with the foregoing, *we affirm that the* TERMS *employed to express the destiny of the wicked render their perpetuity* IMPOSSIBLE.

The following is a list of the terms used to represent the future punishment of the wicked: "perdition," "perish," "cut off," "devoured," "consume," "shall not be," "unquenchable fire," "into smoke shall they consume away," "destroy," "burn them up," "destruction," "be as though they had not been," "second death."

If the existence of the wicked is to cease at some future time, after the judgment, how could that fact be expressed without using some of the foregoing terms? What stronger or plainer words have we in the English or any other language, to denote a total cessation of being, than those employed to represent the end of the wicked? How is it *possible* for a being to be preserved entire, conscious and active as ever, after all these terms have been actively applied to his *personal identity*? Let it be remembered that the *accountable being*, he who *sins*, is the one to receive the penalty defined by the foregoing terms. If the body is only the "*house*" in which the *man* lives, then that is not guilty, and hence is not punished. The penalty falls on the sinner in the house, and is defined to be "DEATH." It cannot be *moral* death, for that is his *crime*, or rather, the *state* of the individual, which makes it necessary to inflict the punishment denoted by the terms *perish, consume, burn up, destruction, be no more, second death*, etc. If the sinner does not die, but lives to sin eternally, how can "the wickedness of the sinner come to an *end?*" If "the soul that sinneth" cannot die, why are we told that "the soul that sinneth it *shall* die?" The apostle James says, "Sin, when it is *finished*, bringeth forth DEATH." This shows that sin will not be "*finished*" so long as a sinner remains *alive*. If the soul cannot die, why does James say, "Let him know that he which converteth the sinner from the error of his way shall save a soul from death"?

Death is defined to be "*the extinction of life*." It is the end of dying. The *second* death,"—"the wages of sin"—is not "a death that never, never *dies*," but one that never *lives*. Whenever any *one* of the foregoing terms employed to represent the punishment of the wicked is executed, it would result in the *death* of the sinner; and is the evidence any less conclusive that the wicked "shall be as though they had not been," because there are applied to them some *twenty* of the strongest words which any language affords to denote the termination of their existence?

We see no legitimate way to avoid the conclusion, "That the *terms* employed to express the destiny of the wicked render their perpetuity *impossible*."

Diary Notes.

Thursday, May 24th. Early this morning we left our kind friends at Castleton in the steam carriage for Albany. Here we met Bro. Wendell, and Bro. Geo. Storrs, and had a pleasant interview. Bro. Wendell is now ready to go and preach the everlasting gospel, having closed up all business relations. May the blessing of God be upon his labors in a most signal manner. The young ministers need the special sympathy of the churches where they labor, lest they be discouraged. Do not sit as critics upon them, but stay up their hands with earnest prayer and "brotherly kindness" in deed and word. There is a *great* want of faithful laborers in the vineyard of the Lord, and we think one reason why there are not more among *us*, as a people, is because the churches are too fastidious or dainty about their preaching, and consequently do not encourage *young* preachers. They want old, experienced men. It should be remembered, if there are no recruits, soon we shall be without men to preach the word. But it must not be expected that when men commence the ministry that they can do as well as after they have had experience; but they would accomplish much more if it were not for the cold, unbrotherly, indifferent treatment often received.

Let the young preacher remember that this is a *part* of his salary,—that he is faring better than his beloved, self-denying, self-sacrificing Master, and be determined never to quit the field—to conquer, or die at his post. We want no cowards in our ranks, but earnest, devoted men of God, who dare rebuke sin wherever it is found, if they are beheaded in prison like John the Baptist, or burnt at the stake, like Latimer and Ridley. Men that will make no compromise with sin any where, but who will rebuke it as soon in the rich as the poor; men who will stand up for the *right*, if they are compelled to do it alone; men who will be *peace-makers*, gentle as the tender nurse, and yet as bold as a lion in the defence of the truth; men who think more of the prosperity of the cause of *Christ*, than of sustaining some new notion, or hobby that may have sprung up in their imagination; men who go into the work to please the *Lord*. We trust Bro. Wendell will be found a man possessing these qualifications. Let others follow his example, and help sound the last alarm to a guilty world.

We left Albany at 11 o'clock, A. M. for Danbury, Ct., arriving about half past five o'clock. At 7 o'clock, we repaired to the river side and buried Brother St. John in baptism. He formerly preached the popular theology, but is now rejoicing in the truth that we can get eternal life only through Christ. The Bible is now to him a new and consistent book—all seems harmonious. The little church in Danbury is doing well. A goodly number assembled at Concert Hall to hear concerning the great truths of the Bible. There is an increasing interest in D. to know the right way. We hope to see a good work there before six months are passed.

Friday, 25th. Went to Brookfield, took dinner with Bro. and Sister Fenn, who are pressing for the kingdom; thence to Bridgeport, and found a hearty welcome at Bro. B. Browne's. The enemy of all righteousness is troubling the church in B. They need help. Yet, let us remember that trials only work out the *dross*. We apprehend none will have too many.

Saturday, 26th. At 5 1-2 o'clock this morning, Sr. Browne was buried by baptism in the waters of old ocean. It was a pleasant scene. The morning was calm and lovely, and within we felt a corresponding peace.

At a few minutes past 10 o'clock, the New York and Boston Express train came along and hurried us away to Hartford, At 2 o'clock, we started for River Point, R. I., arriving about 5 o'clock. We had a profitable meeting in the evening, at which we met Bro. Bellows, whose faithful labors have been much blessed in various places.

Lord's day, 27th. At 9 1-2 o'clock, we met for a love-feast, and had an interesting and encouraging season. They have just completed a convenient meeting-house, that will seat over three hundred people; and we this day assembled for its dedication. We felt the presence of the Lord in our midst, by the sweet influences of his Holy Spirit. The house was very much crowded, and some forty or fifty were obliged to stand up. The truth appeared to produce a very happy effect upon many present. The light is spreading in this place. Bro. Bellows is their pastor, but preaches in other places a part of the time.

Monday 28th. Bro. Champlin called on us this morning, in good spirits, and ready to push the battle to the gates of the enemy.

At 9 o'clock, we left for home, and arrived in the city at mid-day, greeted our friends and sat down again to work; feeling like saying with the poet, "Here is no rest." But thank the Lord, "There remaineth therefore a rest to the people of God."

Editorial Notices.

Oversight.—The article in last week's paper, on first page, subject, "Spring," should have been credited to Eld. O. R. Fassett.

We have just received a new work on the subject of Spiritualism, entitled, "Spiritualism Exposed in the Light of Divine Revelation, with an Examination of the Position of A. J. Davis and Mr. Dods." By Mary D. Wellcome. Price, single copy 10 cents, postage one cent. For sale at the Crisis office, or by the authoress, at Richmond, Me.

From a hasty examination, we think this work a good one to put into the hands of those who are in danger of embracing the great and crowning delusion of this age,—Spiritualism.

"Christ our Life. The Scriptural Argument for Immortality through Christ alone." By C. F. Hudson. Price 50 cents; bound in paper covers, 30 cts. For sale at the Crisis office.

This work, from the able pen of the author of "Debt and Grace," is a valuable addition to the christian literature of the age. It is just the thing for a thinking man.

Editorial.

The leading editorial in this number, on "the destruction of the wicked," is one of the articles we recently published, by request, in the *Household Magazine*, an excellent religious Monthly, published at No. 5 Beckman street, New York, and sent to some thirty thousand subscribers. We purpose to republish the entire series as given in the *Magazine*.

While speaking of editorial matter, there is another point on which we would say a word. As all are not familiar with newspaper usages, we are sometimes asked, "Did *you* write that article?" We would say to those who wish to know what part of the matter is written by the Editor, that it is understood in all papers that his writing *begins* with the *column* which has the *name* of the paper for a general heading, under which is the *place* and *date* of publication. In *our* paper the editorial matter *always begins* on the *second* page, in the column headed with the words, "*The World's Crisis*," and *continues* till you come to some article having the name of some writer either at the commencement or close. Editors do not append their names to their own articles, on account of the understanding already specified.

American Anti-Tobacco Society.

It was our privilege to attend the first annual meeting of the "American Anti-Tobacco Society," held at Park Street Church, Boston, May 30th. It was a crowded meeting of much interest. Bro. Trask, the President of the Society, is one of the *live men* of this age, whose eyes are fully opened to the evils arising from the use of tobacco, as well as the other sins of the land, and it was truly refreshing to see the interest that others are beginning to feel on the subject. We think no one is a *consistent* temperance man who uses the filthy weed in any form. If the minds of the people were fully awake to the extent of the social, physical, and moral evils arising from the use of tobacco, we feel confident there would be many happy reforms, notwithstanding the tobacco habit is one of the hardest to break. My christian brother, do abandon the use of it *forever*. Abandon it for the sake of neatness and convenience. Abandon it for the sake of your children, and let no one learn the disgusting habit from your example; abandon it for the sake of your health, your happiness, and for the sake of christianity. Save its cost and give to the poor. Do it *now*. Will you? Say, by the grace of God, *I will* NEVER *use it again*.

The following is a part of the report as presented by the President, before the intelligent audience assembled at the first meeting of the *American Anti-Tobacco Society*, May 30th, 1860. Please read what follows.

REPORT
OF THE DOINGS OF THE
American Anti-Tobacco Society,
FOR TEN YEARS.

Ladies and Gentlemen:—A few friends have urged me to call you together to listen to a statement of the doings of the American Anti-Tobacco Society, for the ten years of its existence, and to give you an opportunity to adopt measures to arrest an evil of our times of great magnitude.

Other societies spread before you, as officers, a proud array of the great and good, whose presence dignifies their operations, and commands public homage and applause. This society is not rich in names; still we are happy to present a Board of Officers so united in purpose, so efficient in action, so reliable, and so well-looking, considering the "wear and tear" of this decade of hard service. The President of this society is Gorge Trask. The Vice-President, Secretary, Treasurer and Auditor, is the Rev. George Trask. The Honorary Body Corporate and Incorporate is the same unwearied individual, the "Anti-Tobacco Apostle." Fearing that rival societies, envious of our honors, may charge us with *egotism*, we would remind them that Dr. Timothy Dwight has said that *wegotism* is as bad as *egotism*.

The object of this society is to break up a death-like, prevalent stupidity in relation to the evils of tobacco, and "by light and love" create a public conscience, which, we trust in God, will lead to the removal of so great a curse. Other societies wield the battle-axe of reform against local evils; this evil is all-pervasive; this demoralizes nations, christian and heathen.

Obstacles.—This society encounters many obstacles.

1. The incorrigibility of the habit it assails. A man can give up his pastimes, his bottle, his pastor, and his politics, with less ado than his quid or pipe. If any devotee of the weed disputes this, *let him try it*.

2. The *insidious manner* in which this narcotic does mischief. It is not a bold foe; it does not, like alcohol, butcher a man's wife and children, or with fell purpose burn down a city square. It does seven-eighths of its mischief so *clandestinely* that seven-eighths of its victims know nothing about it! A pestilence which walketh in darkness! It curses the race with scores of diseases which go under a misnomer.

3. *This cause encounters scorn and derision.* It has been laughed at by superficial men, in the church and out of it, from Maine to Georgia, from Plymouth Rock to California. We have needed temples of brass—we have needed faith in God like Abraham's, to brave this tide of sarcasm and nonsense. Thank God, we have had it.

4. Saints as well as sinners use tobacco; and though a child can see that to waste time, money, health, and life, by its use, is a sin, still, so long as professors, "in good and regular standing," are invested in tobacco smoke as in clouds of incense, it is hard to convince them, or convince sots outside the church that there is any sin about it. But it is as clear as demonstration if the common use of this poison is not a sin, *nothing is sin*, and he is a fool who battles it.

5. *The position of many ladies is unfavorable to this cause.* We see wives much injured in health and beauty, and who are afflicted with scraggy, homely sons and daughters as a penalty for marrying smokers and chewers, who evince no anxiety to stop the ravages in their family circle. They are fastidious; they think it in bad taste to rebuke genteel husbands and sons for indulgence in this fashionable pleasure. But they do not think it in bad taste to live day and night in parlors and apartments all fumigated with this impurity! They are used to it. They are like the Irish girl, who was told not to marry a drunkard. She replied, "*I will—I am used to it—it will seem more like home.*"—"*De gustibus*," etc.

6. *The cowardice of the pulpit is an obstacle.* It is an easy thing for a preacher to assault sin on the plains of Hindostan, or on plantations in Alabama; but it is not so easy to plunge into a pew only ten feet distant, and convince a fifty-thousand-dollar sinner that he is doing wrong before God in poisoning his posterity, and his fellow-men also, by using, raising or vending this pernicious article. We have no quarrel with ministers,—we are ministers ourselves,—but pulpits are muzzled; a few are free.

This evil is deadly, and well-nigh ubiquitous, and should be everywhere battled. But other causes, important, and unimportant, on which we all have been drilled to satiety, thus out of mind ...

the way, and, in order to get a hearing, we are obliged to press in and demand it, and say of this enemy, as Nelson said of the Frenchman, "I will fight him wherever I can find him; wherever a Frenchman can anchor, my ship shall be there."

It is high time the battle with this great Narcotic were fought, and when *time-serving men* obtrude upon us their notions, and choke up our way by subterfuges and excuses, we must say to them, as one French general said to another, "Away with your advice; move off your column; let mine come on and do its duty."

For the Crisis.

The Grant and Loveland Discussion.

(FROM NOTES BY J. F. COTTON.)

(Continued.)

Mr. Grant. My friend says he depends upon old arguments to prove man's immortality. Paul says that immortality comes from the grave when this mortal shall have put on immortality. We do not wish to change snakes into devils, but we say that the serpent of Eden was made the first medium of communication from Satan to mankind. As to the assertion that man lives longer now than of old, it is not worth answering, when the contracting span of man's existence is made manifest from one generation to another. My friend has said that one assertion is as good as another. Granted, if either cannot be proved; but what we advance is substantiated by the best authority—the Bible.

"Preached to the spirits in prison." Let us read Thompson's translation of 1 Peter 3: 18—20.—"Brought to life by that spirit with which he went, and to the spirits which are (now) in prison, made proclamation at the time they were disobedient, when the long-suffering of God was waiting once for all in the days of Noe while the ark was building." Observe, Christ was put to death, and quickened by that spirit by the aid of which the preaching was made to the spirits in prison. When? When Noah was building the ark, and not when they were in the dark prison-house of death. 1 Pet. 4: 6.—"For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." McKnight's translation makes this passage clearer. He renders "For this purpose the gospel has been preached even to the *dead*, that although they might be condemned indeed by men in the flesh, yet they *might* live eternally by God in the spirit." Again, Wakefield "For this indeed was the effect of preaching the gospel to the dead, that some will be punished as carnal men, but others lead a spiritual life unto God."

We are referred to 2 Cor. 5: 1.—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal, in the heavens," etc. Wakefield renders it, "For we know that if this *tent* wherein we dwell, which is *fixed* on the *ground*, be taken to *pieces*, we have a *divine building*, a house not made with hands, eternal, in the heavens." Now then, if this house be destroyed, where shall we dwell? In that new Jerusalem which shall come down from heaven adorned like a bride. There is not a plurality of tabernacles; but *one* for *all* of the redeemed.

"Having a desire to depart." The word *analuo*, rendered "depart" in this passage, occurs in only one other place in the New Testament, which is in Lk. 12: 36, and is there rendered *return*. In twenty manuscripts of the Septuagint, including the Oxford, it is used in Josh. 22: 8, for the Hebrew word which invariably signifies to *return*. Paul was in a strait between two, whether it was better to wish to go on in his perilous ministry, or to go down into the grave, and wait to be released from the tomb and forever be present with the Lord, having a desire for the return of Christ which was far better than either.

"Souls under the altar." Whiting translates, "*persons* under the altar." John saw in his vision of the Apocalypse the whole martyrdom of the christians, and in the souls, or persons, under the altar, he beheld the multitude of those who fell through persecution "for the testimony which they held"; and his prophetic ear caught the cry which often went up to heaven, "How long, oh Lord, how long!" We are asked whom did the witch of Endor bring up to speak with Saul? Not Samuel, surely, unless she brought him sixty miles under ground from where the prophet was buried. But it was a demon, and a lying one, for he said, "To-morrow thou and thy sons shall be with me," when the records show that Saul was not dead till three days after, when the fugitive Amalekite found the wounded king lying upon the bloody heights of Gilboa, and at his own request dispatched him. As to men thinking or feeling after death, the Bible says, Ps. 104: 29, "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust." Reason says that man cannot think without brains. Suppose he receives a blow on the head which stuns him, and another which beats out his brains, will he think better when they are scattered about on the ground? Thus far nothing has been brought forward sufficient to prove man's inherent immortality or his consciousness between death and the resurrection. Hence we conclude that Spiritualism is opposed to the Bible, philosophy

who bear out their great leader's stupendous falsehood that "man shall not surely die." [Time.]

As our time has expired we submit to the audience the remarks of the evening.

(According to the rules of the debate here ended the arguments on the first question, viz., "Is human immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" Affirmative by Mr. Loveland.)

THIRD EVENING.

Eld. Himes, the moderator, opened the meeting with prayer, after which he read the second question, viz:

"Is immortality a gift of God dependent upon the character of the receiver?" Affirmative by Eld. Grant, who opened the debate as follows:

MR. GRANT. *Mr. Chairman, Ladies and Gentlemen*: The question open before us is one of such deep interest and importance that we need not fear to overrate it. If the affirmative of this question be sustained, the foundation of hero-worship, prayers to saints, purgatory, Swedenborganism, Shakerism, and Spiritualism is removed. If the reverse then, is there strong argument in favor of these several doctrines. If the affirmative be sustained, Bible, philosophy and common sense are harmonious. As my friend and I differ, one, at least, must be wrong; for two truths cannot clash. I take the Bible for my greatest proof, as I affirm that every truth contained in Revelation is in perfect harmony with all true philosophy and science. The immortality of all men is the fundamental argument of the Spiritualist's faith. At a conference held in Ill., 1857, it was resolved, "that Spiritualism, according to the modern acceptation of the term embraces all who believe in the immortality of the soul." Says one who represents himself to be the spirit of J. C. Calhoun, "Spiritualism is to draw all mankind into harmony, and to convince men of the immortality of the soul"; so that when we remark that the immortality of all men is the fundamental argument of their faith we are sustained by their own testimony.

We shall see if the Bible substantiates this doctrine of universal immortality. Bishop Tillotson remarks, "The immortality of the soul is rather supposed, or taken for granted, than revealed in the Bible." Hengstenberg says, "The doctrine of the immortality of the soul, as well as the name, are alike unknown in the entire Bible." Such assertions from two such Bible scholars are to be depended on. But we wish this evening to ascertain beyond doubt if all *have* immortality, or whether the acquisition of it is *conditional*, and what are the conditions upon which man receives it. We think we have shown that a mere desire for it, so far from proving that it is inherent, proves that we have not got it, as we never desire that which is in our possession. If we support the affirmative of this question, we show that part of the human race is to be destroyed; consequently, all cannot have that which renders destruction impossible. The rich man and Lazarus, whether parable or history, in this case proves nothing, as the scene is laid between death and the judgment, and does not touch upon the subject of man's immortality. Both died. The place in which we find the rich man, *hades*, is defined to be a place where there is no knowledge. The word occurs eleven times in the New Testament, and sixty-five times in the Old Testament, but *hades* is never once alluded to as a place of punishment. And in the corresponding *sheol* there is no device, no thought; for all that are therein are dead. In Rev. 20:13, we read, "And the sea gave up the dead that were in it; and death and hell (hades) delivered up the *dead* which were in them; and they were judged every man according to their works." It is after the resurrection comes the judgment, and after sentence comes reward or punishment. With the exception of this one passage in Luke 16:25, "but now he is comforted and thou art tormented," there is not a single intimation of suffering prior to that day which decides forever the destiny of mankind. But the ablest of commentators have looked upon the recital as a *parable*, symbolic of a political grave, which has nothing to do with the subject of future punishment.

The possibility of destroying all that pertains to man is shown in the following passage. Matt. 10:28,—"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to *destroy both* soul and body in hell," (*gehenna*). We shall show our opponent that our argument is not bare assertion. Isa. 10:18,—"And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth." Ezek. 18:4,—"Behold, all souls are mine; as the soul of the father so also the soul of the son is mine: the soul that sinneth, it shall die." This soul must be mortal then, and these passages prove that a portion of the human family will be destroyed, consequently immortality is not inherent in man. Ps. 145:20.—"The Lord preserveth all them that love him: but all the wicked will he *destroy*." What is the meaning of "destroy?" If this building were destroyed by fire it would no longer exist as a building, although the matter of which it was composed was not annihilated. The words rendered "destroy" in the fore-[illegible] Pick. In Num. 33:52, we read the stern command which was given to the Israelites in regard to the Canaanites, "And ye shall drive out all the inhabitants of the land from before you, and *destroy* all their pictures, and *destroy* all their moulten images, and quite pluck down all their high places." Ps. 37:38.—"But the transgressors shall be *destroyed* together: the *end* of the wicked shall be cut off." This does not look like immortality to all. As we have no other means of knowing anything of futurity, save by the word of God, we therefore appeal to the Bible. Ps. 92:7—"When the wicked spring as the grass; and when all the workers of iniquity do flourish; it is that they shall be *destroyed forever*." The word rendered *forever—gad*—is defined, "perpetual time, eternity."—*Gesenius*. The word occurs in Isa. 9:6; 57:15 and Ps. 45:6. Isa. 9:6.—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the mighty God, the *everlasting* Father, the Prince of Peace." Isa. 57:15.—"For thus saith the high and lofty One, that inhabiteth *eternity*." Ps. 45:6.—"Thy throne, oh God, is *forever* and *ever*." Those who reject the Bible, reject those proofs which harmonize with the justice and love of God. One more passage, Prov. 13:13.—"Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded."

And here we would remark that in none of the passages quoted does the word "destroy" mean *suffering*. We make this observation for the benefit of those who believe in eternal torments. All signify that ruin which shall fall upon those who do not fear Him who can destroy both soul and body in hell. This is what is alluded to in Jer. 17:18, as "double destruction;" and in Prov. 29:1, as "destruction without remedy." If there were a restitution after destruction there would be a remedy. And it is not a few who are rushing to this fearful doom, although our opponent affirms that man progresses and is growing better. Our Savior said, "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat." He also tells us of a strait gate and narrow way that leadeth unto life, which few shall find. Thus we see, if we admit this testimony, that there is a way to *destruction* as well as to life. [Time.]

MR. LOVELAND. *Mr. Chairman, Ladies and Gentleman*: I have promised attention to all the arguments which my brother advances in leading this part of our debate. I have done so, and yet I cannot find that he has met any of *my* arguments by which I substantiated the inherent, natural immortality of man. Some he has not even designed to notice. The natural man discerneth not the things of the Spirit. The immortality of man is not a gift. It is no where spoken of as such in the Bible. He has a dual nature, a natural body and a spiritual body, which shall be reunited in joint immortality, as Paul admits, at the resurrection. There is no proof of the existence of superhuman devils. If I prove the existence of spirits in a sphere of spiritual existence, all my opponent's arguments fall to the ground. After admitting that a man *ever* lives again after his body dies, our position is sustained.

In reference to the rich man and Lazarus, I would again inquire, what was it that was tormented, distinct from the body? Answer me that. Is the tabernacle spoken of in 2 Cor. which is to last forever to be upon this earth, which according to my opponent's theory is soon to be dashed to pieces? Perhaps Peter may throw some light upon this tabernacle. 2 Pet. 1:13, 14.—"Yea, I think it meet as long as I am in this tabernacle, to stir you up by way of remembrance. Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." Now I should like to know what Peter expected soon to put off. He knew that his death was approaching, and that the worn-out tent, his body, which should soon be rent and mangled would shortly be laid aside. I would also ask again, what is it that could be absent from the body and present with the Lord? What was it which desired to depart and be with Christ? Until this objection is answered and overcome, my brother cannot advance a step. On the contrary, see how his position proves the dual nature of man which shows a soul and body to be destroyed.

"Preaching to the spirits in prison." My opponent says this was done while Noah was building the ark; but Peter says differently. I believe that Christ did the preaching without employing Noah. It does not require a great amount of learning, although it would seem so, to bring forward those translations which my brother puts forward to prove that it was the same powerful spirit that raised Christ from the dead that preached through Noah to the spirits in prison.

Most certainly, Christ went to the other world at his death. "Thou shalt not leave him in hell nor suffer thy Holy One to see corruption." What was that spirit which Jesus yielded up to his Father? Was it merely a breath? different from any other breath which he had drawn in the thirty-three years of his life?

"The souls under the altar." John is emphatic here. He says, "I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held." We are told that these were those slain in subsequent persecution. If there is nothing to man except the body, when the body is killed, what is it cries, "How long, oh Lord, holy and just?" Then there are those in white robes who have come up out of great tribulation, who are praising and glorifying God by singing the "new song." The amended translations do not touch it, and we prefer to take the Revelator's testimony as literal. [Time.]

(To be continued.)

Correspondence.

From Bro. L. Boutell.

BRO. GRANT:—I have spent the three last Sundays with the people here, and we are having blessed good times. For a long time spiritual desolation has been prevailing here. They have occasionally had good preaching, but very little or no improvement has been derived from it. Roots of bitterness have sprung up, and been permitted to grow, and instead of watching for the good of one another, it has been the reverse. The meetings grew dull and thin till there were but few left to weep between the porch and the altar. But recently, through the abundant grace of our Lord Jesus, who has been pleased to hear prayer, the Holy Spirit is operating on the hearts of the children of men, and by the "foolishness of preaching" some are being convicted, convinced, and by faith saved. We have meetings almost every day, and some have been brought from darkness to light and their *tongues tuned* with the new song, even praise to our God.

The meetings are very good and growing better. Conviction, and the feeling need of salvation through Christ, is sensibly prevalent in the congregation, and in view of the speedy termination of the day of mercy, these are solemn and golden hours. The poor wayward and backslidden seem to be the hardest to reach, but by the grace of God we design to keep up the *steam* till they are softened, limbered, and straightened so as to be worked into the spiritual building. Yesterday was a very interesting day here. The chapel was crowded to hearken to the "*lively oracles*," and after meeting, we repaired to the water side, where Bro. Wm. Mitchell planted three cheerful disciples in the likeness of Christ's death and resurrection. The scene was made more affecting to see our widowed sister of seventy-four years, with willing steps, following her Master and receiving baptism. Her feet are on the rock. Surely the Lord is abundant in mercy, slow to anger, full of compassion. Others have come out fully on the Lord's side, rejoicing in hope and will follow in baptism soon. Praise ye the Lord. In the evening we had the communion and Lord's supper to show forth his death till he come.

The indications here are encouraging. Bro. J. W. White has been with us and is full of courage in the commencement of his ministry. Salvation by faith is our daily theme; neither have we forgotten the soon coming glory; bless God, we are full of hope, comfort, joy and peace in tribulation. L. BOUTELL.

Kennebunk, Me., May 20.

Obituary Notices.

Died, in Yarmouth, Me., May 19th, 1860, at the residence of Eld. R. R. York, Sister PHEBE WEST, aged seventy-three years.

The subject of this notice was the mother of Sister York, and had for some years, since the death of her husband, shared the care and sympathy of an affectionate daughter in the last days of her pilgrimage. Sister W. had not made the profession of her faith in Christ so public as many others, yet in the last years of her life she has given good evidence to her relatives and acquaintances that her sympathies were with Christ and his followers, and her interest in their prosperity. For some years she was an invalid, and not able to attend meetings; but was glad to have others enjoy such privileges. We trust she will meet all the saints in the soon coming kingdom. During her last illness she was very patient in all her distress, not murmuring at all, and at last breathed out her life calmly, without a struggle or a groan.

She leaves two sons and five daughters to mourn the death of a dear mother, but not without hope; soon Jesus will come and raise his followers to immortality and eternal life. Five of the family were present at the funeral, which was attended by the writer on the 21st. Many friends were in attendance.

I. C. WELLCOME.

Died, at Chicopee Falls, Mass., May 22d, STILLMAN MUNGER (my father), aged seventy-seven years and four months.

He died on the birthday of my mother, who is seventy-six, the mother of eleven children, grandmother of forty-two, and great-grandmother of twelve children. Among all her relatives, she never sat clad in mourning at a funeral before, but she is a poor mourning widow now, the first mourner of twenty-seven who followed father to the grave. Many of the friends could not attend. He was the patriarch of the largest group of mourners I ever saw in this town. He had no enemies, but many friends. Although his funeral was in the business time of the year, on a week day and in a factory village, it was judged that over three hundred attended, who sat patiently to listen to a discourse by Bro. Gage, the Methodist minister, from 2 Cor. 5:1.

The resurrection of the dead as the only time for our reward has been my father's belief for six years. He died in peace, and in full hope of a speedy resurrection unto life. The poor old man has suffered as much under the curse of getting bread for himself and family by the sweat of his brow, as any man I know of, having a large family to support by hard labor. His last will and advice was listened to with much interest by us all. After dividing his little stock of clothing, he left three articles of tools to be distributed among us as we saw fit—an axe, a hoe, and a wood saw—not one article apiece to remember a father by. But he will not be forgotten by us. He said to us that he had done all in his power for us, and must leave soon. His last words were, "All 's well."

The honors of this world look small to us as a family. The glory of the kingdom to come is our hope, when we shall meet our friend again, clad in immortality.

HIRAM MUNGER.

Married.

May 27th, by Eld. W. H. Mitchell, Capt. LEWIS L. WORMWOOD to Miss ADELINE E. HARDING, both of Kennebunk, Me.

Summary of News.

FOREIGN.

FRANCE.

The Paris correspondent of the London Morning Herald says: I have certain information that a formidable armament is in course of preparation to proceed to Turkish waters. I have also reason to believe that the French squadron will be accompanied by a couple of Russian line-of-battle-ships and two or three frigates.

AUSTRIA.

In consequence of Garibaldi's departure for Sicily, the Austrian government has resolved to send a flotilla to cruise off the coasts of the island. All war-steamers which were stationed in our port have been united under the command of the Commodore Willersdorf, and have set sail for Sicily.

SICILY AND GARIBALDI.

The Paris correspondent of the "Times" says the telegraphic dispatches received from Naples are to the effect that the utmost consternation prevailed in that city; that increased means to protect the French residents had been called for; that fugitives continued to arrive in Sicily; that manifestations of a rather tumultuous description had taken place; that the troops had become dispirited, and some say refused to march; that the police agents had fired on the groups, and killed or wounded several; and that every thing presaged a great insurrection.

The "Times" of the 18th has the following summary of the most that is yet known respecting Garibaldi's expedition:

"Garibaldi has landed with his followers on the Sicilian coast at Marsala, a place famous for its wine. It was previously known that the ships Piemonte and Lombardo, in which his forces were, after leaving Genoa, had touched at Talomona, on the Roman frontier, and that Garibaldi had issued a characteristic proclamation against the Neapolitan Bourbon, the Pope, and the Austrians. The telegram from Turin states that four men were killed in landing, and it adds that other supplies of arms, which came from the Levant, for the use of the insurgents, had previously arrived in the Southern coast of Sicily. The forces under Garibaldi amount to about 2000.

The Paris "Pays" says that after having landed his volunteers, Garibaldi, by means of arrangements previously concerted, succeeded in concentrating the insurrection. We are assured that he has already made himself master of all the most important places on the island. It would appear from other very recent information that a part of Garibaldi's expedition has landed in Calabria, and that the insurrection, almost triumphant in Sicily, now threatens Naples and the Neapolitan provinces in the peninsula. The Paris correspondent of the London Morning Post says: It is positively stated in dispatches that the insurrection in Sicily has assumed large proportions. The situation of affairs is complicated by the march of a corps of Garibaldians, on their way from Tuscany toward Naples, through the Roman States.

The Paris correspondent of the Times, in a letter dated the 16th, says:

The dispatches received to-day from Italy have created a sort of bewilderment at the Bourse which is almost in a panic. No one knows what to believe or whom to believe. We gather, however, without vouching for the certainty, that Garibaldi, or Garibaldi's followers are triumphant in Sicily, except in the two points of Messina and Palermo, in one of which are 12,000 Neapolitan troops; in the other 15,000. Others affirm that Garibaldi is not in Sicily, but in the Umbria, and that it is his name alone which has done wonders in the island, while he in person is revolutionizing the *terra firma*.

[From Liverpool the 23d.]

SICILY.

Official Neapolitan statements were current at the departure of the Arabia that Garibaldi's forces were completely routed at Palermo, which are now flatly contradicted. The Neapolitan troops were completely defeated.

Garibaldi's troops had invested Moreilla, which commands Palermo.

The latest rumors state that Garibaldi had obtained a decided victory at Moreilla.

The Neapolitan government has very little to say, but their last bulletin has it that two columns were pursuing the dispersed troops of Garibaldi.

The insurgents were gaining strength daily.

CHINA.

A private dispatch from China says that the Chinese government absolutely refuses the ultimatum of England and France, and that war is the only alternative.

TERRIBLE TORNADO.—Chicago, June 4.—A terrible tornado occurred in Eastern Iowa and Northwestern Illinois last night, involving more destruction in life and property in Clinton, Iowa, than any thing of the kind before. The towns of Camanche, Iowa and Albany, Ill., have been completely demolished. In the former town thirty-two dead bodies have already been recovered, and there are still a number under the ruins.

Notices, &c.

Campmeeting.

It will be remembered that at the last Westford campmeeting it was voted, if time should continue till another August, that another meeting should be had in the same place; and a committee was chosen to carry the same into effect. I write this notice thus early to apprise the rest of the committee of their duty, and that we may harmoniously make all necessary arrangements for the success of the meeting; also, that any suggestions relative to so important a meeting should be made in due season. Bro. Munger informs me, the Wilbraham meeting will commence the 20th of August. Shall ours be before it, or after?

MOSES CONANT, Lowell,
EZRA HEATH, Lynn,
M. M. YOUNG, East Boston,
SAMUEL AYARS, Worcester, } Committee.

Any suggestions gladly received by the committee. Direct to me at Groton, Mass. [illegible]

La Porte Quarterly Meeting.

The next quarterly meeting of the LaPorte district will commence Friday evening, June 29th, and continue over the Lord's day. All interested are invited to attend.

By order of the Church,
B. P. MORGAN.

Notice.

We have engaged Eld. Walter Pratt to supply the desk in Portsmouth, N. H., for the present. The preaching brethren will please direct all letters to him relative to appointments until further notice.

R. F. BERRY, Clerk.

☞ A grove meeting will be held in Plainfield, on land owned by Bro. Edmond Beals, commencing Thursday, June 28th, continuing over the Sabbath. Bro. H. Pratt is expected to attend, and we would be glad to have Sr. E. S. Fenn come and labor also.

DAVID THAYER, for the Church.

Grove Meeting.

There will be a Grove Meeting, the Lord willing, at Pine Swamp, Sharon, Ct., about three miles from West Cornwall Depot, on the Housatonic R. R., to commence the 21st of June, and continue over Sunday. Provision will be made to accommodate brethren and sisters from abroad. Come in the name of the Lord. We pray the Lord to send such preaching brethren as are adapted to the wants of the people there.

In behalf of the brethren,
S. B. MUNN.

Grove Meetings in Wisconsin.

A grove meeting will be held at Springville, Badaxe Co., Wis., commencing Friday, at 2 P. M., June 1st. Call on Bro. Wm. A. Morse for further information. Several ministers are expected.

Also one at Ironton, Sauk Co., Wis., commencing Friday, June 7th, at 2 P. M. A number of preachers will attend. Call on Eld. G. W. Turner for particulars.

Also one at Fairfield, Sauk Co., Wis., commencing Friday, June 14th, at 2 P. M. Inquire for Eld. G. W. Barnes.

Also one at West Point, Columbia Co., Wis., commencing at 2 P. M., Friday, June 21st. Call on Bro Ira Polley.

Also one at Kingston, Sauk Co., Wis., commencing June 28th, at 2 P. M. Inquire for Bro. Parley Bush.

All these meetings will continue over the Lord's day. Several ministers will be present.

WM. SHELDON.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. Hiram Munger will preach in Boston, (Chapman Hall)....... Sunday, June 10th

Providence permitting, I will preach at the Town Hall in Castleton, Vt., June 10th, and during the week where the Elders may appoint.

MILES GRANT.

Eld. Joshua V. Himes will preach in Waterbury, Vt., Thursday evening, June 7th. He will hold a conference in Cabot, Vt., Saturday and Sabbath, June 9th and 10th. Three services each day. All are invited.

Eld. J. W. Crabtree will preach in
Southington, Ct. .... June 17th
Eld. Lewis Gunn.......................... July 1st

R. W. NEALE.

Cherry Tree, Venango Co., Pa., near Jonas Newman's, at 6 P. M., June 14th.

South West, Warren Co., Pa., School District No. 2, at 6 P. M., June 15th.

" " " at 10 1-2 June 16th

At Bro. Jones', on the Allegheny River, in the evening, June 16th.

Hickory, Venango Co., Pa., 10 1-2 A. M., June 17th.

Hunter's School-House, Venango Co., Pa., 3 1-2 P. M., June 17th.

Gorman School-House, Deerfield Township, Warren Co., Pa., 6 P. M., June 18th.

Titioute, Warren Co., Pa., evening, June 19th.

Warren, " " " June 20th and over Sunday.

Oak Hill, Chautauque Co., evening, June 25th.

Jamestown, " " " June 26th.

Gillspies, near Pittsfield, Warren Co., Pa., 6 P. M., June 27th.

Brown's settlement, (near Columbus, Warren Co., Pa.) 6 P. M., June 28th.

Root's settlement, Athens, Crawford Co., Pa., 6 P. M., June 29th.

Anderson's School-House (near Edenboro, Erie Co., Pa.) 10 1-2 A. M., July 1st.

At the School-House near Bro. Whitaker's, Erie Co., Pa., 4 P. M., June 1st.

McKean, (near Bro. John Marsh's) Erie Co., Pa., 6 P. M., June 2d.

Franklin, or Girard, (near Bro. L. D. Allen's) Erie Co., Pa., 6 P. M., June 3d.

We should be glad to see any of the friends of Jesus at any of the above places, especially at Warren. J. T. ONGLEY.

Providence permitting, Eld. George Champlin will preach in Bristol, Ct., June 10th. Eld. H. F. Carpenter, June 24th. JOHN H. SUTLIFF.

J. K. Bellows will preach in
Winsted.................................. June 10th
New Britain.............................. June 17th
Collinsville............................. June 24th
New York City (Corner of Grand and Elizabeth Streets)................................ July 1st

H. Pratt appoints to be at
Newark, N. J.............................. June 10th
New York City............................ June 17th

S. C. Hancock will meet the brethren in
Bakerville............................... June 10th
Plymouth Hollow.......................... June 13th
Winsted.................................. June 13th
Mattatuck................................ June 14th

Will Bro. Barber please meet me on the arrival of the afternoon train from Winsted?

Providence permitting, I will preach at
Portsmouth, N. H.............. Sunday, June 10th
East Killingly, Conn.....Sunday, June 17th and 24th

J. HEMENWAY.

Eld. A. Cleaveland will preach, Providence permitting, at
Abbott's Corner.............. Sunday, June 17th
North Troy................... Sunday, June 24th
South Troy................... Sunday, July 1st

Meetings through the week, from June 24th to July 1st, as brethren may appoint.

H. ORCUTT.

Eld. S. W. Bishop will preach as follows:—
Lawrence, Mass.............. Sunday, June 10th
Lynn, (evening)............................ June 12th
Providence, R. I., (evening)............... June 13th
Natick, R. I., (evening)................... June 14th
Rocky Brook, R. I............ Sunday, June 17th
Exeter, R. I................. Sunday, June 24th

Eld. C. Goodrich appoints to preach in
New York City, (as Bro. Boworth may appoint,) June 10th and 17th
Newark, N. J....................... June 12th and 13th
Bridgeport, Ct............................. June 19th

Business Matters.

To Correspondents.

We have none of the "Harp" Hymn book on hand.

B. Beals.—Paid to No. 241.

A. T. Servis' P. O. address is Holly, Oakland Co., Mich.

Cash Receipts.

J Essex 245, $1.50; R Sturtevant 245, 12 cts.; R W Currier 156, $2.28, Abm. Libby 250, $1.72.

Miss E. C. Mosher 246, C H Bradford 257, Mrs. E A W Lake 258, J N Turner 258, E H Abbott 258, N Banning 258,—50 cts. each.

T H Knowles 254, W Prague 271, E R Knight 270, C B Wilson 271, Ber. Potter 271, J P Babcock, I B Andrews 250, Saml. Andrews 271, M P Patler 269, W S Olmsted 260, Jno. Vickery 269, A Kelly, Jr., 247, O W Wentworth 270, J Davis 271, Jonas Green 247, D Miner 275, C K Bigelow 271, A Arnold 268, C H Randall 241, Mrs. E Mann 265, S Holt 271, A McClure 253, And. Johnson 250, D Rollins 271,—$1.00 each.

S Briggs 293, T Parkhurst 297, Mrs. E Barnes 300, G T Collins 298, D H Butler 299, E A Marsh 260, L Webster 261, A Herrick 286,—$2.00 each.

Books and Tracts.

G T Collins $2.60, J T Howland 12 cts., E P Conser $1.00, S D Berry $1.00, Eld. M Chandler $1.00, Mrs. E Mann 28 cts., A L Cole $1.25, Amb. Smith 28 cts., C H Dagle $3.00, Abr. Libby 28 cts., Jas. Evans $1.18, Eld. F Burr $1.00.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10:28, Gen. 2:17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

THE SOUL—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuke* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

THE SPIRIT—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

Christ our Life. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. 168 pp. 12mo. Price 50 cts. In paper covers, 30 cts.

Human Destiny. A Discussion: Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all? By C. F. Hudson and Sylvanus Cobb. 478 pp. 12mo. Price $1.00 post paid.

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 289 pp. 12mo. Price 50 cts. Postage 16 cts.

The Doctrine of Endless Misery an occasion of Scepticism. From the Epilogue to Essays in Ecclesiastical Biography. By the late Sir James Stephen. With notes by C. F. H. 24 pp. 12mo. Price 3 cts. $2.00 per hundred.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Rights of Wrong; or, Is Evil Eternal? By C. F. Hudson. 24 pp. 12mo. Price 3 cts. $2.00 per hundred.

The seven treatises last named can be also had of the Publishers, J. P. Jewett & Co., Boston; G. W. Young, 138 William Street, New York; Geo. S. Blanchard, Cincinnati; and S. C. Griggs & Co., Chicago.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

ANTI-ETERNAL TORMENT. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred. Postage 1 ct.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 8 cents.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid $1.25.

Son of God, by H. Grew, 10 cts. single; postage 1 cent.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

The Saint's Inheritance, by Wm. Shepherd.—A good tract, to give your neighbor. Price $5.00.

Treatise on Matt. 24 and 25. Price, 25 cts. Postage 7 cts. By I. C. Wellcome.

Life and Religious Experience of Hiram Munger, including many singular circumstances connected with campmeetings and revivals. Written by himself. This is a very entertaining work and will be read with interest by all. Price 50 cts.—postage 10 cents.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cts—postage 9 cts.

Words of Warning. 3 cts. single; postage 1 ct.; $1.50 per hundred.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

The Excellency of the Lord's Anointed: or Christ the promised Messiah. By Mrs. MARY A. SEYMOUR. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single. Postage 1 cent.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the readers. Price 40 cents; postage 7 cents.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Geneseo, N. Y. Price $1., postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 1 cent single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed; or, Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove endless misery are explained, and two hundred for *destruction* quoted. By Eld. Jacob Blain. Price 2 cents single; $2.00 per hundred. Postage 1 cent.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 3 cts.—postage 1 cent.

The Three Kingdoms: or, the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. BROOKS, No. 8 Summer street.

☞ The following books and tracts can be had of J. B. Waite, Warwick, R. I.:—

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H. L. HASTINGS, [illegible] Providence, R. I.

January, 1860.

[illegible]

who bear out their great leader's stupendous falsehood that "man shall not surely die." [Time.]

As our time has expired we submit to the audience the remarks of the evening.

(According to the rules of the debate here ended the arguments on the first question, viz., "Is human immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" Affirmative by Mr. Loveland.)

THIRD EVENING.

Eld. Himes, the moderator, opened the meeting with prayer, after which he read the second question, viz:

"Is immortality a gift of God dependent upon the character of the receiver?" Affirmative by Eld. Grant, who opened the debate as follows:

MR. GRANT. *Mr. Chairman, Ladies and Gentlemen*: The question open before us is one of such deep interest and importance that we need not fear to overrate it. If the affirmative of this question be sustained, the foundation of hero-worship, prayers to saints, purgatory, Swedenborganism, Shakerism, and Spiritualism is removed. If the reverse then, is there strong argument in favor of these several doctrines. If the affirmative be sustained, Bible, philosophy and common sense are harmonious. As my friend and I differ, one, at least, must be wrong; for two truths cannot clash. I take the Bible for my greatest proof, as I affirm that every truth contained in Revelation is in perfect harmony with all true philosophy and science. The immortality of all men is the fundamental argument of the Spiritualist's faith. At a conference held in Ill., 1857, it was resolved, "that Spiritualism, according to the modern acceptation of the term embraces all who believe in the immortality of the soul." Says one who represents himself to be the spirit of J. C. Calhoun, "Spiritualism is to draw all mankind into harmony, and to convince men of the immortality of the soul"; so that when we remark that the immortality of all men is the fundamental argument of their faith we are sustained by their own testimony.

We shall see if the Bible substantiates this doctrine of universal immortality. Bishop Tillotson remarks, "The immortality of the soul is rather supposed, or taken for granted, than revealed in the Bible." Hengstenberg says, "The doctrine of the immortality of the soul, as well as the name, are alike unknown in the entire Bible." Such assertions from two such Bible scholars are to be depended on. But we wish this evening to ascertain beyond doubt if all *have* immortality, or whether the acquisition of it is *conditional*, and what are the conditions upon which man receives it. We think we have shown that a mere desire for it, so far from proving that it is inherent, proves that we have not got it, as we never desire that which is in our possession. If we support the affirmative of this question, we show that part of the human race is to be destroyed; consequently, all cannot have that which renders destruction impossible. The rich man and Lazarus, whether parable or history, in this case proves nothing, as the scene is laid between death and the judgment, and does not touch upon the subject of man's immortality. Both died. The place in which we find the rich man, *hades*, is defined to be a place where there is no knowledge. The word occurs eleven times in the New Testament, and sixty-five times in the Old Testament, but *hades* is never once alluded to as a place of punishment. And in the corresponding *sheol* there is no device, no thought; for all that are therein are dead. In Rev. 20:13, we read, "And the sea gave up the dead that were in it; and death and hell (hades) delivered up the *dead* which were in them; and they were judged every man according to their works." It is after the resurrection comes the judgment, and after sentence comes reward or punishment. With the exception of this one passage in Luke 16:25, "but now he is comforted and thou art tormented," there is not a single intimation of suffering prior to that day which decides forever the destiny of mankind. But the ablest of commentators have looked upon the recital as a *parable*, symbolic of a political grave, which has nothing to do with the subject of future punishment.

The possibility of destroying all that pertains to man is shown in the following passage. Matt. 10:28,—"And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to *destroy both* soul and body in hell," (*gehenna*). We shall show our opponent that our argument is not bare assertion. Isa. 10:18,—"And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth." Ezek. 18:4,—"Behold, all souls are mine; as the soul of the father so also the soul of the son is mine: the soul that sinneth, it shall die." This soul must be mortal then, and these passages prove that a portion of the human family will be destroyed, consequently immortality is not inherent in man. Ps. 145:20,—"The Lord preserveth all them that love him: but all the wicked will he *destroy*." What is the meaning of "destroy?" If this building were destroyed by fire it would no longer exist as a building, although the matter of which it was composed was not annihilated. The words rendered "destroy" in the foregoing are rendered "annihilated" by Mr. [illegible]

Pick. In Num. 33:52, we read the stern command which was given to the Israelites in regard to the Canaanites, "And ye shall drive out all the inhabitants of the land from before you, and *destroy* all their pictures, and *destroy* all their moulten images, and quite pluck down all their high places." Ps. 37:38,—"But the transgressors shall be *destroyed* together: the *end* of the wicked shall be cut off." This does not look like immortality to all. As we have no other means of knowing anything of futurity, save by the word of God, we therefore appeal to the Bible. Ps. 92:7—"When the wicked spring as the grass; and when all the workers of iniquity do flourish; it is that they shall be *destroyed forever*." The word rendered *forever*—*gad*—is defined, "perpetual time, eternity."—*Gesenius*. The word occurs in Isa. 9:6; 57:15 and Ps. 45:6. Isa. 9:6.—"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the mighty God, the *everlasting* Father, the Prince of Peace." Isa. 57:15.—"For thus saith the high and lofty One, that inhabiteth *eternity*." Ps. 45:6.—"Thy throne, oh God, is *forever* and *ever*." Those who reject the Bible, reject those proofs which harmonize with the justice and love of God. One more passage, Prov. 13:13.—"Whoso despiseth the word shall be destroyed; but he that feareth the commandment shall be rewarded."

And here we would remark that in none of the passages quoted does the word "destroy" mean *suffering*. We make this observation for the benefit of those who believe in eternal torments. All signify that ruin which shall fall upon those who do not fear Him who can destroy both soul and body in hell. This is what is alluded to in Jer. 17:18, as "double destruction;" and in Prov. 29:1, as "destruction without remedy." If there were a restitution after destruction there would be a remedy. And it is not a few who are rushing to this fearful doom, although our opponent affirms that man progresses and is growing better. Our Savior said, "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat." He also tells us of a strait gate and narrow way that leadeth unto life, which few shall find. Thus we see, if we admit this testimony, that there is a way to *destruction* as well as to life. [Time.]

MR. LOVELAND. *Mr. Chairman, Ladies and Gentleman*: I have promised attention to all the arguments which my brother advances in leading this part of our debate. I have done so, and yet I cannot find that he has met any of *my* arguments by which I substantiated the inherent, natural immortality of man. Some he has not even designed to notice. The natural man discerneth not the things of the Spirit. The immortality of man is not a gift. It is no where spoken of as such in the Bible. He has a dual nature, a natural body and a spiritual body, which shall be reunited in joint immortality, as Paul admits, at the resurrection. There is no proof of the existence of superhuman devils. If I prove the existence of spirits in a sphere of spiritual existence, all my opponent's arguments fall to the ground. After admitting that a man *ever* lives again after his body dies, our position is sustained.

In reference to the rich man and Lazarus, I would again inquire, what was it that was tormented, distinct from the body? Answer me that. Is the tabernacle spoken of in 2 Cor. which is to last forever to be upon this earth, which according to my opponent's theory is soon to be dashed to pieces? Perhaps Peter may throw some light upon this tabernacle. 2 Pet. 1:13, 14.—"Yea, I think it meet as long as I am in this tabernacle, to stir you up by way of remembrance. Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." Now I should like to know what Peter expected soon to put off. He knew that his death was approaching, and that the worn-out tent, his body, which should soon be rent and mangled would shortly be laid aside. I would also ask again, what is it that could be absent from the body and present with the Lord? What was it which desired to depart and be with Christ? Until this objection is answered and overcome, my brother cannot advance a step. On the contrary, see how his position proves the dual nature of man which shows a soul and body to be destroyed.

"Preaching to the spirits in prison." My opponent says this was done while Noah was building the ark; but Peter says differently. I believe that Christ did the preaching without employing Noah. It does not require a great amount of learning, although it would seem so, to bring forward those translations which my brother puts forward to prove that it was the same powerful spirit that raised Christ from the dead that preached through Noah to the spirits in prison.

Most certainly, Christ went to the other world at his death. "Thou shalt not leave him in hell nor suffer thy Holy One to see corruption." What was that spirit which Jesus yielded up to his Father? Was it merely a breath? different from any other breath which he had drawn in the thirty-three years of his life?

"The souls under the altar." John is emphatic here. He says, "I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held." We are told that these were those slain in subsequent persecution. If there is nothing to man except the body, when the body is killed, what is it cries, "How long, oh Lord, holy and just?" Then there are those in white robes who have come up out of great tribulation, who are praising and glorifying God by singing the "new song." The amended translations do not touch it, and we prefer to take the Revelator's testimony as literal. [Time.]

(To be continued.)

Correspondence.

From Bro. L. Boutell.

BRO. GRANT:—I have spent the three last Sundays with the people here, and we are having blessed good times. For a long time spiritual desolation has been prevailing here. They have occasionally had good preaching, but very little or no improvement has been derived from it. Roots of bitterness have sprung up, and been permitted to grow, and instead of watching for the good of one another, it has been the reverse. The meetings grew dull and thin till there were but few left to weep between the porch and the altar. But recently, through the abundant grace of our Lord Jesus, who has been pleased to hear prayer, the Holy Spirit is operating on the hearts of the children of men, and by the "foolishness of preaching" some are being convicted, convinced, and by faith saved. We have meetings almost every day, and some have been brought from darkness to light and their *tongues tuned* with the new song, even praise to our God.

The meetings are very good and growing better. Conviction, and the feeling need of salvation through Christ, is sensibly prevalent in the congregation, and in view of the speedy termination of the day of mercy, these are solemn and golden hours. The poor wayward and backslidden seem to be the hardest to reach, but by the grace of God we design to keep up the *steam* till they are softened, limbered, and straightened so as to be worked into the spiritual building. Yesterday was a very interesting day here. The chapel was crowded to hearken to the "*lively oracles*," and after meeting, we repaired to the water side, where Bro. Wm. Mitchell planted three cheerful disciples in the likeness of Christ's death and resurrection. The scene was made more affecting to see our widowed sister of seventy-four years, with willing steps, following her Master and receiving baptism. Her feet are on the rock. Surely the Lord is abundant in mercy, slow to anger, full of compassion. Others have come out fully on the Lord's side, rejoicing in hope and will follow in baptism soon. Praise ye the Lord. In the evening we had the communion and Lord's supper to show forth his death till he come.

The indications here are encouraging. Bro. J. W. White has been with us and is full of courage in the commencement of his ministry. Salvation by faith is our daily theme; neither have we forgotten the soon coming glory; bless God, we are full of hope, comfort, joy and peace in tribulation.

L. BOUTELL.

Kennebunk, Me., May 20.

Obituary Notices.

Died, in Yarmouth, Me., May 19th, 1860, at the residence of Eld. R. R. York, Sister PHEBE WEST, aged seventy-three years.

The subject of this notice was the mother of Sister York, and had for some years, since the death of her husband, shared the care and sympathy of an affectionate daughter in the last days of her pilgrimage. Sister W. had not made the profession of her faith in Christ so public as many others, yet in the last years of her life she has given good evidence to her relatives and acquaintances that her sympathies were with Christ and his followers, and her interest in their prosperity. For some years she was an invalid, and not able to attend meetings; but was glad to have others enjoy such privileges. We trust she will meet all the saints in the soon coming kingdom. During her last illness she was very patient in all her distress, not murmuring at all, and at last breathed out her life calmly, without a struggle or a groan.

She leaves two sons and five daughters to mourn the death of a dear mother, but not without hope; soon Jesus will come and raise his followers to immortality and eternal life. Five of the family were present at the funeral, which was attended by the writer on the 21st. Many friends were in attendance.

I. C. WELLCOME.

Died, at Chicopee Falls, Mass., May 22d, STILLMAN MUNGER (my father), aged seventy-seven years and four months.

He died on the birthday of my mother, who is seventy-six, the mother of eleven children, grandmother of forty-two, and great-grandmother of twelve children. Among all her relatives, she never sat clad in mourning at a funeral before, but she is a poor mourning widow now, the first mourner of twenty-seven who followed father to the grave. Many of the friends could not attend. He was the patriarch of the largest group of mourners I ever saw in this town. He had no enemies, but many friends. Although his funeral was in the business time of the year, on a week day and in a factory village, it was judged that over three hundred attended, who sat patiently to listen to a discourse by Bro. Gage, the Methodist minister, from 2 Cor. 5:1.

The resurrection of the dead as the only time for our reward has been my father's belief for six years. He died in peace, and in full hope of a speedy resurrection unto life. The poor old man has suffered as much under the curse of getting bread for himself and family by the sweat of his brow, as any man I know of, having a large family to support by hard labor. His last will and advice was listened to with much interest by us all. After dividing his little stock of clothing, he left three articles of tools to be distributed among us as we saw fit—an axe, a hoe, and a wood saw—not one article apiece to remember a father by. But he will not be forgotten by us. He said to us that he had done all in his power for us, and must leave soon. His last words were, "All 's well."

The honors of this world look small to us as a family. The glory of the kingdom to come is our hope, when we shall meet our friend again, clad in immortality.

HIRAM MUNGER.

Married.

May 27th, by Eld. W. H. Mitchell, Capt. LEWIS L. WORMWOOD to Miss ADELINE E. HARDING, both of Kennebunk, Me.

Summary of News.

FOREIGN.

FRANCE.

The Paris correspondent of the London Morning Herald says: I have certain information that a formidable armament is in course of preparation to proceed to Turkish waters. I have also reason to believe that the French squadron will be accompanied by a couple of Russian line-of-battle-ships and two or three frigates.

AUSTRIA.

In consequence of Garibaldi's departure for Sicily, the Austrian government has resolved to send a flotilla to cruise off the coasts of the island. All war-steamers which were stationed in our port have been united under the command of the Commodore Willersdorf, and have set sail for Sicily.

SICILY AND GARIBALDI.

The Paris correspondent of the "Times" says the telegraphic dispatches received from Naples are to the effect that the utmost consternation prevailed in that city; that increased means to protect the French residents had been called for; that fugitives continued to arrive in Sicily; that manifestations of a rather tumultuous description had taken place, that the troops had become dispirited, and some say refused to march; that the police agents had fired on the groups, and killed or wounded several, and that every thing presaged a great insurrection.

The "Times" of the 18th has the following summary of the most that is yet known respecting Garibaldi's expedition:

"Garibaldi has landed with his followers on the Sicilian coast at Marsala, a place famous for its wine. It was previously known that the ships Piemonte and Lombardo, in which his forces were, after leaving Genoa, had touched at Talomona, on the Roman frontier, and that Garibaldi had issued a characteristic proclamation against the Neapolitan Bourbon, the Pope, and the Austrians. The telegram from Turin states that four men were killed in landing, and it adds that other supplies of arms, which came from the Levant, for the use of the insurgents, had previously arrived in the Southern coast of Sicily. The forces under Garibaldi amount to about 2000.

The Paris "Pays" says that after having landed his volunteers, Garibaldi, by means of arrangements previously concerted, succeeded in concentrating the insurrection. We are assured that he has already made himself master of all the most important places on the island. It would appear from other very recent information that a part of Garibaldi's expedition has landed in Calabria, and that the insurrection, almost triumphant in Sicily, now threatens Naples and the Neapolitan provinces in the peninsula. The Paris correspondent of the London Morning Post says: It is positively stated in dispatches that the insurrection in Sicily has assumed large proportions. The situation of affairs is complicated by the march of a corps of Garibaldians, on their way from Tuscany toward Naples, through the Roman States.

The Paris correspondent of the Times, in a letter dated the 16th, says:

The dispatches received to-day from Italy have created a sort of bewilderment at the Bourse which is almost in a panic. No one knows what to believe or whom to believe. We gather, however, without vouching for the certainty, that Garibaldi, or Garibaldi's followers are triumphant in Sicily, except in the two points of Messina and Palermo, in one of which are 12,000 Neapolitan troops; in the other 15,000. Others affirm that Garibaldi is not in Sicily, but in the Umbria, and that it is his name alone which has done wonders in the island, while he in person is revolutionizing the *terra firma*.

[From Liverpool the 23d.]

SICILY.

Official Neapolitan statements were current at the departure of the Arabia that Garibaldi's forces were completely routed at Palermo, which are now flatly contradicted. The Neapolitan troops were completely defeated.

Garibaldi's troops had invested Moreilla, which commands Palermo.

The latest rumors state that Garibaldi had obtained a decided victory at Moreilla.

The Neapolitan government has very little to say, but their last bulletin has it that two columns were pursuing the dispersed troops of Garibaldi.

The insurgents were gaining strength daily.

CHINA.

A private dispatch from China says that the Chinese government absolutely refuses the ultimatum of England and France, and that war is the only alternative.

TERRIBLE TORNADO.—Chicago, June 4.—A terrible tornado occurred in Eastern Iowa and Northwestern Illinois last night, involving more destruction in life and property in Clinton, Iowa, than any thing of the kind before. The towns of Camanche, Iowa and Albany, Ill., have been completely demolished. In the former town thirty-two dead bodies have already been recovered, and there are still a number under the ruins.

Notices, &c.

Campmeeting.

It will be remembered that at the last Westford campmeeting it was voted, if time should continue till another August, that another meeting should be had in the same place; and a committee was chosen to carry the same into effect. I write this notice thus early to apprise the rest of the committee of their duty, and that we may harmoniously make all necessary arrangements for the success of the meeting; also, that any suggestions relative to so important a meeting should be made in due season. Bro. Munger informs me, the Wilbraham meeting will commence the 29th of August. Shall ours be before it, or after?

MOSES CONANT, Lowell,
EZA. HEATH, Lynn,
M. M. YOUNG, East Boston,
SALVIN AYERS, Worcester, } Committee.

Any suggestions gladly received by the committee. Direct to me at Groton, Mass. [illegible]

La Porte Quarterly Meeting.

The next quarterly meeting of the LaPorte district will commence Friday evening, June 29th, and continue over the Lord's day. All interested are invited to attend.

By order of the Church,
B. P. MORGAN.

Notice.

We have engaged Eld. Walter Pratt to supply the desk in Portsmouth, N. H., for the present. The preaching brethren will please direct all letters to him relative to appointments until further notice.

R. F. BERRY, Clerk.

☞ A grove meeting will be held in Plainfield, on land owned by Bro. Edmond Beals, commencing Thursday, June 28th, continuing over the Sabbath. Bro. H. Pratt is expected to attend, and we would be glad to have Sr. E. S. Fenn come and labor also.

DAVID THAYER, for the Church.

Grove Meeting.

There will be a Grove Meeting, the Lord willing, at Pine Swamp, Sharon, Ct., about three miles from West Cornwall Depot, on the Housatonic R. R., to commence the 21st of June, and continue over Sunday. Provision will be made to accommodate brethren and sisters from abroad. Come in the name of the Lord. We pray the Lord to send such preaching brethren as are adapted to the wants of the people there.

In behalf of the brethren,
S. B. MUNN.

Grove Meetings in Wisconsin.

A grove meeting will be held at Springville, Badaxe Co., Wis., commencing Friday, at 2 P. M., June 1st. Call on Bro. Wm. A. Morse for further information. Several ministers are expected.

Also one at Ironton, Sauk Co., Wis., commencing Friday, June 7th, at 2 P. M. A number of preachers will attend. Call on Eld. G. W. Turner for particulars.

Also one at Fairfield, Sauk Co., Wis., commencing Friday, June 14th, at 2 P. M. Inquire for Eld. G. W. Barnes.

Also one at West Point, Columbia Co., Wis., commencing at 2 P. M., Friday, June 21st. Call on Bro. Ira Polley.

Also one at Kingston, Sauk Co., Wis., commencing June 28th, at 2 P. M. Inquire for Bro. Parley Bush.

All these meetings will continue over the Lord's day. Several ministers will be present.

WM. SHELDON.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. Hiram Munger will preach in
Boston, (Chapman Hall) .... Sunday, June 10th

Providence permitting, I will preach at the Town Hall in Castleton, Vt., June 10th, and during the week where the Elders may appoint.

MILES GRANT.

Eld. Joshua V. Himes will preach in Waterbury, Vt., Thursday evening, June 7th. He will hold a conference in Cabot, Vt., Saturday and Sabbath, June 9th and 10th. Three services each day. All are invited.

Eld. J. W. Crabtree will preach in
Southington, Ct. .... June 17th
Eld. Lewis Gunn .... July 1st

R. W. NEALE.

Cherry Tree, Venango Co., Pa., near Jonas Newman's, at 6 P. M., June 14th.
South West, Warren Co., Pa., School District No. 2, at 6 P. M., June 15th.
" " " at 10 1-2 June 16th
At Bro. Jones', on the Alleghany River, in the evening, June 16th.
Hickory, Venango Co., Pa., 10 1-2 A. M., June 17th.
Hunter's School-House, Venango Co., Pa., 3 1-2 P. M., June 17th.
Gorman School-House, Deerfield Township, Warren Co., Pa., 6 P. M., June 18th.
Titioute, Warren Co., Pa., evening, June 19th.
Warren, " " " June 20th and over Sunday.
Oak Hill, Chautauque Co., evening, June 25th.
Jamestown, " " " June 26th.
Gillspies, near Pittsfield, Warren Co., Pa., 6 P. M., June 27th.
Brown's settlement, (near Columbus, Warren Co., Pa.) 6 P. M., June 28th.
Root's settlement, Athens, Crawford Co., Pa., 6 P. M., June 29th.
Anderson's School-House (near Edenboro, Erie Co., Pa.) 10 1-2 A. M., July 1st.
At the School-House near Bro. Whitaker's, Erie Co., Pa., 4 P. M., June 1st.
McKean, (near Bro. John Marsh's) Erie Co., Pa., 6 P. M., June 2d.
Franklin, or Girard, (near Bro. L. D. Allen's) Erie Co., Pa., 6 P. M., June 3d.

We should be glad to see any of the friends of Jesus at any of the above places, especially at Warren.

J. T. ONGLEY.

Providence permitting, Eld. George Champlin will preach in Bristol, Ct., June 10th. Eld. H. F. Carpenter, June 24th.

JOHN H. SUTLIFF.

J. K. Bellows will preach in
Winsted .... June 10th
New Britain .... June 17th
Collinsville .... June 24th
New York City (Corner of Grand and Elizabeth Streets) .... July 1st

H. Pratt appoints to be at
Newark, N. J. .... June 10th
New York City .... June 17th

S. C. Hancock will meet the brethren in
Bakerville .... June 10th
Plymouth Hollow .... June 12th
Winsted .... June 13th
Mattatuck .... June 14th

Will Bro. Barber please meet me on the arrival of the afternoon train from Winsted?

Providence permitting, I will preach at
Portsmouth, N. H. .... Sunday, June 10th
East Killingly, Conn. ... Sunday, June 17th and 24th

J. HEMENWAY.

Eld. A. Cleaveland will preach, Providence permitting, at
Abbott's Corner .... Sunday, June 17th
North Troy .... Sunday, June 24th
South Troy .... Sunday, July 1st

Meetings through the week, from June 24th to July 1st, as brethren may appoint.

H. ORCUTT.

Eld. S. W. Bishop will preach as follows:—
Lawrence, Mass. .... Sunday, June 10th
Lynn, (evening) .... June 12th
Providence, R. I., (evening) .... June 13th
Natick, R. I., (evening) .... June 14th
Rocky Brook, R. I. .... Sunday, June 17th
Exeter, R. I. .... Sunday, June 24th

Eld. C. Goodrich appoints to preach in
New York City, (as Bro. Howorth may appoint,) June 10th and 17th
Newark, N. J. .... June 12th and 19th
Bridgeport, Ct. .... June 18th

Business Matters.

To Correspondents.

We have none of the "Harp" Hymn book on hand.

B. Beals.—Paid to No. 241.

A. T. Servis' P. O. address is Holly, Oakland Co., Mich.

Cash Receipts.

J Essex 245, $1.50; R Sturtevant 245, 18 cts.; R W Currier 156, $2.28, Abm. Libby 250, $1.72.

Miss E. C. Mosher 246, C H Bradford 257, Mrs. E A W Lake 258, J N Turner 258, E H Abbott 258, N Banning 258,—50 cts. each.

T H Knowles 254, W Prague 271, E R Knight 270, C B Wilson 271, Ber. Potter 271, J P Babcock, I B Andrews 250, Saml. Andrews 271, M P Patler 269, W S Olmsted 260, Jno. Vickery 269, A Kelly, Jr., 247, O W Wentworth 270, J Davis 271, Jonas Green 247, D Miner 275, C K Bigelow 271, A Arnold 268, C H Randall 241, Mrs. E Mann 265, S Holt 271, A McClure 253, And. Johnson 250, D Rollins 271,—$1.00 each.

S Briggs 298, T Parkhurst 297, Mrs. E Barnes 300, G T Collins 298, D H Butler 299, E A Marsh 260, L Webster 261, A Herrick 286,—$2.00 each.

Books and Tracts.

G T Collins $2.60, J T Howland 13 cts., E P Conser $1.00, S D Berry $1.00, Eld. M Chandler $1.00, Mrs. E Mann 28 cts., A L Cole $1.25, Amb. Smith 28 cts., C H Dagle $3.00, Abr. Libby 23 cts., Jas. Evans $1.18, Eld. F Burr $1.00.

Books and Tracts.

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THE SOUL—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psukee* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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H. L. HASTINGS, 42 Weybosset St., Providence, R. I.
January, 1860.

For the Crisis.

The Resurrection.

Our friends are falling 'round us,
We sigh to see them go,—
Experience has taught us
We'll meet no more below.

Philosophy has reasoned,
(And Hope its tidings bring,)
The flowers that fade in autumn
Shall bloom again in spring.

The garden shrubs that perish,
The laws of nature save;
So those our bosoms cherish
May live beyond the grave.

The vine that binds the forest,
By storms autumnal broke,
Again, with 'livened tendrils,
Shall cling around the oak.

So those whom death hath severed,
A spring-time may release,
Where love may claim affection,
In a land of joy and peace.

Yet on these thoughts, if mortal,
Might ceaseless war be waged;
But Heaven's truth has promised,
The word of God is pledged,—

That those who sleep in Jesus,
(In that auspicious day)
God shall himself bring with him,
Though long appear the stay.

I've friends that sleep in Jesus—
And what a hope is this!
That God will bring them with him,
To the realms of perfect bliss;

And we caught up together—
According to his word—
Shall hail our friends in triumph,
Forever with the Lord!

LOWELL CALL.

For the Crisis.

Thoughts on Rev. 7: 9.

"I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

These words of the apostle John came to my mind as I met with Bro. Pratt and wife at the social meeting on Friday evening for the first time, and we enjoyed a blessed season together. My mind was carried forward to the time when, if faithful, we shall enjoy the presence of all the saints of every nation, kindred and people that have served God upon earth, and are made fit for the enjoyment of the everlasting kingdom. We are also informed that eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things God hath prepared for those that love him. How thankful I feel to God for his revealed will in the gospel of his Son, which enlightened our minds amid the gross darkness which surrounds us at the present time.

We are informed from the Holy Scriptures, which alone give certainty to the doubting mind, that the blessed society in the kingdom of God consists of the good of all nations, who are clothed with the robe of Christ's righteousness with a meek and humble spirit. No contention will be known in that peaceful abode. Names and sects will not be heard among the redeemed, for they consist of all kindreds, and people, and tongues. They will only be known as the disciples of Jesus; and all such as possess his spirit and nature will be gathered into his fold. We shall there rejoin friends for whom we have mourned here. With every sorrow which rends the heart, with every blight which comes over our earthly hopes, with every separation we mourn, a consoling hope is ours; the blessed gospel of Jesus Christ soothes all our sorrows. He has brought immortality to light by his resurrection from the grave.

We are encouraged to believe that there will be mutual knowledge of each other in the world to come, and we shall form a sacred friendship with those who have escaped unpolluted from the present state of imperfections of sin and sorrow. O let it be our greatest concern, by the aid of God's grace, to be prepared to join the blessed multitude. May we listen to the commands of the Savior, and although trials, crosses and disappointments perplex our way, let us strive to cultivate that enduring character through all the changes of this life, and aim to perform faithfully all duties enjoined upon us, knowing that our Savior will pronounce the sentence "Well done" on such only as have kept his commandments.

May it be our greatest aim so to live here, that when the great Life-giver shall come we may be of that happy multitude which shall stand before the throne, and before the Lamb, clothed with white robes, having palms in their hands, where is fulness of joy, and where are pleasures forevermore.

The land, the land is nearing, where joys are ever new,
The everlasting kingdom, the city is in view;
With prophets, saints and angels, God's shining retinue.
Blow, blow, then, gentle breezes, the land I long to see,
And hear the mighty trumpet proclaim the jubilee;
O come, thou mighty Conqueror, bring immortality!

HARRIET A. DENNETT.
Portsmouth, N. H.

☞ A few more smiles, a few more tears, some pleasure, much pain, a little longer hurrying and worrying through the world, some hasty greetings and abrupt farewells, and our play will be "played out," and the injurer and the injured will be laid away and ere long forgotten. Is it [illegible]

The Turkish Empire.

An intelligent English writer, who is a very close observer of the signs of the times says:

"The fall of the Turkish empire seems likely to take place within a few months more. The most sinister rumors are circulating throughout Europe, and are taken up and repeated by all the populations of European Turkey. A secret alliance is said to have been formed between France, Russia, and Austria, for the dismemberment of the Ottoman empire. Austria is to receive compensation for the loss of Italy by the acquisition of an equivalent territory on the eastern shores of the Gulf of Venice. By such an arrangement Austria will be bound to France in spite of the recent war between the two countries. And Russia will equally be attached to France through the clear conviction that without French co-operation the dismemberment of Turkey will be impossible. However the three Powers may hate one another, self-interest alone will be sufficient to create a temporary alliance. Every one must have observed the incessant stream of foreigners which has lately poured into this country; but have you observed that they are all in the Russian interest? Whether native Russians, or Germans, or Dutch, our Royal or Imperial visitors are all intimately connected with Russia. They are, in fact, Russian agents, sent over for the purpose of allaying our suspicions by the appearance of intimacy and good-will. Sent over, also, as political spies, to discover the feelings of the nation upon subjects of foreign politics; and no doubt to gain our consent, or our co-operation, in the dismemberment of the Turkish empire. In fact, we have been inundated with Russianizing visitors, even of the highest rank; and Russia never does anything without a special purpose. And the English aristocracy have showed the most undeserved attention to persons who have visited this country for no other purpose but that of treachery and mischief. As for French visitors we have had but few, because the nearness and intimacy of the two countries render such agency superfluous.

Before the Russian war of 1854, it is well known that we were honored by an influx of Russianizing agents, of the highest rank. The same thing has occurred in 1859 and 1860. It is the omen of another war, or rather another aggression upon Turkey. France, Austria, and Russia, or France and Russia, are certainly combined for the partition of Turkey. They have not omitted a single preliminary. Denmark and Sweden have formed a treaty, offensive and defensive, with France, by which the Baltic may be closed, and Germany kept in awe. The war in Morocco has given Spain a complete predominence over the Moors; and Spain herself is the humble servant of Napoleon the Third. "Close up the Straits!" will be the orders, bye and bye, telegraphed from the Tuileries; and the Mediterranean will be locked up. Spain, in herself possesses the whole NORTH coast of the Straits—Gibraltar excepted. She has now obtained so firm a footing in Morocco, that she can at any time demand as much as she pleases of the SOUTH coast of the Straits; and then, by throwing up earthworks, the navigation will be almost wholly in her power. Gibraltar will be NEUTRALIZED, and the Mediterranean will be in the hands of France and Russia. The French fleets issuing from Toulon, and the Russian fleet from the Black Sea, will rule the Mediterranean from end to end, and dominate over the whole sea-board of the Roman world. Denmark, Sweden, Spain, Sardinia, and Austria—all in strict alliance with France, will contribute their respective squadrons, and England will be left single-handed in the contest. To trust the friendship of the United States would be as wise as to trust an avowed enemy; for Canada, Jamaica, and Cuba, are irresistible temptations. The plot has been skilfully contrived, and ably carried out. The Moorish war and the treaty with Denmark were masterpieces. They have completed the circumvallation of Europe; and the British empire itself is invested in form. French fleets are seen off the coasts of China, Australia, and North America; nor is there any part of the globe free from French influence. Even Abyssinia has contributed to Napoleon the Third a superb harbor on the Red Sea!

Thus prepared for hostilities at all points, the allied Sovereigns will direct their forces against Turkey. Ever since March, 1854, the "Vials" have warned the British public of the inevitable result of the Crimean war. The disruption of the old alliance between England and Russia, and the formation of a new alliance between Russia and France. It was the alliance of the Great Powers which destroyed Napoleon the First. Neither England nor any other *single* Power could have broken up the empire of Napoleon. Nay, more: No *two* powers united could have done it. All Europe together was compelled to league against Napoleon the First before he could be vanquished. Napoleon never, for one moment, united Europe against England, as we boastingly assert, but it was England that joined Europe in alliance against France, before France could be over-matched. Napoleon the Third knows well the immense force of his warlike empire. He laughs at the idea of any one Power in the world being an impediment in his way. He defies, even, any TWO Powers in the world. But five or six against one he considers rather too great odds! He has, therefore, acted with consummate dexterity. By the Crimean war he has detached Russia both from Austria and from England. He has broken up forever that conspiracy of tyranny called "The Holy Alliance." "What is that to thee?" says the modern JEHU, "turn thee behind me!" and Russia turns behind him. By the Italian war he humbles Austria, and fills her with hatred against England, by whom she was cruelly deserted in her hour of need. "Turn thee behind me," cries the modern Jehu, again; and Austria turns behind him. His next object will be the humiliation of Prussia on the Rhine. "Turn thee behind me," will he say once more; and Prussia will turn behind him. Thus this Jehu of the 19th century, who driveth not furiously, but wisely, faces, one by one, all his enemies—defeats and awes them, in succession—and then turns them behind him, to be no longer his opponents, but his allies. One by one he has taken them in hand, while the others stood stupidly looking on. One by one he has reduced them to submission, and converted them into allies. A deep and deadly slumber has crept over the age. Soft dreams of luxury and peace flit across the brow of nations, and hover before their delighted eyes. While each in turn is bound and gagged by the strong man, his companions revel in their affluence of dreams, and stretch out their listless limbs until they themselves are seized upon and fettered. Had you listened to the warning of the "Vials," and resisted aggression at once, our present dangers could never have existed. Six years ago this warning was given, and it was repeated last year, before the Italian war!

Nor do we, humanly speaking, condemn Napoleon in the least; he is only imitating OUR good example. He is only doing in the West what we ourselves have been doing in the East: that is to say,—annexing other peoples' territories under some plausible pretext. And surely a man who follows the example of Protestant England can never do what is wrong. We have gained India by destroying a million lives, and yet we are the model nation of Christendom. HE has gained Savoy and Nice, and the full command of Italy, at the expense of a few thousand lives; and can WE presume to censure him? Oh! Scribes and Pharisees, hyocrites! have we alone the monopoly of crime?

This digression may be excused; it was impossible to resist the opportunity. But if we return to the former subject, we see endless machinations carrying on in Turkey. We believe that the partition of that empire has been resolved upon, and will soon be attempted—perhaps this very year. Constantinople being too great a prize to be conceded to any first-rate Power, will probably be NEUTRALIZED, and left in the hands of the Sultan, or given over to some minor state. We observe the Duke de Brabant is looking about him at Constantinople, at this moment; and his father, the King of Belgium, has always been remarkable for "good luck!" Should Turkey be broken up, the restoration of the Jews will almost immediately follow, under the patronage of France; and Napoleon the Third will become predominant in Syria and in Palestine. In such a case he would be strictly in the position of the King of the North, in the 11th chapter of Daniel; for Daniel's King of the North means the King of the north of Palestine, not the King of the north of Europe. The Power which shall get possession of EGYPT will be in the position of Daniel's King of the South; for "the south," in Daniel, means the south of Palestine, not the south of Europe, or the world. At the same time, the Turkish empire would be dried up, and everything would assume (to say the least) the aspect of the "Last Days."

For the Crisis.

For the Rich.

The Lord says it is hard for a rich man to enter the kingdom of heaven. Some suppose that it is quite impossible for a rich man to be a christian. But this, we think, is not valid; still such a class is rare—few and far between. Some think, too, that the rich are necessarily proud, but some poor people have the spirit of pride, and only need the means to manifest it to the world.

I think a christian has no right to be rich. "But if God bestows wealth upon him, is he to blame?" Yes; to blame for not selling what he hath to feed the poor. After his conversion all belongs to God, and should be used to his glory by advancing his cause.

Some try to be "humble" merely in dress, while the gold lies out of sight, or in the bank. These seem to think of carrying a load through the world, of lands, of cattle and houses. It wears upon them, does them no good, because not in circulation. Well, it is not impossible for such to enter the kingdom, any more than for a camel to enter the needle's eye. I read in some book that this term was applied to a small gate of ancient cities, where the camel could pass only by kneeling down. So with the rich; let them bow humbly as little children, so that their burden of wealth may not be higher or broader than the open gate, and then they can go through. But when a man puts on airs higher than a beaver hat, struts and swells with importance, and tries to carry half of every thing with him, he is larger than the needle's eye, and "can't come in." O I'm glad that the plan of salvation tends to equalize men. Let us all be small, so that the "narrow way" will be large enough for us to walk in.

M. MATTHEWS.

Lowell, Mass.

For the Crisis.

Friendship.

Of all the virtues in our world,
None seems so good as thee;
Thy banner fair is wide unfurled,
Thy blessings give to me.

How desolate would earth appear
Without thy lovely aid;
All, all would be a desert drear,
All charms of life would fade.

Thou art the band that ever binds
The words of sacred love;
Thou art the same in diverse times,
As lovely as the dove.

In heaven's unbroken choir
Thy golden wreath is seen,
By thee the angels tune the lyre,
And holy cherubs sing.

Within my heart thy fuel burns,
May God increase the flame;
May every heart thy virtues learn,
And ever there remain.

"Thy ways are ways of pleasantness,
And all thy paths are peace,"
Thy ways are ways of perfectness,
Oh! may they never cease.

M. V. R.

Harvard, McHenry Co., Ill.

Selections.

Poor Jack.

At a meeting of the British and Foreign Bible Society, a speaker related the following:

A drunkard was one day staggering in drink on the brink of the sea. His little son by him, three years of age, being very hungry, solicited him for something to eat. The miserable father, conscious of his poverty, and of the criminal cause of it, in a kind of rage occasioned by his intemperance and despair, hurled the little child into the sea, and made off with himself. The poor little sufferer, finding a floating plank by his side on the water, clung to it. The wind soon wafted him and the plank into the sea. A British man-of-war passing by, discovered the plank and child; a sailor, at the risk of his own life, plunged into the sea, and brought him on board. He could inform them little more than that his name was Jack. They gave him the name of Poor Jack. He grew up on board of the man-of war, behaved well, and gained the love of all the officers and men. He became an officer of the sick and wounded department. During an action of the late war, an aged man came under his care in a dying state. He was all attention to the dying stranger, but could not save his life.

The aged stranger was dying, and thus addressed this kind young officer: "For the great attention you have shown me, I give you this only treasure that I am possessor of," (presenting him with a Bible bearing the stamp of the British and Foreign Bible Society.) "It was given me by a lady, and has been the means of my conversion; and has been a great comfort to me. Read it, and it will lead you in the way you should go." He went on to confess the wickedness and profligacy of his life before the reception of his Bible; and, among other enormities, how he once cast a little son, three years old, into the sea, because he cried to him for needful food!

The young officer inquired of him the time and place, and found here was his own history. Reader, judge, if you can, of his feelings, to recognize in the dying old man his father, dying a penitent under his care! and judge of the feelings of the dying penitent, to find that the same young stranger was his son—the very son whom he had plunged into the sea, and had no idea but that he immediately perished! A description of their mutual feelings will not be attempted. The man soon expired in the arms of his son. The latter left the service and became a pious preacher of the gospel.

On closing this story, the minister in the meeting of the Bible Society bowed to the chairman and said, "Sir, I am little Jack."

Sweet Conversation—Heavenly.

How, when, by what means? By prayer? Nothing like it. Nothing sweetens conversation like prayer. Friends, do you wish your conversation pleasant, cheerful, animating, edifying, profitable? Pray, bow the knee, ask God to order your speech aright, to give grace and wisdom. Does a christian friend call, enter your domicil to spend a moment, commence the interview with prayer. Seek God's blessing that "the words of your mouth, and the meditations of your heart may be acceptable in his sight." Acknowledge God in all things. Nothing tends so directly to give conversation a pleasant, happy, edifying, profitable direction as wisdom from above, received in answer to prayer.

"Were half the breath thus vainly spent,
To heaven in supplication sent;
Your cheerful song would oftener be—
Hear what the Lord hath done for me!"

—*Golden Rule.*

The Art of Being Polite.

First and foremost, don't *try* to be polite. It will spoil all.

If you keep overwhelming your guests with ostentatious entreaties to make them at home, they will very soon begin to wish they were there. Let them find out that you are happy to see them by your actions, not by your words.

Always remember to let bashful people alone at first; it is the only way to set them at their ease. Trying to draw them out, has sometimes the contrary effect of *driving* them out—of the house.

Leading the conversation is a dangerous experiment. Better follow in its wake; and if you want to endear yourself to talkers, learn to listen well. Never make a fuss about any thing—never talk about your self—and always preserve perfect composure, no matter what solecisms or blunders others may commit. Remember that it is a very foolish proceeding to lament that you cannot offer to your guests a better house, furniture, or viands. It is fair to presume that their visit is to you—not to these surroundings. Give people a pleasant impression of themselves, and they will be pretty sure to go away with a pleasant impression of your qualities. On just such slender wheels as these the whole fabric of society turns. It is our business then to keep them in perfect revolving order. —*Life Illustrated.*

Pray for your Pastor.

In the journal of a departed saint I find mentioned with grateful acknowledgment the following fact:—

She had been accustomed to meet a christian friend for prayer every Saturday afternoon. Feeling that their pastor's sermons, though superior and elegant in style, were not spiritual, did not present Christ, these two sisters in the church agreed to make it their especial subject of prayer that Christ in all his fulness might be preached. They did so for three weeks *secretly*, when on going to church they were delighted to hear given out the text, "Looking unto Jesus." A revival of religion followed the presentation of the cross. If your pastor does not feed you, *pray for him.*—*Ex.*

Anger, Injury and Revenge.

If you are angry with him who reproves your sin, you secretly confess your anger to be unjust: he that is angry with the just reprover, kindles the fire of the just Avenger.

When I have an injury done me, I never set the beacon on fire; nor am I troubled! I consider who did it; if my kinsman, he did it ignorantly; if my friend, he did it against his will; if my enemy, it is no more than I expected; I ever put a fair construction upon anything that happens to me.

He that is naturally revengeful, keeps his wounds open, which otherwise would close of themselves. Pardon is a glorious kind of revenge; I think myself sufficiently revenged of my enemy if I pardon him.—*Ex.*

The Inspiration of the Bible.

When De Tocqueville was here, he asked to see a Sabbath school. He was struck with seeing a Bible in the hands of almost every child. "Is this common?" said he to his friend. "What a mighty influence it must have upon the nation!"

Think of the unnumbered Sabbath school pupils in all christian lands, each with a Bible in their hand. More striking still is the thought of all christians in all lands, sitting each in their private room, every morning before they go into the world, to read this one book. What must the book be to furnish the minds and hearts of spiritual people with exhaustless supplies of thought and emotion? Not so Shakspeare, nor even Bunyan, copying so closely from the Bible, cannot fill such a place. "Do not read Bunyan to me any more," said a distinguished missionary lady, near her end, to her husband; "Bunyan tires me, but I can hear you read the Bible without fatigue."

Why has not Josephus' History of the Jews equal power with this book, when relating the very same things? Because inspiration has flowed into the very thoughts and language of the Bible.—*Dr. Adams.*

Look on the Bright Side.

Hearts that are bowed by sorrow and woe,
Have ye ne'er by reflection been calmed?
In deepest adversity, do ye not know
How brighter the light of affection will glow—
How your memory your grief has embalmed?

Affection—an angel in robes spotless white,
Who loves the afflicted to cheer;
Who clears up the darkness and mist of the night,
Turning sorrow and sadness and shadows to light
That before had been threat'ning and drear.

But the brightest of sides to all sorrow—though dim
Seems the taper of hope in the heart—
Is implicit reliance, dependence on Him
Who is able and willing to fill to the brim
Our cup of rejoicing, to banish our smart,
Deprive life of its troubles, and death of his dart.

Useful Knowledge.

What is the cause of lightning?

Lightning is the result of electrical discharges from the clouds.

What is thunder?

Thunder is the noise which succeeds the rush of the electrical fluid through the air.

When does lightning occur?

When clouds, charged with the opposite electricities approach, the forces rush to each other, and combine in a state of equilibrium.

Why does lightning attend this movement of the sources of electricity?

Because the atmosphere, being unable to convey the great changes of electricity as they rush towards each other, acts as an insulator, and the lightning is caused by the violence of the electricity in forcing its passage. When the conducting power is equal to the force of the electricity it passes invisibly, noiselessly and harmlessly whenever it finds a sufficient source of conduction.

Why does lightning sometimes appear forked?

Because, being resisted in its progress by the air, the electricity divides into two or more points, flies from point to point, and seeks a passage in different directions.

Does lightning ever pass upward from the earth to the clouds?

Yes, when the earth is charged with a different electricity to that which is in the clouds.

Why is it dangerous to stand near a tree during an electric storm?

Because the tree is a better conductor than air, and electricity would probably strike the tree and pass to the person standing near.

Why is it dangerous to sit near a fire-place?

Because the chimney, being a tall object and the smoke a good conductor, would probably attract the electricity and convey it to the body of a person sitting near the fire. Because water is a good conductor and the vapor arising from it might attract the electricity.

Are iron houses dangerous?

No; they are very safe, because their entire surface is a good conductor and would convey the electricity harmlessly to the earth.

Are iron bedsteads dangerous?

No; they are safe, because the iron frame, completely surrounding the body, and having a great capacity for conduction, would keep electricity away from the body.

Why is it safe to be in bed during a thunder storm?

Because feathers, hair, wool, cotton, etc., especially when dry, are good insulators or non-conductors.

What is the safest situation to be in during a storm?

In the centre of a room, isolated as far as possible from surrounding objects; sitting on a chair and avoiding handling any of the conducting substances. The windows and doors should be closed to prevent drafts of air.

In the open air, what is the safest situation?

To keep aloof as far as possible from elevated structures; regard the rain as a protection against the lightning stroke, for wet clothes would supply so good a conductor, that a large amount of electricity would pass over a man's body through wet clothes and he would be quite unconscious of it.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

For the Crisis.

Health.

Friends, some of you are unwell. Some have sick or feeble friends. Some have humors, scrofula, piles, dyspepsia, bronchitis, headaches, and all sorts of misery in general, besides feeling half dead with languor much of the time. You would pay any price to be well, joyous and free.

Why don't you get well? "I don't know how; I have spent my living on physicians —taken the contents of saddle-bags and apothecaries' shops, guzzled patent medicine by the gallon, got more hurt than good, and now if I could get the medicine out of me, and feel no worse than when I began to take it, I would give a great deal."

Yes, and probably your villanous habits of eating and drinking, and wearing and overworking, and other excesses, have been helping you down hill all the time.

Well, you are alive yet? "Yes, and likely to live in misery for a long time; folks that are always grunting never die."

Now, then, if you have got vitality enough left to *live*, if you had a chance, I will tell you of a good place to make the trial. It is at "Our Home," Dansville, Livingston Co., N. Y. There you can find rest for body and mind, pleasant exercise, amusement; warm, tepid and cool baths, judiciously administered; healthy food, and other things that help sick folks to get health and well ones to keep it. I am here myself; came to stop as long as I can conveniently; it does me good. Perhaps it would you.

If you are *dead*, just ready to *bury*, don't come. They don't undertake to raise the dead here. If you want *medicine*, they won't give it to you. They don't cure folks by putting medicine into them, but, by getting disease and poison out of them, and leaving them free to get well themselves. Don't come expecting that ten days' treatment will cure twenty years' sickness, and forty years' outrageous violation of the laws of being. They don't do that way. No poisons are administered. Air, light, water, food, friction, etc., are the remedies.

There are some sixty patients here now, nine-tenths of whom seem to be doing well; many are old, hard cases, and some were thought doubtful or incurable by the physicians when they came. The best way for you would be to write, describing disease, symptoms, constitution, previous treatment, age, etc., and then wait for an answer. Direct to James C. Jackson, M. D., or Harriet M. Austin, M. D., Dansville, N. Y.

The terms are $5 for examination, and from $7 to $10 per week for board, lodging and treatment; prices, vary according to the *room* occupied.

Dansville is forty miles south of Rochester, via. Genesee Valley R. R., about one hundred miles south east from Buffalo, on Buffalo, Corning and New York R. R. About 330 miles from New York via. New York and Erie R. R. The depot is at WAYLAND, six miles from Dansville by stage. This is all I have to say on the subject now.

H. L. HASTINGS.

Dansville, N. Y., May 8th, 1860.

P. S.—Business letters for me should be sent to Providence, R. I., as usual.

H. L. H.

Directions to Restore the Apparently Drowned.

A correspondent, writing to us last week, asked us to lay before the public Dr. Marshall Hall's Directions with the above object, which are frequently referred to as universally known, whereas such is far from being the case. The following are the leading principles of the instructions, as published in a compendious form by the Royal National Life-Boat Institution:—

1. Treat the patient instantly, on the spot, in the open air, exposing the face and chest, to the breeze, (except in severe weather.)

TO CLEAR THE THROAT.—

2. Place the patient [illegible] the mouth, and the tongue itself will fall forwards, leaving the entrance into the windpipe free. Assist this operation by wiping and cleansing the mouth. If there be breathing, wait and watch; if there be no breathing, or if it fail, then—

TO EXCITE RESPIRATION—

3. Turn the patient well and instantly on the side, and—

4. Excite the nostrils with snuff, hartshorn, volatile salts, or the throat with a feather, etc., and dash cold water on the face, previously rubbed warm. If there be no success, lose not a moment, but instantly,

TO IMITATE RESPIRATION—

5. Replace the patient on the face, raising and supporting the chest well on a folded coat or other article of dress.

6. Turn the body very gently on the side and a little beyond, and then briskly on the face, alternately; repeating these measures deliberately, efficiently, and perseveringly about fifteen times in the minute, or every four seconds, occasionally varying the side—[by placing the patient on the chest, it is compressed by the weight of the body, and expiration takes place; when turned on the side, this pressure is removed, and inspiration occurs.]

7. On each occasion that the body is replaced on the face, make uniform but efficient pressure immediately before turning the body on the side—[the first measure increases the expiration; the second commences inspiration.] The result is, respiration, or natural breathing; and if not too late, life.

8. After respiration has been restored, promote the warmth of the body by the application of hot flannels, bottles or bladders of hot water, heated bricks, etc., to the pit of the stomach, the arm-pits, between the thighs, and to the soles of the feet.

TO INDUCE CIRCULATION AND WARMTH—

9. During the whole time do not cease to rub the limbs upwards, with firm grasping pressure and with energy, using handkerchiefs, flannels, etc. By this measure the blood is propelled along the veins towards the heart.

10. Let the limbs be thus warmed and dried, and then clothed, the bystanders supplying the requisite garments.

CAUTIONS.

1. Send quickly for medical assistance, and for dry clothing. 2. Avoid all rough usage and turning the body on the back. 3. Under no circumstances hold up the body by the feet. 4. Nor roll the body on casks. 5. Nor rub the body with salt or spirits. 6. Nor inject tobacco-smoke or infusion of tobacco. 7. Avoid the continuous warm-bath. 8. Be particularly careful to prevent persons crowding around the the body.

GENERAL OBSERVATIONS.

On the restoration of life, a teaspoonful of warm water should be given; and then, if the power of swallowing have returned, small quantities of wine, or brandy and water warm, or coffee. The patient should be kept in bed, and a disposition to sleep encouraged. The treatment recommended should be persevered in for a considerable time, as it is an erroneous opinion that persons are irrecoverable because life does not soon make its appearance, cases having been successfully treated after persevering several hours.

AN ITEM FOR SMOKERS.—*Life Illustrated* contains the following in relation to the statement that tin-foil, used for wrapping tobacco, has dangerous poisonous qualities:—

"There is infinitely more poison in one paper of tobacco than in the tin-foil that surrounds a hundred. If anybody doubts this let them hold a sheet of white paper over the smoke that curls up from burning tobacco, and after a pipefull or a cigar has been devoured, scrape the condensed smoke from the paper, and put a very small amount on the tongue of a cat, and they will see her die by 'strokes of paralysis' in fifteen minutes."

REMARKABLE CURE OF LOCKJAW.—The N. Y. Observer says that a young lady run a rusty nail into her foot recently. The injury produced lockjaw of such a malignant character that her physicians pronounced her recovery hopeless. An old nurse then took her in hand, and applied pounded beet roots to her foot, removing them as often as they became dry. The result was a most complete and astonishing cure. Such a simple remedy should be borne in mind.

To Cure Hoarseness.

Take the whites of two eggs, and beat them with two spoonfuls of white sugar; grate in a little nutmeg; then add a pint of luke-warm water. Stir well, and drink often. Repeat the prescription if necessary, and it will cure the most obstinate cases of hoarseness in a short time.

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For the Crisis.

The Resurrection.

Our friends are falling 'round us,
We sigh to see them go,—
Experience has taught us
We'll meet no more below.

Philosophy has reasoned,
(And Hope its tidings bring,)
The flowers that fade in autumn
Shall bloom again in spring.

The garden shrubs that perish,
The laws of nature save;
So those our bosoms cherish
May live beyond the grave.

The vine that binds the forest,
By storms autumnal broke,
Again, with 'livened tendrils,
Shall cling around the oak.

So those whom death hath severed,
A spring-time may release,
Where love may claim affection,
In a land of joy and peace.

Yet on these thoughts, if mortal,
Might ceaseless war be waged;
But Heaven's truth has promised,
The word of God is pledged,—

That those who sleep in Jesus,
(In that auspicious day)
God shall himself bring with him,
Though long appear the stay.

I've friends that sleep in Jesus—
And what a hope is this!
That God will bring them with him,
To the realms of perfect bliss;

And we caught up together—
According to his word—
Shall hail our friends in triumph,
Forever with the Lord!

Lowell Call.

For the Crisis.

Thoughts on Rev. 7: 9.

"I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

These words of the apostle John came to my mind as I met with Bro. Pratt and wife at the social meeting on Friday evening for the first time, and we enjoyed a blessed season together. My mind was carried forward to the time when, if faithful, we shall enjoy the presence of all the saints of every nation, kindred and people that have served God upon earth, and are made fit for the enjoyment of the everlasting kingdom. We are also informed that eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things God hath prepared for those that love him. How thankful I feel to God for his revealed will in the gospel of his Son, which enlightened our minds amid the gross darkness which surrounds us at the present time.

We are informed from the Holy Scriptures, which alone give certainty to the doubting mind, that the blessed society in the kingdom of God consists of the good of all nations, who are clothed with the robe of Christ's righteousness with a meek and humble spirit. No contention will be known in that peaceful abode. Names and sects will not be heard among the redeemed, for they consist of all kindreds, and people, and tongues. They will only be known as the disciples of Jesus; and all such as possess his spirit and nature will be gathered into his fold. We shall there rejoin friends for whom we have mourned here. With every sorrow which rends the heart, with every blight which comes over our earthly hopes, with every separation we mourn, a consoling hope is ours; the blessed gospel of Jesus Christ soothes all our sorrows. He has brought immortality to light by his resurrection from the grave.

We are encouraged to believe that there will be mutual knowledge of each other in the world to come, and we shall form a sacred friendship with those who have escaped unpolluted from the present state of imperfections of sin and sorrow. O let it be our greatest concern, by the aid of God's grace, to be prepared to join the blessed multitude. May we listen to the commands of the Savior, and although trials, crosses and disappointments perplex our way, let us strive to cultivate that enduring character through all the changes of this life, and aim to perform faithfully all duties enjoined upon us, knowing that our Savior will pronounce the sentence "Well done" on such only as have kept his commandments.

May it be our greatest aim so to live here, that when the great Life-giver shall come we may be of that happy multitude which shall stand before the throne, and before the Lamb, clothed with white robes, having palms in their hands, where is fulness of joy, and where are pleasures forevermore.

The land, the land is nearing, where joys are ever new,
The everlasting kingdom, the city is in view;
With prophets, saints and angels, God's shining retinue.
Blow, blow, then, gentle breezes, the land I long to see,
And hear the mighty trumpet proclaim the jubilee;
O come, thou mighty Conqueror, bring immortality!

Harriet A. Dennett.
Portsmouth, N. H.

☞ A few more smiles, a few more tears, some pleasure, much pain, a little longer hurrying and worrying through the world, some hasty greetings and abrupt farewells, and our play will be "played out," and the injurer and the injured will be laid away and ere long forgotten. Is it worth while to hate each other?

☞ No being who does not propose to himself a noble end can be truly wise.

The Turkish Empire.

An intelligent English writer, who is a very close observer of the signs of the times says:

"The fall of the Turkish empire seems likely to take place within a few months more. The most sinister rumors are circulating throughout Europe, and are taken up and repeated by all the populations of European Turkey. A secret alliance is said to have been formed between France, Russia, and Austria, for the dismemberment of the Ottoman empire. Austria is to receive compensation for the loss of Italy by the acquisition of an equivalent territory on the eastern shores of the Gulf of Venice. By such an arrangement Austria will be bound to France in spite of the recent war between the two countries. And Russia will equally be attached to France through the clear conviction that without French co-operation the dismemberment of Turkey will be impossible. However the three Powers may hate one another, self-interest alone will be sufficient to create a temporary alliance. Every one must have observed the incessant stream of foreigners which has lately poured into this country; but have you observed that they are all in the Russian interest? Whether native Russians, or Germans, or Dutch, our Royal or Imperial visitors are all intimately connected with Russia. They are, in fact, Russian agents, sent over for the purpose of allaying our suspicions by the appearance of intimacy and good-will. Sent over, also, as political spies, to discover the feelings of the nation upon subjects of foreign politics; and no doubt to gain our consent, or our co-operation, in the dismemberment of the Turkish empire. In fact, we have been inundated with Russianizing visitors, even of the highest rank; and Russia never does anything without a special purpose. And the English aristocracy have showed the most undeserved attention to persons who have visited this country for no other purpose but that of treachery and mischief. As for French visitors we have had but few, because the nearness and intimacy of the two countries render such agency superfluous.

Before the Russian war of 1854, it is well known that we were honored by an influx of Russianizing agents, of the highest rank. The same thing has occurred in 1859 and 1860. It is the omen of another war, or rather another aggression upon Turkey. France, Austria, and Russia, or France and Russia, are certainly combined for the partition of Turkey. They have not omitted a single preliminary. Denmark and Sweden have formed a treaty, offensive and defensive, with France, by which the Baltic may be closed, and Germany kept in awe. The war in Morocco has given Spain a complete predominence over the Moors; and Spain herself is the humble servant of Napoleon the Third. "Close up the Straits!" will be the orders, bye and bye, telegraphed from the Tuileries; and the Mediterranean will be locked up. Spain, in herself possesses the whole NORTH coast of the Straits—Gibraltar excepted. She has now obtained so firm a footing in Morocco, that she can at any time demand as much as she pleases of the SOUTH coast of the Straits; and then, by throwing up earthworks, the navigation will be almost wholly in her power. Gibraltar will be NEUTRALIZED, and the Mediterranean will be in the hands of France and Russia. The French fleets issuing from Toulon, and the Russian fleet from the Black Sea, will rule the Mediterranean from end to end, and dominate over the whole sea-board of the Roman world. Denmark, Sweden, Spain, Sardinia, and Austria—all in strict alliance with France, will contribute their respective squadrons, and England will be left single-handed in the contest. To trust the friendship of the United States would be as wise as to trust an avowed enemy; for Canada, Jamaica, and Cuba, are irresistible temptations. The plot has been skilfully contrived, and ably carried out. The Moorish war and the treaty with Denmark were masterpieces. They have completed the circumvallation of Europe; and the British empire itself is invested in form. French fleets are seen off the coasts of China, Australia, and North America; nor is there any part of the globe free from French influence. Even Abyssinia has contributed to Napoleon the Third a superb harbor on the Red Sea!

Thus prepared for hostilities at all points, the allied Sovereigns will direct their forces against Turkey. Ever since March, 1854, the "Vials" have warned the British public of the inevitable result of the Crimean war. The disruption of the old alliance between England and Russia, and the formation of a new alliance between Russia and France. It was the alliance of the Great Powers which destroyed Napoleon the First. Neither England nor any other *single* Power could have broken up the empire of Napoleon. Nay, more: No *two* powers united could have done it. All Europe together was compelled to league against Napoleon the First before he could be vanquished. Napoleon never, for one moment, united Europe against England, as we boastingly assert, but it was England that joined Europe in alliance against France, before France could be over-matched. Napoleon the Third knows well the immense force of his warlike empire. He laughs at the idea of any *one* Power in the world being an impediment in his way. He defies, even, any TWO Powers in the world. But five or six against one he considers rather too great odds! He has, therefore, acted with consummate dexterity. By the Crimean war he has detached Russia both from Austria and from England. He has broken up forever that conspiracy of tyranny called "The Holy Alliance." "What is that to thee?" says the modern JEHU, "turn thee behind me!" and Russia turns behind him. By the Italian war he humbles Austria, and fills her with hatred against England, by whom she was cruelly deserted in her hour of need. "Turn thee behind me," cries the modern Jehu, again; and Austria turns behind him. His next object will be the humiliation of Prussia on the Rhine. "Turn thee behind me," will he say once more; and Prussia will turn behind him. Thus this Jehu of the 19th century, who driveth not furiously, but wisely, faces, one by one, all his enemies—defeats and awes them, in succession—and then turns them behind him, to be no longer his opponents, but his allies. One by one he has taken them in hand, while the others stood stupidly looking on. One by one he has reduced them to submission, and converted them into allies. A deep and deadly slumber has crept over the age. Soft dreams of luxury and peace flit across the brow of nations, and hover before their delighted eyes. While each in turn is bound and gagged by the strong man, his companions revel in their affluence of dreams, and stretch out their listless limbs until they themselves are seized upon and fettered. Had you listened to the warning of the "Vials," and resisted aggression at once, our present dangers could never have existed. Six years ago this warning was given, and it was repeated last year, before the Italian war!

Nor do we, humanly speaking, condemn Napoleon in the least; he is only imitating OUR good example. He is only doing in the West what we ourselves have been doing in the East: that is to say,—annexing other peoples' territories under some plausible pretext. And surely a man who follows the example of Protestant England can never do what is wrong. We have gained India by destroying a million lives, and yet we are the model nation of Christendom. HE has gained Savoy and Nice, and the full command of Italy, at the expense of a few thousand lives; and can WE presume to censure him? Oh! Scribes and Pharisees, hypocrites! have we alone the monopoly of crime?

This digression may be excused; it was impossible to resist the opportunity. But if we return to the former subject, we see endless machinations carrying on in Turkey. We believe that the partition of that empire has been resolved upon, and will soon be attempted—perhaps this very year. Constantinople being too great a prize to be conceded to any first-rate Power, will probably be NEUTRALIZED, and left in the hands of the Sultan, or given over to some minor state. We observe the Duke de Brabant is looking about him at Constantinople, at this moment; and his father, the King of Belgium, has always been remarkable for "good luck!" Should Turkey be broken up, the restoration of the Jews will almost immediately follow, under the patronage of France; and Napoleon the Third will become predominant in Syria and in Palestine. In such a case he would be strictly in the position of the King of the North, in the 11th chapter of Daniel; for Daniel's King of the North means the King of the north of Palestine, not the King of the north of Europe. The Power which shall get possession of EGYPT will be in the position of Daniel's King of the South; for "the south," in Daniel, means the south of Palestine, not the south of Europe, or the world. At the same time, the Turkish empire would be dried up, and everything would assume (to say the least) the aspect of the "Last Days."

For the Crisis.

For the Rich.

The Lord says it is hard for a rich man to enter the kingdom of heaven. Some suppose that it is quite impossible for a rich man to be a christian. But this, we think, is not valid; still such a class is rare—few and far between. Some think, too, that the rich are necessarily proud, but some poor people have the spirit of pride, and only need the means to manifest it to the world.

I think a christian has no right to be rich. "But if God bestows wealth upon him, is he to blame?" Yes; to blame for not selling what he hath to feed the poor. After his conversion all belongs to God, and should be used to his glory by advancing his cause.

Some try to be "humble" merely in dress, while the gold lies out of sight, or in the bank. These seem to think of carrying a load through the world, of lands, of cattle and houses. It wears upon them, does them no good, because not in circulation. Well, it is not impossible for such to enter the kingdom, any more than for a camel to enter the needle's eye. I read in some book that this term was applied to a small gate of ancient cities, where the camel could pass only by kneeling down. So with the rich; let them bow humbly as little children, so that their burden of wealth may not be higher or broader than the open gate, and then *they* can go through. But when a man puts on airs higher than a beaver hat, struts and swells with importance, and tries to carry half of every thing with him, he is larger than the needle's eye, and "can't come in." O I'm glad that the plan of salvation tends to equalize men. Let us all be small, so that the "narrow way" will be large enough for us to walk in.

M. Matthews.

Lowell, Mass.

For the Crisis.

Friendship.

Of all the virtues in our world,
None seems so good as thee;
Thy banner fair is wide unfurled,
Thy blessings give to me.

How desolate would earth appear
Without thy lovely aid;
All, all would be a desert drear,
All charms of life would fade.

Thou art the band that ever binds
The words of sacred love;
Thou art the same in diverse times,
As lovely as the dove.

In heaven's unbroken choir
Thy golden wreath is seen,
By thee the angels tune the lyre,
And holy cherubs sing.

Within my heart thy fuel burns,
May God increase the flame;
May every heart thy virtues learn,
And ever there remain.

"Thy ways are ways of pleasantness,
And all thy paths are peace,"
Thy ways are ways of perfectness,
Oh! may they never cease.

M. V. R.

Harvard, McHenry Co., Ill.

Selections.

Poor Jack.

At a meeting of the British and Foreign Bible Society, a speaker related the following:

A drunkard was one day staggering in drink on the brink of the sea. His little son by him, three years of age, being very hungry, solicited him for something to eat. The miserable father, conscious of his poverty, and of the criminal cause of it, in a kind of rage occasioned by his intemperance and despair, hurled the little child into the sea, and made off with himself. The poor little sufferer, finding a floating plank by his side on the water, clung to it. The wind soon wafted him and the plank into the sea. A British man-of-war passing by, discovered the plank and child; a sailor, at the risk of his own life, plunged into the sea, and brought him on board. He could inform them little more than that his name was Jack. They gave him the name of Poor Jack. He grew up on board of the man-of war, behaved well, and gained the love of all the officers and men. He became an officer of the sick and wounded department. During an action of the late war, an aged man came under his care in a dying state. He was all attention to the dying stranger, but could not save his life.

The aged stranger was dying, and thus addressed this kind young officer: "For the great attention you have shown me, I give you this only treasure that I am possessor of," (presenting him with a Bible bearing the stamp of the British and Foreign Bible Society.) "It was given me by a lady, and has been the means of my conversion; and has been a great comfort to me. Read it, and it will lead you in the way you should go." He went on to confess the wickedness and profligacy of his life before the reception of his Bible; and, among other enormities, how he once cast a little son, three years old, into the sea, because he cried to him for needful food!

The young officer inquired of him the time and place, and found here was his own history. Reader, judge, if you can, of his feelings, to recognize in the dying old man his father, dying a penitent under his care! and judge of the feelings of the dying penitent, to find that the same young stranger was his son—the very son whom he had plunged into the sea, and had no idea but that he immediately perished! A description of their mutual feelings will not be attempted. The man soon expired in the arms of his son. The latter left the service and became a pious preacher of the gospel.

On closing this story, the minister in the meeting of the Bible Society bowed to the chairman and said, "Sir, I am little Jack."

Sweet Conversation—Heavenly.

How, when, by what means? By prayer? Nothing like it. Nothing sweetens conversation like prayer. Friends, do you wish your conversation pleasant, cheerful, animating, edifying, profitable? Pray, bow the knee, ask God to order your speech aright, to give grace and wisdom. Does a christian friend call, enter your domicil to spend a moment, commence the interview with prayer. Seek God's blessing that "the words of your mouth, and the meditations of your heart may be acceptable in his sight." Acknowledge God in all things. Nothing tends so directly to give conversation a pleasant, happy, edifying, profitable direction as wisdom from above, received in answer to prayer.

"Were half the breath thus vainly spent,
To heaven in supplication sent;
Your cheerful song would oftener be—
Hear what the Lord hath done for me!"

—Golden Rule.

The Art of Being Polite.

First and foremost, don't *try* to be polite. It will spoil all.

If you keep overwhelming your guests with ostentatious entreaties to make them at home, they will very soon begin to wish they were there. Let them find out that you are happy to see them by your actions, not by your words.

Always remember to let bashful people alone at first; it is the only way to set them at their ease. Trying to draw them out, has sometimes the contrary effect of *driving* them out—of the house.

Leading the conversation is a dangerous experiment. Better follow in its wake; and if you want to endear yourself to talkers, learn to *listen* well. Never make a fuss about any thing—never talk about yourself—and always preserve perfect composure, no matter what solecisms or blunders others may commit. Remember that it is a very foolish proceeding to lament that you cannot offer to your guests a better house, furniture, or viands. It is fair to presume that their visit is to you—not to these surroundings. Give people a pleasant impression of themselves, and they will be pretty sure to go away with a pleasant impression of your qualities. On just such slender wheels as these the whole fabric of society turns. It is our business then to keep them in perfect revolving order. —*Life Illustrated.*

Pray for your Pastor.

In the journal of a departed saint I find mentioned with grateful acknowledgment the following fact:—

She had been accustomed to meet a christian friend for prayer every Saturday afternoon. Feeling that their pastor's sermons, though superior and elegant in style, were not spiritual, did not present Christ, these two sisters in the church agreed to make it their especial subject of prayer that Christ in all his fulness might be preached. They did so for three weeks *secretly*, when on going to church they were delighted to hear given out the text, "Looking unto Jesus." A revival of religion followed the presentation of the cross. If your pastor does not feed you, *pray for him.—Ex.*

Anger, Injury and Revenge.

If you are angry with him who reproves your sin, you secretly confess your anger to be unjust: he that is angry with the just reprover, kindles the fire of the just Avenger.

When I have an injury done me, I never set the beacon on fire; nor am I troubled! I consider who did it; if my kinsman, he did it ignorantly; if my friend, he did it against his will; if my enemy, it is no more than I expected; I ever put a fair construction upon anything that happens to me.

He that is naturally revengeful, keeps his wounds open, which otherwise would close of themselves. Pardon is a glorious kind of revenge; I think myself sufficiently revenged of my enemy if I pardon him.—*Ex.*

The Inspiration of the Bible.

When De Tocqueville was here, he asked to see a Sabbath school. He was struck with seeing a Bible in the hands of almost every child. "Is this common?" said he to his friend. "What a mighty influence it must have upon the nation!"

Think of the unnumbered Sabbath school pupils in all christian lands, each with a Bible in their hand. More striking still is the thought of all christians in all lands, sitting each in their private room, every morning before they go into the world, to read this one book. What must the book be to furnish the minds and hearts of spiritual people with exhaustless supplies of thought and emotion? Not so Shakspeare, nor even Bunyan, copying so closely from the Bible, cannot fill such a place. "Do not read Bunyan to me any more," said a distinguished missionary lady, near her end, to her husband; "Bunyan tires me, but I can hear you read the Bible without fatigue."

Why has not Josephus' History of the Jews equal power with this book, when relating the very same things? Because inspiration has flowed into the very thoughts and language of the Bible.—*Dr. Adams.*

Look on the Bright Side.

Hearts that are bowed by sorrow and woe,
Have ye ne'er by reflection been calmed?
In deepest adversity, do ye not know
How brighter the light of affection will glow—
How your memory your grief has embalmed?

Affection—an angel in robes spotless white,
Who loves the afflicted to cheer;
Who clears up the darkness and mist of the night,
Turning sorrow and sadness and shadows to light
That before had been threat'ning and drear.

But the brightest of sides to all sorrow—though dim
Seems the taper of hope in the heart—
Is implicit reliance, dependence on Him
Who is able and willing to fill to the brim
Our cup of rejoicing, to banish our smart,
Deprive life of its troubles, and death of his dart.

Useful Knowledge.

What is the cause of lightning?

Lightning is the result of electrical discharges from the clouds.

What is thunder?

Thunder is the noise which succeeds the rush of the electrical fluid through the air.

When does lightning occur?

When clouds, charged with the opposite electricities approach, the forces rush to each other, and combine in a state of equilibrium.

Why does lightning attend this movement of the sources of electricity?

Because the atmosphere, being unable to convey the great changes of electricity as they rush towards each other, acts as an insulator, and the lightning is caused by the violence of the electricity in forcing its passage. When the conducting power is equal to the force of the electricity it passes invisibly, noiselessly and harmlessly whenever it finds a sufficient source of conduction.

Why does lightning sometimes appear forked?

Because, being resisted in its progress by the air, the electricity divides into two or more points, flies from point to point, and seeks a passage in different directions.

Does lightning ever pass upward from the earth to the clouds?

Yes, when the earth is charged with a different electricity to that which is in the clouds.

Why is it dangerous to stand near a tree during an electric storm?

Because the tree is a better conductor than air, and electricity would probably strike the tree and pass to the person standing near.

Why is it dangerous to sit near a fire-place?

Because the chimney, being a tall object and the smoke a good conductor, would probably attract the electricity and convey it to the body of a person sitting near the fire.

Why is it dangerous to be near water during a thunder storm?

Because water is a good conductor and the vapor arising from it might attract the electricity.

Are iron houses dangerous?

No; they are very safe, because their entire surface is a good conductor and would convey the electricity harmlessly to the earth.

Are iron bedsteads dangerous?

No; they are safe, because the iron frame, completely surrounding the body, and having a great capacity for conduction, would keep electricity away from the body.

Why is it safe to be in bed during a thunder storm?

Because feathers, hair, wool, cotton, etc., especially when dry, are good insulators or non-conductors.

What is the safest situation to be in during a storm?

In the centre of a room, isolated as far as possible from surrounding objects; sitting on a chair and avoiding handling any of the conducting substances. The windows and doors should be closed to prevent drafts of air.

In the open air, what is the safest situation?

To keep aloof as far as possible from elevated structures; regard the rain as a protection against the lightning stroke, for wet clothes would supply so good a conductor, that a large amount of electricity would pass over a man's body through wet clothes and he would be quite unconscious of it.

Hygiene.

"This is for your Health."—*Paul.*

For the Crisis.

Health.

Friends, some of you are unwell. Some have sick or feeble friends. Some have humors, scrofula, piles, dyspepsia, bronchitis, headaches, and all sorts of misery in general, besides feeling half dead with languor much of the time. You would pay any price to be well, joyous and free.

Why don't you get well? "I don't know how; I have spent my living on physicians—taken the contents of saddle-bags and apothecaries' shops, guzzled patent medicine by the gallon, got more hurt than good, and now if I could get the medicine out of me, and feel no worse than when I began to take it, I would give a great deal."

Yes, and probably your villanous habits of eating and drinking, and wearing and overworking, and other excesses, have been helping you down hill all the time.

Well, you are alive yet? "Yes, and likely to live in misery for a long time; folks that are always grunting never die."

Now, then, if you have got vitality enough left to *live*, if you had a chance, I will tell you of a good place to make the trial. It is at "Our Home," Dansville, Livingston Co., N. Y. There you can find rest for body and mind, pleasant exercise, amusement; warm, tepid and cool baths, judiciously administered; healthy food, and other things that help sick folks to get health and well ones to keep it. I am here myself; came to stop as long as I can conveniently; it does me good. Perhaps it would you.

If you are *dead*, just ready to *bury*, don't come. They don't undertake to raise the dead here. If you want *medicine*, they won't give it to you. They don't cure folks by putting medicine into them, but, by getting disease and poison out of them, and leaving them free to get well themselves. Don't come expecting that ten days' treatment will cure twenty years' sickness, and forty years' outrageous violation of the laws of being. They don't do that way. No poisons are administered. Air, light, water, food, friction, etc., are the remedies.

There are some sixty patients here now, nine-tenths of whom seem to be doing well; many are old, hard cases, and some were thought doubtful or incurable by the physicians when they came. The best way for you would be to write, describing disease, symptoms, constitution, previous treatment, age, etc., and then wait for an answer. Direct to James C. Jackson, M. D., or Harriet M. Austin, M. D., Dansville, N. Y.

The terms are $5 for examination, and from $7 to $10 per week for board, lodging and treatment; prices vary according to the *room* occupied.

Dansville is forty miles south of Rochester, via. Genesee Valley R. R., about one hundred miles south east from Buffalo, on Buffalo, Corning and New York R. R. About 330 miles from New York via. New York and Erie R. R. The depot is at Wayland, six miles from Dansville by stage. This is all I have to say on the subject now.

H. L. Hastings.

Dansville, N. Y., May 8th, 1860.

P. S.—Business letters for me should be sent to Providence, R. I., as usual.

H. L. H.

Directions to Restore the Apparently Drowned.

A correspondent, writing to us last week, asked us to lay before the public Dr. Marshall Hall's Directions with the above object, which are frequently referred to as universally known, whereas such is far from being the case. The following are the leading principles of the instructions, as published in a compendious form by the Royal National Life-Boat Institution:—

1. Treat the patient instantly, on the spot, in the open air, exposing the face and chest, to the breeze, (except in severe weather.)

TO CLEAR THE THROAT—

2. Place the patient gently, face downwards, with one wrist under the forehead, in which position all fluids will escape by the mouth, and the tongue itself will fall forwards, leaving the entrance into the windpipe free. Assist this operation by wiping and cleansing the mouth. If there be breathing, wait and watch; if there be no breathing, or if it fail, then—

TO EXCITE RESPIRATION—

3. Turn the patient well and instantly on the side, and—

4. Excite the nostrils with snuff, hartshorn, volatile salts, or the throat with a feather, etc., and dash cold water on the face, previously rubbed warm. If there be no success, lose not a moment, but instantly,

TO IMITATE RESPIRATION—

5. Replace the patient on the face, raising and supporting the chest well on a folded coat or other article of dress.

6. Turn the body very gently on the side and a little beyond, and then briskly on the face, alternately; repeating these measures deliberately, efficiently, and perseveringly about fifteen times in the minute, or every four seconds, occasionally varying the side—[by placing the patient on the chest, it is compressed by the weight of the body, and expiration takes place; when turned on the side, this pressure is removed, and inspiration occurs.]

7. On each occasion that the body is replaced on the face, make uniform but efficient pressure immediately, before turning the body on the side—[the first measure increases the expiration; the second commences inspiration.] The result is, respiration, or natural breathing; and if not too late, life.

8. After respiration has been restored, promote the warmth of the body by the application of hot flannels, bottles or bladders of hot water, heated bricks, etc., to the pit of the stomach, the arm-pits, between the thighs, and to the soles of the feet.

TO INDUCE CIRCULATION AND WARMTH—

9. During the whole time do not cease to rub the limbs upwards, with firm grasping pressure and with energy, using handkerchiefs, flannels, etc. By this measure the blood is propelled along the veins towards the heart.

10. Let the limbs be thus warmed and dried, and then clothed, the bystanders supplying the requisite garments.

CAUTIONS.

1. Send quickly for medical assistance, and for dry clothing. 2. Avoid all rough usage and turning the body on the back. 3. Under no circumstances hold up the body by the feet. 4. Nor roll the body on casks. 5. Nor rub the body with salt or spirits. 6. Nor inject tobacco-smoke or infusion of tobacco. 7. Avoid the continuous warm-bath. 8. Be particularly careful to prevent persons crowding around the the body.

GENERAL OBSERVATIONS.

On the restoration of life, a teaspoonful of warm water should be given; and then, if the power of swallowing have returned, small quantities of wine, or brandy and water warm, or coffee. The patient should be kept in bed, and a disposition to sleep encouraged. The treatment recommended should be persevered in for a considerable time, as it is an erroneous opinion that persons are irrecoverable because life does not soon make its appearance, cases having been successfully treated after persevering several hours.

An Item for Smokers.—*Life Illustrated* contains the following in relation to the statement that tin-foil, used for wrapping tobacco, has dangerous poisonous qualities:—

"There is infinitely more poison in one paper of tobacco than in the tin-foil that surrounds a hundred. If anybody doubts this let them hold a sheet of white paper over the smoke that curls up from burning tobacco, and after a pipefull or a cigar has been devoured, scrape the condensed smoke from the paper, and put a very small amount on the tongue of a cat, and they will see her die by 'strokes of paralysis' in fifteen minutes."

Remarkable Cure of Lockjaw.—The N. Y. Observer says that a young lady run a rusty nail into her foot recently. The injury produced lockjaw of such a malignant character that her physicians pronounced her recovery hopeless. An old nurse then took her in hand, and applied pounded beet roots to her foot, removing them as often as they became dry. The result was a most complete and astonishing cure. Such a simple remedy should be borne in mind.

To Cure Hoarseness.

Take the whites of two eggs, and beat them with two spoonfuls of white sugar; grate in a little nutmeg; then add a pint of luke-warm water. Stir well, and drink often. Repeat the prescription if necessary, and it will cure the most obstinate cases of hoarseness in a short time.

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Particular Rules for Correspondents.—Over all matters not intended for publication, write *Private*.

Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business.*

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WHOLE NO. 248.

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

The Promise Claimed.

"Two or three."

Savior of men, if two or three
Met in thy name on earth shall be,
There in the midst of them thou art,
To bless and comfort ev'ry heart.

Savior, if two on earth agree
To ask for blessings given through thee,
Thy promise, firm as earth and heaven,
Declares those blessings shall be given.

Savior, no human name hath led
Us who are here thy courts to tread;
Gathered by none of mortal fame,
We meet alone in Jesus' name.

Jesus, thy blessing on us shed
Like holy oil on every head;
Make us to know the love of God,
By thine own spirit shed abroad.

Accept our songs, our prayers receive,
Help us thy gospel to believe;
Savior, thy promises we claim,
We meet, we pray, in Jesus' name.

H. L. H.

April 28th, 1860, 2d class cars
New York to Philadelphia, Pa.

For the Crisis.

Richard Rothe.

I have spoken of Dr. Rothe of Germany, as the most eminent of those who hold immortality through Christ alone. I wish to give some passages from his writings on this subject, and will introduce them with some account of the man himself.

A word about the name. In the German *th* has the sound of *t*, and *e* is pronounced like our long *a*. So we will call our friend Dr. Rota, but write the name as above.

A writer in the last number of the *Bibliotheca Sacra* (the Andover Quarterly,) gives an account of the great work of Rothe, on Theological Ethics, which he introduces with the following account of the man: "Dr. Richard Rothe is universally regarded, in Germany, as one of the most richly gifted theologians the nation has ever produced. Widely known as having been connected with the Theological Seminary at Wittenberg, the University at Bonn, and the University at Heidelberg; eminently distinguished for the originality of his views and the extent of his learning as displayed in his volume on "The Beginnings of the Christian Church;" and, moreover, introduced to the English and American public, in words of the highest encomium and heartiest commendation, by the Chevalier Bunsen in his celebrated work on "God and Mankind," we have thought that it might be doing a good service to present our readers a sketch of the philosophical principles and chief topics of interest contained in his most elaborate work, The Theological Ethics; a work which, from its size and peculiar phraseology, we may scarcely ever hope to see translated.

"As a theologian, Dr. Rothe is eminently progressive. He believes in development and growth. He is too historic to cut loose from the past; but he looks backward only to gain impulse to move on.

"'Sunt quibus unum opus est, intactae Palladis arces,
Carmine perpetuo celebrare.'
[There are those whose only work is to celebrate the city of chaste Minerva (Athens) with perpetual song;]

but Dr. Rothe is not one of them. He reveres the past, but he believes also in a future. In the work before us he attempts, while preserving the essence of the Christian faith as contained in the New Testament, to reconstruct its formula in accordance with the scientific requirements of the present age."

In other words, he seeks "to justify the ways of God to man." And it is perhaps the noblest effort of the human mind to show that what God reveals and declares is reasonable, proper, and just, according to the highest advances made by the intellect of man. What use have we for reason at all, if it is not to try to see things in their reasonable nature, and as God himself looks at them?

Dr. Schaff, in his work on Germany, devotes a chapter to Dr. Rothe. Having named several evangelical divines, ending with Rothe, he says: "The last, however, is an altogether original genius, to whom may be applied what Cardinal Cajetan said of Luther: '*Habet profundos oculos et mirabiles speculationes in capite suo.*'" [He has deep, piercing eyes, and wonderful speculations, in his head.] (Page 249.) In the chapter referred to he says of Rothe: "He is exceedingly popular as a teacher, and enjoys the respect and admiration of all who know him personally as a most excellent man and humble christian." We must assign to Rothe the very first place among the *speculative* divines of the present day. He surpasses even Nitzsch, Mueller, Dorner, Martensen and Baur in vigorous grasp and independence of thought, and is hardly inferior in this respect to Schleiermacher. But like him, he is too original in his views to form a school in the strict sense of the term. He will always occupy an isolated position, and be a pilgrim and stranger in the surrounding world. Of this he is himself painfully conscious, but cannot help it. His province is rather to stir up and stimulate the youthful mind, and to open new paths for theological speculation.

"His principal production is the System of Theological Ethics, or Moral Theology, in three volumes, 1845—48. We regard it as the greatest work on speculative divinity which has appeared since Schleiermacher's Dogmatics—full of power, boldness, and originality. It is truly a work of art as well as of science, and the several stones of the ethical system are reared up here into a magnificent Gothic cathedral by the skill of a master architect."

C. F. H.

For the Crisis.

Boldness.

Much has been said about boldness, and yet among christians it is mistaken for something else. If a brother or sister happens to speak a bit louder than brother Modern Nicety admires, he or she is put right down as unendurably bold. But take this same brother in an auction room, and he would speak louder than all for a box of cigars, or a chest of tea. And that sister, whose head will ache every time Bro. Plain tells us to be faithful, how loud *she* talks at the auction, too. *Whisper* for Jesus (and that not very often,) but "cry aloud and spare not" for a cheap set of jewelry.

Well, when I consider the shortness of time, and the certainty of death for the ungodly,—of the surprises awaiting those who are at ease in Zion, I feel bound to go forward, and press the battle with the enemy.

For my part, I have kept still quite long enough. It is full time for us to be bold. We have been ashamed of the cross longer than profitable, and now let us be *bold*. Without the right sort of boldness, we can not be brave. Who can admire the coward? Shame on that individual who will dodge duty on this principle.

Only look at our prospects,—see how vast an estate is ours, even the earth, upon which universal kings have been mere *squatters*, for it is all ours. Think of this, and then tell me if we have not a *right* to be bold,—to carry a high head. In view of so soon inheriting these things, the Bible *commands* us to "lift up our heads." I *will* lift up my head above ground, for a witness to truth. Think of all our enemies, how mighty, because of boldness. Shall we crouch like shamed dogs, and let them conquer? Shall we sit shivering and trembling, instead of standing up for Jesus?

O! I love truth too dearly to be ashamed of it. I know the bad effects of this mock modesty. No soldier is useful unless bold; and when individuals begin to lack this trait, they commence backsliding.

Now, brothers and sisters, let us try and be as active in serving our Master as the devil's children are for him. Recollect that the apostle who denied Christ three times was compelled to confess his love for him three times. Then let us try to own Jesus as often as we have disowned him. And if we have been *bold* in denouncing Him by word, let us be equally so in confessing Him.

Do we duly consider the position we occupy, here in latter-day perils, when infidelity abounds? I often think of the sentence used by "my dear Pastor,"—"*The Prophets are dead,*" and it remains for *our* voices to finish the song, commencing where they closed. Then be not afraid to stand upright, and boldly say, Jesus is coming, for he will not tarry.

M. MATHEWS.

Lowell, Mass.

☞ The most dangerous vermin are too often to be found under the fairest and sweetest flowers; and the fairest glove is often drawn upon the foulest hand, and the richest robes are often put upon the most diseased bodies; so are the fairest and sweetest names upon the greatest and most horrible vices, and errors, that are in the world. Oh, that we had not so many sad proofs of this among us!

☞ Truth and candor possess a powerful charm; they bespeak universal favor.

For the Crisis.

Irrepressible Conflict among the Nations.

"And the nations were angry."—Rev. 11: 18.
"Prepare war, wake up the mighty men, let all the men of war draw near."—Joel 3: 9.

We are living in a wonderful age—an age full of stirring events. Events loom up before us from the disturbed bosom of angry nations, like the peerless thunderheads of an approaching storm. They seem to chase each other like the rolling waves of the mighty ocean under the great force of a pressing wind-storm. The poet's verse seems to be in course of fulfillment now, which sketches passing events in the following poetic genius:

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling,
To be living is sublime.
Hark! the waking up of nations,
Gog and Magog, to the fray;
Hark! what soundeth? is creation
Groaning for its latter day?"

The great events now occurring surprise and stultify politicians and statesmen, and, *why?* because they are not prepared for them; they were not looking for them. They have been overtaken unawares, and consequently "wonder with great astonishment and fear, at those things that are coming upon the earth." But the patient student of prophecy and the signs of the times is posted in relation to these things, and, therefore, is prepared for the crisis. Having read and studied "*what is noted in the Scriptures of truth,*" he is looking for revolutions, wars and tumults in this age of strife and contending forces.

But the events through which we are, and have been, passing for the last twelve years, are only introductory to those that are to follow in their train. They are only premonitory symptoms of the "irrepressible conflict" among the nations of the earth, which is now almost impending. It is true, during those twelve years, war and its kindred evils have spread death and devastation throughout the civilized world, and are a fulfillment of certain Scripture predictions. Just trace back to 1848 as a starting point, and what do we see? A revolution in Europe—a political shock that shook every throne on the old continent; and about the same time the American States were engaged in a war with Mexico. Only a brief repose—about sufficient time for the nations to catch breath—and a war between England, France and Russia, over *poor Turkey*, in fury and wrath, flashes forth destroying thousands of human beings and millions of dollars' worth of property, and filling the world with cries and moans of orphans and widows.

No sooner was the Anglo-French and Russian war at an end, than a difficulty with China followed in its horrid train of woe and death. This trouble repressed, and an insurrection in India occurs, causing England another struggle to suppress it, leaving the dreadful tales of Delhi, Lucknow, etc., as a sufficient commentary upon its chilling deeds of misery and death. That political trouble no more than fairly passed and we are brought down to the French-Austro-Italian war of 1859, convulsing again the political air of all continental Europe. Nor is the trouble settled at this writing.

An Italian insurrection is liable to occur at any moment, relighting the torch of war throughout the entire continent of the old world. Then there is the financial crisis reaching all the great commercial centres of the civilized world, which occurred in 1857, and from which the business world has not fairly recovered now!

Add to this picture what is termed by some, "The Irrepressible conflict," in our own country, between slavery and freedom, and it presents to our minds, to say the least, startling proportions. Does it not look like a fulfillment of those prophetic predictions set at the head of this article? "And the nations were angry"—"Prepare war, wake up the mighty men," etc.; such men as Louis Napoleon, Francis Joseph, Garibaldi and the Pope of Rome. May it not be possible that we have entered under the blighting influence of vial seventh, noted in St. John's visions? When this vial is poured out what is the result? Read—"And there were voices, and thunders, and lightnings." This I shall interpret as symbolical language, figuring forth those great, political commotions, not unaccompanied with physical disasters in various places, that have occurred within the last twelve years. Are not the terms "voices, thunders and lightnings," fit symbols to represent revolution, insurrection and war? And these are only premonitory symptoms of what is to come, for adds the prophet—"And there was a great earthquake," or as I shall interpret it, a great political overturning, "such as was not since men were upon the earth so mighty and so great," in which papal Rome, "the mother of harlots and abominations of the earth," will come tumbling down, because the divine penman continues, "And the GREAT CITY was divided into three parts, . . . and GREAT BABYLON came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath."—Rev. 16: 17—19.

In connection with the downfall of the Papacy, without doubt, other powers will be demolished, for in connection with the above it is said, "And the cities of the nations fell." But in that great conflict Papal Rome is a special subject of divine wrath, and the causes that are brought to bear upon her "in the last indignation" are delineated in Rev. 17 chap. It is there clearly stated that the beast "that was, and is not, and yet is," will be the grand leader in the onset against the Papal power, to which beast the ten kings will give their support, or as the prophet says, "These"—the ten kings, see chap. 17: 12—"have one mind, and shall give their power and strength unto the beast." (Verse 13.) Again, "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." (Verse 16.) That will be a final end of that power over which the saints will shout, "Alleluia: salvation, and glory, and honor and power, unto the Lord our God; for He hath judged the great whore," etc.—Rev. 19: 12.

Another fit symbol to represent the utter destruction of "the mother of harlots" is brought to view in Rev. 18: 21, under the figure of a mighty angel taking up a "stone like a great mill-stone, and cast it into the sea, saying, thus with violence shall that great city Babylon be thrown down and shall be found no more at all." This destruction of the Papal hierarchy, then, is under the seventh vial of God's wrath, which it is my conviction, though I am not positive, is now being discharged, and some of its effects we have already realized in the unparalleled disturbances in politics, morals and religion all over the globe. The effects of this vial seem to be general in their devastation; and it will be observed by the diligent student of prophecy, that the vial in question is "poured out" in a different *locality* than either of the preceding ones, viz., "INTO THE AIR." Now *air* is a general element—just as universal as is animal existence, because man nor animals can live without this vital element. Thus vial seventh being poured out into the air, represents the universality of its wrathful mission upon the nations of the earth. The "three unclean spirits," (Rev. 16: 13, 14,) had preceded this vial filling the political and moral "*air*" with poisonous breath and vitiation, which, when the seventh vial was turned into that deadly miasma and charged "*air*," caused those results we have witnessed and will be the exciting cause of those that will soon follow, which will be more appalling in their nature than any we have experienced since 1848.

The six vials preceding the seventh were more localized in their results than the one under consideration. The fifth vial was poured out on "*the seat of the beast*"—a particular locality; and vial sixth was poured out "*upon the great River Euphrates,*" or the Ottoman Empire. But the seventh vial is discharged "*into the air*" with the announcement from the throne, "*It is done,*" as though we might look for great events and revolutions among the nations—a sufficient hint that the "Irrepressible Conflict" is rapidly approaching, and that the conflict of ages is about to be decided in the "battle of that great day of God Almighty." It is the mission of the "three unclean spirits" to gather the nations to the conflict, and these spirits have about, if not quite, finished their work, and the seventh vial being discharged "*into the air*" will give intensity and life to the influence of those demon-spirits, and the guilty nations will be madly pushed on to the last drama of the age. Let *us watch!*

J. A SOBER.

For the Crisis.

Night and Morning.

"Weeping may endure for a night, but joy cometh in the morning."—Ps. 30: 5.

Precious promise, truly, especially when we consider the near approach of morn. Long, long has been the night of weeping. But, weeping ones, do we welcome that joyful day? Have we in the midst of weeping trusted that God who is able to deliver? Are we among those who have covenanted with God by sacrifice; among the self-denying, cross-bearing, hardness-enduring ones; among the real burden-bearers, those who serve not self, but God and his people; among the crucified to the world, to sin; among those who have left all to accept Christ and the gospel? O! our Father, give strength to answer these questions honestly.

If we are among the class brought to view, we may rejoice exceedingly; for the night of weeping is about to close; the morning comes, and with it joy, not temporary, but permanent—an eternal day of joy. No longer the struggling saint weeps over earth's miseries impossible to assuage; no longer weeps over the fallen of Israel; no longer weeps by the grave of a loved one; no longer weeps over self's shortcomings, or lack of strength in the cause. No, weeping will be forever ended.

O! ye ministers of the cross, only a little more weeping between the porch and altar, and you will doubtless come again, bearing precious sheaves with you; only a little more weariness and pain, and your bodies will no longer be susceptible of pain; a weary, aching head, a painful lung, a broken spirit, will soon be forgotten, or never more endured. Bear faithfully your responsibility; a little while, and you will be released from it and receive the reward. O what a reward!

But while we anticipate the morn, with sadness we remember that some weep who trust not God, neither call upon him to deliver. What can I say to such! Lone weeper, the morning's dawn has no charm for you. Your tears cease not, but become more hot and briny; your anguish more intense, until your eyes close in a long, dreamless sleep, from which you can never awake to the joys of the ransomed overcomers, unless you call upon God and accept Jesus as your Savior.

I pity you! God pities you. Jesus pities you, and so much that he volunteered to die that you might be saved. You can as easily be saved and join in an anthem of praise to the Lamb with the redeemed, as to be lost and mingle your cry with the weeping of the sinful and disobedient. Will you not obey the gospel—though in the world there is conflict, peace in believing overbalances. That you may not participate in the agonies of the second death, is the prayer of one who sympathizes with Jesus.

JENNIE D. ROBERTS.

New Hartford, Ct.

A Few Historical Facts

ON THE ORIGIN OF THE DOCTRINE OF THE IMMORTALITY OF THE SOUL.

Zoroaster is the most ancient of any whom we have upon record of all the heathen nations that taught the immortality of the soul.—Vol. I, p. 205.

Pausanius. Chaldean and Indian magi have been the first who asserted the immortality of the soul.—Herodotus, p. 3.

Thales, B. C. 640, said that water was the principal of all things, and God was that intelligence by whom all things are formed on of water.—Rollin, Vol. II, p. 560.

Pythagoras, B. C. 564, it is generally agreed among the ancients, was the first of all the Greeks who taught it.—*Prid. Con.*, Vol. 1, p. 205.

He believed that God was a soul diffused into all beings of nature, and from which human souls are derived. He disbelieved in the transmigration of souls. The souls of men and those of beasts are the same substance, particles of God himself; that souls come out of fire, as God is fire—*Id.*, Vol. II, p. 567.

Socrates, B. C. 471, is styled the prince of philosophers. He is considered the founder of moral philosophy in Greece. He believed the soul to be immortal, and supposed himself a being separate from his body. Crito asked in what manner he wished to be buried; As you please, said Socrates, if you can lay hold of me, and I do not escape out of your hands. I can never persuade Crito, said he, that Socrates is he who converses with you—for he imagines that I am he who is going to see death in a little while. He confounds me with my carcass. If death were the final dissolution of being, the wicked would be great gainers by it. But as the soul is immortal it must receive eternal happiness or misery. But the good are received on high into a pure region which they inhabit, where they live without their bodies through all eternity.

The historian says, that Socrates had a demon or familiar spirit that was with him through life.

Plato, B. C. 428, taught one God, the author of all things; that the soul is immortal, (if good) united to God. After this life there is a reward for the good, and punishment for the wicked. He had also taken the transmigration of souls from Pythagoras, but given it a construction of his own. Souls are God. They go two ways after death; the wicked to the place of torment, the pure and innocent to the august assembly of the gods.

Josephus.—You Greeks believe that the soul is created, and yet is made immortal by God, according to the doctrine of Plato.—*Dissertation on Hades.*

Jews.—It is indeed known that the immortality of the soul was not known to the Jews, but by commerce which they had with the Assyrians during the time of their captivity.—*Herodotus*, p. 3.

The *Essenes* believed that souls were immortal, and continued forever, and that they came out of the most subtle air, and were united to their bodies as to prisons. . . . . The Greeks seem to have followed the same notion, when they allotted the islands of the blessed to their brave men, whom they call heroes and demigods; and to the souls of the wicked, the region of the ungodly in hades, where their fables relate that certain persons are punished; which is built on the first *supposition* that the soul is immortal.—*Josephus.*

The *Pharisees* believed that souls had an immortal vigor in them, and that under the earth there would be rewards or punishments according as they had lived virtuously or viciously in this life; that the latter were to be detained in an everlasting prison, but the former would have power to revive and live again. They say that all souls are incorruptible; that the souls of the good are only removed into other bodies, but the souls of bad men are subject to eternal punishment.—*Josephus.*

Origen.—What was worst of all, these several tenets of a chimerical philosophy were imprudently incorporated into the christian system. He was at the head of this speculative tribe. This great man enchanted by the charms of the Platonic philosophy, set it up as the test of all religion, and imagined that the reasons of each doctrine were to be found in that favorite philosophy, and their nature and extent to be determined by it. Its first promoters argued from that known doctrine of the Platonian school, which also was adopted by Origen and his disciples, that the divine nature was diffused through all human souls; or, in other words, that the faculties of reason from which the health and vigor of the mind proceed, were an emanation of God unto the human soul, and comprehended the principles and elements of all truth, humane and divine.—*Mosheim.*

Soul.—That immaterial, active substance, or principle in man, whereby he perceives, remembers, reasons, and wills. It is rather to be described as to its operations, than to be defined as to its essence. Various indeed have been the opinions of philosophers concerning its substance. The Epicureans thought it a subtle air, composed of atoms, or primitive corpuscles. The stoics maintained it was a portion of heavenly light.

The Cartesians made thinking the essence of the soul. The rational soul is simple, uncompounded and immaterial, not composed of matter and form.—*Buck's Theological Dic.*

Benson.—The soul is—"The *spiritual* and *immaterial* part of you; this will still survive in all its vigor, while its tabernacle lies in ruins."—*Methodist's Commentary*, Matt. 10: 28.

Wesley.—"For what is *Immaterial* fire? The same as immaterial water or earth! Both the one and the other is *absolute nonsense, a contradiction in terms.* Either, therefore, we must affirm it to be *material*, *or we deny its existence.*—*Sermons*, Vol. II. p. 150.

Instruction for Children; Intended for the use of the Methodist's Societies, No. 18. "How did God make man?" His body out of dust; his *soul* out of NOTHING." p. 7. If God lives and dwells in your soul, then he makes it like himself." p. 14.

"His sov'reign power our bodies made,
Our souls are his immortal breath,
And when his creatures sinned, he bled
To save us from eternal death.

Where are the dead?—in heaven or hell
Their disembodied spirits dwell;
Their perished forms, in bonds of clay,
Reserved until the judgment day."

[pp. 9 and 203, *M. E. Hymn Book, Revised Edition.*

So Christ died to save God's immortal breath from eternal death. We will venture to affirm that the whole doctrine of the immortality of the soul is a delusive fable, vainly imagined, and the foundation of every spiritual delusion, heathenism, endless misery, purgatory, invocation of saints, Quakerism, Shakerism, Swedenborgianism, and the last deception of the Devil, Spiritualism.—*Ad. Rev.*

For the Crisis.

Notes by the Way.

At Rock Grove City I continued the meetings until I preached over thirteen discourses. One united with the church. Quite a number who had formerly belonged to a Baptist church in that place, but now had their minds turned towards Universalism, had their faith shaken, and some acknowledged it—could not stand the light on the destruction of the wicked. I think that a foundation is laid for doing good in this place.

I left and came to Marble Rock, the 8th of Dec., and commenced meeting. The people were waiting with great anxiety to hear. We had a very large congregation. There was some opposition from a preacher in the place, which turned out to the glory of God. I continued until the 20th, when the brethren, twelve in number, came together and adopted gospel order. Three were baptized, and on the 29th six more.

The meeting continued with interest, and on New Year's evening quite a number surrounded the table to commemorate the Lord's death. It was a solemn time to all, as few ever saw it taken in the night before.

Tuesday, Jan. 3d, three more were buried with Christ in baptism, making twelve in all. The following was a solemn evening. I do not now remember of being in a place where there were so many tears shed from both saint and sinner as at this, our last meeting. It was hard parting. I had preached twenty-three sermons in that place, had formed an attachment to them and they to me. I left this church of twenty-two members with Bro. Hiscox, their pastor, trusting that the word sown will still bring forth more fruit to the glory of God.

Jan. 4th I came to Waverly, and stopped with Eld. Wm. Lucas, and filled his appointment that evening. The next night I came to Eld. P. W. Hough's, Fairbanks, Iowa. I suffered with the cold that day. I left there and rode through the snow storms, for I wanted to get home; but it was so hard wheeling I could not succeed. At last I got home, and found my wife and child and friends well. I was glad to get home in safety. I shall wait for the Lord to direct. Where I shall be found next I cannot tell. Remember me, brethren, in your prayers. Farewell.

PETER S. W. DEYO.

[This letter was overlooked.—ED.]

For the Crisis.

Why so Sad?

Troubled, doubting, benighted, despairing, fainting, sin-sick soul! Why so sad? Why those looks of melancholy o'ershadowing your brow? Why does not your eye beam with the animated brightness of hope? Why does sorrow fill your heart as the scenes of future destiny roll up before you? Can you not flee to a pavilion of safety? Can you not escape the judgments that threateningly o'erhang your pathway? Is the arm of the Almighty shortened? Is his power to save decreased? You answer, No! Why then still linger in the gall of bitterness? If you will come to him he will take your feet from the "horrible pit" and plant them upon the Rock of eternal ages, and put a new song into your mouth, even praise to our God. Then why not come? Do you contend that your faith is too weak? "Ask," says the blessed Word, "and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."—Luke 2: 9. Are your sins many? You have the promise in Christ, they shall all be washed away.

Are you thickly beset with the alluring influences of sin? Your sufficiency must be of God if you overcome them at all. The promise is certain—"As thy days, so shall thy strength be."—Deut. 33: 25. Do foes press hard around you? The Lord shall hide you in the secret of his presence from the pride of man, and shall keep you secretly in a pavilion from the strife of tongues.—Ps. 31: 20. Are you poor and despised? Christ has chosen the poor of this world who are rich in faith, heirs of the kingdom, where they shall inherit "all things." Are you ambitious? Seek for glory, honor, immortality, and you shall have praise of God. Are you homeless and forsaken? Like the Patriarchal "pilgrims and strangers," seek for a "better country," and for a city which hath foundations whose builder and maker is God. Drive away your sad doubtings. Fling yourself unreservedly upon the mercy of Jesus. He will receive you just as you are. He will not receive you in any other way. In him you may have hope. In him have peace, joy, unspeakable, that is full of glory.

"There is rest for the weary."

But do you say that your temptations will be strong? If you are faithful, these light afflictions which are but for a moment work out for us a far more exceeding and eternal weight of glory. Are your nights of trial and sorrow long and tedious? Quickly fly unto God thy Maker who giveth songs in the night, and seek for that balmy clime where there shall be no more night and the inhabitants "need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever." Will you leave all and come to Christ, and come now? If you will, the sweet promise unfolds itself to you that the servant who agreed to work in the

vineyard at the last hour of labor received a full compensation with the rest of the laborers, and soon you may have a recompense of reward. Soon you may see your Redeemer. Soon you may have placed upon your brow the precious crown of life. Soon you may be clothed upon with immortality. Soon you may stand upon the "highlands of glory." Soon you may join the innumerable choir of the redeemed ones in singing the rapturous song of Moses and the Lamb. Soon you may bid adieu to the dark rolling surges of life's fitful river. Soon sighs will be exchanged for gushing strains of rapture. Soon tears will be exchanged for the smile of unspeakable gladness. Soon the requiems of sadness will be lost in the everlasting hymnings of heavenly praise. Soon you may walk the shining pathways of the City of God. Soon you may stand beneath the golden portals and jasper battlements and lofty domes and cloudless heavens of that Eden home. Soon you may walk beside life's crystal river. Soon you may meet with the loved ones who are now sleeping in the lonely, cold graveyard. Soon you may meet with the angels and join the swelling anthems of everlasting praise.

These promises—the soon realization of which many christian hearts are longing for—may be yours, trembling one, by coming to Christ. You may respond that if there is such an "eternal weight of glory" you wish you were one. So Balaam wished, when from Balak's altar he looked down upon the children of Israel slumbering in the peaceful vallies of Moab and cried out in a strain of rapture, "Let me die the death of the righteous, and let my last end be like his." Balaam's wishing did not save him. It will not save you. Hast thou sublime thoughts? Let them speak to the world in still sublimer actions. *Action* is what God requires. Bestir thyself!

"Up! it is Jehovah's rally,
God's own arm hath need of thine."

Come to God by works meet for repentance and living faith. Come to him through Jesus Christ. He declares, I am the way and the life. Come to Christ by the cross. If need be, you must leave father, mother, brothers, sisters, wife, children, houses, lands, reputation; earthly pursuits of honor or pleasure, to be a disciple of Christ. The cross is the christian's pathway to glory. Says Paul, "But God forbid that I should glory save in the cross of our Lord Jesus Christ." Paul gloried in it. You may. Not glory, because you can bear the cross better than somebody else. Not because you are humbler than your brother is. That is pride. But glory because you are accounted worthy to suffer for the name of Jesus. The simple idea is to rejoice, believing that if you are accounted worthy to suffer with Christ you will also reign with him.

Then come to the one who is able to save you, and come *now*. Christ invites you. Angels invite you. All true christians invite you. The glorious scenes of coming destiny and the heavenly kingdom invite you. Then come. Come now. Come, poor, rich, despised, famished, thirsty, brokenhearted, and whosoever *will*, let him come and partake of the waters of LIFE *freely*.

M. R. Phetteplace.

Scituate, R. I.

Loss of Ocean Steamers.

Going back to the memorable loss of the "President," in 1841, the principal disasters to British and American steamers, mostly running on trans-Atlantic routes, may be summed up as follows:

	Lives lost.	Value of vessel and cargo.
President, British,	130	$1,200,000
Arctic, American,	300	1,600,000
Pacific, American,	240	2,000,000
San Francisco, American,	160	400,000
Central America, American,	387	2,500,000
Independence, American,	140	100,000
Yankee Blade, American,	76	280,000
City of Glasgow, British,	420	850,000
Union, American,	none	200,000
Humboldt, American,	none	1,600,000
Franklin, American,	none	1,900,000
City of Philadelphia, British,	none	600,000
Tempest, British,	150	300,000
Lyonnais, French,	160	280,000
Austria, German,	456	850,000
Canadian, British,	none	400,000
Argo, British,	none	100,000
Indian, British,	27	125,000
Northerner, American,	32	75,000
Hungarian, British, (about)	120	270,000
Total.	2807	$15,930,000

Showing that a fleet of twenty fine steamers, many of them first-class, have been totally lost within the period named. The President, Pacific, City of Glasgow, and Tempest, were never heard from; the Arctic, San Francisco, and Central America, foundered; the Independence, Yankee Blade, and Northerner, were wrecked on the Pacific, and the Canadian, Humboldt, Franklin, Argo, and Hungarian, on the Atlantic coast; the Lyonnais was sunk by collision; and the Austria was burnt. Not enumerated in this list are two-thirds as many more, generally of a class much inferior, which were lost in the California trade. The casual reader may derive a more distinct impression in regard to the appalling loss of life here recorded, but there are many homes where no fresh recital is needed to recall the memory of the loved and lost.—*Journal of Commerce.*

Hindoo Literature.—Dr. Scudder states that the Hindoo holy books date as far back as fourteen hundred years before Christ. The immensity of their compilations on almost every imaginable subject, is marvelous. They write with great rapidity; even with their raw materials he had known school-boys to report a sermon as fast as the missionary could deliver it. Their language is very melodious; some of their poetry rhymes at both ends of the lines.

☞ A contented mind and a good conscience will make a man happy in all conditions.

The World's Crisis.
BOSTON, JUNE 13, 1860.

The Destruction of the Wicked.

No. 2.

"What shall the end be of them that obey not the gospel of God?"—1 Pet. 4: 17.
"Whose end is destruction."—Phil. 3: 19.
"The soul that sinneth, it shall die."—Ezek. 18: 4.

IV. *We affirm that the conditionality of the purpose for which the atonement was instituted involves the total cessation of the wicked.*

We find the *purpose* of the Lord, and the condition of salvation for those who hear the gospel, expressed in such language as the following: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not *perish* but have *everlasting life*."—John 3: 16

Here we find "perish" contrasted with "everlasting life." *Apoleetai*, rendered perish in this passage, is from *apollumi*, which is defined by Donnegan "to destroy totally," "to die." Mr. Webster says, "the word destroy means to demolish, to pull down, as, to destroy a house; to ruin; to annihilate a thing by demolishing or burning; as, to destroy a city; to ruin; to bring to naught; to annihilate; to devour; to consume; in general, to *put an end to*; to *annihilate* a thing, or the form in which it exists."

The Scripture just quoted shows that all would have *perished* if there had been no Savior provided. The question arises, what would have been their condition when in the state where it would be proper to say of them, they are *perished?* The antithetical term in the text is *life*; hence, we conclude that *perish* in this passage is used in its legitimate sense, meaning the opposite of life, which is death. This point is clearly set forth by the apostle Paul, in 1 Cor. 15: 18, where he says, "They also which are fallen asleep in Christ are *perished*," if there is "no resurrection of the *dead*." He cannot mean that christians have gone into *torment* "if the *dead* rise not," but as an old translation of this verse reads, they "*are totally lost out of creation*; they have ceased to exist as *men*.

In 1 John 4: 9, we read, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might *live* through him." Will *all* live through him? He says of some, "Ye will not come to me that ye might have *life*."—John 5: 40. It should be observed that the only words *qualifying* the life promised to the faithful, through Christ, are such as represent its *duration*; as, everlasting and eternal; but we never find such words as blessed or happy used to qualify the future life, thereby indicating that there is another class just as truly *alive*, but existing in *misery*. Says Paul, "The wages of sin is *death*, but the gift of God is eternal *life* through Jesus Christ."—Rom. 6: 23.

Through the whole Bible we find *life* promised to the righteous, and *death* threatened to the sinner, as the *end* of his wicked career.

John says in his first letter, "He that believeth in the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believed not the *record* that God gave of his Son." What is the record? "And this is the record that God hath given to us eternal *life*, and *this* life is in his Son." 1 John 5: 10-11.

Observe, the life is not yet in *us*; but, as Paul says, "Your life is hid with Christ in God. When Christ, who is our life, *shall appear*, *then* shall ye also appear with him in glory."—Col. 3: 3-4.

As our eternal life is hid with Christ, the life-giver, and some will not come to him to obtain it, it follows as a necessary consequence that they must *die*.

After Adam's transgression, he was driven from the garden of Eden, "lest he put forth his hand, and take also of the tree of life, and eat, and *live forever*." He lost *life* by his disobedience. Christ came and proposed to give eternal life to as many as will obey him. Hence he says in Rev. 2: 7, "To him that *overcometh* will I give to eat of the tree of life, which is in the midst of the paradise of God."

Then it follows that such will live *forever*; but those who do not overcome, like Adam, are driven from the tree of life, and *die*.

Paul tells us in Rom. 2: 7, that we must "seek for glory and honor and *immortality*," "by patient continuance in well doing." We feel confident he would not exhort us to seek for *immortality* if we have it already. As it is to be obtained by "patient continuance in well doing," it cannot be obtained by any opposite course, as pursued by the wicked.

It seems clear that *eternal life* is a gift bestowed only upon the *righteous*, through *Christ*, and this life is received when Christ who is our *life shall appear* "*the second time*," "without sin, unto salvation." "Then shall be brought to pass the saying that is written, death is swallowed up in victory." "Then this *mortal* shall have put on *immortality*;" but the wicked "shall utterly *perish* in their own corruption."—2 Pet. 2: 12. They die "the *second* death," and never live again. "Then it is finished," and the wicked are "no more." Their "*end* is *destruction*."

Hence we come to the conclusion, "*that the conditionality of the purpose for which atonement was instituted involves the total cessation of the wicked*."

In continuation of the examination of the subject of future punishment, we propose to discuss the following proposition:

V. *The positive testimony of the Bible that the wicked shall finally and eternally cease to be, demonstrates the certainty of the* TOTAL EXTINCTION OF THEIR BEING.

In answer to the question, "What shall the *end* be of them that obey not the gospel of God?" we are told that their "*end is destruction*." When we inquire for the meaning of destruction, Mr. Webster answers, "destruction consists in the annihilation of the form of any thing; that form of parts which constitutes it what it is." It follows, then, that when the terms destroy and destruction are applied to an object or being, they never mean to preserve or keep alive. In Ps. 145: 20 we read, "The Lord *preserveth* all them that love him; but all the wicked will he *destroy*." Here we have *preservation* for *all* that love God, and *future destruction* for "ALL the wicked." Neither class is preserved from the *first* death, but we are informed that he "that overcometh shall not be hurt of the *second* death."—Rev. 2: 11. It is not their hopes, their happiness, their wickedness, but the *wicked* who will be destroyed. In this world the righteous are not preserved from pain nor sorrow, nor temptation, nor poverty, nor death; hence, we conclude that the preservation of the one is at the time of the destruction of the other, which is in the future world, after the judgment.

We say after the judgment, because the Scriptures affirm most unequivocally that punishment is not before it. Says Peter, "The Lord knoweth how . . . to reserve the unjust unto the day of judgment, to be punished." 2 Pet. 2: 9. As they are reserved till a specified time for punishment, the legitimate conclusion is that they are not punished before that period arrives. Then it follows, as the day of judgment is yet future, and after the second coming of Christ, for he is to judge the quick and the dead at his appearing and kingdom, that the wicked dead are not suffering their punishment now; if they are, they are not reserved "unto the day of judgment to be punished."

Where are they reserved? According to the Scriptures, they are *dead* in *hades*. After the righteous are raised in "the *first* resurrection," we read, "But the rest of the dead lived not again until the thousand years were finished."—Rev. 20: 5.

At the end of the thousand years, as recorded in the 13th verse, "Death and (hades) hell delivered up the *dead* which were in them; and they were judged every man according to their works." This text shows that the wicked are *dead* and reserved in *hades*—the grave—to be raised a thousand years after the righteous, then judged.

As it is absurd to suppose the wicked are punished before the judgment, and as they are not judged till they come out of *hades*; it follows they receive no part of their punishment between death and the resurrection, while detained in the grave.

Having shown that the wicked will not be punished till *after* the judgment, the question arises, WHERE *will they be punished?* In answer to this inquiry, we assume that they will be punished "upon the earth." We find no other place named in the Bible. The Scriptures affirm, "The righteous shall be recompensed in the earth; much more the wicked and the sinner."—Prov. 11: 31. When seven angels, having the seven *last* plagues, which complete the wrath of God against the wicked, poured out their vials, their effect was upon the people on the *earth*.

"*All* the earth shall be filled with the glory of the Lord," when saints of the Most High shall take the kingdom under the *whole heaven*, and *all* shall serve and *obey* him; when "the meek" shall inherit the earth." As the wicked are to be punished upon the earth, where are they when all are obeying and praising God? They must be either converted or *destroyed*. The Bible says, "the Lord *preserveth* all them that love him; but *all the wicked will he destroy*."

Mr. Pick defines *shah-mad*, the word here rendered destroy, "to annihilate." The same word occurs in Num. 33: 52. "Then you shall drive out all the inhabitants of the land from before you, and *destroy* all their pictures, and destroy all their molten images." This cannot mean *torment* the pictures and images. When those objects were destroyed, the form of parts constituting them what they were, no longer existed; so when "all the wicked" shall be destroyed, they cease to exist as *men*. Then they will have come to an *end*.

Says David, "The transgressors shall be destroyed together: the end of the wicked shall be cut off." Ps. 37: 38. This corresponds with the declaration of Paul, when he says of the wicked, "Whose *end is destruction*;" and with the Savior's, when he says, "Broad is the way that leadeth to *destruction*."

Job says, "The wicked is reserved to the day of *destruction*."—Job 21: 30. Says Solomon, "The way of the Lord is strength to the upright; but *destruction* shall be to the workers of iniquity. The righteous shall never be removed; but the wicked shall not inhabit the earth."—Prov. 10: 29-30. The wicked do inhabit the earth in its present state; but we learn that it is to be made new, and then the "meek shall inherit the earth, and shall delight themselves in the abundance of peace."—Ps. 37: 11. In harmony with the foregoing, the Savior says, "Blessed are the meek, for *they shall inherit the earth*."—Matt. 5: 5. And Peter says, "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. 3; 13. When John was in vision upon the isle of Patmos, he says, "I saw a new heavens and a new earth." Rev. 21: 1. This, we learn, is to be the inheritance of the saints; and "the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."—Prov. 2: 21-22.

John heard the singing of the whole company of the redeemed; and he says, "They sung a new song, saying, Thou wast slain, and hast redeemed us by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the *earth*."—Rev. 5; 9-10.

The point now appears clear, that the meek shall inherit the earth, and that the wicked shall be rooted out of it, and be no more. David expressed this fact by saying, "Those that wait upon the Lord, they shall inherit the earth;" but "the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be."—Ps. 38: 9-10.

This language indicates a *total destruction* of the wicked and their habitation. The whole new earth is to be given to Christ and his saints; and then the wicked will be found no more forever; they will have come to a perpetual *end*.

"Choice of Pearls."

In our column of selections this week may be noticed some wise sayings from the "Sage." These are found in a rare book, printed in Hebrew, with an English translation. The title page reads as follows:—"A choice of pearls, embracing a collection of the most genuine ethical sentences, maxims, and salutary reflections, originally compiled from the Arabic, by the father of poets and renowned philosopher, Rabbi Salomon Ibn Gabriol, and translated into Hebrew by Rabbi Jehuda Ibn Tibbon; the Hebrew text carefully revised and corrected by the aid of five Mss.; accompanied by a faithful English translation, with explanatory notes and illustrative parallels, selected from ancient, mediæval, and modern authors. By the Rev. B. H. Ascher, editor and translator of the "Book of Life," and author of "Initiation of Youth," etc. London: Trubner & Co., Paternoster Row, and at the author's, 9 Magdalen Row."

☞ Will be ready for delivery, Wednesday, June 13th, our discussion with J. S. Loveland, on Spiritualism and immortality, at the Meionaon Hall, Boston, on the evenings of May 1st to 4th inclusive.

Questions.—1. *Is Man's Immortality taught by the Bible, Science and Philosophy, or proved by Spiritualism?*

2. *Is Immortality a gift of God, dependent upon the character of the receiver?*

This is printed from a phonographic report by E. B. Ackerman. Price 25 cts., postage 3 cts. 1-4th off per dozen.

Bro. Cotton has given an excellent *synopsis* of the discussion in the columns of the Crisis; but those who wish for all that was said, should get it as taken by the Reporter, and corrected by the parties.

Visit to the Indians.

Friday, June 1st, at 5 1-2 o'clock, we left Boston, on the Steamboat train, via. Worcester and Norwich to New London, where we arrived at 10 1-2 P., M., and rested for the night. The next day we went by R. R. to Lyme, on the Connecticut river, and took the Steamer L. Boardman, Capt. Bates, from Hartford, and had a pleasant passage over the sound to Sag Harbor, where we found Eld. Lee, waiting to convey us to his brethren at the Indian settlement at South Hampton, Long Island, a distance of about fourteen miles; where we met a hearty welcome, as usual, expressed in kind deeds, rather than mere hypocritical words, as practiced in fashionable society. We enjoy their native simplicity, so full of good feeling, flowing out of warm hearts.

These Indians belong to the Shinnecock tribe, who live in good framed houses, well provided with the comforts of life. They have received much unkind and oppressive treatment from the whites, which has been borne with great patience.

Their whole number is only about two hundred, many of whom are traveling upon the pathless ocean. They are skillful seamen, and prefer the sailor's life to tilling the soil. Their land is occupied in common; and some of it is well cultivated, though not a very rich soil. They are near the Shinnecock bay, from which they take the finest clams in the world.

The first Lord's day in June, they have what they denominate "The June meeting," when the absent members of their families return home, as far as practicable, and large numbers of whites assemble also to participate in the joyous occasion.

Religiously, these Indians are divided into two bodies,—one Congregational, the other, those who are looking for the speedy coming of Christ. Elder Lee preaches to the latter class; and, aside from their "June meeting," they seldom have any one else. This year, the first Lord's day in June was very pleasant on the Island, and we met in "The Grove," with a sail for a sounding board, and an attentive and well behaved audience of whites and Indians, composed of sailors, farmers and mechanics, who came from two to forty miles to hear the preaching of the gospel in this secluded spot. We were gratified to learn that the seed, sown at former meetings of this kind, had taken deep root in several hearts, prompting them to make a sacrifice to be present at the gathering this year. Light and truth are radiating from this point in all directions and producing happy results. During the day, we had three interesting meetings in "The Grove," and in the evening, we met at Bro. David Bunn's to commemorate the sufferings of our Savior; a privilege they had not enjoyed since our last anniversary at the same place. As we sat around the table, they all spoke of their determination to endure to the end, and be at the marriage supper of the Lamb. It was a solemn season. All was still around, while we partook of the emblems of Jesus' suffering and atonement. A full moon illumined a pleasant evening, not unlike, we think, the one when Jesus was betrayed, immediately after the Passover supper. For over eighteen hundred years that supper has been carefully observed "in remembrance" of Jesus, by his faithful followers in every nation, kindred, tongue and people; and we were thankful for the privilege of enjoying this sacramental feast with the oppressed natives of the American soil. May the peace of God rest upon them to the home of the faithful, where the oppressor's foot never treads the soil, and the poor are robbed of their rights no more.

Early Monday morning, after being loaded with kind deeds and good wishes, we bade them farewell, and hastened home, thankful for the bright hope of soon meeting them in the land of eternal glory.

State of Europe.

At no time since we began to look for the return of our Savior, have events in Europe been more ominous of the approaching end of this dispensation, than at the present time. All things seem converging to a focal point not far in the future. The great harlot at Rome is in deep trouble, with no prospect of relief. There is strong probability that she will soon begin to drink her death potion. The cup of indignation is being filled for her use. She who has been drunken "with the blood of the saints, and with the blood of the martyrs of Jesus," must soon reap what she has sown. She appears to be struck with death in her extremities, through the influence of the daring chieftain, Garibaldi, who has entered Sicily with his brave troops, and sent terror into the very heart of "The mother of harlots." The minions of Popedom stand aghast at the movements of this bold hero of liberty. Says a foreign correspondent, "An audible wail comes up from the "seven-hilled city." We apprehend it will not be long before her dying groans will rend the air.

It is said of Garibaldi, "Full confidence is felt in his ultimate success by the Italians who are flocking to the seaports in numbers too large for transportation, desiring to join their leader in Sicily."

The following letter from a young volunteer—a mere boy—from a noble family, will give an idea of the feeling in Italy. The Italian papers are said to be full of them. Garibaldi's army is said to be made up of such daring young heroes, who are ready to sacrifice all to free their country from Papal oppression. He writes to his parents:—

"It would be in vain to endeavor any longer to conceal the truth from you. I am about to leave for Sicily, for that noble Italian Province which the infamous Bourbons are bent on turning into a cemetery. I have been brought up by a father who always loved God and his country more than himself. I have been petted by masters who instilled the noblest feelings into me. I raised an altar in my heart, with God in the middle, my country on the right, and my parents on the left. Were God to call me, I would leave both country and parents; now, the call is from God and my country. I must obey the call."—*Rinaldo Aconaati.*

We have intelligence from Rome dated May 20th. It is said the news of Garibaldi's movements in Sicily "had caused *great agitation* at Rome." The insurrection in Sicily in favor of Garibaldi is said to be very extensive and enthusiastic. The latest advices state that it was believed that sixteen thousand persons had already enrolled themselves among the insurgents. The whole island is aroused. So far as known, success accompanies the movements of this noted leader. We shall wait with deep interest for further news. In addition to the great movement in Italy and Sicily, the "Eastern Question" has again come up, which relates to the disposal of matters at *Jerusalem*. This is said to be "the most formidable of all European questions." This was what caused the Crimean war; but its final disposition remains for future action. The English, Russians, Turks and French, are each unwilling the other should occupy the land of promise. It is evident that the Turks, the present occupants, cannot hold Jerusalem much longer, for Turkey is just breathing her last political breath, and her estate will doubtless soon go into other hands. Napoleon will probably take the prize by the aid of the Jews, many of whom are officers in his army.

The least that can be said is, events are ripening fast, and the harvest of the earth must be near. Perils daily increase. Now is the time to *watch*.

For the Crisis.

The Grant and Loveland Discussion.

(FROM NOTES BY J. F. COTTON.)

(Continued.)

Mr. Grant. We hardly expected that our opponent would have brought forward the subject of last evening, which had been duly discussed, but have suffered us to proceed uninterrupted with the question which is now under debate. He says that we have not met his arguments, his *assertions* rather. This we are perfectly willing that the audience should decide. He asserts again that man is *immortal*, alike heedless of our demand for *proof* and our scripture arguments which substantiate the fact that he is *not*. Was not man after the fall driven from the life-giving tree, lest by eating thereof he might become undying in his guilt? If man had inherent immortality, from whence arose the necessity of placing on guard the flaming cherubim?

The question this evening is neither the existence of "superhuman devils" or the resurrection of the dead; but whether or not immortality is a gift dependent upon the character of the receiver. My friend says that this immortality is no where spoken of as a *gift*. To meet this we have only to turn to Rom. 6: 23 and read the declaration of Paul: "For the wages of sin is death: but the *gift of God* is eternal life through Jesus Christ our Lord." Is this not answer enough?

Our opponent has told us of a spiritual life arising from a natural death, and that the natural shall forever remain in abeyance to death, because, says philosophy, the resurrection of a lifeless corpse is impossible. How does philosophy know? As Paul asks Agrippa, "Why should it be thought a thing incredible with you that God should raise the dead?" And also in his celebrated defence of the resurrection of the dead, which he proves by the resurrection of Christ (1 Cor. 15 chap.), he says "But some men will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain: but God giveth it a body as it *pleaseth* him, and to every seed its own body." This apt illustration shows

1st. That the seed sown must die before it is quickened.

2d. That, that which comes up will be in kind with the seed which was sown.

The process of germination has been watched by naturalists and they declare that the germ does die, and from it strikes the *radical*, or root, downwards, and the *plumula*, or stalk which bears the grain. Although there is not a cluster of men produced from one body, like the grain, yet it will be the same in kind. If men are sown men shall come up again; but if there were no men buried there would be no resurrection from the dead.

This resurrection is the chief hope of the christian in his trials and difficulties. Paul says, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not?" It has been said that in our view of the case it would not be a resurrection, but a new creation. Let us examine. Even infidels acknowledge that the elements cannot be destroyed. In the decay of man the elements of which he is composed are not destroyed by the decomposition of the body; but are resolved into the primeval elements. Then comes skepticism which asks how can gasses and denser bodies of lime &c., which constitute the man, be gathered and made into the same impersonification? A certain Prince had a goblet which he prized much, and he dropped it by accident into a vessel of nitric acid. He is inconsolable for his loss, till his alchemist says, I can restore to you your goblet. Into the vessel containing the acid is thrown the chemical agent which precipitates the silver, the material is there, the goblet is reformed, and presented to the wondering owner. We would ask, cannot God do as much as man, and gather together again the elements of which his creatures were first formed?

It is after the resurrection of the body, when it has put on immortality, that we shall sing, "O grave, where is thy victory? O death, where is thy sting?"

My opponent has said that *eternal* is not synonymous with immortal. We shall see how Webster defines the word; "Eternal, without end of existence or duration; endless, *immortal*."

We had not time to consider the body from which Paul could be absent. Let him explain. Rom. 12: 5—"So we, being many, are one *body* in Christ, and every one members one of another." 1 Cor. 12: 27;—"Now ye are the *body* of Christ, and members in particular." Eph. 3: 6;—"That the Gentiles should be fellow heirs and of the same *body*, and partakers of his promise in Christ by the gospel." Col. 1: 18;—"And he is the head of the *body*, the church: who is the beginning, the first born from the dead; that in all things he might have the preeminence." "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his *body's* sake, which is the church." We think it is manifest that the church was that body. He debated with himself whether it was better to suffer with and for the church, thereby laboring for his Divine Master's glory, or to have done with stripes and imprisonments and live in unalloyed happiness in the presence of the Lord.

In relation to the tent or tabernacle which is to be dissolved, Mr. Whitefield renders it—"The house that is fixed on the ground." And this "building of God" is that one, not a number of houses or tents, which John saw in vision descending from heaven, and in which Jesus said, "there are many mansions."

The Bible says that it was Noah who preached, and preached by the power of that same spirit which raised Christ from the dead.

We are coolly told that it would have been more proper to have said "who maketh his spirits angels." Where would the spirits get tangible feet to wash, like those of the angels in the days of Lot?

We are asked how long does the destruction of the wicked continue? When a being is eternally destroyed, as in the second death, he ceases forever as a being. He receives the wages of sin, which is death. All the wicked will God destroy, and in this destruction is shown the mercy of Jehovah; for he deprives them of an existence which they are unable to enjoy. [Time.]

Mr. Loveland. In reply to the complaint of my brother that I have gone back to the first argument, I say no; or if I had I would do no more than he has done. He calls for proof at the same time he ignores everything which I have offered, or pretends not to notice it. He says that man could not rise unless he died. I have no objection; he must settle that with Paul. The resurrection comes as the plant from the germ. My friend says of course all are punished if there be no resurrection. But I say none perish, "For all live unto God, who is not the God of the dead but of the living."

As to what is eternal life I prefer the authority of Jesus before Webster. The knowledge of God is not the definition of Noah Webster. Paul says that this house, that *is*, shall be dissolved. I know that the church of Christ is mentioned often as his body figuratively; but it would be ridiculous to say that it was his identical body, as the Catholics do by transubstantiation. The way which my brother seeks to explain away a direct, unambiguous statement is truly astonishing. If the dissolution of the body is effected by death, then there is a positive declaration that something is present with the Lord. He still persists in saying that the preaching to the spirits in prison was done in the time of Noah. The text reads straight along and says that Jesus was carried and preached to the spirits in prison.

My opponent says that the throne of God is in heaven and the altar upon which the souls perished was upon the earth. I cannot stop to discuss that at present. "Do spirits have feet?" I am mortified to hear such a silly question coming from such a man as Mr. Grant. *Angels* are spirits, and we are told that John fell at the *feet* of one of them. My position is untouched that there is a spiritual existence where disembodied spirits, the spirits of just men made perfect, are forever singing hymns of praise to God for their salvation. There are multitudes of these beings looking down upon and mingling unperceived with men upon this earth.

All the ridicule which he throws upon the narrative of Saul and Samuel, will not reconcile that fact with his theory. The Book says that "Samuel said unto Saul." What Samuel was this who spoke? or is the statement not true? The Bible says that Saul and his sons would be with Samuel on the morrow. Our friend says that Saul was not killed till three days after. Of this there is not a shade of proof. As to the meaning of destroy I would simply say that you cannot annex it to the idea of annihilation. For instance: "O Israel thou hast destroyed thyself; but in me is thy help." If Israel were annihilated no help could be afforded her. "If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." Then a man shall be destroyed for the great crime of having annihilated himself! If destruction means annihilation, a man is annihilated after or before the punishment, or else annihilation is the punishment. If a man be annihilated before he is fully punished, it is not strict justice, if annihilation be the punishment; it is just no punishment at all.

In reference to the nature of demons, or unclean spirits, they are the spirits of wicked men. This theory the Greeks understood in their hero-worship. They have a

spiritual existence and retain their wicked nature. Other than these there are none, for we have no account of the creation of superhuman evil intelligences or devils. [Time.] (To be continued.)

Correspondence.

From B. P. Manning.

Bro. Grant:—By your permit, I wish to write a few lines to the dear brethren scattered abroad. I can say I am striving for the kingdom, but am a great sufferer from the chronic rheumatism. My feet and hands are so swollen that I have not been able to do but a very little work with my hands since the first of last Jan. O how glad I am that my dear Savior is coming so soon to relieve my pain; and not only mine, but all of the dear saints.

I see by the *Crisis* that Bro. Burnham is suffering with pain at this time. Well, Bro. B., I can sympathise with you in your sufferings. O my dear brother, this is a world of suffering, but the blessed rest that remains for the people of God is but just ahead,—only a little in the distance. I am willing to suffer here, if I can inherit the kingdom at last.

Dear brethren, how good the Lord is to his children, while here in this world. When in pain, he is always ready to hear prayer and send answers of peace. O how many times, while the pain has been so severe that my joints were drawing out of place, God has heard my prayer and stopped pain so that I could get some rest. To God be all the glory.—Amen.

Dear brethren, it rejoices my poor heart to read in the *Crisis* that God is at work by his Spirit, saving souls in these last days in some places. How much we need the work of God revived in New Hampshire. The worldly-mindedness that prevails among the professed people of God at this time is alarming; but my prayer is that God will wake up the people in N. H., before it is too late. There are some where I travel that wish to have Bro. Munger come up and give them the word of life. Can he not come and help us a little? If he can come to Manchester, and take the N. H. Central R. R. and stop at Parker's Station, I will convey him to any place where he feels the Lord would have him go to preach the word. Danbury is one place where I believe good may be done. Warner is another. Dear brother, ask the Lord, and see if you cannot come; if so, give notice in the *Crisis*. Come direct to my house in Goffstown, N. H., Parker's Station.

June 3d, 1860.

From Eld. J. T. Ongley.

Having been appointed at our last Conference to act as an Evangelist, to go into new places in North Western Pa., certain brethren in different localities were appointed to act as a committee to procure funds to sustain me in that position. The region of country in which I have labored is truly among the poor, their crops being cut off the last season, and the lumber business is worse than nothing this season, makes it rather discouraging in the way of raising funds. We have found quite a number of places where they have never heard the Advent doctrine. One discourse in a place creates an interest to hear more on the subject of our hope. I find quite a number in different places, that have become disgusted with the popular teaching and are ready to hear and read. Some have already come out and confessed that they have learned more Bible truth in two or three discourses, than all they ever learned.

When we see the interest manifested in different places, we are compelled to yield to their importunities to come again, and trust in the Lord that the hearts of the people will yet be opened to receive and sustain the truth. I have just returned from a trip in which I traveled two hundred and thirty-six miles in eleven and a half days, filled twelve appointments, and gave away most of the tracts I had, about 50 cts. worth. I find a good chance to dispose of tracts and would be glad to send to the different offices of publication for more; but cannot at present. I am owing Bro. Hastings for books and tracts, and cannot see where the pay is to come from. I make this statement to show the brethren and sisters abroad that I am not idle, and also to stir up the pure minds of those appointed to act as a committee to procure funds; and if there are any others of like precious faith, that have any missionary zeal, and would be glad to aid in sending the truth in North Western Pa., to do so by sending to me at Blooming Valley, Crawford Co., Pa., in the way of cash, tracts, or the prayers of faith. Faith and works combined prove a mighty lever. God grant that they may be used, and we in the judgment find that we have not labored in vain.

Dear brethren and sisters, what we do must be done quickly. Spiritualism is stalking abroad. It is the most prominent thing we have to contend with in our travels. How necessary to contend *earnestly*, too, for the "faith once delivered to the saints." Soon He that is to come will come and will not tarry. But the just must have the right faith. When the Son of man cometh shall he find faith on the earth? Let us be up and doing, while the Bridegroom tarries, that when he comes we may say, This is our God we have waited for him." Waiting implies a readiness. We must be like unto men that wait for their Lord. "Let not your heart be troubled." He will come again. Let us be glad and rejoice. The signs betoken him near even at the door. May the God of peace abide with you. Amen.

Blooming Valley, Crawford Co., Pa., May 29th, 1860.

From B. Spaulding.

Bro. Grant:—Leaving Lincus, we came on to Houlton by stage, and then on foot five miles to Littleton, and got up a meeting for the Sabbath, gave three lectures, had a very interesting congregation, the eyes, ears and hearts were open. O, how the people did listen. The subject of the coming of Jesus and the restitution was a new subject to them. Blessed be the Lord, this subject does take well, among all who are not sectarians.

Let me relate one incident in my travels. I was at a tavern waiting for the stage, and the landlady recognized me, saying, you have been here before. Yes, I am the Colporteur—have given lectures here. There happened to be a Baptist missionary present, whose name was Spaulding. He came forward and introduced himself to me, inquiring what society sent me out. O, said I, I go on my own responsibility. I am not backed up by any society. But how do you get sustained? Why God sustains me. But you must have a fortune to bear your own expenses. O no, I only have a small farm. It don't cost so much as you think for. I go on foot, carrying my tracts in my hand to give away. I find the people very kind and hospitable indeed. He went on making inquiries, till he learned I was an Advent man, and then he brought up all the inconsistent things and fanaticism of the Advent people, and I defended the cause as well as I was able. While we were talking, Eld. Spaulding, the missionary, was called to dinner, but the Colporteur got no invitation. No, he may get his own dinner, or go without. I remained in the sitting room, till Eld. Spaulding had got through with dinner, returned to me and continued his talk, till another man came in and called for a dinner. Then I said to the landlady, sit on a dinner for me, I should like a dinner. It was soon done, and I sat down with the traveler to dinner, and Eld. Spaulding took his hat, and I saw no more of him. He hung his head, I noticed as he left. He could see the difference between being sustained by men, and being sustained by God. He was called, hired, sent out and paid by men, and of course he could ride in his good carriage with his wife, like a gentleman, and have a good dinner free. While I, who had no society to back me up, or pay me, had to go on foot, carrying my tracts, giving them away, and then had to pay for my dinner at the tavern. I guess he learned a lesson from it, if he did not, I did. His wife was introduced to me, and she seemed to sympathize with me, and on leaving said to me, as she gave me her parting hand, "God bless you, and when you come to Houlton you call on us." Blessed be God, there are hearts which can feel, and I guess she felt, and he too; probably it was not his fault that I did not get invited to dinner.

From Littleton we came on to Bridgewater, where we gave one lecture, and met a Bro. Morse, who undertook to defend the immortal-soul system, and found he had a hard row to hoe. Praise the Lord, it is an easy matter to defend Bible doctrine. I always pity those who undertake to defend immortality out of Christ.

May 16th we arrived safely in Presque Isle, found the bundle we had sent on by stage, and with it we started on, and arrived at Salmon Brook Plantation, where I was acquainted, having been there twice before. Here I have been universally received with joy and kindness. Yes, it seemed as though they would kill me with kindness. I need a great deal of grace to keep humble with so many attentions offered me. I see, now, how it is that ministers get lifted up with pride, when they get courted, flattered, pampered, and worshiped. If I were to receive $500 a year, I don't see why I should not be as proud as any of them. O, I bless God, I have no salary to blind my mind, and keep me from declaring the truth. We propose stopping here and holding meetings just as long as it seems duty. Our first meeting was very encouraging. Here are quite a number of Advent families. The Lord has done great things here, and the Bible truth prevails in this neighborhood.

Thus far hath the Lord helped us. Praised be his name. Our tracts will be sowed all over Aroostook County. Our friends may be assured their donation is doing good. We may need another in a month or two. Pray for us.

Salmon Brook Plant., Aroostook, Me.

☞ A letter from Rome, says:—"The influx of pilgrims is immense. We must go back to the jubilee of 1825 to find a similar concourse. From all the Catholic countries are arriving strangers of the highest distinction, especially from Belgium, Spain, and Germany, all wishing to make a demonstration in honor of the Sovereign Pontiff. The religious societies instituted for the reception of pilgrims and for giving them hospitality, have prepared as much as 18,000 rations per day."—*The Catholic.*

Doing Nothing.—They that do nothing, are in the readiest way to do that which is worse than nothing.

Obituary Notices.

Died, at Enfield, Ct., May 3d, 1860, Mrs. Emeline, wife of Syria Potter, aged forty-five years.

Sister Potter became interested in the religion of the Bible and gave her heart to Christ at the age of fifteen years. Immediately after she united with the M. E. Church, of which she remained a worthy and acceptable member, till by the great consideration of the coming of the Lord Jesus Christ, in the year '43, awakened in her mind, with attending circumstances, she was led to cast her lot, as to church relations, with those whom this expectation had identified as Adventists. She was one of the earliest and most devoted, as well as firm believer in the doctrines which we hold and preach, loving ever "the blessed hope," and ever ready to give a reason for it, while she could willingly offer a word of encouragement to the inquiring soul.

Bro. Potter's house has been the home of the traveling preachers from the beginning of the interest upon the Advent doctrine; hence many of our brethren will remember the kind and christian care they have received at the hands of our departed sister.

She had a great love for the distinguishing features of our faith, and the experimental and practical power of religion. Many powerful meetings were held at our brother's house while she was in better health, in which she participated with delight. Bro. K. S. Hastings used to make that pilgrim home a stopping and a preaching place. Many others, including the writer, often preached there.

She bore her long continued afflictions with remarkable patience, and died with christian resignation, in hope of a resurrection from the dead to a glorious immortality. Her disease was of a most fearful nature, cutting off hope almost from the beginning, and the occasion of most excruciating suffering; yet under all she was continually sustained, and thus gained a constant moral power which became the great element of victory. Her husband and children mourn for her, but not as those who have no hope; for in a little while "the dead will hear His voice, and they that hear shall live."

She rests from the sufferings of the present life,—free from care and sorrow,—*sleeps in Jesus*, and will "rise and be caught up to meet the Lord." "Blessed are the dead who die in the Lord."

Bro. C. W. Baker preached the funeral sermon to a large and deeply interested audience, in which he ably gave the reasons of the hope of the righteous. W. S. C.

Died, in Exeter, N. H., June 3d, 1860, Angeline M., wife of Bro. George W. Witherell, aged thirty-five years and six months.

Sister Witherell experienced a hope in Christ among the Methodists about eighteen years ago, and continued with them until 1853; at which time she embraced the faith of Christ's speedy coming, with kindred doctrines, and continued steadfast in that faith up to the last; and, although she did not *love death*, she met it with calm composure and quietly fell asleep, expecting to sing the song of triumph when Jesus comes to raise the dead. During the times of great excitement and enthusiasm, Sister W. exhibited much prudence and wisdom, and thus proved a great blessing to her family. Our ministering brethren who have visited Exeter, will remember her, as she was such a delightful singer, and took such an active part in the singing.

She leaves a husband, one child, a mother, brother and other relatives to mourn; but they mourn not as those who have no hope. The church feel that they have also sustained a great loss. The funeral was attended by Eld. L. Boutell, and words of consolation administered from Rev. 21 : 4. May the Lord sanctify the bereavement to the good of the bereaved. Wm. H. Mitchell.

Kennebunk, June 7th.

Summary of News.

FOREIGN.

(Advices of the 26th ult.)

It is reported that Garibaldi had issued a stirring proclamation to the Sicilians, stating that he had assumed the Provisional Dictatorship of the kingdom. The proclamation was received with great enthusiasm by the inhabitants of Palermo.

London, 27.—Letters from Palermo of the 21st state that the anxiety there was increasing, and the popular passions inflamed. On the evening previous several shots were fired from balconies in Toledo. The police returned the fire, wounding several persons. Strangers in the city had taken refuge under their national flags.

There was a panic among the public functionaries, and the directors of the official journal had fled.

The churches on Sunday were deserted.

Yesterday the fires of the insurgent's bivouac were seen on the heights surrounding Palermo, and it was reported a battle had taken place, and the population were anxiously waiting news of the result.

A very conciliatory proclamation from Gen. Lanza had been coldly received.

Advices from Messina state that gloomy tranquility prevails there.

A letter from Vienna addressed to the *Debats*, states that Austria, after the landing of the volunteers in Sicily, assumed a decided attitude, and has resolved that, under any circumstances, she will not allow the Bourbons of Naples to be overthrown by a revolution. The letter adds that an extraordinary degree of activity has been lately evident in the War Department at Vienna, and that an Austrian squadron is being actively fitted out in the Adriatic, to be ready to proceed to Naples. Austria and Russia are therefore apparently in the same mind: they are resolved that Francis II. shall reign over the Two Sicilies.

THE SICILIAN INSURRECTION.

Marseilles, May 25.—Advices from Messina to the 21st state that, on the 20th inst., forty-six Neopolitan deserters were fired at while passing to the insurgents. Two considerable disembarkations had taken place at San Stefano de Camestra to the right, and at Santo Veto to the left of Palermo. The rising at Messina had not yet taken place. It was expected that Palermo would soon surrender.

A proclamation by the committee of Palermo had been posted up in all parts of the town, announcing the victorious march of Garibaldi, and that Sicily would soon become independent. It is also added: "Even the Neapolitan soldiers are commencing to desert their master," and terminated with "Viva il re Emmanuel! Viva Garibaldi!"

The *Opinions Nationale* publishes the following dispatch, dated Messina, 22d inst.: "There is a great panic among the authorities. The inhabitants are joining Garibaldi in crowds. Great numbers of strangers are quitting the towns. The soldiers have taken refuge in the forts."

THE FIRST ENCOUNTER.

The first encounter between the patriots under Garibaldi and the Royalist troops occurred while the latter were concentrating themselves upon Palermo and Messina. Gen. Landi could not resist the vigorous attack, and fled to Palermo, leaving behind him four guns one hundred dead and a great many wounded. During his two days' march to gain that city he was harrassed on all sides by the population and hotly pursued by Garibaldi's men.

GARIBALDI'S PLANS.

We quote from Gagilnani the following sketch of Garibaldi's policy and intended movements: "The general plan of Garibaldi's movement appears to have been modified, as he is now directing all his movements and resources towards Sicily alone, in order to make that island, if he should succeed in becoming master of it, the basis of subsequent operations against the kingdom of Naples. All volunteers are, until further orders, to be directed by small detachments towards Sicily; they will, it is arranged, land at points previously fixed on, and thence proceed to headquarters, where they will be formed into companies and battalions. If success crowns Garibaldi's efforts, he hopes, the latest accounts from his friends state, to organize a formidable expedition, make a descent on Calabria, raise the country, and extend the insurrectionary movements from the South to the North of the Kingdom."

LATEST.

Paris, May 29. A second telegram from Naples announces a popular rising at Palermo, and an attempted bombardment by sea and land by Neapolitan troops.

Naples, Wednesday morning—9.30. The latest dispatches state that the bombardment of Palermo had lasted several hours, and that Garibaldi had entered the town on the 22d. The head quarters of Garibaldi are in the centre of the town.

The number killed is large.

The Prince Gortairo, at the head of the Japanese government, was assassinated on the 15th of March, while on his way to the palace with his train.

The Great Tornado.

MORE THAN ONE HUNDRED AND FIFTY LIVES LOST.

Chicago, June 5th. Further particulars of the disastrous tornado have been received.

The tornado was first noticed between Marion and Cedar Rapids, in Lynn county, Iowa, going northwest and southeast in three separate currents, crossing the track of the Chicago Railroad several times.

At Lisbon the depot buildings and all the warehouses in the village were entirely demolished. A train of ten freight cars, heavily loaded, were lifted bodily from the track and dashed in pieces.

Before reaching Lisbon it had killed six persons.

One current passed north through Mechanicville, demolishing everything in its course and killing sixteen people.

Another current passed through Onion Grove, killing, in that vicinity, seventeen persons. It then passed south of the railroad near Dewitt, killing twenty-seven persons, sixteen of whom belonged to the family of Thomas Hatfield.

It then passed south of Romersa and Lowmoor, demolishing the house of David Millard, killing him and a portion of his family.

It then struck the town of Camanchie, on the Mississippi, at which point the loss of life is much greater than at first reported. From all accounts there cannot be less than 55 killed at this place alone. Some reports put it at even a larger number, but the bodies cannot be found. There are also 125 wounded, some fatally, and ten missing.

At Camanchie, a large timber raft, with a crew of twenty four men and two women, was scattered, and twenty-one men and both women lost.

The tornado is known to have traveled a distance of ninety miles in Iowa, and seventy miles in Illinois.

The loss of life cannot be less than 150.

During the entire day yesterday two trains were run every hour from Clinton to the scene of the disaster, with relief for the sufferers.

St. Louis, June 4. The storm of Saturday was very severe at Alton, Illinois. The total loss will exceed $100,000.

Religious Intelligence.

☞ A Cavan correspondent of the Belfast *Banner* says: "Last week, in our country prison here, out of upwards of fifty prisoners, some of whom stand charged with very serious offences, not a single one belongs to the Protestant community of any denomination."

Bohemia.—A great religious movement is going on in Prague and other cities of Bohemia. It is stated that conversions to the gospel have been numerous. Roman Catholic parish priests preach the pure gospel. The Bible is extensively circulated. The people demand with earnestness the celebration of worship in the vulgar tongue. All events seem to show that Bohemia, that ancient focus of reform, where four centuries of persecution have not been sufficient to put out the light of the gospel, is about to make a new advance in Christian truth.

Abolition of Slavery.—The government of Holland has published a decree abolishing slavery from the island of Java. The slaves made freemen by this decree were about five thousand in number.

☞ A correspondent of the *N. Y. Times* recently wrote from Rome as follows:—

"Numerous religious books and tracts were translated from the French and English languages, secretly printed, and stored ready for use. Consequently, now that the long-desired opportunity is come, there is no lack of *ammunition* wherewith to attack the enemy.

Even such men as compose the Council, of which Ricasoli is President, were frightened to see Bibles imported so suddenly and numerously, and put a priest in command at the custom-house, to check a business which they suspected as semi-political. They must be less uneasy now, for I hear that twenty large boxes of Bibles came safely through the hands of the police a few days ago."

France.—A great revival has taken place recently among Roman Catholics near Vesoul. In two or three villages situated in the neighborhood of this place, nearly a thousand souls have left the Roman Catholic church and turned to evangelical Protestantism.

Notices, &c.

☞ A grove meeting will be held in Plainfield, on land owned by Bro. Edmond Beals, Thursday, June 28th, commencing at 10 o'clock, A. M., and continuing over the Sabbath. Bro. H. Pratt is expected to attend, and we would be glad to have Sr. E. S. Fenn come and labor also.

David Thayer, for the Church.

P. S. This will be an important meeting for the Mountain brethren. Come with your tents, come ALL! Rome is falling, and the Lord is coming. Let your whole being respond, "Even so come, Lord Jesus." Bro. Grant will be present to aid in this meeting. H. Pratt.

Campmeeting.

It is thought best to have our Annual Campmeeting at Wilbraham commence August the 20th, one week earlier than last year. We give the notice in season for all interested to make arrangements.

Hiram Munger, R. E. Ladd, Geo. T. Adams, } Committee.

Campmeeting.

Providence permitting, the Annual Savoy Campmeeting will be holden on the old ground, commencing August 27th, and continue over the following Sabbath. Particulars hereafter.

Rufus Starks, Eusebius McCulloch, J. E. Healy, } Committee.

La Porte Quarterly Meeting.

The next quarterly meeting of the LaPorte district will commence Friday evening, June 29th, and continue over the Lord's day. All interested are invited to attend.

By order of the Church, B. P. Morgan.

Grove Meeting.

There will be a Grove Meeting, the Lord willing, at Pine Swamp, Sharon, Ct., about three miles from West Cornwall Depot, on the Housatonic R. R., to commence the 21st of June, and continue over Sunday. Provision will be made to accommodate brethren and sisters from abroad. Come in the name of the Lord. We pray the Lord to send such preaching brethren as are adapted to the wants of the people there.

In behalf of the brethren, S. B. Munn.

Grove Meetings in Wisconsin.

There will be a grove meeting at West Point, Columbia Co., Wis., commencing at 2 P. M., Friday, June 21st. Call on Bro. Ira Polley.

Also one at Kingston, Sauk Co., Wis., commencing June 28th, at 2 P. M. Inquire for Bro. Parley Bush.

These meetings will continue over the Lord's day. Several ministers will be present. Wm. Sheldon.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. J. S. White will preach in Boston, (Chapman Hall)........Sunday, June 17th

Providence permitting, I will preach at
Exeter....................Sunday, June 17th
Portsmouth..........Tuesday evening, June 19th
Not engaged for the following three weeks. Will go where there is a providential opening to do good. Direct letters to the Crisis office until the 15th. To Exeter, N. H., until the 18th. To Portsmouth until the 20th. HIRAM MUNGER.

J. G. Smith will be in Loudon Village June 17th.

I purpose, agreeable to request, to be present at the Grove meeting, to be held in Plainfield, Mass. E. S. FENN.

L. D. Thompson will preach in
Pomfort, Vt......................June 17th
West Windsor (at the Union House).......July 1st

Eld. F. H. Berick will preach in Goshen, N. H., (old Town house) the last Sunday in June. O. F. CAIN.

If the Lord will, Eld. J. G. Smith will preach in
Worcester,..........June 24th and July 1st
Eld. S. W. Bishop..............Sunday, July 8th

Providence permitting, I will preach at
Newfield.......................June 17th
Plymouth Hollow...............June 24th
Wallingford......................July 1st
New York city (corner of Grand and Elizabeth streets) at 10 1-2 o'clock, A. M., and at 3 o'clock, P. M.......................July 8th
Will preach at Bro. Salter's place in Bergen; or, in the Grove at Bergen all day, if the friends choose to have it so, and will make arrangements for it. L. S. LUDINGTON.

L. Wetherbee will meet with the brethren in
South Levant, Me..........Sunday, June 17th
Holden, Me..................Sunday, June 24th
Orrington, Me., (Advent Chapel) Sunday, July 1st
Belmont, Me., (White's school-house) " July 8th

Daniel A. Jones appoints to preach on
Cheshire Street, Ct...........Sunday, June 24th

Eld. J. W. Crabtree will preach in
Southington, Ct....................June 17th
Eld. Lewis Gunn........................July 1st
R. W. NEALE.

Hickory, Venango Co., Pa., 10 1-2 A. M., June 17th.
Hunter's School-House, Venango Co., Pa., 3 1-2 P. M., June 17th.
Gorman School-House, Deerfield Township, Warren Co., Pa., 6 P. M., June 18th.
Titionte, Warren Co., Pa., evening, June 19th.
Warren, " " " " June 20th and over Sunday.
Oak Hill, Chautauque Co., evening, June 25th.
Jamestown, " " " June 26th.
Gillispies, near Pittsfield, Warren Co., Pa., 6 P. M., June 27th.
Brown's settlement, (near Columbus, Warren Co., Pa.) 6 P. M., June 28th.
Root's settlement, Athens, Crawford Co., Pa., 6 P. M., June 29th.
Anderson's School-House (near Edenboro, Erie Co., Pa.) 10 1-2 A. M., July 1st.
At the School-House near Bro. Whitaker's, Erie Co., Pa., 4 P. M., June 1st.
McKean, (near Bro. John Marsh's) Erie Co., Pa., 6 P. M., June 2d.
Franklin, or Girard, (near Bro. L. D. Allen's) Erie Co., Pa., 6 P. M., June 3d.
We should be glad to see any of the friends of Jesus at any of the above places, especially at Warren. J. T. ONGLEY.

Providence permitting, Eld. H. F. Carpenter will preach in Bristol, Ct., June 24th. JOHN H. SUTLIFF.

J. K. Bellows will preach in
Collinsville.......................June 24th
New York City (Corner of Grand and Elizabeth Streets).......................July 1st

H. Pratt appoints to be at
New York City......................June 17th

Providence permitting, I will preach at
East Killingly, Conn.......Sunday, June 17th and 24th.
J. HEMENWAY.

Eld. A. Cleveland will preach, Providence permitting, at
Abbott's Corner.............Sunday, June 17th
North Troy....................Sunday, June 24th
South Troy......................Sunday, July 1st
Meetings through the week from June 24th to July 1st, as brethren may appoint. H. ORCUTT.

Eld. S. W. Bishop will preach as follows:—
Rocky Brook, R. I..............Sunday, June 17th
Exeter, R. I.....................Sunday, June 24th

Eld. C. Goodrich appoints to preach in
New York City, (as Bro. Boworth may appoint,) June 17th
Bridgeport, Ct..........................June 18th

Business Matters.

To Correspondents.

E. R. Southwick.—Write to H. L. H. He will tell you about the tracts, etc.

Eld. J. Howell's P. O. address is Poultney, Vt.

J. P. Babcock.—All right.

M. E. Green's P. O. address is 236 Sullivan street, New York.

Joseph Pinkham.—I cannot come the 17th. Am engaged. Can come June 28th and 29th, if desired. HIRAM MUNGER.

C. S. Emerson.—I will try to be at your barn meeting Saturday, June 30th, and stop over the Sabbath. HIRAM MUNGER.

Cash Receipts.

M Hobart 250, $1.12; F Converse 250, $1.12; T R Weaver, for Worcester Brn., $4.00; J Hall 260, $1.50; J P Babcock 60 cts.

A L Crosby 256, R Kimball 257,—50 cts. each.

S Mason 195, J T Curry 270, V R Stone 255, M A Mathews 273, S A Spaulding 260, Alex. Coons 260, D Kinsman 271, J Brooks 234, B G Brown 234, C R Case 273, J Bailey 276, I Jellison 273, C G Reynolds 273, R Dickens 264, M E Gavit 288, R Austin 272, S F Leavett 250, C Gilmore 277, Jesse Ross 268, W H Wild 278,—$1.00 each.

J Q Moulton 286, I Webster 270, M L Blodgett 262, J Burley 299, S Walker 264, L C Utley 292, L Stone 264, A E Babcock 267, S J Mosley 299, W R Wilson 286, J Stevens 260, Jon. Worthing 277, J Emmons 260,—$2.00 each.

W Brown 323, W Howard 260, L Houghton 292,—$3.00 each.

Books and Tracts.

E I Fenn $5.39, J T Curry $1.00, J Parry $6.00, A S Woods $1.00, E H Jellison $1.00, S J Mosley $1.00.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 8 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

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January, 1860.

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Original Contributions.

For the Crisis.

Lines of Gladness.

Thank God for Truth, it makes us free;
Thankful our hearts should ever be;
Thank God for Truth, for here we find
Bright gems to deck the natural mind.
Thank God for Truth!

Thank God for Truth—when sorrows roll,
It points us to a blissful goal;
It points us to the better land,
Where beauteous forms immortal stand.
Thank God for Truth!

Thank God for Truth in Time's dark night,
It makes the pilgrim's pathway bright;
Thank God for Truth in these last days,
It shows us sin in all its ways.
Thank God for Truth!

Thank God for Truth, it makes us pure,
It makes us feel in Him secure;
Nor fancied errors us c n shook,—
We stand on an Almighty Rock.
Thank God for Truth!

With my whole heart and all my powers,
I praise this glorious Truth of ours;
Come, all the world, the aged, the youth,
And thank the Lord for precious Truth.
Thank God for Truth!

M. Mathews.

Lowell, Mass.

For the Crisis.

The Burning Boat.

A brave boy on the deck of the burning steamer *Henry Clay*, was seen to kneel and with closed eyes commit himself to the care of God. Rising from his devotions he leaped from the flaming vessel into the river. For a moment he was invisible beneath the waves; soon he rose to the surface, brushed back his beautiful hair from his face, and boldly swam toward the shore. Upon reaching the land he turned round to gaze upon the wreck from which he had just escaped, and touched with sympathy for the struggling sufferers left behind, he cried out, "O how I wish I could save them!" and burst into tears.

Reader, are *you* saved? Have you escaped the corruptions that are in this world? Do you believe and *feel* that for *you* the great work of pardon and deliverance has been wrought? Well, then, have you forgotten the hosts that perish behind you? Can you forget the pit from which you were taken? Can you forget those that are left behind you in sin and darkness there? Will you not try to save them? Does not your heart *long* to save them? Surely if you have been touched by the sympathy of Christ, if you have had the love of God shed abroad in your heart by the Holy Spirit, you will say, "O, how I wish I could save them!"

Can you *not* save them? You can tell them of the *love* of God who gave his Son to die for them. You can tell of Jesus who shed his own heart's blood to procure their pardon. You can tell them of the Lamb of God which taketh away the sin of the world. You can show them by your words, and by your *works*, in a consistent, holy, joyous, peaceful, blameless *life*, how much Christ has done for *you*. You can kindly, patiently and lovingly warn them of their danger and beseech them to escape. You can tell them *how* to be saved through *grace*, by simply *believing in Christ*, by trusting *wholly* in his mercy, his goodness and his love.

O! be diligent, let your light shine, and so walk that you may be found of Christ in peace at his appearing. Warn the careless, entreat the perishing, beseech men to be reconciled to God. Be gentle and full of compassion, become all things unto all men that you may save some. Above all, pray that God may bless your efforts and save perishing souls, making his gospel effectual for their deliverance from sin and darkness, unto the light and liberty of life, and joy, and hope.

Remember this word: "Brethren, if any of you do err from the truth and one convert him, let him know that he that converteth a sinner from the error of his ways, shall *save* a SOUL from DEATH and shall hide a multitude of sins.—James 5: 19, 20. Remember also that there cometh a solemn day of resurrection, and reward and retribution, and then "they that be teachers shall shine as the brightness of the firmament, and they that *turn* MANY to RIGHTEOUSNESS as the STARS FOREVER AND EVER." —Dan. 12: 3. O reader, I pray that you may have a portion there, and shine in star-like splendor when the Lord shall reign in Mount Zion and in Jerusalem, and before his ancients *gloriously*.

Reader, *are you* trying to SAVE MEN? If not then you are not *safe* yourself. O fly to Christ! This world is worse than a burning boat. You must forsake it *soon*, or perish when "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." Now you may escape. God loves you and seeks to save you; Christ died for you and now tenderly invites you. Come to him, come now! Yield your heart to love your loving Lord. Then, standing in this place of safety, look back on the perishing and say, "O HOW I WISH I COULD SAVE THEM!" Then try, and with God's blessing you shall surely "save souls."

H. L. H.

While a blacksmith, having been slandered, was advised to apply to the courts for redress. He replied, with true wisdom, "I shall never sue anybody for slander. I can go into my shop and work out a better character in six months than I could get in a court-house in a year."

For the Crisis.

A Glorious Prospect.

"And to you who are troubled, rest with us."

Never, perhaps, was there an invitation presented to the human family so adapted to their condition as pilgrims, so soothing to their sorrows in the onward march of their weary footsteps, as the invitation to rest. The usual meaning we attach to rest with regard to the body, is none other than a present release from the fatigue and turmoils of life, by affording us, for a little space, quietude and repose from the cares and many responsibilities incident to the prosecution of earthly labor. But there is nothing permanent or lasting in such temporary relief, it only affords momentary enjoyment; for when at the close of the day we seek in the retirement of sleep that rest which the labor and bustle of business cannot afford, it proves evanescent as a dream, for the approach of morning light again reminds us that ours is a life of care and labor, and not of rest.

Thus do the pleasures of earth possess but an ephemeral existence, while the best and most flattering promises the world can give, appear but for a moment, enrobed in dazzling beauty, before the bewildered vision of the ensnared victim, and then wither away, blasting by their decay the fair hopes of thousands whose bright visions of enjoyment did not ascend higher than the precints of their native earth.

But while the repose obtained from worldly pleasure is of such short duration, affording but a momentary respite, would not a message of love and mercy, directly from the King of kings, and Lord of lords, if presented to the inhabitants of earth in their uneven and troubled pathway, be received with outstretched arms of humble gratitude, as glad tidings and good news of great joy, inspiring them with the hope of substanstial peace, and never fading glory at God's right hand? Well, there is just such a message of peace and love, hope and joy, for the weary traveler, as he journeys through this wilderness of sin; it is written out on the sacred page, its purport is heavenly and divine, as it is a saying of Him who spake as never man spake, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Yes, rest, not such as the world gives, but real rest, glorious rest, eternal rest.

The christian's rest is not only a rest in prospect, but a present and abiding rest in all his pilgrim way. It is a balm for his wounded spirit, a cordial for his fears, a solace in his troubles, because he confides in the word of Him in whom he has believed, and his promises to the believer are all yea and amen in Christ Jesus.

But there are some in our sin-ruined world, who are not weary or heavy laden because of sin, hence the message to obtain rest through the Lord Jesus Christ is not to them glad tidings of great joy. They are not yet tired of folly, nor weary of the pleasures of sin; it still rolls as a sweet morsel under their tongue. Thus a proposition to such to seek and obtain rest, is not welcomed or appreciated. Poor, deluded mortals! while they eagerly drink in the supposed pleasures of life, they forget that time is swift in its pursuit, and remorse will speedily overtake them, when to their astonishment their dream of felicity will quickly vanish away, leaving them indeed weary and heavy laden with guilt, an insupportable load, without one single promise of rest, or cheering hope of happiness; but on the contrary, a fearful looking for of fiery indignation, which shall devour the adversaries.

O, then, shall not the humble follower of the Lamb bind his heavenly armor more closely round him, and hasten onward through the gloom of his desert pathway, patient in tribulation, and comforted in the prospect of his closing warfare, when his glorified spirit will be enabled to rejoice in the words of the Apostle, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels"?

M. A. T.

For the Crisis.

Co-operation.

To say that co-operation amongst men is a thing desirable, is simply to say that we are possessed in common with human nature. God saw it was not good for man to be alone; and facts innumerable testify that it is not. No important enterprise can possibly be carried on without the aid of co-laborers. Hence to say that co-operation amongst brethren is not after all a thing so very important, is to say what is neither in consonance with the facts in the case, or common sense. The facts are, a man left utterly alone in God's vast creation is as helpless as an infant. What warrior, ruler, or great teacher, ever carried a point without the co-operation of his constituents? Say then that you are infallible,—that you are omnipotent—or else come down to stand on the level of a man amongst men.

And furthermore; do not be too punctilious as to the ways and means, nor as to the men. May be, you would like to associate only with such men as you think will compare in mental, moral, and social calibre with your unworthy self. It may be you are a religious aristocrat, a high-churchman; aye, may it not be barely possible after all that you are an empty pharisee,—having a religious shell but devoid of grace in your heart. One thing is certain; Christ Jesus came to save that which was lost. And again, St. Paul exhorts to condescend to men of low estate. If, then, they are such men as Christ seeks, what better ask ye?

But the principles upon which we should co-operate. Yes, that I know is the thing with the true christian; as well as with the man who thinks he has a conscience—though all his neighbors may think he has not. And I know, too, this is not the age to play "hail, fellow, well met," with Satan. I know this is the age when if a man would live a christian, he must live according to principle and not be governed by expediency; and it is a time, when, if a man will do this duty, he must stand up straight —perpendicular; must be radical, or be nothing. But what are the principles upon which co-operation among christian brethren is possible? Either these principles are definable, or they are not. If they are not, I pity you; for you are a man "lost in the woods." But if, as is to be hoped, they are, then will you define them and let us see who and where you are?

The question is often asked, Can American Adventists co-operate? Before answering this question let me premise:

1. If by the term "Adventists" is meant all such as are aiming to give to doctrines of the first and second advents of our Lord Jesus Christ just the *practical importance* the Word of God gives them—and who believe the coming of the Lord draweth nigh; and

2. If they are willing to acknowledge the protestant doctrine—the rights of conscience; and

3. If with this, each will act a brother's part—do as he would be done by—with reference to *what he does not believe*—then, I see not why ALL, who look for and love the appearing and kingdom of the Messiah, may not and should not co-operate as brethren. Away then with sectionalism. Be done with this paltry partisanism, and from hence be men—men of God; and let it no longer be said with regard to this matter—"the children of this world are in their generation wiser than the children of light." "All ye are brethren."

P. B. Morgan.

For the Crisis.

The Seventh and Last Vial.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings, and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great."—Rev. 16: 17, 18.

The work to be accomplished under the pouring out of the seventh vial is great, and is the last plague to be visited upon this ungodly world. It effects the destruction of old Babylon and the nations of earth; like the plagues which God sent on slaveholding Egypt when he delivered his people from their Egyptian bondage. And when they were shouting deliverance on the banks of the Red Sea, Pharaoh and his hosts were destroyed; so it will be in the end when the last great plague is poured out, men will blaspheme God because of the plagues of the hail; but their blasphemy will be hushed in everlasting destruction from the Almighty; while his saints are shouting "Alleuia! Salvation, and glory, and honor, and power, be unto the Lord our God; for true and righteous are his judgments."

It is believed by many that six of the vials have already been poured out; if so, there remains only the seventh to be fulfilled. Remember the seventh and last vial is poured out into the air; like the air it will pervade every kingdom, circulate into *every nation*, sow the seeds of *anarchy* in every society, and disorganize every bond of union among men, except the Gospel. "And there were voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great." *Voices* mean political strife. *Thunders* is an emblem of divisions. *Lightnings* is a representative of anger and war. *Great earthquake*—denotes a great revolution. And there will be, when this vial is poured out, political strife among all nations, divisions among all sects, societies and association of men upon earth. Anger, war and bloodshed will fill the countries with horror and dismay, and a great revolution, such as was not since men were upon the earth, so mighty a revolution and so great.

"And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." The great city is the woman which reigneth over the kings of the earth. The woman is Papacy. Papacy must also be divided, into three parts, to show her dissolution. "And the cities of the nations fell." As city denoted the papal power and religion, so do cities represent the power and religion of all other nations. Therefore all the power, and all national religion will fall in and under this vial. And the anti-christian power will be judged; all her sins, cruel persecutions and bloody deeds will be brought into judgment, into remembrance before God; and he will fill to her the cup which she has made others drink, and she in her turn must drink the dregs.

"And every island fled away, and the mountains were not found." Islands and mountains are figures of great and small kingdoms and governments. This text alludes to the same time and circumstances of Nebuchadnezzar's dream (Daniel 2: 35—45), when the stone cut out without hands shall smite the image upon his feet, and all the kingdoms of the earth be carried away, that no place be found for them. In this verse the mountains were not found.

"And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." This, in brief, closes the history of the seventh vial, or plague. This storm of hail is the last part of the seventh vial, and the closing up of the judgments of God. I believe this hail to be literal, for this reason, I have never found it used in a figurative sense. See Isa. 28: 17, and 30: 30; Ezek. 13: 11, 13, and 38: 22; Rev. 11: 19. By reading these connections, you cannot but be struck with the argument of the prophets in their descriptions of this last and dreadful judgment of God upon this world. It will be literally a rain of great hail stones, like those which fell upon Egypt in the days of Moses.—Ex. 9: 23, 25. Please turn and read it.

This is no doubt a type of the last part of the seventh vial, or plague. Ere long a voice, *a great voice*, will be heard from the temple of heaven, from the throne, saying, "*It is done.*" Then will follow the judgments in quick succession, and the final hour when the destinies of all mankind will be eternally fixed. I believe that six of the plagues have been poured out, and the seventh is at hand. Let us gird our loins about with truth, and be like those who wait for their Lord.

I. E. Clark.

Selections.

Contentedness.

The sage observes, he who craves more than he needs, mars his actual happiness. The king said to the sage, a mere petition from thee would have inclined me to provide for thee for life. What, replied the former, how canst thou expect that one who is richer than thou art should solicit a favor of thee? On being asked for further explanation, he rejoined, because I am more satisfied with the little I possess than thou with thine abundant wealth. He who is satisfied with the portion allotted to him by his Creator may properly be deemed the richest of all mankind. Be content with that which God has bestowed on thee, and envy not the possession of others. Covet not that which was not given to thee, for he who rejoices in his lot will always consider himself abundantly rich. A little will suffice him who only desires from the world that which he actually needs. The smallest gift is acceptable to God from one who is content with the little vouchsafed to him by his Maker. Contentment surpasses intellectuality. Dignity and riches consist in the abandonment of covetousness. He is wise, who seeks from the world but what he requires; for wealth is deceptive, and worldly treasures vanish as speedily as they come. Contentment, which protects its votaries from baseness, is superior to opulence, which exposes its owners to disdain. Contentment of mind surpasses riches. Contentment, with diligence, must lead us not to magnify the possession of others, not to esteem our own as too scanty; neither to contrast our lot with that above us. The sage recommended to the discontented, to recall to their memory their past hardships and vicissitudes, which cannot fail to reconcile them to their comparative present tranquility—a contrast which admits of no substitute. The fruits of contentment are ease, and those of humility esteem. Regulate thy means, lest thy means will be governed by thy cravings. Contentment is irreconcilable with covetousness.

Resignation.

The sage observes, resignation is the crown of mankind; for avarice is poverty, resignation liberty, and suspense slavery. Regard the world as a blank, and thy share therein as an unexpected prize. The incessant solicitation of favors from mortals betokens lack of faith in God.

Diffidence.

Cherish the attribute of diffidence, for it betokens a noble mind. The garb of morality conceals all our feelings. Humility and faith are inseparable and coexistent.

Circumspection.

A cautious tongue insures prosperity, and adherence to industry averts want. The unwary forfeit esteem.

Subduing of Passions.

The sage observed, The success of man chiefly depends on his renunciation of worldly pleasures and immoderate desires. The ability to select or reject betokens discrimination, and the government of our passions is the best test of wisdom. Wisdom guides and instructs its adherents, whilst the slave of passions is led astray and perishes. Happy is he who controls his desires; he will once have as a witness Him who exists but is invisible, viz., God; for no man has ever regretted that which he has resigned in honor of God. We can only approach our Creator by worship. The fear of God renders our end happier than our beginning. The consciousness of the omniscience and omnipotence of God will guard us from the commission of evil; this constitutes the reverence of God, and the means of resisting our passions. Misfortune follows the footsteps of the dissipated. The restraint upon our excesses is our safeguard from evil consequences. Fickle words indicate the predominance of the passions. When passions sway reason, it is a sure evidence of deep immersion in folly. He who is unable to govern his inclinations and to repress sinful passions, so as to fortify himself against evil consequences, is surely unfit to rule over others. In the absence of reliable counsel, beware not to lean to the dictates of passion, in any object that may engross thine attention, for passion is the enemy of cool deliberation. Prosperous indeed would be the condition of man, but for the following reasons: that the old and experienced are unheeded, that our passions are unbridled, and that our self-love is overweening. Evil imagination and licentiousness corrupt intellect. Good counsel cannot be expected from the fickle, nor concord from the schismatic, nor tranquility from hope deferred. He who succumbs to his passions will be enslaved, and he who resists them will prevail. He who is a prey to passions, entails on himself loss of wealth and honor. The immoderate indulgence of passions will lead man to ignore his Creator, to multiply his sorrow, compunction, and remorse, and to increase his own punishment. Passion may be figuratively termed the twin sister of blindness. Alas! said the sage, that our discretion should slumber whilst our passions are vigilant; hence the submission of the former to the latter. The sages were asked, Which is the most commendable war? That which is waged against our evil desires, was their reply.

Selected for the Crisis.

Borne with every Breeze along.

Borne with every breeze along,
Comes the wail of ruth and wrong;
Brothers, mingling in the strife,
Fiercely seek each other's life.
Tyrants lift the dagger high,
Freedom bares her breast to die;
Hate and wrong have won the day,
Peace must yield her gentle sway.

Darkness hovers o'er our path,
Men shall drink the wine of wrath;
Thunders mutter at our door,
Snares beset our way before;
Troubles gather thick behind,
Rushing swiftly as the wind.
See! the storm-king rideth by,
Terror lifts her banner high;
Myriads arming through the world,
Legions to the dust are hurled;
Earth may tremble at the shock,
We are founded on a Rock.

While the fires of passion burn,
Wait we for our Lord's return.
In the signs of earth and sky
We discern His advent nigh.
Soon the skies shall backward roll,
Earth shall shake from pole to pole,
Every eye shall plainly see
Christ, the Lamb of Calvary,
Judah's Lion, Mighty One,
Brighter than the noon-day sun,
Fairer than the golden dawn,
Passing through the gates of morn.
He shall burst the silent grave,
Backward roll the mountain wave;
From the dust his people bring,
In the likeness of their King.

Once he left his Father's throne,
Suffered on the earth alone;
Nailed to the accursed tree,
He hath died for you and me.
Low into the grave he sank,
Deep the cup of sorrow drank,
And uprising from the gloom,
Promising again to come,
Sought he then his native home.

Age on age hath rolled away,
Now we wait the promised day.
Lord, how long ere we shall see
Our Redemption come with thee?
We are waiting in the gloom,
In the shadows of the tomb,
In the morning, in the night,
In the darkness, in the light,
In the sunshine, in the shade,
All our hopes on Thee are laid;
Come! oh, must we wait in vain?
Come to bless the earth again,
Come to bind the bruised reed,
Come to bless our every need;
On that Hope we now repose,
Wait we Sharon's deathless Rose.

"Signs of the Times."

The following is from Dr. Cumming's work on the "Signs of the Times:"

"Let us glance briefly at some of the prominent and well-known dates, by way of introduction, as an approximate evidence of our place in the world. There is one great date in prophecy, repeated in different formulas, but in all substantially the same. We read of "time, times, and half a time;" or, 360 years, twice 360 years, and half of 360 years—making, when added up, 1260 years. We find the same date in another formula; as forty-two months, equal to 1260 prophetic days, or 1260 literal years. These prophetic days represent each of them a year; just as in a plan or a map an inch, or quarter of an inch, is made to represent a mile. We have distinct authority for this. In Num. 14: 34,—"After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years." In Ezek. 4: 6,—"Thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year." Thus prophecy contains its own plan—the measure of its own scale.

Now this period of 1260 years, thus alluded to in Scripture, is employed in every instance to denote the duration of a great apostasy that should overcast all the horizon of the West, and last throughout a period called in one place 1260 years; in another, forty-two months; in another, "time, times, and half a time." You will see that this is referred to in the following passages:—In Dan. 7: 25; "He shall speak great swelling words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they" [that is, the saints of the Most High] "shall be given into his hand until a time and times and the dividing of time," —or 1260 years. Again, in Rev. 11: 3; "I will give power unto my two witnesses," [true christians] "and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth"—that is, depressed—i. e., 1260 years. The "witnesses in sackcloth" of St. John's Apocalypse, are the "saints worn out," or persecuted by the same apostasy referred to in Daniel, which is said to last 1260 years. I do not pause to identify this persecuting power with the Romish apostasy. This is almost universally accepted. The brands predicted in the prophecy are so fully developed by the Papacy, that dispute is barely possible. Indeed, the trouble to which mediæval monks and modern tractarians are put in getting rid of the almost universal interpretation, is something wonderful.

Having seen the duration of this apostasy, let us try to take a step further,— When did it begin? It is of no use to know the end of its life, unless we can ascertain the date of its birth. We find that the Emperor Justinian gave the Pope, in the year 532, not only spiritual jurisdiction, but civil power; in other words, constituted the great papal organization a politico-ecclesiastical power, and armed it with authority to enforce by the sword its rescripts, its laws, and its pretended obligations. I therefore date the commencement of the papal power, as fully organized, from the year 532; and if so, 1260 years added to that would bring us down to 1792, when history steps in to attest prophecy, and successive judgments begin to fall upon the Western Apostasy. Great convulsions then took place in every portion of Antichrist's dominions; all forces —infidel, political and christian—played against it; God's people began to emerge from the midst of it; and that part of the prophecy which still continues, came into its initial active operation,—"He shall consume it with the spirit of his mouth,"— while it is waiting to be utterly "destroyed by the brightness of his coming." From that era to this, the papal nations of Europe have been scourged, and Romanism wasted down to a shell, till it is rather a galvanized than a living thing. In France, it is a mere political tool; its hold on the great mass of the people is gone. In Italy, the higher priesthood is infidel. In Ireland, it is in its death-struggle. In England, its boasts, its glare and pretension, are signs of its exhaustion, not vitality. Just as the first wasting influences fell on the apostasy, the angel of the everlasting Gospel—that is, its various Missionary and Bible Societies, or, "the witnesses"—emerged from bondage, and were fully organized, with two previous exceptions, between 1793 and 1806.

The Resurrection of the Body.

The transformation of mortality into glory is one of those things of God which natural men never know or discern. Though surely, if nature teaches any religion it is the Christian—if she preaches any doctrine, it is the resurrection and the change. And were not the book of nature as well as that of grace, become a sealed book, what man that ever traveled with the earth through the vicissitudes of a year, could deny a resurrection? Ask the furrows of the field, and they shall tell thee. For "except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." The parts of the seed cannot spring forth afresh till they have been dissolved. It is true the husbandman soweth only bare grain, but it arises "clothed upon" with a beautiful verdure. And "if God so clothe the grass of the field," how much more shall he clothe the mortal body with a glorious body, O ye of little faith? But why need we take the compass of a year? Every twenty-four hours there is a rehearsal, in nature, of man's death and the resurrection. Every evening the day with its words dies into darkness and the shadow of death. All colors fade, all beauty vanishes; all labor and motion cease, and every creature veiled in darkness mourns, in solemn silence, the interment of the world. Who would not say, "It is dead— it shall not rise!" Yet wait, wait only a few hours in faith and patience, and this dead and entombed earth, by the agency of heaven upon it, shall burst asunder the bars of that sepulchral darkness in which it was imprisoned, and "rise and be enlightened, and its light shall come; the day-spring from on high shall visit it, and destroy the covering cast over all people," and array universal nature with a robe of glory and beauty, raising those that sleep, to behold themselves and the world changed from darkness to light, and calling them up to give glory to God and think of the resurrection.—*Bishop Horne.*

Silence at Home.

Let parents talk much and well at home. A father who is habitually in his own house, may be, in many respects, a wise man, but he is not wise in his silence. We sometimes see parents who are the life of every company which they enter, dull, silent, uninteresting at home, among the children. If they have not mental activity and mental stories sufficient for both, let him first provide for his own household. Ireland exports beef and wheat, and lives on potatoes; and they fare as poorly who reserve their social charms for companions abroad, and keep their dullness for home consumption. It is better to instruct children and make them happy at home, than it is to charm strangers or amuse friends. A silent house is a dull place for young people, a place from which they will escape if they can. They will talk or think of being "shut up" there: and the youth who does not love home is in danger. Make home then a cheerful and pleasant spot. Light it up with cheerful, instructive conversation. Father, mother, talk your best.—*Sunday School Times.*

☞ Prosperity shines on different persons much in the way that the sun shines on different objects. Some it hardens like mud, while others it softens like wax.

Reading for Youth.

Wild Flowers.

One fine morning in June, three happy children, whose names were Anna, George, and Edmund, were playing in the fields. The birds were singing and the flowers were opening fast. The children ran joyfully from one bank to another to gather them. They thought of some hymns they had learned, speaking of the goodness of our heavenly Father, who clothes the grass of the field and makes all things richly for us to enjoy.

At length they said to each other, "Let each of us gather a bunch of our favorite wild flowers. We will run about separately, and meet there in the arbor." So they agreed, and soon they were all scattered about the field picking the fresh-blown flowers. They met at the arbor, each with a large handful, and began to tell the reasons for their choice.

George, the eldest, had chosen the violet. "It is called a very humble flower," he said; "it grows among moss and leaves, and is found where it is least looked for. But it smells sweetly, and every body likes it, and is glad to see it, and I love it better than any other flower." So saying, he gave some to his younger brother and sister.

Edmund had gathered some lilies of the valley. He said, "This delicate white flower grows in cool and shady spots, and its little buds look like strings of pearls hanging in clusters. It reminds us of the tender care of him who gives the lilies of the field their beauty; for they were mentioned once by him as a proof of God's care for the smallest and weakest of his creatures." Then he gave some to the other children, saying,

"The lilies of the field,
That quickly fade away,
May well to us a lesson yield,
Who die as soon as they."

It was now Anna's turn to speak. She was a kind, cheerful little girl, and she had chosen the blue forget-me-not. "Look, brothers," she said, "I found this pretty flower by the side of the brook. The blossoms shine like the stars in the sky, and you may see them reflected in the water. I have heard that this flower should teach us not to forget our friends, but to remember them with love and gratitude! so I have chosen it for my favorite, and I will give some to both of you."

So she divided them with the boys. She then proposed that they should all join their flowers together, and make two bouquets for their parents. They did so, and told their father and mother what they had been doing, and they were much pleased.

"Well, my children," said their father, "you have made a good choice,—humility, simplicity, and love. These flowers joined together seem still more beautiful than when separate; and thus you must try to improve in *all* that is right. These bouquets are more pleasing to us than crowns or jewels; not because of the value of the flowers, but because we know you give them with loving and affectionate hearts."—*From the German.*

Child's Hymn.

"I am thine, save me."—Ps. 99: 94.

Dear Savior, when my lips were sealed
In silence of mute infancy,
And only cries my wants revealed,
My parents gave me up to thee.
Thus I am thine; save me, I pray.

And when in childhood's early dawn
My life was opening like a flower,
Their prayers for me were heavenward borne
With holy, consecrating power.
Lord, I am thine; save me, I pray.

And now, that from thy Holy Word
I learn thy goodness and thy love,
I do desire to love thee, Lord.
Oh! draw my heart to thee, above,
And keep me thine; save me, I pray.

While still this promise is for me,
That they who early seek shall find,
I do yield up my all to thee,—
Myself in thy sweet service bind;
Forever thine, save me, I pray.

—*Tract Journal.*

Praying with Little Children.

A father said that he remembered his father taking him into a room alone, and kneeling down and praying with him. Farther back than that he could remember nothing. But that prayer, though he was a very little child, he well remembered, and he often thought that he owed all his hopes of salvation to the fact that he remembered nothing beyond that *prayer*. It made an indelible impression on his mind. "It was forty years ago," said he, "that I heard that prayer, back of which my memory can not run. My father is dead and gone; but here I stand a witness for God, that he hears and answers prayer. And I beg of you, fathers, pray with your little children, not in the family merely, but pray with and for them alone, and the Father who heareth in secret will reward you openly."

Little Frank.

Little Frank is three years old, and has always heard his father ask a blessing at the table. One evening his father was absent at tea-time, and when Frank came to the table he looked around a moment, and then said:

"Mamma, put your hands up to your face."

Then, covering his eyes with his little round hand, he said grace, in the following original and laconic manner:—

"Tank the Lord. I eat my supper and go to bed."

May he and all our readers always truly feel this thankful and contented spirit.

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FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

The Sinner's Inquiry.

BY VESTA N. CUDWORTH.

AIR.—*Dying Californian.*

Watchman, in that golden city
Is there still an open door?
Will the blessed Master pity
One that's wasted all his store?
Yes! the prodigal returning,
Always makes the angels sing;
Day and night its gates stand open,
Haste! and freely enter in.

Watchman, I so long have scorned Him,
That I fear the blessed One,
With the dazzling seraphs round him,
Will my worthless name disown.
Do not fear, a fountain flowing,
All exhaustless, still shall shed
Mercy drops, with pure love glowing
On thy poor, unworthy head.

Watchman, I'm so weak and doubting,
That I hardly dare to pray,
Would I had some blessed daysman,
That could open me the way.
You have one, the blessed Savior,
On his bosom freely lean;
God will grant you every favor,
In his Son's most worthy name.

Watchman, lo! my sun is setting,
And my life is scarce begun;
Oh! how vain this wild regretting,
For my transient race is run.
I would live if but to suffer—
Must I pass the chilling flood?
'Tis enough, I hear Him whisper—
"I've redeemed thee" with my blood.

Farewell! watchman, home is nearing,
Though I sink beneath the wave,
Brother, I'm no longer fearing,
Christ will bring me from the grave:
One glad victor more will meet thee,
One more voice the song shall swell,
One more friendly hand shall greet thee,
Where they never say farewell.

For the Crisis.

Honor due to Messiah.

"I honor my Father, and ye do dishonor me."—JOHN 8: 49.

The nature of Jesus Christ, as "the author of eternal salvation," has been made the cause of much contention among men; being esteemed as the "Son of God," and partaking of the divine, God-like nature of the Father, by those who have received his Spirit and are taught of God, and worshiped by such, as God with the Father, in association with him in creation and redemption; yet regarded by others as possessing only the nature of man and as man begotten of God, who, when in the flesh, was accused of being man and having a devil; to which he replied, "I have not a devil, but I honor my Father, and ye do dishonor me." Jesus said, "I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word."

The misapprehension of the God-like nature of the Messiah is a fruitful source of irreverence towards Christ, and fails to produce a just appreciation of the honor due him as the Son of God and Redeemer of man. In view of which well might he say,—"Ye do dishonor me." Again he said, "I came forth from the Father and am come into the world: again, I leave the world and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb."—John 26: 28. If the disciples were correct in their understanding of Christ's teachings, that he did not use any proverb or parable, then the conclusion is a just one, that when Christ left the world and went to the Father, he returned to where he was before he left the Father and came into the world. As he had before said, "What and if ye shall see the Son of man ascend up where he was before?"—John 6: 62.

Jesus, in personifying the bread of life that came down from heaven, instructed his disciples that he himself would return to heaven where he was before, and that they would be dependent on the Spirit, with the assurance that the words he spoke unto them were "spirit and life." If Jesus returned to the Father where he was before, when was Christ before with the Father? Let the Word decide. "In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God. All things were made by him, and without him was not anything made that was made."—John 1: 1—3.

In the record of the work of creation as given in the book of Genesis, we read that in the beginning God created the heavens and the earth, etc. But in the brief history of creation, God is simply denominated the creator, without specifying the agencies used in the work of creation. One agency was Jesus Christ, of whom it is affirmed that "all things were made by him, and without him was not anything made that was made." The same is affirmed by Paul in several instances. To the Hebrews he writes: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things. By whom also he made the worlds."—Heb. 1: 1, 2. Again. Said Paul, "Unto me is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."—Eph. 3: 8, 9.

No language can be more positive and none more conclusive than the apostle here uses, that God, though properly denominated the creator, did create all things by Jesus Christ, who was the beginning of the creation of God; but in relation to which the apostle declares there is a mystery, which from the beginning of the world had been hid in God, to which mystery by the aid of inspiration the apostle has given us a key, to wit, "Without controversy, great is the mystery of godliness, God was manifest in the flesh, justified in the spirit, seen of angels, preached to the Gentiles, believed on in the world, received up into glory."—1 Tim. 3: 16. The same God that was manifest in the flesh, etc., was received up into glory, which is corroborative of Paul to the Phil. 2: 6,—"Who being in the form of God thought it not robbery to be equal with God, but made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men." When was he in the form of God? Before he took on him the form of a servant, was the Son of God by creation, in the form of God; and was made of the seed of David according to the flesh and took upon him the form of a servant. But if we fail to comprehend the nature or practicability of the change, shall we ignore the miraculous power of the Almighty? Let us honor the Son even as we honor the Father. "For he that honoreth not the Son, honoreth not the Father which hath sent him."

T. S. CANFIELD.

For the Crisis.

"If a Man Die, shall he Live Again?"

What a momentous question! Shall he live again after he has returned to dust? Shall bone come to his bone? Shall he spring to life again? or will he always suffer the extreme penalty of the law,—"Dust thou art, and unto dust shalt thou return"? Will he always dwell in that place of darkness and silence? Is there no hope to cheer, no bright star to arise, no morn to dawn; only one long night, with no ray of light beaming on the horizon? How gloomy such thoughts! Where shall we look for help? To man? Oh no! for his breath goeth forth, his thoughts perish. But to the unerring Word, whose sure promises are, "Thy dead men shall live;" "I will show thee the path of life;" "They that sleep in the dust shall come forth;" "I will bring them again from the land of the enemy." The sceptic says these promises never will be realized. Stop, one moment. The way of life has been made known to us. Let us look at it.

Follow me up the mountain where that scene was enacted, which caused the sun to hide, and all nature to convulse. Amid the upheaving earth, the rending rocks, the opening graves, and the shrieks of the affrighted, and the reviling Jews,—amid all these scenes we hear a voice saying, "Father, into thy hands I commit my spirit." Then we see his body conveyed away and laid in the tomb. Is our hope lost? No; for He said, "I will rise again." Let us follow those women as they go early one morning down to the place of the dead. Hear them talk about embalming the body, but with sorrow in their hearts. They seemed to be troubled about the stone, for they said, "Who shall roll away the stone for us?" But to their joyful surprise the stone was removed, yet he who had been crucified was not there; but they saw two shining ones within, and they ask them whom they sought. "Jesus of Nazareth," was the reply. Oh the answer they received! What joy fills their hearts,—"Why seek ye the living among the dead? he is not here, but is risen." What a hope is preached to the world in these words! What glory beams upon fallen man! What light shines from that cave! No wonder when Peter heard of it he broke out in that soul-cheering strain, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." It is a lively hope, for then was life and immortality brought to light.

Now we see that great question answered—"If a man die, shall he live again?" We know that He has made known unto us the way of life. With this knowledge, no wonder that the Apostle Paul spoke with that confidence to be steadfast and unmovable, knowing his labor was not in vain. No wonder he said to the Hebrew brethren, "The God of peace that brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will." When he found the advantage of living again, who wonders at his fighting with beasts or anything else?

Peter also speaks of a time of restitution when the Chief Shepherd shall appear. James speaks of those rich in faith, heirs of the kingdom. So it seems that all the inspired writers spoke of a time when men should be brought back again from the dust, and stand upon their feet an exceeding great army; and not only this but there is a blessing pronounced upon those who should be found worthy to obtain that world, and have a part in the first resurrection. That blessing is immortality and eternal life. And they shall not be hurt with the second death. Thus by all the testimony that I can glean, man shall live again. What a hope if we lay these bodies down, they will rise again at the last day! for by man came death; by man came also the resurrection from the dead. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

ARIEL P. HYDE.

For the Crisis.

Letter to the Church.

BRO. GRANT:—As an expression from me at this time may be demanded by some, and being full of thoughts, I will write a communication through the *Crisis*, explaining my situation, and *seeming* neglect of the flock over which I have been appointed shepherd during the last six months. At the Conference held last October, after organizing a "Conference District," etc., I was appointed Evangelist to preach throughout the District for the year to come. Having entered the field in good faith, I have continued to preach to the best of my ability up to the present. Have been wonderfully blest from time to time in presenting the evidences of the Lord's speedy coming and its kindred doctrines, to about thirty-five in regular standing among us, with as many more in the Christian church of the same faith, and a goodly number of outsiders, over which we have, as a christian body, our share of influence, the effect of which will be better known in the *finale* of the history of this world, which is near at hand. Have eight regular appointments, which number I tried to fill severally once in two weeks, but for want of a horse was compelled to forego my week-day appointments; for according to my plan I was obliged to travel nearly two hundred miles every four weeks. The brethren proposed obtaining a horse for my purpose, but for the want of means, in consequence of the failure of crops, the pressure of the times, or a want of faith and zeal, or all combined, I am still without that necessary equipage, as I am not of a strong constitution. Perhaps the former reasons should be foremost, in our exercise of charity, although the broad fields and bending forests of some of the brethren show that they do not look for the Lord to come in their day, if he should come in a generation or two hence.

We have had our first and second Quarterly Conferences, both of which were thinly attended, so much so that there was no business transacted at either, for want of a sufficient number to form a quorum. Without an exception, there seems to be a strong desire on the part of brethren in every place where we preach to hear the truth, when it is carried to their doors; but beyond this, there is a lack of faith and works sufficient to stop the mouths of our enemies that we are weak, uninfluential, and inconsistent, and to serve the cause as faithfully as is our privilege and duty to do, between this and our Master's coming. For we of all people should be the most foremost to preach, pray, sacrifice and labor in every conceivable way to spread the truths we profess.

I regret that I am compelled at this late hour of harvest to quit the field and turn my hand to some employment that will secure me the necessaries of life. Not that I am ungrateful for favors received, no, no! for the brethren who have contributed to my wants have my thanks, both for this and the confidence they have reposed in me while trying to fill so responsible a station. Although I have received in the last six months four times the amount that I received for nearly eight years (except last year) of occasional labor in the vineyard of the Lord, yet the amount would not, I think, more than board me during said time, at the rate of twelve shillings per week. Then who feeds my family and clothes us (four in all), without which we cannot live?

Yes, brethren, I must retire from the field, not to ease, but to meet some obligations against me, because it is due my creditors and to save from reproach the cause I profess, as well as my own personal reputation as a minister of the gospel. I had hoped, at the commencement of the present year, that with what I could find to do, together with the liberality of brethren, I should be able to keep myself in the field, and labor with my might, the Lord directing, for the salvation of sinners, and the consolation of the church.

In conclusion I will say, that we are, amid these discouraging circumstances, making some progress in the truth, and striving, though feebly, to enter the kingdom. Brethren, of this section and everywhere, be *faithful*, pray much, ask God to direct you, and *act*, for time *is* short between this and the solemn scenes of the judgment.

A. F. SEAVIS.

Holly, Mich. May 26th. 1860.

For the Crisis.

Resolutions.

Lord, in thy strength will I renew
The covenant I made;
The path of duty I'll pursue,
My vows shall all be paid.

Here, take my heart and make it thine,
O! cleanse me from all sin;
Then, Holy Spirit, Love divine,
Come, thou, and dwell within.

I'll choose the path that leads to bliss,
Nor heed the thorns that grow;
My Savior knew more cares than this,
And he will lead me through.

MARIA.

Lowell, Mass.

[From "Christ our Life," by C. F. Hudson.]

Passages supposed to imply the Immortality of the Lost.

For every system of theology, and for every style of interpretation, we may discover a *key note*, which can be expressed in one or more passages of Scripture. The doctrine of unending misery forms no exception to the rule. And though it is a delicate matter for one who dissents to select a key-note passage, still we shall venture to offer such an one, for very special reasons. We give the following, which is often cited, and as it is commonly quoted:—

2 Cor. 5: 11; "Knowing therefore the terrors of the Lord, we persuade men."

If the reader will turn to the abridged edition of Cruden's Concordance, which is most likely the one he has, he will find under the word "persuade" the word "terrors" printed as above. And he has *heard* it thus quoted so often, that he may think it no error when he sees it. But his English Bible gives the word only in the singular number—"terror." The prevalent opinion has created the plural form, as also in another phrase, "future punishments," which can be traced back to the time when the soul began to be called immortal, about A. D. 200, and no further.

But not only is the passage commonly *misquoted*—we believe that it is even more seriously *mistranslated*. The Greek word *phobos*, rendered "terror" only in this instance, properly denotes *fear*, and is so translated generally. And the same phrase, "the fear of the Lord," occurs in thirty other passages in the Scriptures, besides the equivalent expressions, "the fear of God," "fear the Lord," etc., used over a hundred times. And in nearly all these instances the "fear" is not objective, i. e., it does not refer to the fearfulness of an offended God; but it is subjective, denoting a sentiment in the heart of man. And the sentiment is rarely that of alarm, but commonly the filial fear of reverence and piety. Thus in the same epistle, ch. 7: 1, Paul speaks of "perfecting holiness in the fear of the Lord" (Acts 9: 31); "The fear of the Lord is his treasure" (Isa. 33: 6); "The fear of the Lord prolongeth days" (Prov. 10: 27); also Job 28: 28; Ps. 19: 9; 111: 10, etc. Now when Paul said, "Knowing therefore the fear of the Lord, we persuade men," the fear was almost certainly his own feeling, and that was certainly not one of terror. His allusion to the judgment of Christ (ver 10) indicates the same contrast that is made in Gal. 1. 10: "For do I now persuade men, or God? or do I seek to please men?" Paul was wont to "persuade men" as one who was not afraid, but in that noble fear which quells all terror and alarm.

Offering this correction of a false key note, we proceed to examine the passages the misinterpretation of which, we think, has created the unscriptural "terrors."

Ps. 83: 17; "Let them be confounded and troubled forever; yea, let them be put to shame, and perish."

The Hebrew here reads, "for ever and ever," and Vulgate, "conturbentur in sæculum sæculi." There is quite as much here to suggest the notion of eternal sorrow as in some of the passages adduced to support that view—quite as much to give the word *perish* a metaphorical sense, and give life to the lost in the world to come. If we take the words literally and strictly they *describe* such a doom as really as the passage in Rev. 20: 10. Euthymius thus applies it: "He is said to perish in the world to come, not who so perishes as to be no more, but who endures those punishments the sufferers of which are said to perish." And Calvin: "Here he (the Psalmist) plainly imprecates their everlasting destruction." But Patrick explains: "This is the worst we wish them, notwithstanding their enmity to us; that they may be so astonished and confounded at their defeat, as never to recover any courage to assault us; nay, together with their credit and their courage, quite lose their power to give us any farther trouble." Holden remarks: "Let them be totally frustrated in their designs and expectations, and suddenly seized with the most terrible alarming fears and panics; bring the greatest reproach upon them and complete destruction." And Poole: "But those of them that will not humble themselves before thee, let them be utterly destroyed." The eternity is that of effect; of which hereafter. And the passage shows that the burning of "wood" and "stubble" (vs. 13. 14) is no symbol of an uncomsuming destruction. On the term rendered "wheel" (ver. 13,) see Dr. Thompson's work, "The Land and the Book," II. 327, 358.

Isa. 33; 14: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?"

A Lapide gives upon this passage the most immense and terrific estimate of misery for ages heaped on ages that we have ever seen. But Jerome, Jarchi, and others so far differ from this interpretation that they answer the question, "Who shall dwell?" etc,, from the next verse: "He that walketh uprightly," etc. De Lyra, Zwingli, Pellicanus, and Vitringa explain those words, uttered by "hypocrites," as being also hypocritical words, or a feint of humility and unfitness to minister before Him who is a consuming fire." And Vitringa, Poole, and others remark that the Hebrew term *lanu*, rendered "among us," more properly denotes *for us*. Kimchi, Vatablus, and Grotius understand the "fire" and "burnings" of the devastations caused *by* the Assyrian army.

We think that interpretation best sustained which refers the dreaded flames to the divine judgments *upon* the Assyrians. The words are doubtless those of unbelieving Jews who had advised ungodly alliances with the surrounding nations, and who are now terror-stricken at the dangers that impend. When God appears to deliver the nation, they cannot claim him as their God—he may be their enemy. In this same chapter the Assyrian host is represented as awaiting a sudden and utter destruction: "Now will I arise, saith the Lord; now will I be exalted; now will I lift up myself. Ye shall conceive chaff; ye shall bring forth stubble; your breath, as fire, shall devour you. And the people shall be as burnings of lime; as thorns cut up shall they be burned in the fire" (vs. 10–12.) This had been already foretold in ch. 27: 4. "Fury is not in me [i. e. I am no longer angry with my people.] Who will set the briers and thorns against me in battle? I would go through them; I would burn them together." See also ver. 11, and ch. 10: 16–18. The prophecy appears as history in ch. 37: 36; "Then the angel of the Lord went forth, and smote in the camp of the Assyrians an hundred and four score and five thousand; and when they arose early in the morning, behold, they were all dead corpses." According to the custom of eastern nations these bodies should be burned. And on the phrase "burnings of lime" it is remarked by Dr. Alexander that "the same word *burnings* is applied to the aromatic fumigations used at ancient burials (Jer. 34: 5) [i. e. in the funeral pyre,] to which there may be some allusion here. The ideas expressed are those of quickness and intensity. The thorns are perhaps described as *cut up*, to suggest that they are dry, and therefore more combustible."

The prophet aptly describes the alarm produced by this display of God's power, in those who know not him as their deliverer. "Who among us," they exclaim, "shall dwell with (this) devouring fire? Who among us shall dwell with (these) perpetual burnings?" Thus Dr. Alexander renders the passage, with whom agree Luther, Vitringa, Le Clerc, Matthew Henry, Lowth.

Thus by orthodox writers the words are fully explained, and their proper import is satisfied, from the scenes of time. Some of these writers think they contain also an *allusion* to, or a type of, a never consuming fire in eternity. But there are two objections to this: 1. That which consumes cannot typify the unconsuming. 2. The supposed allusion would explain not a single word, and such an extension of the meaning would prove nothing; it would be wholly gratuitous. If such a sense is found in other passages, the proof of it here would still be wanting.

If, however, we take the passage as portraying the final doom of the lost,—the first and second death combined in one,—a parallel passage would be found in Rev. 6: 17; "The great day of His wrath is come, and who shall be able to stand?" And until it is shown that the spirit will not fail before God's frown, we must infer any thing but immortality.

Isa. 66: 24; "And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Mark 9: 43, 44; "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than, having two hands, to go into hell (gehenna), into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched."

Here it should be remarked that the passage in Mark is slightly colored in our translation. The phrase, *to pur to asbeston*, is precisely the same with that in Matt. 3: 12, and Luke 3: 17, rendered "unquenchable fire;" the sense of which is, a raging fire that cannot be subdued; as we propose to show. To call it a "fire that *never* shall be quenched," is to mistake the *nature* designated, and to assume an endless *duration* of the fire.

Again, the three-fold repetition of the last clause in the entire passage in Mark (vs. 43–48), is sometimes regarded as a solemnity of warning not required if utter extinction is the doom described. Without conceding that point, it should be stated that the manuscripts show various readings, and there is doubtless more or less interpolation. Mr. Green, in his "Developed Criticism," gives the following opinion in the case: "The clause 'where their worm dieth not,' etc., may be safely discarded from the first and second places, and 'into the unquenchable fire' from the second. Great doubt must necessarily attach to the latter in the first place also, from the amount of variation which occurs there, and its glossarial appearance." See also Tischendorf, who rejects vs. 44, 46, as spurious.

But we would not even seem to deprecate the repetition of the phrase in question, and will proceed to inquire what it means. As used in Mark's Gospel, it is evidently taken from Isaiah; and the words, by their own force, can prove no more in the one case than in the other. If they properly signify, or imply, immortality in the New Testament, they will do the same in the Old Testament; for the words are identical, and in them the argument must rest.

But it is of "carcasses," (*kola*) that Isaiah says, "their worm shall not die, neither shall their fire be quenched." The expression, then, proves the immortality of carcasses if it proves the immortality of the lost. If the expression itself is relied on, and if there is any consistency in logic, we do not see how this result can be avoided. And, as a matter of fact, precisely this result was accepted in the earliest orthodox use of the phrase which we have found. Justin Martyr, in his Dialogue with the Jew Trypho, says: "We have learned from Esaias that the carcasses of those that have transgressed shall be devoured by the worm and by the unceasing fire, remaining immortal that they may be a spectacle to all flesh" (c. 130).* But the idea of an immortal corpse is absurd, and the argument proves too much. That is, it proves no immortality whatever. Rather, as worms and fire utterly consume a dead body, so, if the antitype be true to the type, the two passages furnish the liveliest picture and the strongest proof of the utter extinction of the lost. And we might here waive all inquiry into the origin of the phrase, and leave the argument as the Scriptures must generally be left,—to the English reader with his referenced Bible. And this the more readily as nothing is said in Mark of the soul, especially as if the worm might be that of conscience; but the fire of gehenna is evidently the same with the agency which can "destroy both soul and body" (Matt. 10; 28); and in the similar passage in Matt. 5: 29, 30, the contrast is made between the loss of a member and the casting of the whole *body* into gehenna; and both in Mark and in Matt. 18: 8, 9, the contrast is between "entering into life" halt or maimed, and the fire of gehenna. The practical argument is plainly this: it were better to save one's life at last, even with the loss of a limb, than to lose body, soul and all.

(To be continued.)

* On the opinions of Justin Martyr, see Debt and Grace, pp. 312–318, where we think the statement of Gieseler will be found fully warranted, that "Justin appears to regard it as possible that the souls of the ungodly will at some time be wholly annihilated." (Dogmengeschichte, § 45.) To the other passages there cited we may here add that although he reckons the immortality of the soul as a doctrine common to philosophy and Christianity, (Cohort. ad. Graecos, c. 5), yet he says: "We have learned that they only are made immortal who live piously and virtuously before God." (Apologia I., c. 21.)

But we may judge what value should be attached to any opinion of Justin, from the following passage in Jerome: "About this time (A. D. 126–[illegible]) Aristides, a philosopher from the schools of Athens, presented to the Emperor Hadrian an Apology for persecuted Christians; and we are told that he not only retained his philosophic garb and profession, but that he also interwove his philosophic opinions in his book, which was afterwards imitated by Justin Martyr." (De Viris Illus., c. 20; Ep. 83, ad Magnum.)

Peace in Christ.

From the tumult of earthly strife, from the tempests of earthly sorrow, from the storms of earthly adversity, and from the intoxication of earthly joy, the believer flies away and seeks for *peace in Christ*. Here is refuge from the storm,—his covert from the tempest, his high tower and the rock of his strength. Here the heart reposes in confidence and in peace. The billows break in vain upon this rock. The strife of tongues,—"the sharp arrows of the mighty with coals of juniper," burning and tormenting, fall harmlessly about us. He is safe. He is in Christ.

Man of earth, are you there? Are you on the rock? Are you in the hiding place? Have you fled for refuge to lay hold on the hope set before you in the Savior? O, there cometh a storm when, not merely earth's shipping and earth's dwellings will be tried, but when thy *hope* and trust must stand the test. Are you ready for it? Can you meet adversity, and bereavement, and affliction? Can you smile at poverty and pain? Very well;—can you face DEATH? Can you listen to the rattling of his glittering spear and not be afraid? Has death no terrors for thee? The coffin and the winding sheet, the sepulchre and the worm, corruption and rottenness,—hast thou no fear of their loathsome coming? The worm that shall feed so sweetly on you when death shall have dominion over you; and all the dread pollutions of the grave, are there no terrors in these? Very well. After death the judgment! You must meet *that*—the thundering trumpet, the archangel's voice—the opening graves—the resurrection of the *dead*, both of the just and the unjust!—the great white throne, the burning flames—the awful sentence—can you admire all *this?* And then the second death—the lake of fire and brimstone—the place of weeping and wailing and gnashing of teeth—the graves of earthly hopes—the end of earthly joy,—can you meet all these? Is your heart harder than the nether millstone? Is your brow like burnished brass? can your hands be strong—can your heart endure in the day when God shall deal with you in justice and in might?

If not, you need to find peace in Christ. You need a refuge from the storm, or covert from the tempest. You may have it. Will you seek it? Will you seek it *now*, before it is too late? Will you not be reasonable and seek now the salvation of the Lord? Will you not take your stand upon the rock of strength? The waves of coming wrath are gathering in awful power; will you not then seek to escape before escape becomes impossible? You have reason—will you not use it? You have common sense—will you not exercise it? Is it reasonable to remain unsaved when salvation is offered? Is it reasonable to perish when you may escape? Is it reasonable to sink in the lake of fire when you may "mount up on wings as eagles," and dwell in all the light of heaven? Is is reasonable to trifle now, and wail and mourn at last? Is it reasonable to choose death instead of life, sorrow instead of joy, wrath instead of blessing, despair instead of peace, and perdition instead of salvation? Will you not then be reasonable? Will you not seek to know the Lord, and share his love? Will you not find peace in Christ? Behold, then, the Lamb of God! Look to thy bruised and smitten Savior! Confess his name. Believe with all your heart on him. Accept him as your refuge and your trust; cling to him with a grasp which can never be unloosed! There you are safe. There you have peace! There you need fear no evil. In Christ we are safe; out of him we are in constant peril.

O man of earth, will you have this refuge for your rest? Will you now accept

the proffered blessing? Will you now cast all your cares upon the Savior's breast? will you fly for refuge to lay hold on the hope set before you? Behold *now* is the accepted time, *now* is the day of salvation. *Now* you may find a refuge where no wave of coming wrath can e'er assail. Now you may find in Christ, peace, deep, unsearchable and eternal. Will you find it? Behold thy rest! hasten to it, and, standing in its hallowed precincts, invite a lost and perishing race to share it with you. O, prove the deep experience of that peace which is "*like a river*," which allies the heart to the eternal and the unchangeable, the Almighty one! Then lead the world to share the blessings you enjoy. Plead with the perishing—win them away from sinful pleasure—call them to sublimer joys than earth can ever give. Then, when the last storm of sorrow shall roll its broken clouds away, when the last surge of tribulation shall heave your tossing bark—when the last flood of woe shall forever subside, *then* you shall sing by the river of life, and dwell in the city of the Lord, and know through all eternity the endless blessedness of peace in Christ. Reader, may you and I eternally know this everlasting peace!

H. L. HASTINGS.

—*Canada Evangelist.*

For the Crisis.

The Day of Trouble,

Is coming speedily. Preparations of enormous magnitude are being made with untiring vigor. Startling events of the past few years have awakened the dreamy world to a startled consciousness of yet greater scenes to occur hereafter. "Progress" is the cry of the world. "There's a good time coming," say the Spiritualists; and other deluded classes take up the chorus, and swell the echoes afar. It is strange that people can be so blind as to refuse to look about them. They are sailing on the stormy ocean, with every sail set. They heed not the flashing lightnings that glitter through the pent up storm clouds of darkness. They turn deaf to the howling tempest of vengeance, driven by retributive justice over the foaming billows. They close their eyes to the "breakers ahead" where the billows leap mountain high flinging the white spray to the winds. They close their ears to the cry of those on the look-out, and fancy themselves far out on the ocean with plenty of sea-room, and perfectly safe, and will not consult the chart to ascertain where they are, nor listen to those who do—nor look at the signs of the swiftly advancing tempest, which nears them on the wings of the wind; and they even smile as the advancing puffs of the coming tornado shriek hoarsely in their ears, dreaming their craft will weather the gale. Poor mortals! When their commander gives the cry, "All hands on deck," their ship is on the breakers—the scorching lightnings dance down the rigging—the hailstorm dashes upon them—the deafening roar of the hurricane's blast fills them with terror, and the combined thunders of ages join the mad chorus of their death-song—destruction is their doom, and every soul is lost.

Yes, tremendous events are yet to come, and what has occurred will be but a spark of fire to the coming conflagration. Dreams of peace will vanish. Hopes of future grandeur and earthly prosperity, never be realized. The nations are sowing the winds to reap the whirlwind. The earth will resound to fearful notes of carnage. The flash of musketry, and thunder of artillery will disturb the house of quietness. And the ocean, too, will be a scene of conflict, such as never was, judging of what may follow from that which is preparing, of which the following account will convey some idea:

THE NAVIES OF THE WORLD.—It seems that a ship of the line, to be plated with steel, to measure three hundred feet in length, with an iron spur thirty feet long projecting from her bows, and to be propelled at a great velocity by engines of 1200 horses' power, has just been laid down in the dock-yard at Cherbourg. If we look around, we find France is relying very much upon plated ships of war; but, independent of these novelties, the steam fleet of Napoleon III. has made great strides during the past six years, and now assumes formidable dimensions. The Russian navy, again, now numbers forty-two sail of the line in the Baltic, which will soon be converted into a screw fleet. The minor navies of Holland, Sweden, Denmark and the United States, are all in a state of conversion and progression. And if we add to these the steam navy of Great Britain, now, fortunately, equal to the navies of France and Russia combined, and then recall the changes that political events have produced in the maratime States of Europe, we may infer that the sea will become the theatre of events more important and decisive than any yet witnessed.—*Army and Navy Gazette.*

Thus, look where we will on earth, we see preparations for a mighty conflict. The spirit of war and destruction seems awakened. The world don't go right. Its machinery is out of order, and grows worse and worse. Turn to the Bible, and it tells of just such a condition as now is. It speaks, too, of a better state of things,—of a King to rule righteously, when never more will war and desolation be; nor sorrow's tears, nor weariness, but everlasting ages of perfect bliss. There may we assemble and be with Him who loves us.

J. N. BERRY.

Dorchester, Mass.

For the Crisis.

Controversy Indispensable to the Cause of Reform.

An article appeared some time since in the "Anti-Lancet," the organ of the Penn. Medical College, over the signature of "J. E. K.," saying "We do not expect to make battle for truth against the antiquated errors and hoary dogmas of authoritative medicine, without exciting some manifestations of feeling from those most deeply interested in their perpetuation."

He again says, "Without controversy there can be no progress. Steam, galvanism, gas and the electric telepraph had forever remained unknown to the world but for controversy. The simple announcement of a great and important truth is not sufficient to secure public attention. It must be arrayed against the error it is designed to oppose, and controversy must ensue.

The reformers in medicine, politics, or religion, cannot expect to succeed without conflict. The authority of ages with the accumulated prejudices and prepossessions of bigots, we may expect to be against vital truths. This, reformers of all classes must anticipate. Their success depends upon a warfare against the errors of their opponents. Controversy—discussion is the presage of their triumph; the life and prosperity of their cause. The dungeon of the Holy Inquisition did not arrest the great truths proclaimed by Galileo; nor did the walls of a prison prevent Martin Luther from exposing the gross errors and iniquities of the church of Rome. To this bold and fearless controversy may the Protestants ascribe their triumph over the antiquated errors and hoary dogmas of Catholicism. It is said that even the pious Luther on one occasion, when advised by some of his friends not to attend a certain ecclesiastical convention lest his opponents might cause him to receive insult or injury, retorted upon his advisers by saying, 'Go!' said he, 'I will go if there are as many devils between here and there as there are tiles on the roofs of the houses.' Such have been the characteristics of all great reformers. Energy and indomitable perseverance have crowned their names with honor and their efforts with undying renown."

Selected by C. B. T.

For the Crisis.

A Correction.

In an announcement of my book on "Christ our Life," three or four weeks ago, I remarked that it contains some of the facts which I have given occasionally through the *Crisis*. I find one or two persons who suppose that I refer to my articles on materialism; and there may be others who understood my allusion in the same way. But this is a mistake. Two or three lines in the book show that I am not a materialist, and that is all. My allusion was to those facts I told respecting "Two kinds of Eternal Life"; "Curious Etymologies"; "Asbestos Again," etc., which were wholly aside from my discussion of the nature of the soul. If any think I believe in ghosts, they need not fear trouble from them in reading the book.

C. F. H.

Theodore Parker's Library.

The library of the late Theodore Parker still stands as he left it. The books will not be transferred to the Public Library of Boston (to which he bequeathed them) probably before thirty days. His collection does not number 30,000 volumes, as the newspapers have reported, but only about 17,000. More than half of this great bulk, or about 10,000 volumes, are arranged on close shelves, reaching from floor to ceiling, occupying the entire upper story of his house. This was his work-room, or study, in which he prepared his sermons and numerous lectures and reviews.

His writing-desk, with his crowded portfolio lying upon it, and with a huge and blotted inkstand near, have not been stirred from the position in which he left them. His hat and coat hang in their accustomed places. His easy-chair seems waiting for its occupant to return. On one side of his desk has usually stood a small Parian figure of Christ, and sometimes on the other a similar figure of Spartacus—representing, as he used to say, Religious and civil Liverty. Behind his chair hangs a little black frame inclosing an autograph of Thomas Simms, the fugitive slave. The old muskets, which formerly hung in the doorway, and which were relics of his grandfather, and interesting as having been the first trophies taken from the British in the war of the Revolution, were removed by Mr. Parker himself, before leaving Boston, and placed in the State House for safe keeping.

The parlor, which is on the second floor, contains about 1,000 volumes. On the wall is Cheney's crayon drawing of Parker's head, taken several years ago, and shortly before the artist's death. The eyes have a singularly intelligent, penetrating, and spiritual expression.

Every room in the house is more or less occupied with the overflow of books. Even the bath-room has its crowded shelves.

Mr. Parker's library, in point of size, is not so large as that of Edward Everett or or George Ticknor, both in Boston. But it is not a little singular that of the 17,000 volumes of which it is composed, scarcely more than 3,000 are in the English language! Mr. Parker's plan in collecting books was to buy only such as were not generally to be found in public libraries. He was a ready reader of twenty different languages, and could pilot his way through five more. The first volume which he ever owned still lies near his writing-desk. It was a small copy of Ainsworth's Latin Dictionary, which he bought when he was a boy, and paid for by picking whortleberries at three cents a quart. He knew the exact position of every book on his shelves, and was master of their contents, even including prefaces, appendices, and footnotes. He was an incessant student, whose overstudy broke down his constitution, and brought him to the grave in the prime of life.

The World's Crisis.

BOSTON, JUNE 20, 1860.

The Destruction of the Wicked.

No. 3.

"What shall the *end* be of them that obey not the gospel of God?"—1 Pet. 4: 17.
"Whose *end is destruction*."—Phil. 3: 19.
"The soul *that sinneth, it shall die*."—Ezek. 18: 4.

V. *The positive testimony of the Bible that the wicked shall finally and eternally cease to be, demonstrates the certainty of the* TOTAL EXTINCTION OF THEIR BEING.

As the wicked are to be punished upon the *earth*, and the meek are to inherit it after it is made new; at which time "every creature which is in heaven, and on the earth" will be "heard, saying blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever;" there must of necessity be an *end* to the wicked. That end is not in conversion and restoration to the favor of God, but their "end is *destruction*."

Having ascertained *where* the wicked are to be punished, we would dwell a moment on the time *when* they are to be executed. We have already seen that the Bible teaches plainly that they are not punished till after the judgment, which is not till after they come out of *hades;* hence, they are not now being punished.

Peter says, "the heavens and earth which are now are kept in store, reserved unto fire, against the day of judgment and *perdition* of ungodly men."—2 Pet. 3: 7. This Scripture shows us that the existence of the wicked terminates in the event that results in the new earth, which becomes the abode of the meek. *Apolia*, the word here rendered *perdition*, is defined by Donnegan as follows: "perdition, ruin, destruction, death." It is from *apollumi*, "to destroy totally."

Corresponding with Peter, we read in Malachi, "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." —Mal. 4: 1.

It is certain that no such day is in the past, for the proud and wicked have been abundant ever since the days of Malachi. But when the great burning day comes, "*all* the proud and *all* that do wickedly" are to be *burnt up* like stubble. In harmony with this the Savior says, "*As*, therefore, the tares are gathered and burned in the fire, *so* shall it be in the end of this world."—Matt. 13: 41. If the wicked were to burn eternally, and never be consumed, why not compare them to pure silver or gold, that might endure the fire, instead of "stubble" and "tares?" But in case there were no *consumption*, there would be no *suffering*. Could we be put into fire and not burn, like Shadrach, Meshech and Abednego, we should be unharmed. But David says, "Let the sinners be *consumed* out of the earth, and let the wicked *be no more*."—Psa. 104: 35. Again he says, "the wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs; they shall *consume;* into smoke shall they *consume away*."—Ps. 37: 20.

Says Dr. Clark, "This verse has given the critics some trouble. If we follow the Hebrew, it intimates that they shall consume as the fat of lambs; that is, as the fat of lambs is wholly consumed in sacrifices, by the fire on the altar, so shall they consume away in the fire of God's wrath."

We find but *one* such time named in the Scriptures, and that is yet future, as is clearly shown by the Savior and Peter. All this goes to prove that the wicked are not now being punished, and will not be till after the judgment, when they will be destroyed totally, and cease to exist as men. Paul says, those "that obey not the gospel of our Lord Jesus Christ, shall be punished with everlasting *destruction;*" or as the wise man expresses it, they "shall suddenly be *destroyed*, and that without remedy."—Prov. 29: 1. This cuts off all hope of restoration after long periods have passed. Restoration would be a remedy, or release from destruction.

Says David, "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be *destroyed forever*."—Ps. 92: 7. Hengstenberg remarks on this passage: "The annihilation of the wicked comes into notice as the basis of the deliverance of the righteous, which is the proper theme of this Psalm."

Gad, the word rendered *forever* in Ps. 92: 7, is defined by Gesenius, "perpetual time, eternity." Parkhurst defines it—"time onward, futurity, eternity to come." The same word occurs in Isa. 9: 6, and is rendered "everlasting:" "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The *everlasting* Father, The Prince of Peace."

The word occurs again in Ps. 45: 6, and denotes the duration of the throne of God: "Thy throne, O God, is for *ever* and *ever*." The word *eternity* occurs but once in the Bible, and is then translated from this word: "Thus saith the high and lofty One that inhabiteth *eternity*, whose name is Holy."—Isa. 57: 15. Hence the passage under consideration proves the wicked will be eternally destroyed.

Before examining further testimony in favor of the destruction of the wicked, we will notice the most weighty objections against our proposition. It is certain that the Bible does not teach opposites on this subject. When rightly understood, it is either all in favor of eternal conscious suffering, or of eternal destruction.

One of the strong texts, which is urged in favor of eternal misery is, Mark 9: 44, where the wicked are represented as being cast into an *unquenchable fire*. The argument is, if the fire is unquenchable, they must burn eternally, but will never burn up. It is a well known fact that this illustration of the punishment of the wicked was taken from the gehenna fire, or fire in the valley of Hinnom, where the Jews burnt up their filth. They never cast anything into that fire for preservation, but invariably for consumption. Fire always purifies or consumes that upon which it acts. If it does neither, it has no effect upon the body cast into it. The wicked are not cast into the unquenchable fire for purification; hence they must be consumed by its action, or, like the three worthies in the fiery furnace, be unharmed. If an object susceptible of being affected by fire is cast into one that is unquenchable, it must be taken out, or the fire quenched, otherwise it will be *burned up*.

Let us look at examples of unquenchable fires. Says the Lord, when speaking to the children of Israel, "If ye will not hearken unto me to hallow the Sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it *shall not be quenched*."—Jer. 17: 27. The question now arises, did Israel hearken to the Lord? No. Has the fire been kindled in the palaces at Jerusalem? None dispute it. Is the fire burning now? Certainly not. This shows then that an unquenchable fire is not necessarily one that burns eternally; but one that consumes that upon which it is kindled, as the temple or palace at Jerusalem was burnt by the Romans in A. D. 70. Great efforts were made to extinguish it, but it was an unquenchable fire as foretold by the prophet. When the wicked are cast into such a fire, they must of necessity be *burned up*. If a house is burning, and the fire is declared to be unquenchable and is often the case, we do not understand that it will never stop burning, but that the entire house will be consumed. Hence it follows that an unquenchable fire is not one that burns eternally, but one that cannot be put out till it has devoured the burning object.

Eusebius employs the same expression to represent the martyrdom of christians. He says, "Cronion and Julian were scourged, and afterwards consumed in an *unquenchable fire*." Again, "Epimachus and Alexander, who had continued for a long time in prison, enduring innumerable sufferings from the scourgers and scrapers, were also destroyed in an *unquenchable fire*,"* *pur asbeston*. No one would presume to claim that they are burning yet, and will burn eternally. Wetstein says, "The *pur asbeston* denotes such a fire as cannot be extinguished before it has consumed and destroyed all." Bloomfield says, "The *pur asbeston* completes the awful image of TOTAL DESTRUCTION." Thus we see that Mark 9: 44, so often introduced to prove eternal misery, is in perfect harmony with our fifth proposition, and is a very strong passage to prove the total extinction of the wicked, and can never be used legitimately to prove the opposite.

We are instructed to fear God, who "is able to *destroy both soul and body* in hell," or the gehenna fire. Then the whole being is extinct. Then the prophet's prediction is fulfilled, which reads, he "shall consume, both soul and body."—Isaiah 10: 18. Then the sinning soul will be dead, and sin finished. John represents the righteous by wheat, and the wicked by chaff; and when speaking of Christ, says: "He will thoroughly purge his floor, and gather his wheat into his garner; but he will *burn up* the chaff with *unquenchable fire*."—Matt. 3: 12. When burnt up in an unquenchable fire, they are not alive.

* Eusebius' Eccl. His., book 6, chap. 40.

Sunday Schools.

For some time, we have been satisfied that the exhibitions given by Sunday Schools in many places are decidedly opposed to a pure christianity, and well calculated to make the children, as well as their teachers, parents and ministers, "lovers of pleasures more than lovers of God." —2 Tim. 3: 4. This is one of the signs of "the last days." We are glad to see that some begin to get their eyes open to the perils around us. Says a New York correspondent of the Boston *Journal:*

"I sent you an account of the Sunday School celebrations in this city and Brooklyn last week. As a faithful recorder of passing events, I feel bound to say that the mode of conducting Sunday Schools—the new sensation movements—the character of the exhibitions—the semi-theatrical style of acting—the exhibitions of children trained to sing and speak, who are carried round from place to place, and thus starring it—with a variety of other new movements—are not relished by a large class of the sober-minded; and there is a feeling growing up that the tendency of these things will be to make them prosperous by the outside attractions and the secular appliances. There is a great deal of talk about the propriety of the street display last week. Some schools refused to join, and one teacher in Brooklyn thought the display and performance in the church was too theatrical for his class, and he removed it from the church while the exercises were going on."

We apprehend Satan cares but little how many Sunday schools there are, if they will only let him get up the exhibitions, excursions, sleigh-rides, pic-nics, and festivals; for by one of these, he can dissipate the influence of all the Bible instruction they have received for months. While the *Bible* tells us to come out from the world and "be separate," the practical influence of many Sunday Schools is directly the opposite. A coming pic-nic, festival, excursion or exhibition, is often presented to the child as a motive to join the Sunday School. At these exhibitions, pride and vanity are fostered, as well as almost every other unholy means, to ensure success in the eyes of a gazing crowd and a wicked world. We hope that none of our readers, who love Jesus and his appearing, will be identified with such unholy motives.

Editorial Notices.

We have received the tenth number of the *Emphatic Diaglott*, published by Benjamin Wilson, Geneva, Ill. This valuable translation should be in the hands of all Bible students. The present number includes from John 1: 22 to 8: 29. Price for twelve numbers $2.00. We have over twenty different translations of the New Testament, but we must give the "Emphatic Diaglott" a decided preference over all the others. Any who may wish for the first twelve numbers of this excellent work, can obtain them by inclosing $2.00 in a note addressed to Benjamin Wilson, Geneva, Ill. They are worth the money.

THE BARBARISM OF SLAVERY.—We are indebted to Hon. Chas. Sumner for a copy of this his memorable speech in the Senate, June 4th.

Man his Own Judge.

In a late number of the *Banner of Light* (?) a Spiritualist paper, a spirit gives an answer to the following question: "Is man responsible for every good and evil deed committed while in the body?" In the answer it is said,

"We speak of man—not the body of man, for that is but a covering; an external garment. The body moving in the outer world is but the habiliment—but the outer covering and is not responsible for the movements of that form. But the spirit of man, the God, the individual, is responsible for its every act, and will surely be judged for the deeds done in the body, as he has a mortal existence. Again he is to be judged by himself as a spirit; he is to come before no other tribunal. If by the law of self he is condemned he must suffer according to the condemnation; if acquitted by self he is indeed acquitted. . . .

Look within yourself and behold *yourself a God* responsible for every act. The body is not responsible for the acts of the spirit—that alone shall judge you or save.

Come with us into the interior temple of spirit-life. Read the inscriptions there and thou shalt learn that thou art *a God in thyself*, and thine own judge."

How would those judge *themselves* who "depart from the faith, giving heed to *seducing* spirits, and doctrines of devils; speaking *lies* in *hypocrisy;* having their *conscience* SEARED with a hot iron, forbidding to marry?" or advocating the "free love" system? When by "passional attraction" they had found their spiritual "affinity" in some other man's wife, and had persuaded her to leave her lawful husband for another paramour, as directed by the spirits, would they condemn *themselves*, when thus following their spiritual advisers?

From the foregoing, we can form some idea of the boasted "NEW SOCIAL ORDER" of which the spirits and Spiritualists say so much. When that prevails, they propose to have every man be his own God, lawgiver, and judge.

Theodore Parker.

Theodore Parker, a man noted for his intellectual strength, independence of character, and peculiar theological views, recently breathed his last, at Florence, in Italy. He was traveling and sojourning in foreign lands to regain his health. For some years he has been a prominent man in the city of Boston, and has weekly addressed large audiences at the Music Hall.

At the late anniversary of the New England Anti-slavery Convention at Boston, Wendell Phillips delivered a eulogy on the life of this noted man. He commences as follows:—

"Another friend is gone. Not gone! No, with us, only standing on one step higher than he did. To such spirits, there is no death. In the old times, when men fought with spears, the warrior hurled his weapon into the thickest of the opposite host, and struggled bravely on, until he stood over it and reclaimed it. In the bloom of his youth, Theodore Parker flung his heart forward at the feet of the Eternal; he has only struggled onward, and reached it today. Only one step higher!"

Read the following, from a published sermon, in which Mr. Parker gives a portion of his confession of faith:

"I do not believe there *ever was* a miracle, or *ever will be*. . . . . I *do not believe* in the miraculous inspiration of the Old Testament or the New Testament. . . . The Scriptures are no finality to me. Inspiration is a perpetual fact. I do not believe the miraculous origin of the Hebrew church, or the Budhist church, or the Christian church; nor the miraculous character of Jesus. *I take not the Bible for my master, nor yet the church; nor even Jesus of Nazareth for my Master.* I feel not at all bound to believe what the church says is true, or what any writer in the Old or New Testament declares true; and I am ready to believe that Jesus taught . . . . that he himself should ere long come back in the clouds of heaven. *I do not accept these things on his authority.*"

"He is not without errors, not without the stain of his times, and, I presume, of course, not without sins."

Let us compare this last sentence with the Bible. Says Peter, when speaking of Christ, "Who did *no sin*."—1 Pet. 2: 22. Says John, "In him is *no sin*." 1 John 3: 5. Says Paul, he is "*without sin*."—Heb. 4: 15.

Does *God* accept a heart that rejects his word, thus making him a liar, and his well beloved Son a *sinner?* We read that the "*unbelieving* . . . shall have their part in the lake which burneth with fire and brimstone; which is the *second* DEATH."—Rev. 21: 8.

Christ our Life.

The following notices from the Boston press are received:

"The tone of research is reverent, and the arguments, many of them, very plausible, but we doubt their sufficiency."—*The Congregationalist* (*Orthodox*).

The *Journal* names the views stated by the writer, and says: "He attempts to prove these positions by a direct scriptural argument, and expends upon it both ingenuity and learning."

The *Advertiser* does likewise, and says: "We commend his volume to persons interested in discussions of this subject."

"This proposition he defends at great length, with a profusion of facts, arguments, analogies, and scripture texts."—*Transcript.*

"It is a pious and learned work."—*The Traveller.*

"The friends of theological writing will welcome this volume, which is able, searching, and exhaustive. The author sustains the position he has taken with ability and success."—*Atlas and Bee.*

Our Tract Column.

For the Crisis.

Tract Fund for the West

(EXTRACTS FROM LETTERS.)

"BRO. H.:—Enclosed is $—— I send you for the Tract Fund, for which I am indebted to the Giver of every good and perfect gift for opening the way and providing the means. O how good the Lord is in these times of peril! I have often thought of you and of the Tract Fund, and thought I had a willingness to do, but had not the means; but blessed be God, I will show it now in sending to you a mite. I have not had to sacrifice tobacco, in any form, for I never used any, but always abhorred the poisonous weed; and as for tea and coffee, I think it a bad habit to use them, so much so that I have not tasted one drop of tea to my knowledge in nearly six years. I find the only way to live is to live so as not to get hit, and then we shall not have a chance to be displeased, and stop the paper, as some have done because it said so much about tobacco. I love the cause of God and any thing that will advance and honor the cause. Thus I am with you in the Tract Fund, but can find no one else in the place. My mite is small, but accept it in Jesus' name."

Well, if any are so joined to their idols that they will stop a paper because it rebukes tobacco using, all I have to say is, "Let them alone." Probably their fathers were the men who used to get mad when preachers fired into the rum jugs and brandy bottles. Well, let men "stop the paper." I'll get *two* new subscribers for every one that I know of who stops on the tobacco score, and as they do not spend their money for tobacco, they can *pay* for the paper, and give the Tract cause something too.

Another letter from a sister whose hands and heart are in the work.

JAN. 16th, 1860.

"BRO. H.:—Little did I think when you last heard from me that it would be so long before you would again, but I have not forgotten you, or your cause, for I assure you it is dear to my heart. I have been West myself, and know a little about it. I feel that people will read tracts when they will not listen to the truth. I have been afraid that you would get discouraged in your arduous work. Then I think, what can I do to help you?

I feel that I will deny myself of any thing so that I may have a little to send you, but it is so little that I can send. Still, what little I have is cheerfully given, I assure you, and if I had treble you should have it.

When I first gave myself to the Lord, I laid off all superfluities. I feel that it is enough to have the ornament of a meek and quiet spirit. I find that I have a little now and then that I can give to the Lord. O that more would see the necessity of doing. I think I can send you some more soon, the Lord is so good to me. I enclose $3.00, with my prayers that you will soon raise the desired sum."

The above enclosed $3.21. It is not the first letter from the same source. In the midst of business and cares I have time to say, God bless the giver.

Another extract.

"BRO. HASTINGS:—I see by reading the Crisis of No. 2, that a dime from each reader would make up the amount. Therefore I thought I would see what I could do for the Fund. I wrote down the names of all the brethren and sisters that I thought would give, and as I had opportunity asked them to give 10 cents each for the Tract Fund; and some were very willing to give, others not so willing, and some would not give at all. There are others that profess to be interested in the Fund, but their works deny the fact. I read that 'ye are my friends if ye do whatsoever I command you.' He has commanded us to go into all the world and preach the gospel, and if we cannot go, we can help the gospel to go, and if we are his friends we shall obey his command. I think if we be wise we shall work while the day lasts, and do willingly whatsoever our hands find to do, for soon the Master will come and reward the faithful, and give them rest forever where the wicked cannot come. The time is not now far off. We have abundant proof in the signs that thicken around us; and oh, my brother, may the thought of soon reaching home encourage you to faithfully fulfil your calling, and you shall rest very soon in the peaceful paradise of God.

Please acknowledge in the Crisis, so that they will know that you have received the enclosed. Received as follows, from A. G., J. B., W. B. G., C. D., T. B., L. K., E. K., J. W., T. K., D. T., J. C., W. R., S. B., N. B., L. L. D., T. G., P. T., C. C. T., T. H., A. H., C. W., J. M., J. K., B. A., and Bro. C. J., a dime each; and there are two others that gave who did not want their names down; and then there is another brother who gave me five cents, and another 2 cents, and I will give 23 cents, and that will make the amount, $3.00.

From your sister in Christ, expecting eternal life."

Thank you, sister. May the Lord bless and reward you for your care. If others would go and do likewise, the $1.000 would soon be made up, and then we could begin on another. Let us work while the day lasts.

H. L. H.

Another extract.

"IOWA, June 3d, 1860.

BRO. HASTINGS:—Some three or four weeks since I received a package of Tracts, which came, I suppose, from you, and for which I thank you from my heart. Would it were in my power, my brother, to give you something more substantial than words as an expression of my gratitude; but the fact is, dimes have been so scarce with me for the past two years, that when I get hold of one it is needed in procuring the necessaries of life for my family.

I never knew what it was to be out of funds until I came to Iowa. I sometimes have hard scratching to get along, and am oftentimes much depressed in mind in consequence, yet I trust it will be overruled by a kind Father, so as to work out my good and his glory.

I am engaged more or less in proclaiming the truth as it is in Jesus, and I am happy to say that some are turning from the errors of the present day, and embracing the things concerning the kingdom of God and his Christ. May the truth have free course and be greatly glorified. Amen.

The first three years of our sojourn here, I distributed a great many tracts; but since then I have been unable to procure them. I trust that they, together with those you have sent, may be the means of leading some to Christ, that at his appearing and kingdom they may have eternal life."

For the Crisis.

The Grant and Loveland Discussion.

(FROM NOTES BY J. P. COTTON.)

(Continued.)

MR. GRANT.—We never believed that God ever made either a devil or a wicked man, although we believe that such exist. We read of angels which sinned and were cast down into Tartarus. They might have kept their first estate, but did not; therefore they made themselves wicked. Man also, being a free agent, *voluntarily* transgresses; consequently, he makes himself wicked.

The argument which my opponent brings in regard to the resurrection, is to prove that man being sown does not come up. Paul says he does, that every seed shall have its own body. However, my friend admits that there shall be a resurrection of the just and unjust.

The figures "tent" and "tabernacle," "clothed" and "clothed upon," are all explained in the scripture texts which we have already quoted.

"The spirits of just men made perfect." This we briefly noticed during last evening's debate. Dr. Clarke says in relation to this passage, "We cannot understand these terms without the assistance of Jewish phraseology. The Jews divide man into three classes:—1. The JUST PERFECT, *tsadikim gemurim*. 2. Wicked perfect, *zashaim gemurim*. 3. Those between both, *beinoniim*.

I. The *just perfect* are those, 1. Who have conquered all brutal appetites and gross passions. 2d. Who have stood in the time of strong temptation. 3. Who give alms with a sincere heart. 4. Who worship the true God only. 5. Who are not invidious. 6. Those from whom God has taken *yetser ha raa*, evil concupiscence, and has given men *yetser tob*, the good principle.

II. The *wicked perfect* are those, 1. Who never repent. 2. Who recieve their portion in this life, because they have none in the life to come, and are under *yetser ha raa*, the evil principle.

III. Those who are influenced partly by the evil principle, and partly by the good."

We are again referred to the "cloud of witnesses." The subject there is *faith;* and has nothing to do with "spiritual" witnesses, which the reader of the eleventh

chapter of Hebrews will at once perceive.

My friend refers to Samuel as a genuine spiritual manifestation, when there is not a word about the spirit of the dead prophet. The witch said, "I saw gods ascending out of the earth"; and, at the request of the despairing and God-forsaken king, professed to "*bring up* Samuel." It was rather an earthly abode for gods; and the Spiritualists rather differ from the witch, for they bring their spirits *down*. (Laughter and applause.) We again affirm that the prophecy which said that next day Saul would be with Samuel, was untrue; for Saul was not dead till three days after. We would ask, had this evil woman, by the aid of her familiar demon power to raise a child of God? Jesus himself claims this as his prerogative.

My opponent says that death is no punishment. We hold that it is the greatest that man can suffer; and also that the punishment does not commence till he is dead. If the punishment be death, is it inflicted while the criminal is alive? No, sir. When his foot is on the gallows? When the rope is about his neck? When the drop falls? No. It is not death while a spark of vitality remains. If eternal life be man's greatest reward, then is eternal death his heaviest punishment. We should like to hear our opponent prove that death is no punishment. If he means, "we do not suffer when we are dead," we grant that; and it is here we see the justice of God toward the wicked. Suppose some one had a dog which goes mad, is in great pain, and becomes dangerous. What can be done with him? Humanity as well as wisdom says, put him out of misery forever. So is it with the wicked. They do not wish the society of the good, they would be miserable in heaven—everywhere; and, having had a fair trial, what can be done with them? Justice demands their death, Mercy says, put them out of their misery.

Of those who believe in a Hades, or place for disembodied spirits, we would ask how they get out to visit their friends? Obidiah says that they "shall be as though they had not been." That is *nothing*. How can this "nothing" range through immensity of space in blessedness, and come at the call of "mediums" to hold communion with the earth?

Our friend claims that there is no death; but that eternal life, progressive and glorious, awaits upon all. But we hold it in accordance with the Bible that eternal life depends upon the character of the receiver.

As we see no more points on the negative, we will refer our opponent to the following passages of Holy Writ which relate to the destruction of the wicked: Isa. 1:28; 10:18; and Ps. 104:35. David says, "I sought for their place and it could not be found." Jesus was crucified that he might destroy the works of the devil; but if some do his works forever, then are they not destroyed. [Time].

MR. LOVELAND. My brother has made an important discovery, that God made neither the devil nor wicked men—that they made themselves! He has found out the existence of self-creating individuals! How can a thing, created perfectly holy, make itself sinful? By what power, or from what motive? The thing is a monstrous absurdity as well as an impossibility. If it be not so, by the same process God himself may yet become a devil, and the earth become full of corruption. We come to the "spirits of just men made perfect." Will my brother say it is the *breath* of just men?

MR. GRANT. No.

MR. LOVELAND. What is it then? We are desirous of enlightenment upon this subject. This play upon words is merely boy's play; it is foolish. New England rum is "spirit," no one denies; but we hope *that* is not the "spirit" which Job says there is in man.

My brother says that there "is not a word about immortal spirit in the Scripture"; and that "the dead praise not the Lord." Yet the Bible tells us that there are multitudes praising the Lord. He goes on to illustrate by the case of a criminal under sentence of death, that his punishment does not begin till he is dead. What a monstrous absurdity. (Applause.) I repeat that eternal life is not merely a continual existence but "a knowledge of God." "To know thee is life eternal." "If any man be in Christ he is a new creature." He has in himself a measure of immortality, Christ being in union with organized dust. Christ says, "If a man believe in me he shall never die." Does my brother deny that many believed on Jesus when he was on earth? Where then have they been from the time they believed till the present? Dead? Then Christ was mistaken; for he said "He that believeth in me shall never die." I want to see how he will answer this. To do so he will have to admit the truth of spiritual manifestations.

My friend asks how wicked spirits can come back. He says they are the demons who were cast into Tartarus, which locality he labors to show is in the air. Hell or Tartarus is in the bowels of the earth. The angels which sinned were cast down into Tartarus, and reserved in chains of darkness. He says they are now in the air. How did they get back? If not only the devil but death is to be destroyed, then the power which the latter exerts over men will also be destroyed, consequently all must live and possess the future. What says my friend to this?

Paul says that "Christ is the head of every man." Therefore every man belongs to the body, and it is the universal redemption of this body which is referred to. The grand consummation of all things when the fullness of the Gentiles shall come in. Not a select few to be saved, and the rest lost. The principle is universal and must be universal in its application. (Time.)

(To be continued.)

Correspondence.

From Eld. J. Blain.

BRO. GRANT:—Having just returned from a four months' tour West, and in C. W., I wish to say to brethren through the *Crisis*, that I shall be at home till July, so that if any wish to write me about books and tracts, or to send pay for those sold, they can direct to me here. None need to fear the loss of money sent, as I have never failed to receive letters sent. Direct to me at Buffalo, N. Y.

May 19th, 1860.

From Moses Chandler.

BRO. GRANT:—I have just returned from my tour through Iowa and Wisconsin. Had a good time—very great interest to hear the word. It is heart-rending to hear the calls and entreaties to come and give them the word and not be able to respond. Some would plead with tears in their eyes. It may truly be said, "The harvest is great but the laborers are few." O that the Lord would raise up more laborers, and thrust them into the vineyard! I find now and then one who has commenced to sound the trumpet; may the Lord give them success.

There is a great call for tracts, but I have no money to buy with, so I have to travel and do the best I can. I suppose there are tracts in store somewhere, paid for.

I believe I am the only Advent preacher in the Ill., and Eastern Iowa Conference, that is devoting his whole time to the cause. Bro. Pratt, my old companion, has gone East, but I hope soon to return. In my tour North, I fell in company with two of our preachers, N. A. Hitchcock, of Monticello, Green Co., Wis., and Robert Chown, of Plum River, Joe Davis Co., Ill., who preached some.

Monmouth, May 22d, 1860.

From J. A. Sober.

BRO. GRANT:—We met in conference in Burlington, according to appointment, June 1st, in the Freewill Baptist meeting-house which was kindly opened for us. Our meeting, all things considered, was interesting, and, I trust, profitable to the people. Ministers of the gospel present, were Elders A. N. Seymour, E. Hoyt, E. Miller, Jr. and E. Cheeseborough. There were also a goodly number of lay brethren and sisters present.

To the brethren who came here to labor in word and doctrine, I wish to say a few words. Shall we not put aside our *peculiar* views, especially when we meet to co-operate in spreading the gospel of God's dear Son? Shall we not keep to ourselves questions and points upon which we are not in harmony? Will *strife* and *debate* promote the best interest of the cause of Christ? The servants of Jesus should not *strive*. Now there are points of doctrine held among us, a belief of which is not necessary to salvation. I will here name one of those points. The view concerning the *nature* of the next age. Shall we, when people are perishing to know *what they must do to be saved*, ride a hobby horse? Hobby preaching will never save souls, but tend to divide and scatter the disciples of our Lord Jesus Christ and subvert the true interest of his cause.

Dear brethren, let us not longer pursue such a course, but unite heart and hand in publishing the gospel to the world and church. Our time to do this great work is short. The Lord is soon to come. Signs all over the the world proclaim him very near. "WATCH!"

Burlington, Mich.

From S. A. Elmore.

DEAR BRN. AND SRS.:—We have exceeding great and precious promises, which are as "a lamp to our feet," amid the darkness and gloom that surround our pathway, as we journey to the heavenly city. Is not the Word of God a priceless gift, making known the path of life? O how earthly objects sink away, if to us is made known the riches of the glory of this mystery,—"Christ in you the hope of glory." "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that . . . . we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Job could say, "I esteemed the words of his mouth more than my necessary food," and are they not a well-spring of joy, even in the hours of bitter sorrow?

"Blessed Bible, book divine,
Precious treasure, thou art mine."

When we were in the gall of bitterness and bonds of iniquity, he lovingly promised to forgive all our sins, if we would only believe, and look to him. When we have been almost overcome, has he not bid us be of good courage and promised to strengthen our hearts; to help, and deliver us? And when wave after wave of sorrow has swept o'er us, how the everlasting arms have been placed underneath us and given us "songs in the night"; and as we go forward does he not say, "Lo, I am with you always"? With the good Shepherd always near us, making our present and eternal welfare his care, uttering blessed promises, guiding our feeble steps, can we be cast down? Rather, while beholding in a glass his glory, will we strive to be "changed into the same image, from glory to glory, even as by the Spirit of the Lord." He indeed had the Spirit *without* measure; but we ought to possess the *same* spirit. The example of Christ is pre-eminently beautiful and lovely. His humble, gentle, compassionate disposition is no less distinguished than his greatness and glory. Solomon, beholding him in vision, exclaimed, he is "the chiefest among ten thousand" and "altogether lovely." How much need we have to grieve over our want of conformity to him; but we know we shall be like him, when we shall see him as he is.

"Be thou my pattern, make me bear
More of thy gracious image here;
Then God the Judge shall own my name,
Among the followers of the Lamb."

Jesus is the substance of all the promises: for they are all in him, yea and amen to the glory of God. He says, "I am the way, and the truth and the life; no man cometh unto the Father but by me." He is the end of the promises; for they lead us to his glorious appearing with crowns of life, and in the enjoyment of his kingdom in the new earth they all have their glorious consummation. But great, and many, and precious as the promises are, how often are they forgotten—how often eclipsed by worldly objects upon which our hearts are too much fixed; is it because they are not believed? because amid the storm and tempest, amid the changes, and agitation, and confusion of this short life, we need no one to enlighten our darkness, and give us peace? Did not our Savior, when about to leave his little flock, say, "Peace I leave with you; my peace I give unto you"? "Being *justified by faith*, we have peace with God through our Lord Jesus Christ, ... and rejoice in hope of the glory of God." May the peace of God fill our souls through Christ Jesus. What can harm me, what can separate me from his love, while I lean upon him? "Shall tribulation, or distress, or peril"? Nay, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord"; but may the grace of God that bringeth salvation, teach us to deny ungodliness and worldly lust, and live soberly, righteously and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

South Windsor, Ct.

The Grove Meeting at Plainfield.

This will be an important meeting for the Mountains. Never were there such unmistakeable tokens of the drying up of "the Euphrates"—the demolishing of Mohammedanism, and the downfall of Rome, as now. Come and hear! Come with your tents, come all. Bro. Grant will be there to aid in the meeting. Meeting at my house in Wales the 24th.

H. PRATT.

Married.

At Dorchester, 4th inst., by Eld. J. S. White, Mr. GEO. C. DAVIS of Boston, and Miss MARY J. WILKINS of D.

Summary of News.

FOREIGN.

HALIFAX, June, 13.—The Niagara brings a confirmation of the report that Garibaldi had entered Palermo and established his head quarters there, after a fierce combat, and the bombardment of the city from the sea and land.

The populace rose and captured the royal palace from the troops, and burned it.

At the latest advices, the bombardment of the city continued.

The reply of the Chinese Government to the English ultimatum had been published.

The Liverpool Courier has the following remarks upon Sicilian affairs:

"A remarkable feature in the revolt of Sicily, is the conduct of the Romish priesthood. To a man they have sided with the people, even more zealously than their brethren at Turin joined with the Sardinians. Until a very recent period the Sicilian branch of the Roman Church was to a great degree independent of the Papacy. No bull had force in Sicily until countersigned by a Minister of the King appointed to examine and report upon all decrees coming from Rome. The late King placed himself entirely in the hands of the Jesuits; to them he committed the instruction of his son, the present King.

SPAIN.

The Madrid journals of the 23d express the opinion that the government really will demand of the Cortez authorization to increase the army to 200,000 men, and some of them state that the garrisons of the Ballerrio Isles are to be forthwith augmented by 20,000 men. The steam frigate Colon and the corvette Villa de Bloon had been ordered to proceed to Naples without delay.

THE EASTERN QUESTION.

A letter from Warsaw speaks of the concentration of Russian troops on the frontiers of Turkey as an undoubted fact. There will soon be an army of 60,000 men on the upper Pruth and in Bessarabia and Padolia. The Porte is at the same time using every effort to form a numerous army, in order to prevent Servia and the Danubian Powers conquering their independence. The Turkish forces are concentrated on five points—four corps occupy Roumelia, a second army guards the frontiers of Servia, a third, composed of 30,000 men, is concentrated on the Danube; the fourth is stationed between the Danube and Black Sea. The reserve is at Schumla.

VIENNA, June 1. According to the most recent explanations of Prince Gortschakoff to the great Powers of Europe, Russia has only proposed the assembling of a Congress on the subject of the situation of the Christians in the East, in case an inquiry should confirm the justice of the complaints against the Porte, the Porte having itself taken the initiative in the inquiry by nominating three commissioners (*ad hoc*), over each of which a member of the Ottoman Cabinet presides. The Great Powers have agreed to await the result before entering into ulterior negotiations on the Russian proposition.

A letter from Constantinople says that Omar Pasha has been appointed generalissimo of the Turkish army of Roumelia.

A letter from Odessa states that pilgrims from Bosnia, Montenegro, and Servia are traveling through Russia, proclaiming the sufferings of the Christians in Turkey, and have excited among the Russian population an incredible hatred of the Turks and desire of revenge.

THE SICILIAN INSURRECTION.

The following dispatches will complete our latest information of the course of events:

PARIS, May 31. Garibaldi's head-quarters are in the centre, or town hall, of Palermo. The official Moniteur of Sicily is published. He has formed eight Sicilian regiments; and as the last regiment of King Victor Emmanuel is No. 52, the new ones are numbered 53, 54, &c. Twenty thousand muskets have come in various ways from Genoa. The whole of Bomba's forces are now directed on Messina. Rear-Admiral Mundy, on board the Hannibal, 74, has received the visit of Gen. Lanza, from whom he required restoration of fire-arms taken from British residents at Marsala; arms have been restored. The bombardment has ceased.

NAPLES, May 30. The bombardment of Palermo lasted some hours. Garibaldi entered the town on the 27th. The besieging forces were not numerous, but, commanded by the heroic leader in person, the victory was obtained. The head-quarters of Garibaldi are in the centre of the town. The number of killed is large.

MARSEILLES, May 31. Letters from Genoa state that Garibaldi has ordered the formation of eight regiments of infantry in Sicily, to take rank after the Piedmontese Infantry.

THE INSURGENTS' PROJECTS.

The *Patrie* observes: "We are assured that as soon as Palermo falls into the hands of the insurrectionist party, a dictatorial decree will declare the island annexed to the new Italian kingdom, which will be effected by universal suffrage. At the same time a provisional government of fifteen members will be formed by the most noted of the Sicilian leaders, under the presidence of Garibaldi. This combination will have the effect of giving singular power and energy to the insurrection. The fall of Palermo is a question of time.

A Limerick paper says:—The famous Garibaldi is of Irish extraction. His grandfather was engaged in the troubles of 1798, and emigrated to Italy. His name was Garret Baldwin—changed to Garibaldi—and his residence was on the borders of the county of Limerick, but in the county of Cork.

The *Times* says that a scheme is reported to be on foot to raise £2,500,000, under a French guaranty of 5 per cent., for the construction in this country of ten vessels, each of about 6000 tons register, or 10,000 builders' tonnage, to be ultimately employed as a steam line from France to the East.

It is asserted that 15,000 guns have been sent to Italy from England, since the setting out of the expedition of Garibaldi.

SARDINIA.

It is stated in a letter from Genoa that the Piedmontese Government, in order to be prepared for possible eventualities, is continuing its warlike preparations. The army placed on a war footing comprises at present an effective of nearly 201,000 men, 116,000 infantry of the line, 17,000 cavalry, 16,500 riflemen, 6000 artillerymen, 3000 engineers, and a reserve of 42,500.

[Advices from Naples the 3d inst.]

THE INSURRECTION IN SICILY.

Dispatches subsequent to the sailing of the Hammonia indicate that the statement of the capitulation of the Neapolitan troops at Palermo was only partially correct.

Advices from Naples state that the King had refused the conditions of the capitulations, and that hostilities would recommence at noon.

A dispatch from Turin announces the renewal of the bombardment, and that Palermo was barricaded, and part of the royal troops were surrounded by insurgents.

A later dispatch, dated Palermo, evening of the 3d, announces that the bombardment had not been renewed, and the armistice continued. Garibaldi was still master of the town, but the forts were occupied by the Neapolitan troops. The terms of the capitulation had not been carried out.

Letters from the French squadron say that the armistice was to last until Tuesday, 5th.

Garibaldi was forced to grant the armistice for want of ammunition.

Messina is quite deserted.

The enthusiasm in favor of Garibaldi was spreading, and the Neapolitan troops were becoming more and more affected by it.

The clergy in Sicily are publicly preaching a crusade against the Neapolitans.

The demand of Signor Carafa for the intervention of the maritime powers in Sicily, it is said, met with an immediate refusal from the Emperor of the French.

Many officers in the Sardinian army had obtained discharges for the purpose of joining Garibaldi.

A dispatch, dated Naples 3d, says that four thousand insurgents, having several pieces of cannon, had attacked Catania on the 1st. They were bravely repulsed by Gen. Clay, with the 5th Chasseurs, one regiment of lancers and some artillery. After a combat of eight hours the insurgents were dispersed, losing three guns and two flags. The city has since been declared in a state of siege.

JAPAN.—Serious conflicts had taken place between the followers of the insurgent Chief and those of the Regent.

CHINA.—Transports with English and French troops were reaching China rapidly.

THE POPE'S HEALTH.—Paris, May 7.—The most mysterious and alarming accounts reached here yesterday concerning the health of the Pope. It is whispered that his Holiness has been in the habit of taking small doses of strychnine, much prescribed by Italian doctors for producing a salutary degree of mental excitement requisite for the endurance of the increasing amount of mental labor he has had to undergo during the last few months. A private letter received yesterday says that the change in the appearance of Pius IX. is evident to all. His head is bent, and his eye fixed and dim. In raising his hand to bestow his benediction on the people, it was observed to shake as if with palsy. He seems to have lost at least two inches of his height, and walks as if in a dream. Cardinal Antonelli, on the contrary, has grown fat and rosy. They say he smiles benignantly, and with peculiar meaning, whenever, in allusion to the Pope's failing health, the old prophecy is brought forward, and a hint thrown out that the last of the Popes is disappearing from the stage. They say he has a far different conviction, and that, as if in anticipation of some approaching change, his eminence is wholly bent on converting into money most of the securities he possesses.—*London Morning Star.*

The Spiritual Telegraph announces the fact that the Spiritualists are so taken up with their rappings that they do not support their journals. The result is a slaughter of thirty-eight Spiritual periodicals in nine years.

Notices, &c.

The next meeting of the R. I. Conference will be holden at Central Village, Coventry, R. I., June 27th, 1860. Coming on the Hartford and Fishkill R. R., leave the cars at Nipmuch Station. Brethren and sisters, come, and let us work heartily for the salvation of our fellow men and ourselves.

For the Conference,
JOS. D. BROWN, Clerk.

A Barn Meeting.

Hiram Munger will attend a meeting in South Pittsfield, N. H., about three miles from the village, commencing June 30th and continue over the Sabbath.

C. S. EMERSON.

☞ A grove meeting will be held in Plainfield, on land owned by Bro. Edmond Beals, Thursday, June 28th, commencing at 10 o'clock, A. M., and continuing over the Sabbath. Bro. H. Pratt is expected to attend, and we would be glad to have Sr. E. S. Fenn come and labor also.

DAVID THAYER, for the Church.

P. S. This will be an important meeting for the Mountain brethren. Come with your TENTS, come ALL! Rome is falling, and the Lord is coming. Let your whole being respond, "Even so come, Lord Jesus." Bro. Grant will be present to aid in this meeting.

H. PRATT.

La Porte Quarterly Meeting.

The next quarterly meeting of the LaPorte district will commence Friday evening, June 29th, and continue over the Lord's day. All interested are invited to attend.

By order of the Church,
B. P. MORGAN.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. Walter Pratt will preach in
(Boston (Chapman Hall) . . . June 24th and July 1st

Eld. Hiram Munger will preach in Salem the *third* Sabbath in July.

I will preach in
Blackstone, Mass., the first Sunday in July.
S. W. BISHOP.

Providence permitting, I will preach at
South Windsor, (Pleasant Valley) Sunday, June 24th
Newfield . . . . . . July 1st
New York City, (corner of Grand and Elizabeth streets) . . . . . . July 15th
Newark, N. J . . . . . . July 22d
W. S. CAMPBELL.

Providence permitting, I will preach at
East Killingly, Conn . . . . . . Sunday, June 24th
Frankfort Mills, Me. . . . . . . July 8th
Will attend the conference at Corinna, Me., commencing July 15th, 5 o'clock, P. M., and hold over the Sabbath.
North Hermon . . . . . . Sunday, July 22d
Holden . . . . . . Sunday, July 29th
Frankfort Mills . . . . . . Aug. 5th
J. HEMENWAY.

The Lord willing, S. S. Brewer will preach on Sunday, June 24th, at the Market Hall, Providence, R. I.

The Lord willing, I will preach as follows:
Tuftonborough . . . . . . July 1st
West Ossipee . . . . . . July 8th
Wolfborough . . . . . . July 15th
T. W. PIPER.

The Lord will, I will preach the first Sabbath in July at Westville School-house in Southbridge, M.
The 15th, the third Sabbath, at the School-house in South Windsor, (Pleasant Valley) Ct.
S. P. BABCOCK.

The Lord willing, I will preach at the following places:
Brunswick, Me., (Yellow school-house) . . . June 24th
Cumberland . . . . . . June 25th
Yarmouth . . . . . . June 26th
Biddeford . . . . . . June 27th and 28th
Kennebunkport . . . . . . July 1st
WM. M. INGHAM.

Providence permitting, I will preach in Lynn July 5th and 6th, and over the following Sunday.
HIRAM MUNGER.

If the Lord will, Eld. J. G. Smith will preach in
Worcester . . . . . . July 1st
Eld. S. W. Bishop . . . . . . Sunday, July 8th

Providence permitting, I will preach at
Plymouth Hollow . . . . . . June 24th
Wallingford . . . . . . July 1st
New York city (corner of Grand and Elizabeth streets) at 10 1-2 o'clock, A. M., and at 3 o'clock, P. M . . . . . . July 8th
Will preach at Bro. Salter's place in Bergen; or, in the Grove at Bergen all day, if the friends choose to have it so, and will make arrangements for it.
L. S. LUDINGTON.

L. Wetherbee will meet with the brethren in
Holden, Me . . . . . . Sunday, June 24th
Orrington, Me., (Advent Chapel) Sunday, July 1st
Belmont, Me., (White's school-house) " July 8th

Daniel A. Jones appoints to preach on
Cheshire Street, Ct . . . . . . Sunday, June 24th

Oak Hill, Chautauque Co., evening, June 25th.
Jamestown, " " " June 26th.
Gillsples, near Pittsfield, Warren Co., Pa., 6 P. M., June 27th.
Brown's settlement, (near Columbus, Warren Co., Pa.) 6 P. M., June 28th.
Root's settlement, Athens, Crawford Co., Pa., 6 P. M., June 29th.
Anderson's School-House (near Edenboro, Erie Co., Pa.) 10 1-2 A. M., July 1st.
At the School-House near Bro. Whitaker's, Erie Co., Pa., 4 P. M., June 1st.
McKean, (near Bro. John Marsh's) Erie Co., Pa., 6 P. M., June 2d.
Franklin, or Girard, (near Bro. L. D. Allen's) Erie Co., Pa., 6 P. M., June 3d.
We should be glad to see any of the friends of Jesus at any of the above places, especially at Warren.
J. T. ONGLEY.

Providence permitting, Eld. H. F. Carpenter will preach in Bristol, Ct., June 24th.
JOHN H. SUTLIFF.

J. K. Bellows will preach in
Collinsville . . . . . . June 24th
New York City (Corner of Grand and Elizabeth Streets) . . . . . . July 1st

L. D. Thompson will preach in
West Windsor (at the Union House) . . . . . . July 1st

Eld. F. H. Berick will preach in Goshen, N. H., old Town house) the last Sunday in June.
O. F. CAIN.

Eld. A. Cleaveland will preach, Providence permitting, at
North Troy . . . . . . Sunday, June 24th
South Troy . . . . . . Sunday, July 1st
Meetings through the week from June 24th to July 1st, as brethren may appoint.
N. ORCUTT.

Eld. S. W. Bishop will preach as follows:—
Exeter, R. I . . . . . . Sunday, June 24th

Eld. Lewis Gunn will preach in
Southington, Ct . . . . . . July 1st
R. W. NEALE.

Business Matters.

To Correspondents.

J. G. Smith.—The omission was altogether unintentional.
T. M. H.—Yes.
J. Hayes.—All right.
H. Grew.—Received.

Cash Receipts.

Mr. Smith 257, 50 cts; J Parry 253, 24 cts; G Dillabaugh 281, $1.25; R Mansfield 260, 57 cts; S J Parsons 260, 60 cts; Mrs. S Taylor for poor, 25 cts; G Wheeler 263, 70 cts.

Mrs. M Sunderland 260, J Campbell for the poor, F R Jenks 234, And. Tripp 264, Capt. D Tripp 260, W P Wentworth 262, S Potter 298, J Graves 284, R O White 260, F R Sterrett 274, H B York 274, Mrs. C Sober 260, S Wilson 273, Just. Rogers 274, W Lees 263, Mrs. G Whipple 274, S L Gordon 260, O F Stewart 260, Mrs. Buchanan 274, E Brown 276, H S Maybe 274, Mrs. S Taylor 260, C Howard 260, H Phelphs 257, J B Massure 274, O Raymond 276,—$1.00 each.

W York 299, J Campbell 277, J H Trufant 264, W L Parsons 279, Av. Freeman 260, D Coggswell 298, J Berry 286, S B Gowell 298,—$2.00 each.

E Wilcox 301, Amb. Curtis 286, Abn. Logan 286,—$3.00 each.

Books and Tracts.

G H Fay $1.11, J A Lawton 25 cts, W E Hitchcock $1.00, J Brooks $1.00, J H Waggoner 11 cts, J H Morgan $1.00, E Wilcutt 51 cts, E Brown 50 cts, G Wheeler 30 cts, J T Curry $2.00.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

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Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

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The seven treatises last named can be also had of the Publishers, J. P. Jewett & Co., Boston; G. W. Young, 138 William Street, New York; Geo. S. Blanchard, Cincinnati; and S. C. Griggs & Co., Chicago.

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[illegible]

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H. L. HASTINGS, 43 Weybosset St., Providence, R. I.

January, 1860.

These publications can be obtained in Boston of Miles Grant, 167 Hanover st.; [illegible]

Original Contributions.

For the Crisis.

"Lord, be Thou my Helper."

A lone wand'rer o'er life's uneven sea,
Father of mercies, lo! I turn to thee;
Be thou my guide, my light. When billows roar—
On my defenceless head mad tempests pour,
And fearful mists my doubtful way surround,
Filling the day with darkness most profound,—
And snake-eyed envy, fired with jealous rage,
With sland'rous tongue doth all her powers engage
To undermine fair virtue's modest throne,
Or place thereon some dark mysterious crown;—
And cherished friends assume the traitor's part,
Or like some frightened bird in haste depart,—
Be Thou a covert from the storm, a shelter
From the blast, a friend and comforter.
But not alone the fearful storm I dread,
Nor yet the triple demon's stealthy tread;
Falsehood and treachery both combined may pierce
My soul with thorns, and waken fears;
But these shall only drive me nearer thee—
Be thou my pilot; then my fragile bark
Shall breast the storm, and safely reach the mark.
Far more than these the calm I fear, for snares
Are there to take the child who, unaware
Of danger, lays aside his oar, and tries
By aid of Reason's glim'ring light to spy
Some nearer way to heaven, nor deems it true,
The way that seemeth right to man and best,
Leads downward to the very gates of death!
Forsaking thus the only true, the great
Eternal source of wisdom, life and light,
He seeks a path that ne'er was stained with blood,
Some other way than that which Jesus trod;
And lured to-day by fancy's fitful flash,
To-morrow finds him sunk beneath the crash
Of disappointments sore;—he learns too late
That earthly hopes, like *ignis-fatuus'* glow,
Lead on in some dark gulf him to o'erthrow.
Thus may my cautioned feet be led away,
In folly's maze, with pleasures throng to stray,
Unless I'm kept by thine Almighty power,
E'er mindful of my vows and that glad hour
In which my many sins were washed away
In Jesus' precious blood! O, joyful day!
That brought me near to thee, my Lord, my God.
Thou 'st been my strength and stay along the road
Through which I've passed, and still I pray, be thou
My helper, Lord, life's journey through,
And land me safe on that immortal shore,
Where sin and sinners will be known no more.

M. J. MASON.

Pownal, Vt.

For the Crisis.

Is God's Will our Will?

DEAR BRETHREN:—The hope of the second coming of Christ and the glory that shall be revealed in that day should rejoice our hearts above all earthly things. The things of this world will seem very small to us if we look forward with that eye of faith, with which it is our privilege to look, to that new earth wherein dwelleth righteousness.

God's Word is precious, if we will *believe* his Word. It is more to believe his Word, I think, than a good many of us are aware of. To believe his Word and to do his will is not only to go to meeting a certain number of times during the week, and to repeat a certain number of prayers, and to be called a member of a church, etc.; but I believe that when we square ourselves by his Word, keep ourselves unspotted from the world, clothe the naked, feed the hungry, as we have freely received so we must freely give; *then* it will appear we are willing to do the will of God. Let us lay *all* upon the altar.

Paul says in Rom. 12: 1, 2, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." We find by examining God's Word, that we must *not* be conformed to this world, but be transformed, by the renewing of our minds, in order to know and do his will. We do not expect to enjoy the pleasures of this world and the pleasures of the world to come. We do not expect to talk like the world, dress like the world, act like the world, and have part in the first resurrection. We must not expect to possess that hope which is like an anchor to the soul, both sure and steadfast, and which entereth into that which is within the veil, and at the same time, the first ungodly man we meet, tell as large a story as he does, and also laugh as loud as he can, and perhaps indulge in as many idle words; talk about our neighbors; perhaps indulge in the love of filthy lucre; durst not give God even one dollar, for fear that we shall not receive two in exchange. I *think* I have seen *professed* christians (if I should judge by their works) so greedy of filthy lucre, that if they knew God had promised them two dollars in exchange for one, providing they would spend the *one* dollar to God's glory, in feeding the hungry or clothing the naked, distributing to the necessity of the saints, given to hospitality, they would be so fearful of coming to want, or being a little short of this world's goods, they would rather hold on to the one dollar, and let God's blessing go with his promises. Dear brethren, may God deliver us from such a love to him that will not love him in *deed* and in *truth*.

God says that we are to make no provision for the flesh to fulfill its lusts. I believe God will have a peculiar people zealous of good works. Let us examine ourselves and see if there is any thing in us that has the appearance of evil. Paul says to us, "Abstain from all appearance of evil." I do not believe God loves a people who are defrauding, backbiting and lying about each other. Says the Apostle, "All that will live godly shall suffer persecution. Read Heb. 10: 32, 33, "But call to remembrance the former days in which, after ye were illuminated, ye endured a great fight of affliction; partly whilst ye became companions of them that were so used; and partly whilst ye were made a gazing stock, both by reproaches and afflictions," etc. Read 1 John 2: 15, 16, 17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." What does God say of the world? "And the world passeth away and the lust thereof: but he that doeth the *will* of God abideth forever." Also read Gal. 5: 16, "This I say, then, walk in the Spirit, and ye shall not fulfill the lusts of the flesh." Verse 24,—"And they that are Christ's have crucified the flesh, with the affections and lusts."

Dear reader, let us make up our minds that we will serve God, and let the world, the flesh, and the devil go without serving. Dear christian, let us remember that we are fighting for a worthy crown. I think that if we would not gratify ourselves quite so much in the very things which God has said that we should mortify, many of us would have more to give to him that needeth, whoever it might be, whether to the ministers of the gospel, or to the poor of the flock, or in any other way which should be to the glory of God. Dear reader, let us be ready to every good work. Let us have on the whole armor of God. Let us give God our *whole* hearts, and not a part; thus may we be saved in the day of his coming.

F. T. W.

For the Crisis.

A Whirlwind.

BRO. GRANT.—Thinking you would like to hear the particulars in full of the great disaster here, in this part of Iowa, I sit down to pen them to the best of my ability for your valuable paper.

Friday, the first day of June, was pleasant, with high winds. Saturday it thundered, lightened, hailed and rained very hard nearly all day. Sunday, the third, was warm and pleasant, until half past five, P. M., when it commenced to thunder and lighten, with little rain; and after the space of fifteen minutes the heavens became much agitated; it grew quite dark with the wind raging very high; when we beheld, on looking in the west, a frightful scene, one that I never wish to witness again. A whirlwind was coming directly toward us, sweeping everything before it. We stood and gazed on it for about three minutes, when we saw it take to the north. Suspecting the danger was over with our little village, we sat down to watch its course; when we were aroused by our west window blowing in, and by seeing lumber, boxes, fences, and various articles flying in the air past our dwelling. We fled to the cellar, and staid there until the storm abated.

On coming forth we found but little damage done to our little town. There was one barn blown down with a horse in it (horse unhurt); one wood-shed and barn scalped, besides many other little things too numerous to mention; but nothing compared with the disaster four miles north of here, between Pioneer and Walnut Grove. I visited the ruins on the 5th inst., and such a sight my eyes never witnessed before. Imagination cannot conceive the horrible condition of things there. On a piece of ground of four acres and a half, there were five framed houses, from one story, to one and a half high, size from 16 by 20, to 18 by 28, that were taken away with all their contents, and have not been heard of yet. There was a stick of timber, size 16 feet long 8 inches square, known to have been in the house of Mr. Allen, that was blown 25 rods, and stuck in the ground 12 feet. Mr. Allen and his whole family, a wife and three children, and a man that stopped during the storm, were killed. Their bodies were found from six to twelve rods from where their house stood.

In another house two children were killed, and the man seriously injured; his wife and two other children escaped but slightly hurt. In another house, a man and his wife and three children were seriously injured; three other children escaping unhurt.

In another house the man saw the storm coming and ran to get his cellar door up; but before he could succeed in doing so their house was literally taken from them, leaving them to the mercies of the wind which carried them six rods into a thicket. He caught hold of a sapling, and while there felt something warm strike him across the neck, and knowing it to be one of his children he caught it with one hand, and said it took all the strength he was master of to keep hold of the child and tree. He said that it was as dark as the darkest night he ever saw, and rain falling in torrents. When it grew light, he distinguished something moving before him, but could not tell what it was. As it became lighter, he perceived it was his wife sitting in the water, moving to and fro, with her babe to her breast, her left ribs broken, (the babe was unhurt). On that piece of ground were killed nine head of horses, thirteen of cattle, twelve of hogs, and chickens that were literally picked and torn into pieces, of which there was no end.

The tornado swept everything before it. East and west of here, I learn by telegraph dispatch, its ravages were still worse. Seven miles west of Clinton, in a little town on the Mississippi, called Camanche, there were fifty lives lost, and one hundred wounded.

There were many families saved by fleeing to their cellars. How uncertain are the goods of this world! In five minutes' time they were utterly taken from their owners, and their lives left in imminent danger. O the necessity of being prepared to die! May every one take warning, and be prepared to meet death at any moment.

I was talking with one gentleman concerning his thoughts at the time. Said he, "I thought the day of judgment had come. Thoughts of the future rushed through my mind as the vivid lightning flashes through the west. Tongue cannot describe my feelings on this point."

After the storm was over, it was as calm and serene as summer, the moon shining beautifully bright. The next day I followed one whole family to the grave, five in number. They were buried in one grave, and without a sermon, as they had no friends this side of Ohio. O, I never wish to witness another such a scene!

Yours in hope. E. A. W. LAKE.

Mechanicsville, Iowa, June 6th, 1860.

Dies Irae.

BY REV. EDWARD PRATT.

That wrathful day, it cometh soon;—
Earth hastens to her burning doom;—
So do the holy seers declare.
Oh, how intense the awe, the fear,
When all before the Judge appear,
To meet the final inquest there!

How coldly rolls the trumpet's sound,
Reaching the charnel depths profound:
It summons all, with solemn tone,
It startles nature, wakes from sleep
Creatures from dust, and from the deep,
To stand before the judgment throne.

The awful volume then shall be
Opened, that all their guilt may see;
The world arraigned its test must meet.
The Judge all-seeing will divine
Each known or secret guilty sign,
And make the scrutiny complete.

What words for *me* shall then be said,
When e'en the just are filled with dread!
Who then will speak for me, I pray!
Majestic Judge of sinful man!
Oh! tell me how my spirit can
Secure thy favor on that day.

Upon me cast thy pitying eye,
For 't was thy mission, Lord, to die,
To save me from a doom of shame:
Bearing the burden of my guilt,
Thy blood upon the cross was spilt:
Let not thy travail be in vain!

Though *just* thou art, supreme in right,
Be *mercy* ever thy delight;
So shall my soul thy sentence spare.
With guilt oppressed, I grieve and mourn,
I blush, with sin and shame o'erborne;—
O God, let me thy mercy share,

Thou, who didst Mary's sins forgive,
And bade the dying robber live,
That precious grace deny me not.
By love divine, though man unbought,
Save, though my prayers and tears are naught,
Pluck me from fell Perdition's lot.

• • • • • •

Hear thou thy suppliant's filial cry,
See thou my soul in ashes lie:
Trembling, yet hoping but in thee!
And when that day of wrath and fear
Calls me before thee to appear,
Thy words of pardon let me hear,
O God of mercy,—grace for *me!*

—*Tract Journal.*

For the Crisis.

"The World's Crisis."

The careless observer will fail to see the import of these words, while the reflecting mind will view their significance. As reflections follow their legitimate channel, future realities, awfully grand and solemn, are unfolded by them, until the mind becomes so impressively interested as to cry out, "Come, Lord Jesus! come quickly"! The world at large is being convinced of an impending "Crisis"; but its importance is mainly weighed in the scales of politics; hence when its ultimatum shall be seen, will the "tribes of the earth mourn"; then will the strength of hope's anchor be tested; then will the "refiners' fire" separate the pure from the base, the wheat from the tares, the sheep from the goats.

Wars and rumors of wars lose much of their terror from their frequency. Craft and tyranny have much to do with their existence. Self-exaltation is the great engine that sets in motion the contentious spirit. O! how much blood man's ambition causes to flow; how many hearts bear testimony to its triumph. The devil reaps a rich harvest, for the storehouse of the grave is well filled. Sad but truthful picture of human experience!

Weary pilgrim! Is your heart saddened in view of coming events? Is hope's anchor cast into the sea of doubt? Methinks I hear you say, ah no! my redemption draweth nigh; shall I not rejoice? The King in his beauty is coming; ought I not to welcome him? Yes, yes! I view millennial glory crowning the end of all these strifes. I know scepticism lifts high its head and asks, "Where is the promise of his coming?" And the infidel sneeringly replies, "He'll *not* come; the world will yet stand millions of years." Ah! I have heard many a one who professed to have tasted of the good "Word of Life," use similar language. Why is it so? Is it because the Bible is not comprehensive on the point of Christ's second advent? Is it not rather owing to a want of knowledge of what the Bible does really teach? Too many let their minister do most or all of the reading and praying. Too many read the good Book as though it were a task, and as if time were too precious to be thus employed. Perhaps the looking-glass of truth exhibits too plainly their moral deformities, reminding them of duties neglected and obligations unperformed. May be their moral dignity becomes humiliating when compared with the spotless character of the Nazarene. May be human reason becomes dross when tried in the crucible of eternal realities.

"Inductive Philosophy" is being advanced as superior to the sacred Word. Its language is, "Man is not fallen." How lulling to the conscience, making man a God; for he is said to have "all the attributes of God." Modern ingenuity is stretched to its utmost, to find out a way to lasting happiness, other than the "narrow way." Delusive effort! The Crucified will destroy all such hopes with the "brightness of His coming." Follower of the Lamb, travel on; the "Star of Bethlehem" will soon appear in the sky of promise.

FRANKLIN DOUGLAS.

For the Crisis.

Baptism of the Holy Ghost.

I wish to offer a few thoughts for Sr. M. D. W. to harmonize.

1. If the same manifestations are to follow the receiving of the Holy Spirit, as did those who were baptized with it on the day of Pentecost, why is it that we do not see some who can perform some of the same *miracles* as they did?

2. If this is the "*dispensation* of the baptism of the Holy Ghost," and of the "*diversified gifts*" as granted to those who were baptized with the Holy Spirit on the day of Pentecost, and those gifts are yet to remain in the church, for the "perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, even till we all (the church) come into the UNITY OF THE FAITH, and of the knowledge of the Son of God"; why is it that there is such diversity of *faith*, some believing that the dead know more than the living, others believing that the dead know not anything; some believing that man is immortal, others believing that man is mortal; some believing that God's anger will never cease, but that he will torment the sinner eternally, others believing that God will burn *up* the sinner and they shall be as though they had not been; some believing that the thousand years reign of Christ (Rev. 20th) was fulfilled during the reign of Papacy; others believing that the thousand years are yet future and commence when Christ comes and sits upon the throne of David, in Mount Zion and in Jerusalem; some believing that the earth is all made new when Christ comes, others believing that the kingdom of God will be set up in Jerusalem, when the ten kings (or kingdoms) are yet in power, and the nation or kingdom that will not serve Christ, (the king on David's throne) will be *utterly* destroyed? etc., etc.

If all this is the UNITY of *the faith* (for there is but *one* faith for christians), and the work to be accomplished by the Holy Spirit, then I pray God to hasten the time when it will exist no longer, when He will turn to the people a *pure* language; or will Sr. W. say that none of these believing so have received the Holy Spirit? Why not contend (as the Ervingites do) that in order for the church to come into the *unity of the faith*, there must be apostles, prophets, etc., etc.—Eph. 4: 11—13. The way I understand this scripture is, it had its fulfillment during the ministry of the apostles, when they all believed the same things and spoke the same things. But if yet future, and before the coming of our Lord, then it is high time for the church to commence praying for God to pour out the Holy Spirit, so that there may be a *unity of faith*, and in harmony with what prophets, apostles, and Jesus Christ have spoken. Yours believing in the *one* faith and the *one* hope of the gospel.

G. DILLABAUGH.

Seneca Falls, N. Y.

For the Crisis.

God's Power and Faithfulness.

How great is the contrast between Him whose very name is Holy and Reverend, and poor, unworthy, sinful man! Yes; a power that can completely transform the heart to love what it naturally hated, and hate what it naturally loved; that can so elevate the nature of man as to become associated with the great and holy God—with all his myriads of angels—which transcends the human and must be ascribed to Infinite power. How desirable the reflections which gather to that city which hath foundations, whose builder and maker is such a God, when contrasted with this rebellious, sin-cursed and doomed earth. Here fraud and deceit are carried on to great extent. There, nothing will harm or molest, but all will be happiness and joy. There friends will never prove treacherous. And best of all, we shall sin no more; therefore sorrow, pain and death can never enter.

David says, "Come, and hear all ye that fear God, and I will declare what he hath done for my soul." Christians should ever delight in testifying to the great things God hath wrought for them. In meditation on the mercies of God I am often made to exclaim in the language of the poet—

"What shall I render to my God,
For all his kindness shown?"

Alas! my short arm cannot repay, but, by the grace of God, with David I am resolved to sing praises unto my God and Savior while I have any being.

Let the saints all rejoice and exult in their King,
To Jesus with shouting and melody sing;
For sinners' redemption his life's blood he gave,
And the faithful true Witness will never deceive.

He promised a crown when he left us a cross,
And he with a kingdom rewards all our loss;
To glory he leads, while close to him we cleave,
And the faithful true Witness will never deceive.

His word stands most sure—"I come quickly again,"—
He now waits to hear us resound our Amen!
Of that glorious hope hell will never bereave,
For the faithful true Witness can never deceive.

That He'll change our vile body, he caused us to hope,
Like his glorious body he will soon raise us up,
All shining in glory, redeemed from the grave,—
For the faithful true Witness will never deceive.

M. H. MORRISON.

New Glasgow, C. E.

Selections.

"There is Another Man."

Dr. Guthrie, in a late work, gives the following description of a scene on the ocean:—

"During a heavy storm off the coast of Spain, a dismasted merchantman was observed by a British frigate drifting before the gale. Every eye and glass were on her, and a canvass shelter on deck almost level with the sea, suggested the idea that there yet might be life on board. The order instantly sounds,—'Put the ship about,' and presently a boat is launched, with instructions to bear down upon the wreck. Away after that drifting hulk go those gallant men, through the swelling of a roaring sea. They reach it,—they shout,—and now a strange object rolls out of that canvass screen, against the lee shroud of a broken mast. Hauled into the boat, it proves to be a man, with head and knees drawn together, so dried and shriveled as to be hardly felt within the ample clothes, and so light that a mere boy lifts it on board. It is laid on the deck; in horror and pity the crew gather round it; their feelings suddenly changed into astonishment. It shows signs of life,—they draw nearer,—it moves—and then mutters in a deep sepulchral voice, '*There is another man!*'" Saved himself, the first use he made of speech was *to seek to save another!*

Christian reader, learn the blessed lesson taught by this thrilling incident, and practice upon it in your daily life. Has One sent from above and taken *you*, and drawn you out of many waters? Are *you* safe,—your feet planted upon the Rock, Christ Jesus? Then you may greatly rejoice; but *is there not another man* perishing, as you once were, but whom, under Providence, you may be made instrumental in saving?

You have gained the ear of a prayer-hearing God. Fill not that ear with the recital of your own wants alone. Remember, while you pray for your own advance in holiness, that there are many others for whom Christ died, and intercede for them also. Labor for those about you who are in danger. Speak to them kindly and earnestly, and let them see that you are sincerely interested in their soul's welfare. Surely, no christian should content himself to rest in his own hope of acceptance through a crucified Redeemer, while there is *one other man* exposed to eternal death.

All but the Last.

Theodore de Beza, it is said, knew all the Hebrew Psalms by heart, having laid up that divine treasure to be resorted to in his travels when he was out of the reach of books, and in his old age when the dimness of sight might disable him from reading. The 91st Psalm was peculiarly precious to him. Eminent and deeply tried saints have often had particular portions of Scripture deeply imprinted on their minds, perhaps from a coincidence of the experience therein described, with their own. Luther used to say of the 118th Psalm, "That is my own psalm,—it belongs to me in particular." Read it, and compare it with his eventful history, and you will see the reason of this appropriation. So Beza used to speak of the 91st Psalm. He had passed a life of great perils and changes, and lived to a great age. When he was near his death, he said, "God has fulfilled to me *every promise of that psalm but the last*,—'I will show him my salvation,'—and I am now waiting for the fulfillment of that."

Happy old man! You must read over that psalm and ponder every promise, to know how good God had been to him, and what a blessed life he had spent here on earth, even amidst the deep humiliation and sharp trials of the dreadful period in which he lived. But all he had experienced already, was but the first fruits of the glorious harvest before him, and which was assured and held up to him in that last promise,—"I will show him my salvation."

To the people of the world, the remembrance of past joys is embittered by the sad thought that they are gone, never more to return. So a great poet sings,

"No more, no more, O never more on me
The freshness of the heart can fall like dew."

It is not so with the christian. All he has enjoyed in this world, being the gift of his God, whose covenant has been established with him in Christ, is a pledge and an earnest of yet greater blessings in reserve for him. Memory holds up the mirror to hope, and the retrospect of the past discloses to him the boundless vista of future glory and blessedness.

None but Christ.

"He loved me, and gave himself for me." We want more love to Christ, we need to make our religion more a matter of personal reality; to have a spot where we may come to Christ, and hear him say to us, "I have loved you; I have sought after you; I have given myself for you; now go out into the world and do my will." And each soul should say, "I go." We have a personal Savior, personal love to him, personal trust in him. Let the Spirit be breathed into all our hearts and the work is done. Then we will work for the salvation of the world. How then could we hold back any thing? If Christ wants me in China, we should say, I'll go. If he wants my money let him take it. If he wants my heart's blood, I'll pour it out. We need to have a place where we can rise above the world and gaze on God. Then we will labor to get others to gaze on him. The humble christian asks, "How can I glorify God?" By getting another mind to gaze on God; to love him, to trust him, to serve him; to understand his love, his character, his kindness. If we can do this, God is glorified. And this is what we want—a burning zeal to bring others to know, love, and praise God. We want a livelier, firmer faith in God and in all his promises, so that we can come to his word, and as we read can feel God has said this, and that is enough. It is true. The promise is sure.—*Missionary Address by Dr. Kirk.*

Physical Value of the Sabbath.

1. The simple rest from labor, by which wearied bodily powers may be restored, makes this institution beyond estimate valuable. Week-day effort runs the machine down; the Sabbath winds it up.

2. The reaction upon the body of the rested, refreshed and enlivened mental powers which Sabbath rest secures, is of great value to the physical system.

3. The cleanliness which a well-kept Sabbath always brings, in connection with change of apparel, etc., is eminently favorable to health and vigor.

4. The honored Sabbath powerfully repulses every species of vicious indulgence, and favors all those virtuous habits which so strongly befriend men's physical welfare.

5. The most satisfactory experiments have shown that a vastly greater amount of physical labor can be accomplished with the rest and refreshment of the Sabbath than can be without it.

6. The same has been verified in reference to laboring animals—as horses, oxen, etc. Hence the law of the Sabbath, expressly mentioning them—"Thou, nor thy cattle."

7. Every species of human industry is befriended by the Sabbath's regularly returning rest, restoring wasted powers, invigorating wearied faculties, and putting the human engine in proper order for the demands made upon it by the succeeding labors of the week.

Hence both the wisdom and benevolence of God beam forth in the institution of the Sabbath. Hence, too, Sabbath violation is wrong done to one of the best friends of the weary and suffering inhabitants of our world.—*Traveler.*

Franklin's Sermon.

1. Man's ingress into the world.
2. His progress through the world.
3. His egress out of the world.

To return—

1. Man's ingress into the world
Is naked and bare. (Gen. 3: 7; Job 9: 21.)

2. His progress through the world (Ezek. 16: 7.)
Is trouble and care. (Job 5: 7; 14: 1; Ps. 18; 9; 78: 33; Matt. 13: 22; Ezek. 4: 22.)

3. His egress out of the world
Is, no mortal knows where. (Job 14: 10.)

But to conclude— (Eccl. 9: 10.)
If we do well here,
We shall fare well there. (Rev. 22: 14.)
I can tell you no more
If I preach a whole year. (Micah 6: 9.

"Selah."

The Bibliotheca Sacra, in referring to the meaning of the Scriptural word "Selah," says that the Targums, and most of the Jewish commentators, give the word the meaning of *eternally forever*. Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rythmical note. Hender regarded it as indicating a change of note; Matthewson, as a musical note, equivalent perhaps to the word repeat. According to Luther and others, it means *silence*. Gesenius explains it to mean, "Let the instruments play and the singer stop." Sumner, after examining all the passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah."

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

For the Crisis.

"Too Bad! Too Bad!"

Yes, Bro. Grant, it *is* "TOO BAD," and I verily thought so while I was remonstrating with an advent brother some time ago, who was absolutely a *victim* to the vile weed. I asked him if he could seek God's blessing upon it?

"Yes," said he, "with as much solemnity as I can upon my food."

"But," said I, "don't you know that it is killing you?"

"Yes, and if I knew that it would kill me in five years, I would use it."

He furthermore told me that he had never exchanged the first cross word with his wife, and if he was *forced* to part with his tobacco or his wife, he would rather "lose his wife!" I could say no more—was utterly confounded! and inwardly cursed tobacco from its very existence. Poor brother, he is now wallowing in the mire of sin and vice, perhaps lost forever! O God! have mercy on him, for thy grace only can save him.

Bro. B., an advent preacher, loves his quid too well to give it up,—think that he would "go away sorrowful" if the Lord should tell him to "deny himself." One afternoon after he had ended his sermon, he put a huge "chaw" into his mouth, in the presence of his congregation. I stepped up to him, and asked if he could ask God to bless it?

"Certainly, I can, I eat it."

As he was a minister of the gospel, I said no more, but thought that if he could eat and *swallow* it, he would soon get sick of that kind of food.

Ministers of the Gospel, give it up! Deny yourselves, and let us have soul-stirring sermons, tinctured with the spirit of the living God. We are sick of tobacco-scented prayers and preachings! While you reform *us* of our sinful habits, we will reform *you* (if we can) of your *filthy* habits. Disciples of the blessed Savior, do as I have done,—consider the matter, and *give it up!* Hate the stuff!! Think of the evil that it has done, and is capable of doing, poison as it is, and ask yourselves if the use of it will enable you to glorify God in your bodies and spirits which are his.

G. W. G.

For the Crisis.

To Invalids.

The undersigned, all of whom are at present, and many of whom have been during the past winter, guests at

OUR HOME,

take pleasure in calling the attention of the sick to it, as an Institution conducted on such principles and after such a plan, as to make it in their judgment a very desirable resort for all who wish to recover their health, and also for those who, not being sick, would like to learn *how to live*. In many of its methods it is peculiar; but these give it good significance, and enter vitally into the considerations that make it worthy of the public confidence. In proof of which we give our names and places of residence.

Dansville, N. Y., May 4th.

Herbert Capper, Corydon, Iowa.
James G. Clark, vocalist, Dansville, N. Y.
James C. Grant, Port Hope, C. W.
A. Costner, Lincolnton, N. C.
C. L. Cooley, Bellefontaine, Ohio.
Mary D. Robbins, Kingston, Mass.
Mrs. Hiram Allen, Sandy Hill, N. Y.
John Hody James, Toronto, C. W.
Hattie E. Clark, Clarkston, Mich.
Mary E. McLaughlin, New Portland, Me.
Harvey L. Brown, Fort Edward, N. Y.
A. C. Webb, Claremont, N. H.
H. L. Hastings, 43 Weybosset Street, Prov., R. I.
John Walworth, Gibson, Pa.
Hiram Mallory, Grey Co., C. W.
Chas. F. Pflueger, Leidersville, Pa.
Mrs. R. A. Sloan, Latrobe, Pa.
Robert A. Fuller, Hawridge, Al.
Josiah Geiger, Wakefield, Ind.
Freeman Sears, Oneida, N. Y.
Isaac G. Austin, Sempronius, N. Y.
Mrs. M. J. Webb, Claremont, N. H.
James A. Robertson, Stubenville, Ohio.
Emily A. Morrison, New York, N. Y.
Wm. Smead, Cincinnati, Ohio.
Joseph W. Hudnall, Brandon, Miss.
Jabez Fickling, College Springs, Iowa.
John Y. Stimson, Pacific, N. C.
Susan M. Swarr, Lancaster, Pa.
S. B. Alter, Carlisle, Pa.
Mrs. A. C. Sears, Oneida, N. Y.
Anna Francis, Westfield, N. Y.
I. C. Spaulding, Clifton, C. W.
Mark Sheldon, San Francisco, Cal.
Susan Thomson, Watertown, N. Y.
Charles J. Adams, Bangor, N. Y.
Mrs. S. J. Moore, Ottawa, Ill.
Rev. E. Tenny, Dansville, N. Y.
Mrs. D. S. Tenny, " "
Mrs. Mary T. Gardner, Taunton, Mass.
Corallun Burlingham, Dansville, N. Y.
C. S. Thompson, Grand Blanc, Mich.
Mrs. C. S. Thompson, " "
J. Rhine, Jacksonville, Ohio.
E. P. Woodward, Warsaw, N. Y.

Poisonous Rooms.

Nothing short of "line upon line" is sufficient to impress great practical truths on the common mind; hence the reiteration of the fact that using wall-paper having a green color in it, especially if fuzzy, and not glazed, is immediately destructive of health, and of life itself if persisted in; as proof: H. Fulland, near Tipton, England, lately moved in a new house; all his children became curiously affected, worse at night than during the day: they were exceedingly restless; a singular twitching or jerking of the muscles, especially of the face, and general decline of health, indicated the working of some insidious agency. The physician had them promptly removed to another room, when they began at once to recover their health. On a small piece of green-colored paper on the walls of the room left, there was found on analysis enough arsenic to poison a man.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

A Poetical Sermon.

Text.—1 Cor. 13: 58.

BY F. F———.

Beloved, be steadfast, immovably stand,
Work always till right is restored,
Forasmuch as we know that no labor is vain
That is wrought in the name of the Lord.

If Paul by his argument strengthens our faith,
His counsel may light up the way
That leads to that blood-bought inheritance fair,
In the kingdom where Jesus holds sway.

His words are a legacy far beyond price,
And we and our children are heirs;
More blest than if earth and its glories were his,
Is he who that legacy shares.

'Beloved, be steadfast, immovably stand"—
Paul taught not by *precept* alone,
But the weight of *example* adds force to his words,
Which else they would never have known.

Unflinching in firmness, though beaten and scourged,
Unmoved as Mount Zion he stood,
Determined that never he'd swerve from his course,
Though it led him through oceans of blood.

Like him, oh my friends, let us never be moved
From a steady advance in the way,
In the path of the just that shall shine more and more,
Till the dawn of a glorious day.

Unmoved by the world, with its glitter and show,
With its tinsel, its fashion, its pride;
Its honors prove only the gateway of death,
And truly the portal is wide.

What a web of enchantment the devil has wrought,
And what consummate skill he has shown!
One step to the right, or one step to the left,
And he greedily calls us his own.

For the kingdoms of earth and the glory thereof
Full many will waver and fall;
And though Satan a thief and a liar is proved,
Full many will follow his call.

Full many march boldly and proudly along,
Till they catch the first glance of the foe,
Then their courage is vanished, their swords are cast down,
And the glittering banner laid low.

But we want a courage to carry us through,
A firmness that never will bend,
A courage unflinching when danger is near,
A strength that will last to the end.

The christian must needs be immovably firm,
Or temptation his purpose will sway,
For "wolves in sheep's clothing" prowl oft on his track,
And fain would entice him away.

There are cares to harass him, and joys to beguile,
There are threat'nings and bribes to withstand;
And Satan would catch us, by smiles and by frowns,
In the snares that his cunning has planned.

There's the scorn of the world, its contempt and its sneer,
The reproach that the christian must bear;
How many have wavered, denying the faith,
When the weather no longer was fair.

What virtue in boldness with naught to molest?
What firmness with nothing to move?
What strength to o'ercome were temptations withdrawn?
In tempests our courage we prove.

'T is to those who o'ercome that the promise is given,
Not those who have never been tried;
And, oh! in temptation there's One who will prove
A guard, and a shield, and a guide.

There's a strength that's made perfect in weakness, we know,
That can make us immovably strong;
A strength that is strong in the day of our need,
And is mighty to shield us from wrong.

The Lord is our refuge, we shall not be moved,
Though foes may encompass our land;
If built on Jehovah's unchangeable truth,
Our faith shall eternally stand.

Then let us be watchful, be prudent and wise,
Unmoved when temptations assail,
Unshrinking in dangers, keep onward, right on,
And soon we'll outweather the gale!

When the arrows are thickest, gird closer our mail,
For none but a traitor will flee,
Look out for temptation's dark breakers ahead,
And the dangers that girdle the sea;

And all that our foemen in battle have won,
Shall be doubly, aye, trebly restored,
And all we have gained of the enemies' ground
Let us keep in the name of the Lord.

Let us build by the Rock that is higher than we,
In its shadow for safety we'll hide;
And glory to God, we shall never be moved,
But firm as Mount Zion abide.

We must always abound in the work of the Lord—
Yes, the christian has something to do;
He must "cease to do evil, and learn to do well,"
He must work, for the workmen are few.

We need not expect to be freed from our toil
Till the "rest for the weary" is gained,
Till the Master returns to establish his throne,
And the enemy, Satan, is chained.

Not all we can do for the Lord must be done,
The christian faints not by the way,
And none who have come without bearing the cross,
Shall stand in that heart-searching day.

The way to the kingdom is toilsome and steep,
And many the storms we must breast,
And none without effort unceasing are saved,
And none are admitted to rest.

'T is little our Father has asked us to bear,
When compared with what Jesus has borne;
And shrink we from crosses? Remember *His* cross,
And the thorn-plaited crown he has worn.

After all we can do for the Lord shall be done,
We shall find we are owing him yet,
Grace fills up the measure we never can fill,
And Mercy must cancel the debt.

How precious the promise to those who have borne
The "burden and heat of the day,"
Who have started in youth, in the sunrise of life,
Ere age has o'ershadowed the way!

Yes, youth is the time to begin in the work—
In the strength and the light of the morn,
And the burden is lighter, less grievous the load,
The longer the yoke has been worn.

(Concluded next week.)

For the Crisis.

On the Son of God.

The acknowledged fact that "we know in part and prophesy in part," demands that the presentation of our different views should be evermore in the spirit of humility and forbearing love.

Truth is often assailed by two opposite extremes of error. Among the varied opinions of men concerning the nature of Jesus Chrst, I can find none to harmonize with the testimonies of the "Eternal Spirit," but that of a Divine Sonship, united, in fullness of time, to a human body, justifying the scriptural appellations, "*Son of God*" and "*Son of Man.*" Here my mind rested, after deep solicitude and prayerful research of the Word of God which abideth forever. During forty subsequent years, I have never been unwilling to re-examine the evidences of this precious faith, which once and forever dispelled from my troubled mind, the confounding theory, that a plurality of intelligent persons can constitute a single intelligent being. A theory, first admitted on the simple belief that it was a revealed fact of the divine testimony, and never rejected until assured that it was a plain and gross perversion and violation of that testimony.

Having given, in the *Crisis*, what I deem conclusive scriptural evidence against one extreme of error on this important subject, viz., that Jesus Christ has no superior nature than that of perfect humanity; I beg leave to present some of the scriptural evidences which have compelled me to renounce the theory, that "The Son of God" is the supreme God himself. We are happily agreed, in professing at least, that there is but one supreme God. Whether or not our theory is really in harmony with this profession, is another and very serious question.

Now I ask every beloved christian brother, ought not the plain, scriptural answer to the great question, Who is the one supreme God? to be considered as determining this controverted subject concerning our blessed Redeemer, Jesus Christ? If our only rule of faith assures us that the one God is Jesus Christ, either alone, or in association with one or more persons, then, whether or not we can have any *intelligent conception* of such a proposition, we have the authority of the Bible for affirming it. Ought we to affirm it without this authority?

Let us now examine whether or not we have this authority.

The reasonable expectation, that a divine revelation assuring us that there is but one God, should plainly and positively declare WHO that one God is, is not disappointed. It stands forth in letters of living light. "There is but ONE GOD, THE FATHER."—1 Cor. 8: 6. "God is ONE."—Gal. 3: 20. "Hear, oh, Israel; the Lord our God is ONE Lord."—Deut. 6: 4. Dear reader, did you ever read in the living oracles of eternal truth that He is THREE?* What is the testimony of "The faithful Witness" himself, who spoke as never man spake, accredited by the Eternal, "This is my beloved Son, HEAR YE HIM"? What, I ask, is the testimony on this great subject of Him whose words shall never pass away? Is it that God is three or two? Is it that the Father is one part of the supreme Deity? It is, that the "FATHER" is "the ONLY true God."—John 17: 1—3. If this does not settle this great question, permit me to ask, what language can settle it? Reader, can you adduce a single declaration from God's book, that the one God is any other than the Father, to cast the shadow of a doubt on this unequivalent testimony of the Son of God? Can any sane mind fail to perceive, that if the Father (acknowledged by us all to be but one person) is "the ONLY true God," all other persons in the universe are excluded from supreme Deity?

It is worthy of our serious regard, that among all the passages which are presented to disprove the simple unity of the one God, *not one of them was designed by the inspired writer to teach us who is the one supreme God.* Let us examine them, and give them their full weight in the balance of the sanctuary.

It has been affirmed that John wrote his gospel to establish the doctrine of the supreme Deity of Jesus Christ. Does John say so? Let us hear him. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written that ye might believe that Jesus is the Christ, THE SON OF GOD, and that believing ye might have life through his name."—John 20: 30, 31.

But John, and Paul, and Thomas, and our Father in heaven, all apply the title of God to the Son. Now, dear reader, consider the fact that the title of God is applied to rulers far inferior to the Son of God,—Ps. 81: 6; and judge whether or not this will outweigh the plain and positive testimony of Jesus Christ, that his Father is the ONLY true God. It may aid us to come to a correct decision of the question, by considering the fact, that when the Father saith to the Son, "Thy throne, oh God, is forever and ever," the Father claims to be HIS GOD who has anointed him for this high office.—Heb. 1: 8, 9. Our only alternative, therefore, is, either to understand the term God as applied to the Son, in a subordinate sense, or to believe that the *supreme* God has *a God above him.*

You tell me that the Son "is over all God," or Ruler. True. The question is, is he so by *independent right* or by *commission?* The answer of the Eternal Spirit is, that the Father hath "put all things under" him,—1 Cor. 15: 27; an expression equivalent to his being "*over* all." To the plain and positive testimony, that the Son is "*begotten* of the Father," as the Word that was with him in the beginning, —John 1: 1, 14, "the first born of every creature,—Cor. 1: 15, "the beginning of the creation of God,"—Rev. 3: 14; it is affirmed, that his "goings forth have been from of old, *from everlasting.*" It is well known that the original terms in the Hebrew and Greek, translated *ever, forever* and *everlasting,* denote different periods of duration from three days (Jonah 2: 6) to strict eternity. Now, on the same principle that we give a construction to Rev. 20: 10, declaring the torment of the wicked to be "forever and ever," in harmony with the plain teaching of their final destruction of "soul and body," Matt 10: 28 and their second and everlasting death in the lake of fire Rev. 20, we must give a construction to the declaration that the "goings forth" of the Son of God have been "*from everlasting*" in harmony with the plain and repeated testimonies that he is "the first born of every creature," the beginning of the creation of God" and the "begotten of the Father."

It pleased the Father, that in the Son "all fulness" of wisdom, and love, and power should "dwell," for the glorious purpose of redeeming love. "All power is GIVEN unto (him) in heaven and in earth." He is indeed "the MIGHTY God." It were sufficient to meet the opinion of our dear brethren, that he is *Almighty,* with the simple question, "Who hath GIVEN to the Almighty?" For their edification, however, it may be observed, that when the charge was made against him by the captious Jews of making himself equal with God, he immediately repelled it by the solemn asseveration, "Verily, verily, I say unto you, the Son can do *nothing of himself* but what he seeth the Father do."—John 5: 19. His knowledge is competent for his divine mission, but his plain and positive declaration that the day of judgment is known by the "Father only," demonstrating that the Son does not know it *in any nature,* proves that his knowledge is not infinite and independent.—Matt 24: 36. The argument, for supreme Deity, therefore, predicated of his revealed perfections, is inadmissible. The term "equal with God" in Phil. 2: 6, is admitted by learned trinitarians to be an incorrect translation. It should be "as" or "like God." See Doddridge and Macknight on the passage. The real change, ascribed to the highest nature of the Son of God in this passage, is totally incompatible with supreme, *immutable* Deity. We should delight to worship the Son "to the glory of God the Father."—Phil. 2: 11. The Father is worshiped to his own independent glory. See 1 Chron. 29: 20, where David is worshiped.

If we would understand the truth as it is in Jesus, we must allow scripture to be its own interpreter. We must compare "spiritual things with spiritual." It is not sufficient to quote isolated passages. By so doing contradictory opinions appear to be proved, which we all know cannot be admitted.

Dearly beloved in the Lord, let us remember that while our Father in heaven has set forth his first and only begotten Son, "the brightness of his glory and express image of his person," as the object of our faith, and love, and worship, as the "one Lord BY whom are all things, he forever claims the honor and glory of being the "one God" OF whom are all things;" *the eternal, infinite, independent source* of all things,—1 Cor. 8: 6; the ONLY true (or supreme) God,"—John 17: 1—3. This glory he will not give to another. To ascribe it to the Son, who disclaims it, declaring, "MY FATHER IS GREATER THAN I," —John 15: 28; 10: 29; is to dishonor both the Father and the Son. The Holy Spirit is the Spirit of God. See 1 Cor. 2: 11.—"Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." HENRY GREW.

Phila. June 8th, 1860.

* The interpolated passage, 1 John 5: 7, neither affirms that the three are three equal persons, or three persons, or one God. See John 17: 21, 22. [illegible]

[From "Christ our Life," by C. F. Hudson.]

Passages supposed to imply the Immortality of the Lost.

(Continued.)

We would not, however, merely silence the argument for immortality from the phrase in question, but, if possible, satisfy the reader by a full explanation of it. What, then, do the clauses signify?

1. "The fire is not quenched." This is not a singular phrase. Equivalent expressions occur in 2 Kings 22: 17; 2 Chron. 34: 25; Isa. 1: 28, 31; Jer. 4: 4; 7: 20; 17: 27; 21: 12, 13; Ezek. 20: 47, 48; Amos 5: 6. In all these passages a reason is given, not for the continuance of that which fire preys upon, but for its being consumed; for the obvious reason that the fire is not put out. Thus in Isa. 1: 28; "They that forsake the Lord shall be consumed." "Behold, mine anger and my fury shall be poured out upon this place, upon man and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched" (Jer. 7: 20); where Lowth remarks: "It shall make a total destruction." Surely all these things were not immortal. Again: "I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched," (Jer. 17: 27; comp. ver. 4: "Shall burn forever;" where the Assembly's Annotators remark: "For a long time;" and Orton: "Till you are consumed.") "Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel." Amos 5: 6. All this seems plain. And the prediction in Ezek. 20: 47, 48, met the incredulous response, "Doth he not speak parables?"—not for the mystery of fire unquenched, nor because it was a trifling matter to be consumed, but because the people would fain hear smooth things.

2. "Their worm shall not die." If this is the worm of conscience, the figure was certainly far in advance of Jewish thought. And if it is not that of conscience, and yet implies the immortality of the lost, then most singularly is a worm named as immortal in the revelation, but the soul never. But the connection, and the word rendered "abhorring," (*dzraon*), used elsewhere only in Dan. 12: 2, and signifying the nauseous spectacle of putrefying carcasses, show that the "worm" is either literal vermin, or something of which that is a type. So in Ecclus. 7: 19; "Humble thy spirit very much; for the vengeance on the flesh of the ungodly is fire and worms." Compare ch. 10: 11; 19: 3 (cited above, p. 89); the Targum on Isa. 66: 6 (p. 80); and the remark of Lightfoot: "To be devoured by worms was reckoned an accursed thing, and what befell none but men of the greatest impiety." (Horæ Heb. et Talm., Acts 12: 23.)

The whole phrase has a historical allusion, respecting which there are two opinions. Albert Barnes derives the figure "from a scene where a people whose lands have been desolated by mighty armies, are permitted to go forth after a decisive battle, and to walk over the field of the slain, and to see the dead and putrefying bodies of their once formidable enemies." Of this the destruction of Sennacherib's host would be a notable example. Dr. Alexander, perhaps more correctly, thinks the prophet alludes to the fires kept up in the valley of the sons of Hinnom, or Tophet (Isa. 30: 33,) and predicts the fate of the apostate Israel. "The central figure is Jerusalem, and its walls the dividing line between the two contrasted objects. Within is the true Israel, without, the false." The latter is finally exhibited, no longer living, but committed to the flames of Tophet. "To render our conceptions more intense, the worm is added to the fire, and both are represented as undying. That the contrast hitherto maintained may not be forgotten even in this closing scene, the men within the walls are seen by the light of these funeral fires, coming forth and gazing at the ghastly scene, not with delight as some interpreters pretend, but, as the text expressly says, with horror. In its primary meaning, this is a prophecy of ruin to the unbelieving Jews—apostate Israel."

And it is not the exhaustless life of the individual, but the *multitude* of those who perish, that challenges the unquenched fire and the unfailing worm. Thus in Isaiah's context, vs. 15, 16: "Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; and the slain of the Lord shall be many." Their number suggests a banquet like the "supper of the great God" to which the fowls of heaven are invited in Rev. 19: 17, 18. Yet though they be so many, the worm shall not be wanting for its feast, nor the fire to consume that which remains. The double figure shows the completeness of the extinction. A similar iteration, we think, occurs in Joel. 1: 4.

"In its primary meaning," says Dr. Alexander; and in either his exegesis or that of Mr. Barnes nearly all commentators are agreed. Thus Poole, Kimchi, Le Clerc, and Noyes. Now the secondary or applied meaning, in Christ's use of the words should correspond. But a destruction that leaves nothing can not describe an eternal non-destruction. And to *extend* the figure, as many do, to an eternal state, would not only make it self-contradictory, but would be gratuitous—explaining nothing, and proving nothing. That would be to assume the very thing to be proved, and to foist it upon words which in four or five different ways prove the contrary.

We may then freely say with Richard Watson (on Mark 9: 43–48,) "As the worm itself dies not, but destroys that it feeds upon, and as a fire unquenched consumes that upon which it kindles, so when temporal judgments are expressed by this phrase, the utter destruction of persons, cities and nations, appears to be intended; but when it refers to a future state, and the subject of punishment is, in itself, or by divine appointment, immortal, the idea is heightened to its utmost terror." But we have already found Mr. W. saying: "That the soul is *naturally* immortal . . . . is contradicted by Scripture." Hence, until the *actual* immortality of the lost is proven from other passages, this passage must, by his own showing, describe their extinction.

Mark 9: 49. "For every one shall be salted with fire, and every sacrifice shall be salted with salt."

This passage, sometimes cited to show the immortality of the lost, can only illustrate the facility with which the direst evils, once imagined, are proven. It is one of the most obscure and vexed places of all Scripture, as may appear from the nine close pages in which Kuinoel gives account of seven different interpretations of it. And when we find contradictory methods of inferring from it the supposed immortal death (see Stier, as compared with Landis, Doddridge, Poole,) we have some right to ask if it is not the very darkness of the passage that yields the supposed gloomy light.

But *who* shall be "salted with fire?" The phrase "every one" is unqualified, and naturally denotes all men. The "fire" may be that of trial and judgment, temporal or final (Matt. 3: 11, 12; 1 Cor. 3: 13,) by which every man is either purified and strengthened, or overcome and condemned. What is said of "sacrifice" and "salt" is doubtless an allusion to Lev. 2: 13; with which compare 2 Chron. 13: 5; Matt. 5: 13; Mark 9: 50. There is reason, we think, for supposing that "salt" denotes the preservation in immortal life of those who "have salt in themselves." See Philo and others cited in "Debt and Grace," pp. 200, 201, 242.

The facility with which the fatal immortality has been deduced from Mark 9: 49, reminds us of the illustrations offered by Tertullian and other early defenders of the doctrine. They spoke of lightning as a fire from heaven that kills without consuming, and thence conceived a fire of hell that consumes without killing. They pointed to the volcanoes that burn on and do not burn out, as pictures of eternal fire that does not destroy. Even Augustine appeals to "that grandest absurdity of all" the superstitions respecting the *salamander,* that it can live in the fire. This and the preceding examples "are sufficient witnesses" he says, "that not every thing which burns is consumed." (De Civ. Dei, 1: 21, c. 4.) Another illustration is offered by a Lapide, who says on Matt. 3: 12, "Hence the stone *asbestos* is named, which ever burns and is not extinguished." Truly an argument *a lapide;* which has been recently improved for the lapidation of heresy by one who renders the phrase *pur asbestos* "inconsumable fire"! (J. Litch, Pneumatologist, pp. 226, 274, 5; Discussion with Mr. Grant, p. 125.) We may yet hear of unquenchable water. But if the "terrible idea" of unconsuming fire be true, why did no prophet or apostle ever appeal to the burning bush, in Ex. 3: 2, as an illustration of a doctrine so important?

Matt. 3: 12. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." So Luke 3: 17. Compare Mark 9: 43, 45, as noted above, p. 96.

With these passages should be compared Ps. 1: 4. "The ungodly are not so, but are like the chaff which the wind driveth away." Isa. 5: 24. "As the fire devoureth the stubble, and as the flame consumeth the chaff, so shall their root be as rottenness, and their blossom go up as the dust." Matt. 13: 30, 40. "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world." See also 2 Sam. 23: 6, 7. "The sons of Belial shall be all of them as thorns thrust away; . . . . and they shall be utterly burned with fire." Isa. 10: 16–18, and Matt. 3: 10. "Every tree which bringeth not forth good fruit is hewn down and cast into the fire." Isa. 27: 11. "When the boughs thereof are withered, they shall be broken off; the women come and set them on fire;" and John 15, 6, as examined above, pp. 90, 91.

We have already noticed the use of the phrase, "the fire is not quenched," (*ou sbennutai.*) Can the adjective form, "unquenchable" (*asbeston.*) sustain an infinitely different meaning? Is that which was wholly consumed by "fire unquenched," for ever unconsumed by "fire unquenchable?" Such a difference of implied meaning would be without a parallel in the use of words. And certainly there is no power of eternal endurance in "chaff," or in any thing of which that is a type, to require an implied sense thus without a parallel. And when dried branches and felled trees, "cast into the fire" and "burned," are also given as illustrations of the final destiny of the lost, it seems to us that language would be too capricious and uncertain a thing for use, if all such description of consuming fire were changed to that of unconsuming fire by an adjective termination.

We need hardly say more plainly that the same reasoning which would deduce the immortality of the lost from this adjective, would also show the indestructibility of chaff, and, indirectly, of all the other frail and perishing things named in the parallel passages. The whole imagery is that of perishableness. It is all ignored, we think, by the usual assumption of a soul that cannot perish. But that we have not mistaken the figure will also appear from various commentators. Thus Wetstein: "The *pur asbeston* denotes such a fire as cannot be extinguished before it has consumed and destroyed all." So Kuinoel and Rosenmuller Hammond says: "A fire never quenched till it have done its work." And Bloomfield, speaking of the oriental custom of burning straw and stubble, adds: "The *pur asbeston* completes the awful image of total destruction."

And the phrase is not peculiar to the Scriptures. Thus in Ecclus. 23: 16; "A hot mind is as a burning fire; it will never be quenched till it be consumed." Ch. 28: 23: "Such as forsake the Lord shall fall into it; and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, and devour them as a leopard." See also a *fever* described as an unquenchable fire: "R. Chija Bar Abba said, "A greater miracle is wrought upon a sick man than that which was done for Hananiah, Mazael, and Azariah. For their fire could be kindled by any commoner, and extinguished easily (a qualibet re.) But the febrile fire of a sick man, since it is from heaven, who can extinguish?" (Nedarim, f. 41, 1.) Does an incurable fever argue the immortality of the patient? We read also, in Achmet, c. 122: "Burned with an unquenchable fire, with a strong wind." In the Anthology, I. 19, 3: "A fire is soon put out; but a woman is an inextinguishable fire." In the Iliad, 13: 169, 564, a similar phrase occurs, which the scholiast explains as "that which burns down quickly, or is quenched with difficulty." And Eusebius, in his Ecclesiastical History, b. 6, c. 40, uses the very words in question in describing the martyrdom of christians. Cronion and Julian, he says, were scourged, and afterwards "consumed in an unquenchable fire." And "Epimachus and Alexander, who had continued for a long time in prison, enduring innumerable sufferings from the scourges and scrapers, were also destroyed in an unquenchable fire."

(To be continued.)

For the Crisis.

Perfection.

The subject of a full salvation from sin in this world, or holiness, walking with God, sanctification, attaining to a life day after day, year after year, or until we lay our armor down at the feet of Judah's Lion, without sin, is a doctrine the Protestant world at large hate; they do not believe it. Precept may contradict this statement, but a wide-spread example serves for its truthful foundation.

The ground where the true light shines looks to me to be, a church *free from sin,* saved through the blood of Christ, presented to the Father as the pure Bride, the Lamb's wife;—"Here am I, and the children thou hast given me."

One of three things must be true; either God did not *make* Adam *perfect,* or the death of Jesus Christ makes a full and unconditional atonement for the entire race of Adam; or man must be perfected here in probation.

It cannot, or ought not to be questioned, that God made Adam just as he wished him to be, holy. It is certain he fell from that position. Now if it is true that God made Adam what he wished him to be, that is the standard set for man at the beginning; and no matter how low he has fallen, he must by some means be brought back to the same position, or you cannot have a full salvation; I mean, as far as character is concerned. If the death of Christ lowered the standard for his (Adam's) posterity, the question is, how much? or, in what way?

The fact is, if the Atonement covers one sin in one, it equally covers every sin in all. The death of Christ does not atone for a single sin unrepented of; it merely satisfies justice up to the time the promise was made to Adam, from the mouth of God. We do not say this is *all* the death of Christ purchased; but as far as the forgiveness of sins unrepented of.

We may safely say the Atonement has never lowered the standard God set in the beginning. There is only one way by which man can reach the point from which Adam fell; to blend the law of God, the death of Christ, and the salvation of man together; and that is the way Infinite Wisdom has revealed in the chart of light.

God capacitated man, and required him to keep his law, or render obedience to the requisition of his Maker, and walk in the path in which he placed him. It is just as much required of me to keep the entire law of God, as revealed through Christ, as it was for Adam to refrain from eating the apple in Eden. But I might do all this, since Adam fell, and yet sleep in the chains of the enemy forever, if Christ had not, like the strong man armed, entered the house of the enemy and spoiled his goods. It is in the power of Christ to bring to life every one that sleeps in his purchased possession, but the contract runs so that he can bestow eternal life and immortality upon no one unless they come up to the standard God set in the beginning.

Hence, as obedience to God was required of Adam, even so must we yield a perfect obedience to the law of God; "And he that offends in one point is guilty of all." And as perfection was required of Adam, so it is of us. Without holiness no man shall see the Lord. W.

The Religion of Sentiment.

There is the religion of sentiment; it is not the religion of conviction nor of the adoption of the heart, but purely of imagination. It indulges tender and sentimental emotions; it covers up every awful truth in theology with flowers and with perfume; it turns the most sacred truths into plaintive music for its amusement; it is the sentimentality of piety, extremely beautiful; spends its time in working laces for altar-cloths, in preparing priest's robes, in decorating the altar with flowers, in fitting the sanctuary to all the phases of the varying scenes and seasons; it is the religion of painters, of poets, of [illegible], of ecclesiastical dressmakers and robemakers; it is the piety of Athens and the Academy, not of Jerusalem and the Church of God; it shrinks from the storm; it dreads defiling its delicate Sabbath-day and saint-day robes; it has no martyrs; it scarcely lives; it cannot endure; its advocates, as such, will not be saved in the end.—*From the Great Tribulation, by Dr. Cumming.*

☞ Christian faith is not the committing of one's thought, in assent to any proposition, but the trusting of one's being to a being, there to be rested, kept, guided, molded, governed, [illegible]

Correspondence.

From R. H. Clark.

Dear Brethren scattered abroad:—Though I have long been separated from you, and deprived of the society of those who believe in the coming kingdom, my sympathies are with you—we are one in spirit. The glorious doctrines of the kingdom sound sweet to me, and I think I prize the privilege of seeing one of like faith more than ever. Absence seems not to *weaken* but to *strengthen* my affections for the brethren, and to increase my desires for the spread of the *truth* and the advancement of the cause of God, which *cause* lies nearest my heart. O how I wish some of the preaching brethren could sacrifice enough to come *here*, even up the St. Croix River, and back in the lesser towns, both in Minnesota and Wisconsin. The people are poor in the back towns, but kind-hearted, and one of Christ's messengers would be received as well as in other places. I would therefore say, "Come over and help us," and the Lord will reward you.

I have been preaching the most of the time since I have been here on Sundays, but my circumstances are such that I cannot at present devote my whole time to the work. Many of the people appear to be candid, and say the doctrine looks reasonable; but as in other places, *bigoted churchism* is opposed to them. Will not some of the brethren write me words of encouragement? How good they are! Their value is not easily estimated. I would highly appreciate them. Cannot Bro. Hastings send some of his tracts and books as silent yet successful preachers of truth? My post office address is Cedar Valley, Polk Co., Wis.

From M. A. Poto.

Brn. and Srs. scattered abroad:—I am very much interested in reading the "Crisis," and hope it may be circulated through the land, that all may be reminded of the evidence of the Savior's speedy return; that a solemn day is now nigh at hand when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up." Soon the angels will be despatched to sever the wicked from among the just. It will be a day of terror and darkness to the wicked, but to the righteous, who have toiled and suffered in faithfulness here, it will be a glorious day; for then all tears will be wiped away; there will be no more sorrow or crying, neither shall there be any more pain, for the former things are passed away. Immortality and eternal life will be their reward. They will take the kingdom under the whole heavens; there will be no place found for the wicked, for the entire earth will belong to the saints of the Most High.

Ye sorrowing ones, in a brief space you will all be there; then "be of good cheer;" this blessed hope, that so long has been a comfort to your poor aching heart, will soon be consummated; you will ere long have a home with God, with Christ, and with all his chosen. There will be nought but love and bliss in all the land. Look all around, you will find no scoffer there; there will be no lip of scorn, no jealous, malignant eye. Yes, these things are so. The vision has so long tarried that we may well look up and expect redemption soon. I often think of the little flock, how they long ere this expected to be safely at home,—of their disappointment in not seeing the King in his beauty at (as they supposed) the appointed time. Truly hope deferred did make the heart sick; but, thank the Lord, they did not all cast away their confidence. To-day many are rejoicing that the blessed One will come and will not tarry.

Dear pilgrims, we can almost hear the rumbling of the chariot wheels, can almost breathe the balmy air. Soon we shall eat of the fruit of Life's fair tree. O! do you not long to be there? Methinks I hear the response from all those that love his appearing—"Come, Lord Jesus, and come quickly!" If he comes this year we will rejoice; if we must wait until 1866 or '68, we will wait patiently. When we do get home we shall be well rewarded for all we have suffered here. Then let us gird on the armor anew; we shall need it till the warfare is ended; then we may lay it by forever, and enter into that "rest that remains for the people of God," and the more faithful we have been, the sweeter that rest will be.

Lowell, Mass.

For the Crisis.

The "Light Ship."

Bro. Grant:—I feel perhaps it would be gratifying to the stockholders to hear of the "Light Ship," which is on the stocks, and which we shall see launched in a couple of weeks, from Bro. Cotton's "ways." I would say that I have seen the manuscript, and am highly pleased with its contents. I think that not only those who travel the waters, but those who travel the land, may find, by taking heed to its freight, something which shall lead them a pilgrimage that will end in glory. No contraband goods are allowed in this vessel; all duties are levied here before we get into port. To those who may be favored with the reading, I bespeak an endorsement of my pleasure in the cargo.

Yours, etc., W. C. Stone.

Boston, June 20th.

The World's Crisis.

BOSTON, JUNE 27, 1860.

The Destruction of the Wicked.

No. 4.

"What shall the *end* be of them that obey not the gospel of God?"—1 Pet. 4: 17.

"Whose *end* is *destruction*."—Phil. 3: 19.

"The soul *that sinneth*, it *shall die*."—Ezek. 18: 4.

V. *The positive testimony of the Bible that the wicked shall finally and eternally cease to be, demonstrates the certainty of the* TOTAL EXTINCTION OF THEIR BEING.

Another passage frequently quoted, to prove the eternal conscious suffering of the wicked, is found in Rev. 14: 11, and reads as follows: "And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name." This verse is in the midst of a symbolical prophecy, and consequently cannot be taken in a literal sense. The "beast and his image" which are worshiped, and the "mark" received, as well as "the wine of the wrath of God," and "the cup," mentioned in the preceding verse, are symbols, and applicable only to the characters there represented.

Before this Scripture can be made to bear upon the subject under consideration, it must be shown that it refers to *future* punishment, after the day of judgment. We will first suppose that this is the case, and inquire if eternal misery is then proved by this text?

Our attention is first called to the word "smoke," which consists of particles of the burning body, and is positive proof that it is being consumed; and unless the consumption can be stopped, it would be wholly consumed away; and if the smoke could not be collected again and reorganized, the being could exist no more. Hence David says, "The wicked shall *perish*, and the enemies of the Lord shall be as the fat of the Lambs; they shall *consume; into smoke shall they consume away*."—Ps. 37: 20. Thus we see, if Rev. 14: 11 refers to the *future* punishment of the wicked, it proves, in harmony with other Scriptures, their total destruction. In order to show that the wicked are never reorganized, it is said that the smoke, which arises at the time they are burnt up, ascends forever and ever.

Aion, the word twice rendered "ever" in this verse, is defined as follows: "A space or period of time, especially a lifetime; life; also one's time of life, age, generation; also, one's lot in life, a long space of time, eternity, forever, an era, age, period of a dispensation, this present life, this world."—*Lidd and Scott.* Forever and everlasting are used in the Bible some two hundred times in a limited sense. They signify the longest duration of that to which they are applied. Let us notice a few examples. The mother of Samuel "said unto her husband, I will not go up till the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide *forever*;" i. e., during his "lifetime."—1 Sam. 1: 22. "The forts and towers shall be for dens *forever*, . . . *until* the spirit be poured upon us from on high."—Isa. 32: 14, 15. This forever denotes a "period of time" between two other periods, the whole of which transpires in one's lifetime. When a servant wished to remain with his master, instead of going out free, the following ceremony was to be observed. "His master shall bore his ear through with an awl; and he shall serve him *forever*."—Ex. 21: 6. This forever represents the remainder of the servant's life. When Jonah was in the whale, he says, "The earth with her bars was about me *forever*."—Jonah 2: 6. This forever was only three days and nights in length.

These, and many other examples, show that the expression "forever" is indefinite till we learn its connection, and its qualifying words. Those who introduce Rev. 14: 11, to prove eternal suffering, make their main point on the word *forever*. *This* "forever" is limited by "day" and "night." The torment of the Devil, as specified in Rev. 20: 10, is limited also by the "day and night" dispensation. Job says, when speaking of the works of God, "He has compassed the waters with bounds, until the day and night come to an *end*."—Job 26: 10. Then it follows, that if Rev. 14: 11 refers to the *future* punishment of the wicked, the *forever* and *ever* is limited by the succession of day and night, which is to come to an *end*; consequently the torments of the wicked and of the Devil must end. We learn, that since the flood the waters have been compassed with specific bounds; but when the saints enter the new earth, there is to be "no more sea."—Rev. 21: 1. Then the bounds of the waters are moved, and day and night will have come to an end, when the new earth is given to Christ and his children. Then "all the earth shall be filled with the glory of the Lord," and "the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold;" and there will be no more night after the meek inherit the earth; consequently, if the point could be sustained that Rev. 14: 11 refers to the future punishment of the wicked, it is evident that their torment must come to an *end*.

But we think it may be plainly shown that the events symbolized in Rev. 14: 10, 11, transpire before the judgment, and therefore before the final punishment of the wicked. The next verse reads, "Here is the patience of the saints." We can see no reason why the saints will need to exercise *patience* after they have entered the new earth, and the wicked are "cut off." We read a little further, and come to the preparation "for the harvest of the earth;" thus proving positively, that the final punishment of the wicked is not brought to view in the 11th verse. The harvest must take place before the judgment, and the punishment of the wicked subsequently to both. After reading the account of the harvest, we then come to the work of the "seven angels having the seven last plagues; for in them is filled up the wrath of God." As these are the seven *last*, and fill "up the wrath of God," there can be no more to come after these are completed. We read on, and learn that "no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled." If the angels are to be eternally fulfilling the seven last plagues, then it follows that "no man" will ever enter into the temple.

Other Scriptures, as cited in previous articles, have positively declared that the wicked shall be punished upon the earth; indeed, we have not been able to find a single passage to show they will be punished anywhere else. Let us see if the effect of the seven *last* plagues is upon the earth; if so, the point is fully confirmed. We read on to the beginning of chap. 16, and we find where the angels begin to execute their great work, and that the effect of all the vials is upon the *earth*. Subsequent to all this, after the wicked are destroyed, we have the fulfillment of the great promise, "Blessed are the meek, for they shall inherit the earth." From the foregoing considerations, we do not see how Rev. 14: 11 can be made to prove the doctrine of eternal suffering.

Sometimes we are met with the parable of the rich man and Lazarus as proof of eternal misery; but this can have no bearing upon the subject, as all admit it refers to what takes place *before* the judgment, and the wicked are not to be punished till *afterward*.

We turn now to Matt. 25: 46, which is thought to be the strongest passage in the Bible to prove the doctrine of eternal conscious suffering. It reads, "And these shall go away into everlasting punishment, but the righteous into life eternal." The word *aionion*, rendered "eternal" in this verse, is the same that is rendered "everlasting," and shows that the punishment of the wicked continues as long as the life of the righteous. On this point we have no doubts.

The question now arises, what constitutes the punishment of the wicked? The word *kolasin*, rendered "punishment" in this verse, does not answer the inquiry. It is from *kolazo*, which signifies "to curtail," "check," "prune," "to chastise," "correct," "punish."—*Liddell and Scott.* We find no *classic* author who defines the word to mean *suffering*.

If we turn to other portions of Scripture, we find the *nature* of future punishment most clearly defined. In 2 Thess. 1: 9, Paul is inspired to say that those who "obey not the Gospel of our Lord Jesus Christ shall be punished with (*aionion*) everlasting DESTRUCTION." This answers the question in 1 Pet. 4: 17, "What shall the *end* be of them that obey not the Gospel of God?" This is a plain and positive answer. So is also Rom. 6: 21–23, "What fruit had ye then in those things whereof ye are now ashamed? for the *end* of those things is DEATH. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the *end, everlasting life. For the wages of sin is* DEATH; *but the gift of God is eternal life through Jesus Christ our Lord.*" After describing a very wicked class in the first chapter of Romans, Paul says, in verse 32, "They which commit such things are *worthy* of DEATH." What is death? *Thanatos*, the word rendered death in these passages, is defined "extinction of life." Mr. Webster defines it to be "that state of a being in which there is total and permanent cessation of all the vital functions." Death is the point where dying ceases.

The question now arises, is "destruction," or "death," a punishment? Is it any loss to lose life? If not, why is death considered the *capital* or greater punishment? Says President Edwards, the younger, "Endless annihilation is an endless or infinite punishment. It is an endless *loss*, not only of all the good which the man at present enjoys, but of all the good which he would have enjoyed throughout eternity, in the state of bliss to which he would have been admitted if he had never sinned." Herman Witsius, author of "Economy of the Covenants," says: "May it not in its measure be reckoned an *infinite* punishment, should God please to doom man, who was by nature a candidate for eternity, to *total annihilation*, from which he shall never be suffered to return to life."

As upon the name of the traitor Arnold, so upon those who are destroyed by the Lord for their rebellion against his government, rests "everlasting shame and contempt."

It should be observed that there are no qualifying words attached to future life, showing that one class of men are to have a "happy eternal life," and another, a "miserable eternal life," but it is simply life and death. The righteous have eternal life, and the wicked the opposite, or eternal death.

As eternal life is the greatest possible reward, so eternal death is the greatest possible punishment. The wicked lose all that the righteous gain. Man prizes *this* life higher than all the world beside. If this short existence is so valuable, when crowded with perplexing cares, pain and sorrow, is it no punishment to lose an eternal life of glory?

The question is often asked, "How can the wicked be punished when they are dead?" *Death* is their punishment, and does not begin till they are *dead*. Suppose this punishment was imprisonment, when would it commence? When they were put in prison. How long would it continue? As long as they were kept in prison. If the punishment were *death*, when would it begin? Not till they were *dead*. How long would the punishment continue? So long as they were deprived of life. If they never lived again it would be *eternal* punishment. The last mention of punishment in the Bible is found in Rev. 21: 8. "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the *second death*." We learn from Peter that the destruction of Sodom and Gomorrah is set forth as an "ensample unto those that after should live ungodly."—2 Peter 2: 6. When the wicked die the "SECOND DEATH," we find it is to be accomplished by fire and brimstone, after the manner of Sodom's destruction. As "the wages of sin is DEATH," from which there is no resurrection, it must of necessity be eternal punishment. Then sin is "*finished*," because every sinner in the universe is dead.

In this we see justice, love and mercy combined. Justice demands that the incorrigible sinners shall *die*. As they stand in the judgment, weeping, wailing and gnashing their teeth, love and mercy say destroy them and put them out of misery. In their destruction, justice, love and mercy are all satisfied. Oblivion's waves eternally cover them; for "THEY SHALL BE AS THOUGH THEY HAD NOT BEEN."—Oba. 16.

Castleton.

The good work of the Lord is still onward in this place, notwithstanding the strong and continued sectarian influence against it. As we observe the movements of the people around, we are often led to exclaim, "these are strange times!" Every false and evil report that can possibly be started against us is sure to find believers, who seem to delight in passing the reproach through community, but none of these things move us. We remember the Savior has said, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven."—Luke 6: 22, 23. We feel as though we understood the meaning of this Scripture from "blessed" experience.

If those who are standing opposed to this great work could only taste for one hour the joys we feel in the service of the Lord, and the comforts of the "blessed hope" which they now think is so erroneous, we should have no fears that they would ever reproach us again. Did they but know how we love the Bible and its Author, we are sure they would call us infidels no more.

It is a well known fact that all who embrace, defend, and obey the very truths, for the preaching of which we receive so much severe censure, are led to love God and his word better than ever before. And on the contrary, those who oppose them, after they have had a chance to hear, go backward, instead of onward, in divine life. Why is this so, if we are spreading such awful heresy, as some believe? Is Christ divided? Does he sanction opposites? Here is a goodly number who have been active and consistent members of churches for years, that have recently heard and embraced the doctrine of the sleep of the dead, the destruction of the wicked, the literal and speedy coming of Christ, who say, without exception, we "have received new joy, peace and love, and never took so much delight in reading the Bible as now." If these are such soul-destroying errors, why does the Lord bless us so wonderfully in their promulgation? and why are so many led to repent of their sins, and commence his service, when they believe them? We most heartily wish that those who think we are "the enemies of the cross of Christ," would come into one of our love-feasts and hear the joyful testimonies of some sixty or seventy young converts; some of whom were known a few weeks since as miserable, drinking, profane, Sabbath breakers, but now as happy, praying men; and we think they would say, "This is the *Lord's* doing; it is marvellous in our eyes."

It does not seem right that those who claim to be the children of the Lord should be so much more particular than he is. We are confident that it is ever safe to co-operate with the Savior wherever he condescends to pour out his Spirit in the awakening and conversion of the people, though he should bless the labors of those who may differ with us on some points of doctrine.

We think *all* christians should unite their labors in harmony with the Lord, when he is awakening the careless and backslidden, and spare no effort in persuading people to become the disciples of Jesus. We hope those who have stood aloof from this great work of the Most High, will come and rejoice with us, and be blessed as others have been.

During the last nine years we have preached in a large number of towns, cities and villages in eight different states, have seen hundreds converted to Christ, and met thousands who believed the very truths that some think such "gross errors;" and we have yet to learn that *one* has loved the Lord and the Bible less for believing them; but on the contrary, it has made them stronger than ever in the principles of christianity. There are many happy examples around us to confirm this statement. I am led to inquire, why is this so, if God be not with us?

The church in Castleton is a living and growing one, happy in the Lord. Their prayer meetings are excellent. They have four or five a week, when they do not have preaching, and they are well attended. New ones are seeking and finding the Lord, and rejoicing in his love.

Last Lord's day, June 17th, we had a large and attentive congregation. We met in the morning for a love-feast, and had a heart-cheering season. Sixty spoke in less than an hour; and their testimonies moistened many eyes. Nine more have been baptized, making eighty-eight in all; and others intend to follow Jesus in this ordinance next Lord's day.

Editorial Notices.

Errata.—In last week's portion of the Grant and Loveland discussion, where Eld. Grant quotes from Dr. Clark, it was written *zashaim* gemurim; it should be *rashaim* gemurim, "wicked perfect;" and for beinomium read boinonum, "between both."

☞ A copy of Chas. Sumner's speech in the Senate on the "Barbarism of Slavery," is being sent to each of the 40,000 clergymen in the United States.

"Conversation and Reading."

We clip the following sensible remarks from the *American Presbyterian.* When people love to read *fiction* it is sure evidence they have lost their love for *truth.* When speaking of the *cause* of the "deficiency in the conversational faculty among the women of our time, the writer says:

"One of very considerable potency, we take to be the unfortunate disposition and practice with young women to devote most of their spare time to works of fiction.

It will surprise him who for a moment reflects how large an amount of this substance or shadow, rather, may be taken into the mind without any perceptible increase in its growth. The literature of fiction yields, unquestionably, a large amount of excitement of a certain kind. Like some other stimulants, however, it leaves its victims in a state of mental vacuity. If it happens at times to partake less of the sensation type, we shall find it still wanting in all those qualities best calculated either to enlarge, to invigorate or to enrich the mind. Fiction is essentially unsuggestive, and instead of stimulating the thinking or the reasoning faculties, actually disposes to somnolency and languor. . . . .

Fiction, even if it does not contaminate, in other words, if it be what is called moral fiction, brings little indeed, we think, either to warm the heart or elevate the sentiments.

That class of fiction termed the best by some—we mean that which is based on the actual persons, or events of historic record—yields but meagre returns for his perusal, who seeks to enrich his memory with topics safely suited to the purposes of conversation. For on the score of real knowledge, he will find that the license usually taken with facts, and the false lights which it throws over characters and scenes, but lead to bewilder and dazzle the blind; and this to such a degree as to make it scarcely doubtful if it be not a serious misfortune, that the actual facts, events, and personages of history should ever have been pressed into the service of fiction.

It has been wittily and truly said, that no watches so thoroughly deceive us as those which are sometimes right. Could anything be more applicable than this, to what are usually denominated "historical novels?"

Truth to all, but prominently to the young, is of the most vital importance; and the real and practical in all periods of life, and for all purposes, are of vastly higher value than the romantic and the visionary. Besides, the practice in early life of reading for the mere amusement of the fancy, inevitably leads to the ultimate avoidance of reading whatever fails to amuse. They who enter on life accustomed to naught but trifling and shadowy themes, will grapple reluctantly, indeed, with those of real solidity and importance, when these, as they must, present themselves in their turn.

Works of fiction, it might be supposed, would furnish conversation, if not with others, at least with those who are themselves accustomed to their perusal, but strange to say, fiction does not even perform this office well! The leading hits, the salient points of a few, or of a number of quaint or striking characters, startling adventures, or wild scenes, by repetition, soon pall on the minds of those to whom, from previous perusal, they are already familiar; and we can scarcely conceive of a more dreary punishment than that of two confirmed novel readers, condemned exclusively to each other's society for any length of time, with no other mental aliment than the re-hash which their memories might be able to reproduce from this unsubstantial source. . . . .

Nothing can come of nothing; and how should the power of conversation, which is in itself an elegant as well as a useful art, be the result of a mental training like this?

Stirring Events.

In these days, people may well say "stirring events" are at hand. We are disappointed if we do not find startling news in every daily paper; such as thirty years since would not occur once in months. Murder is so common, that we pass the bloody tale with as little surprise as would be occasioned by an ordinary death, a quarter of a century since. Crime of every description, especially of the blackest dye, is increasing with alarming rapidity, and people may well pause and inquire, what do these things mean? Well, it does not look much like "the conversion of the world," unless it be to sin and Satan. The tide of iniquity is rising with great rapidity. State and Church seem hastening to the focus of general confusion, with no prospect of improvement till Jesus comes. "Distress of nations, with perplexity," is a leading heading in the world's programme from the present to the close of earth's great drama.

Present appearances indicate that Napoleon III., Garibaldi and the Pope, will act very prominent parts in the closing tragedy. Garibaldi has already begun an earnest work in Sicily, and met with great success against the Papal power. Says a Paris correspondent:

"We may conclude that, as far as regards Sicily, the contest is nearly at an end. Messina must soon fall, and then the island placed under a Provisional Government, with Garibaldi at its head, will be an independent Power in Europe. What will be the acts of the Dictator we have yet to learn, but it is not likely that he will sit down in quiet, or think anything done while anything remains to do. The man who, like a Norman adventurer of old, made his descent with two shipfulls of followers and conquered a kingdom in three weeks, is hardly likely to settle down now that he rules a population of more than 2,000,000, and has the spoils of the Neapolitan Arsenals with which to equip the levies who will join him. We may certainly look for some stirring events on the mainland. Italy is in such state that boldness is the best, and, indeed, the only possible policy. The Royal party at Naples is panic-stricken, and the discontent of the people, roused into fury by the news from Sicily, may anticipate any movements of Garibaldi. In short he seems to be more busy in organizing the war that is to come, than in conducting the war now in progress. This deserves attention."

Wine Drinking.

The following interesting and practical remarks on the use of wine are from the pen of Dr. E. Nott. He says:

The recently exhumed Bacchus from the ruins of Pompeii, with a cluster of ripe grapes in his hand, from which he is expressing its juice into a vase to be drank by assembled guests, is in evidence that the office of the cup-bearer in ancient Greece, as well as ancient Egypt, was to express the pure *unfermented*, and therefore *unintoxicating* blood of the grape to be drank in the courts of kings, as afterwards it came to be drank in the offices of religion, drank at the wedding in Cana of Galilee, drank at the last paschal supper, drank at the first supper of our Lord, and is to be drank with his disciples in the kingdom of his Father; but in all these instances, the wine drank, and to be drank, was *new unfermented*, and therefore *unintoxicating* wine."

For the Crisis.

The Grant and Loveland Discussion.

(FROM NOTES BY J. F. COTTON.)

(Continued.)

FOURTH EVENING.

Mr. Grant. The question for debate this evening is—Is immortality the gift of God, dependent on the character of the receiver? Last evening we endeavored to show that the affirmative is true, as the Bible says, "all the wicked will God destroy." Before proceeding, we will notice a few remarks made by our friend on the preceding evening. He said that we have found out that devils and wicked men made themselves. In this we are much misrepresented. We said that they made themselves wicked by their own acts. We have proof that angels sinned and fell; and surely no one will say that man was created in sin.

It has been remarked that "demons are the spirits of wicked men, and were so considered by the ancients"; only by some, others believed differently. Homer thought they were the souls of men; and Thales, a Greek philosopher, who died five hundred and forty-eight years before Christ, said they never had been embodied as men. Plato says, "The demons hold a middle place between God and men." Justyn Martyr calls the demon who tempted Eve, "The man-hating demon." Tatian says that "the demons who govern men are not the souls of men." Tertullion held the opinion "that they were invisible beings, endowed with spiritual power, living in the air, attending on particular persons." We might bring many such proofs to show that they are the angels which sinned.

"Tartarus." "For if God spared not the angels that sinned, but cast them down into hell (Tartarus), and delivered them into chains of darkness to be reserved unto judgment."—2 Pet. 2: 4. Our opponent asserts that Tartarus is in the bowels of the earth. Some of the ancients thought so, and others differently. Dr. Parkhurst says, "It appears from a passage in Lucian, that by Tartarus was meant, in a physical sense, the bounds or verge of this material system." Dr. Ramsey says that "Tartarus means, according to Greek writers, in a physical sense, the bounds or verge of this material system." This word which Peter uses, and which is translated hell, is found nowhere else in the New Testament. Dr. Whately remarks that this word refers to our earth "with its dull clouds, foul vapors and misty atmosphere." Socrates and Plato call it the abyss; and the latter calls also the earth Tartarus. Plutarch says it is our air, from being cold, as also do Homer and Hesiod. When Christ was on earth the demons talked to him. How could they do so if they were confined in the earth in chains and darkness?

Our friend said that the Bible says "The dead praise the Lord." We hold that it teaches the contrary, as is verified by Ps. 115: 18, "The dead praise not the Lord, neither any that go down into silence."

My opponent quotes from John 11: "They shall never die." Let us look at the passage. "And Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. Believest thou this?" Wakefield renders it thus: "And no man living who believeth in me will die forever." The point in this is the resurrection of the dead. Jesus says to Martha, "He that believeth in me though he were dead yet shall he live; and he that liveth and believeth in me, shall never die." These last are those which Paul says "shall be changed," who if they believed not should die the "second death."

My opponent says that I admit that wicked spirits do come back. I have admitted no such thing, forasmuch as there is nothing *to* come back unless the breath of lives, unless the man himself comes back. In the vision of Ezekiel of the valley of dry bones, "bone come to bone, and sinews and flesh came upon them, but there was no breath in them." Then comes the breath—they are vivified and spring into life an exceeding great army. After Christ said, "Father, into thy hands I commend my spirit," he did not go to heaven, or, if so, he remained only three days; and after his resurrection he said, "Touch me not, for I am not yet ascended to my Father." It has been said that Christ did not literally die. We shall see. Heb. 2: 16:—"For verily he took not on him the nature of angels: but he took on him the seed of Abraham." Phil. 2: 8:—"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." In Luke 23: 41, we read, "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit, and having said this he gave up the ghost." Some translators render it, "I commend my breath," and that which is rendered "gave up the ghost" is *expneo*, and signified "to breathe out," "make an end of," "expire," "die"; and it is translated "expired" in the above verse by Sawyer, Whiting, Wesley, Campbell, and also in the Syriac, and in the "Emphatic Diaglot." If Christ were not literally dead the records are not true, and the lie is given to the following testimony of the son of God himself (Rev. 1: 18): "I am he that lived and was dead: and behold, I am alive for evermore, amen; and have the keys of hell and of death." Stephen commended his spirit into the hands of God, and afterwards fell asleep. We think the martyr was literally dead, for they *buried* him. Paul in speaking of the state of the dead says, "I would not have you ignorant, brethren, concerning them which are asleep."

We affirm that the spirit is not the man, but the principle of life. And my friend, who claims for the soul inherent immortality, contradicts Matt. 10: 28, for it is there admitted that there is a possibility of the destruction of soul and body.

My friend refers to "the redemption of the body" as spoken of by Paul, and says that it means the "body of humanity." Does not this prove too much and overthrow his position that there is no literal resurrection from the dead?

We now come to our proposition that "all shall not inherit the kingdom of God. 1 Cor. 6: 9, 10,—"Know ye not that the unrighteous shall not inherit the kingdom of God?" etc. Daniel 7: 27:—"But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Matt. 5: 5:—"Blessed are the meek for they shall inherit the earth." Matt. 25: 34:—"Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom," etc. We see the character of those who shall inherit the new heaven and new earth which Peter looked for.

In Philippians 3: 18, 19, Ps. 37: 20, Matt. 13: 40, and 2 Pet. 2: 6, we see the

inevitable fate of the wicked and the ungodly. This consigning them to the "second death" proves that all have *not* immortality. [Time.]

MR. LOVELAND. I feel the most sincere pity for my brother, in his assuming his present unfortunate position. He says that he believes the Bible and relies on the Bible, insinuating that I do not, because I am a Spiritualist. Now so far from this being the fact, we, as Spiritualists, believe more of the Bible than any denomination of Christians; and moreover shall compel them to admit the truth of our doctrines or reject the Bible entirely. (Cheers and hisses.) We do not say that Spiritualism rests exclusively upon the Bible; but ignore Spiritualism and the Bible has no foundation whatever. (Applause and hisses and cries of oh, oh.) But (turning to Mr. Grant) is this the man who believes the Bible?

MR. GRANT. Yes, sir.

MR. LOVELAND. He says he does. Yet he must deny, or explain away, or give away altogether its most simple histories, or his theory falls at once to the ground. The materialist, like "the natural man, receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned." Paul, in speaking of himself and co-laborers, says, "God hath made us able ministers of the New Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." "To be carnally-minded is death." I do not use this in an offensive sense. Jesus said "the words I speak unto you are spirit, and they are life." I don't suppose the words he spoke were breath. And I would ask, without reference to the various construction which is put on it, whether it be "wind" or "breath" what is the "breath?" He will not surely say that foolish thing, that the last gasp of a dying man is this "breath." Instead of listening to passage after passage to show where, or how often it appears, let us hear what are its properties, what its qualities. We had better have a fair meaning. It would seem, from the history of man's creation, that it was something which God breathed into the inanimate clay, not merely "air" but that which had a vivifying power, even as Jesus is said to be "a life-giving spirit." The mode of argument pursued by my brother, where he sticks so close to the letter, reminds me of that adopted by Luther in controversy with other reformers. The subject was what was termed the "real presence" in the bread and wine of the eucharist, or transubstantiation. Luther contended for it, on the letter, although he disbelieved it. To his opponents' arguments and explanations he read from his Latin Bible "*Hoc est corpus meum*—this is my body," It was there and they could not drive him from his position. "The bread is the body," for so says the book: and so says my *literal* brother. If spirits mean "breath," then the good spirits are the "sweet breath" and the evil spirits the "foul breath." This harping upon the literalism of a few texts of scripture, has consigned thousands to the grave and the darkness of despair. If Christ came to redeem them from the power of death, he has signally failed, for men still die.

In regard to the question where Tartarus is, if I understand aright, Homer and Hesiod teaches that it is in the bowels of the earth. I do not stand before you to explain the mystery of heathen mythology; but as the subject has been brought up again, I say, that the supposition is that Tartarus is in the bowels of the earth; an idea in harmony with many classic writers. My brother, by giving it so many locations, shows that he does not know where to place it.

As to "fallen angels" he has not proved an iota against the position that demons are the spirits of wicked men. My brother quotes the passage, "He took not upon him the nature of angels." He might know that the word "nature" is not in the text. 'He took not hold of angels," is the literal rendering.

"The dead praise not the Lord." I have quoted a number of passages to prove that multitudes *do* praise him, and I leave my brother to reconcile the discrepencies as he can. My brother says if Christ went down into hell he could not have gone to his Father; and yet David says "though I make my bed in hell, thou are there"; consequently if Christ went there he must have found his Father. But I have submitted proof enough on this point.

My brother says that "demons cannot come back because they are already here." I have never advanced the idea that these beings ever were cast down into hell; and my opponent has failed to prove it. "The spirits of just men made perfect." This passage my brother does not seem to like, as he has not noticed it. I will do it for him. The word rendered "perfect" had among the early christians a peculiar signification and applied to those who had perfected their christian character by martyrdom. Paul says "for when I have suffered all things that I may be a partaker of eternal life," he means that he shall have reached the climax of devotion when he has "laid down his life for his friend." He expected to be perfected by martyrdom and the resurrection of the dead. To comprehend the meaning "of rise again" we must attentively read 1 Cor. 15. After arguing and explaining Paul's exposition, he cooly turns around and denies the analogy. But we are accustomed to his denials where the passage conflicts with his theory. My brother says that the illustration of the seed does not, in its analogy, apply to man. Paul says it does, in these words, "so also is the resurrection of the dead." Who is right, he, or Paul? A natural body is sown, a spiritual body is raised. [Time.]

MR. GRANT. We have perceived that our friend has not noticed the strong passages which we have brought forward. He promised to follow us closely. We have endeavored to reply to every one of his positions, and we see little in them to notice save that they have somewhat helped us along. He has said that we do not believe the Bible. To this we plead "not guilty" and defy him to prove his charge.

MR. LOVELAND. I have already done so.

MR. GRANT. We would like him to do it again. We do not see how he can do it, after he has charged us with being too literal. He asks us "what is breath?" That which is in man's nostrils. My friend says that I call "spirit breath in all cases," when I have repeatedly said that the word has *four* significations. He talks about "angels and demons" being "breath," and we affirm that there is not an immaterial intelligence in the universe.

MR. LOVELAND. We admit that.

MR. GRANT. Thank you. My friend says that "Christ had no need to take upon him the nature of angels." Very well, we won't dispute it. But it is worse for his side of the argument, for it proves that angels are not men. He says we have not noticed "spirits of just men made perfect." We have answered it several times already. He says we deny the analogy in the "dying" and "rising." Man does not come up like a stalk of grain, bearing fifty and an hundred fold. Nor does Paul teach analogy in this point.

We now come back to the real subject of discussion. If the wicked are to be destroyed, then all shall not inherit eternal life. In the symbol of the vine and the branches our Lord illustrated the connection of himself and his people. So long as a branch remains healthy it obtains nourishment and bears fruit; but when it ceases to do so, it is "cast forth and is withered; and men gather them and cast them into the fire, and they are burned."—John 15: 6. The wicked are here symbolized by the withered branch. And in Matt. 3: 12, they are compared to chaff. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire." If the fire could be quenched then might some be saved; but Malachi says that of the wicked there shall be left neither root nor branch. And when this can be said of a tree, we ask how much of it does exist? If there were anything salvable in the wicked, why were they not likened to gold and silver instead of the destructible materials, tares, chaff, thorns and withered branches? If I am spiritualizing or explaining away these texts, will my friend please show it to me? We shall now look at the last mention of punishment in the Bible. Rev. 21: 8.—"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

We now come to the second proposition in the affirmative, that immortality is the gift of God, depending upon the character of the receiver. Matt. 19: 16:—"And behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life?" Jesus told him that to receive eternal life he must "keep the commandments." Here is the thing desired, and the conditions upon which it is to be obtained. In Mark 10: 30, we are assured that those who have sacrificed for Christ, the world with its affections and lusts, "shall receive a hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life." John 3: 14, 15.—"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life." Here are conditions again. John 6: 40.—"And this is the will of him that sent me, that every one which seeth the Son of man and believeth on him, may have eternal life: and I will raise him up at the last day." Here it is again, the conditional gift. Again Titus 1: 2, "In hope of eternal life, which God, that cannot lie, has promised before the world began." You see it is promised, not given. We do not hope for that which is ours already; and it would be foolish to promise a man the thing he is even now possessed of. Rom. 6: 23—"For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord." The gift is in accordance with the character of the receiver. Spiritualists deny the salvation through Christ. The Atonement is the great fundamental truth of the Bible. Spiritualists repudiate it, and yet have the effrontery to assert that they believe it more than any of the christian denominations; and also that we are in the dark as relates to spiritual things. This we leave the people to decide. All the phenomena of spiritualism may be accounted for in the Bible; and where our views do not harmonize with the Word of God, we challenge our opponent to show.

The affirmative of this question is sustained by the scripture which states that immortality is a thing sought for and obtained by a certain course of conduct. Rom, 2: 7.—"To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Now if this does not meet the proposition what does. No language could be plainer. If we are too literal, do not charge us with being too spiritual. By reading 1 Tim. 6: 15, 16, we will see who has this immortality which our friend makes so universal. "Which in his times he shall show, who is the blessed and only potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see; to whom be glory and power everlasting. Amen."

If my friend's position be true, why is the Bible altogether silent upon it. If the immortality of the soul is a profitable doctrine why has Paul not said a word about it. In Acts 20: 20 "And now I have kept back nothing profitable unto you." Therefore it is not profitable. "For I have not shunned to declare all the counsel of God." Therefore is it not in the councils of God. With these irrefragible proofs must I believe that all men are immortal, upon the lying testimony of demons. No, no. The Bible sustains us in our position, and nature will not contradict it. My friend has tried to overthrow it; but his efforts, with those of thousands before him, have all been a total failure. [Time.].

For the Crisis.

"Our Paper."

BY M. MATHEWS.

How sweet to be permitted to hear from one another, as we journey to eternity. How careful God is that his people shall have some source of joy, so that the sorrows of time, as they come dashing in mad fury, shall not overwhelm them. How thankful we ought to be for these blessings. Brother, sister, don't you love "The World's Crisis"? Do you ever thank God for it? What should we do, were we to be deprived of hearing the voice of the Church, a band here, a solitary soldier there,—one struggling with Satan, another winning souls to God, one doing great and another small things. They tell us of their joys and sorrows. The toilworn one seeks our sympathies; the other, weak and faltering, our prayers. The strong, the mighty, exhort us to faithfulness. Here are testimonies from the aged, telling us how steadfast a friend Jesus has proved to them, and then follows sweet, small voices, telling their determinations to test His friendship.

O! I love to read the Crisis. God's people are out on the great battle-field of life; and it is cheering and interesting to hear from those noble soldiers, who have turned away from the tempting allurements of the world, refused its pleasures, its wealth, honors, and all that nature calls lovely, or that the natural man desires. Yes, how sublime a company, all fighting under the banner of King Jesus. They have voted for this King in preference to all earthly monarchs, and are out to *prove* their loyalty. No wonder they seem happy,—here 'mid vexatious perplexities, and Satan ruling o'er land and sea, still they think of the mighty Conqueror about to come, and joy unspeakable fills each heart.

Above everybody, it does seem that those who are looking for the Lord, if in a prepared state, must be happy. Why, with such a solid foundation on which to stand, reason, logic, and the sciences, besides the blessed Bible, their faith must be strong enough to smash in fragments all the spiritualized, immaterial, nonsensical arguments of the opposer, though they come from the great of earth. Then prize the Crisis, pay for it, write for it, and bless God for the truth it teaches.

Lowell, Mass.

Obituary Notices.

Calmly fell asleep in Jesus, in Portland, Me., May 13th, 1860, Sister MARY AUGUSTA, daughter of Bro. John and Sister Abigail Brooks, aged eighteen years, seven months, seventeen days.

Augusta became interested for her salvation in Feb., 1859, under the labors of Bro. E. Burnham and M. Grant, and at that time gave her heart to the Lord. Soon after she was baptized by Bro. B. S. Emery, and lived the religion of the gospel. Her natural amiable disposition and gentleness of mind, sanctified by the love and truth of Jesus, soon won for her a large circle of warm-hearted friends.

Although of a frail constitution, and often sick, she was ever patient, and her last illness, which was severe, she bore with true christian fortitude. When all around her were weeping that she must so soon leave them, she meekly said, "Weep not for me." Her last words were those of comfort and encouragement, and as a sweet flower drops its head and dies, she calmly expired, in hope of soon being raised again to enjoy that blessed land where "the inhabitants say no more, I am sick."

The sobs and tears of the large number of persons who attended her funeral, told plainly how deep and strong was their love for Sister Augusta. May the dear father, mother, and all the bereaved ones, be sustained by the gospel hope, and be prepared to greet our beloved sister in the soon coming kingdom of Jesus.

R. R. YORK.

Died, in Slocumville, R. I., Aug. 13th, 1859, HANNAH TISDALE.

She was sick but a few weeks. Sat up every day during her sickness. Took her bed on the 13th, about five o'clock in the afternoon, and seemed to fall into a sweet sleep; but breathed her last that evening, at ten o'clock. She was kind and affectionate to all, and manifested a christian spirit in all she said or did. Has left a widowed mother, two brothers and four sisters to mourn her loss. The happiest one among us is numbered with the dead. Nothing will comfort our hearts but the thought of having her brought back to life again.

Eld. P. Tillinghast, assisted by P. C. Rodman, comforted us from Col. 3: 4.

E. SLOCUM.

Married.

At Lawrence, May 30th, by Eld. J. S. White, Mr. ELIAS HULL of Milbury, and Mrs. MEHITABLE ROBEY.

Summary of News.

FOREIGN.

[From Liverpool the 9th.]

Letters from Rome of the 5th say that fresh bands were menacing the frontiers, to which Gen. Lamoriciere had sent more troops. Numerous families were arriving from Naples. The French government had ordered ships to Naples to embark French subjects there.

The Times' Paris correspondent writes that the Sicilian insurgents have captured Girgenti.

There is a rumor current of a French loan of 40,000,000 francs; also a Russian loan of 8,000,000 sterling.

TURIN, 8th.—Advices from Palermo of the 4th state that Garibaldi had issued a decree for the organization of the Sicilians.

The Neapolitan troops still occupy their positions at Palermo. Many desertions had taken place from their ranks.

Orders have been sent to all the garrisons in Sicily to concentrate at Messina, where entrenchments will be formed.

Catania had been bombarded and pillaged. There was a strict blockade between Calabria and Sicily.

Turin letters say that the Sardinian Government will have to support Garibaldi by going to war with Naples, or put down an insurrection at home.

It is reported that M. Cavour is about to send a Commissioner Extraordinary to Sicily. All the men-of-war at Genoa and Spezzia are to be prepared for sea.

THE SICILIAN INSURRECTION.—"Garibaldi, in letters from Salerni and Calatafimi, praises the zeal of the Sicilian insurgents, and, speaking of the Neapolitan troops, says they were more determined in their resistance than the Austrians last year in Lombardy. A despatch from Cagliari of the 2d June announces the safe arrival of volunteers, arms, and amunition Messina, on the 28th of May, was quite deserted, the people having taken refuge in the shipping."

LATER.—The Turin dispatch speaking of the terms of the capitulation says —"The Neapolitan troops are to embark with arms and baggage. They are to encamp till their embarkation on the Monte Pelegrino."

The fort of Castillamare has been placed in the keeping of the English Admiral until the evacuation has been effected.

Garibaldi has issued a decree calling on all Sicilians to arms between the ages of seventeen and fifty years.

Fifty vessels of war were in the roads of Palermo.

The Opinione Nationale gives a rumor that France had, with the consent of Piedmont, accepted the mediation proposed by Naples.

The conditions of the mediation are—a liberal Constitution for Naples and a separate government for Sicily under a Prince of the House of Bourbon, subject to the condition that the Sicilians give their consent.

It is said that Mazzini has embarked for Sicily. The Sardinian Government has ordered its fleet and all the authorities along the coast to apprehend him if possible.

FRANCE.

The Emperor would leave Paris on the 15th for Baden, there to meet the Prince Regent of Prussia, and other German sovereigns.

The evacuation of Italy by the French troops is completed.

AUSTRIA.

The Austrian government had resolved upon increasing the effective strength of the second army in Venetia, and a corps of cavalry is also to be collected in the Italian Tyrol, that part of the Austrian territory nearest Lombardy.

ITEMS.

TORNADOES AND OTHER ATMOSPHERIC PHENOMENA.—Another fierce tornado has swept over a portion of the West, destroying life and property to an extent more fearful than any of those dreadful visitations which have preceded it. This, we believe, is the fourth destructive tornado recorded this summer, one of which occurred in our own State, and never before, perhaps, did the same number take place at so early a period of the season. It is very rarely that these storms are heard of before midsummer, and their early and frequent appearance this year is only an additional instance of the many curious atmospheric phenomena which have characterized our climate for some time past. For instance, while these tornadoes have been more numerous, we have heard of less earthquakes than usual of late. Again, the breaking up of the late winter season has been particularly free from freshets—indeed, we hardly remember one of a very serious or destructive character. The dry season, of an unprecedented duration, which has just ended in New England, and to which many attribute the fatal cattle disease now ravaging there, is also one of the most unusual instances of continued drought perhaps ever known on this part of the Continent. All these phenomena indicate some change; but what it is, or whence it comes, no one knows. It would be well for scientific men to give these facts some consideration, and let us have some explanation, if possible. They are very curious, and are not without their meaning.—*N. Y. Herald.*

The St. Joseph (Mo.) Democrat of June 8th says: "A general feeling of gloom pervades all classes in this usually prosperous part of the State, and unless the parched earth is speedily visited with copious rains, it is evident that we are to have a repetition of the famous famine year of 1833."

THE TORNADO SEASON.—Within a fortnight there have been four in the middle and Western States, one extending from Louisville up to Central Ohio, one in Cattaraugus county in Western New York, one in Armstrong and the adjoining counties in western Illinois, surpassing all others in violence and destructiveness. By the storm along the Ohio not less than one hundred lives were lost, mostly in coal boats; by the storm in Pennsylvania some ten or twelve victims are reported; but the last and greatest visitation in Iowa and Illinois has left at least 150 dead bodies, with more than double that number of persons injured or dying. Altogether, the number of deaths within the last month, which may be placed to the account of the tornado, cannot be less than three hundred. Whole counties are in mourning, and many persons will long remember with sorrow the wind-storms of 1860. The destruction of property is incalculable; but in the city of Alton alone, the total loss is estimated at $200,000, and in Camanche, $250,000.

Notices, &c.

Dedication in Vernon, Vt.

Our new chapel will be dedicated to the service of God on Saturday, July 7th. Bro. Himes and Grant are expected to attend, and remain with us over Sunday.

E. G. SCOTT.

Notice.

BARN MEETING in Kingston, N. H., July 4th, morning and afternoon. Eld. Himes will speak, and Eld. Grant is invited to come, if consistent with other duties, and aid in the meeting. Let there be a general gathering, and keep the day for God and the kingdom. If pleasant, the exercises will be held in a grove near Franklin Gales, Kingston.

Grove Meeting.

Providence permitting, there will be a grove meeting on the farm occupied by David Randall, about a mile and a half north of the Providence and Hartford Turnpike, the 4th day of July. Persons from abroad may stop at Scituate and Foster Academy. Ministers from abroad are expected to preach the Word. Let there be a general gathering of the family of Jesus. Meeting in the same place as last year.

M. R. PHETTEPLACE.

Notice.

I will say to Eld. M. Chandler and others West, there are some tracts at Earlville, Illinois, I received from Tract Fund just before I left. Send orders to A. A. Burlingame.

W. PRATT.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. Walter Pratt will preach in Boston (Chapman Hall) ....July 1st

The Lord will, I will preach at Salem the third Sabbath in July.

Lynn, July 5th and 6th, and over the following Sunday.

River Point, R. I., the fourth Sabbath in July.

The fifth Sabbath in that region where a door opens.

HIRAM MUNGER.

The Lord willing, I will meet with the brethren in New York July 8th. S. C. BABCOCK.

If the Lord will, I will preach at
Lovely Street, Ct ....Sunday, July 8th
Plymouth, (Dea. Tuttle's dist.) Sunday, July 15th

C. GOODRICH.

Providence permitting, I will preach at Lake Village, N. H., the second Sabbath in July, on the occasion of the death of Bro. Drake's son, who died in California. JOHN COUCH.

Providence permitting, I will preach at
Alexandria, N. H., (near Bro. Avery's) July 1st
Merideth Village ....July 8th
New Durham Ridge ....July 15th
Dover ....July 22d

Will the brethren at these places see that the appointments are given out. GEO. A. OTIS.

Providence permitting, I will be at
Tuftonborough, N. H. ....July 8th
Moultonboro, 10 1-2 A. M. ....July 15th
Sandwich Centre, 5 P. M. ....July 15th

J. G. SMITH.

J. K. Bellows will preach as follows:
New York City (Corner of Grand and Elizabeth Streets). ....July 1st
Fairhaven, Ct. ....July 8th
New Britain ....July 15th
Collinsville ....July 22d
North Canton ....July 29th

The Lord willing, Bro. Daniel Churchill will preach in Danbury, N. H., (Knowlton school-house) July 8th. S. F. LEAVITT.

I will preach in Blackstone, Mass., the first Sunday in July.

S. W. BISHOP.

Providence permitting, I will preach at
Newfield. ....July 1st
New York City, (corner of Grand and Elizabeth streets) ....July 15th
Newark, N. J ....July 22d

W. S. CAMPBELL.

Providence permitting, I will preach at
Portland, Me. ....July 1st
Frankfort Mills, Me. ....July 8th
Will attend the conference at Corinna, Me., commencing July 15th, 5 o'clock, P. M., and hold over the Sabbath.
North Hermon ....Sunday, July 22d
Holden ....Sunday, July 29th
Frankfort Mills ....Aug. 5th

J. HEMENWAY.

The Lord willing, I will preach as follows:
Tuftonborough ....July 1st
West Ossipee ....July 8th
Wolfborough ....July 15th

T. W. PIPER.

The Lord will, I will preach the first Sabbath in July at Westville Shcool-house in Southbridge, Ms.

The 15th, the third Sabbath, at the School-house in South Windsor, (Pleasant Valley) Ct.

S. P. BABCOCK.

The Lord willing, I will preach at
Kennebunkport ....July 1st

WM. M. INGHAM.

If the Lord will, Eld. J. G. Smith will preach in
Worcester ....July 1st
Eld. S. W. Bishop ....Sunday, July 8th

Providence permitting, I will preach at
Wallingford ....July 1st
New York city (corner of Grand and Elizabeth streets) at 10 1-2 o'clock, A. M., and at 3 o'clock, P. M. ....July 8th
Will preach at Bro. Salter's place in Bergen; or, in the Grove at Bergen all day, if the friends choose to have it so, and will make arrangements for it.

L. S. LUDINGTON.

L. Wetherbee will meet with the brethren in Orrington, Me., (Advent Chapel) Sunday, July 1st
Belmont, Me., (White's school-house) " July 8th

Anderson's School-House (near Edenboro, Erie Co., Pa.) 10 1-2 A. M., July 1st.
At the School-House near Bro. Whitaker's, Erie Co., Pa., 4 P. M., June 1st.
McKean, (near Bro. John Marsh's) Erie Co., Pa., 6 P. M., June 2d.
Franklin, or Girard, (near Bro. L. D. Allen's) Erie Co., Pa., 6 P. M., June 3d.
We should be glad to see any of the friends of Jesus at any of the above places.

J. T. ONGLEY.

L. D. Thompson will preach in West Windsor (at the Union House) ......July 1st

Eld. A. Cleaveland will preach, Providence permitting, at
South Troy ....Sunday, July 1st

N. ORCUTT.

Eld. Lewis Gunn will preach in
Southington, Ct ....July 1st

R. W. NEALE.

Business Matters.

To Correspondents.

J. Pinkham.—Paid to No. 262.

C. C. West.—Paid to 249.

Cash Receipts.

Ed. Wolcott, for Portsmouth Brn., $10.00; L A Himes 275, 75 cts.; R. A. Jordan 275, 75 cts.

C R Edmunds 248, S S Campbell 266, N Harden, Jr., 248,—50 cts. each.

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T I Hill 301, J F Sawtell 260, C Crawford 260, Mrs. E Slocum 301, I K Lombard 238, M J McClellan 300, E Sanderson 276, M S Grinnell 286, E Grinnell 286,—$2.00 each.

Books and Tracts.

N Felt $1.00, T W Piper 40 cts., Mrs. S P Fuller $1.21, M Holden $1.24, C C West $3.18, N Williams 6 cts, D S Clark 30 cts, A G Hudson 51 cts, E E Dalton $1.00.

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LEAFLETS FOR LETTERS.		
Life Insurance, Envelope Size	H. L. H.	" 12
Home	"	" 12
Lost, Lost	"	" 8
Peace in Christ	"	" 4
Worth Knowing	"	" 4
All things are Yours	"	" 4
Now	"	" 4
Assurance	"	" 4
About God	"	" 4

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Original Contributions.

For the Crisis.

"I am Weary."

Air—"I love thee."

I'm weary of wandering o'er earth's dreary waste,
And long with my Savior forever to rest,
With all the dear children and Jesus to dwell,
And with lungs immortal God's praises to swell.

The hope of the Gospel to-day is my hope,
It is a sure anchor with faith for its rope;
'Mid the tossing of billows and raging of waves,
The tempest and whirlwind it always outbraves.

This hope, yes, the hope of the Gospel, is mine,
No more will I linger, no more will repine;
But onward, still onward, my progress shall be,
Till the glorious coming of Jesus I see.

For the grand consummation of Israel's hope
And Jesus' appearing I'm still looking up,
Though sadness and sorrow my brow now o'ershade,
In God's glorious kingdom no tears will be shed.

The night of our mourning will soon pass away,
The day of Christ's coming, that glorious day,
Will soon break upon us with splendor most bright,
And banish forever the darkness of night.

The light as the noonday in splendor will shine,
In the bowers of the kingdom we then may recline;
The pure in their white robes their Savior will see,
From sin, pain and sorrow forever be free.

The vision which John saw, by faith now I see,
Life's river of water, the wide spreading tree,
The water like crystal, the tree living green,
A sight which by mortals can never be seen.

The City from Heaven descending from God,
With streets of pure gold, by the saints will be trod,
Twelve gates and foundations eternally sure,
Can be entered by none but the faithfully pure.

Behold! I come quickly, and bring my reward,—
Prepare ye, dear children, to meet your dear Lord,
By walking uprightly and doing His will,
For soon he that's holy will be holy still.

L. Mills.

For the Crisis.

Materiality.

Although I am not a philosopher—I sometimes doubt even what philosophers say—I am inclined to think that much that passes for philosophy is falsely so called. The subject embraced in the word at the head of this article ever has been and is still engaging the attention of many minds, and as it is much easier to ask questions than to answer them, to offer propositions than to clearly define or explain them, to make suggestions than to enter into detail, I wish to keep upon the safe side and leave it for clearer heads and stronger minds to enlarge upon the subject, which I hope will be done; for I consider that a correct understanding of the subject is of importance. I understand that materiality has form, body, parts, exterior, interior surface, weight, divisibility, etc. Its form may change; it can become organized, be compounded; those organizations and compounds be decomposed, but still the substance, the materiality, remain; it is without increase or diminution.

And here I wish to ask, can materiality depend upon a contingency for its existence? Has there been an increase or diminution since the creation? I do not mean can an *organization* of matter depend upon a contingency? but matter itself, that is the question. It is clear to my own mind that it cannot. If it cannot, then, I ask, are not many of our philosophers at fault when they aver that many things to which we give names for the purpose of conveying our ideas of the effect produced by the action of material bodies, are material? I refer to such things as sound, light, heat, the shadow, etc. I do not know that all philosophers contend that all these are material. I know that some do. Let us examine a little. The blacksmith strikes his anvil with a hammer. There is a sound. Is there a creation of materiality, or even a formation of it? Is it not plain it is the effect of those bodies upon each other? Then the anvil, the hammer, the waves in the atmosphere, the drum of the ear, neither of them or all of them combined are what we call sound, but sound is contingent upon the existence and action of those bodies. In that instance it cannot exist without them or separated from them.

I apprehend the same is true of light. Are not light and heat produced by the action of matter upon matter, by a combination or decomposition of matter? Go into a dark room; take with you a candle; there is no light in the room. Now light the candle. Why the change? Is there an introduction of materiality, or is the light the result of the change that is going on in those particles of matter? Now stop that process of change and what becomes of the light? Is it in existence? gone to some place? If you say it still exists, can you prove it, or will you tell me that it still exists? It is like many things which we cannot comprehend, but must not question. Who says I must not?

The same may be said of the shadow. Remove the post, or the light, and what becomes of the shadow? If it is matter, it exists; if it is not, it ends with the circumstances that created it. And here I wish to ask question No. two:—

Is not everything to which we give name (that is immaterial) merely the effect of material agencies, and entirely dependent upon contingencies, and must they not end with the circumstances that created them?

These thoughts, which I have not properly clothed for want of language to express them, were suggested by the question, Is the soul of man material or immaterial? It occurs to me that it would be better to prove *man* had a soul, and then inquire into its nature. There is plenty of proof that man is a soul, but I have yet to see the evidence that there ever was added to man an entity called a soul, either material or immaterial. If you say there has been, just tell me when it was done or how it was done. I want something tangible for proof. But, says one, I think you go too far. We can deny the immortality of the soul, but we must admit people have souls, and *nephesh* means life often, and men have that. I know that men have life, but has a man got a life? We say a man has a hand, a foot. If that hand or foot was taken off and buried, or preserved in spirits, we could tell where it was; but suppose he lose his life, where is it? Echo answers where? It has gone where the light from a candle has gone when the candle is consumed. If we will be satisfied with the record, there will be no trouble.

God made *man* of the dust, then whatever constitutes man is dust. His thoughts, his mind, are not the man; they are immaterial. Whatever thoughts or mind he may have depend upon contingencies. Man is a complicated piece of machinery; if he is perfect in all his parts as he came from the hand of his Maker, he will be capable of thought. If he is then surrounded by objects, there will be impressions made upon his brain; there is thought. Remove those objects that make the impress, or the five senses through which the impress flows, or the brain, will there be thought in either case? Impair the brain, you impair the mind; destroy the brain, you destroy the mind. The brain is not the mind, neither is the shadow the post. Remove the post, the shadow is gone; destroy the brain, the mind is gone.

But we are asked, how will God preserve the identity if the mind is the result of material organization and ceases to exist when the organization is dissolved? Now I wish to ask my readers, if I fail to explain how God will do it, will a belief in an immaterial soul that no one knows anything about, where it comes from at birth, or where it goes to at death, throw any light upon the subject? Let me try to illustrate.

I will compare the brain to this sheet of paper before the impressions are made; it is a blank, capable of receiving impressions, either good or bad. After the impressions are made they determine the value and character of the sheet. By them I should identify it wherever I might see it. Now let us burn the sheet. What becomes of the impression? (I will here remark that while I make the impressions on this sheet by the addition of materiality, the ink, I understand the impress on the brain would be in another way, perhaps by indentation, at least without the addition of materiality.) Had the impression been made by indentation, they certainly could not have been in existence, made as they are by the addition of materiality; although the material of which they are composed may remain, the identity is gone. Now, I ask, does my reader believe that God is able to restore the sheet after the particles of which it is composed have been scattered to the four winds? I believe in such a God. I also believe it is just as easy for him to restore it with the impress as without it. Will there, then, be any difficulty about the identity? I apprehend not. And here I will remark that on this blank God has given us to fill up, we are writing many things contrary to his direction. There is a promise if we repent they shall be blotted out, not when we are converted,—that does not change what is written,—we then commence writing on a different subject; the blotting out is to be done when the time of restitution shall come at the appearing of our Saviour, Jesus Christ. See Acts 3:19—21. A. G. Hudson.

For the Crisis.

Parallel Falsehoods.

BY M. MATHEWS.

Man in this life is constantly surrounded by objects that deceive the mind. Even among his dearest friends he often meets with deception. "There is none good; no, not one." Man feels this sensibly; and as his bright fancies fade,—as apparent realities prove but wild dreams,—as friends prove but enemies of the foulest cast in disguise, he looks up to God and exclaims with one of old—"All is vanity!"

It is a sorrowful fact that there is no truth in our world unmingled with falsehood. I speak on a large scale. Man naturally tells his story to suit his circumstances. True, there are good, honest hearts in our land, who aim at truthfulness; but even these, without much grace from on high, will sometimes equivocate. In the beginning this was not so. When God first formed man and gave him the world to rule and reign over, falsehood had not had an existence. But in due time the spoiler came, and here, as in all ages, we see, and suffer by, his innumerable offspring.

I will take you back to the time and place where transpired the foulest act of deception ever palmed off upon mankind. When our first parents were happily walking and talking in Eden, talking face to face with their Maker, God, things were vastly different from what they are at present. How peaceful lived that family. No home has ever been like that. Innocence and heaven-born love reigned supremely in those two hearts that beat in unison with each other and with the pulsations of creation at large. How much poetry they saw in everything. Doubtless a certain writer is right in saying, "Poetry was their common talk." How lovely those roses looked. How sweet sounded those warblings echoed far and near from birds that flitted through that hallowed garden. How pleasantly the lion and the lamb lay side by side, 'neath the warming rays of that bright sun that had never been eclipsed. How green must have been the mossy mantle spread over the face of our earth, that had never been chilled to the heart, and whose bosom had never taken to its fold one lifeless form. Ah! these scenes were too bright to last. Man could not rightly appreciate such happiness till he had suffered for it. God could not be honored sufficiently till man had known the extent of his love and mercy. Peace was too easily received to be duly estimated. So the first deception was enacted, the first sin committed, and the first fruit of disobedience ripened.

God told Adam that if he proved faithful this earth and all its inhabitants should be his, and that he should live forever and rule the whole human family. But in case he disobeyed,—proved unfaithful, death should be his portion. So the affair was well understood by all parties. Adam was quite lordly. King and Queen, Adam and Eve, man and wife, how innocent, how happy! But Satan came. He wanted this earth. He wanted to be king. He wanted to put God and man at a great distance from each other. So he raises his ambition higher than earth,—tells him that they may become as gods, in wisdom excelling any. Man's heart can be easily impregnated with pride. The enemy appeared *so* wise and *so* lovely that Adam, no doubt, sighed to be like unto him. Being told that it was his privilege to be more, even like a god, he readily sinned. Consequently woman obeyed Satan, and man obeyed woman. The deed was done. The first sting of conscience was felt. The first triumph of Satan, the first sin of man. Earth fell into the hands of Satan, and if Christ had not purchased it with divine blood, the evil one would have had it, deed and all, long ago. But thanks be to God, the mortgage has been redeemed!

Now Adam had been led to believe that he should "*not* surely die." God had plainly declared that DEATH, literal death, should be his doom; that he should return to dust, out of which he was taken. But ambition had been created, and imagination took its flight. Satan was wise in not only making man believe he should not die, but that there was a better land, even the habitation of God, which he might inherit after this failed him. So man takes his affections from this earth which is to be his home, and places them upon heaven, where Satan could not dwell, on account of pride. And he learns to abhor his body, which was made to dwell on earth, and worships the "spirit" which is so constituted as to fly to heaven at death. O what deception! There is no deathless soul and no heaven for it to fly to. This is a nice lie of the devil, meant to rid earth of man. Millions are taken in this snare. O that those who cling to the assertion, "Ye shall not surely die," but knew its author. And ye who call this earth a prison, would to God you knew it to be your heaven in disguise. There is no other home for you. Satan is working mightily to get possession of it. Place your affections on it, then, and live so that you may make one of that number who shall shout victory over the adversary of all good.

Reader, do you mean to believe God, or Satan? Make up your mind. You are daily condemning one or the other. If your hopes are built on going to heaven, you leave the deceiver full possession of this earth. If you think a part of you can never die, your faith is built on a sandy foundation with the devil for its chief corner stone. My fellow creatures, will you not study to know truth? Learn the truth, "tell the truth and shame the devil." Come, awake!

Won't man have learned a lesson, during the time of suffering the penalty of disobedience? Won't Adam come out of the dust next time a wiser man? He will believe God to be God. He will own Satan to be Satan. He will own death to be death, and that it *is* "all of death to die." Won't he have reason to praise God for redeeming him from the grave! Eternity will be none too long to sing redemption's song.

I do believe that if men could see how Satan is deceiving them,—how he tries to take their home from them they would utterly hate him. Fellow pilgrims, ye who have an understanding of these things, let your lights shine. Preach truth. Sound it out. Higher than the votaries of falsehood raise your voices in behalf of truth. We came in at the eleventh hour, then let us work with all our might in the hour that remains. Talk, write, preach and print truth. "Feed my lambs." Christian, do you hear your Savior speaking? Rouse thee! Go forth and tell the nations of judgment to come. Tell Satan's hosts that this earth is yours, that you are a joint heir with Christ to all things.

I talk to the wind! Is it possible that men will not heed the voice of warning? Will they not tell others of Jesus and prepare them for his coming? Some will. A few are zealous. God bless them. Christ reward you, souls bless you, and eternity repay you. Amen.

For the Crisis.

Contemplations.

I'm longing for a better world,
Where sorrows ne'er can come;
A land by prophets long foretold,
The saint's eternal home.

A world where saints in glory bright
Praise their eternal King,
And clad in robes of spotless white,
The victor's song will sing.

Sickness and death await us here,
And blast our early hopes,
Lay low the friends we hold most dear
In this lone vale of tears.

I would exchange this world of gloom,
Where death triumphant reigns,
For one where flowers perennial bloom,
For Eden's verdant plains;

Where life's fair tree, whose branches wave,
By heavenly breezes stirred;
The crystal river, where we'll lave
Fast by the throne of God.

Our God will wipe away all tears,
Will heal each wounded heart,
And bid our anxious doubts and fears
Forevermore depart.

Jerusalem! with pearly gates,
And streets of shining gold,
I'd share thy joy, which now awaits
In yon bright happy world.

I'd range the heavenly fields of bliss,
And pluck life's healing leaves,
Far, far removed from pain like this,
Which never resting gives.

The earth renewed shall bloom again
In more than Eden glow,
No blighting curse, no withering pain,
Thy happy bowers shall know.

Grant, Lord, that I at thy right hand,
May have a humble seat
In Beulah's fair and peaceful land,
Where saints in glory meet.

Eunice C. Bodge.

South Windham, Me.

[The writer of the above has been an invalid for some eight years.—Ed.]

For the Crisis.

Extracts from Rothe.

The following are the passages from Dr. Richard Rothe's "Theological Ethics," which the article in No. 15 of the *Crisis* was designed to introduce. They may require study, but they will repay it.

C. F. H.

"Evil can therefore be for God only an object of *absolute negation*, and his agency in respect to it only an *absolute reaction against it for its complete removal*; which, as divine and absolute, must be absolutely efficient. This simply effective, unconditional, negative reaction of God against sin is his *primitive* agency. Thus in general the conception of *punishment as divine* is, that it is the absolute and purely efficient reaction of God, on the side of his omnipotence, against sin, whereby he removes it absolutely. Herein lie, now, two essentially distinct moments (elements): 1. In the first place the *divine* penalty (for we here speak only of this,) is *retribution of pain*. God directs the evil which comes in consequence of sin, against the sinner himself, in order to remove the sin in him,—he recompenses the sin with evil, while he appoints to the sinner *the measure of evil answering to his sin*. For this the mass of his creatures are as an instrument at his command, and he is thereby in no way limited to the precise evil already flowing as a natural and necessary consequence from a given sin, which are in a *religious* point of view themselves a divine punishment. Whence arises the distinction between *natural* and *positive* penal recompense (or, according to the customary use of language, punishment) of God. It is positive in so far as it is not an evil already in itself necessarily resulting from the sin appointed for retribution, but first brought in upon the sinner in the divine government of the world. This divine penal retribution is in itself, as a reaction of God against *sin*, although it immediately affects the *sinner*, still not directed against the sinner, himself, i. e., not against his *person*, but against the sin in him. It would remove *this* from him. That God hurls the evil proportioned to the sin back upon the sinner himself, has its motive in this, that he would determine him by the experience of the natural consequences of his sin, to turn himself *against it*, and *to separate himself* from it. If now the sinner actually enters into this design of the divine penal retribution, then it becomes for him chastisement (Heb. *musar*, Greek, *paideia*), by the educational method of divine love, or, more properly, grace. Nearer to this chastisement is a modification of penal retribution, to wit, the penal retribution which is affected upon the sinner, in so far as he is in himself conscious of his sin as such, and of his need of instruction by means of the applying of evil penally retributing his sin. As chastisement, painful retribution has ceased to be punishment.

2. But penal retribution cannot *enforce* the attainment of its primary object with reference to the sinner, his separation from sin or his amendment. By means of his power of self-determination the sinner is able to harden himself against it. Yet he cannot thus annul or frustrate the divine punishment, but by so doing he gives it a changed direction. Divine penalty is essentially divine negation of sin, divine reaction against it; and, as divine, simply *absolute*. It cannot relax until it has actually removed the sin. If the sinner does not separate himself from the sin, if he identifies himself with it *finally*, then the punishment is directed *against himself*, and fulfills the divine judgment upon sin *in himself by the abolishing of his own being*. For evil must be done away *absolutely*, as certainly as it is utterly opposed to God,—*at whatever cost*. If the sinner *will* not cease from it, then must he share its doom; *successfully* mock God in defiance of it, he cannot. Thus divine retribution results at last in the *annihilation of the sinner*;—even by means of the evil impending over him as consequence of his sin, through and in it the divine punishment culminates. This annihilation of the sinner (this *death* in the New Testament sense) is accordingly the *final aim* of divine punishment, and the necessary *final result*, lying in its very idea, of sin consistently and completely fulfilling itself.

Remark 2. It is altogether incorrect to suppose as *the* object of divine punishment, the amendment of the one punished. This is doubtless *an* object of punishment, that is, of punishment in so far as it is painful retribution. But even in this form is it only *one* of its objects, not its only object. It lies certainly in the conception of divine punishment that it attempts its aim *first of all* with the amendment of the one punished; but it is not also implied in it, that it *must* actually attain it with this attempt. Its *proper* object, on the other hand,—the actual removal of evil,—it *must* by its very conception *absolutely* attain, in such way as may be; whether with the salvation of the sinner, or with his perishing—which depends on his own self-determination. If punishment is executed *completely*, then is its consequence *ever* the annihilation of the sinner himself. *As punishment*, that is, when it remains punishment, and is not removed by forgiveness, it *ever* ends with the death of the sinner in *this* sense. That which with Julius Mueller (pp. 281, 285) is "the primary object" of divine punishment, the most clear revelation that the majesty of law and of God himself is not actually injured—this forms also, according to our conception of it, a determinate element in the object of divine punishment."

Selections.

"Why don't God make it Morning?"

A sick child tossing restlessly upon her bed, often asked of her mother. "When will it be morning?" The kind mother as often answered, and tried every method which a devoted mother's love could devise, to make the wearisome hours pass more comfortably. At length the sick child exclaimed, with the utmost impatience, "Why don't God make it morning?"

Are there not many Christians, who in moments of darkness and trial, *feel*, though they may not *express*, the same impatience? Sickness lays its heavy hand upon one in the midst of much labor; when he feels that there is much to do for Christ and his cause, many souls who might be saved by his exertions, and who will be lost without them; he feels, too, that the night will soon come when no man can work, and that he must needs work while it is day; yet there he is, as he thinks, doing nothing for the glory of God. He tries to feel that all is for the best, yet the dark cloud will at times overshadow him,—his faith is weak, and in agony he asks, "When will God make it morning?"

Another loses a beloved and only child; and he cannot see why God has thus taken away what he regards as his greatest earthly blessing; instead of bowing meekly to the stroke, he contends with his Maker, wanders farther and farther from the light of God's countenance, into deep darkness, and then impatiently asks, "Why don't God make it morning?"

Loss of property, or of friends, often embitters the feelings of those who thus suffer, and instead of bringing all these cares and burdens to the mercy seat, and there casting them off, they sink away from God, with the darkness gathering thicker around them, and almost in despair they call out from the midnight gloom, "When will God make it morning?"

Let all such sorrowing ones remember, that if they are indeed the children of God, his eye is upon them, however deeply they may be shrouded in darkness. Christ is *always* with those who have committed themselves to him, and by every trial *here*, he is only preparing them for the bliss which shall be theirs *hereafter*. In his own good time, and at the best time, he "will make it morning." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

What makes a Man?

A man never knows what he is capable of until he has tried his powers. There seems to be no bound to human capacity. Insight, energy and will, produce astonishing results. How often modest talent, driven by circumstances to undertake some formidable looking work has felt his own untried and hitherto unconscious powers rising up to grapple and to master, and afterward stood amazed at its own unexpected success!

Those circumstances, those people, enemies and friends, that provoke us to any noble or manly undertaking, are our greatest benefactors. Opposition and persecution do more for a man than any seemingly good fortune. The sneers of critics develop the latent fire of the young poet. The anathemas of the angry church inflame the zeal of the reformer. Tyranny, threats, fagots, torture, raise up heroes and martyrs, who might otherwise have slept away slothful and thoughtless lives, never dreaming what splendid acts and words lay buried in their bosoms. And who knows but the wrongs of society are permitted, because of the fine gold which is beaten out of the crude ore of humanity?

Here is the truth worth considering. Are you in poverty? have you suffered wrong? are you beset by enemies? Now is your time! Never lie there, depressed and melancholy! Spend no more time in idle whining! Up, like a lion! Make no complaint, but if difficulty fights you, roar your defiance. You are at school, this is your necessary discipline, poverty and pain are your masters—but use the powers God has given you, and you shall be master at last. Fear of failure is the most fruitful cause of failure. Stand firm and you will not fail. What seems failure at first is a discipline. Accept the lesson; trust the grand result: up and up again; strike and strike again; and you shall always gain, whatever the fortune of to-day's or to-morrow's battle.—*Arcana.*

Worlds on Fire.

On the night of April 22, Ellis Thomas, a worthy farmer who resides ten miles north-east of Richmond, Ind., arose from his bed for the purpose of taking some medicine at twenty minutes before 2 o'clock. As there was considerable light he at first supposed it was after day-break, until approaching a table he was surprised to see the window light reflected upon it, in which the shadow of the sash was very distinct, and as the light came from the South-east he at once directed his attention to that quarter of the heavens, to ascertain its source; the moon being at her change at once precluded the idea that it was lunar in its character, as it is always dark at that particular period.

The object sought was soon found in the shape of a red disk of light as large as a dinner plate, fully as well defined in its outline, and resembling in every respect the sun when setting in a hazy atmosphere. It was perfectly stationary about 20 degrees above the horizon, though it gradually diminished in size so that in the space of a quarter of an hour from twenty minutes to 2,—when it was first seen,—it was reduced to the dimensions of a star of the first magnitude, and five minutes later wholly disappeared, without any explosion or motion whatever. The light emanating from it was sufficient to cause a glow in all that part of the heavens, though no luminous spot of similar appearance was seen at any other point.

This description was obtained from Mr. T. when at his house a few days subsequently, and was fully corroborated in every particular by his lady, who also observed the strange phenomenon."—*Cin. Com.*, *May 10th.*

[From the Cincinnati Commercial.]

Shower of Meteoric Stones.

New Concord, *Muskingum Co.*, *Ohio, May 5th, 1860.*

Eds. Com.:—On Tuesday last (May 1st) at twenty-eight minutes past 12 o'clock, M., a sharp report was heard in the heavens very similar to heavy cannonading, creating quite a visible shock, which was heard and felt many miles distant, and which some persons actually avowed was the sounding of the last trump. Immediately succeeding these followed twenty three distinct reports, following each other in quick succession, and which made those who heard stand aghast with fear.

The sound then seemed to gradually die away into a heavy roaring like distant thunder; succeeding this again, some men who were at work in a field, heard a buzzing sound as of a body passing rapidly through the air, and hence giving their attention in the direction from whence the sound proceeded, they discovered a body descend and strike the earth about one hundred yards distant, and upon making search, found a hole in the ground, from which after some labor they extracted a *stone* weighing fifty-one pounds,—the stone was of a quadrangular shape, and resembling in appearance a river stone, the surface being somewhat blackened as though washed by the waves, and then bleached by the sun. The surface though generally smooth, was irregular in some places, such as small crevices which might contain a pebble. Upon being broken the stone was found to be of a grayish cast, and somewhat gravelly; being interspersed with particles of metal, and by being brought in contact with some other solid substance it would ring like bell metal. After satisfying their curiosity with this, immediate search was instituted for more, and guided by the sound, they had not proceeded more than two hundred and fifty yards before they discovered another, which was buried twenty inches in the ground, having been obstructed by striking a rail fence, breaking one or two rails. This stone was exactly similar to the first. It is evident from the glazed surface that they have not been severed from any other body.

The two stones above described both alighted upon the farm of Jonas Amspoker, who lives three miles east of Concord. Another was found to have fallen upon the farm of Mr. Law, one mile east of town. This is exactly similar in every particular to the others. A number of others, weighing from two to forty pounds, have been found within a range of five or six miles.

Fine specimens of these mysterious visitors are in safe keeping here now, and can be seen at any time by curious visitors.

Yours, etc., J. R. Buchanan.

We add the following from the Columbus Statesman:

We have received letters from the same region of country, which not only corroborate the statement, but add greatly to the singularity of the phenomena. It appears that the noise alluded to was heard through a wide range of country, and that stones of the kind described were found freshly imbedded in the earth in the same manner, miles apart.

In Morgan, Muskingum, Coshocton, Morrow and Tuscarawas county the explosion was distinctly heard. Near McConnellsville several boys observed a huge stone descend to the earth, which they averred looked like a red ball, leaving a line of smoke in its wake.

The phenomena seem to be unprecedented. These stones were found nearly fifty miles apart, although the explosion was heard at all the places mentioned from the direction of New Concord. Houses were shaken by the shock, and in one or two instances the doors bursted open. It occasioned a great deal of consternation in that section of the country, as well it might.

Reading for Youth.

Evil Company.

Sophronius, a wise teacher of the people, did not allow his sons and daughters, even when they were grown up, to associate with persons whose lives were not moral and pure.

'Father,' said the gentle Eulalia one day when he had refused to permit her to go in company with her brother to visit the frivolous Lucinda, 'Father, you must think that we are very weak and childish, since you are afraid that it would be dangerous to us in visiting Lucinda.'

Without saying a word the father took a coal from the hearth and handed it to his daughter. 'It will not burn you, my child,' said he; 'Only take it.'

Eulalia took the coal, and behold her tender white hand was black, and without thinking she touched her white dress, and it was also blackened. 'See,' said Eulalia, somewhat displeased as she looked at her hands and dress, 'one cannot be careful enough when handling coals.'

'Yes, truly,' said her father; 'you see, my child, that the coal, even though it did *not burn you*, has nevertheless *blackened you!* So is the company of immoral persons.'

A Word to the Juveniles.

BE GOOD.

Be good, be good, my bright-eyed boy,
Roaming the fields in thy childish joy;
Rejoice as you bound over meadow and wood,
Be cheerful as you will; but, oh, be good!
Rob not the nest that your quick eyes see
Perched on the boughs of yon chestnut tree;
Bruise not the butterfly's tender wing;
Harm not even the smallest thing.
Be good to all, even to bird and bee,
Even as God is good to thee.

Be good, my little girl, be good,
Be not selfish, nor vain, nor rude,
Ne'er from your lips let a cross word fall;
Be patient, and humble, and kind to all.
Ne'er let that brow with frown be dark;
Be cheerful and blithe as the warbling lark;
Ever be gentle and pure as the dove,
Your words and your actions full of love.
"Be good to all," let your motto be,
Even as God has been good to thee.

—*Golden Rule.*

A Pig for a School.

When one of the Karen chiefs at Toungoo inquired of Mrs. Mason, the missionary's wife, how her female school was to be supported, Mrs. M. replied that she trusted in God, whose ravens were still upon the earth. The chief understood her, and with a sympathizing glance, said in an under tone to those who stood by, "I must send the mamma *my great pig!*" and in a few days after, down came the great pig, and eleven rupees for the support of the school.

A.—*Ex.*

Our Order Book.

A story is somewhere told of the Duke of Wellington to this effect. During the campaign in the Spanish Peninsula, an officer woke his lordship one night, and said that the execution of a certain enterprise, which was to be carried into effect that night, was impossible. As the officer was going on to give his reasons for this opinion, the Duke replied, "Give me the order book," and turning over the leaves said, "Not at all impossible; see, it is down in the order book," and so lay down to sleep again.

The Duke was a fallible man; but his plans were ever laid with consummate care, and he would not have his officers inquire into their practicability. It was enough for the subordinate to know, in regard to any project, that it was down in the order book. If the thing was found written there, it was to be done. The soldiers must believe—in point of fact they did believe—their captain infallible; and this was one secret of his success.

The Captain of our salvation is really infallible. He, too, has his order book—his own divinely inspired word—and the business of the christian soldier, in regard to the work before him, is to inquire, not whether it is possible, but whether it is commanded. This should be our only test of practicability—is it ordered? What readest thou?

Christian! Whatever you find written in the order book, do it. Leave the result to your Commander.—*Sunday School Times.*

☞ Nothing sits so gracefully upon children, nothing makes them so lovely, as habitual respect and dutiful deportment toward their friends and superiors. It makes the plainest face beautiful, and gives to every common action a nameless but peculiar charm.

☞ Plead the cause of the poor and the needy.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

A Poetical Sermon.

TEXT.—1 Cor. 15: 58.

BY F. F———

Beloved, be steadfast, immovably stand,
Work always till right is restored,
Forasmuch as we know that no labor is vain
That is wrought in the name of the Lord.

(Concluded.)

The weakest must labor as well as the strong,
For *all* there is something to do;
Improve on the talent the Master bestows,
Remember the interest is due.

We all have a station, an office to fill,
We all have a Master above;
He shows us the labor he'd have us to do—
We work by the promptings of love.

And some he has chosen to *lead* in the strife,
To be first in the battle array;
And some are to follow and bind up the wounds,
And care for the sick in the way.

There's the bold noble Paul, and the sweet loving John,
And Luther, the lion in might,
And the winning Melancthon,—what contrast is here!
Yet all were defenders of right.

What though in our weakness ascending the scale
We strike on a quivering chord?
Remember, the widow "gave more than they all,"—
When weak we are "strong in the Lord."

There are fathers and mothers in Israel, we know,
Old warriors long in the war;
There are babes in the Lord who must gird on their mail,
And fight till the conflict is o'er.

We must work in the vineyard by spreading the truth,
We must work by upholding the right,
In pulling down error, oppression and sin,
In bringing salvation to light.

By feeding the hungry, by tending the sick,
By cheering the heart that's cast down,
By pointing to Jesus, the kingdom to come,
The robes, and the glorious crown.

We must not be weary in doing his will—
The reward 's at the end of the race,
A glory unspeakable, fadeless and pure,
A glory begotten of grace.

What joy and what peace even *here* he bestows
On those who repent and believe,
And in the bright kingdom of glory beyond,
They shall *life everlasting* receive.

How many have labored and toiled all the day
Earth's pleasures and honors to win,
Whose reward "everlasting destruction" will prove,
For death is the wages of sin.

Why toil we for perishing pleasures of earth,
When the ravishing prize we may gain,
Of glories unfading, eternal and pure,
Of pleasures unmingled with pain?

Our work must be constant, unflagging our zeal,
Our end is a thorough reform,
To be wrought not in sunshine's bright moments alone—
We must carry it on in the storm.

Oft duty will clash with our feelings, we know,
Our will in rebellion will rise;
Let duty throughout hold absolute sway,
Though it sever the tenderest ties.

Through evil report we must follow the Lord,
And truly the most of the way
Is through clouds and thick darkness, yet, glory to God,
It will end in a glorious day!

As well we must climb up the steep, craggy rocks,
As to feed in "green pastures" below;
As well must we toss on the storm-heaving sea,
As to glide where the "still waters" flow.

We must always abound in the work of the Lord,
No workman must ever turn back;
To-day and to-morrow, unwearied and firm,
We must keep on the enemies' track.

We must never be weary, we know we shall reap
If we faint not nor fall by the way,
When the sheaves are all gathered, the Shepherd shall call,
And the sheep hear his voice and obey.

When the kingdom of Christ is established on earth,
And Satan's dominion cast down,
Thank God! there is rest for the laborers then,
And the cross shall be changed for the crown.

Our labor shall not be in vain in the Lord,—
It is our sweet comfort to know,
That in the great harvest we joyful shall reap
What here, even weeping, we sow.

The christian may know that he toils not in vain,
His faith may insure the reward;
And the bread that he casts on the waters of life,
He shall find again, saith the Lord.

There was never a fruitless expression of love,
And a kindness never was lost;
Each act has a bearing for good or for ill,
Repaying the effort it cost.

In many a sorrowing, sin-stricken soul,
Comes back some encouraging word,
Which spurs him to action, though years have rolled on
Since first the kind warning was heard;

For the love-spoken word of the days that are gone
Has unceasingly haunted his breast,
When the lips that had spoken are silent in death,
And the speaker has gone to his rest.

It has followed him close through the mazes of sin,
Like a monitor always at hand,
It has stirred up his conscience, once latent and dead,
To anguish he could not withstand.

That word is sweet music of late to his ears,
For it proved like a spy on his track;
Till at last up the hill of repentance and faith,
It has brought the poor wanderer back.

Kind words to the sorrowing never can die,
For memory cherishes love,
They are "new every morning, and fresh every eve,"
Like the blessings that come from above.

And though the effects are not instantly seen,
Love never was given in vain,
And kindness gone by is like balm to the heart
When it's throbbing with anguish and pain.

Be not, then, discouraged, though long it may be
Ere the fruits of our labor appear,
We know there's a strength in each love-spoken word,
And a balm in each pitying tear.

The seed that we sow springs not instantly up
Till the showers shall have moistened the soil;
Then mourn not because in a moment of time
We see not the fruit of our toil.

And, oh! when we gain the blest shores of our home,
And join with the numberless throng
In swelling the chorus unspeakably grand
Of the great and the glorious song,—

If there should be those whose unspeakable bliss
Our kindness has helped them to gain,
We'd know when we worked in the name of the Lord,
Our labor was never in vain.

My friends, let us live as a CHRISTIAN should live,
Let us fight as a CHRISTIAN should fight;
For "the night is far spent and the day is at hand"—
Let us gird on the "armor of light."

And oh! may the home of the ransomed be ours,
The robe, and the harp, and the crown;
We'll join the archangel in singing his praise,
When our Master and Savior comes down.

Thank God! that the way-marks are telling e'en now,
That the pilgrim will soon be at rest,
That soon the immortal hosannas shall ring
Through the mansions prepared for the blest.

Beloved, be steadfast, immovably stand,
Work always till right is restored,
Forasmuch as we know that no labor is vain
That is wrought in the name of the Lord.
Pine Avenue.

For the Crisis.

Does Death Kill?

In a previous article I examined the argument of some who suppose that if the first death does not kill the soul, the second will not; and who think that the supposition of a separate existence of the soul implies its immortality. This inference, I endeavored to show, is unfounded; and I intimated that the view of my friendly objectors is even more open to their own objection. Let us see if it is not so.

The view of my objectors is this:—that man consists of a living body only; that when the body is dead, no part of his being remains but a corpse; that in the resurrection either the same body, particle for particle, is raised up; or, so many particles are re-collected as will make the resurrection body the same; or, with different particles, the resurrection body will have the same *structure* or *constitution*, so that the character and being may be identical.

Whichever view be taken, so long as the separate existence of the soul is denied, one thing may be said. When the body is dissolved, as it is in thousands of instances, the person no more exists than he did a thousand years before he was born. Our bodies are formed from the food we eat and the air we breathe. These come from the four winds, and from all the quarters of the globe. And most human bodies are mostly, and many human bodies are wholly, scattered thither again whence they came. For aught we know, every cubic yard of the whole atmosphere, and of the sea, and every yard of the whole surface of the earth, may have its portion—its particle—of the same body that lived and moved, forty or fifty years ago, among men.

Now I shall not here at all deny or question the power of God to collect again the same particles of a body, thus diffused over the globe, and to re-form them in the same former body. Whatever difficulties belong to that supposition, they are not the point of my present argument. The question now is, not what *God can* do, or *cannot* do; but, what is the deadening and destroying power of *Death?*

And it seems to me that when the body is thus scattered, if no soul is left, however unconscious and inert or inactive, then the person is just as dead as dead can be. I do not see how the second death, or ten thousand deaths could make him any deader. And the person is not only *dead*, or lifeless, but just as much out of *existence* as he was a hundred years before he was born. You may say that the atoms which formed his body exist, that the materials for his resurrection exist, and that the fact will appear in due time. But then I should reply that by the same reasoning he existed a thousand years before he was born, the material of his being existed before the flood, and the fact appeared in due time, for he was born. One style of speech is just as proper as the other. Hence, according to the view of my objectors, either the dead have ceased to exist; or, they have existed ever since the creation. Either they are annihilated; or, they never will be annihilated, except by God's remanding their atoms back to nothingness.

But, although the dead be so utterly dead, as dead as they were a hundred generations before their birth, and as dead as any will be a thousand years after the judgment and the second death, our good friends still believe they will come to life again. Dead as they are, they are not finally dead. Far away from existence and as nearly out of existence as they have been for six thousand years, they will come forth again, and give the most honest account of themselves that ever can be given, in the great day. Death, the great enemy, has struck them down, and trampled them as rudely and as ruinously as he can—and still they live! He has killed and destroyed them temporarily, just as completely as they ever will be killed or destroyed—and yet they bloom out in life again, just as if he had never touched them with the tip of his finger! Is it not my turn to ask of my objectors, Does your death kill? You say that he kills the dead very dead once; but they come to life again. How do you know that he will succeed any better in the second attempt? If the first death does not kill finally, how can you infer that the second death will kill finally? In the view of my friends, the *nature* of death is precisely the same in both cases. It is as utter an extinction in the first instance as in the second. What logical assurance can they give that the second death may not be followed by life, as well as the first?

Perhaps they will say, the Bible assures us that the righteous alone will live forever. Very well. But this is to abandon logic, and resort to the Scriptures. And I have the same scriptural right to believe that the wicked will not live forever that my friends have. However, I have a way of thinking that my view of the nature of death is more plainly consistent with the declarations of Scripture.

For my view is simply this,—that there are two instalments of death. The death of the body kills it. It is a real, literal, killing death. As the effect of it, the body becomes a corpse at once, and ere long ceases to be even that. This death also deprives the soul of its action, as the main-spring is useless without the watch. This death is also, as a first instalment, the picture of all death, showing that the second death will destroy the soul, as this destroys the body.

But if the first death destroys the body and not the soul, it is easy to see how there may be a resurrection before the second death, but not after it. While a part of the being remains, there may be life again. But when the entire being is destroyed—soul and body—to live again is impossible. My friends, who have feared that death, as I define it, involves immortality, must not wonder now when I tell them that as I understand death, in its two instalments, it seems to me that a resurrection after the second death is beyond the power of God himself. For such a resurrection would be a re-creation, which is impossible, since what is newly created is different from that which before existed.

Hence I think that in my view of death, the second death kills finally and forever, as a logical result of my definition. Whereas I see in the view of my friends no logical security against immortality after the second death. And I have shown that some who held their view of the nature of the first death, as Tatian and Thomkinson, actually held eternal torment nevertheless.

C. F. H.

IDLENESS.—Idleness is the bane of body and mind, the nurse of naughtiness, the step-mother of discipline, the chief author of all mischief, one of the seven deadly sins, the cushion on which the devil chiefly reposes, and a great cause not only of melancholy, but of many other diseases; for the mind is naturally active, and if it be not occupied about some honest business, it rushes into mischief, or sinks into melancholy.—*Burton.*

☞ An Indian philosopher being asked what were, according to his opinion, the two most beautiful things in the universe, answered: "The starry heavens above our heads, and the feeling of duty in our hearts."

For the Crisis.

Family Worship.

BY M. MATHEWS.

Brother, you have a home, I suppose, and in it is your life companion, together with the little ones that God has given you. She is "all your fancy painted her,"—affectionate and godly. She helps you to bear many of life's important cares, and soothes many a sigh, assuages many a pain, either moral or physical. Your little ones have grown up around you in beauty,—

"They grew together side by side."

You were prospered in your merchandise; your flocks and herds multiplied; death never entered your dwelling. Have you knelt down daily with your dear ones and thanked God for these mercies? Have you taught your children *to pray*, by precept and example? Has "the old-fashioned Bible" been opened by you before them, and have you there given them,—not only their "daily bread,"—but that bread which comes down from heaven? Have you showed them the way of eternal life? Have you told them of Jesus? Have you pointed them to Calvary and directed their footsteps to Zion? Have you said by action, "As for me and my house, we will serve the Lord"? And when temptations have surrounded your sons and daughters, and they have made known their common trials and difficulties to you, their best earthly friend, have you gone low at the foot of the cross, and with united voices *told Jesus?* Have you taught them to

"Cast each burden on the Lord,
And peace and comfort find"?

My brethren, my sisters, you that are heads of families, do you know how great a responsibility rests on you? Do you know that you stand as a great connecting link between your children and the Father of all? Have you not need to pray for grace to guide them aright, that this chain may be so cemented by the love of heaven as to abide firm forever around the hearts of your children and the throne of the Eternal? *You prayerless!! You*, who have in your keeping the hearts and interests of all dear to you in this world! Do you then feel of yourself sufficient for these things? No man is. The necessary wisdom and patience for training these to-be-immortals must come from the true fountain of all strength and goodness.

What looks more like a "heaven begun below," than to see a whole family bowed at the altar of their hearts, and one after another breathing thanks and adoration to God, and supplicating his continued mercies? And then that hymn! How sweetly blend those voices! The parents sing in full melody,—the children lisp from the eldest down to the youngest, and here the lisping becomes more interesting till we exclaim, "Out of the mouths of babes hast thou ordained praise!"

Then let an altar be erected to God, in every family. Let the world know whom you will worship. Let them know that you will pray to the living God. Open your doors, and invite your neighbors in. Like Daniel, leave your windows open. Fill the air with the incense of a broken heart. Pray! It will pay its fare. It will not be lost time. If it may not save others, it will save you, my brother. Keep praying and praising. Pray with all your might. Throw your whole soul into it. Be mighty in prayer. Don't you *know* there lives a certain character who would rather hear you curse than pray,—he

—"trembles when he sees
The weakest saint upon his knees."

Then pray till he trembles like a reed shaken in the wind. Pray!

For the Crisis.

The Word Spoken by Angels.

"If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward, how shall we escape"? etc.—HEB. 2: 2.

1. The above text teaches us that Angels have at some time in the past spoken, and

2. That their word was sure, steadfast, unchangeable, irrevocable.

3. That somebody disobeyed and transgressed the same. And

4. That *all* without a single exception who thus disobeyed or transgressed, for so doing *received a just recompense of reward.*

The Lord in a certain place in the good book declares thus: "Behold I send an angel before thee. . . . Beware of him and obey his voice, provoke him not; for he will not pardon your transgressions." As much as if he had said, For every single act of disobedience or transgression you shall receive a just recompense of reward, not in a single instance shall you obtain pardon. The word of my angels is sure, steadfast, unalterable.

In considering the subject the following questions naturally arise: When, and to whom have angels spoken and their word been disobeyed or rejected? What was the reward that all such transgressors received? Was it eternal death? Was the angelic message given to all that lived from Adam to Moses? Was it to all that lived from Moses to Christ? Was it the Law, as some at the present day declare unto us? If so, does it not follow that every single individual without an exception that did not keep every iota of the law has died an eternal death? The text declares that *every transgression and disobedience* received a just recompense of reward, no possibility for a single act of disobedience or transgression to be forgiven there. If then reference is had to the law, and the penalty was eternal death, what possible chance is there for any to be saved before Christ, except Enoch and Elijah and the little ones that did not know and disobey the law?

I have yet to learn that angelic messages have ever, in a single instance, been given to the mass, but, on the contrary, in all cases they have been to individuals. I have also yet to learn that in a single instance the reward for disobeying their word was eternal death, or that any man received his reward for any of his sins except the very identical act of disobedience or transgression then and there committed, leaving the balance in reserve to the judgment of the great day to be settled and rewarded.

But Angels have spoken, and in some instances their word was disregarded and every such disobedience or transgression received a just recompense of reward. Two Angels appeared to Lot and said, "Hast thou here any besides? son-in-law, and thy sons and thy daughters, and whatsoever thou hast in the city, bring them out of this place." Lot went out and rehearsed the warning of the Angels in their ears saying, "Up! get ye out of this place, for the Lord will destroy this city." They rejected the message and disobeyed the word. Yet the word of the Angels was steadfast, sure, irrevocable, and those who disobeyed received a just recompense of reward.

Again, remember Lot's wife. When the morning arose, the Angels hastened Lot, his wife and daughters, saying, "Escape for thy life, look not behind thee lest thou be consumed." Lot's wife disobeyed, and, as in every other instance on record for disobeying, received a just recompense of reward; not for all their sins previously committed but for that identical act of disobedience then and there committed, leaving the balance to the judgment to be punished. So in all cases where special angelic messages were sent; if rejected, they received a just reward, no chance left for pardon or forgiveness; but under law as under the gospel, men repented and were repeatedly forgiven. This all can see by examining the 105th Psalm and numerous other places on record. To the law and the testimony; if they speak not according to this Word, it is because there is no light in them. Bible. Possessing Paul's hope, Acts 24: 14, 15,

JOHN F. BAKER.

West Winsted, Ct.

[From "Christ our Life," by C. F. Hudson.]

Passages supposed to imply the Immortality of the Lost.

(Continued.)

Dan. 12: 2; "Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt."

Here, as in Matt. 25: 46, a contrast is made between "everlasting life" and something opposed thereto. Do the terms which describe this imply an immortal life of the lost?

It is thought by good critics that the word "many" denotes not the general resurrection, but that of the righteous; the "first resurrection" spoken of in Rev. 20: 5. The sense would then be, that these, who awake, rise to everlasting life; while the rest are left to shame and everlasting contempt. This would agree with the Syriac version: "some to death, and the eternal contempt of their companions;" the term "companions" referring to those who live; or, in a dramatic way, to the fellowship of death, as in Isa. 14: 9–20; Ezek. 32: 24, 25, 30.

But in any case the resurrection foretold gives great prominence to the literal sense of the phrase "everlasting life." And the contrasted expressions confirm this view. The word rendered "shame" (*diraron*) is the same which is rendered "abhorring" in Isa. 66: 24, where, says Dr. Wintle, it denotes "a kind of spectacle, show, or nausea;" and it is translated "nausea" by Buxtorf in his Concordance. The allusion is to the putrefaction of death. And thus not only is Isa. 66: 15 a parallel passage, but those above cited in connection with it, and also those in Matt. 18: 8, 9; Mark 9: 43–48, where "life" is contrasted with the punishment of gehenna. And the word "contempt" brings to mind such passages as Prov. 10: 7; "The name of the wicked shall rot;" and, with ver. 3, Mal. 4: 3; "Ye shall tread down the wicked; for they shall be as ashes under the soles of your feet;" Matt. 13: 40–43; 2 Pet. 2: 9–12; and Ps. 92: 7; "When the the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever;" where Hengstenberg remarks: "The annihilation of the wicked comes into notice as the basis of the deliverance of the righteous, which is the proper theme of the Psalm." This commentator doubtless means an earthly annihilation; and yet, as typical, if not in its proper import, it is a plain and direct argument for a final extinction.

We are left to such parallel passages because the phrase "everlasting contempt" does not explain itself. One of them is cited in the Talmud, which gives a Jewish doctrine of punishment thus: "Those who sin and rebel greatly in Israel, as well as gentile sinners, shall descend into gehenna, and there be judged during twelve months; at the end of which the body is consumed, the soul is burned up, and the spirit is scattered beneath the feet of the just, as it is said in Mal. 4: 3." (Rosh Hashana, f. 17, 1.)

Matt. 8: 12; "But the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth." Matt. 13: 42; "And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Comp. ver. 50; ch. 22: 13; 24: 51; 25: 30; Luke 13: 28, and Rev. 22: 15.

These are some of the expressions supposed to describe anguish as a continuous finality with the lost. But the illustrations given in Matt. 13: 30, 40, from the burning of tares, and in ver. 48 from the refuse fishes of the net, with the remark, "So shall it be at the end of the world," certainly indicate that the pain described may not be undying. And the passage just cited from the Talmud shows that the Jews at an early day supposed these pangs were mortal; as also their use of the terms "second death" and "gehenna."

But the Scriptures may here explain themselves; for they contain elsewhere the very expression on which the argument turns. The passage in Ps. 112: 10, is parallel with those last cited, and reads thus: "His righteousness endureth for ever; his horn shall be exalted with honor. The wicked shall see it and be grieved; he shall gnash his teeth, and melt away; the desire of the wicked shall perish." These words, and what is said in Matt. 8: 12 of the disappointed "children of the kingdom," show that the "gnashing of teeth" is a picture not of mutual rage among the lost, but of vexation at being finally *excluded* from the kingdom of light and life.

Matt. 18: 8; "Wherefore if thy hand or thy foot offend thee, cut them off and cast them from thee; for it is better for thee to enter into life halt or maimed, rather than, having two hands or two feet, to be cast into everlasting fire." Matt. 25; 41; "Then shall he say unto them on the left hand, Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." Jude 7: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, are set forth for an example, suffering the vengeance of eternal fire."

Here the same phrase, (*pur aionion*,) is rendered by the like expressions, "everlasting fire," and "eternal fire." It is manifestly equivalent to the phrase "unquenchable fire," just examined; and in Matt. 18: 8, and Mark 9: 43, 45, if we take the received text, the two phrases are given in different accounts of the same discourse of our Savior. We may therefore reason from either to the other; and if we have found the true import of the one, we have also the import of the other. The "eternal fire" can not preserve that which the "unquenchable fire" consumes and destroys.

But we may also show *how* the two adjectives denote the same thing. And we shall examine the passage in Jude chiefly, because it is expressly made an "example" from which we may infer what the phrase signifies, and because commentators have here bestowed most of their elucidations.

And here they commonly give what we regard as the true sense of the phrase. It is the *eternity of effect*, which often appears in the Scriptures. The "eternal fire" is that which consumes utterly and forever. Thus Witsius, after saying that the words here are "not to be restricted to that fire wherewith these cities are burnt, but to be extended to the flames of hell, with which the lewd inhabitants of those cities are at this very day tormented," adds: "But it is true of both, that they were burnt with fire, with which respect to the towns may in some measure be said to be eternal, they being so consumed as that they never shall or can be restored." (Economy of the Covenants, b. 1, c. 5.) But if this sense is good for the towns, why not also for the lewd people, and in their "second death" as well as the first? And why, when the sense is "extended" to the second death, is it also *reversed*, and a destroying fire made to typify unconsuming flames? Hence Whitby well remarks: "I conceive that they [the inhabitants] are said to suffer the vengeance of eternal fire,' not because their souls are at present punished in hell-fire, but because they and their cities perished by that fire from heaven, which brought a perpetual and irreparable destruction on them and their cities." Schlichtingius, whose Socinian views did not hinder the concurrence of others, says: "The sense is, that those cities suffer an eternal overthrow, which came upon them as a punishment by fire, which is called 'eternal' from the effect of the eternal overthrow, by a usual metaphor. Thus death is called 'pale' for it makes men pale; and 'eternal' as destroying forever; so likewise the judgment of the wicked, Heb. 6: 2." Priceus says: "We may understand *pur aionion* of a destroying fire; a fire, that is, which utterly wasted and reduced them to nothing." And Bloomfield: "On the *pur aionion* commentators (I think) require too much. Benson explains it: a fire which burnt till it utterly consumed them. See Whitby. It is not necessary to press on the *aionion*. We need only suppose the Apostle's meaning is, they are publicly set forth (*prokeintai*, which is a forensic term,) for an everlasting example (in their fiery destruction) of the punishment God sometimes inflicts for sin in this world, which is but a faint type of that which he hath reserved for the next." (Critical Digest.) Very true; a fire that utterly consumes is a "faint type" of a destruction ever going on and ever incomplete. Hammond, in a passage before cited, speaks of "the utterly irreversible destruction, such as fell on Sodom, called *aionion pur*, eternal fire, utterly consumptive." (Comm. on Rev. 20: 6.) Episcopius takes the passage in the same sense. (Resp. ad 64: Quæst., q. 62.) Dr. Gill explains the phrase of "a destruction total, irreparable, and everlasting."* Newcome says: "Everlasting in its effects; the cities having been finally destroyed." Adam Clarke takes it as applying either to the inhabitants or to the cities, and says: "In either case the word *pur aionion* signifies an eternally destructive fire; it has no end in the punishment of the wicked Sodomites, . . . it has no end in the destruction of the cities; they were totally burnt up, and never were and never can be rebuilt. In either of these cases the word *aionios* has its proper and grammatical meaning." And Rosenmuller: "We may understand *pur aionion* of a destroying fire; that is, one which utterly wasted and reduced to nothing. But we may also understand a fire perpetually smoking."

Some writers in support of the orthodox view insist on the fact that the participle "suffering" is in the present tense. But their inference does not follow for four reasons: 1. The word is also in the feminine gender, and describes the "cities" as such rather than the inhabitants as individuals. 2. The present tense is ever freely used in historical or lively description. 3. The punishment of gehenna is not suffered until the final resurrection and judgment. 4. Granting that the present tense is used accurately, the verb is often used to denote a *condition* as well as actual conscious suffering; and this sense of it would be warranted by the last remark of Rosenmuller. But Macknight paraphrases thus: "Having undergone the punishment of an eternal fire."

And in the same view of the cities as an eternal monument of desolation Cajetan remarks: They "were burned with fire from heaven, of which conflagration the traces still remain and ever will remain to the end of the world; to wit, a continual desolation, a Dead Sea, constantly smoking and exhaling pitch and sulphur, wherewith it was burned; admitting neither fish nor any living thing, but speedily destroying them; producing apples of emptiness and ashes; so that Sodom has the appearance of a past fire, and is a vivid example of what will be in gehenna." Estius cites this with approval. Be it so; if the antitype is true to the type, what will be the immortality of the lake of fire and brimstone—the Dead Sea of the world to come?

The passage in Jude, we remarked, sets forth an example. And these cities have been an example in fact. "Nothing was more known and celebrated," Whitby remarks, "among authors sacred and profane, Jewish, christian, and heathen writers, than the fire that fell down upon Pentapolis, or the five cities of Sodom; they being mentioned still in Scripture as the cities which God overthrew with a perpetual

* On Matt. 25: 41, Dr. G. remarks, [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

A Poetical Sermon.

TEXT.—1 Cor. 15: 58.

BY F. F——.

Beloved, be steadfast, immovably stand,
Work always till right is restored,
Forasmuch as we know that no labor is vain
That is wrought in the name of the Lord.

(Concluded.)

The weakest must labor as well as the strong,
For *all* there is something to do;
Improve on the talent the Master bestows,
Remember the interest is due.

We all have a station, an office to fill,
We all have a Master above;
He shows us the labor he'd have us to do—
We work by the promptings of love.

And some he has chosen to *lead* in the strife,
To be first in the battle array;
And some are to follow and bind up the wounds,
And care for the sick in the way.

There's the bold noble Paul, and the sweet loving John,
And Luther, the lion in might,
And the winning Melancthon,—what contrast is here!
Yet all were defenders of right.

What though in our weakness ascending the scale
We strike on a quivering chord?
Remember, the widow "gave more than they all,"—
When weak we are "strong in the Lord."

There are fathers and mothers in Israel, we know,
Old warriors long in the war;
There are babes in the Lord who must gird on their mail,
And fight till the conflict is o'er.

We must work in the vineyard by spreading the truth,
We must work by upholding the right,
In pulling down error, oppression and sin,
In bringing salvation to light.

By feeding the hungry, by tending the sick,
By cheering the heart that's cast down,
By pointing to Jesus, the kingdom to come,
The robes, and the glorious crown.

We must not be weary in doing his will—
The reward 's at the end of the race,
A glory unspeakable, fadeless and pure,
A glory begotten of grace.

What joy and what peace even *here* he bestows
On those who repent and believe,
And in the bright kingdom of glory beyond,
They shall *life everlasting* receive.

How many have labored and toiled all the day
Earth's pleasures and honors to win,
Whose reward "everlasting destruction" will prove,
For death is the wages of sin.

Why toil we for perishing pleasures of earth,
When the ravishing prize we may gain,
Of glories unfading, eternal and pure,
Of pleasures unmingled with pain?

Our work must be constant, unflagging our zeal,
Our end is a thorough reform,
To be wrought not in sunshine's bright moments alone—
We must carry it on in the storm.

Oft duty will clash with our feelings, we know,
Our will in rebellion will rise;
Let duty throughout hold absolute sway,
Though it sever the tenderest ties.

Through evil report we must follow the Lord,
And truly the most of the way
Is through clouds and thick darkness, yet, glory to God,
It will end in a glorious day!

As well we must climb up the steep, craggy rocks,
As to feed in "green pastures" below;
As well must we toss on the storm-heaving sea,
As to glide where the "still waters" flow.

We must always abound in the work of the Lord,
No workman must ever turn back;
To-day and to-morrow, unwearied and firm,
We must keep on the enemies' track.

We must never be weary, we know we shall reap
If we faint not nor fall by the way,
When the sheaves are all gathered, the Shepherd shall call,
And the sheep hear his voice and obey.

When the kingdom of Christ is established on earth,
And Satan's dominion cast down,
Thank God! there is rest for the laborers then,
And the cross shall be changed for the crown.

Our labor shall not be in vain in the Lord,—
'Tis our sweet comfort to know,
That in the great harvest we joyful shall reap
What here, even weeping, we sow.

The christian may know that he toils not in vain,
His faith may insure the reward;
And the bread that he casts on the waters of life,
He shall find again, saith the Lord.

There was never a fruitless expression of love,
And a kindness never was lost;
Each act has a bearing for good or for ill,
Repaying the effort it cost.

In many a sorrowing, sin-stricken soul,
Comes back some encouraging word,
Which spurs him to action, though years have rolled on
Since first the kind warning was heard;

For the love-spoken word of the days that are gone
Has unceasingly haunted his breast,
When the lips that had spoken are silent in death,
And the speaker has gone to his rest.

It has followed him close through the mazes of sin,
Like a monitor always at hand,
It has stirred up his conscience, once latent and dead,
To anguish he could not withstand.

That word is sweet music of late to his ears,
For it proved like a spy on his track;
Till at last up the hill of repentance and faith,
It has brought the poor wanderer back.

Kind words to the sorrowing never can die,
For memory cherishes love,
They are "new every morning, and fresh every eve,"
Like the blessings that come from above.

And though the effects are not instantly seen,
Love never was given in vain,
And kindness gone by is like balm to the heart
When it's throbbing with anguish and pain.

Be not, then, discouraged, though long it may be
Ere the fruits of our labor appear,
We know there's a strength in each love-spoken word,
And a balm in each pitying tear.

The seed that we sow springs not instantly up
Till the showers shall have moistened the soil;
Then mourn not because in a moment of time
We see not the fruit of our toil.

And, oh! when we gain the blest shores of our home,
And join with the numberless throng
In swelling the chorus unspeakably grand
Of the great and the glorious song,—

If there should be those whose unspeakable bliss
Our kindness has helped them to gain,
We'd know when we worked in the name of the Lord,
Our labor was never in vain.

My friends, let us live as a CHRISTIAN should live,
Let us fight as a CHRISTIAN should fight;
For "the night is far spent and the day is at hand"—
Let us gird on the "armor of light."

And oh! may the home of the ransomed be ours,
The robe, and the harp, and the crown;
We'll join the archangel in singing his praise,
When our Master and Savior comes down.

Thank God! that the way-marks are telling e'en now,
That the pilgrim will soon be at rest,
That soon the immortal hosannas shall ring
Through the mansions prepared for the blest.

Beloved, be steadfast, immovably stand,
Work always till right is restored,
Forasmuch as we know that no labor is vain
That is wrought in the name of the Lord.
Pine Avenue.

For the Crisis.

Does Death Kill?

In a previous article I examined the argument of some who suppose that if the first death does not kill the soul, the second will not; and who think that the supposition of a separate existence of the soul implies its immortality. This inference, I endeavored to show, is unfounded; and I intimated that the view of my friendly objectors is even more open to their own objection. Let us see if it is not so.

The view of my objectors is this:—that man consists of a living body only; that when the body is dead, no part of his being remains but a corpse; that in the resurrection either the same body, particle for particle, is raised up; or, so many particles are re-collected as will make the resurrection body the same; or, with different particles, the resurrection body will have the same *structure* or *constitution*, so that the character and being may be identical.

Whichever view be taken, so long as the separate existence of the soul is denied, one thing may be said. When the body is dissolved, as it is in thousands of instances, the person no more exists than he did a thousand years before he was born. Our bodies are formed from the food we eat and the air we breathe. These come from the four winds, and from all the quarters of the globe. And most human bodies are mostly, and many human bodies are wholly, scattered thither again whence they came. For aught we know, every cubic yard of the whole atmosphere, and of the sea, and every yard of the whole surface of the earth, may have its portion—its particle—of the same body that lived and moved, forty or fifty years ago, among men.

Now I shall not here at all deny or question the power of God to collect again the same particles of a body, thus diffused over the globe, and to re-form them in the same former body. Whatever difficulties belong to that supposition, they are not the point of my present argument. The question now is, not what *God can* do, or *cannot* do; but, what is the deadening and destroying power of *Death?*

And it seems to me that when the body is thus scattered, if no soul is left, however unconscious and inert or inactive, then the person is just as dead as dead can be. I do not see how the second death, or ten thousand deaths could make him any deader. And the person is not only *dead*, or lifeless, but just as much out of *existence* as he was a hundred years before he was born. You may say that the atoms which formed his body exist, that the materials for his resurrection exist, and that the fact will appear in due time. But then I should reply that by the same reasoning he existed a thousand years before he was born, the material of his being existed before the flood, and the fact appeared in due time, for he was born. One style of speech is just as proper as the other. Hence, according to the view of my objectors, either the dead have ceased to exist; or, they have existed ever since the creation. Either they are annihilated; or, they never will be annihilated, except by God's remanding their atoms back to nothingness.

But, although the dead be so utterly dead, as dead as they were a hundred generations before their birth, and as dead as any will be a thousand years after the judgment and the second death, our good friends still believe they will come to life again. Dead as they are, they are not finally dead. Far away from existence and as nearly out of existence as they have been for six thousand years, they will come forth again, and give the most honest account of themselves that ever can be given, in the great day. Death, the great enemy, has struck them down, and trampled them as rudely and as ruinously as he can—and still they live! He has killed and destroyed them temporarily, just as completely as they ever will be killed or destroyed—and yet they bloom out in life again, just as if he had never touched them with the tip of his finger! Is it not my turn to ask of my objectors, Does your death kill? You say that he kills the dead very dead once; but they come to life again. How do you know that he will succeed any better in the second attempt? If the first death does not kill finally, how can you infer that the second death will kill finally? In the view of my friends, the *nature* of death is precisely the same in both cases. It is as utter an extinction in the first instance as in the second. What logical assurance can they give that the second death may not be followed by life, as well as the first?

Perhaps they will say, the Bible assures us that the righteous alone will live forever. Very well. But this is to abandon logic, and resort to the Scriptures. And I have the same scriptural right to believe that the wicked will not live forever that my friends have. However, I have a way of thinking that my view of the nature of death is more plainly consistent with the declarations of Scripture.

For my view is simply this,—that there are two instalments of death. The death of the body kills it. It is a real, literal, killing death. As the effect of it, the body becomes a corpse at once, and ere long ceases to be even that. This death also deprives the soul of its action, as the mainspring is useless without the watch. This death is also, as a first instalment, the picture of all death, showing that the second death will destroy the soul, as this destroys the body.

But if the first death destroys the body and not the soul, it is easy to see how there may be a resurrection before the second death, but not after it. While a part of the being remains, there may be life again. But when the entire being is destroyed—soul and body—to live again is impossible. My friends, who have feared that death, as I define it, involves immortality, must not wonder now when I tell them that as I understand death, in its two instalments, it seems to me that a resurrection after the second death is beyond the power of God himself. For such a resurrection would be a re-creation, which is impossible, since what is newly created is different from that which before existed.

Hence I think that in my view of death, the second death kills finally and forever, as a logical result of my definition. Whereas I see in the view of my friends no logical security against immortality after the second death. And I have shown that some who held their view of the nature of the first death, as Tatian and Thomkinson, actually held eternal torment nevertheless.

C. F. H.

IDLENESS.—Idleness is the bane of body and mind, the nurse of naughtiness, the step-mother of discipline, the chief author of all mischief, one of the seven deadly sins, the cushion on which the devil chiefly reposes, and a great cause not only of melancholy, but of many other diseases; for the mind is naturally active, and if it be not occupied about some honest business, it rushes into mischief, or sinks into melancholy.—*Burton.*

☞ An Indian philosopher being asked what were, according to his opinion, the two most beautiful things in the universe, answered: "The starry heavens above our heads, and the feeling of duty in our hearts."

For the Crisis.

Family Worship.

BY M. MATHEWS.

Brother, you have a home, I suppose, and in it is your life companion, together with the little ones that God has given you. She is "all your fancy painted her,"—affectionate and godly. She helps you to bear many of life's important cares, and soothes many a sigh, assuages many a pain, either moral or physical. Your little ones have grown up around you in beauty,—

"They grew together side by side."

You were prospered in your merchandise; your flocks and herds multiplied; death never entered your dwelling. Have you knelt down daily with your dear ones and thanked God for these mercies? Have you taught your children *to pray*, by precept and example? Has "the old-fashioned Bible" been opened by you before them, and have you there given them,—not only their "daily bread,"—but that bread which comes down from heaven? Have you showed them the way of eternal life? Have you told them of Jesus? Have you pointed them to Calvary and directed their footsteps to Zion? Have you said by action, "As for me and my house, we will serve the Lord"? And when temptations have surrounded your sons and daughters, and they have made known their common trials and difficulties to you, their best earthly friend, have you gone low at the foot of the cross, and with united voices *told Jesus?* Have you taught them to

"Cast each burden on the Lord,
And peace and comfort find"?

My brethren, my sisters, you that are heads of families, do you know how great a responsibility rests on you? Do you know that you stand as a great connecting link between your children and the Father of all? Have you not need to pray for grace to guide them aright, that this chain may be so cemented by the love of heaven as to abide firm forever around the hearts of your children and the throne of the Eternal? *You prayerless!!* *You*, who have in your keeping the hearts and interests of all dear to you in this world! Do you then feel of yourself sufficient for these things? No man is. The necessary wisdom and patience for training these to-be-immortals must come from the true fountain of all strength and goodness.

What looks more like a "heaven begun below," than to see a whole family bowed at the altar of their hearts, and one after another breathing thanks and adoration to God, and supplicating his continued mercies? And then that hymn! How sweetly blend those voices! The parents sing in full melody,—the children lisp from the eldest down to the youngest, and here the lisping becomes more interesting till we exclaim, "Out of the mouths of babes hast thou ordained praise!"

Then let an altar be erected to God, in every family. Let the world know whom you will worship. Let them know that you will pray to the living God. Open your doors, and invite your neighbors in. Like Daniel, leave your windows open. Fill the air with the incense of a broken heart. Pray! It will pay its fare. It will not be lost time. If it may not save others, it will save you, my brother. Keep praying and praising. Pray with all your might. Throw your whole soul into it. Be mighty in prayer. Don't you *know* there lives a certain character who would rather hear you curse than pray,—he

—"trembles when he sees
The weakest saint upon his knees."

Then pray till he trembles like a reed shaken in the wind. Pray!

For the Crisis.

The Word Spoken by Angels.

"If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward, how shall we escape"? etc.—HEB. 2: 2.

1. The above text teaches us that Angels have at some time in the past spoken, and

2. That their word was sure, steadfast, unchangeable, irrevocable.

3. That somebody disobeyed and transgressed the same. And

4. That *all* without a single exception who thus disobeyed or transgressed, for so doing *received a just recompense of reward.*

The Lord in a certain place in the good book declares thus: "Behold I send an angel before thee. . . . . Beware of him and obey his voice, provoke him not; for he will not pardon your transgressions." As much as if he had said, For every single act of disobedience or transgression you shall receive a just recompense of reward, not in a single instance shall you obtain pardon. The word of my angels is sure, steadfast, unalterable.

In considering the subject the following questions naturally arise: When, and to whom have angels spoken and their word been disobeyed or rejected? What was the reward that all such transgressors received? Was it eternal death? Was the angelic message given to all that lived from Adam to Moses? Was it to all that lived from Moses to Christ? Was it the Law, as some at the present day declare unto us? If so, does it not follow that every single individual without an exception that did not keep every iota of the law has died an eternal death? The text declares that *every transgression and disobedience* received a just recompense of reward, no possibility for a single act of disobedience or transgression to be forgiven there. If then reference is had to the law, and the penalty was eternal death, what possible chance is there for any to be saved before Christ, except Enoch and Elijah and the little ones that did not know and disobey the law?

I have yet to learn that angelic messages have ever, in a single instance, been given to the mass, but, on the contrary, in all cases they have been to individuals. I have also yet to learn that in a single instance the reward for disobeying their word was eternal death, or that any man received his reward for any of his sins except the very identical act of disobedience or transgression then and there committed, leaving the balance in reserve to the judgment of the great day to be settled and rewarded.

But Angels have spoken, and in some instances their word was disregarded and every such disobedience or transgression received a just recompense of reward. Two Angels appeared to Lot and said, "Hast thou here any besides? son-in-law, and thy sons and thy daughters, and whatsoever thou hast in the city, bring them out of this place." Lot went out and rehearsed the warning of the Angels in their ears saying, "Up! get ye out of this place, for the Lord will destroy this city." They rejected the message and disobeyed the word. Yet the word of the Angels was steadfast, sure, irrevocable, and those who disobeyed received a just recompense of reward.

Again, remember Lot's wife. When the morning arose, the Angels hastened Lot, his wife and daughters, saying, "Escape for thy life, look not behind thee lest thou be consumed." Lot's wife disobeyed, and, as in every other instance on record for disobeying, received a just recompense of reward; not for all their sins previously committed but for that identical act of disobedience then and there committed, leaving the balance to the judgment to be punished. So in all cases where special angelic messages were sent; if rejected, they received a just reward, no chance left for pardon or forgiveness; but under law as under the gospel, men repented and were repeatedly forgiven. This all can see by examining the 105th Psalm and numerous other places on record. To the law and the testimony; if they speak not according to this Word, it is because there is no light in them. Bible. Possessing Paul's hope, Acts 24: 14, 15,

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[From "Christ our Life," by C. F. Hudson.]

Passages supposed to imply the Immortality of the Lost.

(Continued.)

Dan. 12: 2; "Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt."

Here, as in Matt. 25: 46, a contrast is made between "everlasting life" and something opposed thereto. Do the terms which describe this imply an immortal life of the lost?

It is thought by good critics that the word "many" denotes not the general resurrection, but that of the righteous; the "first resurrection" spoken of in Rev. 20: 5. The sense would then be, that these, who awake, rise to everlasting life; while the rest are left to shame and everlasting contempt. This would agree with the Syriac version: "some to death, and the eternal contempt of their companions;" the term "companions" referring to those who live; or, in a dramatic way, to the fellowship of death, as in Isa. 14: 9–20; Ezek. 32: 24, 25, 30.

But in any case the resurrection foretold gives great prominence to the literal sense of the phrase "everlasting life." And the contrasted expressions confirm this view. The word rendered "shame" (*diraron*) is the same which is rendered "abhorring" in Isa. 66: 24, where, says Dr. Wintle, it denotes "a kind of spectacle, show, or nausea;" and it is translated "nausea" by Buxtorf in his Concordance. The allusion is to the putrefaction of death. And thus not only is Isa. 66: 15 a parallel passage, but those above cited in connection with it, and also those in Matt. 18: 8, 9; Mark 9: 43–48, where "life" is contrasted with the punishment of gehenna. And the word "contempt" brings to mind such passages as Prov. 10: 7: "The name of the wicked shall rot;" and with various, 3, Mal. 4: 3; "Ye shall tread down the wicked; for they shall be as ashes under the soles of your feet;" Matt. 13: 40–43; 2 Pet. 2: 9–12; and Ps. 92: 7; "When the the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever;" where Hengstenberg remarks: "The annihilation of the wicked comes into notice as the basis of the deliverance of the righteous, which is the proper theme of the Psalm." This commentator doubtless means an earthly annihilation; and yet, as typical, if not in its proper import, it is a plain and direct argument for a final extinction.

We are left to such parallel passages because the phrase "everlasting contempt" does not explain itself. One of them is cited in the Talmud, which gives a Jewish doctrine of punishment thus: "Those who sin and rebel greatly in Israel, as well as gentile sinners, shall descend into gehenna, and there be judged during twelve months; at the end of which the body is consumed, the soul is burned up, and the spirit is scattered beneath the feet of the just, as it is said in Mal. 4: 3." (Rosh Hashana, f. 17, 1.)

Matt. 8: 12; "But the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth." Matt. 13: 42; "And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Comp. ver. 50; ch. 22: 13; 24: 51; 25: 30; Luke 13: 28, and Rev. 22: 15.

These are some of the expressions supposed to describe anguish as a continuous finality with the lost. But the illustrations given in Matt. 13: 30, 40, from the burning of tares, and in ver. 48 from the refuse fishes of the net, with the remark, "So shall it be at the end of the world," certainly indicate that the pain described may not be undying. And the passage just cited from the Talmud shows that the Jews at an early day supposed these pangs were mortal; as also their use of the terms "second death" and "gehenna."

But the Scriptures may here explain themselves; for they contain elsewhere the very expression on which the argument turns. The passage in Ps. 112: 10, is parallel with those last cited, and reads thus: "His righteousness endureth for ever; his horn shall be exalted with honor. The wicked shall see it and be grieved; he shall gnash his teeth, and melt away; the desire of the wicked shall perish." These words, and what is said in Matt. 8: 12 of the disappointed "children of the kingdom," show that the "gnashing of teeth" is a picture not of mutual rage among the lost, but of vexation at being finally *excluded* from the kingdom of light and life.

Matt. 18: 8; "Wherefore if thy hand or thy foot offend thee, cut them off and cast them from thee; for it is better for thee to enter into life halt or maimed, rather than, having two hands or two feet, to be cast into everlasting fire." Matt. 25: 41; "Then shall he say unto them on the left hand, Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." Jude 7: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, are set forth for an example, suffering the vengeance of eternal fire."

Here the same phrase, (*pur aionion*,) is rendered by the like expressions, "everlasting fire," and "eternal fire." It is manifestly equivalent to the phrase "unquenchable fire," just examined; and in Matt. 18: 8, and Mark 9: 43, 45, if we take the received text, the two phrases are given in different accounts of the same discourse of our Savior. We may therefore reason from either to the other; and if we have found the true import of the one, we have also the import of the other. The "eternal fire" can not preserve that which the "unquenchable fire" consumes and destroys.

But we may also show *how* the two adjectives denote the same thing. And we shall examine the passage in Jude chiefly, because it is expressly made an "example" from which we may infer what the phrase signifies, and because commentators have here bestowed most of their elucidations.

And here they commonly give what we regard as the true sense of the phrase. It is the *eternity of effect*, which often appears in the Scriptures. The "eternal fire" is that which consumes utterly and forever. Thus Witsius, after saying that the words here are "not to be restricted to that fire wherewith these cities are burnt, but to be extended to the flames of hell, with which the lewd inhabitants of those cities are at this very day tormented," adds: "But it is true of both, that they were burnt with fire, with which respect to the towns may in some measure be said to be eternal, they being so consumed as that they never shall or can be restored." (Economy of the Covenants, b. 1, c. 5.) But if this sense is good for the towns, why not also for the lewd people, and in their "second death" as well as the first? And why, when the sense is "extended" to the second death, is it also *reversed*, and a destroying fire made to typify unconsuming flames? Hence Whitby well remarks: "I conceive that they [the inhabitants] are said to suffer the vengeance of eternal fire, not because their souls are at present punished in hell-fire, but because they and their cities perished by that fire from heaven, which brought a perpetual and irreparable destruction on them and their cities." Schlichtingius, whose Socinian views did not hinder the concurrence of others, says: "The sense is, that those cities suffer an eternal overthrow, which came upon them as a punishment by fire, which is called 'eternal' from the effect of the eternal overthrow, by a usual metaphor. Thus death is called 'pale' for it makes men pale; and 'eternal' as destroying forever; so likewise the judgment of the wicked, Heb. 6: 2." Pricæus says: "We may understand *pur aionion* of a destroying fire; a fire, that is, which utterly wasted and reduced them to nothing." And Bloomfield: "On the *pur aionion* commentators (I think) require too much. Benson explains it: a fire which burnt till it utterly consumed them. See Whitby. It is not necessary to press on the *aionion*. We need only suppose the Apostle's meaning is, they are publicly set forth (*prokeintai*, which is a forensic term,) for an everlasting example (in their fiery destruction) of the punishment God sometimes inflicts for sin in this world, which is but a faint type of that which he hath reserved for the next." (Critical Digest.) Very true; a fire that utterly consumes is a "faint type" of a destruction ever going on and ever incomplete. Hammond, in a passage before cited, speaks of "the utterly irreversible destruction, such as fell on Sodom, called *aionion pur*, eternal fire, utterly consumptive." (Comm. on Rev. 20: 6.) Episcopius takes the passage in the same sense. (Resp. ad 64: Quæst., q. 62.) Dr. Gill explains the phrase of "a destruction total, irreparable, and everlasting."* Newcome says: "Everlasting in its effects; the cities having been finally destroyed." Adam Clarke takes it as applying either to the inhabitants or to the cities, and says: "In either case the word *pur aionion* signifies an eternally destructive fire; it has no end in the punishment of the wicked Sodomites, . . . it has no end in the destruction of the cities; they were totally burnt up, and never were and never can be rebuilt. In either of these cases the word *aionios* has its proper and grammatical meaning." And Rosenmuller: "We may understand *pur aionion* of a destroying fire; that is, one which utterly wasted and reduced to nothing. But we may also understand a fire perpetually smoking."

Some writers in support of the orthodox view insist on the fact that the participle "suffering" is in the present tense. But their inference does not follow for four reasons: 1. The word is also in the feminine gender, and describes the "cities" as such rather than the inhabitants as individuals. 2. The present tense is ever freely used in historical or lively description. 3. The punishment of gehenna is not suffered until the final resurrection and judgment. 4. Granting that the present tense is used accurately, the verb is often used to denote a *condition* as well as actual conscious suffering; and this sense of it would be warranted by the last remark of Rosenmuller. But Macknight paraphrases thus: "Having undergone the punishment of an eternal fire."

And in the same view of the cities as an eternal monument of desolation Cajetan remarks: They "were burned with fire from heaven, of which conflagration the traces still remain and ever will remain to the end of the world; to wit, a continual desolation, a Dead Sea, constantly smoking and exhaling pitch and sulphur wherewith it was burned; admitting neither fish nor any living thing, but speedily destroying them; producing apples of emptiness and ashes; so that Sodom has the appearance of a past fire, and is a vivid example of what will be in gehenna." Estius cites this with approval. Be it so; if the antitype is true to the type, what will be the immortality of the lake of fire and brimstone—the Dead Sea of the world to come?

The passage in Jude, we remarked, sets forth an example. And these cities have been an example in fact. "Nothing was more known and celebrated," Whitby remarks, "among authors sacred and profane, Jewish, christian, and heathen writers, than 'the fire that fell down upon Pentapolis' or the five cities of Sodom; they being mentioned still in Scripture as the cities which God overthrew with a perpetual [illegible]

* On Matt. 25: 41, Dr. [illegible] the world [illegible] *from eternity*," citing the [illegible] "For Tophet is ordained of old; for the king it is prepared." [illegible] were from the beginning [illegible] of effect were not sustained, this would be tenable against all argument for an [illegible] fire.

desolation; in the Apocryphal writings, "the waste land that yet smoketh."

They are made an illustration of God's threatenings in Deut. 29: 23; "The whole land thereof is brimstone, and salt, and burning, that is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger and in his wrath." Compare Isa. 1: 9; 13: 19–22; "Babylon . . . . shall be as when God overthrew Sodom and Gomorrah," etc. Jer. 20: 16; "*And let that man be as the cities which the Lord overthrew.*" Jer. 23: 14; 49: 17, 18; "Edom shall be a desolation, ... as in the overthrow of Sodom and Gomorrah; . . . . no man shall abide there." Ch. 1: 39, 40; Lam. 4: 6; Ezek. 16: 41–55; "When Sodom and her daughters shall return to their former estate" (a proverbial way of saying, *Never*; implying their irrevocable destruction.) Hos. 11: 8; Amos 4: 11; Zeph. 2: 9; Matt. 10: 15; Mark 6: 11; Luke 10: 12; 17: 29, 30; "It rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Rom. 9: 29; 2 Pet. 2: 6: "Turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample to them that after should live ungodly." "Overthrow," not "torment," is the favorite word; and this passage in Peter is specially similar to, and illustrative of, that in Jude.

Thus the Scriptures. See also Wisd. 10: 6–8; "When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities. Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness; and a standing pillar of salt is a monument of an unbelieving soul. . . . They left behind them to the world a memorial of their foolishness." 2 Esdras 2: 8, 9; "Remember what I did unto Sodom and Gomorrah; whose land lieth in clods of pitch and heaps of ashes." 3 Macc. 2: 5; "Making an example for posterity of the haughty Sodomites, signalized for their crimes, with fire and brimstone didst thou consume them." Philo (De Vita Mosis, 1: 2;) "The cinders, brimstone, and smoke, and the obscure flame as it were of a fire burning, yet appearing about Syria, are memorials of the perpetual evils which happened to them." Josephus (Antiq. 1: 1, c. 11, § 1.) Clement of Rome (ad Corinth. c. 11:) "Lot was saved out of Sodom, when all the country round about was judged (or, burned, destroyed) by fire and brimstone." Strabo (Geog. 1; 16; "Many signs indicate that this is a burnt district; for we find burnt rocks and an ashy soil, and drops of pitch distilling from the rocks, and bubbling streams of fetid odor." Tacitus (Hist. 1: 5, c. 7;) "Not far hence are the plains which they say were formerly cities, and were struck with a thunderbolt, and were afterwards burned with fire from heaven." Solinus (Polyhist 1: 35;) Diodorus Siculus (Hist 1: 19, c. 98.)

And so notable was the example of this destruction, that it furnished the Jews a proverbial way of execration. "Whatever was useless, or rejected, or abominable, or accursed, they used to say, to show their rejection and detestation of it, 'Let it be cast into the sea of salt,' or the bituminous lake; thus, for instance, 'any vessels that had on them the image of the sun, or of the moon, or of a dragon, let them be cast into the salt sea.' Talm. Bab., Avoda Zara, f. 42: 2; 49: 1; 53: 1; 71: 2; Nazir, f. 24: 2; 26: 1, 2; Bava Metsia, f. 52: 2; Zemura, f. 22: 2; Meila, f. 9: 3; 10: 1." (Gill, on Rev. 20: 15.)

We may here also notice one or two instances in which the classic writers have used expressions very similar to that in hand. Cicero speaks of the "eternal fire" (ignis æternus) preserved in a temple, as one which might be negligently allowed to become extinct. (Pro. Fonteio, c. 17.) And Ovid speaks of Telephus as perishing by an "eternal disease" (æterna consumptus tabe.) This phrase is precisely equivalent to that in which we found a fever called "an unquenchable fire;" and it plainly means "a *mortal* disease."

But a far more significant instance of the phrase in question occurs in the writings of Libanius, of the fourth century, some of whose letters are addressed to Basil and Chrysostom, they having been his pupils. Speaking of the city of Troy, he says: "It lies an example of the calamity of an eternal fire." The expression is so nearly identical with that in Jude as to indicate Libanius' familiarity with the epistle. He virtually compares the sack of Troy to the overthrow of the cities of the plain. But he certainly did not conceive of Troy as still burning; and no more did he think of the Trojans as living in the flames of hell. Hence, until it is shown that he used the phrase without warrant, his expression must be added to the above numerous proofs that "eternal fire" utterly destroys; and the famous proverb, *Ilium fuit*,* becomes a symbol of the doom of the lost. "They shall be as though they had not been."

If all these witnesses can not explain Jude's allusion to a signal "example," we must despair of its explanation altogether. But we readily agree with Hengstenberg: "As the fire and brimstone point to the overthrow of Sodom and Gomorrah, so it is very natural to suppose that allusion is made to the *dead sea* as the earthly image of hell. (Comm. on Rev. 19: 20.) And if the Dead Sea be truly a picture of the doom of the lost, the following words of the Talmud may be applied: "The men of Sodom have no part or portion in the world to come, and shall not see the world to come." (Sanhedrim, f. 29: 3.)

Some of the expressions we have cited are specially pertinent to our exegesis of the word "everlasting" (*aionios*) confirming the sense which orthodox writers have allowed: the eternity of effect. And if the great "example" of the doom of the ungodly is an "overthrow" or destruction by a so-called "eternal fire" in such admitted sense, then where is the argument for taking the same phrase in Matt. 18: 8; 25: 41, in an infinitely different sense? We find no reason for this whatever. Rather the equivalent expression already noted in Mark 9: 43, 45, would of itself warrant the remark of Whately: "It would follow, if the correspondence [between literal fire and worms and their antitype] hold good, that the fire figuratively so called, which is prepared for the condemned, is something that is really to destroy and put an end to them; and is called 'everlasting' or 'unquenchable' fire, to denote that they are not to be saved from it, but that their destruction is to be final." (Future State, Lec. 8.)

The examples from the Scriptures of the *eternity of effect* will be given in connection with Mark 3: 29 and Heb. 6: 2. But one parallel passage should here be noted: "For ye have kindled a fire in mine anger, which shall burn for ever." (Jer. 17: 4.) Calovius, Grotius, and the Assembly's Annotations, explain "for ever" as meaning "for a long time." But Lowth, one of the best commentators on Jeremiah, says: "That is, 'Till you be consumed,'" and refers to ch. 7: 20; 15: 14; 21: 2; on the first of which places, "And it shall burn and not be quenched," he says: "It shall make a total destruction," referring to Deut. 32: 22: Ps. 89: 46, and other places.

(To be continued.)

* Troy was.

For the Crisis.

Wilbraham Campmeeting.

If a campmeeting is appointed with the general consent of the brethren all over the land, it is highly consistent that it should be fully attended. Well, the campmeeting at Wilbraham, which seems to exist by the consent of all our brethren, is to occur the 20th of August. Now, my dear brethren and sisters, let us all make special and abundant provision to be there at the time. The great question, that our Lord is soon to come, and the kingdom of God immediately to be "set up," must not be lost sight of. We, not knowing when the "time is," are to ever watch and pray, inasmuch as we live in the "time of the end." I must regret that some of our dear friends seem to forget the great question, and turn aside to "hobbies," and "vain jangling." Perhaps by coming together we may be able to stir each other up to the great practical question itself—"*The coming of the Lord draweth nigh.*"

I have made up my mind to be present at the Wilbraham meeting, if I am permitted, and do my part of the preaching this year; for the obstacles which have been in my way heretofore are now removed. Come, let us rally once more in earnest. It may be this is the last time. If not, it will do us good to be in prayer and praise together a week or so. Let us come together, not to criticise and speculate, but to worship God and seek the salvation of men. Let us not bring our *dear peculiar hobbies* to preach, but let us come together to preach Christ, the resurrection, the inheritance, and other great, awful, practical questions.

It is time that we look the day of God solemnly in the face, and prepare to meet our Judge. The signs of the times speak as never before. Their tones are tones of thunder. Let us heed the alarm. O for a heart to feel the force of the Word of God! O for faith to drink the full cup of holy truth!

EDWIN BURNHAM.

Love Supreme.

Men are not to have their christian graces like revolving light-houses, that flash a white light, then a red light, and then a space of darkness, to be followed by separate flashes. This love is to be revolved, but it is to have no changes of color. It is to be like the broad light of morning, that carries in itself all the separate colors which the rocks, the flowers, the wood are allowed to separate the light into its constituent elements, and feed upon some parts while reflecting others. As the great atmosphere through the hemispheres holds the fullness of the light in all its parts, and carries it, unanalyzed and undivided, in the full glory of its whole unity, round the world and through the eternal ages, so the soul is to carry this great spirit of love. It is to dwell supreme, not only but without intermission. It is to rule the ruler of the mind. It is to be in us, Lord of lords.—*H. W. Beecher.*

☞ You will perhaps be amazed when I tell you that it is not so necessary to watch against great crimes as against faults which may appear to us small and indifferent.—*Chrysostom.*

The World's Crisis.

BOSTON, JULY 4, 1860.

Castleton.

This place still affords *good news*. We have great reason for praising the Lord for his wonderful works among this people. Many, who had been considered past all hope of reformation, are now rejoicing in the Lord. They had lost their confidence in popular theology and the fashionable, lukewarm religion of the day, and with sadness had turned away, seeing no hope of anything better; but when the plain Bible truth was presented to them, they reformed at once, and embraced it with joy. They could see the "goodness of God" in the *destruction* of the wicked, and it led them to repentance. This great truth has had a powerful effect upon the minds of the people in removing infidel objections against the Bible, and has produced the most happy results. Scores are now happy in the love of Jesus, who had been hardened under the preaching of eternal torment, till it had no effect upon them, only to excite disgust. Now they see the consistency and harmony of the Scriptures, and ardently love the pure doctrine which they contain.

Our sectarian enemies stand confounded at the glorious work here accomplished by the Lord, but think it cannot be genuine because it did not come through their organ. As they cannot meet the evidences of our blessed hope, they spare no pains in circulating false reports against us for the purpose of keeping others away from the meetings, and to neutralize the effect of the truth; but in spite of all their efforts, the work still goes on. Last Lord's day, June 24th, seven more were baptized, making ninety-five in all.

This church, of about one hundred members, is a *growing* one. It is soul-cheering to hear them speak in their meetings. Their common saying is, "The past week has been the happiest one of my life." Every day seems to open to them new beauties in the word of the Lord, and new joys in the christian's hope. Many more are almost persuaded to join the happy company.

They are building a commodious house of worship, which they purpose to have occupied in about two months. The prosperity of the Lord is with them.

Lord's day evening, nearly a hundred gathered around the table of the Lord to commemorate his death and sufferings. It was a heavenly season. At its close, we bade them a reluctant farewell, hoping finally to meet at "the marriage supper of the Lamb."

Questions.

BRO. GRANT:—A scientific Spiritualist, that is, a Spiritualist versed in the modern science of Geology, has been giving a course of lectures in this place to full audiences on his favorite topics. He simply announced "Lectures upon the structure of the earth, illustrated by various charts" etc., and thus many attended with a desire for information. But the closing lectures were upon the origin of man, and the future destiny of the earth. In them he discarded the Bible wholly, ridiculed the idea of creation as therein expressed, exalting the *laws* of *nature*, and harping upon the Spiritualists' favorite theory, *progressive development.*

I could not but think that this was truly the day of "false teachers," when many are being turned away from the truth by fables, or the "oppositions of science falsely so called," and that it is indeed a dangerous time to live. Here were the beautiful unfoldings of nature, speciously entwined with the poison of infidelity, and the young mind was receiving it with its wonted avidity for knowledge. God and his sacred word were set at nought, while man's reason and philosophy were placed in the ascendant. The Lord be praised, that simple *faith* humbles the pride of man, making him feel his own insufficiency, and that God is *all in all*. Enough for him to know that the "worlds were framed by the word of God, so that things which are seen were not made of things that do appear;" that "He spake and it was done, He commanded and it stood fast."

I should like to have some friend of the *Crisis*, who is posted in the science of Geology, answer through the paper these questions:—

1. Does this science militate against the Bible account of the creation?
2. Is it inconsistent with Scripture to believe that the work of creation occupied successive ages, and that these were the *days* specified?
3. Are the statements of geologists facts, or only fancies?

Some light on this subject might be acceptable to many others as well as to the writer, and aid the cause of truth.

Lockport, N. Y. A. C. J.

Answers.

1. It does not. True science and the Bible are ever in harmony. It may be laid down as an axiom in morals, that no two truths clash with each other.

2. It is not. In Gen. 1: 5, 8, 13, 19, 23, 31, we read, "*The evening and the morning* were the first day . . . the second day . . . the third day . . . fourth day . . . fifth . . . the evening and the morning were the sixth day. There is no intimation, nor any chance for a legitimate inference to be drawn, that the sixth day was any shorter than the first, nor that any of them were longer than the days now. When the Lord instituted the Sabbath among the children of Israel, he gives as a reason the following; "For in *six days* the Lord made heaven and earth, the sea, and all that in them is."—Ex. 20: 11. He does not say six long periods, but these days are defined by a revolution of the earth upon its axis, causing morning and evening, as at the present time. In Ex. 31: 17, we read again, "In six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Why does the Lord repeat this declaration if it is not true? Who knows best about this matter, the Creator, or puny man? Has man become so wise as to correct the Lord? Who are these geological wiseacres that pretend to know more at forty than "the high and lofty One that inhabiteth eternity?" A few years since, they did not know enough to keep out of the fire, or to feed themselves! Are they now so learned as to instruct the Almighty? Were they present at the creation, so that they can correct the Most High? Well might the language of the Lord to Job be applied to these: "Who is this that darkeneth counsel by words without knowledge? . . . Where wast thou when I laid the foundations of the earth? declare if thou hast understanding . . . Knowest thou it because thou wast then born? or because the number of thy days is great?"

3. In answer to the third inquiry, we would say, some of the statements are *facts* and some are *fancies*; and on the latter are based their evidences brought against the Mosaic account of creation.

Many geologists *assume* that the different strata and their modifications have been produced by such forces as are now in operation; and that consequently, their formation must have required many ten thousands of years. It is *assumed* by geologists, that the *primary* strata were formed from vast mountains of granite, that gradually wore away by the action of chemical and mechanical forces, and then carried by rivers into the ocean and deposited in layers; but they fail to prove the existence of any such mountains; or even if they could, that the *current* of rivers extends across the ocean so as to deposit what earthy matter might have been mingled in their waters when passing some rapids, hundreds of miles before they reached their calm movement at the entrance of the great deep. It is well known that the waters of the ocean continually resist the influx of the rivers, thus causing them to deposit at once what little granite or other minerals they may bear to its shores.

We dispute the *causes* which geologists claim have produced the various strata of the earth, because they are sheer assumptions, and inadequate to effect the specified results. Our Creator could have made all the various strata during the first day of creation, as easily as he could make man the sixth. And when the Bible affirms a fact, shall we receive man's contradictory and baseless assumptions, and thus make God a liar, and throw away the Bible? The geological theories contradict each other, and many of them are irreconcilable with the known laws of matter. Many of their conclusions, as they freely admit, are based on *assumptions*, and hence not reliable. They are mere *conjectures*—suppositions. Shall we reject the Bible for theories resting on such a basis? If the various strata of the earth were formed in accordance with the operation of natural laws, by deposits in the ocean of particles of granite carried by the rivers from obliterated granite mountains; why do we not find new strata still forming by the same process from the existing mountains? Nature's laws must have been changed, or become inactive, if the strata were formed as geologists claim. In either case, their argument for the great age of the world becomes like "the baseless fabric of a vision." They argue that the laws of nature are *unchangeable*, but facts demonstrate that new strata are not now forming in obedience to those laws; hence we come to the legitimate conclusion, that the strata of the earth were not formed as geologists affirm, and consequently are no index to the age of the world.

In relation to the argument based on the vegetable and animal remains found imbedded in the strata of the earth, as proof of the long periods intervening between the creation of the different orders of animals; it is equally unsupported by facts, and cannot be reasonably brought against the Bible account of creation. For if the strata were produced, as geologists affirm, by particles worn off from granite mountains, and washed into the sea, it would take thousands of years to form a layer a few inches deep; hence, while a small part of an animal or vegetable was being covered, the greater portion would turn to dust, and be wholly obliterated; but instead of this, they are found petrified in their *complete forms*, thus showing that they were covered up in these strata in a very short period.

Again, why should the bones of animals withstand, for thousands of years, the action of agents which would wear off granite or other hard mineral substances from the mountains, sufficient to cover them up by the very slow process affirmed by geologists? It will be seen at once that their *assumptions* are unreasonable and wholly unphilosophical.

On the other hand, as soon as they admit changes in the physical structure of the earth that would accomplish such work in a short time, their arguments for the great age of the world fall to the ground, and the Mosaic account of the creation stands firm as the Rock of Ages. Hence, taking either view, they are opposed by the Bible, facts and philosophy.

Says one of the ablest writers of the age, David N. Lord, when speaking on the system advocated by geologists: "That so mistaken a system should have gained the assent and advocacy of so large a body of studious and talented men, is truly a matter of astonishment."

"The Kingdom of Heaven."

Some one asked "the spirits" what is meant by the "kingdom of heaven"? and they have given the following in their answer as published in the *Banner of Light*:

"He who is satisfied within himself is not out of the kingdom of heaven. . . . . The kingdom of heaven is within you, and the King of Glory is thine own soul. This King of Glory will not point the way among the battles of theologians, but he will go before and lead thee to peace.

The God of olden times, such as was once worshiped by a Moses or Elias, is not the God for you to serve. He is not the King of Glory to you; and the kingdom of heaven that was so to the ancients, is not so to you of to-day. You have a kingdom of your own, a God of your own, and there are as many kingdoms of heaven, and as many different Gods as there are individuals."

According to the teaching of the spirits every man is his own God, lawgiver and judge. Hence, said Henry C. Wright, at the Melodeon in Boston, May 6th, "If I obtain the approbation of Henry C. Wright, I can withstand the opposition of God and the world."

In answer to the question, "Is it right for man to yield obedience to civil law?" the spirits say, "Call in thine own judge, thine own law of right, and allow him to be thy God, and when he decides, abide by the decision, no matter what it may be."

Napoleon III.

It is in vain that the French Emperor and the French press attempt to reassure Europe, and especially England, as to the Emperor's pacific intentions by appeals to the past. However loyal a neighbor and faithful an ally the Emperor may have been for ten years past, that affords very little security as to what he may be for ten years to come. Apart from any innate loyalty to his promises and engagements which as the past abundantly shows, he only considers binding so long as he esteems it convenient to keep them, he had reasons for moderation and peaceable behavior in the past, which no longer exist. The tenure by which he held his power was as yet uncertain, and it was necessary to strengthen and confirm his authority at home before undertaking to extend his dominions abroad. To have engaged at that time in enterprises which might embroil him with his neighbors, would have endangered his hold upon the dominion he had usurped. Being weak, he adopted the policy of the weak. He courted the alliance of England, and carefully abstained from any thing which might revive the antipathies of the past.

Since the Crimean, and more especially since the Italian war, his necessities in this respect have totally changed. He has no longer any occasion to confine his attention so exclusively to home affairs. He has an immense army and navy, whose taste for military glory has only been whetted by the short Crimean and Italian campaigns. He is a man of dark and secret designs which at any moment, as in the case of the Italian war, may lead to movements calculated to make the most material changes in the map of Europe. So long as he continues to keep up his army on its present footing, so long as every effort is made to extend and increase his already formidable naval power, it is not possible that his neighbor should look on without some serious misgivings as to what he may do next. The annexation of Savoy and Nice now just completed, however the Emperor and his ministers may seek to explain that away as an exceptional case, inevitably draws attention to possible designs upon Belgium and Prussia. The boundary of France having been extended to the Alps, by a natural association of ideas, the Rhine suggests itself as likely now to become an object of desire, at least the left bank of it, on the part of the Emperor. Who knows how soon this late faithful ally and royal neighbor, after the example of his uncle, which he so much affects to make the basis of his policy, not content with being merely Emperor of France, may set up as *dictator of Europe?* It cannot be pretended that France is in any danger of invasion or attack. The immense military and naval preparations which the Emperor keeps on foot naturally suggest the idea of offensive operations. If he wishes to quiet the apprehensions of Europe, let him reduce his arms, and put a stop to the building of steamships of war, which is pushed on with as much energy as if he had on the tapis some great naval expedition. This would go a thousand times further than all the protestations of peaceful intentions which the Emperor and his ministers may make. In fact, these protestations, under the circumstances, tend rather to confirm than to allay existing apprehensions. Next to an actual attack upon his neighbors is the attitude in which the Emperor now stands, of being prepared, at any moment and without warning, to strike a deadly blow.—*N. Y. Tribune.*

For the Crisis.

Returning Health.

I wish to return thanks to God, publicly, through the Crisis, that He is again restoring me to health. I am now able to preach twice a week without any injurious result.

I thank my dear friends abroad who have aided me in my temporal affairs, thereby showing that there are some who "love not in word and tongue, but in DEED and TRUTH."

EDWIN BURNHAM.

For the Crisis.

The Grant and Loveland Discussion.

(FROM NOTES BY J. F. COTTON.)

(Concluded.)

MR. LOVELAND. No doubt my brother thinks that he has made a very strong point of Christ taking upon him and dwelling in the form of man. If he only took upon him the seed of Abraham he is in nowise related to us in sympathy or lineage, as we do not belong to the Jews and have no feeling in common with them.

He says that "eternal life is a promised gift." I grant this; but last evening I gave my definition of eternal life, viz: "To know God is life eternal." If man even know God he hath life eternal. Every real believer has eternal life. My brother asks, "What is death?" We answer, "To be carnally-minded is death; but to be spiritually-minded is life." According to these declarations many who are still alive are dead, while the believer has life everlasting given to him. Therefore my brother's arguments go for nothing.

My brother refers to—"Who only hath immortality." He does not seem to understand it. The word rendered here immortality is derived from two Greek words which signify absence of all form of death. Man may get beyond the power of death, yet his body has to die. He asks triumphantly, "What is it which mortality puts on?" My brother surely does not imagine that immortality is a substance like a garment which can be put on or something which can be imbibed. I affirm now, and I have affirmed, that the immortality which man is to have depends upon the resurrection. My brother denies the analogy which Paul is illustrating in the sowing and springing up of the seed. The apostle says, "So is it also in the resurrection." A body shall be raised; not invisible or intangible, but what may be seen and felt, such as many in this audience,—myself among the number—have seen and felt. (Sensation. Cries of assent and dissent.) What does my friend do with Paul's statement when he says that it shall not be the body sown which shall be raised? A natural one goes down, a spiritual one rises. "Flesh and blood cannot inherit the kingdom." With such a passage as that staring him in the face, I cannot see how he can advocate a physical resurrection. (Applause.) (Here the speaker reiterated his argument to prove that the body which would be raised was not a literal body. He then continued.) My brother again attempted to prove that "if we desire a thing, that is proof that we have it not." Let us examine this further. Do we not desire to live at the very time we are enjoying life? If we had not life we could not desire life or anything else. Therefore the fact that we desire immortality is a proof that we possess it. The yearning after immortality proves that we have immortal faculties. So much for my brother's argument.

I have proved that progress is the order of the day—a great round of cause and effect. The power which called us into existence made us just as we are. I never made myself a sinner; no man ever did. By Adam sin entered into the world; and God makes sinners by continuing the race of man. Man lives, and in accordance with his nature he continues to sin; and sin brings its consequences, which are chastisements. By these chastisements man acquires wisdom which otherwise he never would have had.

Were it so that man ceased to desire happiness his case were hopeless; but so long as he lives he desires happiness. By wisdom he sees and acknowledges that God's chastisements are just, and he begins to love the law, and by the law of progression things go on till Jesus Christ has won all to himself and conquered the last enemy, which is death. When this desideratum, the redemption of the universal body of humanity is arrived at, then shall the kingdom be delivered up to the Father. Till then Christ is our intercessor, and the united prayers of humanity rise up for the blessed consummation. Are we not all brothers? My opponent calls me friend, and well; but I call him brother; for are we not all brethren? (Applause.)

MR. GRANT. These are my last remarks. My opponent instead of meeting my arguments has changed the subject to the resurrection of the dead. He says because we are not Jews we are not Abraham's seed. The Jews can date no further back than Jacob. Abraham was a Gentile and as such we claim relationship. But here is yet a stronger, more intimate bond of kindred: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3: 29. My friend says that "they who know Christ shall have immortality." We thank him for that—it is what we claim. He says that "man may become immortal."

MR. LOVELAND. I never said so.

MR. GRANT. You certainly did. I put it down and cannot be mistaken.

MR. LOVELAND. Then I shall take back that which I never meant to say.

MR. GRANT. He says that "mortal shall put on immortality," and that "the real body is coming up." Our friend is coming over fast if he would only stay there. But he says again that "the material body is not raised." What! the real body comes up yet there is no physical resurrection. What a contradiction! for which he says he has authority equal with ours.

MR. LOVELAND. I have Paul.

MR. GRANT. We claim to have Paul upon *our* side of the question. If a spiritual body comes up does it leave the literal body in the ground? The same incredulity prevailed in Paul's day as exists in ours. He says, "Why should it be thought a thing incredible with you that God should raise the dead?" What was possible for God to do then is possible now. My friend says he never made himself a sinner. Then God did, or else he is none. As God cannot make any man sin, then by my opponent's reasoning there are no such beings as sinners. And yet we read that the angels rejoice over one sinner that repenteth.

He says that by the sin of one man all are sinners. We should like chapter and verse for that. That by one man, sin entered into the world, we admit; but that it made all men sinners, we deny.

MR. LOVELAND. I said "all" or "many."

MR. GRANT. I should like proof of it. To make a man a sinner because his grandfather was, we think would hardly be reasonable. Nor would it be justice, which my friend says is to be found everywhere. We are chastened for the sins which we commit, the same as a father correcteth a rebellious child. If the chastisement be profitable, well; if not, the father lets him alone. Rom. 1: 32.—"Who knoweth the judgments of God, that they which commit such things are worthy of death." Therefore, the best thing which God can do with them who will sin, is, to put them back again to dust from whence they came.

We have already commented upon the words "death" and "dead." In not a single instance where they occur is the idea hinted that any part of man is alive when he is physically dead. We read of some who died in faith not having received the promise; and yet my friend says they are around us. It seems to us that after hearing the proofs which we have brought forward from the Bible, any one should persist in maintaining such a position, he "would not be persuaded though one rose from the dead.

MR. LOVELAND. I don't believe it.

MR. GRANT. There has been a manifest disregard shown to the passages of Scripture which we have brought forward; and we think our opponent has entirely failed to prove the inherent immortality of man.

"The groaning of creation." Man has sinned; and the whole creation groaneth for what man has done. The earth rocks with earthquakes, and her bosom is torn by convulsion. All nature sympathizes and waits for the redemption of the body.

In conclusion we think that we have proved the following, viz.:

First. That man is mortal and must return to dust.

Second. The resurrection of the dead refers solely to the man made from the dust of the ground.

Third. That immortality is a gift to the righteous who are raised from the dead.

Fourth. There is no spiritual man which goes out of the body at death.

Fifth. Eternal life is a synonym for immortality.

Sixth. Demons are an order of beings bearing the following names as found in the Bible: "Familiar spirits," "unclean spirits," etc.

Seventh. All manifestations or communications are the work of these demons.

Eighth. As all men are mortal, and know nothing when dead, it is impossible for them to furnish communications.

Ninth. The fact that we desire immortality proves we have not got it.

Tenth. Immortality is not inherent in man because the wicked are to be destroyed and "be as though they had not been."

Therefore we come to the conclusion:

1. That human immortality is not taught by the Bible, science or philosophy, and it is not proved by Spiritualism.

2. That immortality is the gift of God dependent upon the character of the receiver. The negative of the first and the affirmative of the second are sustained by the word of God. O that we may all seek for immortality! It is a noble prize to contend for. Once gained it can never be

taken away. May it be our lot to enjoy it. [Time.]

MR. LOVELAND. In closing this discussion I wish to notice some of my brother's positions by a few brief remarks. He claims that nothing goes forth from man at death but his breath; and that nothing rises but his body. I have proved that spirits exist in another world, and that Christ preached to them after death. Are the dead not around us? Paul says that we are encompassed by a great cloud of witnesses.

As eternal life is a knowledge of God, it cannot be synonymous with immortality. I will admit that sometimes destruction means annihilation; as for instance, when sin and death are destroyed there will be nothing but life; but substance never can be annihilated. I have proved that the universe is made up of means and ends; and also, I have proved the law of progress. I have proved that punishment is the means used to make better those who are chastised. Annihilation would be revenge without effecting any good, which good would be shown by bringing back those who have gone astray and placing them in a state of joyous existence forever and ever. If it had not been for sin there would have been no Jesus—no ransom—which was greater than the world's creation. But for sin there had been no mercy, no long-suffering; there would not have been scope for the goodness and greatness of God. Sin comes in as a necessity of the universe. Then so far as we are concerned we are made sinners by our Creator. We are all made susceptible to pride, vanity, covetousness, and revenge; not that we may thereby know pain and sorrow, but that we may unite in one band of brotherhood, and we may jointly groan and wail for the one relief. The whole heart of humanity beats together, and together groans for the same final redemption and the same glory. As Jesus writhed in that bloody sweat and agony, so does every human soul vibrate in heaven and in earth until the last throb of anguish gives place to the first thrill of joy. Here is not a cruel tyrant seizing its victim with the grasp of vengeance and crushing him beneath the iron heel of despotism; but the well-timed severity of a father that his child might be reclaimed. Man as a being of progress is used even in his sin as a means to enhance the glory of Him who makes even the wrath of man to praise him. Man shall progress from ages to ages still rising from one grade of honor and glory to another still higher throughout eternity. The cross was not raised in Eden, neither was the cry, "Father, forgive them," heard upon Sinai.

In conclusion let me say that the views which I have presented are the views of the congregated Spiritualists throughout the world, notwithstanding the calumny which blind materialists would throw upon them. To them the universe is no Babel of discord, but a round of harmony and love. They are in advance of all other beliefs and creeds and are sustained and strengthened by the Bible, as is proved by the experience of men and women in the past, and which is sustained by the science and philosophy of these latter days.

P. S. Here ends my synopsis of this important discussion. Of necessity it is much condensed, but I think the readers thereof will see in it another triumph of the Bible over Spiritualism. If my friends think I have been tedious, I can only say I have done the best I could.

It might be well for those who wish for a fuller report, to send to the "Crisis office" for that which is published in pamphlet form. Price 25 cts., postage 3 cts.

I am, dear friend, yours faithfully,

JNO. F. COTTON.

For the Crisis.

Forbear.

Time spent in labor to make people believe that we are the subjects of malicious persecutions, and of placing ourselves in analogous circumstances with the ancient Hebrew children upon whom the fire of the King had no power, and of others that absolutely walked with God, I believe to be time improperly spent, especially when we have given the enemies of the Lord, occasion to blaspheme by our unhallowed course of life. Better to take the example of a repenting David, and as he did wait until asked, then let us act the humble part that he acted, and say, "It is of the Lord let *him curse.*" He knew he had been verily guilty, yet he besought the Lord for forgiveness instead of taking off the reviler's head, and David triumphed through forgiveness; while he that reviled entailed upon himself unhappiness for the whole of his earthly existence. Rather let supplications, giving of thanks, and prayer be made for all men, with especial earnest entreaties for ourselves and our enemies; and when we become absolved, as the Psalmist did, we shall be heard to say to the cities of Judah, "Lift up your voice; yea, lift it up with strength, say, behold your God, behold he cometh with a strong hand; his reward is with him and his work before him."

PERE H. LAWRENCE.

Lawrenceville, C. E.

☞ An honorable esteem of the ministers of religion, tends much to the success of their labors. When we are convinced that they are faithful, we shall profit more by their ministerial services.—*Henry.*

Correspondence.

From Benj. Spaulding.

BRO. GRANT:—The good work of the Lord is going on in Salmon Brook Plantation. Bro. Corliss baptized two willing converts yesterday, and several more are waiting. The whole neighborhood is under conviction, so much so, that opposition has shut her mouth; almost every person comes out to our meetings; we have them every evening at five o'clock. Last Sabbath held an interesting meeting in No. 12, a new township. Every ear and eye were open, and tears showed that hearts were affected. The subject presented was new to most of them. Found two believers in the faith once delivered to the saints. The prospect is very good for that neighborhood. Blessed be God, there is yet power in the gospel to convert sinners and enlighten christians.

The truth is doing wonders here. This is a good field to work in. My health is good, and I enjoy the work. Tracts have been distributed in every house as far as we have been, but they will fail before we get over the large field, and we shall want more. I feel grateful for the privilege of circulating these little messengers of truth. May the good Lord bless the givers. This is an economical way of doing good, when we can add some exhortation with the tracts at every house; and it don't cost $500 a year to support the Colporteur or Missionary. If any wish for the privilege of helping to circulate Bible truth in this way, they can have the chance. Let them send in to the World's Crisis office what they please, and let a bundle be made out and sent to Bangor, Me., by express, directed to Lemuel Smith, of Bangor. Bro. Smith will forward them to me.

If any of our Advent brethren wish to come to Aroostook, let them come, it is a good country, smooth, well watered, well timbered with maple, birch, beech, pine, spruce, hemlock, fir and cedar. It is easy land to cultivate, and very fast settling. The townships around Presque Isle are mostly filled up, but there is plenty of land yet a little back. It is being settled mostly with Yankee farmers, and, if time should continue, must be a great place. The St. Andrews Railroad comes within fifteen miles of Presque Isle. It probably will be completed this fall; and the probability is, that some day there will be a railroad from Bangor through Aroostook to intersect with the St. Andrews, then the communication will be easy to every part of the country. The price of the State land is fifty cents an acre, and that can be paid in work upon the road. Those who are pleasantly settled, I would not recommend to move here, but to such as are unpleasantly settled, and to young men who have no families, I can recommend this country. Let them come with habits of industry, frugality and economy, and they can do as well here as in any state in the Union. The great productions of the country must be live stock, sheep, butter, cheese, oats, barley, wheat, and potatoes. Any amount of roots can be raised, as well here as anywhere.

If any wish to come into a neighborhood of Bible christians, let them come to Salmon Brook Plantation, or No. 13, Third Range. Here they want a preacher to settle down with them, and a man of God would find plenty of work. He could work part of the time on the land, and the brethren would be very ready to help him. Let some of our Advent preachers come this way. It is an encouraging field for labor. But let them come calculating to endure hardness like good soldiers of Jesus Christ; no lazy ministers are wanted here. It does not hurt a minister to work with his hands; it does him good; it is for his health.

Pray for me, all ye who love the Lord.

From Bro. Robert Chown.

BRO. GRANT:—In compliance with the Master's injunction to Peter, "When thou art converted strengthen thy brethren,"—Luke 22: 32, we may be Peter-like, willing to go to prison, or death for the truth's sake. Satan is just as busy now as he was in Peter's day, if he can turn us from the *one faith*, he will have achieved a great work. The promise of the Master was, "that *ye* may eat and drink at my table in *my kingdom*, and sit on thrones judging the twelve tribes of Israel." It is conclusive, if we are "children, then heirs; heirs of God, and joint heirs with Christ; if so be we suffer with him, that we may be also glorified together."—Rom. 8: 17. "It is a faithful saying, for if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him."—2 Tim. 2: 11, 12. John tells us, "Now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him."—1 John 3: 2.

The new heavens and new earth are sure, for God hath promised them. The Sabbath of rest is sure for God's people, when Jesus shall bring them into the land where Abram dwelt with Isaac and Jacob, heirs of the same promise. Paul says, "Now to Abram and his seed were the promises made. He saith not, and to seeds, as of many; but as of *one* and to thy seed, *which is Christ.*" The land of Canaan was promised to the Christ. If this is overlooked, or supplanted, it sappeth the very life of the gospel. If we have no faith in God's promises, or have another faith, we are on dangerous ground. We are almost to the time when Jesus, the Christ, will commence his reign on his father David's throne, and take possession of his Father Abraham's promised land.

The Savior must return to raise the dead before it can be accomplished. Moses shows that the dead will be raised and that God is the God of the fathers. Those that attain unto the resurrection will die no more, for they will be equal to the angels, being the children of the resurrection. It is evident that the seed of Abraham were cut off because of unbelief; they rejected the messenger. It is to be feared that many will fail because of their rejection of the message of the gospel. Many are trying to obtain righteousness some other way; some by the *law* which only gave the knowledge of sin. Now "Christ is the end of the law for righteousness, to every one that believeth."

Let us live in love to God and man, having "charity, which is the bond of perfectness." Let us, dear brethren, who are looking for the Master's return soon, make another trial of our ownselves, both as it regards our faith and practice; and be sure that all is right, having our loins girded about with truth, and having on the whole armor, and we like men that wait for their Lord, that an abundant entrance may be administered unto us into his everlasting kingdom.

Plum River Ill.

Summary of News.

FOREIGN.

THE SICILIAN INSURRECTION.

The Naples (June 6th) correspondent of the London Morning Star writes:

"Garibaldi is organizing the insurrection in both its civil and military departments. He has ordered a levy which in the course of two months will give Sicily an army of 50,000 men. Each province will have a Governor, nominated by Garibaldi, with a Council chosen by the people. He has already nominated a Committee of Defense for the town and the island. Ammunition is being manufactured in the island, and muskets are arriving every day. About 2000 political prisoners have been liberated, and 800 galley slaves have set themselves free. The Neapolitan Government expect that the next attack will be upon Messina.

The Sicilian campaign has cost up to the present time about 3700 lives; the wounded amount to about double that number.

REINFORCEMENTS FOR GARIBALDI.

In the evenings of the 8th and 9th, three thousand volunteers left Genoa to join Garibaldi. Each of them had a ticket, directing him to be, at 9 o'clock in the evening, at Cornigliano, at a villa on the sea-shore. On the 8th three steamers, and on the 9th two others left the port, and proceeded, it is said, off that villa, where they remained in waiting. They towed as far as Cornigliano some large boats, which were employed for embarking volunteers and ammunition. A great number of those volunteers wore the uniform of Piedmontese riflemen, having formed part of the corps which had been disbanded. One of the steamers was deeply laden with stores; she had on board, among other things, six pieces of field artillery.

A letter from Genoa, in giving an account of the departure of several vessels laden with volunteers, arms and stores, for Garibaldi, states that, as an instance of the enthusiasm of the population, eighty boatmen, who had been engaged to embark the cargo of the above mentioned vessels, unanimously refused to accept any remuneration, and all the others, one hundred and sixty in number, on learning what was to be done, earnestly desired to take part in the work on the same conditions.

ALARM IN NAPLES.

NAPLES, June 10. Everything wears a warlike aspect here, and there is no lack of energy in making preparations for putting down the almost universal rising of the nation. Steamers come and go day and night—ammunition in great abundance and provisions are sent without ceasing; and that there is any necessity for the latter, shows how completely the government has lost the command of the island. From one magazine alone—that of Scafati—one hundred and eighty cantaria of powder have been brought over this week to Baia, for the manufacture of bombs—those amiable persuaders, those favorite counsellors, of the Bourbons.

ANOTHER BATTLE.

Another great battle is said to have taken place near Catania. Much blood is said to have been shed. Naples is full of reports, as usual, among which are that there has been another disembarcation of foreigners at Rossano in Calabria; that the Queen Mother has left, or is about to leave, for Vienna; that Gen. Letizia has returned again from Palermo with fresh dispatches for the King.

RUSSIA.

A letter from St. Petersburg, dated the 5th of June, says: "Anybody who wishes to be well received at the Court of St. Petersburg, must not speak ill of the Emperor Napoleon or of his subjects. I cannot describe the joy felt among all classes when it was known the French Government was in accord with the Emperor Alexander on the Eastern question."

THE BADEN CONFERENCE.

It is stated on good authority that the Emperor Napoleon, in his conversations with the German Sovereigns, repeated pacific assurances, without alluding to questions regarding the interior or exterior policy of Germany, or to the Italian question.

The Turin (June 17th) correspondent of the London Times says:—

"Everywhere in Sicily the royal troops are giving way, and fall back on their last stronghold of Messina. But it seems almost certain Garibaldi will waste no time in a siege. He will leave Medici and others to organize the Sicilians for that final work, and will himself strike some great blow in his own style on the main land. In their present buoyant frame of mind people here feel sure both that the King of Naples can offer no resistance, and that no finger will be held up to stay his downfall. I have pressed the hand of a great and good man here this morning, and he told me, with that confidence which arises from positive knowledge, that 'the Bourbon and his dynasty have passed away.' As he took leave of the Neapolitan General, Garibaldi assured him 'he would never rest till he saw the Italian tri-color waving on the bastion of Castel St. Elmo at Naples.'

LATEST NEWS PER GREAT EASTERN.

Paris, Saturday, June 16th. The Emperor Napoleon was received at Baden by the Grand Duke, and met with a good reception in the town.

MESSINA, June 10th. A secret committee in the city is in correspondence with Garibaldi. The alleged insurrection in Calabria is denied. Catania has been evacuated. Several officers and a party of Neapolitan soldiers had deserted and returned to Palermo, whence they were sent to Calabria.

The Great Eastern Safely Moored.

NEW YORK, June 28. The Great Eastern passed the Battery at 4.30 this afternoon. She crossed the bar as easily as a pilot boat. An immense fleet, composed of crafts of all descriptions, crowded with passengers, attended her. The Battery and all the piers on North river were crowded with spectators, the mammoth vessel being greeted by them with cheers as she passed. Salutes were fired from different quarters and vessels. She was decked with flags, and moved very swiftly, only one of the hundreds of steamers being able to keep alongside of her. The steam frigate Niagara, which is lying in the stream, looks small by comparison.

The Great Eastern is moored at the foot of Hammond and Troy streets, in the North river, and she extends two entire blocks. Immense crowds are flocking to see her. On her way up, she was saluted by all the forts, steamships and other vessels, which were returned from her. Staten Island, Long Island and all available points were crowded by people. It is estimated that nearly a million of people witnessed her arrival.

A PRICE PUT ON THE HEADS OF NAPOLEON AND GARIBALDI.—A Florence letter in the Providence Journal, referring to matters at Rome, says that some surprising revelations are being made in an investigation which is now going on under the direction of the Commandant Bellot of the French garrison. A plot has been discovered, in which several of the Roman prelacy are said to be implicated, with no less an object than to cause the assassination of the Emperor Napoleon and General Garibaldi. The head of the former, according to the testimony, was valued as high as 500,000 francs, and that of the latter 100,000 francs. Two individuals, with the names of Franchi and Mariani, were the ones to put the design into execution.—*Traveller.*

Obituary Notice.

Another "flower" "cut down."—JOB 14: 2.

In Portland, Me., June 23d, 1860, sweet little EDWIN T., youngest son of Capt. Joseph and Lucinda Kinsman, yielded to the cold grasp of the "King of terrors," and fell asleep in Jesus aged nine months and twenty days.

As dies the choicest, fragrant flowers,
So Edwin passed away,
But soon he'll bloom in "Eden's bowers,"
Forever there to stay.

R. R. YORK.

Notices, &c.

☞ The following Circular has been sent to various towns and cities of New England:—

Circular.

As a number of brethren have expressed the desire for a more efficient system of action, whereby the cause of truth may be advanced, and especially those great principles with which we as a people are more particularly identified; therefore,

Resolved, That we will, and hereby do, call a Convention of brethren, to be holden at Providence, R. I., commencing Wednesday, July 25th, to take into consideration the wants of the cause, and to adopt some measures which shall serve as a more successful plan in carrying on this work.

F. H. BERICK,	J. HEMENWAY,
H. L. HASTINGS,	W. PRATT,
D. T. TAYLOR,	H. MUNGER,
C. F. HUDSON,	J. S. WHITE,
J. COUCH,	M. GRANT.

Convention.

The convention already announced by the above Circular, to be holden at Providence, R. I., commencing July 25th, bids fair to be one of considerable interest.

It is well known that for a number of years the belief of the immediate coming of the Lord, and especially the different time arguments, has resulted in a disposition to have little or nothing to do with any thing like a systematic plan by which to advance the peculiar interests of our cause. The conviction that no system was needed, has been very much strengthened by the supposed evil effects that would result from an organization; hence, while there has been no unanimity as to a plan of operations, we have been perfectly unanimous in having none. Time and experience have shown the error of this course; nothing else, however, could have done it. Many brethren, who have had to work single handed, with no aid and but little sympathy, have inquired whether something cannot be done. Some there are who cannot succeed without help. Shall they be aided? Shall we come together with hearts disposed to work—to act? or shall we, by our absence and silence, say we will do nothing?

The invitation is extended to all who are interested to attend.

F. H. BERICK, for the Brethren.

To the Brethren in New York.

Brethren: We are requested by Bro. John Stevenson, C. W., to inform you that the *small chronological chart*, forwarded about sixteen months ago to Bro. Lederer, of "The Israelite Indeed," and afterwards in the hands of Brn. Green, Doolittle and others, is expected to be forwarded to the office of the *World's Crisis*, Boston, at as early a date as possible. Will they see to it?

Grove Meeting.

The Lord willing, there will be a grove meeting on land owned by Newman Briggs, by the side of Peach Pond, in the town of North Salem, Westchester Co., N. Y., about four miles southeast of Brewster's Station, on the Harlem R. R. The meeting will commence Aug. 9th, 1860, and continue over the Lord's day. We expect to have a tent to sleep in, and we want the brethren and sisters to bring beds, blankets, etc. If any have tents, bring them. We invite all to come and labor with us to the glory of God. We want the preaching brethren to follow the Lord and come in the fullness of the blessing of the gospel of peace. Brethren and sisters, pray for this meeting, that God's signal blessing may attend our efforts.

GEORGE L. TEEPLE.

Campmeeting.

There will be a Second Advent Campmeeting in Harmony Grove, Westford, Mass., to commence Tuesday, Aug. 28th, 1860, and continue over the following Sunday. This is a delightful location, convenient, within five minutes' walk of the depot, and near the village, where any can get lodging who do not wish to sleep in tents. This meeting is for no sect or party purposes; our object is infinitely higher,—the saving of men by the preaching of the Gospel in its happy adaptation to the present times.

Come, all ye lovers of Jesus, from hill and vale, from city and town, to the grove this year. Make the sacrifice, lay aside the means, help the poor, and all come to this feast. Pray over it, and come with a mind to work by faith, expecting the salvation of men. Those who wish can provide their own board, and bring the whole family with little expense. Bring tents and bedding. Tents and board will be provided on the ground for all who wish on reasonable terms.

L. BOUTELL, Groton; M. H. COLLINS, Lowell; E. HEATH, Lynn; S. AYERS, Worcester; M. M. YOUNG, East Boston, *Committee.*

Tent Meeting.

Providence permitting, there will be a Tent Meeting held on the farm of Uriah Ladd, near the Burrough's Bridge, in Stanstead, C. E., to commence July 6th, and continue over two Sabbaths. Come, brethren, to this meeting; bring your beds and provisions, and there will be rooms prepared for you. Elders S. W. Thurber and B. S. Reynolds are expected to be present. All the ministering brethren are invited to attend and labor for the salvation of those out of Christ.

Committee of Arrangements, JOSEPH WHITCOMB, T. MORRILL, WILLARD AYER, A. CRANKER.

Grove Meeting.

The Lord willing, there will be a grove meeting the 14th and 15th of July, on land of Mr. Dale, at the White Oak Mills, (on the Alleghany river) Warren Co., Pa., two and a half miles below Tidioute. Bro. Geo. Bush will be with me to aid in presenting the truth.

J. T. ONGLEY, Evangelist.

Notice.

The Advent brethren in New York meeting at the corner of Grand and Elizabeth Streets, wish to say to the preaching brethren who wish to visit them and preach to them, that before they send their appointments to the Crisis, they first communicate with Eld. Wm. Roworth, 354 Pearl Street, so that their appointments may not conflict with others.

Dedication in Vernon, Vt.

Our new chapel will be dedicated to the service of God on Saturday, July 7th, at half-past ten o'clock, A. M. Bro. Himes and Grant are expected to attend, and remain with us over Sunday.

E. G. SCOTT.

☞ The "Voice of the Prophets." The second No. of this work will be published about the 10th of July. It will contain the Table of Sacred Chronology, by Mr. Shimeall, for the 6000 years, with his views of the Great Sabbath. It will be an important number to circulate. 50 cts. per dozen; $3.00 per 100.

J. V. HIMES.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. Miles Grant will preach in
Boston, (Chapman Hall) . . . . Sunday, July 8th

The Lord willing, Bro. George Storrs will preach
in Winsted, Ct. . . . . Sunday, July 8th

Providence permitting, I will preach at
Stepney, Conn . . . . July 22d
G. L. TEEPLE.

Eld. H. F. Carpenter will preach in
Southington, Ct. . . . . July 15th

The Lord willing, I will preach in
South Hope, Me . . . . July 8th
Dedham and Holden, Me . . . . July 15th
(Ferrall neighborhood.)
Surry, Me., (North Bend) . . . . July 22d
Carmel, Me., (Union Meeting-house) . . . . Aug. 5th
Milo, Sebec, or Atkinson, (as the brethren in those places may arrange) . . . . Aug. 12th
I will spend the 2d, 3d, and 4th Sabbaths in August in those towns as may be best arranged without interfering with other appointments.
THOMAS SMITH.

I will preach in Shefford, C. E., (Harvey School-house) the first Sunday in each month, at 10 and 2 o'clock. Same day at Knowlton's Falls, as heretofore.
Also, at Melbourne, the second Sabbath in each month, at 10 and 2 o'clock, in the village Chapel.
Also, at Lawrenceville, C. E., on the third Sabbath in each month, at 2 o'clock, P. M., until further notice.
PERE H. LAWRENCE.

Providence permitting, Eld. Joseph Turner will preach at Bristol, Ct. . . . . July 8th
GEORGE L. WHITE, Cor. Sec.

H. B. Sevey will preach in
Jay, (Burrough School-house) . . . . July 8th
Fayette (Israel Fellow's barn) . . . . . . July 15th
Rome (Town House) . . . . July 22d
Belgrade Mills . . . . July 29th
Will Bro. Towle meet me at the shore of the pond?

The Lord will, I will preach at Salem the third Sabbath in July.
River Point, R. I., the fourth Sabbath in July.
The fifth Sabbath in that region where a door opens.
HIRAM MUNGER.

The Lord willing, I will meet with the brethren in New York July 8th.
S. C. BABCOCK.

If the Lord will, I will preach at
Lovely Street, Ct. . . . . Sunday, July 8th
Plymouth, (Dea. Tuttle's dist.) . . Sunday, July 15th
C. GOODRICH.

Providence permitting, I will preach at Lake Village, N. H., the second Sabbath in July, on the occasion of the death of Bro. Drake's son, who died in California.
JOHN COUCH.

Providence permitting, I will be at
Tuftonborough, N. H. . . . . July 8th
Moultonboro, 10 1-2 A. M. . . . . July 15th
Sandwich Centre, 5 P. M. . . . . July 15th
J. G. SMITH.

J. K. Bellows will preach as follows:
Fairhaven, Ct. . . . . July 8th
New Britain . . . . July 15th
Collinsville . . . . July 22d
North Canton . . . . July 29th

The Lord willing, Bro. Daniel Churchill will preach in Danbury, N. H., (Knowlton school-house) July 8th.
S. F. LEAVITT.

Providence permitting, I will preach at
New York City, (corner of Grand and Elizabeth streets) . . . . July 15th
Newark, N. J. . . . . July 22d
W. S. CAMPBELL.

Providence permitting, I will preach at
Frankfort Mills, Me. . . . . July 8th
Will attend the conference at Corinna, Me., commencing July 15th, 5 o'clock, P. M., and hold over the Sabbath.
Holden . . . . Sunday, July 22d
East Killingly, Conn. . . . . July 29th
J. HEMENWAY.

Providence permitting, I will preach at
Meredith Village . . . . July 8th
New Durham Ridge . . . . July 15th
Dover . . . . July 22d
Will the brethren at these places see that the appointments are given out.
GEO. A. OTIS.

The Lord will, I will preach
July 15th, the third Sabbath, at the School-house in South Windsor, (Pleasant Valley) Ct.
S. P. BABCOCK.

If the Lord will, Eld. S. W. Bishop will preach
in Worcester . . . . Sunday, July 8th

L. Wetherbee will meet with the brethren in
Belmont, Me., (White's school-house) . . . July 8th

The Lord willing, I will preach as follows:
West Ossipee . . . . July 8th
Wolfborough . . . . July 15th
T. W. PIPER.

Business Matters.

To Correspondents.

D. T. Taylor.—Have none to send.

Cash Receipts.

J Richardson 222, 40 cts; J C Atkins 274, 85 cts.

P O Hutchins 195, J Whitten 221,—50 cts. each.

Mrs. N Fowler 248, Kitty Baker p. pd. 272, M M Lewis 247, G A Barker 270, Am. Dolloff 273, G L Hodgdon 260, Mrs. H Rollins 275, Mary Webber 260, C Pettibone 283, J Spenser 234, M A Belding 276, J Wood 276, F G Hall 276, W E Landon 276, E C Bowker, p. pd., 272, S Tibbetts, Jr., 283, J Graham 247, J K Bellows 260, M B Lyons 276, D S Lyons 276, S Curry 276, P E Armstrong, 2 copies, 273, W J Thayer 276, M L Nichols 274, Mrs. E E Travis 260, J Clifford 260, J Harrington 264, W W Wheeler 275,—$1.00 each.

D McFarland 296, S C Smith 274, J W Pollock 277, J D Merriam 208, B Hopkins 286, B Graves 317, V R Matthews 275,—$2.00 each.

Books and Tracts.

J Richardson 60 cts, A B Flanders $4.50, D W Patterson $5.00, I Sharp $1.00, R S Griffin 29 cts, G L Teeple $4.18, M Atkins 42 cts, J Messimore $1.27.

Books and Tracts.

LAW requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

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THE SOUL—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuke* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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The seven treatises last named can be also had of the Publishers, J. P. Jewett & Co., Boston; G. W. Young, 138 William Street, New York; Geo. S. Blanchard, Cincinnati; and S. C. Griggs & Co., Chicago.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

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Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—postage 1 cent.

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☞ The following books and tracts can be had of J. B. Waite, Warwick, R. I.—

The Harp, by Elder Himes; 200 Stories for Children; Satanic Delusion; Bible Hell; Great Controversy.

We have also on hand the following

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THE foregoing Books and Pamphlets will be sent by mail, postage paid, upon the receipt of the amount of their respective prices. Orders with the cash are solicited. Persons who send $3, with the order, shall receive $12. worth of books at the retail prices. TRACTS are sent by mail, 1200 pages, on the receipt of a dollar. When sent by express, or at the expense of the buyer, 1600 pages will be sent for one dollar. Terms cash. Persons who desire to do good can obtain *Four hundred* tracts, of four pages each, for $1. These may be widely distributed and open the way for religious conversation. Persons may thus be a blessing to those around them. The poor can have any of these tracts sent to them *free*, by remitting stamps to pay the postage. Ministers can have specimen copies of the tracts and pamphlets *sent free.* All letters, orders, and remittances should be addressed to the Publisher,

H. L. HASTINGS, 43 Weybosset St., PROVIDENCE, R. I.

January, 1860.

☞ These publications can be obtained in Boston of Miles Grant, 167 Hanover st.; New York: G. W. Young, 138 William st.; Philadelphia: A. F. Porter, 725 Erie st., and they can be ordered of the publisher through all Booksellers.

Bibles of the British and Foreign Bible Society, with references between the verses, [illegible] between verses, [illegible] $1.20 to $2.10. Pearl, references between verses, $1.75. [illegible] to $2.25. Diamond, marginal references, 75 cts. to $2. Binding, Roan, Calf and Morocco: none but the difference in price.

Original Contributions.

For the Crisis.

We'll Sing.

Come one, come all, who love to sing,
And tune your harps with me;
Let glad hosannas swell our strain
Of joyous melody.

Our fragile barks have wandered long
O'er Time's tempestuous sea,
Our aching hearts have sought in vain
For some calm, sunny lea.

We've steered by faith and not by sight,
For oft Hope's star grew pale,
But courage take as wanes the night,
We'll soon outride the gale.

The beacon lights are just ahead,
I see the breakers' foam,
The sea-weeds float, we near the shore,
Thank God! we're almost home.

Then sound again a joyous strain,
As glide the fleeting hours,
The conflict o'er, the victory won,
The Heritage is ours.

MRS. S. F. HUTCHINS.

Boston, Mass.

For the Crisis.

The Popular Church Illustrated.

To-day, I learn that a —— minister of ——, abruptly left off preaching to his society, a few months since, under circumstances which illustrate the lamentable corruption of the professed church of these times.

It seems that in hiring their preacher, the church promised him a certain salary, and the proceeds of one or more Fairs or Festivals, which they proposed to hold during the year. But when the first Fair came off, it proved more successful than they anticipated, and the penurious church refused to let the Rev. Director of this grab game have the profits, except as a part of his stipulated salary; thus setting at nought his own services in the trick, as well as their own promises in hiring him. It seems, that he had a "call" immediately.

Since this devoted church is now deprived of their worthy pastor, I can but appreciate, somewhat, their reverse of fortune in the loss of his services; and feeling a disposition to help the needy, I will volunteer to advertise for a pastor for them, one after their own heart:—A —— minister is desired at ——. Since we have man's person in admiration, he must possess a "fine manly figure" of perfect symmetry, neither too short nor too tall; graceful in his movements, and especially his gestures; gentlemanly in his address, and especially gifted in the possession of that trait aptly styled "a winning way."

And since the progress of the age forbids a continuation of the custom, quite proper in the age of our fathers, to "preach the word"; he must be enabled therefore to give us a literary entertainment, or an intellectual feast, according to our taste, and furnish such a popular discrimination of topics for discourse from week to week, as shall create itching ears among the more intellectual and wealthy of our citizens; that we may be not less respected in society than our neighbors, and may find our burdens eased by their abundant purses.

In order to this, we consider it essential that he be gifted of nature with a fine oratorical delivery, reflecting, also, a well conducted education in rhetoric and logic, as well as other accomplishments of the age. He must be copious in his diction, rich in illustration, lively in imagination, and fertile in his resources of general knowledge,—in this latter respect, a mirror of the times. He must possess noble and lofty conceptions of human nature,—no devotee at the shrine of the doctrine of total depravity.

We would have him preach future punishment as a restraint against scandalous sins, and an inducement to flee to the church for refuge, but not too frequently. We would have him preach against immorality, but not "as one having authority," lest seeming severity might occasion worthy members to take offence. We would have him speak respectfully of all of our sister churches, in good standing in society such as Methodists, Baptists, Presbyterians, etc.; but he must not spare such enthusiasts as Millennarians, Materialists, etc. This point we must insist upon. We would not have him go to the Scriptures, and thus meet them on their own favorite ground; but show by a discriminating sense of propriety, and a refined popular taste, the ridiculous absurdity of their position as manifest in their doctrine and history. He must show that evil men and seducers do not wax worse and worse, as they affirm, but rather, that this is an age of reform: that the "good time coming" is soon to be introduced, and the world converted instead of destroyed.

If we can get one answering to our wishes as herein expressed, we will pay him a good salary, and give him $2.00 per head, for each member united to the church during the year, being the price paid to a noted revivalist in Ill., and will give him the proceeds of each quarterly Fair, with the privilege of conducting it.

Sealed proposals will be received in behalf of the church, by Deacon Worldly Gain, at Portland. I. K. L.

June 17th, 1860.

N. B. If any desirous of filling such an honorable station should fail of this chance, I would remind them that they can find similar situations most anywhere. I. K. L.

For the Crisis.

New Hampshire State Conference for 1860,

Was holden at North Barnstead, June 7th-10th. Conference convened at 2 o'clock, P. M., and after the usual devotional exercises, proceeded to business by the choice of Elds. John Morse, Moderator; T. M. Preble, Clerk; and B. Locke, Treasurer. Called for, and heard the minutes of the last session. Accepted. On motion, agreed that the names of the ministers belonging to this conference be now read, which were as follows:—

Elds. Peter Clark, Joseph Harvey, James Morrill, Wesley Burnham, John Morse, Benj. Locke, T. M. Preble, John Knowles, O. G. Smith, Noah Glidden, S. S. Mooney, C. S. Page, D. F. Leavitt, I. H. Shipman, W. H. Eastman, B. P. Manning, J. H. Clark, N. Davidson, (now dismissed,) W. B. Davis, (rejected,) T. W. Piper, C. S. Emerson, Levi Allen, Seth Goodhue, E. J. Brown, I. Edgerly, and C. H. N. Green.

On motion, agreed that the following brethren be a committee to prepare business for the conference, viz.: T. M. Preble, J. H. Clark, J. Harvey. Visiting brethren were now invited to a seat, to take part in the deliberations of conference. On motion, agreed that the ministerial committee of last year be continued for the year ensuing; viz., Elds. J. Harvey, Pittsfield; T. M. Preble, Concord; I. H. Shipman, Sugar Hill. Adjourned till 9 o'clock tomorrow morning.

At 5 1-2 P. M., ministers met in conference according to previous notice. After devotional exercises, on motion of Bro. Harvey, Bro. Charles H. N. Green was received as a member of conference. Ministers were now called on by the Moderator as their names appeared on the list, and each one that were present reported himself according to usual custom. Eld. N. Davidson was not present; but as he withdrew himself from us last Feb.,—as the following notice will show,—and he also having made a request to the clerk to have his name dropped from the records; on motion, agreed that Eld. Nathaniel Davidson be dismissed from this conference. The following is the notice above referred to, which was thought advisable to have published with the minutes of conference, that no one might be misled in regard to the reason why Bro. D. was dismissed from us:—

"RELIGIOUS NOTICE.—The Lord willing, I will open a meeting of public worship at a hall in Brown's building, up one flight of stairs, at the south end of Glen street, a few rods below the Freewill Baptist Church, Feb. 5th, 1860. Under a sense of duty, I have recently dissolved my connection with the Adventists, and feel it my duty to preach Christ to perishing sinners in Manchester. And although in this move alone, still compelled from a sense of duty, I venture forth, trusting only in God, I earnestly desire the prayers of christians that God will direct me, and this effort be blessed to the salvation of sinners. SEATS FREE. Those who do not attend meetings elsewhere are invited to attend.

NATHANIEL DAVIDSON."

Adjourned till 8 o'clock to-morrow morning.

Friday, June 8th, ministers met in conference as per adj. Opened by prayer and singing, and then spent an hour of mutual and happy exchange of thought on various topics connected with the interests of the church. Adjourned to meet at the close of the P. M. meeting of worship. At 9 o'clock, conference of business met as per adj. Business committee called on and reported the following resolutions:—

1. *Resolved*, That the time of holding our State conference be changed from the 1st to the 3d Thursday in June.

2. *Resolved*, That on the first day of the conference the services commence with a social meeting; and following this, a session of the minister's conference.

3. *Resolved*, That on the second day, the conference of business commence at 9 o'clock, A. M.

4. *Resolved*, That the fourth resolution which was passed at the last session, be so amended as to read: "The ministers are expected to report themselves," etc., instead of, "shall report," etc. The whole resolution as thus amended will then read as follows:—

"*Resolved*, That this conference shall hold its sessions annually, on the 3d Thursday in June, at such place, and to commence at such hour of the day as may be appointed from year to year; at which the ministers are expected to report themselves personally or by letter; and the churches by delegates or by letter."

The foregoing resolutions were unanimously adopted; but the following was laid on the table, to be taken up at a future session;

Resolved, That the officers of this conference issue a certificate of the present standing of ministering brethren among us who have either lost, or surrendered their ordination credentials to other denominations.

The remainder of the A. M. was taken up in hearing reports from the churches, and of the state of the cause generally among us. From the reports, it did not appear that we were losing ground, as a people; but, as far as heard from, the prospect was still encouraging for us to press forward;—"Always abounding in the work of the Lord, for as much as we know that our labor is not in vain in the Lord." But inasmuch as very few churches were reported by regularly appointed delegates, and none by letter, the clerk deems it inexpedient to attempt even an outline of the reports. Will not our brethren report themselves by letter in the future? Voted, that the minutes of this session be published in the *Herald* and *Crisis*. Adjourned to the call of the clerk.

At the close of the P. M. meeting of worship, ministers met in conference as per adj. At this session, Wesley B. Davis being present, his case was called up, and after spending some time in hearing remarks from several brethren in relation to this sad case, Eld. J. Harvey introduced the following resolution, which was adopted:

Resolved, That the case of Wesley B. Davis be taken into the hands of this conference, and thereby discharge the council from further duty in this case.

Then, on motion of Bro. Harvey, Voted, that Wesley B. Davis be rejected as a disorderly walker. Adjourned to the call of the clerk.

Meetings of worship well attended, and especially on the Sabbath. Although the weather was quite unfavorable, yet it was expressed by many that from seven hundred to one thousand were probably in attendance, and with marked attention gave heed to the word preached. Some fruit of this meeting will no doubt be seen in "the world to come." Many testified to the great blessing they had received during the meeting. Numbers confessed their backslidings, and at the third meeting on the Sabbath some eight or ten came forward for prayers, and hope was entertained of some that they were converted. May the Lord bless all who covenanted to live henceforth to the glory of God, and especially those young persons who presented themselves for prayers. And may our "whole spirits, and souls, and bodies, be preserved blameless unto the coming of our Lord Jesus Christ."

JOHN MORSE, Moderator.
T. M. PREBLE, Clerk.

Concord, N. H., June 20, 1860.

For the Crisis.

A Few Questions.

Is it true that the Lord God formed man out of the dust of the ground?

Is it true that by man sin entered into the world, and death by sin; and so death passed upon all men?

Is it true that by man's disobedience many were made sinners?

Is it true that Christ came not to call the righteous, but sinners to repentance?

Is it true that by repentance and baptism through our Lord Jesus Christ, we receive the remission of sins?

Is it true that Jesus died and rose again according to the Scriptures?

Is it true, after his resurrection he said to his disciples, "*Handle me and see; for a spirit hath not flesh and bones, as ye see me have?*"

Is it true, that if we have been planted together in the likeness of his death, we *shall be also in the likeness of his resurrection?*

Is it true that this same Jesus that was taken up into heaven, shall so come in like manner, as he was *seen* to go into heaven?

Is it true that when he shall *appear*, we shall be *like him*, and see him as he is?

Now if these are Bible facts, they are unquestionable. If they are "*thus saith the Lord*," what business has flesh and blood to cavil, and bicker, and garble about their import? Such a course is unwarranted, unchristian-like and wicked; and implies loss of confidence, and a superficial trust in the Savior.

The apostle says, "It is good to be zealously affected in a good thing"; but he does not say, use zeal for a cloak of dishonesty, making the Word of God of none effect through tradition. What I understand by believing in Christ, is, trusting in him, —relying upon him—placing implicit confidence in him; hence he says: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me." If those who hope or profess to have been grafted into Christ, and have become branches of that vine from which issues christian character, would abide by that admonition of Jesus, when he says, "As I have loved you, so ought ye also to love one another," there would be less bigotry, contention and strife, and more harmony and peace, and a manifest disposition to take God at his word.

All I have to say is, "Beware, lest any man spoil us through vain philosophy, and vain deceit, after the tradition of men." Stick to the Bible, and let it be the chart that shall guide us over the sands of the desert of life, and that will furnish us a passport between the gates of the New Jerusalem.

For my own part, I have neither time nor disposition to rack my brain about the consistency or reasonableness of God's commandments; only so far as I am summoned to defend my Savior's character and the Bible as the Word of God. All my physical and mental powers are brought into requisition to keep myself from the rudiments of this world, and prepare for that moment when this mortal shall put on immortality. I have many hopes and associations that bind me to earth; but amid them all I dwell with unutterable joy upon that day when these eager ears shall catch the sound of that anthem as it breaks the silence of Heaven's courts: "The Lord God omnipotent reigneth!" When lungs made immortal shall inhale the perfume from ever-dying verdure, as it is wafted by ambrosial zephyrs o'er earth's perennial bloom. Such is a reason of my hope. Let us prove true to our trust; and though we now look through a glass darkly, then we shall see face to face. Now we know in part; but then we shall know even as we are known. C. G. CARRE.

Blackstone, Mass.

For the Crisis.

Lines.

ON THE DEATH OF MARY S. YOUNG.

Thou art gone to the grave, oh! thou fairest of sisters,
And it grieves us to know that death is thy doom,
We can no longer look on thy mild, loving features,
For we have laid them away in the cold, dismal tomb.

Thou hast gone to the grave, we no more behold thee,
Nor hear thy light footsteps so oft round the room,
But the angels of heaven bright watches keep o'er thee,
And the Spirit of God is our guide through the gloom.

Thou hast gone to the grave; we no longer can see thee,
Or hear thy sweet prattle around our fireside;
But Jesus is coming from heaven to free thee,
And open the graves to take home his dear Bride.

Thou hast gone to the grave; yet we love thee as ever,
And trust we shall meet thee on that blissful shore,
At the coming of Jesus—ah! then we shall greet thee,
And in his blest kingdom all dwell evermore.

E. I. MARCY.

West Killingly, Ct.

For the Crisis.

My Longing Heart cries, Come!

Oh! come, sweet Savior. Come, with thy bright retinue of holy angels. Come, and let these eager eyes behold thee in thy glory and loveliness, and with thy kind yet powerful hand erase the written sorrow of the heart, and change, refine and fashion this frail form like unto thy glorious body, and gather my soul with the righteous, the holy, the just, the innocent, the lovely, and the good and faithful of all nations, both quick and dead, and lead us to that bright and beautiful home, the New Jerusalem—great capital of Paradise restored, when all the sad variety of ills that so embitter this mortal life shall pass away, hope change to glad fruition, and the ransomed of the Lord sing for joy, as they enter through the pearly gates into that sweet and lasting rest that remaineth to the people of God.

Home at last! oh, happy home!

Aye, come! my precious Savior, come, for I am weary and would *rest* 'neath the healing tree of life, and quench these earnest longings of the heart in the deep fountain of eternal love, and bask forever in the smiles of our Father, who is so beautiful in his perfection, lovely in his attributes, and in whose presence is fullness of joy, and at whose right hand are pleasures forevermore. J. J. A.

Bristol, Ct.

For the Crisis.

"Spiritualism."

NEW BOOK.

BRETHREN AND SISTERS:—While others are pleading in behalf of their books and tracts, I am prompted to do the same. In the first place, I wish to state why I wrote a pamphlet against Spiritualism. It was because we had no cheap work on this subject. I thought if a pamplet giving a condensed argument from Scripture, and a brief examination of the foundation of Spiritualism was written, that would sell for ten or twelve cents, it might thus find its way to hundreds who would not purchase a larger and more expensive work. A few friends encouraged the undertaking, and thirteen dollars were given in the beginning for the furtherance of it. It cost about $35.00, and as yet only enough have been sold to pay one half the cost. The publisher approved the work, and desiring it to be circulated, was willing to incur the risk of its being sold, and thus obtaining his pay. It has been read, and recommended by minds competent of judging respecting its merits.

Now I want this widely circulated, and had I the means to pay the remaining sum due, I would place it free in the hands of every Spiritualist whom I could find and induce to read. If a few friends would interest themselves sufficiently to aid, by purchasing one or more dozen, and circulating them in their vicinity, or wherever the fatal delusion is found, it might be the means of saving some. To those who are admirers of Mr. A. J. Davis' writings, it will be shown by ample quotations that, according to his own statements, the foundation of Spiritualism is wholly unreliable, for he declares that the impressions coming from a mind in the celestial, and in the terrestrial sphere, are *precisely identical*, and that a medium sitting in a circle may receive communications from a mind present, or in a far distant portion of the globe, and yet suppose them to be from a spirit out of the form. Several such admissions are extracted from his writings, going to show the deluded Spiritualist the uncertainty of these revelations which he so confidently receives as coming from some dear, departed friend. The pamphlet will be furnished for half price to those who will take seventy-five or one hundred copies.

One mistake not noticed in the Errata, I will mention, lest I be thought appropriating the labors of others without due credit. The arrangement given in parallel columns contrasting the Spiritualist creed with the Bible, was given as an extract, but the printer omitted the quotation marks. In correcting the proof, I re-marked them, but they were still omitted, so that as it now stands, it is not embraced in the note of acknowledgement at the end of the book.

MARY D. WELLCOME.

Selections.

Bible Clerks.

We somewhere read of an incident that transpired some years ago in Boston, which beautifully illustrates the importance of decision on the part of young men who would establish a character, and become useful members of society. We will present the substance of the incident. The narrator subsequently became a clergyman, as did other leading members of the party. At the time this incident occurred, he was a clerk in Boston, and roomed with two young men, also clerks. The first Sunday morning, during the intervening hours, from getting up to the hour for church service, he felt a desire to get his Bible, which his mother had given him on leaving home, from his trunk, and read it, as he had been accustomed to do on Sabbath mornings; but he feared the ridicule of his room mates. Such, however, was the agony of his feelings, that he went to his trunk for the purpose, but his dread of ridicule overpowered him. After a few minutes he again opened his trunk, took his Bible in his hand,—and again his fears overpowered him. Closing his trunk, he walked the floor in distress of mind. His companions, who were reading some miscellaneous books, noticed his agitated manner, and asked him the cause. At first, he evaded a direct answer, but after a few moments' reflection frankly told them all about it. They each confessed a similar state of feeling, each having a Bible in their trunks which they dared not get and read for fear of each other. They then mutually agreed to read the Bible on Sunday mornings. While thus engaged the first morning, two other clerks of the same boarding house came in. They stated their agreement to their visitors, one of whom said he had a Bible in his trunk, but had not read it since he came to the city. The other said he would remain with them, and listen to the word of God. The first three of them agreed that they would have a chapter read by one of their number at nine o'clock every night. Soon after, four or five young men were in their room, when the nine o'clock bell reminded them of their engagement. The visitors were frankly informed of their custom, and they at once desired to remain and hear the reading of God's word. The result was, sixteen young men in the house spent the Sabbath morning, as well as a season at night, in reading the Bible; while the moral effect upon the whole household was of the happiest character.

This incident, though simple in itself, shows how much good may be done by decision of character, and fixedness of purpose to perform all known duty, at all times, and under all circumstances. It shows what an influence one person, even a youth, may exert for evil or good. No person should ever be afraid to do right; he knows not the secret feelings of those around him, whatever be the air of levity they may assume. The hearts of a multitude may throb with a desire to do right, who only want a leader,—some one to step forth, and unhesitatingly brave whatever opposition they may meet from the reckless and profane. The young men referred to above, were called the "*Bible clerks*,"—a rich and splendid eulogy. They all became useful citizens and active christians; some of them were called to the dignified work of the christian ministry.

There is nothing lost, on the part of young men, by strictly observing an upright, conscientious, fearless course of independent decision, but much to be gained. In every aspect in which such a line of conduct may be viewed, it assumes a beauty and a dignity that commends itself to the admiration of every honest, intelligent, mind. It is the *only* course by which young men can fully establish a character, and secure the esteem and confidence of an intelligent, virtuous public. Honesty, sterling integrity, combined with industry, is important to permanent success in this life, and the young man who reads his Bible attentively, is more likely to become a useful, respected citizen,—to say nothing of its direct influence upon his future destiny,—than he who neglects its divine instruction.—*St. Louis Observer.*

A Changed Island.

At the Fulton street prayer meeting, New York, a short time since, a ship's officer said he had just returned from a long voyage. He had called at an island, in the course of the voyage fourteen thousand miles sailing distance from here; one which he had known well in former times as an island of cannibals. He stood off and on for some time, uncertain whether to land or not. He considered it dangerous to attempt it. Finally, one evening he ventured to land with a few of his men; and what do you think we found? We found a prayer meeting. It was a meeting of sixty young people—all the children of heathen parents,—but thirty of these were now christians. They had been visited by missionaries from some of the neighboring Christian Islands, and I found them and heard them singing the same tunes I have heard here to day; and I doubt not the same hymns, though in a language which I could not understand.

The Book of Job.

I call that book of Job, apart from all theories about it, one of the grandest things ever written with pen. A noble book; all men's book! It is our first, oldest statement of the never-ending problem—man's destiny, and God's ways with him here on this earth. And all in such free, flowing outlines; grand in its sincerity, in its simplicity, in its epic melody, and repose of reconcilement. There is the seeing eye, the mildly understanding heart. So *true*, every way; true eyesight and vision for all things; material things no less than spiritual! the horse—"hast thou clothed his neck with *thunder?*"—he "laughs at the shaking of the spear!" Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation! oldest choral melody, as of the heart of mankind—so soft and great—as the summer midnight, as the world with its seas and stars!—*Carlyle.*

"It is only a Prayer Meeting."

"Yes, it is only a prayer meeting, and therefore, if it be a little cold, or wet or snowy—or if it be a little disagreeable traveling—or if I feel a little *averse to traveling out*, that is sufficient excuse. If it were a sermon, I should not think of remaining at home, but it is but a *prayer meeting*. Few will be present, and it is so dry and uninteresting, I shall not attend." Is this the language of a christian? Can it be that the prayer meeting is an uninteresting place to the follower of Jesus? Yet is it not too evident that the conduct of many professors of religion, if put into words, would speak plainly the above sentiments? Why is this? Can that church be in a prosperous condition, where a large majority of the members feel and act thus in these matters? We leave the reader to judge.

LIVING DEVOTION.—"I love to see a strong man, and hear his voice in prayer. I like to hear a healthy man sing songs—a man who is a strong worker, a strong thinker, a *man* inside and out. I love to see the union of the spiritual and the physical. But these thin, lath men—these long-drawn-out men, who have no industry, no work, no *life* at home—I never love to hear them sing, nor pray, nor think, nor talk. These spiritual do-nothings, these spiritual busy-bodies, these religious flies, going about into every house, in at every window—buzz, buzz, buzz—in at every chamber and every apartment—these miserable insects of devotion are good for nothing at home, neither as parents or children; they are good for nothing, because they say they are serving God. They are of summer life, and when the autumn comes, and all the other insects go, they go too, and nobody cares for their going. They were of no benefit, and their release is our release. They were nothing but mere spiritualism—no benevolence, no philanthropy, nothing but mere pretensions to religion."—*H. W. Beecher.*

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

For the Crisis.

Specific for the Suffering.

Though many institutions have been recommended, and many prescriptions given for the sick, I give the following, unrivalled in many particulars.

1. The balm is at hand. No fatiguing or impracticable journey to be performed.

2. It is available for the POOR. No five or ten dollars per week, or advice, are demanded.

3. There is no manifest distrust in God in practising it, and

4. Those just ready to die need not despair. The remedy for ALL sickness I will now give in the author's own words:

"If ANY be sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the *prayer* of FAITH shall save the sick, and the Lord shall raise him up." Whatever might have been the pretensions of the author to medical science I know not, as he simply gives his address—thus: "James, the servant of God;" but this one thing I do know, and to which many can attest, that there has been no failure in any case where the prescriptions have been strictly observed in faith. H. PRATT.

The Uses of the Lungs.

BY H. A. ARCHER, M. D., BROOKLINE, N. Y.

With reference to the anatomy of the lungs, I have but little to say, further than that they are air bags located in the chest, one on each side, the right being one-third larger than the left. In structure they are made up of cells, bloodvessels, and the ramifications of the bronchial tubes.

To the *uses* of the *Lungs*, I would more especially direct your attention; for this is a subject upon which the masses are in the dark; and yet there is no function more intimately connected with our physical well being, or that is more wickedly neglected.

In all the mechanism of nature, we find some leading purpose, followed by other subordinate purposes. Thus the first great purpose of the sun is to keep the planets in their places; its subordinate design is to give them light and heat.

So the first great purpose of the lungs is to impart power and motion to our bodies, their subordinate purpose is to eliminate effete elements, or in other words, to ventilate and purify the blood.

The lungs hold the same relation to the body that the wheel does to the mill which it moves. Shut off the water and the wheel stops, and all the machinery with it; shut the air off from the lungs, and how soon all the faculties of the body are brought to a stand.

The power of a wheel is proportioned to its size or diameter, other things being equal; so, man's strength is proportioned to the size of his lungs, everything being in harmony. A man may have large lungs, but if his muscular system is not developed in due proportion by exercise, he will be weak, because there is no ability in the muscle to respond to the lung power acting upon it. In order to be strong and athletic, then, we must develop our muscular system in proportion to the size of our lungs, so that the one can respond promptly to the other.

Why is man, as a general rule, stronger than woman? Because his lungs are a third larger. Why is a horse with a deep, broad, full chest, stronger than one with a thin, flat, hollow one? Because his lungs are larger. From these simple illustrations, is it not evident that the strength of a man or animal is proportioned to the size of lung, or the amount of oxygen he is capable of taking into his body? If a man is about to strike a hard blow, or lift a heavy weight, his last act, before undertaking the feat, is to fill his lungs to their utmost capacity. Why does he do this? Nature instinctively prompts him to take a full inspiration, because this large supply of pure oxygen imparts extra power to his system. Thus it is further evident that our strength depends upon the size of the lungs, or the amount of oxygen consumed. But, says one, I thought our strength depended upon the quantity of food we eat. If this be so, how does it happen that consumptives, who often eat as much or more than men ordinarily do, have no strength? If the food imparts strength, they certainly ought to possess it. Scores of them have said to me: "Doctor, if I only had strength, I should be well. My appetite is good; my bowels are regular; I have no pain; I sleep well: but I am weak." The truth is, the food does not impart strength directly—it simply supplies waste, builds up and renews tissues, and furnishes combustible material in the lungs for generating heat. But it possesses no power to do even this, until in the form of chyle it comes up to the lungs, and is there spread out in the blood vessels upon their expansive surface, (which is several times larger than the surface of the whole body,) and is exposed to the vitalizing and life-giving power of the oxygen of the atmosphere. Up to this point, the food is of no service; it cannot supply a waste or build up a tissue. But after being vitalized,—redolent with life, it returns to the heart from the lungs, and is sent by it bounding and leaping upon its errands of supply, to build up and renew the wastes of the system wherever needed.

Now, you readily see why the consumptive has no strength. He has no healthy lung surface upon which to spread out his chyle, and thus expose it to the oxygen of that amosphere, which is the vital principle, and the result is, it is destitute of its life-giving energy, and is circulated through his system with no power to build up tissue or supply waste; and the system, no longer renewed from without, wastes and consumes away, until the fire of life goes gradually out for want of fuel, and the poor victim sinks into the silence of death.

From these few hints, you will perceive that there is no function so important in developing the health and strength of our bodies, as that of proper, healthful respiration or breathing.—*Household Magazine.*

Night Air.

An extraoadinary fallacy is the dread of night air. What air can we breathe at night but night air? The choice is between pure night air from without and foul night air from within. Most people prefer the latter. An unaccountable choice. What will they say if it is proved to be true that fully one-half of all the disease we suffer from is occasioned by people sleeping with their windows shut? An open window most nights in the year can never hurt any one. This is not to say that light is not necessary for recovery. In great cities night air is often the best and purest air to be had in the twenty-four hours. I could better understand shutting the windows in towns, during the day, than during the night, for the sake of the sick. The absence of smoke, the quiet, all tend to make night the best time for airing the patient. One of our highest medical authorities on consumption and climate, has told me that the air in London is never so good as after ten o'clock at night. Always air your room. then, from the outside air, if possible, Windows are made to open, doors are made to shut,—a truth which seems extremely difficult of apprehension. Every room must be aired from without,—every passage from within. But the fewer passages there are in a hospital the better.—*Florence Nightingale.*

THE CRISIS.

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Over all communications for the paper, write *For the Crisis.*

Over all business matters, write *Business*.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

"The Heir of the Crown."

BY VESTA E. CUDWORTH.

The cold moon lights up the mountain height,
  Gilding spire and dome,
And softly peeps with her silvery light
  Through the chinks of the poor man's home;
And an angel bends with a snowy wing
  O'er a form of want and care,
That sits like a watcher pale and thin
  By the fire in his old arm-chair.

And vigils long has the poor man kept,
  Nobly battling sin;
And while he's suffered, and watched and wept,
  Has his youthful eye grown dim;
And his home looks old in the pale moonlight,
  Long has it needed repair;
"A few days more (he's musing to-night)
  I shall weep in my old arm-chair."

He might have sat in the halls of state,
  His coffers filled with gold;
With noble ones of earth, and great,
  His name might have been enroll'd;
But he's heard of a land where gold cannot rust,
  And laid up a treasure there,
Though all is gone of the shining dust,
  And he starves in his old arm-chair.

But the moon has set and cold's the night,
  Still he muses on:
"A city shines in its pearly light,
  I know 't is my blessed home;
And all the loved and lost I see,
  My little ones, oh how fair!
Welcome! thou beautiful home to me,"—
  And he dies in his old arm-chair.

For the Crisis.

Sovereignty of God.

"Shall there be evil in a city and the Lord hath not done it?"—AMOS 3: 6.

The great source of joy to the angels in heaven and to the saints on earth, has ever been, is now, and forever shall be, that "the Lord God omnipotent reigneth;" for though "clouds and darkness may be round about him, righteousness and judgment are the habitation of his throne." Although his judgments are "unsearchable," and "his ways past finding out" by creatures of yesterday who know comparatively nothing, they are, without exception, the developments of His infinite wisdom and the varied modifications of infinite Love.

There is no truth more clearly revealed in the sacred volume, than the universal sovereignty of Almighty God. "See now that I am he, and there is no God with me: I kill, I make alive: I wound, I heal; neither is there any that can deliver out of my hand."—Deut 32: 39. "I make peace, and create evil: I the Lord do all these things."—Isa. 45: 7. "Afflictions come not out of the dust," etc." he maketh sore and bindeth up."—Job 5: 6. The evils of war, pestilence, etc., are all under his control. See 2 Chron. 21: 16, 17; 36: 15—17; 2 Kings 24: 2, 3; Ps. 105: 25; Judges 2: 20—23; Deut. 28: 21. See the whole of this chapter, which of itself is proof ample, and perfectly conclusive, in respect to this important doctrine.

The doctrine of a special providence of wisdom and love, has ever been the joy and confidence of the people of God. The precious truth, that their "times are in (the) hand" of their covenant-keeping God and Father (Ps. 31: 15,) has sustained them, when passing through the deep waters of affliction, and enabled them to sing,—

"Sweet affliction, sweet affliction,
That brings Jesus to my soul."

What an instructive exemplification of the doctrine of special, providential care and love, is found in the history of the patriarchs. Who can rise up from the perusal of the divine record of Abraham, Isaac, Jacob, Joseph, with the shadow of a doubt on this subject? With what gratitude did their holy faith recognize, that what man intended for evil, "God meant it unto good."—Gen. 50: 20.

He is "the Savior of all men (amid the dangers of mortal life), especially of them that believe." "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. I will say of the Lord, he is my refuge, and my fortress, my God, in him will I trust." What is the divine answer to this blessed confidence? "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day. Nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."—Ps. 91: 1—16.

Faith looks beyond sense, takes God at his word, who causeth "the wrath of man" to "praise" him, and "the remainder of wrath" restrains.—Ps. 76: 10. "He turneth the heart of kings as the rivers of water."—Prov. 21: 1.

The Ruler of the universe, who "is wonderful in counsel and mighty in work," accomplishes his purposes by means of his own appointment. Thus all the antecedents which resulted in Joseph's exaltation to the chief magistracy under Pharaoh, and David's accession to the throne of Israel, were most manifestly the providences of God.

The glorious fact that our Father overrules evil for good, gives us no authority to do evil that good may come. The divine precepts to man in the Holy Word are the standard of duty. These precepts require us to use all appropriate and lawful means for the accomplishment of natural and moral good, and, consequently, for the prevention of natural and moral evil. Although it may be the purpose of God that my sickness shall be unto death, it is my duty to obey his command, "Thou shalt not kill" and use all proper means in my power for my recovery to health. If I knew that it was his will to restore me, it is equally my duty to use these means. Means are as much ordained as the end. God gave Paul all the lives in the ship; but they could not be saved except the men should abide in the ship.—Acts 27: 31. So God has given his elect to Jesus Christ, John 17: 2; but they cannot be saved, except they repent, believe, and abide in Jesus Christ, "the true vine."

Most glorious is the truth that God, our God, who is above all gods, ruleth among the nations, and makes one nation the rod of his anger to punish another. "Wicked men" are his "sword." Not only did he thus use the king of Assyria, sending him against Israel for their idolatry, and subsequently punishing the Assyrian monarch, for his pride and haughtiness; but he has so dealt with the nations of Europe, which have shed the blood of his saints; and will continue to do so, overturning, overturning, and overturning until He whose right it is, shall possess, with his saints, "the reign under the whole heaven." "Even so, come, Lord Jesus."

We should be cautious, my beloved brethren, in making inferences from premises which, in some respects, transcend our finite capacity. Reason itself teaches us that the ways of an infinite being must be "past finding out" by us, to perfection. While the sacred scriptures, throughout, teach the doctrine of our Father's wise and benevolent control over all things in his universe, it teaches us that all moral evil is a detestable thing which his righteous soul hateth. For the sake of it, he never tempts any intelligent being. In this sense, "God cannot be tempted with evil, neither tempteth he any man." Neither doth he willingly afflict any man with natural evil. In all these things, in all parts of the divine administration, *Love, holy love, is the ruling, predominant principle.* This blessed principle shall soon be perfectly developed, in a holy, happy universe, from which all sin, and misery, and death, shall be forever excluded, to the eternal glory of God and the Lamb and the happiness of all holy intelligences.—1 John 3: 8; Rev. 5: 13.

HENRY GREW.

For the Crisis.

The New Birth.

What did the Savior mean when he said, "Except a man be born again he cannot see the kingdom of God?" If we cannot see the kingdom without a new birth, it is certainly necessary that we have a correct understanding of the nature of that birth, how, and when it is to take place. Nicodemus, a ruler of the Jews, and a teacher in Israel, did not understand the import of this language; his mind was in the dark in reference to the matter, and, if I am not mistaken, some of the teachers in Israel at the present day are as much in the fog as was Nicodemus, in respect to this subject.

We are told that conversion and the new birth are synonymous. I am inclined to think that there is some mistake in that proposition. What inference do we naturally draw from that language? I can draw no other than this; if we are born again, we will see the kingdom of God. If that inference is correct, and conversion and the new birth are the same, then it follows, if we are converted, we are safe; and that almost forgotten doctrine, "once in grace always in grace," will have to be revived. I read of no necessity for more than one new birth, neither do I believe that a man will be born again more than once. Jesus said, in connection with this subject, or rather in explanation of it, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." I understand by the term "flesh," the body which Paul says "is sown in weakness," "sown in corruption," the "natural body," the "living soul," the "earthy" man; and, by the term "spirit," the body that "is raised in power," that "is raised in incorruption," the "spiritual body."

I see here two classes of beings, two kinds of bodies. I look around me; I see one of those classes—living souls, natural bodies, flesh—but I see no incorruptible bodies, no spiritual bodies. I know that class of bodies is real, tangible and visible; for Christ had one after the resurrection. The people saw it, or rather Christ was one, and the people saw him. These bodies are to be like him, yet I never saw one; so I conclude they are yet to be born.

Did not God constitute Adam a living soul? or natural body? Did he not constitute Christ a quickening spirit? or spiritual body? Is not Adam the father of one class? Will not Christ be the father of the other class? Must not the birth of the living soul, or natural body, be preceded by generation? Must not the birth of the incorruptible or spiritual body be preceded by *regeneration*? Is not the natural birth coming into life? and will not the new birth be coming into life? Is generation sure to produce a natural birth? Is *regeneration* sure to produce a spiritual birth? Are there not thousands of causes to prevent the seed sown from producing a harvest? Is not this the time to sow the seed? When is the harvest? Jesus has told us. Is not Adam the father of the natural age? Is not Christ the father of the everlasting age?

I think I begin to see when, and how, this new birth is to take place, If we would be born again, or reap in the harvest life everlasting, we must sow to the *Spirit;* we must receive the word of the kingdom in good and honest hearts; we must till the ground, keep down the weeds, eat the flesh and drink the blood of Christ; we must ask of him, and receive that which shall be in us a well of water, springing up unto everlasting life.

God grant that we may have the spirit of him that raised up Jesus from the dead, dwelling in us; that we might know him and the power of his resurrection; that we might awake with his likeness: that we might be redeemed from the power of the grave; that we might be born again, by a resurrection from the dead, or by that change which will affect the living when Christ our Life-giver shall come to give his children eternal life.

A. G. H.

Florence, Min.

For the Crisis.

"He Died Rich."

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments moth-eaten. Your gold and silver is cankered and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields which is of you kept back by fraud, crieth, and the cries of them which hath reaped have entered the ears of the Lord of Sabaoth."

Did you ever read this, ye professed stewards of the Lord? You may have been abundantly blessed with this world's goods, but are these words ever echoed through your drawing rooms? Do you hear the breezes singing them in grand solemn anthems through the courts of cloud—do you hear their echo in the wail of the poor and the moan of the dying—are they ever chanted by the choir through the lofty domes of your splendid cathedrals,—or are they only known to the paper moths that feed upon the leaves of your Bible far up in the corner of the closet? Ah! you may not see them now, but rest assured they will rise from the mouldy graves to which you have consigned them and testify against you when you would give worlds to have your Bible in your favor.

Let me whisper one confidential word to you, my friend, who love so well the silver chime of the dollar. You may offer rich incense on the altar of mammon, for you may there lay down your talents, your energies, your hopes, and your *honor;* these were given you by the strong hand of a loving father but still you can offer them up at the shrine of gold. You may shut your eyes upon the beauties of earth and your heart to its suffering children. You may turn away from the moan of the dying and bury your energies in stocks and mines, in railroad shares and richly frieghted ships. Your name may be bright upon the record of twenty banks, but there is a shadow around your path and soon a cold finger will be laid upon your heartstrings and you will know that it is the touch of the death-angel,—his footsteps pass over every threshhold and they will pass over yours, and enter your chamber—that princely room where rare pictures flush the walls with the glory of Arcadian summers, where the fairest flowers of a southern May are piled heavily upon the rich carpet, where lofty ceilings and marble tables whisper plainly "*gold*."

Ah! you shudder now, but why need you tremble before the grim monster? Surely you are a *good* man, your saintly name is on a silver plate on the pew door of a splendid church, whose velvet cushions every Sabbath day groan beneath the weight of respectability, broadcloth, and brocade. You are a *benevolent* man, for every thousand dollars which you have unjustly wrung from the hands of the poor you have given at least *ten* dollars to some benevolent institution. You are a *just* man, for the gallows and the jail have always found in you a faithful, unwavering advocate. To pursue a debtor, to distress a tenant, to turn a few thousands by some sharp speculation have been your chief objects in life. And now your heirs will sit down with dry eyes and think of the hundreds of thousands all their own; and there will be a hearse followed by a long line of carriages, and an eloquent sermon on the virtues of the deceased; there will be a fluttering of black crape and the rolling of carriages and—no tears, and they will leave the dead millionaire and return to the mansion where sorrow died when the crape was taken from the silver door knob.

You have succeeded in your efforts, you have reached the goal for which you started, viz., *to die rich.* People will say, "*He died rich.*" They will say it on Wall street, where they count wealth by hundreds of thousands; they will say it in splendid drawing rooms, by luxurious breakfast tables, and in lofty corridors, all over the squares and avenues of the great city; and they will say it too in narrow alleys and dark homes where all your wealth cannot buy back one hour of the life that is to them a burden and a misery.

But is this all? Ah! no, for lo! through the vista of time another scene approaches. The white war-horses come marching down the parted skies, the clouds of judgment are gathered, the Judge of all the earth is there; the notes of the Archangel's trump have broken your granite tomb and you are summoned before the bar of eternity; and there, *thou traitor to thy trust*, what hast *thou* to give? You have wasted your Lord's money, broken his commandments, robbed his children and withheld the tithes from his storehouse. There is in all thy life history, no generous, noble deed—no self-sacrificing act which would have been pearls, and gold and precious jewels now. Your dark doom is written and sealed in the strong records of eternity, and over against it are the words, "*He died poor.*" Your rich, luxurious home availeth you nothing now, and if you have denied yourself the comforts of earth, if you have not allowed yourself the comforts of life that you might hoard up the wealth which will be wasted by your heirs, oh! where has your gain been?

Remember that whether ye have little or much ye are stewards in your Lord's household; then see to it well that ye do your duty faithfully. Perhaps the cold, iron hand of poverty has been laid upon your heartstrings drawing them with painful convulsions when ye would fain relieve the needy. Its bitterness may be eating your flesh like a canker, and drinking your life-blood, but *even here* we find enough to do! we can drop a tear of sympathy where we cannot relieve—we can give a mite when we can, and a smile where it is needed; we can bind up an aching heart-wound with the gentle touch of mercy. If ye do this, when the silent enemy enters your room and lays his chill finger across your lips, you can quietly yield to his touch; kind friends will be around you, who love you for yourself alone; in the world's cold ear will be heard the words, "*He died poor*"; but over against your name in the radiant book of life, will be found the bright entry, "HE DIED RICH"; every letter will glitter like some rare setting of diamonds, and you will *realize* its truthfulness when you stand at the silver gate of the eternal city and see the inheritance which God hath prepared for those who love him.

LIZZIE A. REED.

Harvard, Ill.

☞ Education is a companion which no misfortune can depress—no crime can destroy—no enemy can alienate—no despotism can enslave. At home a friend—abroad an introduction—in solitude solace—in society an ornament. It chastens vice; it guides virtue; it gives at once grace and government to genius.

☞ The fountain of content must spring up in the mind; and he that has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which he purposes to remove.

☞ One rose upon a bush, though but a little one, and not yet blown, proves that which bears it to be a true rose tree.

[From "Christ our Life," by C. F. Hudson.]

Passages supposed to imply the Immortality of the Lost.

(Continued.)

Mark 3: 29; "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Heb. 6: 2; "The doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

In Mark 3: 29, there are various readings, of which *hamartematos* (sin or guilt) is adopted by the best critics. Thus Mr. Green, with the remark: "The expression *aionion hamartematos* is peculiar, though possessing some special force in its peculiarity. By the word *hamartama* no more is properly signified than a single faulty act; and, accordingly, *aionion* could not be combined with it in this its strict meaning." (Developed Criticism, p. 40.) Yet the sense may be, not eternal sinfulness, or sinning, but a sin or guilt that is never remitted; or, as Mareschall says: "Since the sinner hath never forgiveness, as the preceding words declare." If eternal death in the literal sense is forgiveness, then, and not otherwise, does the passage imply the immortality of the lost.

The parallel passage in Matt. 12: 32, brings out more plainly the Jewish distinction between forgiveness here and forgiveness hereafter. "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." We have already noticed the persuasion of the Jews that death would expiate for them all the sins of life, and give them a part in the world to come. This hope was not unlike the Romish doctrine of extreme unction. Yet against this fallacious hope protest was made not only by Christ, but in those fundamental principles of the Jewish faith to which appeal is made in Heb. 6: 2. There was to be an "eternal judgment," a final and irreversible sentence. But in neither passage is any thing said of eternal pain. The sin which incurred an adverse judgment might be strictly the "sin unto death" for which we are not bidden to pray, (1 John 5: 16.) And the writings of the Jews sustain this view. Thus, in the Talmud, Jochanan Ben Zaccai speaks of the power and judgments of an earthly king as only temporary: "If he should slay me, that slaying would not be eternal." "But if the King of kings shall be angry with me, his wrath is eternal; if he shall bind me, his bands are eternal; if he should slay me, his slaying is eternal." (Berachoth, f. 28: 2.)

Again it is said those guilty of certain sins "shall descend into gehenna, and shall there be judged for ever." (Rosh Hashana, f. 17: 1.) On which Abarbinel, in his work on the "Summary of the Faith," remarks: "Such are enormous sins and perverse deeds, which blind the eyes of the mind, and subvert the soul, so that he who commits them shall be cast out from the inheritance of the saints, which is the life of the world to come." "He that denies the resurrection of the dead shall not have part in the resurrection of the dead; for God rewards him with the same measure" (c. 25.) He had already said: "Now the greatest reward is the world to come; and the heaviest punishment is extermination" (c. 1.) In the same chapter he makes a distinction much like that between the interest and the principle of a debt, of which the latter might be either remitted or exacted: "A sinner who is an Israelite shall be punished according to his sin, yet shall have part in the world to come. But if a man shall not believe all these articles, he is already excluded from the lot of Israel, as a heretic and an Epicurean [infidel."] So the Talmud (Peyiah, § 1:) "There are four things which are avenged of a man in this world, and yet the capital [of the sin] is reserved for the world that is to come." And Maimonides: "The sages say, For three transgressions punishment is inflicted upon a man in this world, and moreover he has no share in the world that is to come; viz; idolatry, adultery, and bloodshed; but a bad tongue is equivalent to all these." (Yad Hachazakah, Of the Temper, c. 7: § 3.) Again: "On all wicked [Israelites,] though their sins be numerous, judgment is pronounced according to their sins, but they have a share in the world that is to come, though they have sinned; for it is said, 'Thy people also shall be all righteous; they shall inherit the land for ever;' which means, the land of life, or the world that is to come. Also, the pious of the Gentiles shall have a share in the world that is to come. These, however, [viz., heretics, they who deny the law, etc.,] have no share in the world to come, but they are cut off, destroyed, and condemned for ever and ever." (Ibid, Of Repentance, c. 3: § 11, 12.)

Thus speaks "The Eagle of the Jewish Doctors," of whom it is said, with allusion to his given name: "From Moses to Moses there was none such as Moses;" and who notoriously held the immortality of the righteous alone. Some reader may ask for his scriptural warrant in speaking of these "destroyed" as "condemned forever and ever."

The phrase "eternal judgment" in Heb. 6: 2, is explained by Theophylact, a Lapide, Newcome, Bloomfield, and Tholuck, by metonymy, as that of which the *consequences* ever continue. Tholuck refers to the phrases "eternal redemption" and "everlasting covenant," ch. 9: 12; 13: 20. The first of these is past all doubt an example of the eternity of effect; for the *act* or *work* of redemption is complete, and it is eternal strictly in its results. And if we turn to one of the many parallel passages in the Old Testament, Num. 18: 19, we shall find how readily and freely the Jews used the word *eternal.* Because salt was the token of a sacred, inviolate covenant, *it* is here called "eternal" by the Septuagint translators, who render by *halos aionion*, "eternal salt." Again, if the word "salvation" (*sotaria*) be taken in its strict sense of "deliverance," we may add the phrase "eternal salvation," Heb. 5: 9, and Isa. 45: 17, (*t'shuath'olamim*, Sept. *sotarian aionion.*) In Rev. 14: 6, we read of the "everlasting gospel," which certainly is not to be forever preached; and hence, as Poole and Barnes remark, is so called for its blessed and eternal effects; or, as De Wette explains, as "grounded upon the eternal decree of God and the eternal destiny of man." In Ps. 9: 6 is a clear example of an equivalent word (*lanetsach*) in the sense of *final:* "Destructions are come to *perpetual* end; and thou hast destroyed cities; their memorial is perished with them."

These are examples in which the word "eternal" denotes *finality*, rather than the endless continuance of the subject to which it is applied. It is very aptly applied to the Greek word for "judgment," which may be in the literal sense *critical*, or decisive. Thus a writer cited by Wetstein (on Jude 7) speaks of Constantine as having gained an "eternal victory" (æterna victoria;) by which he plainly means a *decisive* victory, "conquering with the sword once, for a testimony without end." So in Mark 3: 29 the guilt is aptly called *aionion* because decisive of one's destiny, mortal, fatal. The word then means, not *to* all eternity, but strictly, *for* ever. And this phrase often appears in equivalent instances. Thus Ps. 9: 5; "Thou hast destroyed the wicked, thou hast put out their name forever and ever." Job 14: 20; "Thou prevailest forever against him, and he passeth." Ch. 23: 7; "So should I be delivered forever from my judge." Ch. 4: 20; "They perish forever." Ch. 20: 7; Ps. 9: 18; 44: 23; "Cast us not off forever." (Comp. Ps. 74: 1; 77: 7; 1 Chron. 28: 9; Lam. 3: 31.) Ps. 69: 8; "It ceaseth forever." Ps. 52: 5; "God shall likewise destroy thee forever." (Comp. 92: 7.) Ps. 77: 8; "Is his mercy clean gone forever? doth his promise fail forevermore?" Ps. 83: 17; Let them be confounded and troubled forever: yea, let them be put to shame and perish." Obad. ver. 10: "Thou shalt be cut off forever." Mic. 2: 9; Philem. ver. 15: "Receive him forever."

In the book of Enoch are several very plain instances of the eternity of effect, some of which Dr. Laurence has specially noted in his translation. Thus, "Even to the day of judgment, and of consummation, until the judgment *the effect of* which will last forever, be completed" (ch. 10: 15; comp. 19: 2; "A judgment with which they shall be judged until they are consumed.") "Until the period of the great judgment, when all shall be punished and consumed forever" (24: 9.) "They shall be cast into a judgment of fire; they shall perish in wrath, and by a judgment overpowering them forever" (90: 11; comp. ver. 13: "And blasphemers shall be annihilated everywhere"). "An everlasting judgment, which shall be executed" (92: 16.) "The great judgment shall take effect forever and ever" (103. 5.) "Ye shall not be found like sinners; and eternal condemnation shall be far from you, so long as the world exists" (104. 3).

However we explain Jude's reference to Enoch, (ver. 14,) the above expressions show that the following text proves no eternal suffering:

Jude ver. 6: "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day."

On which we may add Enoch 10: 6-9: "Bind Azazyel hand and foot, cast him into darkness; and, opening the desert which is in Dudael, cast him in there. Throw upon him hurled and pointed stones, covering him with darkness; there shall he remain for ever; cover his face that he may not see the light. And in the great day of judgment let him be cast into the fire." And ch. 10: 17; "There shall they be taken into the lowest depths of the fire in torments, and in confinement shall they be shut up for ever. Immediately after this shall he (Samyaza,) together with them, burn and perish."

The phrase "everlasting chains" evidently denotes a confinement from which there is no release during one's life or existence, but not an eternal state. It is equivalent to the phrase, "chains that cannot be broken." In a similar sense Apuleius speaks of "eternal fetters of deep love" (pedicis æternis alligat, Metam. 1: 2.) Josephus Wars, b. 6, c. 9, § 4) uses almost the same words in speaking of the tyrant John as condemned by the Romans to "eternal imprisonment." Valerius speaks of "punishment with eternal chains" in the same manner. And Cicero (Orat. iv. in Catil., c. 5) says that Catiline does not hesitate to commit Publius Lentulus to eternal darkness and chains (æternis tenebris vinculisque.") (See Wetstein, in loco.) Surely neither the orator nor the conspirator thought of hopeless chains in immortality.

(To be continued.)

For the Crisis.

Do the Scriptures recognize Social and Public Prayer?

In this age of the world, when mind refuses to be ruled by an ecclesiastical dynasty, it may not be strange that such a question should arise for discussion. Did it originate with unbelievers in our holy religion, it might address itself less strongly as worthy of investigation; but there are individuals in whom we have the highest confidence as christians, who understand the Savior's words, "When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father which seeth in secret shall reward thee openly," as the direct rule for *all* prayer, to deviate from which is religious ostentation or Phariseeism! That *secret* prayer is herein enjoined, all must admit; but that social or public prayer is thereby prohibited, is not so clear.

The example of Christ and his followers must be our guide in the decision of the question, since neither he nor they would deny in practice, what was enjoined by precept.

Luke says, that when Christ gave directions to his disciples how to pray, it was—"*As* he was praying, when he ceased one of his disciples said unto him, Lord, teach us to pray."—Luke 11: 1. When he was baptized,—"And praying the heaven was opened."—Luke 3: 21. He prayed before the people in view of his trial,—"Father, save me from this hour, but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven saying, I have both glorified it and will glorify it again. The people, therefore, that stood by and heard it, said that it thundered: others said, An angel spoke to him."—John 12: 27—29. The memorable prayer recorded by John, the 17th chap., was uttered in the presence of his disciples. See the first verses of the 17th and 18th chapters. As he hung upon the cross he prayed, "Father, forgive them; for they know not what they do."—Luke 23: 34.

After Christ's ascension, when his followers returned unto Jerusalem, "They went up into an upper room, where abode both Peter, and James, and John, and Andrew," and others. "These all continued with *one accord* in prayer and supplication, with the women, and Mary the mother of Jesus and his brethren."—Acts 1: 13, 14. When the apostles made choice of one to take the place of Judas Iscariot, "They prayed and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen."—Acts 1: 24.

After Peter and John had been reprimanded by Annas, and commanded not to teach in the name of Jesus, "And being let go, they went to their own company and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord and said," etc.—Acts 4: 23, 24. The six verses following give a record of their prayer, and the 27th verse reads, "And when they had prayed, the place was shaken where they were assembled together."

When Peter had been confined in prison and the angel had released him, "He came to the house of Mary the mother of John whose surname was Mark, where many were gathered together praying."—Acts 12: 12. When Paul was going to Jerusalem, after commending his brethren to God, "He kneeled down and prayed with them all."—Acts 20: 36.

[illegible] down on the shore and prayed."—[illegible] 5. In Paul's epistle to the church of Corinth he says, [illegible]

prophesying having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head."—1 Cor. 11: 4, 5. "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful."—1 Cor. 14 : 14. He is speaking here of customs in the church, not in the closet. Says James, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."—James 5 : 14.

The past history of the church shows that she has been spiritual and successful according as she has been prayerful. Doubtless there is much social and public talk called prayer, which is as offensive to God as the long, street-prayers of the Pharisees! How displeasing to the ears of the great Jehovah, must be an eloquent array of words addressed to him as a petition when the heart is "like the fool's eye to the ends of the earth," or seeking for itself adulation from the lips of men! But when the soul is humble, meekly desiring both to know and do the will of God, its nature not only demands private prayer where it pours out all its griefs. "When none but God is nigh," but it craves the privilege of mingling *with the saints* around the mercy seat. Filled with the Divine Spirit, no fear of man or thought of man will intrude upon the acts of devotion; and where two or three of such unite in social worship, Jesus is ever near according to his promise.

May not the lack oftentimes of the holy unction in prayer lead some to abandon for themselves and discourage in others all social prayer? May not the frequent want of effectual social prayer, lie in the neglect of true, heart-searching, fervent, secret prayer? Let both, or either of these means of grace be staid, and where are the channels through which God can, consistent with his revealed word, edify and bless his church? Let us humbly ask for light upon this subject, and with the Bible in our hands, decide our duty as unto God and not unto men.

S. H. Brown.

For the Crisis.

Contrast between Sunday, June 24th, and Sunday, July 1st.

Sunday, June 24th, I was at Sandy Hill, N. Y., where Bro. Grant has labored hard, amid opposition, to sow the seed, and has seen it spring up and bring forth glorious fruit. Having read with much interest Bro. Grant's statements of Sandy Hill, as I was passing near there I concluded to remain, attend meeting and get acquainted with some of the friends. I think I have not enjoyed myself any better in a long time than I did there. Oh! how comforting such seasons are to the weary pilgrim o'er life's uneven way toward the kingdom. I never saw a more loving band in my life. All seemed to be united, heart and hand, to serve the Lord and advance his glorious cause. It reminded me of the time long to be remembered, when I first sought the Lord—when love and union reigned, and brethren would almost lay down their lives for each other and the cause. O! I pray that nothing may occur to wound the cause at Sandy Hill. I pray the Lord to watch over and protect them, and keep them from pride and popularity, and that the love of *rule* may not show itself in any of the brethren. Situated as they are, having so much talent and wealth combined, they will have to "watch and pray *continually*," lest pride and popularity take possession of their hearts. How my heart was comforted in the forenoon and afternoon while listening to the "word" held forth by their pastor, Bro. Mathewson, and at their social meeting in the evening, while listening to the *heartfelt* testimonies and stirring exhortations; how my heart was filled with gratitude to God for the enjoyment of such a season.

One would conclude by the "fruit" seen, that their religion is "*pocket deep.*" They are building a good house for worship, and they cling not to the "almighty dollar," while their pastor goes hungry, as in some places. On the whole we think we could not enjoy ourselves much better this side the kingdom.

Sunday, July 1st. To-day I have been to a *pious* theatrical performance at the English Church. I see no difference between some parts of the exercises and the theatre or opera, save that they are carried on under the pretension of worship. O the contrast between last Sunday and to-day! In the one case all seemed to seek to honor and glorify God, and in the other to seek popularity and self-exaltation. There humility,—here pride; there the women adorned themselves as "women professing godliness,"—here they seemed to be on a strife to see who should wear the most costly apparel. There the singing was "with the *Spirit* and with the *understanding* also,"—here with the organ grinding out opera music. There Bro. Mathewson preached the "*word*" in its purity without knocking off the sharp edges for fear of offending the rich; here tickling of the "itching ears" of the wealthy with smooth things as "the blind lead the blind" to perdition. There they "fight" if they would reign; here they "sail on flowery beds of ease." There they *prayed*; here they said their prayers. There they reverence the Lord Jehovah; here the Queen. There they "come out from the world;" here all seem to be "of the world" as the "world loves its own." There they expect soon to see Jesus as their king; here they expect soon, by going to Quebec, to see the Queen and her son Albert. There their whole affections seem to be on eternal things; here on things "seen," that are "temporal," and fast passing away. O how great the contrast! How different the "hope" and aspirations! O how great will be the rejoicing of the *one* soon, having brought forth "fruit unto holiness," and receive the end thereof, "everlasting life;" while the *other* having sown to the flesh, gratifying the lusts thereof, must "of the flesh reap corruption" and disappointment. O that their blindness might be exchanged for the light of God's word, and they arrested ere they are drowned in "perdition!" Beloved brethren, let us who have a knowledge of the right way "walk in it" and live nearer to the Lord.

I ask the prayers of the Lord's children in behalf of the church at Sandy Hill, that they be "preserved blameless unto the coming of the Lord." Pray for *me* that I be kept from the evil of the world, and do the will of the Lord, and be saved in the kingdom at last, where all will be love and peace perfected. Amen.

A. P. Moore.

St. John's, C. E.

For the Crisis.

Is Sunday a Sabbath?

Those who claim that Saturday, the original Seventh day Sabbath, is now obligatory upon christians, assert that it is not; and that there is no particular sanctity attached to it. If I mistake not, and my eyes and judgment do not lead me astray, I do find that Sunday is *really a Sabbath*; and hence there is more or less sanctity attached to it. Various and multiplied have been the arguments used to *destroy* the influence which exists in the minds of the human family, relative to the first day of the week as a Sabbath. In my judgment, the naked truth relative to the Seventh day Sabbath is this: *First*, it is *one* of the *ordinances* of the Jewish church. *Second*, that it constitutes one item of the law which God gave to Moses. *Third*, Christ became the *end* of that entire law when he bowed his head and gave up the Ghost. So that since the crucifixion not a ray of light shines, either from the Old or the New Testament, favoring the observance of the Decalogue Sabbath.

The question immediately arises, have we no Sabbath in this dispensation? I answer, yes, *assuredly*. Sunday, or the first day of the week, is a Sabbath, and so called in the New Testament Scriptures, at least *eight times*; but not in the English translation. Take the Greek Testament and turn to Matt. 28 : 1, and there you will find two Sabbath days, *Saturday*, and the *first day* of the week; the original for both days is *Sabatton*. In Mark 15: 1, 2, 9, you will find both days referred to again; Sabattou, or Sabatton, occurring three times, and the phrase, first day of the week, is found twice. See also Luke 24: 1, John 20: 1, 19. Acts 20: 7, and 1 Cor. 16 : 2. Wherever then we find this phraseology, "*The first day of the week*," the original word is *Sabbaton*, which signifies Sabbath, or rest. Which Sabbath shall we observe then? Not the shadowy Sabbath, which reached to the Substance—Christ, and there ceased its obligation; but the one written on the day of Pentecost, by the Spirit of truth, "not in tables of stone, but in fleshly tables of the heart;" one that the twelve Apostles and primitive christians, and christians of succeeding generations and centuries have observed, in consequence of the transcendentally glorious purchase that was made by Christ for fallen man, when he became a victorious conqueror over death and hell, as he was *raised* into life upon the first day or Sabatton of the week.

A. N. Seymour.

For the Crisis.

"The Israelite Indeed: a periodical devoted to the illustration and defence of the Hebrew Christianity, which is founded on Moses and the prophets and the apostles." I wish to call the attention of the readers of the Crisis to the above publication. It is issued in New York monthly. It is a magazine of about twenty-four pages, with covers. Its editor, Bro. G. R. Lederer, is a converted Israelite, and is laboring among the Jews for their conversion. He waits for the Messiah to come and give immortality to those who serve him.

This is a very interesting magazine, containing experiences of converted Jews; extracts from Jewish writings; expositions of Scripture, and intelligence of the conversion of persons from Judaism to christianity. Those who are interested in the ingathering of the "Remnant according to the election of grace," will peruse this publication with pleasure. Now is the time to subscribe, as a new volume begins with July. To obtain "The Israelite Indeed" enclose $1. with your address, in a letter directed to "Editors of the Israelite Indeed, No. 234 East 10th St., New York." Agent in Boston, H. J. Oliver, 26 Oak St. Send for "The Israelite." H. L. Hastings.

Providence, R. I.

☞ Insults, says a modern philosopher, are like counterfeit money; we can't hinder their being offered, but we are not compelled to take them.

The World's Crisis.

BOSTON, JULY 11, 1860.

The Fourth of July.

The eighty-fourth anniversary of the declaration of American Independence is past. How vast the changes since 1776. Nearly all, then alive, are now asleep in death. When as many more years are passed, where, dear reader, shall you and I be? Shall we stand side by side, immortalized in the kingdom of God, surrounded only by the pure and the holy, enjoying the glory of the Lord; or shall we be asleep in the grave, awaiting a resurrection to condemnation and death? The thought is thrilling, when we consider how near we stand to the great day of the Lord.

While the crowds assembled in the cities and villages to pass the time in noise and confusion, forgetful of God and the approaching judgment; we spent the day *very* pleasantly with the children of the Lord, in Harmony Grove, about a mile from Palmer Depot, Mass. This pleasant spot is on Bro. A. M. Higgins' land, and near his rural home, on the banks of the Quabaug. We thought and talked of freedom, and enjoyed it; not that of which many boast, while they trample down their fellow men, and bind them with the galling chains of slavery; but the freedom that a *christian* feels when delivered from the bondage of error and sin. Instead of roaring cannon, sweet songs echoed around, to cheer the hearts of weary pilgrims, bound for the land of the free, and the home of the blest. No glistening bayonets and military parade, with rolling drums, were there to awaken thoughts of bloody scenes; but there were bright beaming faces that spoke of joy and peace within, and high hopes of life to come in the land of glory.

Ours was a *happy Fourth*. It was joyful, because "the high and lofty One that inhabiteth eternity" was pleased to comfort us by the hallowed influence of his Holy Spirit. When the day was spent, we looked back upon it with satisfaction, as a bright spot in our pilgrimage way. How unlike the trashy pleasures found in fashion's gay circles was the sweet peace we felt when assembled in Harmony Grove, with the friends of Olivet's King. The common saying was, "This is the happiest 4th of July I ever enjoyed."

Instead of an oration upon deeds of blood, in praise of warriors brave; we spoke of the Prince of Peace—his speedy return and his glorious reign, where the print of the oppressor's foot shall be seen no more; where sorrow's tears never flow, and wasting disease is forever unknown. These thoughts *cheered* us, and we felt that we were made better for having met.

We dined under the trees, at a well spread board, prepared by Bro. Higgins. We thought of the time when Jesus taught in the groves, and fed the multitudes seated around, and longed for his return, when in Eden restored we may, if faithful, eat the fruit of life's fair tree, and mingle in love and song with angels and all the pure, where no intruder will ever come to mar our eternal peace.

We had two social meetings during the day, which were truly heavenly. Six rose for prayers; five of whom publicly expressed their determination to become followers of Christ. We can truly say, this was the happiest 4th of July we have ever enjoyed since we have had an existence. How different was our joy from that which worldlings and formal professors experience in the popular celebrations and festivities of the day. We had the *substance*, they only the *shadow*. Ours was "peace like a river," that passeth all understanding; theirs but an empty sound. While memory remains, this happy day will never be forgotten. The tears of joy that glistened in many eyes looked far more precious than sparkling diamonds in monarchs' crowns. We felt satisfied that we were the happiest company assembled within the entire state.

Sandy Hill.

We have just enjoyed the high privilege of visiting our dear friends at Sandy Hill, N. Y. We would say to those whom we met at Bro. Parry's and Bro. Matthewson's, that this was the most delightful visit we ever enjoyed. How could it be otherwise? Look at the *place*. It was "Pine Avenue"—a secluded spot on the banks of the noble Hudson—made beautiful by nature, adorned by art, and occupied by the happiest family we ever met. We need not say it was Bro. Parry's. Then the *time*. It was at the close of a pleasant summer day, when all around was calm and peaceful as a paradise evening. Then the *company*. Besides Bro. Parry and his affectionate family, there were present Bro. and Sr. Howell and Bro. and Sr. Austin from Poultney, Bro. and Sr. Mathewson and our own dear companion. Years ago, we had labored together in the gospel, but had been long separated by hills and vallies, while engaged in different sections of the Lord's vineyard, and hardly dared to hope for another union in this world; but through the mercy of God, we were once more permitted to unite in love, in hope of meeting soon in our Eden home. Our visit was sweetened with song and hallowed by prayer. We shall long remember that delightful scene. But few such are enjoyed in one's life time.

The next day, June 26th, we assembled again in company with several other dear saints, at Bro. Mathewson's pleasant home. During the afternoon, we had the privilege of assisting in the raising of their new, commodious meeting-house.

The church at Sandy Hill is flourishing under the faithful labors of Bro. Mathewson. Many who have been bitterly opposed, are now friendly in consequence of the good examples of those who love the "blessed hope." The people are satisfied that what some call heresy is truly the doctrine of the Bible, and are turning from theological fables to embrace it. There is great power in a living church like the one in this place. One such has more influence for good than scores which are conformed to the world, uniting with its fashions and mingling in its pleasure scenes, endeavoring to sip the insipid joys of the world. He who has given all up to Christ never needs to go to any other source for comfort. His peace is constant and "like a river."

We bade these dear friends a reluctant farewell, with a strong hope of meeting them soon in the kingdom, where we can mingle forever in their delightful company. How pleasing the thought of being with such friends in such a home. No wonder the poet said,

"I long to be there."

The Anniversary of the West Townsend, (Mass.) Female Seminary, under the care of Bro. F. G. Brown, occurs on Tuesday, the 17th inst., at 9 A. M. Those who wish to find a good school for their daughters, will do well to be present and satisfy themselves of its merits.

Plainfield Grove Meeting.

June 25th, we returned from our delightful visit at Sandy Hill, N. Y., and spent the night at Bro. Sherman's in Castleton Vt. We shall long remember the kindness of this lovely family, who have cheerfully borne reproach with us for the truth's sake, and done all in their power to make us happy in their hospitable home. May the sweet peace of God be their constant portion in this life, and an eternal weight of glory in the world to come. It was hard parting with such warm friends, to mingle with a cold and wicked world again, but duty called, and we hastened to obey, and engage in another conflict with the enemy of all righteousness.

At Bellows Falls, my companion took the road to Boston, and I to Greenfield, where I found a hearty welcome at Bro. D. W. Spear's. This is the most pleasant village we have found in all our travels. While passing through its beautiful streets, 'neath the wide spreading elms, we could not help thinking of paradise, and the dear friends from whom we had just parted, and longing for the time to come when we might greet them in Eden's bowers of fadeless green, to sing the triumphant song of Moses and the Lamb.

After resting for the night, Bro. Spear conveyed me to the Plainfield grove meeting, some twenty-two miles west of Greenfield, where we met Bro. H. Pratt, Sr. E. Fenn, and Bro. J. Blanchard, through whose faithful labors many have been brought to Christ, and are rejoicing in his love. The meeting was on high land, where we had pure air and excellent water. It was a good place for one to work who was rested. The meeting was not large, but profitable; exerting a sanctifying influence upon the friends of Jesus, and alarming his enemies. There were some devoted christians present who are living letters, "known and read of all men." Their testimonies were heart cheering.

Our meeting, Lord's day, July 1st, was deeply interesting. At 8 1-2 o'clock, we assembled for a love-feast, which was excellent. In about one hour, between eighty and ninety spoke of their love for Jesus, and their determination to endure to the end. At 10 o'clock, Sr. Elvira Fenn entertained us with an instructive sermon on the *gospel*, which was followed by appropriate remarks by Bro. H. Pratt, showing that the consummation of our blessed hope is near at hand. There was a solemn and deep impression made upon the minds of the people.

At the close of the morning meeting, we repaired to the mountain pond to witness the ordinance of baptism, and to show our faith in the burial and resurrection of Christ. At the commencement of the afternoon meeting, Bro. Rufus Starks was ordained for the work of the ministry. We hope the church will stay up his hands, and cheer him on his cross-bearing way, and may he be instrumental in leading many to the fountain of life. We shall expect to hear good tidings from his fields of labor.

The scene of parting from this happy company was both sad and cheering. The big tear drops fell freely at the thought of separating for a time, to struggle again with a cold, heartless world; but the hope of soon meeting again where we shall part no more, caused a beam of joy to illumine the sadness, and strengthen our resolution to be christians in *earnest*, that our home may be in glory forever.

War in Syria.—A very bloody war is in progress in Syria, which is a part of Asiatic Turkey. It is said, "Mount Lebanon is now one vast funeral pile." Sixty villages are burnt. Hundreds of thousands are engaged in the sanguinary conflict. The combatants are Druses, Mohammedans and Moslem Arabs, against the patrons of the Greek Church and the Roman Catholic. It is thought that the war will result in "*the end of the Ottoman empire*." In our next, we hope to be able to lay before our readers further particulars.

The State of Europe.

The most careless observer is now satisfied that great events are at hand. Europe is like a mighty volcano just before it bursts forth with its streams of resistless lava. The eruption must come, and no mortal arm can stay its progress. Garibaldi's movements and success in Sicily seem but a prelude to what is behind the curtain. Soon, we think, the great drama will be opened, when Napoleon will become a prominent actor in the scene that ends in "perdition." We feel warranted by the best of evidences to say, the coming of the Lord draweth nigh. "The end of all things is at hand." It is high time to be upon our watch towers, waiting for the return of the coming bridegroom. "Let us not sleep as do others."

We gather the following from foreign correspondents: "Military preparations are continued on a large scale in all the German States."

"The time for hesitation is gone by. All Italy, save La Farini & Co., is resolved that Italy shall be won by Italian hands. Let Victor Emanuel be king of Italy, say even the most radical of radicals, but not of a *portion*. He shall not halt—we will not let him tarry until the goal be reached. . . . . . Oh, we are in for it now! During the last fifteen months one has not felt any reality in the talk of Italian independence; but now one's blood tingles and one's pulses throb as in 1848; one delicious bit of popular initiative has set the wheels in motion; one feels it possible to live and see a united Italy."

"As the 'sick man' [Turkey] is now dead, it is to be hoped that the Russian Bear will modify his manners a little in the presence of the cadaver, and at least substitute a black dress-coat for the claret frock.

The popularity of Garibaldi has so much increased during the late events in Italy that his name has become as much a bye-word at Paris as in Italy even. His biography and exploits in all forms imaginable are selling by the hundred thousand in France, and it is questionable whether the poor do not buy more of these productions than the upper or middle classes. But while millions of the people throughout Europe are cheered and overjoyed at his success, there are others higher in the social scale who tremble as each new step in the forward march is announced, and still others—ambitious monarchs and Generals—who burn with envy and jealousy. But not only is Garibaldi a man born to success, but he represents a great principle which can be no more crushed out than himself."

"One of the best evidences of the altered condition of things here is the fact that we have such a man as Gavazzi in Florence, preaching against the abuses of the Romish Church, and the temporal power of the Pope. Language of denunciation, such as would cause this eloquent and fearless man to be mobbed out of Montreal, or Dublin, or other cities in half Protestant countries, is here listened to by crowds of Italians and rapturously applauded. . . . . One of the rooms in the vast Pazzi Palace is the place where the meetings are held, but is not sufficiently large to accommodate the number of those who wish to hear Rome condemned. A great many young men are among the audience, and all, apparently, of the more intelligent part of the population."

"The intentions of Louis Napoleon form the ground of well founded terror throughout Europe . . . . Louis Napoleon's money is poured out like water here in England, in the press, among statesman, business men, ship owners and other classes. He has an army concentrating on the borders of Belgium and Rhenish Prussia . . . . Russia has from 60,000 to 80,000 men on the borders of Turkey, and the English, French and Russian Ambassadors at the Porte are particularly active. There is now only one question, and that is, whether Russia and France have a distinct understanding as to their future operations and designs. It is fully agreed here that England cannot sit quietly by and see Sicily or Naples seized by France, Prussia attacked on the Rhine, or Constantinople besieged, without interfering. It is evident that Garibaldi's successes are looked on favorably both in Paris and London. Whatever may be the designs of Louis Napoleon, he would rather have the rough work done for him by a daring, dashing fellow like Garibaldi than do it himself. . . . . No event whatever, domestic or foreign, need excite surprise; or, rather, I think, we may be prepared for any surprise."

For the Crisis.

An Inquiry.

Will one of the following brethren: J. S. White, H. L. Hastings, T. S. Canfield, M. D. or I. C. Wellcome, harmonize with their views of Jesus being in existence as a *being* before he was born of Mary his mother, the following texts:—"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law."—Gal. 4 : 4. "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh."—Rom. 1 : 3. "Jesus Christ, of the seed of David."—2 Tim. 2 : 8. "Till the seed should come to whom the promise was made."—Gal. 3 : 19. "And to thy seed, which is Christ."—Gal. 3 : 16.

A desirer of truth,

Josiah Dubois.

For the Crisis.

"The Light Ship."

This tract, the publication of which has been so long delayed, is now in the hands of the printer. The issue is only known to God.

I have often feared that a Being so holy, so pure, would not accept a work at the hands of one so unworthy, even although it was an effort to spread the word of truth; and that perhaps, even if the Light Ship were launched, she would go down at her moorings ere her light shone upon the waters of unbelief which heaved around her.

The responsibilities which I have assumed in publishing this little book are very great. It is the pioneer of a faith almost unknown among that class of men for which it is solely intended. Every other denomination which calls itself christian, has sent out its agents and missionaries; and thousands upon thousands of their tracts have been scattered among seamen with a profusion which told that there was earnestness in the work. I will not dare to say that much good has not been done; but the mass of sailors have stumbled over, and refused to accept, the fiery argument to every faith.

Upon land, for some years past, there have been many sharp and well sustained attacks upon the grim strongholds of priestcraft and tradition; and the old walls are letting in daylight through the shot-holes made by a "well served" gospel. Divines, at their wits' end, are hurrying hither and thither, thrusting musty books and articles of faith into the apertures through which the destroyer of their theology is brightly shining. The recklessness of defiance and palsy of fear, begotten by teachers who make the superstition and terror of their disciples a source of profit, are giving way to a faith which recommends itself to man's reason and his appreciation of love and justice.

There is no one loves fair play more, deserves it better, and receives it less often, than a sailor. He has little respite from his life of toil save his short "run ashore," when his hard-earned pittance is either scattered with prodigality, or pilfered by the scores of pimps and rascals who dog his every footstep. He now looks for no better treatment from the landsman's hand, and he is very seldom disappointed. If perchance he meets with one who will not wrong him, he regards the rare exception with a sort of wonder, and with a "You're a queer fellow" turns away with a half chuckle at your lack of smartness to avail yourself of a chance. Thus thousands pass away from year to year, unknown and uncared for, save by the mother, wife or sister, who

Expectant longing, wondering how or where
Those darling lost ones, whom they long for, are.

In opposition to this careless, sinful course, which at its worst is devoid of the mean wickedness of the evil dweller upon earth, I have seen where religion has brought out of the rough quartz gold of the purest kind. I have heard tongues once loudest in revelry and fiercest in blasphemy, take up the song of praise and the voice of prayer, with a heartiness characteristic of the genuine tar, moving hearts as obdurate and tough as well-seasoned oak, and drawing from eyes

Tears which the briny deep
Never knew before.

If such good has been done by "creeds" as imperfect as those offered to seamen, how much more may be done when the Word, cleared of the horrid parasites which deform its beauty and hide the light thereof, shines brightly on the path of the ocean-child. How many rejecters of everything divine, will succomb to a love which casts out the fear which hath torment.

It was with the hope of a consummation like this that I undertook to throw the first shell into the fortresses on the sea board. I debated with myself in what form I should present some of our truths; and at last came to the conclusion, which met the approbation of a few brethren whom I consulted, that it should be by dialogue. I dare not expect that all who read it will be satisfied, for, indeed, I am not entirely satisfied myself; but I would say to one and all, that I have used my best jugdment, so far as I have gone, to arrest the attention of sailors to the glorious tenets of our Bible faith. I shall not be surprised if I come in for a share of the righteous (?) abuse which is heaped upon us as a people generally, especially as I have encroached upon a territory which the self yclept divines of the day had all to themselves. I have baited the hook so that the reader may be caught before he smells the theology, which at all events will not suffocate him with smoke from "the everlasting bonfire."

I had hoped that without much importunity I should have received a sum sufficient to have issued the first edition. I still lack twenty dollars, which must be raised somehow in two weeks from now. I have been prevented from making the pamphlet as large as I wished, from the fear of incurring expenses which I could not meet. But if ever I be able to publish it on my own hook, I will write a sequel to the "Light Ship."

In the necessity of the case, I now make my final appeal to those whom I shall name; from others than these I expect and wish for nothing. I appeal to all who having received the light of the gospel, would seek to enlighten those who are wandering in the mazes of blind unbelief and bewildering superstition. I appeal to the father who from his mountain home or city mansion looks out towards the sea, and thinks upon that son whose waywardness has leveled every hope he had in him. I appeal to that mother whose heart yearns day and night, and whose prayers follow her sailor boy, with a love unshaken by neglect, unwearying and unflagging in its intensity; and who yet hopes that some remembrance of her affection will urge the wanderer home. I appeal to all who have brother, friend or acquaintance "whose calling is the sea." I appeal to those who think that seamen are of sufficient importance in the scale of humanity to deserve attention. I appeal to those who do not think they have done more than enough for God already; who do not look back at '44 or '54 or any other period of injudicious lavishment, and buttoning up their pockets say, "I'll not give another cent." I appeal to those who, having been to sea, know what the seaman needs. I appeal to all who love the Lord with all their heart and their neighbor as themselves.

I have said enough to move the willing: more would not move the sordid lover of his money.

Jno. F. Cotton.

Correspondence.

From R. V. Lyon.

Bro. Grant:—Our Conference at Seneca Falls was the best that I ever attended. Subsequent to its close, I called at Rochester, spent part of two days with Bro. Marsh and had a delightful visit with him and his family. Crossed Lake Ontario into C. W., my field of labor, and with renewed energy, zeal and courage, commenced my labor of love with both families, by presenting a whole gospel to them. And the result has been good. Have preached in Toronto. Port Whitby, Brooklyn, Port Perry, Darlington, Coburgh, and in the township of Mariposa I held a grove meeting.

In most of these places the attendance was large, and in all the attention was good. I had the honor of baptizing thirteen intelligent believers in the things concerning the Christ and the kingdom of God.

Northern Railroad, N. Y., July 5, 1860.

From Bro. R. Bush.

Bro. Grant:—The *Crisis* comes to me like a winged messenger laden with the rich truths of the gospel. May the Lord sustain it till Jesus comes. Dear Brn. and Srs., my lot is at present in a remote place, where the Midnight Cry has never been proclaimed. The truths for which I earnestly contend being regarded as heresy, it gives me great satisfaction to hear from those who love the Lord and are looking for his speedy coming to receive his saints to himself, that where he is, there they may be also.

Although I am deprived of your company, and the conference meetings which you enjoy, yet I hope, by the grace of God, to be able to meet you in the coming kingdom. I desire an interest in your prayers.

Honey Grove, Texas.

From C. C. Stevens.

Bro. Grant:—We are having good meetings here. I have been holding them for some time. There is great interest. Yesterday I led two happy converts down into the water and buried them with Christ in baptism; they came out of the water praising God. One was my little son, fifteen years of age. None but a parent can know the gratitude and joy consequent on such a scene. To see one so young cheerfully bearing the cross was enough to move the hardest heart. Never have I witnessed a scene so affecting as this. O, may God sanctify it to the good of all present!

So. Berwick, Me., July 2.

From Sr. B. L. Clark.

Bro. Grant.—I have had strong impressions that it was my duty to publish to the world my experience while changing from my former errors to my present belief in scripture truths. I was converted when a child, and joined the Baptist church in W. Colby, Vt. My name was enrolled in the church book years before my eyes began to be opened to the great truths of the Bible. I was ever taught by my parents and my ministers, that I had an immortal soul, which was a part of God, consequently it could not die. Four years ago, I was requested to prove from scripture, that spirits did exist after the body was dead. I verily thought I could. I searched and failed in the attempt. How great the failure! While trying to prove the soul lived, I found it died. Souls were born, souls were made, souls went into the pit; fishes and beasts and men, alike had souls, and alike die, and all have one breath, and all return to dust.

Then I saw plainly that I had been clinging to error, and pressing it to my heart as God's truth these many years. I was ashamed to acknowledge that I was defeated in my proof, but I could not sustain my own belief from the Bible. What was to be done? I had only one resort, and that was this; go to God and confess my error, and ask him in meekness to lead me into *truth*. My prayer was, Lord, what is truth? Lord, teach me thy truth, for I de-

prophesying having his head covered dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head."—1 Cor. 11: 4, 5. "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful."—1 Cor. 14: 14. He is speaking here of customs in the church, not in the closet. Says James, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."—James 5: 14.

The past history of the church shows that she has been spiritual and successful according as she has been prayerful. Doubtless there is much social and public talk called prayer, which is as offensive to God as the long, street-prayers of the Pharisees! How displeasing to the ears of the great Jehovah, must be an eloquent array of words addressed to him as a petition when the heart is "like the fool's eye to the ends of the earth," or seeking for itself adulation from the lips of men! But when the soul is humble, meekly desiring both to know and do the will of God, its nature not only demands private prayer where it pours out all its griefs. "When none but God is nigh," but it craves the privilege of mingling *with the saints* around the mercy seat. Filled with the Divine Spirit, no fear of man or thought of man will intrude upon the acts of devotion; and where two or three of such unite in social worship, Jesus is ever near according to his promise.

May not the lack oftentimes of the holy unction in prayer lead some to abandon for themselves and discourage in others all social prayer? May not the frequent want of effectual social prayer, lie in the neglect of true, heart-searching, fervent, secret prayer? Let both, or either of these means of grace be staid, and where are the channels through which God can, consistent with his revealed word, edify and bless his church? Let us humbly ask for light upon this subject, and with the Bible in our hands, decide our duty as unto God and not unto men.

S. H. Brown.

For the Crisis.

Contrast between Sunday, June 24th, and Sunday, July 1st.

Sunday, June 24th, I was at Sandy Hill, N. Y., where Bro. Grant has labored hard, amid opposition, to sow the seed, and has seen it spring up and bring forth glorious fruit. Having read with much interest Bro. Grant's statements of Sandy Hill, as I was passing near there I concluded to remain, attend meeting and get acquainted with some of the friends. I think I have not enjoyed myself any better in a long time than I did there. Oh! how comforting such seasons are to the weary pilgrim o'er life's uneven way toward the kingdom. I never saw a more loving band in my life. All seemed to be united, heart and hand, to serve the Lord and advance his glorious cause. It reminded me of the time long to be remembered, when I first sought the Lord—when love and union reigned, and brethren would almost lay down their lives for each other and the cause. O! I pray that nothing may occur to wound the cause at Sandy Hill. I pray the Lord to watch over and protect them, and keep them from pride and popularity, and that the love of *rule* may not show itself in any of the brethren. Situated as they are, having so much talent and wealth combined, they will have to "watch and pray *continually*," lest pride and popularity take possession of their hearts. How my heart was comforted in the forenoon and afternoon while listening to the "word" held forth by their pastor, Bro. Mathewson, and at their social meeting in the evening, while listening to the *heartfelt* testimonies and stirring exhortations; how my heart was filled with gratitude to God for the enjoyment of such a season.

One would conclude by the "fruit" seen, that their religion is "*pocket deep.*" They are building a good house for worship, and they cling not to the "almighty dollar," while their pastor goes hungry, as in some places. On the whole we think we could not enjoy ourselves much better this side the kingdom.

Sunday, July 1st. To-day I have been to a *pious* theatrical performance at the English Church. I see no difference between some parts of the exercises and the theatre or opera, save that they are carried on under the pretension of worship. O the contrast between last Sunday and to-day! In the one case all seemed to seek to honor and glorify God, and in the other to seek popularity and self-exaltation. There humility,—here pride; there the women adorned themselves as "women professing godliness,"—here they seemed to be on a strife to see who should wear the most costly apparel. There the singing was "with the *Spirit* and with the *understanding* also;" here with the organ grinding out opera music. There Bro. Mathewson preached the "*word*" in its purity without knocking off the *sharp* edges for fear of offending the rich; here tickling of the "itching ears" of the wealthy with smooth things as "the blind lead the blind" to perdition. There they "fight" if they would reign; here they "sail on flowery beds of ease." There they prayed; here they said their prayers. There they reverence the Lord Jehovah; here the Queen. There! they "come out from the world;" here all seem to be of the world" as the "world loves its own." There they expect soon to see Jesus as their king; here they expect soon, by going to Quebec, to see the Queen and her son Albert. There their whole affections seem to be on eternal things;" here on things "seen," that are "temporal," and fast passing away. O how great the contrast! How different the "hope" and aspirations! O how great will be the rejoicing of the *one* soon, having brought forth "fruit unto holiness," and receive the end thereof, "everlasting life;" while the *other* having sown to the flesh, gratifying the lusts thereof, must "of the flesh reap corruption" and disappointment. O that their blindness might be exchanged for the light of God's word, and they arrested ere they are drowned in "perdition!" Beloved brethren, let us who have a knowledge of the right way "walk in it" and live nearer to the Lord.

I ask the prayers of the Lord's children in behalf of the church at Sandy Hill, that they be "preserved blameless unto the coming of the Lord." Pray for *me* that I be kept from the evil of the world, and do the will of the Lord, and be saved in the kingdom at last, where all will be love and peace perfected. Amen.

A. P. Moore.

St. John's, C. E.

For the Crisis.

Is Sunday a Sabbath?

Those who claim that Saturday, the original Seventh day Sabbath, is now obligatory upon christians, assert that it is not; and that there is no particular sanctity attached to it. If I mistake not, and my eyes and judgment do not lead me astray, I do find that Sunday is *really a Sabbath*; and hence there is more or less sanctity attached to it. Various and multiplied have been the arguments used to *destroy* the influence which exists in the minds of the human family, relative to the first day of the week, as a Sabbath. In my judgment, the naked truth relative to the Seventh day Sabbath is this: *First*, it is *one* of the *ordinances* of the Jewish church. *Second*, that it constitutes one item of the law which God gave to Moses. *Third*, Christ became the *end* of that entire law when he bowed his head and gave up the Ghost. So that since the crucifixion not a ray of light shines, either from the Old or the New Testament, favoring the observance of the Decalogue Sabbath.

The question immediately arises, have we no Sabbath in this dispensation? I answer, yes, *assuredly*. Sunday, or the first day of the week, is a Sabbath, and so called in the New Testament Scriptures, at least *eight times*; but not in the English translation. Take the Greek Testament and turn to Matt. 28: 1, and there you will find two Sabbath days, *Saturday*, and the *first day* of the week; the original for both days is *Sabatton*. In Mark 15: 1, 2, 9, you will find both days referred to again; Sabattou, or Sabatton, occurring three times, and the phrase, first day of the week, is found twice. See also Luke 24: 1, John 20: 1, 19, Acts 20: 7, and 1 Cor. 16: 2. Wherever then we find this phraseology, "*The first day of the week*," the original word is *Sabbaton*, which signifies Sabbath, or rest. Which Sabbath shall we observe then? Not the shadowy Sabbath, which reached to the Substance—Christ, and there ceased its obligation; but the one written on the day of Pentecost, by the Spirit of truth, "not in tables of stone, but in fleshly tables of the heart;" one that the twelve Apostles and primitive christians, and christians of succeeding generations and centuries have observed, in consequence of the transcendentally glorious purchase that was made by Christ for fallen man, when he became a victorious conqueror over death and hell, as he was *raised* into life upon the first day or Sabatton of the week.

A. N. Seymour.

For the Crisis.

"The Israelite Indeed: a periodical devoted to the illustration and defence of the Hebrew Christianity, which is founded on Moses and the prophets and the apostles." I wish to call the attention of the readers of the Crisis to the above publication. It is issued in New York monthly. It is a magazine of about twenty-four pages, with covers. Its editor, Bro. G. R. Lederer, is a converted Israelite, and is laboring among the Jews for their conversion. He waits for the Messiah to come and give immortality to those who serve him.

This is a very interesting magazine, containing experiences of converted Jews; extracts from Jewish writings; expositions of Scripture, and intelligence of the conversion of persons from Judaism to christianity. Those who are interested in the ingathering of the "Remnant according to the election of grace," will peruse this publication with pleasure. Now is the time to subscribe, as a new volume begins with July. To obtain "The Israelite Indeed" enclose $1. with your address, in a letter directed to "Editors of the Isaelite Indeed, No. 234 East 10th St., New York." Agent in Boston, H. J. Oliver, 26 Oak St. Send for "The Israelite." H. L. Hastings.

Providence, R. I.

☞ Insults, says a modern philosopher, are like counterfeit money; we can't hinder their being offered, but we are not compelled to take them.

The World's Crisis.

BOSTON, JULY 11, 1860.

The Fourth of July.

The eighty-fourth anniversary of the declaration of American Independence is past. How vast the changes since 1776. Nearly all, then alive, are now asleep in death. When as many more years are passed, where, dear reader, shall you and I be? Shall we stand side by side, immortalized in the kingdom of God, surrounded only by the pure and the holy, enjoying the glory of the Lord; or shall we be asleep in the grave, awaiting a resurrection to condemnation and death? The thought is thrilling, when we consider how near we stand to the great day of the Lord.

While the crowds assembled in the cities and villages to pass the time in noise and confusion, forgetful of God and the approaching judgment; we spent the day *very* pleasantly with the children of the Lord, in Harmony Grove, about a mile from Palmer Depot, Mass. This pleasant spot is on Bro. A. M. Higgins' land, and near his rural home, on the banks of the Quabaug. We thought and talked of freedom, and enjoyed it; not that of which many boast, while they trample down their fellow men, and bind them with the galling chains of slavery; but the freedom that a *christian* feels when delivered from the bondage of error and sin. Instead of roaring cannon, sweet songs echoed around, to cheer the hearts of weary pilgrims, bound for the land of the free, and the home of the blest. No glistening bayonets and military parade, with rolling drums, were there to awaken thoughts of bloody scenes; but there were bright beaming faces that spoke of joy and peace within, and high hopes of life to come in the land of glory.

Ours was a *happy Fourth*. It was joyful, because "the high and lofty One that inhabiteth eternity" was pleased to comfort us by the hallowed influence of his Holy Spirit. When the day was spent, we looked back upon it with satisfaction, as a bright spot in our pilgrimage way. How unlike the trashy pleasures found in fashion's gay circles was the sweet peace we felt when assembled in Harmony Grove, with the friends of Olivet's King. The common saying was, "This is the happiest 4th of July I ever enjoyed."

Instead of an oration upon deeds of blood, in praise of warriors brave; we spoke of the Prince of Peace—his speedy return and his glorious reign, where the print of the oppressor's foot shall be seen no more; where sorrow's tears never flow, and wasting disease is forever unknown. These thoughts *cheered* us, and we felt that we were made better for having met.

We dined under the trees, at a well spread board, prepared by Bro. Higgins. We thought of the time when Jesus taught in the groves, and fed the multitudes seated around, and longed for his return, when in Eden restored we may, if faithful, eat the fruit of life's fair tree, and mingle in love and song with angels and all the pure, where no intruder will ever come to mar our eternal peace.

We had two social meetings during the day, which were truly heavenly. Six rose for prayers; five of whom publicly expressed their determination to become followers of Christ. We can truly say, this was the happiest 4th of July we have ever enjoyed since we have had an existence. How different was our joy from that which worldlings and formal professors experience in the popular celebrations and festivities of the day. We had the *substance*, they only the *shadow*. Ours was "peace like a river," that passeth all understanding; theirs but an empty sound. While memory remains, this happy day will never be forgotten. The tears of joy that glistened in many eyes looked far more precious than sparkling diamonds in monarchs' crowns. We felt satisfied that we were the happiest company assembled within the entire state.

Sandy Hill.

We have just enjoyed the high privilege of visiting our dear friends at Sandy Hill, N. Y. We would say to those whom we met at Bro. Parry's and Bro. Matthewson's, that this was the most delightful visit we ever enjoyed. How could it be otherwise? Look at the *place*. It was "Pine Avenue"—a secluded spot on the banks of the noble Hudson—made beautiful by nature, adorned by art, and occupied by the happiest family we ever met. We need not say it was Bro. Parry's. Then the *time*. It was at the close of a pleasant summer day, when all around was calm and peaceful as a paradise evening. Then the *company*. Besides Bro. Parry and his affectionate family, there were present Bro. and Sr. Howell and Bro. and Sr. Austin from Poultney, Bro. and Sr. Mathewson and our own dear companion. Years ago, we had labored together in the gospel, but had been long separated by hills and vallies, while engaged in different sections of the Lord's vineyard, and hardly dared to hope for another union in this world; but through the mercy of God, we were once more permitted to unite in love, in hope of meeting soon in our Eden home. Our visit was sweetened with song and hallowed by prayer. We shall long remember that delightful scene. But few such are enjoyed in one's life time.

The next day, June 26th, we assembled again in company with several other dear saints, at Bro. Mathewson's pleasant home. During the afternoon, we had the privilege of assisting in the raising of their new, commodious meeting-house.

The church at Sandy Hill is flourishing under the faithful labors of Bro. Mathewson. Many who have been bitterly opposed, are now friendly in consequence of the good examples of those who love the "blessed hope." The people are satisfied that what some call heresy is truly the doctrine of the Bible, and are turning from theological fables to embrace it. There is great power in a living church like the one in this place. One such has more influence for good than scores which are conformed to the world, uniting with its fashions and mingling in its pleasure scenes, endeavoring to sip the insipid joys of the world. He who has given all up to Christ never needs to go to any other source for comfort. His peace is constant and "like a river."

We bade these dear friends a reluctant farewell, with a strong hope of meeting them soon in the kingdom, where we can mingle forever in their delightful company. How pleasing the thought of being with such friends in such a home. No wonder the poet said,

"I long to be there."

The Anniversary of the West Townsend, (Mass.) Female Seminary, under the care of Bro. F. G. Brown, occurs on Tuesday, the 17th inst., at 9 A. M. Those who wish to find a good school for their daughters, will do well to be present and satisfy themselves of its merits.

Plainfield Grove Meeting.

June 25th, we returned from our delightful visit at Sandy Hill, N. Y., and spent the night at Bro. Sherman's in Castleton Vt. We shall long remember the kindness of this lovely family, who have cheerfully borne reproach with us for the truth's sake, and done all in their power to make us happy in their hospitable home. May the sweet peace of God be their constant portion in this life, and an eternal weight of glory in the world to come. It was hard parting with such warm friends, to mingle with a cold and wicked world again, but duty called, and we hastened to obey, and engage in another conflict with the enemy of all righteousness.

At Bellows Falls, my companion took the road to Boston, and I to Greenfield, where I found a hearty welcome at Bro. D. W. Spear's. This is the most pleasant village we have found in all our travels. While passing through its beautiful streets, 'neath the wide spreading elms, we could not help thinking of paradise, and the dear friends from whom we had just parted, and longing for the time to come when we might greet them in Eden's bowers of fadeless green, to sing the triumphant song of Moses and the Lamb.

After resting for the night, Bro. Spear conveyed me to the Plainfield grove meeting, some twenty-two miles west of Greenfield, where we met Bro. H. Pratt, Sr. E. Fenn, and Bro. J. Blanchard, through whose faithful labors many have been brought to Christ, and are rejoicing in his love. The meeting was on high land, where we had pure air and excellent water. It was a good place for one to work who was rested. The meeting was not large, but profitable; exerting a sanctifying influence upon the friends of Jesus, and alarming his enemies. There were some devoted christians present who are living letters, "known and read of all men." Their testimonies were heart cheering.

Our meeting, Lord's day, July 1st, was deeply interesting. At 8 1-2 o'clock, we assembled for a love-feast, which was excellent. In about one hour, between eighty and ninety spoke of their love for Jesus, and their determination to endure to the end. At 10 o'clock, Sr. Elvira Fenn entertained us with an instructive sermon on the *gospel*, which was followed by appropriate remarks by Bro. H. Pratt, showing that the consummation of our blessed hope is near at hand. There was a solemn and deep impression made upon the minds of the people.

At the close of the morning meeting, we repaired to the mountain pond to witness the ordinance of baptism, and to show our faith in the burial and resurrection of Christ. At the commencement of the afternoon meeting, Bro. Rufus Starks was ordained for the work of the ministry. We hope the church will stay up his hands, and cheer him on his cross-bearing way, and may he be instrumental in leading many to the fountain of life. We shall expect to hear good tidings from his fields of labor.

The scene of parting from this happy company was both sad and cheering. The big tear drops fell freely at the thought of separating for a time, to struggle again with a cold, heartless world; but the hope of soon meeting again where we shall part no more, caused a beam of joy to illumine the sadness, and strengthen our resolution to be christians in *earnest*, that our home may be in glory forever.

War in Syria.—A very bloody war is in progress in Syria, which is a part of Asiatic Turkey. It is said, "Mount Lebanon is now one vast funeral pile." Sixty villages are burnt. Hundreds of thousands are engaged in the sanguinary conflict. The combatants are Druses, Mohammedans and Moslem Arabs, against the patrons of the Greek Church and the Roman Catholic. It is thought that the war will result in "*the end of the Ottoman empire.*" In our next, we hope to be able to lay before our readers further particulars.

The State of Europe.

The most careless observer is now satisfied that great events are at hand. Europe is like a mighty volcano just before it bursts forth with its streams of resistless lava. The eruption must come, and no mortal arm can stay its progress. Garibaldi's movements and success in Sicily seem but a prelude to what is behind the curtain. Soon, we think, the great drama will be opened, when Napoleon will become a prominent actor in the scene that ends in "perdition." We feel warranted by the best of evidences to say, the coming of the Lord draweth nigh. "The end of all things is at hand." It is high time to be upon our watch towers, waiting for the return of the coming bridegroom. "Let us not sleep as do others."

We gather the following from foreign correspondents: "Military preparations are continued on a large scale in all the German States."

"The time for hesitation is gone by. All Italy, save La Farini & Co., is resolved that Italy shall be won by Italian hands. Let Victor Emanuel be king of Italy, say even the most radical of radicals, but not of a *portion*. He shall not halt—we will not let him tarry until the goal be reached. . . . . . Oh, we are in for it now! During the last fifteen months one has not felt any reality in the talk of Italian independence; but now one's blood tingles and one's pulses throb as in 1848; one delicious bit of popular initiative has set the wheels in motion; one feels it possible to live and see a united Italy."

"As the 'sick man' [Turkey] is now dead, it is to be hoped that the Russian Bear will modify his manners a little in the presence of the cadaver, and at least substitute a black dress-coat for the claret frock.

The popularity of Garibaldi has so much increased during the late events in Italy that his name has become as much a bye-word at Paris as in Italy even. His biography and exploits in all forms imaginable are selling by the hundred thousand in France, and it is questionable whether the poor do not buy more of these productions than the upper or middle classes. But while millions of the people throughout Europe are cheered and overjoyed at his success, there are others higher in the social scale who tremble as each new step in the forward march is announced, and still others—ambitious monarchs and Generals—who burn with envy and jealousy. But not only is Garibaldi a man born to success, but he represents a great principle which can be no more crushed out than himself."

"One of the best evidences of the altered condition of things here is the fact that we have such a man as Gavazzi in Florence, preaching against the abuses of the Romish Church, and the temporal power of the Pope. Language of denunciation, such as would cause this eloquent and fearless man to be mobbed out of Montreal, or Dublin, or other cities in half Protestant countries, is here listened to by crowds of Italians and rapturously applauded. . . . . One of the rooms in the vast Pazzi Palace is the place where the meetings are held, but is not sufficiently large to accommodate the number of those who wish to hear Rome condemned. A great many young men are among the audience, and all, apparently, of the more intelligent part of the population."

"The intentions of Louis Napoleon form the ground of well founded terror throughout Europe . . . . Louis Napoleon's money is poured out like water here in England, in the press, among statesman, business men, ship owners and other classes. He has an army concentrating on the borders of Belgium and Rhenish Prussia . . . . Russia has from 60,000 to 80,000 men on the borders of Turkey, and the English, French and Russian Ambassadors at the Porte are particularly active. There is now only one question, and that is, whether Russia and France have a distinct understanding as to their future operations and designs. It is fully agreed here that England cannot sit quietly by and see Sicily or Naples seized by France, Prussia attacked on the Rhine, or Constantinople besieged, without interfering. It is evident that Garibaldi's successes are looked on favorably both in Paris and London. Whatever may be the designs of Louis Napoleon, he would rather have the rough work done for him by a daring, dashing fellow like Garibaldi than do it himself. . . . . No event whatever, domestic or foreign, need excite surprise; or, rather, I think, we may be prepared for any surprise."

For the Crisis.

An Inquiry.

Will one of the following brethren: J. S. White, H. L. Hastings, T. S. Canfield, M. D. or I. C. Wellcome, harmonize with their views of Jesus being in existence as a *being* before he was born of Mary his mother, the following texts:—"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law."—Gal. 4: 4. "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh."—Rom. 1: 3. "Jesus Christ, of the seed of David."—2 Tim. 2: 8. "Till the seed should come to whom the promise was made."—Gal. 3: 19. "And to thy seed, which is Christ."—Gal. 3: 16.

A desirer of truth,

Josiah Durgin.

For the Crisis.

"The Light Ship."

This tract, the publication of which has been so long delayed, is now in the hands of the printer. The issue is only known to God.

I have often feared that a Being so holy, so pure, would not accept a work at the hands of one so unworthy, even although it was an effort to spread the word of truth; and that perhaps, even if the Light Ship were launched, she would go down at her moorings ere her light shone upon the waters of unbelief which heaved around her.

The responsibilities which I have assumed in publishing this little book are very great. It is the pioneer of a faith almost unknown among that class of men for which it is solely intended. Every other denomination which calls itself christian, has sent out its agents and missionaries; and thousands upon thousands of their tracts have been scattered among seamen with a profusion which told that there was earnestness in the work. I will not dare to say that much good has not been done; but the mass of sailors have stumbled over, and refused to accept, the fiery argument to every faith.

Upon land, for some years past, there have been many sharp and well sustained attacks upon the grim strongholds of priestcraft and tradition; and the old walls are letting in daylight through the shot-holes made by a "well served" gospel. Divines, at their wits' end, are hurrying hither and thither, thrusting musty books and articles of faith into the apertures through which the destroyer of their theology is brightly shining. The recklessness of defiance and palsy of fear, begotten by teachers who make the superstition and terror of their disciples a source of profit, are giving way to a faith which recommends itself to man's reason and his appreciation of love and justice.

There is no one loves fair play more, deserves it better, and receives it less often, than a sailor. He has little respite from his life of toil save his short "run ashore," when his hard-earned pittance is either scattered with prodigality, or pilfered by the scores of pimps and rascals who dog his every footstep. He now looks for no better treatment from the landsman's hand, and he is very seldom disappointed. If perchance he meets with one who will not wrong him, he regards the rare exception with a sort of wonder, and with a "You're a queer fellow" turns away with a half chuckle at your lack of smartness to avail yourself of a chance. Thus thousands pass away from year to year, unknown and uncared for, save by the mother, wife or sister, who

Expectant longing, wondering how or where
Those darling lost ones, whom they long for, are.

In opposition to this careless, sinful course, which at its worst is devoid of the mean wickedness of the evil dweller upon earth, I have seen where religion has brought out of the rough quartz gold of the purest kind. I have heard tongues once loudest in revelry and fiercest in blasphemy, take up the song of praise and the voice of prayer, with a heartiness characteristic of the genuine tar, moving hearts as obdurate and tough as well-seasoned oak, and drawing from eyes

Tears which the briny deep
Never knew before.

If such good has been done by "creeds" as imperfect as those offered to seamen, how much more may be done when the Word, cleared of the horrid parasites which deform its beauty and hide the light thereof, shines brightly on the path of the ocean-child. How many rejecters of everything divine, will succomb to a love which casts out the fear which hath torment.

It was with the hope of a consummation like this that I undertook to throw the first shell into the fortresses on the sea board. I debated with myself in what form I should present some of our truths; and at last came to the conclusion, which met the approbation of a few brethren whom I consulted, that it should be by dialogue. I dare not expect that all who read it will be satisfied, for, indeed, I am not entirely satisfied myself; but I would say to one and all, that I have used my best jugdment, so far as I have gone, to arrest the attention of sailors to the glorious tenets of our Bible faith. I shall not be surprised if I come in for a share of the righteous (?) abuse which is heaped upon us as a people generally, especially as I have encroached upon a territory which the self yclept divines of the day had all to themselves. I have baited the hook so that the reader may be caught before he smells the theology, which at all events will not suffocate him with smoke from "the everlasting bonfire."

I had hoped that without much importunity I should have received a sum sufficient to have issued the first edition. I still lack twenty dollars, which must be raised somehow in two weeks from now. I have been prevented from making the pamphlet as large as I wished, from the fear of incurring expenses which I could not meet. But if ever I be able to publish it on my own hook, I will write a sequel to the "Light Ship."

In the necessity of the case, I now make my final appeal to those whom I shall name; from others than these I expect and wish for, nothing. I appeal to all who, having received the light of the gospel, would seek to enlighten those who are wandering in the mazes of blind unbelief and bewildering superstition. I appeal to the father who from his mountain home or city mansion looks out towards the sea, and thinks upon that son whose waywardness has leveled every hope he had in him. I appeal to that mother whose heart yearns day and night, and whose prayers follow her sailor boy, with a love unshaken by neglect, unwearying and unflagging in its intensity; and who yet hopes that some remembrance of her affection will urge the wanderer home. I appeal to all who have brother, friend or acquaintance "whose calling is the sea." I appeal to those who think that seamen are of sufficient importance in the scale of humanity to deserve attention. I appeal to those who do not think they have done more than enough for God already; who do not look back at '44 or '54 or any other period of injudicious lavishment, and buttoning up their pockets say, "I'll not give another cent." I appeal to those who, having been to sea, know what the seaman needs. I appeal to all who love the Lord with all their heart and their neighbor as themselves.

I have said enough to move the willing: more would not move the sordid lover of his money.

Jno. F. Cotton.

Correspondence.

From R. V. Lyon.

Bro. Grant:—Our Conference at Seneca Falls was the best that I ever attended. Subsequent to its close, I called at Rochester, spent part of two days with Bro. Marsh and had a delightful visit with him and his family. Crossed Lake Ontario into C. W., my field of labor, and with renewed energy, zeal and courage, commenced my labor of love with both families, by presenting a whole gospel to them. And the result has been good. Have preached in Toronto, Port Whitby, Brooklyn, Port Perry, Darlington, Coburgh, and in the township of Mariposa I held a grove meeting.

In most of these places the attendance was large, and in all the attention was good. I had the honor of baptizing thirteen intelligent believers in the things concerning the Christ and the kingdom of God.

Northern Railroad, N. Y., July 5, 1860.

From Bro. R. Bush.

Bro. Grant:—The *Crisis* comes to me like a winged messenger laden with the rich truths of the gospel. May the Lord sustain it till Jesus comes. Dear Brn. and Srs., my lot is at present in a remote place, where the Midnight Cry has never been proclaimed. The truths for which I earnestly contend being regarded as heresy, it gives me great satisfaction to hear from those who love the Lord and are looking for his speedy coming to receive his saints to himself, that where he is, there they may be also.

Although I am deprived of your company, and the conference meetings which you enjoy, yet I hope, by the grace of God, to be able to meet you in the coming kingdom. I desire an interest in your prayers.

Honey Grove, Texas.

From C. C. Stevens.

Bro. Grant:—We are having good meetings here. I have been holding them for some time. There is great interest. Yesterday I led two happy converts down into the water and buried them with Christ in baptism; they came out of the water praising God. One was my little son, fifteen years of age. None but a parent can know the gratitude and joy consequent on such a scene. To see one so young cheerfully bearing the cross was enough to move the hardest heart. Never have I witnessed a scene so affecting as this. O, may God sanctify it to the good of all present!

So. Berwick, Me., July 2.

From Sr. B. L. Clark.

Bro. Grant.—I have had strong impressions that it was my duty to publish to the world my experience while changing from my former errors to my present belief in scripture truths. I was converted when a child, and joined the Baptist church in W. Colby, Vt. My name was enrolled in the church book years before my eyes began to be opened to the great truths of the Bible. I was ever taught by my parents and my ministers, that I had an immortal soul, which was a part of God, consequently it could not die. Four years ago, I was requested to prove from scripture, that spirits did exist after the body was dead. I verily thought I could. I searched and failed in the attempt. How great the failure! While trying to prove the soul lived, I found it died. Souls were born, souls were made, souls went into the pit; fishes and beasts and men, alike had souls, and alike die, and all have one breath, and all return to dust.

Then I saw plainly that I had been clinging to error, and pressing it to my heart as God's truth these many years. I was ashamed to acknowledge that I was defeated in my proof, but I could not sustain my own belief from the Bible. What was to be done? I had only one resort, and that was this: go to God and confess my error, and ask him in meekness to lead me into *truth*. My prayer was, Lord, what is truth? Lord, teach me thy truth, for I do

sire nothing else but truth. The Bible was my only guide. I had never read on the subject or heard a sermon preached to lead me in this direction; in fact, it was all new to me. My faith was strong in the word of God. I believed it would lead me out, so that I could see light in God's light, remembering what the Savior said, "I am the way, and the truth and the life." I read and prayed and thought upon his holy word. In so doing, I found that it was strong meat for one so frail. Sleep departed from my eyes, my food refused to nourish this mortal body. The struggle was great and well nigh destroyed me, before I could give up my long cherished error, and believe that (which was so called) new doctrine.

While I was in this study, and had been for three weeks, Elder B. came along and gave a course of lectures on the second coming of Christ. He talked upon the sleep of the dead, and threw some light on my pathway. Still I feared to believe, for I did not wish to believe anything, only what would harmonize with my Bible. I set apart a day for fasting and prayer, and my only desire was to find God's truth. I was troubled and distressed. Every former argument failed me now. I fell on my face before God, and pleaded in faith, believing and trusting in the merits of Christ for light and truth. O how did my heart rejoice, when I heard my Savior say, "*This is the way, walk ye in it.*" O how glorious the plan of salvation to my poor soul. I could see it from Adam down to the resurrection, when Christ should come to restore what was lost in Adam. It was now a paradise restored to Christ,—it was all glorious and all plain to me. It was as an open book before me. I saw such wisdom and power and glory in this great and glorious plan of salvation as I never saw before. Such harmony in my Bible. I could see where I had been taught wrong.

I verily thought that I could tell it so plainly, that all would see it even as I did. But I soon found that I could not do it. I went to the church and gave them my views, and told them that I believed them to be the truths of the Bible, and I was firm in my belief; and they must do as they saw fit, cut me off or let me remain. They waited two years, hoping that I would give it up; but finding me on the same foundation, which is the Word of God, which remaineth sure and steadfast, they labored with me, and finally excluded me from the church, lest I should promulgate my doctrine there.

Thank the Lord, I now have a large field to labor in, and none has any right to say that I shall not do it. I am free from *creeds*, and stripped of sectarianism. I have tried to do what I could in spreading this glorious truth. I sent to Moline and bought a few tracts, and Bro. Branch sent me a few which I have distributed about among professors of religion mostly.

Bro. Grew sent me a package of tracts, together with a kind christian-like letter, for which I am very grateful. The tracts I have mostly distributed. Now, dear brethren and sisters, I beg your prayers that I may be kept from the errors of the day, and from temptation, and that I may be firm, "unmoveable, always abounding in the work of the Lord."

Maquoketa, Iowa.

[This was mislaid.—Ed.

Bro. J. C. Gilman, Dexter Me. writes: —Bro Spaulding came here last fall, November, I think. He said he heard of me in Corinna, and as he came along, he said about everybody knew me. I asked him if the people said any *evil* of me? he said no. I then inquired if they said any *good*? he said no. I told him it was about as I expected; that the people had a right to expect some good from me, and I supposed they had looked till they had become discouraged and given up. Bro. S. replied, that God expected some good of me, and made a prayer and went on his way. I think he found it a cold place.

After he left, I considered on my ways and concluded *such a reputation* would damn me, and I resolved that when Bro. S. should come this way again, he should hear a different report. I believe he will. Since that time, by the help of the Lord, I have been trying to do good, and the Lord has strengthened my heart. Now if there are any disconsolate ones, my advice is, set about doing good as soon as possible. We might just as well be *damned* for doing all the *good* we can, as to be damned for doing *nothing*.

From Bro. B. Perham.

Dear Brethren and Sisters:—We are taught in the blessed Word, that God seeks such to worship him as will worship him in spirit and in truth. Are we wholly on the side of truth? and does the Word of God dwell richly in our minds? and are we spiritually-minded? or are we rejecting the plain truth of God's Word, and trying to uphold the dreadful error of eternal misery founded on the doctrine of the immortality of the soul, which destroys or obliterates the lustre and glory of the resurrection to eternal life? If we are doing thus, are we not changing the Word of God into a lie? I do not mean by this, that any one is dishonest; by no means; but are sadly deceived. I was once there myself and know how to pity you, and sympathise with you; for I hung to the doctrine of immortal-soulism and endless misery as long as I possibly could; but when I saw how the horrid doctrine dishonored God, and diminished the glory of the resurrection, I was heartily sorry that I ever advocated it. I find there is no other way to prove the awful doctrine, only to alter the following and many other passages of Holy Writ, and make them read thus: "Who shall be punished with everlasting" *preservation* "from the presence of the Lord and from the glory of his power."—2 Thess. 1:9. "And these shall go away into everlasting" *conscious misery*, "but the righteous into" eternal *happiness*.—Matt. 25:46. "Behold the day cometh" "saith the Lord," when the wicked "shall be" as immortal "stubble, and the day that cometh shall" not "burn them up" "root" and "branch"; but they shall be preserved alive in the fire to all eternity.—Mal. 4:1. "His breath goeth forth," his body "returneth to his earth," and his immortal soul to God who gave it; and "in that very day his thoughts" are preserved, so as to be brighter than ever, and his immortal soul knows more than all the living.—Ps. 146:4. "All" immortal "souls are mine; . . . the soul that sinneth it shall" live in eternal, conscious misery.—Ezk. 18:4. If their mortal bodies do not rise and put on incorruption, their immortal souls are alive in heaven, and can cry, "O death, where is thy sting? oh grave, where is thy victory?" 1 Cor. 15:54, 55. "If the dead rise not then . . . . they also which are fallen asleep in Christ are" not "perished," for their immortal souls are alive in heaven, praising God.—1 Cor. 15:16, 18. "For the wages of sin is" eternal life in misery; "but the gift of God is eternal" happiness in heaven!—Rom. 6:23. "And sin, when it is finished, bringeth forth" eternal life in misery!—Jas. 1:15. "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is" eternal life in misery.—Rom. 6:21. "In death," the immortal soul remembers thee, in nobler and brighter strains of praise in heaven.—Ps. 6:5.

And now, dear reader, think for a moment, what dreadful work this would make of the holy Scriptures, to alter it as above; and yet, it exactly accords with the doctrine of immortal-soulism and endless misery. Is it right to tolerate the doctrine in ourselves, or in others? I think it is not; but that it is the duty of every minister of the gospel of the kingdom, to raise his voice in thunder tones against it. Let us all be faithful in the cause of our King, that when he shall appear, we may appear with him in glory.

Hinsdale, N. H.

A Letter from Alabama.

I have often thought, if I could be of any service to any one, I would willingly step forward and tell them of my wanderings from the truth, that others might be careful to shun error concerning the ordinances of God. From my childhood to the fiftieth year of my age I was taught that we go to heaven at death, that the wicked will be eternally miserable, and that the world will be converted.

While perusing a number of the *Crisis*, I was very much affected by reading a "Letter from abroad." It brought to recollection some of my youthful experience. The writer stated that the rite of *baptism* confused him. There is where my feet had well nigh slipped. The church presented three modes of administering this ordinance; sprinkling, pouring and immersion. Not being well versed in reading the Scriptures, and following the example of others, I went astray, contrary to my own conviction of the right way.

With others, I suffered the element water to be thrown in my face. O, what a mockery! I was not ignorant of the manner in which Jesus was baptized, therefore my act was the more criminal. I had not answered a good conscience toward God. On the evening of the same day, there fell, suddenly, a sense of horror and consternation on me. I verily thought God had set in judgment upon me for this wicked act. O the remorse of conscience I then endured! I thought that God had left me to myself and the wicked one. I could get no relief; appetite failed, sleep departed, and hope fled. I sometimes found relief in prayer, awakening a little hope, and again the heavens appeared like brass over me. The sound of my voice would return void.

At length, while meditating on the dealings of God with the children of men, the scene was changed. An object was presented to my view, which bore the resemblance of a beautiful personage, looking from behind a curtain of glory. His gaze was on *me*. O, what a lovely being! I took him to be the One who died for sinful man. My heart relented before him. The tears now began to flow, and the language of my heart was,

"Alas! and did my Savior bleed?"

This was a day of release to me in a measure. Baptism came up at once. What shall I do? Sometimes rejoicing, and sometimes despairing, sometimes hoping, and sometimes doubting.

When there was a door opened I readily accepted, and followed my Savior into the watery grave, where I lost all my despairing feelings.

One word to the young. Obey the Word, pray in faith, trust in God, and prove faithful to your trust.

From one who once despaired, but now can look with the faithful few for the soon coming King. Let us be *ready*.

For the Crisis.

"Reasons."

Reasons for my Hope is an excellent work. The historic sketches are worth more than double the price of the book. I wish that every person who has an ear to hear what God hath spoken could have one to read. Geo. Dillabaugh.

Seneca Falls, N. Y., June 17, '60.

Married.

In West Alton, N. H., July 1st, by Eld. Noah Glidden, Mr. George O. Hinkley and Miss Jane Main, of Maitland, N. S.

Also, the same day, Mr. Jeremiah B. Jones and Miss Mary A. Flanders, both of Alton, N. H.

In Westfield, June 30th, by Eld. S. S. Brazee, Amasa S. Colburn, of Meriden, Ct., and Mary Jane Tyler, of Westfield.

Obituary Notice.

Died, in Ellington, Chautauqua Co., N. Y., on the 18th of January, 1860, Dea. Ira Gates, in the eighty-fourth year of his age.

Having spent the day in reading, Bro. G. went out at evening, took care of his horse, came into the house, hung up his staff, coat and hat, laid down upon his bed, and died without a struggle.

He was born in Ridgeburg, Fairfield Co., Ct., in the year 1777. At the age of thirteen he removed with his parents to the State of Vermont. Three years after his father died, leaving him with his mother to care for and support a family of three brothers and four sisters, which duty he discharged most faithfully. At the age of twenty-three he united in marriage with Clarissa Heath, with whom he lived in peace, harmony and love for fifty-four years, and with whom he brought up a family of seven sons and three daughters. In 1816 he removed with his family to Genesee Co, in the state of N. Y., and while there, at the age of forty years, sought and obtained the forgiveness of his sins. He remained in Genesee County some eight years. Having purchased his farm of the wrong man, fortune seemed to frown upon him, and he lost all of his earthly possession. The wants of a growing family staring him in the face, it called into exercise that indomitable courage and perseverance that always seemed to characterize the man. In the year 1824 he removed with his family to the town of Ellington, Chautauqua Co., at that time a new and wilderness country.

After struggling with poverty and poor health for some time, he finally succeeded in obtaining a competency of this world's goods, the country new, and the inhabitants few. The cause of Christ, upon which he never turned his back, now occupied much of his time. There was no Christian Church within his reach with which he could unite. He longed to unite with a people who acknowledge no master but Christ, and no rule of faith and action except the Bible. Not far from this time Elds Badger and Shaw traveling through the country preaching Jesus unto the people stopped for a time in Ellington. As the result of their labors a Christian Church was organized, and he became one of its most prominent and useful members. A field was now opened wherein he felt he could labor and be useful. He with a few others saw the necessity of having a house wherein they might worship God. They commenced the work unitedly, and with a good will worthy of the cause in which they were engaged. They soon accomplished the object for which they labored. The cause of Christ began to prosper. Shortly a large church was gathered together. His family of children now grown, followed the precepts of their worthy parents, embraced the religion of Jesus Christ, and joined the same church. His soul was now happy in God, and he felt to say with Simeon of old, "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation." At his house the servants of God ever found a welcome home. The poor and needy were never turned empty away. Religion was his theme —to worship God his delight.

But clouds began to arise; circumstances over which he had no control caused the church which he had helped to gather together to become scattered, and the house for which he sacrificed so much became deserted. He wept over Zion; but he never hung his harp upon the willows. Israel's God was his still. In this condition the writer of this notice found them; and when the old patriarch was with others interrogated whether the cause of Christ could be revived there or not, again joy beamed from the old man's countenance as he remarked, "We can trust." The church revived, and the old man was always in his place. He was anxious to have the meeting-house repaired; the work commenced; he watched its progress with the most intense anxiety, aiding by his counsel and his money. After its completion, at the dedication he was almost overjoyed at the first fellowship meeting after dedication, and the last he ever attended. His cup of joy was filled to overflowing. He exhorted his children and brethren to steadfastness. He thought that would be his last meeting on earth; and so it proved. In a few days he died, as he had lived, a sincere and warm-hearted christian.

May the afflicted family and relatives, and the church to which he was so ardently attached, emulate the same steadfastness and faithfulness in the cause of God and the prosperity of Zion which characterized the life of our dear Father in Israel. His memory will be embalmed in the hearts of surviving kindred and friends, and although dead he yet speaketh.

The above is no eulogy, but the promptings of a heart which enjoyed his friendship in his last days. His funeral was attended on the 21st in the Christian chapel, which he assisted to build and to repair. The house was filled to its utmost capacity. Sermon by the writer from John 11:25. His remains were deposited in the Ellington cemetery, to rest in peace till the last trump shall sound and mortality be swallowed up of life.

J. W. Snyder.

☞ The great hinderance of well-living is the expectation of *long-living*.

Summary of News.

FOREIGN.

[From Liverpool 23d ult.]

There was no new movement in Sicily. The Neapolitans were fortifying Messina, and had concentrated 8000 troops there and considerable ammunition.

The evacuation of Palermo is completed, and the Neapolitan frigates had left the port.

Garibaldi was forming twenty regiments for operations on the main land.

The Neapolitans are in great force in Calabria.

All of the communes in Sicily had presented addresses requesting annexation to Piedmont.

The American vessel seized by the Neapolitans was the Charles and Jane, of Baltimore, Captain Quain.

The American Minister at Naples had demanded passports for his son and two other persons, with permission to visit the vessel at Gaeta.

Gen. Lamoriciere is said to have issued an order of the day to the Papal troops, announcing that the moment for marching against the enemy was approaching.

There had been sanguinary disturbances in Albania.

The Dragoman of the Austrian Consulate was assassinated at Scutari.

The rumored outbreak at Smyrna and assassination of public functionaries is doubtful.

A revolt in the Turkish army is apprehended, the soldiers being exasperated at not receiving their arrears of pay.

Paris, June 23. The *Patrie* of to-day states that Garibaldi held a council of war on the evening of the 21st, at which it was unanimously decided that the insurrectional army, after having collected all the necessary military forces, should march on Messina. It was believed the march would commence on the 28th.

The *Opinione Nationale* says that Garibaldi will soon be at the head of 40,000 men.

The Neapolitans expect large contingents from Austria (Bavarians, as they say.) There are now nine battalions of these, and ten more are said to be preparing.

Further information has arrived confirming the departure of the batch of brigands to assassinate Garibaldi. The confirmation comes from such sources that it is impossible to doubt the truth of it.

Interesting from Sicily.—The following is from the correspondence of the London Morning Chronicle:

"Paris, Sunday evening, June 17th. The news from Naples to-day is of the highest interest. Medici, one of Garibaldi's boldest and most trusted lieutenants, has effected a landing at Catanzaro, in Calabria, which is in a state of insurrection, and the people of Calabria are the bravest of the Neapolitan race. On the 13th a popular manifestation took place in Naples itself, which has excited so much fear that the King's departure for Gaeta is said to be resolved upon. Gen. Lamoriciere has moved troops toward the frontier of Naples, and this movements has excited much suspicion on the part of the government of Turin.

Marseilles, June 20. According to advices received here from Syria, thirty-six villages had been burnt on Mount Lebanon. The Turkish Governor has sent some forces to Derelkanor in order to put a stop to the attacks of the Druses in that locality. At Saidi, however, the Turkish soldiers are said to have supported the Druses, and to have participated in the massacre of the Christians. The Turkish Consul at Saidi is reported to have entrenched himself within the *enceinte* of the Khan with all Europeans. A French vessel was expected. Fresh advices announce the commission of murders and burning by bashi-bazouks.

THE BADEN CONFERENCE.

The Liverpool Post says: "Various speculations are afloat as to the success of Louis Napoleon's visit to Baden-Baden; but there seems no doubt as to his unpopularity with the German people. It is stated that the population of Baden manifested any thing but sympathy for the Emperor Napoleon during his visits there."

A Paris correspondent writes:—"I am informed on good authority that the attempt to bribe the Prince of Prussia out of the Rhine by holding out a vision of Prussa-Germanic empire has egregiously failed, and that the Emperor has returned from Baden with the conviction that if he wishes to have the Rhine he must fight for it, and that all his benevolent intentions with regard to the 'unification' of Germany have been seen through."

[Three days later. From Liverpool 26th ult.]

The King of Naples is ill.

It is asserted that the Neapolitan Council had resolved to grant a constitution, a general amnesty, a free press, to make an entire change in the Ministry, and to form an Italian alliance with Piedmont, etc., but the king's assent was wanted.

Prince Jerome Bonaparte is dead.

The Austrian Government was making vast military preparations in Venetia.

Canton dates are of May 6. The reply from the Chinese government to the last communication from the British Ministers had been ceived. The Chinese were actively preparing to resist.

ONE DAY LATER.

St John's, N. F., July 5. The steamship Fulton, from Southampton, evening of the 27th, arrived off Cape Race at 8 o'clock last evening, en route for New York.

Garibaldi's Council of War unanimously decided that the insurrectionary army should march on Messina on the 28th. The National Guard are to occupy different positions in Palermo.

The organization of the troop of marines is progressing.

The Emperor Napoleon will not recognize the annexations of Sicily, Tuscany and Romagna to Piedmont.

The Paris correspondent of the London Globe says it is a great mistake to suppose that Murat must necessarily be the candidate of Napoleon III for the throne of Naples. The Duke de Leuchtenberg, being both a Beauharnais and a Romanoff, has far the best chance of occupying any vacant throne in the combined gift of France and Russia.

It is remarked at Paris that the Neapolitan Embassy, which was most prodigal of news a few days ago, now gives none.

Discovery in Egypt.—The interesting discovery, of which further particulars will, no doubt, shortly be given to the scientific world, was recently made in Egypt in the neighborhood of the Great Pyramid by the celebrated archeologist, M. Augusta Mariette. It would appear that in the course of his explorations he had lighted on the Palace of Cephren, King of Egypt, who is supposed to have been the constructor of the Great Pyramid, and who lived about 3,000 years before Christ. The immense edifice is built of solid granite, and several magnificent colossal statutes of King Pharaoh Cephren have already been discovered on it, which leads to the belief that further investigations will bring forth still more curious and interesting remains.

Notices, &c.

Editorial Notice.

☞ We have an order from a Mrs. Mary A. Hanes for the Crisis, enclosing $1.25; but the lady has not sent her address.

Also, an order for the Loveland Discussion, enclosing 24 cents, without name, state, or address. It is difficult to fill such orders.

Notice.

A meeting will be held at the school-house near Bro. Whitaker's, two miles north of Edenboro, Erie Co., Pa., Saturday, July 28th, at 1 1-2 o'clock, P. M., and Sunday 29th at 9 o'clock, A. M.

Also, a grove meeting in the Anderson neighborhood, three miles south-west of Edenboro, Erie Co., Pa., August 25th, at 1 1-2 o'clock, P. M., and Sunday 26th at 10 A. M. We hope to see the friends of Jesus from the surrounding country at these meetings.

John T. Ongley, Evangelist.

☞ I expect to preach at the Clark Meeting-house in Barnstead, N. H., on Sunday, the 29th of July; and, if it should appear to be duty, may hold meetings for a day or two following. T. M. Preble.

☞ Elder A. Cleaveland will preach at North Troy, Vt., Sunday, July 22d, and once in four weeks the ensuing year.

Commence a quarterly meeting Saturday, July 28th, at South Troy, to hold over the Sabbath. Preaching brethren are invited to attend. He will also preach at South Troy once in four weeks through the year.

N. Orcutt.

Campmeeting.

The Lord willing, there will be a campmeeting at Lanesville, Ct., commencing Sept. 3d, and continue over Sunday. The meeting will be holden on the old ground, a few rods from the Housatonic R. R. Depot. Arrangements will be made for boarding and horse keeping. We shall expect those preachers present that feel sent. Further particulars hereafter.

D. Coggwell, M. Gosson, L. Mills, } Committee.

To the Brethren in New York.

Brethren: We are requested by Bro. John Stevenson, C. W., to inform you that the *small chronological chart*, forwarded about sixteen months ago to Bro Lederer, of "The Israelite Indeed," and afterwards in the hands of Brn. Green, Doolittle and others, is expected to be forwarded to the office of the *World's Crisis*, Boston, at as early a date as possible. Will they see to it?

Campmeeting.

There will be a Second Advent Campmeeting in Harmony Grove, Westford, Mass., to commence Tuesday, Aug. 28th, 1860, and continue over the following Sunday. This is a delightful location, convenient, within five minutes' walk of the depot, and near the village, where any can get lodging who do not wish to sleep in tents. This meeting is for no sect or party purposes; our object is infinitely higher,—the saving of men by the preaching of the Gospel in its happy adaptation to the present times.

Come, all ye lovers of Jesus, from hill and vale, from city and town, to the grove this year. Make the sacrifice, lay aside the means, help the poor, and all come to this feast. Pray over it, and come with a mind to work by faith, expecting the salvation of men. Those who wish can provide their own board, and bring the whole family with little expense. Bring tents and bedding. Tents and board will be provided on the ground for all who wish on reasonable terms.

L. Boutell, Groton; M. H. Corliss, Lowell; E. Heath, Lynn; S. Ayers, Worcester; M. M. Young, East Boston, *Committee*.

Tent Meeting.

Providence permitting, there will be a Tent Meeting held on the farm of Uriah Ladd, near the Burrough's Bridge, in Stanstead, C. E., to commence July 6th, and continue over two Sabbaths. Come, brethren, to this meeting; bring your beds and provisions, and there will be rooms prepared for you. Elders S. W. Thurber and B. S. Raynolds are expected to be present. All the ministering brethren are invited to attend and labor for the salvation of those out of Christ.

Committee of Arrangements, Joseph Whitcome, T. Morrill, Willard Ayer, A. Cranmer.

Grove Meeting.

The Lord willing, there will be a grove meeting the 14th and 15th of July, on land of Mr. Dale, at the White Oak Mills, (on the Alleghany river) Warren Co., Pa., two and a half miles below Tidioute. Bro. Geo. Bush will be with me to aid in presenting the truth. J. T. Ongley, Evangelist.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. John Couch will preach in
Boston, (Chapman Hall)........Sunday, July 15th

Eld. Miles Grant will preach in
New Bedford, Mass..........Sunday, July 15th

Eld. H. Pratt will preach in
Worcester..........Sunday, July 15th
Eld. L. Boutell........Sundays, July 22d and 29th
Eld. George Waugh............Sunday, Aug. 5th

Providence permitting, I will preach at
Stepney, Conn..........July 22d
G. L. Teeple.

Eld H. F. Carpenter will preach in
Southington, Ct..........July 15th

The Lord willing, I will preach in
Dedham and Holden, Me..........July 15th
(Ferrall neighborhood.)
Surry, Me., (North Bend)..........July 22d
Carmel, Me., (Union Meeting-house)..........Aug. 5th
Milo, Sebec, or Atkinson, (as the brethren in those places may arrange)..........Aug. 12th
I will spend the 2d, 3d, and 4th Sabbaths in August in those towns as may be best arranged without interfering with other appointments.
Thomas Smith.

H. B. Sevey will preach in
Fayette (Israel Fellow's barn)..........July 15th
Rome (Town House)..........July 22d
Belgrade Mills..........July 29th
Will Bro. Towle meet me at the shore of the pond?

The Lord will, I will preach at Salem the third Sabbath in July.
River Point, R. I., the fourth Sabbath in July.
The fifth Sabbath in that region where a door opens. Hiram Munger.

If the Lord will, I will preach at
Plymouth, (Dea. Tuttle's dist.)..Sunday, July 15th
O. Goodrich.

Providence permitting, I will be at
Moultonboro, 10 1-2 A. M..........July 15th
Sandwich Centre, 5 P. M..........July 15th
J. G. Smith.

J. K. Bellows will preach as follows:
New Britain..........July 15th
Collinsville..........July 22d
North Canton..........July 29th

Providence permitting, I will preach at
New York City, (corner of Grand and Elizabeth streets)..........July 15th
Newark, N. J..........July 22d
W. S. Campbell.

Providence permitting,
I will attend the conference at Corinna, Me., commencing July 15th, 5 o'clock, P. M., and hold over the Sabbath.
Holden..........Sunday, July 22d
East Killingly, Conn..........July 29th
J. Hemenway.

Providence permitting, I will preach at
New Durham Ridge..........July 15th
Dover..........July 22d
Will the brethren at these places see that the appointments are given out. Geo. A. Otis.

The Lord will, I will preach
July 15th, the third Sabbath, at the School-house in South Windsor, (Pleasant Valley) Ct.
S. P. Babcock.

The Lord willing, I will preach in
Wolfborough..........July 15th
T. W. Piper.

Business Matters.

To Correspondents.

W. N. Houghtaling.—All right—paid to No. 266.

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I A Lawton 263, R A Olmsted 276, L C Glazier 276, H C Hayes 276, J M Quimby 272, Irene Finn 276, H Brown 270, C E Scribner 272, Em. Teft 277, S Hatton 260, J R Brown 286, D Thayer 234, L Jones 272, J M Sanborne 247, W Batchelor 276, W Hogarth, p pd., 264, E C Wheeler 276, H Thayer 182,—$1.00 each.

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H. L. HASTINGS, 43 Weybosset St., Providence, R. I.

January, 1860.

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Bibles of the British and Foreign Bible Society. [illegible] references between the verses, $1.50 to $2. [illegible] marginal references, or references between verses, $1.20 to $2.10. Pearl, references between verses, $1.75. Marginal references, $1.00 to $1.25. Diamond, marginal references, 75 cts to $2. Bindings, Roan, Calf and Morocco; these make the difference in price.

Original Contributions.

For the Crisis.

Lines of Truth.

Air—"There'll be no sorrow there."

How happy we shall be
When we strive at home,
And know thro' all eternity
We never more shall roam.

CHORUS.

There'll be no sorrow there,
There'll be no sorrow there;
In the city bright, in that world of light,
There'll be no sorrow there.

Sweet music we shall hear,
Sweet anthems we shall sing,
Bright crowns of glory we shall wear,
And Christ shall be our King.

We'll sit beneath Life's tree,
With harps all sweetly strung,
Thrice happy, happy we shall be,
Ere all our songs are sung.

On Jordan's shining shore
We'll greet our absent friends;
We'll meet at home to part no more,
In bliss that never ends.

No storms shall ever rise,
No night shall end that day,
And tears and griefs, and woes and sighs,
At last have passed away.

Ho! every thirsty soul,
Come, join that blessed throng;
Come, while salvation's waters roll,
And learn redemption's song.

The Master soon will rise
To close the open door,
And then in vain the sinner cries,
For mercy pleads no more.

MARIA MATTHEWS.

Lowell, Mass.

For the Crisis.

Swine's Flesh; or, One of the Hobbies.

BY F. H. B.

This is emphatically an age of extremes, no less so in one department than in another. We see it in the religious and political; in the moral, intellectual and social; in eating, drinking and sleeping; within and without; above and below; on either side, far and near, one extreme follows another. Extremes naturally beget each other, and this is their most objectionable feature. Reaction is sure to follow, and when, by excessive effort or an over-heated zeal, we seem to have secured a certain amount of good, we are, nevertheless, soon convinced of our error while we see, clutched and borne away, the very prize we thought within our grasp, and this by the demon—"extreme."

The foregoing are some of the thoughts we have had while reading some production, or listening to the discourse of some person while opposing the use of swine's flesh as an article of food.

It is well known, that within a few years much has been said, or there has been much *talk*, as to whether the use of pork, as an article of food, is a benefit or detriment; whether it is substantial and nutritious, or producing a morbid state of the system and thus serving to undermine the constitution.

The main arguments urged against this article of food are,

I. The interdiction of Moses.

1. That the law, prohibiting the use of swine's flesh, was given is admitted, but it belonged to the Israelites *exclusively*, and was never designed as a rule for other nations.

2. The Arabs, though they refrain from the use of swine's flesh, it is not out of any respect for the law of Moses. It is well known that they eat camels, hares, etc., animals as strictly forbidden by the law as swine.

3. But admitting the force of the reasoning when viewed in respect to the Jewish law, the fact that that law is abrogated renders the argument futile.

II. But it is said to be difficult of digestion.

1. As to the difficulty in digesting this kind of food, we fail to see in this a reason why we should abstain from it altogether. How can the fact, that an article of food difficult of digestion, be urged as a reason why it should not be used at all? If this difficulty were urged why it should be used moderately, there would seem to be some sense in it, but as it is, there is no force in it whatever.

2. This same objection may be urged against the use of other kinds of food in almost universal use, some of which are approved by the very persons who are so zealously opposed to the use of swine's flesh.

III. It is said to produce scrofula.

As to its producing scrofula this is by no means demonstrated. Indeed, the most that has been said on this point is mere speculation. The idea that cutaneous disease is *caused* by the use of pork is, we believe, *entirely* erroneous. In all the so-called arguments, one can find anything but the *substantial* reason for refraining from the use of swine's flesh. What is said against it is, generally speaking, mere *talk*. Only two reasons, worthy of consideration, have, as yet, been urged, why the Israelites were required to abstain from it, and these by no means apply to us. 1st, "Lest they should be corrupted by intercourse with other nations, and no provision could be more effectual to this end: 2d. A physical reason existed in the nature of the climate where the flesh of some animals as swine, etc., is less wholesome than in more northern regions."

It is a well known fact that animal food, and especially what is fat, is demanded during one season, and but very little during another season of the year. What nature demands at one time, she may reject at another. The colder the climate, the greater the demand for fatty substances, and nothing is more suitable to this demand than good fat pork. It is well known that the Esquimaux, who occupy the coasts of the Icy Sea, and of Hudson Bay to the borders of the Atlantic, on the Labrador coast live, almost entirely, on the fat of the whale and other sea animals.

Again. "The reasoning," says the President of the Devon and Cornwall Natural History Society, "of the ancients and of commentators, Rabbinical and Medical, regarding the unhealthiness of sound pork, in moderate quantities, as a condiment, or more generally as an article of food, is *entirely* erroneous. For in some provinces of ancient Persia, the practice of curing animal food was known so early, that the procession of tribute-bearing deputies from the several Satraps, sculptured on the great stairs at Persepolis, represents at least one nation bringing preserved flesh meat, apparently hams; and already before the conquest of northern Gaul by Cæsar, pork and various sausages were exported from Belgium to the Roman capital. Neither in the tropics, nor in the East, during the first centuries of christianity, or in the era of the Crusaders, or among the christians of the present day, *are any ill effects ascribed to the use of swine's flesh*; and the Moslem population which is debarred the use of this kind of food, is, perhaps, more liable to disease and to the plague, than others, because it lacks the stamina of resistance to infection, and that supply of digestive nutriment which keeps the alimentary system in a healthy condition. The rich Moslem supply the deficiency by vegetable oils and butter or glue; hence while the wealthy official class multiplies, the poorer classes, for want of a cheap supply of similar ingredients, diminish."

The question is sometimes asked, Why is scrofula more prevalent in Europe and North America, than in tropical climates, unless it is owing to the use of swine's flesh as an article of food? My answer is, 1st. Scrofula is peculiar to cold and variable climates, hence seldom met with in warmer ones. 2d. Some oriental nations, though afflicted with those diseases that come under the head of leprosy, are as free from scrofula as the Jews, and yet eat freely of pork, among whom are the Chinese, etc. 3d. The term scrofula, coming from *scrofa*, a swine, has been quite an argument with some. It is said that this animal is subject to a similar disease. But this argument does not stop here, it is equally good against other animals whose flesh is used as an article of food. Now these objections originate with two classes of persons:

1. Those who do not speak from experience, but who, like many others, have a theory to maintain. Much that is said by this class is *mere talk*, and yet, they meet with considerable success, for there are those in community who always stand ready to receive every humbug that is started, or mount some new hobby.

2. The other class who oppose, are those who do it on account of the supposed physical effect which they have received, or experienced in eating of this kind of food. That pork does not agree with all persons is true. But in the majority of cases the same argument might be urged against the use of other kinds of animal food, so that the same persons who cannot eat swine's flesh, must for the same reason refrain from all animal food, and hence the argument deduced from this proposition, is not against pork simply, but against all animal food. If a person is convinced from experience that pork injures him, let him refrain from its use. Let him do as the person does who is conscious that honey, cheese, nuts, and even some kinds of fruit hurt him. But let him that eateth not, judge not him that eateth.

Where we find one person who is injured by the use of pork, we find a thousand who have received no injury at all, unless it is because they could not get it to eat. There are many illustrations of this truth; take one: A certain man—a clergyman. This person is about fifty years old, is a perfect specimen of a man; has never seen a sick day, with one exception—case of accident—can handle any common man, can jump a six rail fence, is an expert in fishing, building saw-mills; has preached fifteen times a week, and can do other sundry things too numerous to mention. Can eat and has eat one fourth of a pound of butter at a meal, and is at the same time a pork eater. Perfectly free from cutaneous diseases or scrofula, and this after eating, according to his own estimate, which I think is quite moderate, no less than *twenty* hogs, of an average weight of three hundred pounds each.

Having said thus much, we submit the following as the conclusion, being fully convinced of its correctness:

1. Pork may *not* be eaten by persons who, from experience, are convinced that it injures them.

2. It should be eaten moderately by persons of sedentary habits.

3. Persons who are in the habit of eating freely of it in cold weather, should eat sparingly of it in warm weather; and this same suggestion relates to all kinds of animal food.

4. With these exceptions you may eat swine's flesh—eat without any fear of injury, either to body or soul; eat of it freely, it being among the all things (Gen. 9:3) given for food; eat of it as one of the most palatable and nutritious articles of food ever given to mankind; eat of it because of the properties it contains, calculated to impart real stamina; eat of it freely, not regarding the law of Moses which being abrogated is a dead letter; eat of it regardless of old women's whims, or the speculations of some piece of superannuated humanity, or the mere *talk* of some hobby-horse adventurer; eat of it as one of the creatures of God (Gen. 9:3), and referred to by the apostle when he says, "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the Word of God and prayer." Let us not be among that class who were to come in "latter times" who should interdict the use of meats "which God hath created to be received with thanksgiving," the use of which he fully authorized in the covenant that he made with the descendants of Noah, and which is now in force between the Lord and the nations of the earth.

For the Crisis.

The Babylonish Garment.

It was very valuable—had been imported—and to have been found there must have been brought a long distance. This increased its expensiveness; it would add much to the *toggery* of the wearer,—and with the bar of gold, enrich the thief—it was therefore coveted. And what could be the harm? Did it not come in as one of the spoils of war? And why should it be destroyed? Wherein, then, did the sin consist? It was forbidden,—and so, while it was obtained by seemingly legal means, it was unlawful to wear it, or even possess it. And what comfort could the poor, miserable Achan in the camp, take in possessing it? He dare not wear it. All Israel would "spot" him, at once, as having adopted the trappings of another nation, and bring him before the judges on trial for disobedience. It was a hard case; but he had obtained it by right as an individual, he claimed, and thought he had a right to do as he pleased with his own; so he hid it. Fatal resolve! What could he have done? Confessed his fault and given it up to the common sacrifice. As being a member of the church he had stolen it, and must be found out and make atonement. He died a miserable death.

The coveting was the first step, and so it is with backsliders, always, when the tinsel of this world allures them from Christ. The argument of members of the church, that the expensive garments they wear are their own, having been obtained in a legitimate way by their own labor or money, is all well enough when they stand as individuals; but they should remember that Israel has some interest in it; and something to do about it, or suffer by it. "Ye are not your own; ye are bought with a price"—"Ye are Christ's."

Well, now, this makes a wide difference. To *desire* these expensive garments, imported from England, France, Persia, India; in the first place, is evidence of a wrong disposition; it betrays less interest in the success of the great divine struggle; and more of the *will* for personal aggrandizement; less care of Christ, and more of the world. And to buy them is *almost* a moral theft; because we, as such persons, have no right to have them, or to wear them, must adopt the old policy to hide them. If we wear them where the Lord is, or his people worship, we *hide* them. We feel that such *spoils* cannot benefit us; and expect chastisement and death. What then? Why, we must get back; and often before we do it, we find that the church of God is lame and discomfited before the enemies of the cross.

Look out and do not be deceived to allow yourself to be disguised by Babylonish garments. Let not the Master find you in the camp, with the showy garments of the other army on, else he treat you as spies. The Babylonian cloak to us, is the thing in the way of adornment or show, which He has forbidden, and which we cannot hide with safety. But some will still seek their praise of men and will doubtless have their reward.

"Does it not look pretty, beautiful, grand, superb?" that cloak—*or whatever*, who cares for the name? Yes, magnificent, *awful!* Almost anything can be dressed up to the *imposing* point. Great in fashion and butterfly glories, are very many people, depending on superlative millinery and tailoring excellences—with superabundance of imported cloth, while a worm is the basis. But real beauty is a jewel rarely found, and seldom covered up or flaunted out with splendid fabrics, far-brought from foreign lands, nor decorated with exuberant, artificial charms. One half the practical, real trouble, in this country now, comes from this same extravagant, Babylonian (foreign) attire, and the other half on account of the golden ballion.

W. S. C.

Plead the cause of the poor and needy.

For the Crisis.

A Dialogue.

Disciple. Lord, rebuke the Devil; I "durst not bring against him a railing accusation."

Christ. Thy prayer is heard. "The weapons" of thy "warfare are not carnal, but mighty through God to the pulling down of" the "strongholds" of Satan; "casting down" lewd "imaginations, and every high thing," as lust of the flesh, lust of the eye, and pride of life, "that exalt" themselves "against the knowledge of God," and bring "into captivity every thought" to me.

Disciple. How shall I keep myself, so that I "suffer" not "as a murderer, or as a thief, or as an evil doer, or as a busybody?"

Christ. "Keep thy heart with all diligence." From the heart come "the issues of life," as well as "evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, lasciviousness, blasphemy, pride, foolishness." Consider that thou hast "the sentence of death in" thyself, and "there is no work . . . in the grave;" therefore, "whatsoever thy hand findeth to do, do it with thy might." I advise constant vigilance to the militant church, while buffeted by many subtle and cruel foes. Keep thine eye on the crown of life. God will "raise the dead" in his own time.

Disciple. "Create in me a clean heart, O God, and renew a right spirit within me."

CATHARINE E. CLARK.

For the Crisis.

The Watcher.

All through the dark and dreary night
I have not sought repose,
But on the lonely watchtower's height
Have longed for night to close.

I've stood amid surrounding gloom,
No ray of light could see,
Save one bright star that round me shone—
The star of prophecy.

Many there were who watched awhile,
But darkness hung around;
And weary of the watch, they closed
Their eyes in sleep profound.

Then at the *second watch* they rose—
They knew 'twas midnight then—
But since it passed and morn came not,
They fell asleep again.

And now the first faint gleam of day
Lights up the eastern sky;
I know the night's long hours are passed,
I know the Day is nigh.

My weary watch is almost done;
Through blinding tears I see
The light of that celestial morn
That brings repose to me.

I have not watched so long for nought,
I have not wept in vain;
'T is those who watch till Jesus comes
That shall the Kingdom gain.

S. M. H.

Portsmouth, N. H.

For the Crisis.

Nature.

How glorious is nature robed in its ever variegated dress of beauty and splendor. The trees are dressed in the richest of foliage, the flowers smile to the face of morning, the streamlets meander on most gracefully through the flowery lawn, and the warblers pour forth their swelling strains full of praise to their Creator. There is something to animate, console, and nerve up to "patient continuance in well-doing," the weary and tried one that leans upon the arms of Jesus.

Trials may come, disappointments may roll in upon us; dark storm-clouds may gather over the heavens, fierce lightnings may blaze wildly around us, and the deep-toned thunder roar in all its terror; yet the saint can look away through all these scenes of trouble, and by faith, and that hope which is like an "anchor to the soul," lay hold of the promises in store for the faithful, the patient and the obedient.

Weary, tried, waiting one, are you sometimes sad and downcast, when the cloud of tribulation hovers darkly over you? Go out among the hills in the gorgeously decorated temple of nature, and forget your trials while you send forth to the Father of lights the pure sentiment of fervent prayer. Why were these scenes spread out so beautifully around us? Why were these odors poured out so fragrantly upon the passing zephyr? Why was the bird made to warble so melodiously the anthems that fall so sweetly upon the ear? And why these curtains of heaven, hung out so sublimely over our heads, with their thousands of brilliant lamps shining perpetually through the deep, intervening azure? For what purpose were all these thus gorgeously arrayed? Why was all this beautiful handiwork? Perhaps some lonely, melancholy, troubled one, that has had their fears relieved, and their chains of anguish broken by the spirit infused by these, could answer.

How wonderful, how majestic, how sublime, the handiwork of the Almighty! Yet how soothing to the troubled spirit. It transports my thoughts to that immortal, Edenic nature, that shall bloom forever in unfading beauty. There grief shall never be known. There no wail of bitterness shall ever burden the air. There the saint shall roam through the Paradise of God, while is swelling upon the heavenly atmosphere the GUSHING STRAINS OF IMMORTAL SONG.

MARSHALL R. PRETTEPLACE.

Scituate, R. I.

☞ Brave actions are the substance of life, and good sayings the ornament of it.

"And Then?"

Filippo Neri was living at one of the Italian universities, when a young man, whom he had known as a boy, ran up to him with a face full of delight, and told him that what he had been long wishing above all things in the world was at length fulfilled, his parents having just given him leave to study the law; and that thereupon he had come to the law school at this university, on account of its great fame, and meant to spare no pains or labor in getting through his studies as quickly and as well as possible. In this way he ran on a long time; and when at last he came to a stop, the holy man, who had been listening to him with great patience and kindness, said, "Well! and when you have got through your course of studies, what do you mean to do then?"

"Then I shall take my doctor's degree," answered the young man.

"*And then?*" asked Filippo Neri again.

"And then," continued the youth, "I shall have a number of difficult and knotty cases to manage, shall catch people's notice by my eloquence and zeal, and gain a great reputation."

"*And then?*" repeated the holy man.

"And then?" replied the youth, "why, then, there can't be a question, I shall be promoted to some high office or other; besides, I shall make money and grow rich."

"*And then?*" repeated Filippo.

"And then," pursued the young lawyer—"then I shall live comfortably and honorably, in wealth and dignity, and shall be able to look forward quietly to a happy old age."

"*And then?*" asked the holy old man.

"And then," said the youth, "and then—and then—then I shall die."

Here Filippo lifted his voice, and again asked, "*And then?*"

Whereupon the young man made no answer, but cast down his head, and after a time moved away. This last "And then?" had pierced like a flash of lightning into his soul, and he could not get rid of it. Soon after he forsook the study of he law, gave himself up to the ministry of Christ, and spent the remainder of his days in his service.

Reader! the question which Filippo Neri put to the young lawyer is one which we should put frequently to ourselves. When you have done all that you are doing, all you aim at doing, all that you dream of doing, even supposing that all your dreams are accomplished, that every wish of your heart is fulfilled, still, what will you do, what will you be, then? Whenever you cast your thoughts forward, never let them stop short on this side of the grave; let them not stop short at the grave itself; but when you have followed yourself thither, and you have seen yourself laid therein, still ask yourself the searching question, *And then?*—*J. C. Ryle.*

Selections.

The Wife's Fidelity the means of her Husband's Conversion.

The following statement was made to the writer, by a pastor in Vermont, many years ago. The events narrated had then very recently occurred, and are given, as near as can be recollected, as he gave them. This was his narrative:

"Capt. B—— has been so moral, serious, amiable and exemplary, that many have thought he must be a christian. Though he had never made a public profession, he was, in many respects, an example to professors of religion. His wife has been an energetic, worldly woman, with little apparent seriousness. A few months ago she became thoughtful, and for some time past has appeared to be a decided christian. A few weeks since she determined to make a public profession. When her husband knew this, he requested her to wait awhile, hoping he might feel differently, and they might both go forward together. She replied, that if he were prepared to take the step, she would be glad of his company, but she had a duty to do, and she could not neglect it to wait for any one.

Finding her so fully resolved, he became still more anxious for her to wait for him; and having peremptorily forbade her to join the church, and exhausted all his powers of persuasion in vain, he told her if she did he would not live with her any longer. She calmly replied she must obey God rather than man.

On the morning of the Sabbath when she was expecting to join the church, he repeated his prohibition; and when she was leaving his pew to join with others, he attempted to raise his foot across the door to stop her, but was not able. He went home before the sacrament was administered, and took his chamber alone. At the usual hour she prepared supper, and kindly invited him down to eat. He sternly replied he should never eat with her again. At bed-time she invited him to come down get something to eat, and go to bed. He angrily told her he should never sleep with her again. She went away and laid down on her bed. It was then that he began to reflect that in opposing his wife so, he was opposing God; and discovered that the feelings of his heart were wholly opposed to God and all good. His wife heard him groaning terribly; he soon came down to her room, still uttering heavy groans, and said to her, 'My dear wife, are you a christian? and can you sleep while I am going right to hell? Do get up and pray for me.' She was not sleeping. Together they kneeled beside the bed, while she prayed for him, and he prayed for himself. They spent most of the night in talking and praying. Towards morning, being much exhausted, she persuaded him to lie down, and her mind being greatly at peace, she soon fell asleep. As the day was dawning, he awaked her, saying, 'My dear, are you a christian? and can you sleep while everything is praising God?' His whole soul was full of light and peace, and love to God and all his works."

Many husbands have been converted apparently in consequence of the faithfulness of their wives in doing their duty, in opposition to the wishes of their husbands; but when was ever one converted, in consequence of his wife neglecting her duty in compliance with his wishes?—*Oberlin Evangelist.*

A Little Longer.

A little longer yet, a little longer,
Shall violets bloom for thee, and sweet birds sing,
And the lime branches, where soft winds are blowing,
Shall murmur the sweet promise of the spring.

A little longer yet, a little longer,
Thou shalt behold the quiet of the morn,
While tender grasses and awakening flowers
Send up a golden tint to greet the dawn.

A little longer yet, a little longer,
The tenderness of twilight shall be thine,
The rosy clouds that float o'er dying daylight,
Nor fade till trembling stars begin to shine.

A little longer yet, a little longer,
Shall starry night be beautiful for thee;
And the cold moon shall look through the blue silence,
Flooding her silver path upon the sea.

A little longer yet, a little longer,
Life shall be thine—life with its power to will,
Life with its strength to bear, to love, to conquer,
Bringing its thousand joys thy heart to fill.

A little longer yet, a little longer,
The voices thou hast loved shall charm thine ear;
And thy true heart that now beats quick to hear them
A little longer yet, shall hold them dear.

A little longer yet, joy while thou mayst;
Love and rejoice, for time has naught in store;
And soon the darkness of the grave shall bid thee
Love and rejoice, and feel and know no more.

A little longer still—patience, beloved:
A little longer still, ere heaven unroll
The glory, and the brightness, and the wonder,
Eternal and divine, that waits thy soul.

A little longer ere life, true, immortal,
(Not this our shadowy life) will be thine own,
And thou shalt stand where winged archangels worship,
And trembling bow before the great white throne.

—*Christian Register.*

Family Prayer.

The patriarchs Abraham, Isaac, and Jacob, wherever in their pilgrimages they fixed on a place of residence, erected an altar to God for family devotion, and called on the name of the Lord.

Joshua resolved that, as for him and his family, they would serve the Lord—that is, worship him.

Job practised family worship. "He sent and sanctified his children, and rose early in the morning and offered burnt-offerings, according to the number of them all. Thus did Job continually."

David having spent one day in bringing the ark from the house of Obed-edom to the place he had prepared for it, and in presenting peace-offerings before the Lord, returned at night to bless his household—that is, to pray for blessings upon his family, or to attend upon family devotion.

Cornelius, the Centurion, it is said, "feared God with all his house:" meaning worshiped him with his family.

In the Lord's Prayer we have a command for family devotion. "After this manner pray ye—*Our* Father which art in heaven." The form of prayer is plural. It must, therefore, mean social prayer, and if social, then family prayer; for a family is the most proper place to engage in this devotion.

Paul, in his Epistle to the Colossians, having pointed out the duty of husbands and wives, parents and children, masters and servants, adds: "Continue in prayer; watch in the same with thanksgiving." The subject upon which he was speaking leads us to conclude he meant family prayer.

In his Epistle to the Ephesians, he enjoins it as a duty to "pray always with all prayer,"—that is, to offer prayer of every kind, and in every form, and at every proper season. Family prayer must therefore be included in his injunction.

Making Every Day Happy.

When you rise in the morning, form a resolution to make the day a happy one to a fellow-creature. It is easily done; a left-off garment to the man who needs it; a kind word to the sorrowful; an encouraging expression to the striving,—trifles in themselves, light as air, will do it, at least for the twenty-four hours; and if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured, it will send you gently down the stream of human time to eternity.

By the most simple arithmetic, look at the result; you send one person, only one, happily through the day,—that is three hundred and sixty-five in the course of the year; and supposing you live forty years, only, after you commence that course of medicine, you have made 14,600 human beings happy, at all events, for a time.

Now, worthy reader, is not this simple? It is too short for a sermon, too homely for ethics, and two easily accomplished for you to say, "I would, if I could."—*Sydney Smith.*

Politeness.

In politeness, as in many other things connected with the formation of character, people in general begin outside, when they should begin inside; instead of beginning with the heart, and trusting that to form the manners, they begin with the manners, and trust the heart to chance influences. The *golden rule* contains the very life and soul of politeness. Children may be taught to make a graceful courtesy or a gentlemanly bow; but unless they have likewise been taught to abhor what is selfish, and always prefer another's comfort and pleasure to their own, their politeness will be entirely artificial, and used only when it is their interest to use it. On the other hand, a truly benevolent, kind-hearted person will always be distinguished for what is called native politeness, though entirely ignorant of the conventional forms of society.

Reading for Youth.

Drowning the Squirrel.

When I was about six years old, one morning, going to school, a ground squirrel run into his hole in the ground before me; as they like to dig holes in some open place, where they can put out their heads to see if any danger is near. I thought now I will have fine fun. As there was a stream of water just at hand, I determined to pour water in the hole till it would be full, and force the little animal up, so that I might kill it. I got a trough beside a sugar maple, used for catching sap, and was soon pouring the water in on the squirrel. I could hear it struggle to get up, and said, "Ah, my fellow, I will soon have you out."

Just then I heard a voice behind me, "Well, my boy, what have you got there?"

I turned and saw one of my neighbors, a good old man, with long white locks, that had seen sixty winters.

"Why," said I, "I have a ground squirrel in here, and am going to drown him out."

Said he: "Jonathan, when I was a little boy, more than fifty years ago, I was engaged one day just as you are, drowning a ground squirrel, and an old man came along and said to me, 'You are a little boy; now if you were down in a narrow hole like that, and I should come and pour water down upon you, would you not think I was cruel? God made the little squirrel, and life is as sweet to it as you; and why will you torture to death a little innocent creature that God has made?'"

Said he; "I never have forgotten that, and never shall. I never have killed any harmless creature for fun, since. Now, my dear boy, I want you to remember this while you live, and when tempted to kill any poor little innocent animal or bird, think of this, and mind, God don't allow us to kill his creatures for fun."

More than forty years have since passed, and I have never forgotten what the good man said, nor have killed the least animal for fun since that advice was given, and it has not lost its influence yet. How many little creatures it has saved from being tortured to death I cannot tell, but I have no doubt a great number, and I believe my whole life has been influenced by it.

The Boy that wouldn't get Mad.

I once heard an interesting story about two little brothers. One of them was ten years old, and the other eight. The eldest boy had, within a few months past, indulged the hope that God had given him a new heart. He thought he was a christian, that he loved the Lord Jesus Christ. But his little brother did not believe that his heart had been changed. He thought his brother was no more a christian than he had always been. He said he could not see any difference. Yet he meant to try him and see; for as his brother now appeared more sober than usual, and was more willing to go to meeting than before, he did not feel certain that he was not a christian.

Now, how do you think this little boy eight years old, undertook to find out whether his brother were really a christian? Why, every time he could get a chance, he would tread on his brother's toes, kick his heels, or pinch his arms, to see if he would get mad, as he used to do. But his brother bore it with meekness and good nature, without an angry word or look. This was different from what he used to do. He had before always been ready to take revenge on the spot for such an abuse. The youngest brother was sure that he could not do so; for he knew that he would get mad, if any body should treat him so unkindly. He soon became convinced that his brother was a christian, and that he was not. He became very anxious about the salvation of his soul, and in a short time he, too, indulged the hope that God had pardoned his sins and given him a new heart.

Fine Clothes.

Little readers, are you proud, when dressed in fine clothes? I never see a person proud of his dress but I think: Well, he has only cast-off clothes, after all; he has the jacket of the lamb, and the old great-coat of the sheep: from head to foot he is dressed in what the trees or the animals have used before him. His shoes are made of hides, his stockings of the cotton-shrub, his shirt of the flax-plant, his handkerchief is spun by the caterpillar, and his gloves are the waistcoat of the angola.

☞ A pious little boy one day seeing his little sister in a passion, thus spoke to her: "Mary, look at the sun, it will soon go down; it will soon be out of sight; it is going—it is gone down. Mary, let not the sun go down upon your wrath."

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

PEACE.

A Sermon delivered by H. L. Hastings, at "Our Home," Dansville, N. Y., June 17th, 1860.

[Phonographically reported by E. P. Woodward.]

"And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."—PHIL. 4: 7

The condition upon which this blessing is promised is previously stated,—"Be careful (or anxious) for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God;" and then having done this, "the peace of God which passeth all understanding shall keep your hearts."

Peace is one of those things about which the world have very little knowledge. Indeed, I fear they have very little *thought* about it. I hear of men who seek for wealth, who traverse oceans and perform labors for it; I hear of men who seek for glory in every place and under every circumstance where they think to gain it; I hear of men who seek for power, for pomp, and place; but where are the men who seek for *peace*? The Ancients had their gods of War, their gods of Wisdom, gods of Merchandise, gods of Lust, and gods of Theft; but the Christian's God is "the very God of Peace."

Now the question may arise, why do not men seek peace? It is desirable: *all* admit that. It is desirable to have peace between nations; it is desirable to have peace in communities, and peace in neighborhoods. We are not fond of being in broils, or of seeing them, as we have to sometimes. Peace in the *family* is very desirable;—a corner on a housetop in quietness, is better than the widest house and strife therewith. And then, better than all this is that "*inner calm*"—that peace which is in the heart; for though all around may be quiet, if there is tumult *within*, there is no peace. "There is no peace to the wicked." The man that gets drunk thinks that every man he meets is staggering; so the man who is not at peace thinks that every man is jarring and out of order. It is astonishing how much it smoothes this rugged world for a man to get peace in his heart. Let him be first at peace with himself, and his business goes better, his affairs move more smoothly, his neighbors are better neighbors, his old heart seems to be growing almost young, and these vexings and turmoils seem to be calming down to quietness. He has peace *within*.

I shall talk to you, first, of *peace* WITH *God*; and then of "*the peace* OF *God*;" for they are different. A man may be at peace *with* God, without knowing very much of the peace *of* God. But a man cannot know the peace *of* God without being at peace *with* God.

Peace *with* God is an *external* relation. It is ceasing to war with God. It is laying down the weapons of rebellion and saying, "I will fight no longer." It is ceasing to blaspheme, ceasing to sin, ceasing to pursue a course contrary to the will of God. A man cannot be at peace with God while he is sinning against Him continually. He cannot be at peace with God while he is breaking His law. When he ceases to do this, then he has peace *with* God. God is no man's enemy; God is no man's foe; God loves men; God waits to bless men; and his voice to us is, "Come and be at peace with me." So the Apostle says, "Being justified by faith we have *peace with God*." The work is done when we come and believe God,—when we come and accept His words,—when we come and open our hearts to the influences of His Spirit, and say, "we will be friends with God, and not foes."—Then the quarrel is over. Then there is peace.

But you must not confound this with "the peace of God that passeth all understanding:" for the peace of God is something right in a man. It is not an *external relation*, but an *internal possession*. So when a man is at peace with God, he may nevertheless be tossed and troubled, tempted and tried; he may have doubts, sorrows and woes. Therefore you must make this grand and broad distinction between the two. Some fail to do this, and, therefore, because their hearts are heavy, and their souls are sad, and they have not "the peace *of* God" in their hearts, they think they are not at peace *with* God." Job was at peace *with God* when he sat in the ashes and scraped himself with a potsherd; but he was not at peace with Satan; and his troubles arose from Satan's persecutions more than from any lack of friendship on the part of God. Many a time a man's bitterest struggles are when he has come to be at "peace with God." He has to force his way against the world; he has to take his stand against sin;—"without are fightings, within are fears." Still God is his friend; he is at peace with God.

The peace *of* God is felt in the heart possessed by it—dwelling in it, sanctifying and hallowing the soul. It is given by Christ through his Spirit. So we read in the fifth chapter of Gal.; "But the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Now, if a man would have fruit, he must plant that on which fruit grows, and then *wait* for the fruit. Fruit does not grow in a day. Time must be given. "First the blade, then the ear, after that the full corn in the ear." So, in order to possess the peace of God, we need to have the Spirit of God dwelling in our hearts, not as a transient visitor; for the Spirit of God comes thus to the sinner and is grieved away; but it is as an abiding guest; for Christ has said to those who love Him, that He and the Father will come and dwell with them always, even unto the end of the world.

Now there are some persons who feel a great lack of the peace of God; and the trouble with them is this. The Spirit of God which they have in their hearts is grieved and driven away. It must make place for the world. The Spirit of God may be a welcome guest on Sunday, but on Monday they have business to do; on Tuesday they have bargains to make; on Wednesday they have lands to buy; on Thursday they have notes to collect; on Friday they have offices to seek; and on Saturday they have accounts to settle; and they get a great many crooks and twists in their moral character while running this gauntlet of cares. Sometimes they make too good a trade for a christian to make; sometimes they get vexed; sometimes they find themselves doing things they would not like to have God see, but which he nevertheless does see; and all these things tend to banish the Spirit of God from the heart, and then the fruits of the Spirit are missing.

It is just as if you were to plant your yard with trees to-day, and to-morrow because you wanted to drive your cart through the yard, you should pull them up, throw them one side, and plant them the next day again. And so you do from day to day. But in the autumn you say, "Why are my trees fruitless?" Any one who knew the science of horticulture or fruit-culture could tell you the reason. Your trees have not been *growing*. You should have planted them, nurtured them, watched them, and awaited the result. So it is with the Spirit of God dwelling in the heart. If it comes as a transient guest, if it is hither and thither, present and gone, there can be no fruits of the Spirit, such as love, joy, peace, long-suffering, gentleness, goodness and faith, in perfection. But if the Spirit of God dwell in the heart, and guide, and rule, and control it, then love, and joy, and peace come *constantly*. They are the *rule*, not the *exception*.

Peace, then, is the gift of Christ through his Spirit,—but *upon certain conditions*. Such for instance as this;—"Great peace have they that *love thy law*, and nothing shall offend them." If we love the law of God, the tendencies are to peace; for God's law *must rule* all things, and when we yield to it, we are in peace with it. Again, "The wisdom which cometh from above is first *pure*, then *peaceable*." Now, men would fain reverse this order of things. They would have peace first, and purity afterwards. This has been the trouble with the world from the beginning. There was mire in the bottom of the cup, and when it was disturbed all was filthiness and vileness. So if the nation is pure, do what you please, it is certain soon to be at peace. So if the neighborhood is pure, no excitement can make permanent trouble. So if the family is pure and right, no transient disturbance can make an abiding grief. It is sin in the nation that makes peace impossible. It is iniquity in the community that makes peace impossible. It is ruin in the neighborhood and family that makes broils. It is selfishness in the heart that makes men "restless wanderers after rest."

Let us look for a moment at some of the characteristics of God's peace. It is *great* peace. "Great peace have they that love thy law." It is greater than any peace that a man can have of his own; for it is independent of circumstances that disturb all earthly peace. The peace that earth can give us is only the rest that we can get on the shifting sands, or the tossing waves. It is but for a moment. The vessel's deck now may be quiet for an hour, and then be tossed about for a month. But the peace of the christian is the quiet of a soul upon a rock. There is no tossing. The waves may dash, the billows may break, the tempest may howl, the winds may wail about it, and all the terrors of the storm go careering over it; it is a *rock*, and the billows break and the storm flits by, but he that stands on that rock stands safe.

Then the Scriptures speak of this peace as *incomprehensible*. The peace of God "which passeth all understanding," that peace which we cannot measure, that peace which we cannot tell, that peace which comes flowing into the heart, brightening its darkness, illuminating its shadows, calming all its fitful fever, and lulling the soul to rest as in the arms of love, as in the arms of Christ;—it passeth all understanding. Men that have not felt it cannot understand it; men that have not known it cannot describe it; and those that *have* felt it find it like all the deep and holy emotions of the heart,—*too deep for utterance*. Our deepest thoughts have no words.

Look for a moment at the Scriptural statements concerning this peace. There is an illustration—and a most beautiful one—which is used by the Prophet Isaiah, through whom God speaks thus;—"Oh that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." Is. 48: 18. The christian's peace has in it great similarity to this figure. Trace a river for a little, if you please, and note the resemblance. Suppose we go to find a river. Away among the hills, far up the mountains, we pursue our winding way among trees and rocks, over banks and ravines, and at last we come to the source of a river. It is not called a river now; it is the *beginning* of a river. It is a little spring, clear as crystal, brilliant and limpid as it gushes forth in its innocence, pure, sweet, and refreshing; and the thirsty pilgrim casts himself down by it to drink, be refreshed, and go on his way rejoicing. Just there, beneath that overhanging rock, beneath those spreading trees, there is the beginning of a river. How small! how feeble! how little! You follow it; it goes trickling down through the grass, and streaming over the stones; it is a little stream, and yet the beginning of a river. It is very easily disturbed. The boy can build his dam of turf across it, and he stops its flow. You can throw a stone in it, and its waters become roiled, and a child might say, "The river is spoiled." But wait a little while, and when the waters have risen high enough, the turfs will move down the channel, the water runs for a few moments, and the river will be clear again.

There is something, sometimes, in the christain's experience that is like this. A person just started in the paths of peace finds his course obstructed, and all at once he says, "My peace is gone." Wait, friend, a little while; rivers always run clear if you give them time.

Follow the river again. It has grown larger. A rill here, another there, a stream on this side and a rivulet yonder, have poured in their little contributions, and all together go rushing down through the valley, gliding sweetly under trees and through meadows, fertilizing the whole plain, making flowers blossom and herbage grow green; trees spread their roots by the water courses to catch the fertilizing flood. So the peace of God in the christian's heart comes down, cheering, soothing, and making the world better, because such a man lives with a fountain of peace in his heart.

Follow the stream along. Its channel is growing lower. Every mile brings it down nearer to the ocean level. It never climbs hills, nor goes over mountains; it seeks a low place. Like the little boy spoken of by Bunyan in the valley of Humiliation feeding his sheep, singing

"The Lord is my Shepherd; I shall not want,"

and wearing an herb that they call Heart's-ease in his bosom. By-and-by the stream grows great. Rivers rush in; streams from the hills and valleys come pouring through its banks; springs burst out along the river's side; fresh floods of living water come rolling down, and conspire to make the river what it is in its perfection. So the christian finds cause of joy and peace. To-day his eye falls upon some new promise that shines upon the sacred page; to-morrow some precious word of comfort breaks in upon the silence of his meditation; and then again there comes some glorious truth filling his soul with new light and life, and joy and peace.

Trace the stream till it has become a *river*. You will not stop it now with clods of earth. The stone you plunge into it sinks in its ample bosom sending its circling ripple to the distant shore, and that is the last you see of that. There are obstructions beneath. Under its dark waters there are roughnesses and rocks; but the river glides over them all. On its glassy surface the ships sail. Rippling its crystal tide are the oars of the boatmen; and the sunshine comes down brightening it at morn like molten silver, or at eve like yellow gold. On its borders grow up cities; trees spread their branches above, and plow their roots beneath to catch the moisture that flows within those banks.

Where does the river end? It does not grow less and less, like the peace of many professed followers of Christ, until it is lost. Nay, as you pass down, it grows wider and deeper, until at length the broad *ocean* opens on our view:—*you are out at sea.* So with the peace of the christian. It is a possession not for time, but for ETERNITY. These tiny springs in the christian's heart come at last to lose themselves in the abyss of eternal peace, where the kingdom of Christ shall reign. There shall be Jesus as the Prince of Peace, ruling over all. Every foe shall be subjected under him, and all shall be at rest. The world shall have peace, for "the mountains shall bring peace to the people." There shall be peace in the heart and peace in the world. The din of battle, the tumult of passion, shall then be hushed.

This peace that "passeth all understanding," should "keep our hearts and minds through Jesus Christ," even in this world. Here, amid the turmoil of life; here, while conflicts and storms are about us; here, while woes assail and temptations beset, we may have this peace. The *condition* is this: to give ourselves up to God, be anxious for nothing, to banish those cares that disturb us, and cast them all on Christ; to bring our weary, heavy-laden souls to him, and say, "O Christ! take me, and take care of me!" Doing this, we have peace. In the world there is tribulation,—in Christ there is peace. And having done this, "in every thing by prayer and supplication with thanksgiving, let your requests be made known to God." In every trial, in every woe, in every grief that oppresses, in every tribulation, let your requests be made known to God. Make God your constant confidant,—your ever present friend,—your strength, your helper. In every trial go to him with your griefs as you would to a brother. Tell your wants as to one with whom your heart was joined. Go, cast your cares on him, for he careth for you. Jesus, the Great Master, said, "Peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you." The world gives sparingly,—Christ gives abundantly. The world gives hoping to receive again,—Christ gives asking no return of the blessing. The world gives if it is not to be asked again,—Christ gives most freely to those who ask most frequently. The world gives to those who have no need of its gift, and spurns the miserable and the wretched, the beggared and the sinful;—Christ invites the lost, and seeks the perishing. If there is a prodigal amid his husks and swine, Christ waits to give him peace. If there is a lost sheep in the wilderness, the Great Shepherd leaves the ninety and nine, who are safe, and goes to find the one lost wanderer. And so he gives peace; binding up the broken heart, and pouring in joy to the troubled spirit; smiling away the sorrows that oppress us, and bidding us to come and rest.

Let us seek this peace. We need it when the world tries us; we need it when Satan tempts us; we need it when we feel in our own hearts that strange unrest, that

——"aching void
The world can never fill."

We need first to be at peace *with* God, so that we can say, "Between me and God there is no controversy;" I am at peace. And then we want the peace *of* God to come and hallow our whole life, and keep us steady and quiet amid all the scenes of earth. As the poet says, so we need to pray—

"Calm me, my God, and keep me calm:
Let thine outstretched wing
Be like the shade of Elim's palm,
Beside the desert spring.

Yes, keep me calm, though loud and rude
The sounds my ear that greet,—
Calm in the closet's solitude,
Calm in the bustling street,—

Calm in the hour of buoyant health,
Calm in the hour of pain,
Calm in my poverty or wealth,
Calm in my loss or gain,—
Calm in the sufferance of wrong,
Like Him who bore my shame,
Calm 'mid the threatening, taunting throng,
Who hate thy holy name.
Calm me, my God, and keep me calm,
Soft resting on thy breast;
Soothe me with holy hymn and psalm,
And bid my spirit rest."

In *all* these circumstances, in every trial, we need this calm throughout our earthly lives. And by-and-by we shall go to rest, where peace shall ever flow; where sorrow shall never come; where grief shall never distract, and where our souls, tempted, and tossed, and tried by earth, shall find their REST; where we shall fully realize the blessedness of Jesus' words: "Ye shall find REST unto your souls."

For that rest my weary soul aspires with unuttered longings. For the realm of peace, the home of endless quietude, the abode of eternal security, the rest that remains for the people of God. To it, in Christ's name, I invite the troubled and the tempted, the sin-burdened and the lost, the weary and the heavy laden. O come to Christ, and have peace and rest, now and evermore. God grant that we may have that everlasting rest. Amen.

*** NOTE.—The above discourse, which, through the kindness of Mr. Woodward, I am enabled to present, is a very good report of what was preached; but as it was at the close of a somewhat laborious day, and as I was only able to speak about a half an hour, it does not contain more than half I would have said. Such as I have give I unto you. May God bless it to the good of some reader. H.

For the Crisis.

Hope and Despondency.

BY VESTA N. CUDWORTH.

DESPONDENCY.

Fain, fain would I sleep, where the storms 'round me breaking
Would pass by unheeded, where no grief could harm
The worn heart, that shrinks from a transient awaking—
A lone watcher still in this night of alarm.

HOPE.

But life has its blessings, its joy and its labor,
Rewards will be rich for the ones that endure;
God seals some fruit to each earnest endeavor,
And sweetens the bitterest cup for the poor.

DESPONDENCY.

Then I'll leave the strong and the hopeful to conquer,
No longer I'll linger to cumber the ground;
Temptations encompass me round without number,—
Let me rest in the grave till the trump shall sound.

HOPE.

God makes his saints to wax stronger in weakness,
Though fainting and sad, we can suffer his will;
The furnace will surely bring out the true likeness,
The hungry with good things He's promised to fill.

DESPONDENCY.

O! is there not love for the loving and true?
Far over death's river will there not be peace?
My sails are unfurl'd, I have no more to do,
And no strength to do it—I ask a release.

HOPE.

There's love, too, on earth, for the loving and true,
And many hearts fainting as weak as thine own;
Bear with them the burthen, there's more work to do,
And sunshine is needed this side of the tomb.

The flower that is nurtured will give back its beauty—
The bird that is fed will reward with its song;
And human hearts echo the music of pity,
That long have been silent 'mid suff'ring and wrong.

Lift the bruised stem from the foot that hath crushed it,
It may smile for thee when thine own hope is dim;
Thy frail bark may strand, with no kind star to guide it,
And thy love giv'n so freely, back, back thou shalt win.

For the Crisis.

Preparation for the Judgment.

Multiplied are the announcements from the Old and New Testaments that the great day of judgment will dawn ere long; and from present indications unfolded in Scripture prophecy soon be realized by the unsuspecting and Sodomitish nations of earth. The prophetic word, which makes this revelation, describes this day as not only great, but a day of the dissolving of all nature by fire and the summoning of all nations and tongues to the bar of God to appear in his august presence to answer for every *idle word* that they have spoken, when men abandoned to wickedness will cry for rocks and mountains to shelter them from the Omniscient, all-piercing Epiphany, and when every knee shall bow and tongue shall swear or confess to God. A day when there will be weeping, wailing and gnashing of teeth, when husbands are separated from their wives, parents from their children. Neighbors and friends there must part forever; for the word declares that one shall be taken and the other left, whether on the house top, in the field, in the mill or bed. This will prove true the world over; the righteous will be taken and the wicked left. Oh! what a sensation will fill every human soul then, that is without God and hope in the world, as the righteous are taken away to stand on the sea of glass, with the harps of God, to sing the song of redemption through Christ their great deliverer. The supreme Judge of all the world will thoroughly canvass every thought, act and deed of man, every person's character will then pass in review before Him who sees not as man sees. Nothing will be hid from Him with whom we have to do. A perfect revelation of all the deceitfulness of the human heart will then and there be made manifest, and a righteous retribution awarded to each member of the human family.

Oh what a day! what an hour this! what *decisions* are there made either for *weal* or *woe*. This *thought*, so pregnant with *interest*, and so *weighty* in its considerations should arrest the attention of *all* men while in their telegraphic speed towards the open jaws of everlasting destruction, and silence should reign throughout the wide domain of earth for the space, at least, of half an hour, for sober reflection and self-examination, and no tempting Devil or demoniacal spirits should be unchained to cast deleterious influences before their minds, while seriously weighing so important events. God, Christ, Angels, yea, all heaven, would bend to such a scene and weep, if the family in heaven could weep; the bosom of heaven would be moved with compassion at such a crisis, and salvation, exaltation to immortal honors would be heralded forth upon every breeze and by the angelic host of heaven.

But the gentile kingdoms are too corrupt, too far gone into depravity to ever pause for a moment's serious reflection, consequently they will rush on regardless of consequences to the judgment, and there will meet the reward due their crimes,—to be cast into the lake of fire, or everlasting, unquenchable or eternal fire. This element is not a preservative one, but destructive in its nature; consequently the wicked, who are compared to chaff, stubble, dry branches, hay, wood, etc., will be burned up root and branch. This punishment is eternal. It will never be revoked. Truly a solemn thought!

And who are qualified to meet this trying hour, these judgment scenes? This is a question that should be pondered well, and answered in the light of that law which will either acquit or condemn us when God shall judge the secrets of men, by Jesus Christ. My brother, my sister, let me inquire, are you prepared for that eventful day? Have you the grace of God in your hearts? Are you conscious that your all is consecrated to God and that you love him above every earthly consideration? Have you the abiding demonstration in your soul that God loves you, and that your body is a fit temple for the Holy Ghost to dwell in? Do you carry with you in your daily deportment the marks of a crucified, but risen and soon coming Savior? Is the moral image of Jesus Christ stamped upon you, and do you wear it continually? Does the christian's narrow way to immortal honors grow brighter and brighter as you tread its sacred pathway? Are you heartily groaning and crying for complete victory over every darling sin, and for perfect purity before God? Do you often visit that lone spot where no human eye falls upon you, and there with uplifted hands, eyes and affections hold sweet converse with God through the mediation of Jesus Christ our divine Advocate? Do you love the prayer circle, and are you found there often heeding the injunction of the Apostle, "Exhorting one another and so much the more as you see the day approaching;" or are you conforming to the world by becoming intoxicated with its spirit, its popularity, its pride, its honors and undue conformity to its banquetings and social gatherings for worldly friendship and pleasurable enjoyments? In short, are you a *Christian*, a *christian* of Apostolic stamp?

May these questions be duly considered by every lover of practical godliness, and all earthly considerations dwindle into comparative insignificance before that heaven-born SYSTEM of *eternal redemption* wrought out for fallen man through the humiliation and exaltation of our Lord Jesus Christ. If any event either ancient or modern in heaven above or earth beneath should move the sensibilities of man to admire and adore, it is that ever precious, all absorbing and soul-elevating *hope* of salvation and *immortal honors* in the kingdom of God. May temptation in none of its complex forms ever rob us of that priceless boon.

Sinner, poor, precious, unsaved sinner, this treasure of salvation is for you. Come, oh come, and purchase it by exercising a living, active faith in the promises of God, and by complying with the conditions of the gospel of God's dear Son, while time is closing up; and before the angel proclaims "*Time* shall be no longer."

A. N. SEYMOUR.

Reading, Mich.

☞ The greatest friend of truth is time, her greatest enemy is prejudice, and her constant companion is humility.

For the Crisis.

The Willful King.—Dan. 11: 36–45.

This prophecy has almost universally been supposed to refer to Popery; especially by the earlier writers on prophecy. Some later writers, however, have supposed Napoleon 1st to be the Willful King; Spain the King of the South; and Great Britain the King of the North, and all the events here recorded, to have been fulfilled during the wars of 1815. This is a manifest error, inasmuch as the prophet expressly says, that "he (the Willful King) shall prosper until the indignation be accomplished." Referring, no doubt, to the last end and consummation of God's indignation upon his people, the Jews. This cannot be true of Napoleon. He has long since fallen.

The Kings of the North and South must, also, be kings of countries lying to the North and South of Palestine; whereas Great Britain and Spain do not.

We think we find in this prophecy the main characteristics of Mahometanism. There are some minute points in it which we cannot understand, it is true; but the main points seem to refer so *unmistakably* to Mahometanism, that we do not hesitate to present it to the consideration of the reader. It is conceded that if *this* does not refer to Mahometanism, the prophet has failed to speak of this stupendous imposture, which is second only to Papacy in its influence on mankind. Now, it certainly does not seem reasonable, that, in a prophecy so extensive as this, covering the entire period from the days of the prophet to the consummation of all things, and one so minute too, mentioning even the lesser kings of Syria and Egypt, minutely describing all their wars; that so stupendous an affair as the Mahometan delusion should be omitted. Hence we are warranted, I think, in expecting the prophet to mention it. There is therefore, at least, every probability that we do not err in our exposition of this interesting portion of prophecy.

Mahomet was truly a man of an iron will. When we consider the difficulties which he had to surmount, the small means at his command in the beginning of the enterprise, the nature of the enterprise itself, and the many reverses he met with in the outset of his career; and then reflect that it was his own indomitable perseverance, his energetic determination to succeed, which ultimately gave him such astonishing success; we must acknowledge that, in this respect, at least, he most admirably accorded with the prophetic description "A king shall do according to his own will."

But the prophet further says that "he shall exalt himself, and magnify himself above every God," or ruler. This Mahomet did by the arrogant assumption of superiority over every created intelligence; as is evinced by the absurd fable of his journey to Heaven, the obeisance paid him there by Adam, Noah, Abraham and Moses, and all the shining host of saints and angels, the Omnipotent himself condescending to place his hand upon his head and bless him, and holding the most intimate and familiar converse with him, revealing to him the most profound secrets; and granting him the most extraordinary privileges and distinctions; such as that he should be the most perfect of creatures; that he should have the preeminence among the risen dead; be the redeemer of all who believe in him, etc. "God is God; and Mahomet is his Prophet," was his constant watch-word; implying thereby that he was his only prophet, and ignoring the claims of all who had preceded him or should come after him. Indeed, he explicitly affirmed that the object of his mission was, in part, to supply the defects of all previous systems, and thus to give a *final* and *perfect* system of ethics to man. So we see that in *this* respect also he agrees with the prophet.

"Neither shall he regard the god of his fathers," said the prophet. "His own people," says Goodrich, "were for the most part sunk in idolatry." Thus we see that Mahomet was originally a pagan; but his acquaintance with the Hebrew Scriptures and with the Christian religion, gave him a knowledge of the true God, and he no longer "regarded the god of his fathers," "but in his *stead* (margin) he honored the god of forces."

"He shall not regard the desire of women," is another feature of his character. This expression may mean either the desire to possess women, or the object which women desire; or in general their wishes, desires, or preferences. We think it undoubtedly has the latter meaning here. In plain English, he made a slave of woman, regarding not her desires, preferences or wishes; but doing with her "according to his will." Evidently Mahometanism is, in this respect, most clearly pointed out.

Again, in the [illegible] verse, the prophet tells us that "he shall cause them to rule over many, and shall divide the land for

gain," or "for a price," as the margin reads. What land is here meant? most evidently the land of Palestine. What other land is denominated in the Scriptures, by way of eminence, "*the Land?*" "*The Land is mine; for ye are strangers and sojourners with me.*"—Lev. 25: 23. Now it is an historical fact that the Turks were the first and *only* power that parceled out the land of Palestine and sold it for a price. The Sultans divided "*the Land*" into provinces each of which was governed by a "Pacha," who bought the privilege of governing; often at an enormous price. And it frequently happened that a rival Pacha would offer the Sultan a still larger amount; when "his majesty" utterly regardless of the claims of justice, or even the "honor" which is supposed to be "among thieves," would immediately "oust" the occupant and install his successor; himself to be removed by a rival who could command more of the "*needful*" and was so disposed. The consequences to the wretched remnant of Jews who still clung to their land, may be easily foreseen. They were literally devoured. Their masters, themselves always insecure in their position, and not knowing how soon they might be removed, did not fail to resort to every means in their power for the accumulation of treasure; not unfrequently resorting to the shameless and open robbery of their wretched subjects. Truly did they then experience in all its terrible bitterness the words of Moses, "And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy way; and thou shalt only be oppressed and spoiled evermore and no man shall save thee. . . Thine ox shall be slain before thine eyes, and thou shalt not eat thereof; thine ass shall be violently taken away from before thy face and shall not be restored to thee; thy sheep shall be given to thine enemies, and thou shalt have none to rescue them. . . The fruit of thy land, and all thy labors, shall a nation which thou knowest not eat up; and thou shalt only be oppressed and crushed alway." Deut 28: 29, 31, 33.

But, to return. The prophet further says, "And at the time of the end shall the king of the South *push at him.*" Who is the King of the South? In the previous portion of this chapter, the "King of the North" and the "King of the South" are frequently mentioned, and in connection with events which can be interpreted of no other kings than those of Syria and Egypt. We conclude then that the Pacha of Egypt is here spoken of as the king of the South. The language of the prophet is certainly peculiar; "The king of the South shall *push at him.*" Intimating that he shall make a demonstration, but from some cause shall not fully succeed. Accordingly we find that in 1839—40, the Pacha of Egypt made war on the Turks, and that too with such energy, determination and success, that if the powers of Europe had not interfered to prevent, he would have taken Constantinople, and subjected the entire empire. But this was reserved for another power. He was only to "push at him," not to overthrow him. In this war, however, the Ottoman supremacy, which had been waning since 1822, entirely disappeared; for in August 1840 he signed away his liberty to secure his political existence, and became dependent upon the Christian powers. He became the "sick man" of Europe, and dependent upon the doctors; and as is frequently the case, the doctors will yet be the death of him. History has verified prophecy up to the colon in the 40th verse; what next?

"The King of the North shall come against him like a whirlwind . . . and he shall enter into the countries and overflow and pass over." Evidently intimating that the "Willful King" should be completely overturned by the King of the North. But who is this King of the North? It is said that "he shall enter also into the *glorious land*. . . . He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape. . . . The Libyans and the Ethiopians shall be at his steps. . . And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him." Now compare this with the 38th and 39th chapters of Ezekiel. "Thou shalt ascend and come like a storm."—Ezek. "The king of the north shall come against him like a whirlwind."—Dan. "Persia, Ethiopia, and Libya with them."—Ezek. "The Libyans and Ethiopians shall be at his steps."—Dan. "And I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor, even a great company with bucklers and shields; all of them handling swords."—Ezek. "With chariots and horsemen and many ships."—Dan. "And thou shalt come up against my people of Israel as a cloud to cover the land."—Ezek. "And he shall plant the tabernacles of his palaces between the seas in the glorious *holy mountain*."—Dan. "It shall be in the latter days."—Ezek. "At the time of the end."—Dan. "Thou shalt fall on the mountains of Israel."—Ezek. "Yet he shall come to his end and none shall help him."—Dan. "Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of heaven, and the beasts of the field and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence."—Ezek. "And at that time shall Michael stand up, the prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time."—Dan.

It seems evident from the comparison of these prophecies, that the prophets both spake of the same events; that the prophetic eye rested upon the *same characters*, performing at *the same time, the same action*. Ezekiel speaks of some gigantic northern power that shall, in the "latter days," assemble an immense army and make war with great violence upon a southern neighbor; and afterwards an "evil thought" entering his mind, he shall go up to the "land of unwalled villages to take a spoil," and shall be there destroyed by the judgments of God.

Daniel, speaking of the same "King of the north," specifies the power against whom he shall war. That power is the "Willful King." But it is agreed without a dissenting voice, that the nation against whom "Gog," the king of the north makes war, is the Mahometan power of Europe. The evidence is therefore conclusive that the "Willful King" and the Mohametan power are identical. This shows our exact position on the great stream of time. The King of the South has pushed at him, and the King of the North is evidently marshaling his hosts and preparing to "come against him like a whirlwind."

Brethren, "Behold He cometh quickly." Suffer the admonition, "Hold that fast which thou hast, that no man take thy crown."

JOHN. F. WILCOX.

Randolph Center, Wis.

For the Crisis.

A Desideratum.—No. 1.

BY P. B. M.

As a people, we need a better knowledge of things belonging to the church. That God has been with us, and in the most signal manner blessed the preaching of his truth, none can doubt who are familiar with the rise, and present position of the cause represented by American Adventism. Has it not been shown by statistical demonstration, that no cause of modern development has spread so largely, and taken so deep a hold of the popular mind—often including the most erudite—in so short a time, as has this cause? Doubtless this is owing, first, to the fact that the investigating, honest part of community are so readily made to see that the distinctive denominational features are really "the old paths"—"the faith once delivered to the saints." And to this, we may add the fact that a radical evangelicalism has usually characterized the preaching of doctrines. The consequence has been that wherever THE FAITH and HOPE of the gospel have been fairly set before a community, there has invariably arisen a company of Bible-loving people, to confess, and rejoice in the truth.

Among this people may be found men of various constitutional peculiarities, and of various minds; many from various churches and not a few from the world. Those from the various religious denominations have some of them a strong denominational bias; and others, joyful in finding a better knowledge of the Bible, forget, or may be, for a time, place in abeyance, old notions and give themselves to a *Te Deum laudamus*, exulting in the discovery of—to them—new, but precious and priceless truths. Some of them, although christians before, declare that the Bible seems, with their present light, like a new book to them;—and others hesitate not to say they verily believe they have been in Mystery Babylon.

But now comes a critical point. In leaving Babylon, is there a real necessity of going into anarchy? Whoever contends for the truth soberly, says no. Yet it is an easy matter for even the honest and earnest, to incidentally deviate from the golden mean so desirable. The consequence of which is, there must be a confession of our weakness and a retracing of wrong steps, or else an ultimate and radical wrong.

The writer distinctly remembers a congregation of this character, who, ignoring their past errors, undertook an effort for the truth of God, and erected a house of worship without a pulpit. As if to say, because the pulpit had been unduly magnified, and its minister unintentionally made like a Grand Lama, therefore it was best to put the pulpit out doors and "all be preachers." But the error very soon became apparent. It was seen there was a diversity of gifts in the body of Christ. That God had "set the members every one of them in the body, as it had pleased Him;" and that among them he hath set "thirdly, teachers." It was seen all could not teach—but those God had set to the work. And when there was a return of the ministry, there came back the place for that ministry,—a pulpit,—lecturn or desk. The question of right ordering and naming of congregations properly enough demanded attention from the people. Instead of being known as "Bands," it was found the Scriptures recognized all rightly ordered congregations as "Churches." And instead of leaving the specific work of the church to be done by anybody, it was found that all things should be done decently and in order.

The World's Crisis.

BOSTON, JULY 18, 1860.

Sectarian Theology.

In A. D. 1648, the British Parliament was so far influenced by Presbyterian members, that the following ordinance was passed, dated May 2nd. "That all persons who shall willingly maintain, publish or defend, by preaching or writing, the following heresies with obstinacy, shall, upon complaint, and proof, by the oaths of two witnesses, before two justices of the peace, or confession of the party, be committed to prison, without bail or mainprize, till the next jail delivery; and in case the indictment shall then be found, and the party upon his trial shall not abjure his said error, and his defence and maintainance of the same, he shall suffer the pains of death."

Some of "the heresies, or errors, are these following: That the Father is not God, that the Son is not God, that the Holy Ghost is not God, or that these three are not one eternal God; or, that Christ is not God equal with the Father."

"That the soul of man sleeps with the body."

"That the baptism of infants is unlawful and void; and, that such persons ought to be baptized again."—Neal's Puritan vol. ii, p. 80.

Had we lived then and there, the sentence of death would have been upon us, for the glorious truths now believed. Thank the Lord, that we can now preach the whole truth untrammeled by civil and church law.

It is evident that Parliament would not have passed a law against the sleep of the dead, unless a goodly number were believers, and agitating the subject. We see by this document how the truth has been smothered, and crushed out, while error has been established by law. It is rare that truth is ever popular enough to receive a public sanction.

"The Age of Corruption."

This is very properly called an "age of corruption." Facts show that we can put but little confidence in the honesty of our public men, who occupy prominent positions in the political and financial world. "Worse and worse," appears to be the leading feature of the programme for these last days. Thus the saying of the Apostle proves true. 2 Tim. 3: 13. As the world will continue to grow more wicked to the end of time, we may well cry, like John upon the isle of Patmos, "Come, Lord Jesus." We can look for no improvement till he does come and set up his kingdom. Hence, we may well sing,

"Then hasten, Lord, hasten the glorious day,
When the saints shall possess thy kingdom, O Lord,
And thy will on earth be done."

Says a close observer of the signs of the times:—

"Various ages of the world have been characterized by some feature peculiar to them. There has been a golden age, a silver age, an age of iron, and an age of brass. There have been dark ages, and there has been an age of chivalry. The present age is, *par excellence*, the age of corruption. It reigns alike in the Old World and in the New. It prevails under every form of government—under the despotisms of Russia and Austria, as well as under the free government of England, the democratic institutions of the United States, and the South American republics. It compelled the Czar to bring to a speedy close the Crimean war. It had a fatal effect upon the Austrian arms in Italy."

This is, therefore, eminently an age of corruption, and it is common to all parties. . . . . Public virtue has become so rare a commodity that scarcely any man now-a-days gets credit for it; and its real possession proves the most serious bar to all offices of honor and emolument. The rapid progress of debauchery in the morals of politics, which is at the bottom of all our party contests for the public plunder, threatens the very existence of institutions which are the last experiment of philosophy for human liberty—the highest style of government ever given to the world."

O when will professed watchmen cease to cry "peace and safety," amid the greatest perils? Theirs is a fearful work. Were they faithful, many sleeping ones might be aroused, who are now resting in careless slumbers upon the brink of total destruction. All through the land, the syren song is sung, "The world is growing better." "Blind leaders of the blind" are trying to quiet the fears of those partially awakened, by telling them the temporal millennium, or conversion of the world, is about to begin. How can people believe and teach such a doctrine without *one* Bible promise to sustain their position? Reports from all parts of the world correspond with the following:

"The Paris correspondent of the *Times* says that crime is fearfully increasing in Paris, and that a frightful number of murders have been committed within the past few months."

The War in Syria.

Last week we referred to the bloody civil war in Syria, and will now give some particulars concerning this important movement. A correspondent from Beirut, Syria, June 6th, says:—

"Syria is now the scene of one of the most sanguinary conflicts ever enacted in this land, which has, ever since, the battle-field of the old world, and Mount Lebanon is now one vast funeral pile. Druses and Christians, numbering hundreds of thousands, are now engaged in wholesale murder, arson, and pillage, in which fiendish work they are aided by Turks, Moslem Arabs, and the people known as the Metawalies."

The Druses are a singular sect, inhabiting portions of Libanus and Anti-Libanus, and other parts of Syria and Palestine. Their principal seat is Kesroan, a district of Mount Lebanon. They are divided into two classes; the *Djahals* and *Akkals*. The first class is ignorant, without any definite religious sentiments.

The second class is noted for their *secrecy* in their religious ceremonies. It is said their nature has never been discovered. If any happen to witness any part of their religious service, who have not been initiated, they are immediately put to death. They live temperately, and are very rigid relative to their religion. The Druses are said to number about one hundred and twenty thousand.

Their religious sentiments appear to be a strange mixture of Heathenism, Judaism, Mohammedanism, and Christianity. They acknowledge seven lawgivers: Adam, Noah, Abraham, Moses, Jesus, Mohammed, and Said. They believe these seven lawgivers were inhabited by the same soul, which went from body to body. They consider Christ as a false Messiah. They have a low opinion of Mohammed and his followers.

They think that *Hakem*, whom they denominate "the Creator of heaven and earth," will return in the day of Judgment, which may be known as near, when the christians shall have subdued the Mohammedans. They profess to receive the Koran; but only for the purpose of screening themselves from the Mohammedans. The latter are uniting with them against the Greek and Catholic christians. The Maronite Greeks and Greek Catholics number about two hundred and fifty thousand, who are expecting aid from Europe against their enemies.

The correspondent from Beirut goes on to say:—

"From my window last week I counted from twenty to thirty burning villages upon the mountain a few miles from Beirut, from whence the flash of musketry may easily be seen, and the volleys heard one after another in rapid succession, as they echo through the valleys. The dying and dead are brought daily into the town in large numbers, and the widows and the orphans may be seen in great crowds weeping and wailing about the streets.

The barbarity of this war is truly shocking. Men, women, and children are overtaken while fleeing for refuge and without arms, and ruthlessly slaughtered while praying for quarter.

The Christians have thus far suffered most terribly. Their villages have been burned, their crops destroyed, and great numbers have been brutally murdered, while the Druses, who are better warriors and far more courageous, are assisted by the Turks, Moslems and Metawalies, and up to this time have proved successful.

This bloody war which is waged on both sides as a war of extermination, has its origin in religious and political causes. The Christians and Druses hate each other with a deadly hatred on account of the difference in their religious faith—and the Christians hate the Druses with a special hatred because the Druses are in a great many of the mountain christian districts feudal chiefs and rulers over the Christian or Maronite and Greek Catholic villages. The more immediate causes of the war may be traced to the bloody feuds existing between Druse and Christian tribes. Last summer at Bait Marri a quarrel arose, which threatened to precipitate a war in which the Maronite Christians were victorious, having repulsed the Druses killing forty or more while their own loss was less than one third of that number. Although peace was then declared, the Druses have since assassinated every Christian who came in their way, with an evident determination to make the number of the Maronite loss equal to that of the Druses. This aroused the Christians, and so exasperated them that they made an attack upon several Druse villages. At first they were successful, but relying upon their numbers, they neglected to appoint leaders or to form any plan for the campaign, consequently, the Druses rallied under their warrior chiefs and burned every Maronite and Greek Christian village within their reach. The provincial authorities pronounced the invading party—the Christians—to be rebels, and the Governor General proceeded with all his available force to the mountains, and brought his cannon to bear upon the Christians, checking them at every turn, while the Druses, aided by the soldiery, carried on their work of pillage and murder in a manner shameful even to a North American Indian."

They have not yet molested the missionaries any further than to break up their field of operation. Says the correspondent:—

"Great apprehension has been entertained by the Christian population of Beirut of a general Moslem insurrection, and all are now wearied with constant watching—every European and native Christian having slept upon his arms for nearly two weeks. . . .

The immediate cause of this Moslem irruption may be found in the war raging around that place, between the Druses and Christians. Wherever the Druses were successful in the mountains back of Sidon, the Christian villagers would hastily gather their women and children and flee to the sea-coast for safety, leaving their homes to be burned and robbed by the enemy. On the first of June, it appears that several hundred Christians with their families and cattle fled to Sidon for refuge, whither they were pursued by the Druses. Their approach to the city caused the Moslems to raise the cry:—'The Christian dogs are coming to attack us! To arms! to arms! Moslems defend your homes!' This cry, raised by a few designing ones, caused the Moslems to gather and close the gates of the town. Seeing this, the Christians threw down their arms near the city and surrendered to the Druses, who commenced the work of butchery.

Some of the Christians had gained admission, and upon making this discovery the Moslem women raised the alarm—and the poor unfortunates were soon slaughtered. The Moslems then went out and joined with the Druses in killing these defenceless people—among whom were many women and children. About twenty priests and several nuns were counted among the slain,—and from that time all Christian fugutives flying to Sidon for safety were not only shut out from the town, but ruthlessly killed by the Moslems from within. The Christians now hide in the caves and among the tombs, but they are soon found and slain. . . . .

Information is daily received of fresh cases of the most horrible butchery of native Christians, and it would seem as if the Druses and Moslems were leagued to exterminate them, root and branch.

This morning we learn of a large number of peasantry having been induced to return to their villages, where they were all killed in cold blood—and of the murder of five Ecclesiastics of the Latin Church, who were shot down near the walls of Sidon.

The success of the Druses has undoubtedly stirred up all the Moslem hostility to Christians, and a general insurrection seems to be trembling in the balance. The presence of a Russian frigate of thirty guns gives a feeling of security to the Frank population of Beirut, and the expected arrival of a French fleet is generally hailed with delight.

What political motive sends so many vessels of war to Syria just at this time is not fully known, though it may be easily conjectured—but it is considered by every one as providential!

The Consuls General have been holding daily consultations to devise ways and means for the protection of the Christians, and each one has written to his national fleet for vessels of war, as the only means of restraining the Moslems in their present excited state.

It is believed that this state of things will hasten the end of the "sick man;"—indeed the French Consul General declares that this is the end of the Ottoman Empire! If this be so the Moslems will undoubtedly try to die "game," and the Christian population is beginning to quake with fear as the time approaches, dreading a general insurrection."

"Behold I Come as a Thief."

It is astonishing to see the indifference concerning the coming of Christ, among his *professed* followers. One thing is certain, they do not *love* his appearing, for, if they did, they would be interested in all the evidences of his approach. But there is no "crown of righteousness" promised to any but those who are longing to see him. Says Paul, "There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that *love* his appearing."—2 Tim. 4: 8.

We think every *real* christian loves the appearing of Christ. This is a good thermometer by which to test ourselves. If we find we are becoming less interested in the coming of Jesus, we may be sure that we are losing ground in divine life, and preparing ourselves to have him come upon us as a thief.

Dear reader, do you *love* the appearing of our Savior? We imagine we hear the answer, "I *hope* I do." Suppose we should inquire, Do you love your child? Would you say, "I HOPE I do?" We should expect a prompt hearty *yes*, that would not leave room for doubt.

Is it possible that we compose a part of the bride of the Lamb, and do not long for the appearing of the Bridegroom? Who would choose *such* a bride?

We can easily decide whether we love the appearing of our Redeemer; for if we do, we shall be anxious to know all the evidences of his coming, and shall rejoice at any new tokens of his approach; if otherwise, we may be sure that all is not right,—we are not ready to see him; and may expect he will come upon us as a thief, for our destruction.

If we are not *ready* to meet the coming Bridegroom, we have no time to lose in idle pursuits, in folly's ways; but should commence at once a most rigid and heart-searching examination, to find in what corner the enemy is concealed. If we are living so far from the Lord, as not to *love* his appearing, we must expect that his coming will be as a thief to us, and we shall be as the "Speechless Guest," having on no wedding garment. The decisive day is at hand. It is high time to awake out of sleep. Jesus instructs us to "Watch . . . lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto all *watch*."

We are most certainly living in the time, when the signs of Christ's speedy coming should awaken a strict watchfulness in the minds of all his followers. We peril our hope of eternal life, to sleep now.

Says an intelligent English minister:

"We can only conclude, that the nearer we are to the 'drying up' of the Turkish Euphrates, the nearer we must be to the 'coming as a thief;' and that the 'drying up' of the Turkish Euphrates seems now to be fully determined on, and likely to happen within a very short time. . . . The Lord will come in the darkest hour of worldly infatuation,—in the dead hour of the most deadly sleep which has ever closed upon the world,—when men are dreaming of prosperity and peace, muttering,—like those who talk in their sleep—incoherent nonsense, of progress, and civilization, and luxury, and sensuality. The world is asleep, and it speaks through the tongue of its philosophers the incoherent nonsense of an age devoted to destruction. It is remarkable that the principal charge against the Jews was founded upon their indifference to this very point. They cared nothing for the advent of the Lord; they felt no desire for his PERSONAL presence. Therefore their house was 'left unto them desolate.' Strange it is, that while we are so ready to condemn the Jews, we ourselves are more guilty even than they. They had but the Old Testament Scripture,—we have both the Old and New. And yet the PERSONAL presence of the Lord is as much forgotten, despised, and hated, among christians as it ever was among Scribes and Pharisees,—hypocrites! . . .

Like so many rebels who are enemies to each other, but more bitter enemies to their King, the various sects of christianity agree in one point alone, and that is—hatred of the kingdom of Christ. The only revolution that is entirely sinless—the only remedy that extends to all the fibres of creation—the only restitution that brings all things back to the original point, when 'God saw all that he had made, and behold it was VERY GOOD'—this change, this remedy, this restitution—is hated more by christendom than the darkest heresy! . . . .

'Woe unto me! The treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.' The treacherous dealers are the gospel ministers who have suppressed the solemn truth of the 'appearing and kingdom,' and have set up their own feeble voice in place of the thunders of the Messiah. . . .

We seem, therefore, to have now arrived at a direct crisis—a movement in which we may hear, at any time, the cry of 'Behold, I come.' We need wait for no event to happen, for no signal to be given, for no more delay,—but may at any time be exposed to the 'coming of the thief.'"

VOICE OF THE PROPHETS.—We have received the second number of this paper. The following contents seem to prove a good number: 1. The World is rapidly approaching another great epoch. 2. The grand historic period; or the 6000 years. 3. Traditional and Scriptural evidence. 4. Not the world's conversion! but the coming of the Son of Man—The Rabbi and the Missionary. 5. Table of Sacred Chronology, of the 6000 years. 6. Glorious Lot. 7. A Prophecy of the Last Times. 8. Shimeall's Chronology. 9. English Correspondence. 10. The Table of Sacred Chronology. 11. Notices. 12. Advertisements of Books, etc. 13. To all who look for speedy Redemption.

Let all read and judge for themselves of its merits.

Another "Letter from Abroad."

It will be recollected that, some time since, we published "A letter from abroad." It was from a very intelligent young man, Editor of the *State Sentinel*, in California, who, we think, ought to have left *all* and followed Jesus, preaching his word, at the time of his conversion. Instead of being baptized, as instructed in the Scriptures, he avoided that cross, and backslid.

Many of our readers were deeply interested in his case, and will be glad to hear from him again. His letter was not intended for publication, but we hope to be excused for giving something encouraging from him. He belongs to one of the first families in the State of Massachusetts. Pray for him, that he may help sound the last alarm to a guilty world. The letter follows:

MY DEAR FRIEND:—I should be shamed on telling you, if indeed I could remember, the number of times I have been 'on the point' of writing to you. I am actually set for the business and pleasure now, however, and let failures be forgiven.

In the first place, let me thank you heartily for your kindness and liberality in furnishing me with the Crisis, since I have resided in this State. I think it has not been an act of waste on your part, as it certainly has been of infinite profit to your friend. You can judge of my appreciation of its worth when I inform you that in the midst of duties of the most arduous and exacting nature, I have not failed to read it entirely through, as soon as possible after its reception. I devoured its pages with more avidity than I could experience in the approach and discussion of a finely provided table of food, when fasting had provoked the alimentative organ to its greatest capacity for hungering. I looked out from the world of frivolity and money-chase which surrounded me, and felt at least an exquisite relish, if not a God-like sympathy with the contributors of your Journal for its words of sound doctrine and love.

You are probably aware that T. Starr King has recently come among us, and, of course, he is drawing great crowds. He circulated his two famous Unitarian sermons in reply to Dr. Huntington, and met with a strong reply from Mr. ——, pastor of —— Church in this city. In a correspondence which I conduct with a paper in the interior, I had occasion to notice the little indirect controversy, expressing a modest opinion to the effect that both parties were wrong. The pastor, whom I have long known as a thoroughly conscientious and a deeply learned man, suspecting the authorship of the criticism, questioned me concerning my umpire opinion. Upon this a discussion arose, such as I conceive terminated in his becoming awfully bothered. A few sundays since, he preached on the parable of the rich man and Lazarus, making the false interpretation, of course. He held that the rich man, between the grave and the resurrection was experiencing the effect of sin in its natural tendency. In other words, he contended that all men in this life are kept from the condition of devils by the redeeming power of Christ; that after death and before the resurrection we experience, if we die in sin, the full consequence of sin! Meeting him in the street a day or two subsequent to the delivery of this discourse, I told him that I did'nt believe a word that he said. We argued the matter for about an hour, standing in front of Montgomery Block. This time my good friend was not only bothered but astonished. He wanted to know how I came to have so much scripture at my tongue's end. He was sure that he could go to his study and, on reviewing all the passages I quoted, be able to completely demolish me in the argument. To this I replied in substance, that I did not lay claim to any great familiarity with Scripture, but that I had been drawn to the memorizing of certain fitting texts, on the subject mooted, from my acquaintance and fellowship with a clever set of fellows, called Adventists. As for your demolishing me, that's very easy, no doubt; but, Mr. ——, you'll not find any word or inspiration in your study by which you can demolish Scripture.

To-day I have received four numbers of the Crisis with J. Howell's capital argument on this very subject. I wish I had your tracts on the parable; I think that, by their aid, I might redeem my minister! As it is, I hope for his conversion to the truth, his disentanglement from the corrupting lie of the Druids which the ignorant churchman engrafted on the christian tree.

I believe that I have told you now nearly all the missionary work that I have done since I have been in California. Nothing at all. I hesitate somewhat in telling you of my own spiritual condition. It is an old monotonous story. I am called in mind even more frequently than I have ever been before, and I feel more and more impressed with a sense of the fact that your people have the gospel truth.—When I came to Cal., I postponed my purpose of joining you in your labors until I should have acquired enough of this world's goods to enable me to live and work independent of all. Now that I have about obtained that competency, the Lord seems to demand the fulfillment of the tardy vow. What a merciful God, thus to have prolonged his blessed invitation to a person like me! But I will write you soon, again, concerning this.

I think I could make good use of a package of tracts, and any that you may feel disposed to forward, I will distribute with care. It is Saturday night. I have resolves for a glorious beginning to-morrow. Pray for me, that I may come out boldly and stand firm. Peace eternal be with you. Truly yours in Christ. Farewell.

S.

For the Crisis.

Inquiry Answered.

Bro. Durgin wishes to know how I can harmonize with my views, of Jesus being in existence as a *being* before he was born of Mary his mother, the following texts:—Gal. 4: 4; Rom. 1: 3; 2 Tim. 2: 8; Gal. 3: 19; Gal. 3: 16.

The question put in another form would stand thus: How do you harmonize these passages with those which positively affirm the pre-existence of our Savior as a being? I have said on another occasion that, if the terms employed by the Holy Ghost do not prove the pre-existence of Christ, it cannot be proved by words, though it be true. Of what avail is it to *infer* that Christ had no being before he was in the flesh from passages that do not prove the negative, in opposition to the plainest language that can be employed that he had existence as a being before he was here?

He was in the beginning with God. He became poor. All things were created by him. He was before all things. He took not on him the nature of angels, but he took on him the seed of Abraham. He came down from heaven. I say, again, if these passages do not prove the being of our Lord before he was here, then words cannot prove it. If the word pre-existence was in the Bible, and applied to Christ, it would not prove to the minds of some that he was a being before he was manifest in the flesh. For they would say that he did not pre-exist as a being, but only as a principle, or in the purpose of the Father.

Our friend has referred us to those passages which speak of Christ as made of a woman, made under the law! He was Abraham's seed, and the seed of David. He was made of the seed of David according to the flesh.

These passages show the relation of Christ to man in his manhood. They mark the commencement of his relation to man in the flesh. They do not imply that he commenced his being in this world. They do imply that he had a being before he came here. God sent forth his Son, made of a woman, [illegible] the seed of David according to the flesh. These scriptures imply the pre-existence of Christ as a being. Other passages positively affirm his existence before he came here. The word of the Lord is harmony. It is not yea and nay, but yea and amen. May the good Spirit lead us to see this harmony, and to honor the Son even as we honor the Father.

J. S. WHITE.

gain," or "for a price," as the margin reads. What land is here meant? most evidently the land of Palestine. What other land is denominated in the Scriptures, by way of eminence, "*the Land?*" "*The Land is mine; for ye are strangers and sojourners with me.*"—Lev. 25: 23. Now it is an historical fact that the Turks were the first and *only* power that parceled out the land of Palestine and sold it for a price. The Sultans divided "*the Land*" into provinces each of which was governed by a "Pacha," who bought the privilege of governing; often at an enormous price. And it frequently happened that a rival Pacha would offer the Sultan a still larger amount; when "his majesty" utterly regardless of the claims of justice, or even the "honor" which is supposed to be "among thieves," would immediately "oust" the occupant and install his successor; himself to be removed by a rival who could command more of the "*needful*" and was so disposed. The consequences to the wretched remnant of Jews who still clung to their land, may be easily foreseen. They were literally devoured. Their masters, themselves always insecure in their position, and not knowing how soon they might be removed, did not fail to resort to every means in their power for the accumulation of treasure; not unfrequently resorting to the shameless and open robbery of their wretched subjects. Truly did they then experience in all its terrible bitterness the words of Moses, "And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy way; and thou shalt only be oppressed and spoiled evermore and no man shall save thee. . . Thine ox shall be slain before thine eyes, and thou shalt not eat thereof; thine ass shall be violently taken away from before thy face and shall not be restored to thee; thy sheep shall be given to thine enemies, and thou shalt have none to rescue them. . . The fruit of thy land, and all thy labors, shall a nation which thou knowest not eat up; and thou shalt only be oppressed and crushed alway." Deut 28: 29, 31, 33.

But, to return. The prophet further says, "And at the time of the end shall the king of the South *push at him*." Who is the King of the South? In the previous portion of this chapter, the "King of the North" and the "King of the South" are frequently mentioned, and in connection with events which can be interpreted of no other kings than those of Syria and Egypt. We conclude then that the Pacha of Egypt is here spoken of as the king of the South. The language of the prophet is certainly peculiar; "The king of the South shall *push at him*." Intimating that he shall make a demonstration, but from some cause shall not fully succeed. Accordingly we find that in 1839—40, the Pacha of Egypt made war on the Turks, and that too with such energy, determination and success, that if the powers of Europe had not interfered to prevent, he would have taken Constantinople, and subjected the entire empire. But this was reserved for another power. He was only to "push at him," not to overthrow him. In this war, however, the Ottoman supremacy, which had been waning since 1822, entirely disappeared; for in August 1840 he signed away his liberty to secure his political existence, and became dependent upon the Christian powers. He became the "sick man" of Europe, and dependent upon the doctors; and as is frequently the case, the doctors will yet be the death of him. History has verified prophecy up to the colon in the 40th verse; what next?

"The King of the North shall come against him like a whirlwind . . . and he shall enter into the countries and overflow and pass over." Evidently intimating that the "Willful King" should be completely overturned by the King of the North. But who is this King of the North? It is said that "he shall enter also into the *glorious land*. . . . He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape. . . . The Libyans and the Ethiopians shall be at his steps. . . . And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him." Now compare this with the 38th and 39th chapters of Ezekiel. "Thou shalt ascend and come like a storm."—Ezek. "The king of the north shall come against him like a whirlwind."—Dan. "Persia, Ethiopia, and Libya with them."—Ezek. "The Libyans and Ethiopians shall be at his steps."—Dan. "And I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor, even a great company with bucklers and shields; all of them handling swords."—Ezek. "With chariots and horsemen and many ships."—Dan. "And thou shalt come up against my *people of Israel* as a cloud to cover the land."—Ezek. "And he shall plant the tabernacles of his palaces between the seas in the glorious *holy mountain*."—Dan. "It shall be in the latter days."—Ezek. "At the time of the end."—Dan. "Thou shalt fall on the mountains of Israel,"—Ezek. "Yet he shall come to his end and none shall help him."—Dan. "Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence."—Ezek. "And at that time shall Michael stand up, the prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time."—Dan.

It seems evident from the comparison of these prophecies, that the prophets both spake of the same events; that the prophetic eye rested upon the *same characters*, performing at *the same time, the same action*. Ezekiel speaks of some gigantic northern power that shall, in the "latter days," assemble an immense army and make war with great violence upon a southern neighbor; and afterwards an "evil thought" entering his mind, he shall go up to the "land of unwalled villages to take a spoil," and shall be there destroyed by the judgments of God.

Daniel, speaking of the same "King of the north," specifies the power against whom he shall war. That power is the "Willful King." But it is agreed without a dissenting voice, that the nation against whom "Gog," the king of the north makes war, is the Mahometan power of Europe. The evidence is therefore conclusive that the "Willful King" and the Mohametan power are identical. This shows our exact position on the great stream of time. The King of the South has pushed at him, and the King of the North is evidently marshaling his hosts and preparing to "come against him like a whirlwind."

Brethren, "Behold He cometh quickly." Suffer the admonition, "Hold that fast which thou hast, that no man take thy crown."

JOHN. F. WILCOX.

Randolph Center, Wis.

For the Crisis.

A Desideratum.—No. 1.

BY P. B. M.

As a people, we need a better knowledge of things belonging to the church. That God has been with us, and in the most signal manner blessed the preaching of his truth, none can doubt who are familiar with the rise, and present position of the cause represented by American Adventism. Has it not been shown by statistical demonstration, that no cause of modern development has spread so largely, and taken so deep a hold of the popular mind—often including the most erudite—in so short a time, as has this cause? Doubtless this is owing, first, to the fact that the investigating, honest part of community are so readily made to see that the distinctive denominational features are really "the old paths"—"the faith once delivered to the saints." And to this, we may add the fact that a radical evangelicalism has usually characterized the preaching of doctrines. The consequence has been that wherever THE FAITH and HOPE of the gospel have been fairly set before a community, there has invariably arisen a company of Bible-loving people, to confess, and rejoice in the truth.

Among this people may be found men of various constitutional peculiarities, and of various minds; many from various churches and not a few from the world. Those from the various religious denominations have some of them a strong denominational bias; and others, joyful in finding a better knowledge of the Bible, forget, or may be, for a time, place in abeyance, old notions and give themselves to a *Te Deum laudamus*, exulting in the discovery of—to them—new, but precious and priceless truths. Some of them, although christians before, declare that the Bible seems, with their present light, like a new book to them;—and others hesitate not to say they verily believe they have been in Mystery Babylon.

But now comes a critical point. In leaving Babylon, is there a real necessity of going into anarchy? Whoever contends for the truth soberly, says no. Yet it is an easy matter for even the honest and earnest, to incidentally deviate from the golden mean so desirable. The consequence of which is, there must be a confession of our weakness and a retracing of wrong steps, or else an ultimate and radical wrong.

The writer distinctly remembers a congregation of this character, who, ignoring their past errors, undertook an effort for the truth of God, and erected a house of worship without a pulpit. As if to say, because the pulpit had been unduly magnified, and its minister unintentionally made like a Grand Lama, therefore it was best to put the pulpit out doors and "all be preachers." But the error very soon became apparent. It was seen there was a diversity of gifts in the body of Christ. That God had "set the members every one of them in the body, as it had pleased Him;" and that among them he hath set "thirdly, teachers." It was seen all could not teach—but those God had set to the work. And when there was a return of the ministry, there came back the place for that ministry,—a pulpit,—lecturn or desk.

The question of right ordering and naming of congregations properly enough demanded attention from the people. Instead of being known as "Bands," it was found the Scriptures recognized all rightly ordered congregations as "Churches." And instead of leaving the specific work of the church to be done by anybody, it was found best "all things should be done decently and in order."

The World's Crisis.

BOSTON, JULY 18, 1860.

Sectarian Theology.

In A. D. 1648, the British Parliament was so far influenced by Presbyterian members, that the following ordinance was passed, dated May 2nd. "That all persons who shall willingly maintain, publish or defend, by preaching or writing, the following heresies with obstinacy, shall, upon complaint, and proof, by the oaths of two witnesses, before two justices of the peace, or confession of the party, be committed to prison, without bail or mainprize, till the next jail delivery; and in case the indictment shall then be found, and the party upon his trial shall not abjure his said error, and his defence and maintainance of the same, he shall suffer the pains of death."

Some of "the heresies, or errors, are these following: That the Father is not God, that the Son is not God, that the Holy Ghost is not God, or that these three are not one eternal God; or, that Christ is not God equal with the Father."

"That the soul of man sleeps with the body."

"That the baptism of infants is unlawful and void; and, that such persons ought to be baptized again."—Neal's Puritan vol. ii, p. 80.

Had we lived then and there, the sentence of death would have been upon us, for the glorious truths now believed. Thank the Lord, that we can now preach the whole truth untrammeled by civil and church law.

It is evident that Parliament would not have passed a law against the sleep of the dead, unless a goodly number were believers, and agitating the subject. We see by this document how the truth has been smothered, and crushed out, while error has been established by law. It is rare that truth is ever popular enough to receive a public sanction.

"The Age of Corruption."

This is very properly called an "age of corruption." Facts show that we can put but little confidence in the honesty of our public men, who occupy prominent positions in the political and financial world. "Worse and worse," appears to be the leading feature of the programme for these last days. Thus the saying of the Apostle proves true. 2 Tim. 3: 13. As the world will continue to grow more wicked to the end of time, we may well cry, like John upon the isle of Patmos, "Come, Lord Jesus." We can look for no improvement till he does come and set up his kingdom. Hence, we may well sing,

"Then hasten, Lord, hasten the glorious day,
When the saints shall possess thy kingdom, O Lord,
And thy will on earth be done."

Says a close observer of the signs of the times:—

"Various ages of the world have been characterized by some feature peculiar to them. There has been a golden age, a silver age, an age of iron, and an age of brass. There have been dark ages, and there has been an age of chivalry. The present age is, *par excellence*, the age of corruption. It reigns alike in the Old World and in the New. It prevails under every form of government—under the despotisms of Russia and Austria, as well as under the free government of England, the democratic institutions of the United States, and the South American republics. It compelled the Czar to bring to a speedy close the Crimean war. It had a fatal effect upon the Austrian arms in Italy."

This is, therefore, eminently an age of corruption, and it is common to all parties. . . . . Public virtue has become so rare a commodity that scarcely any man now-a-days gets credit for it; and its real possession proves the most serious bar to all offices of honor and emolument. The rapid progress of debauchery in the morals of politics, which is at the bottom of all our party contests for the public plunder, threatens the very existence of institutions which are the last experiment of philosophy for human liberty—the highest style of government ever given to the world."

O when will professed watchmen cease to cry "peace and safety," amid the greatest perils? Theirs is a fearful work. Were they faithful, many sleeping ones might be aroused, who are now resting in careless slumbers upon the brink of total destruction. All through the land, the syren song is sung, "The world is growing better." "Blind leaders of the blind" are trying to quiet the fears of those partially awakened, by telling them the temporal millennium, or conversion of the world, is about to begin. How can people believe and teach such a doctrine without *one* Bible promise to sustain their position? Reports from all parts of the world correspond with the following:

"The Paris correspondent of the *Times* says that crime is fearfully increasing in Paris, and that a frightful number of murders have been committed within the past few months."

The War in Syria.

Last week we referred to the bloody civil war in Syria, and will now give some particulars concerning this important movement. A correspondent from Beirut, Syria, June 6th, says:—

"Syria is now the scene of one of the most sanguinary conflicts ever enacted in this land, which has ever been the battle-field of the old world—and Mount Lebanon is now one vast funeral pile. Druses and Christians, numbering hundreds of thousands, are now engaged in wholesale murder, arson, and pillage, in which fiendish work they are aided by Turks, Moslem Arabs, and the people known as the Metawalies."

The Druses are a singular sect, inhabiting portions of Libanus and Anti-Libanus, and other parts of Syria and Palestine. Their principal seat is Kesroan, a district of Mount Lebanon. They are divided into two classes; the *Djahals* and *Akkals*. The first class is ignorant, without any definite religious sentiments.

The second class is noted for their *secrecy* in their religious ceremonies. It is said their nature has never been discovered. If any happen to witness any part of their religious service, who have not been initiated, they are immediately put to death. They live temperately, and are very rigid relative to their religion. The Druses are said to number about one hundred and twenty thousand.

Their religious sentiments appear to be a strange mixture of Heathenism, Judaism, Mohammedanism, and Christianity. They acknowledge seven lawgivers: Adam, Noah, Abraham, Moses, Jesus, Mohammed, and Said. They believe these seven lawgivers were inhabited by the same soul, which went from body to body. They consider Christ as a false Messiah. They have a low opinion of Mohammed and his followers.

They think that *Hokem*, whom they denominate "the Creator of heaven and earth," will return in the day of Judgment, which may be known as near, when the christians shall have subdued the Mohammedans. They profess to receive the Koran; but only for the purpose of screening themselves from the Mohammedans. The latter are uniting with them against the Greek and Catholic christians. The Maronite Greeks and Greek Catholics number about two hundred and fifty thousand, who are expecting aid from Europe against their enemies.

The correspondent from Beirut goes on to say:—

"From my window last week I counted from twenty to thirty burning villages upon the mountain a few miles from Beirut, from whence the flash of musketry may easily be seen, and the volleys heard one after another in rapid succession, as they echo through the valleys. The dying and dead are brought daily into the town in large numbers, and the widows and the orphans may be seen in great crowds weeping and wailing about the streets.

The barbarity of this war is truly shocking. Men, women, and children are overtaken while fleeing for refuge and without arms, and ruthlessly slaughtered while praying for quarter.

The Christians have thus far suffered most terribly. Their villages have been burned, their crops destroyed, and great numbers have been brutally murdered, while the Druses, who are better warriors and far more courageous, are assisted by the Turks, Moslems and Metawalies, and up to this time have proved successful.

This bloody war which is waged on both sides as a war of extermination, has its origin in religious and political causes. The Christians and Druses hate each other with a deadly hatred on account of the difference in their religious faith—and the Christians hate the Druses with a special hatred because the Druses are in a great many of the mountain christian districts feudal chiefs and rulers over the Christian or Maronite and Greek Catholic villages. The more immediate causes of the war may be traced to the bloody feuds existing between Druse and Christian tribes. Last summer at Bait Marri a quarrel arose, which threatened to precipitate a war in which the Maronite Christians were victorious, having repulsed the Druses killing forty or more while their own loss was less than one third of that number. Although peace was then declared, the Druses have since assassinated every Christian who came in their way, with an evident determination to make the number of the Maronite loss equal to that of the Druses. This aroused the Christians, and so exasperated them that they made an a tack upon several Druse villages. At first they were successful, but relying upon their numbers, they neglected to appoint leaders or to form any plan for the campaign, consequently, the Druses rallied under their warrior chiefs and burned every Maronite and Greek Christian village within their reach. The provincial authorities pronounced the invading party—the Christians—to be rebels, and the Governor General proceeded with all his available force to the mountains, and brought his cannon to bear upon the Christians, checking them at every turn, while the Druses, aided by the soldiery, carried on their work of pillage and murder in a manner shameful even to a North American Indian."

They have not yet molested the missionaries any further than to break up their field of operation. Says the correspondent:—

"Great apprehension has been entertained by the Christian population of Beirut and all other Syrian cities, of a general Moslem insurrection, and all are now wearied with constant watching—every European and native Christian having slept upon his arms for nearly two weeks. . . . .

The immediate cause of this Moslem irruption may be found in the war raging around that place, between the Druses and Christians. Wherever the Druses were successful in the mountains back of Sidon, the Christian villagers would hastily gather their women and children and flee to the sea-coast for safety, leaving their homes to be burned and robbed by the enemy. On the first of June, it appears that several hundred Christians with their families and cattle fled to Sidon for refuge, whither they were pursued by the Druses. Their approach to the city caused the Moslems to raise the cry:—'The Christian dogs are coming to attack us! To arms! to arms! Moslems defend your homes!!' This cry, raised by a few designing ones, caused the Moslems to gather and close the gates of the town. Seeing this, the Christians threw down their arms near the city and surrendered to the Druses, who commenced the work of butchery.

Some of the Christians had gained admission, and upon making this discovery the Moslem women raised the alarm—and the poor unfortunates were soon slaughtered. The Moslems then went out and joined with the Druses in killing these defenceless people—among whom were many women and children. About twenty priests and several nuns were counted among the slain,—and from that time all Christian fugutives flying to Sidon for safety were not only shut out from the town, but ruthlessly killed by the Moslems from within. The Christians now hide in the caves and among the tombs, but they are soon found and slain. . . .

Information is daily received of fresh cases of the most horrible butchery of native Christians, and it would seem as if the Druses and Moslems were leagued to exterminate them, root and branch.

This morning we learn of a large number of peasantry having been induced to return to their villages, where they were all killed in cold blood—and of the murder of five Ecclesiastics of the Latin Church, who were shot down near the walls of Sidon.

The success of the Druses has undoubtedly stirred up all the Moslem hostility to Christians, and a general insurrection seems to be trembling in the balance. The presence of a Russian frigate of thirty guns gives a feeling of security to the Frank population of Beirut, and the expected arrival of a French fleet is generally hailed with delight.

What political motive sends so many vessels of war to Syria just at this time is not fully known, though it may be easily conjectured—but it is considered by every one as providential!

The Consuls General have been holding daily consultations to devise ways and means for the protection of the Christians, and each one has written to his national fleet for vessels of war, as the only means of restraining the Moslems in their present excited state.

It is believed that this state of things will hasten the end of the "sick man;"—indeed the French Consul General declares that this is the end of the Ottoman Empire! If this be so the Moslems will undoubtedly try to die "game," and the Christian population is beginning to quake with fear as the time approaches, dreading a general insurrection."

"Behold I Come as a Thief."

It is astonishing to see the indifference concerning the coming of Christ, among his *professed* followers. One thing is certain, they do not *love* his appearing, for, if they did, they would be interested in all the evidences of his approach. But there is no "crown of righteousness" promised to any but those who are longing to see him. Says Paul, "There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that *love* his appearing."—2 Tim. 4: 8.

We think every *real* christian loves the appearing of Christ. This is a good thermometer by which to test ourselves. If we find we are becoming less interested in the coming of Jesus, we may be sure that we are losing ground in divine life, and preparing ourselves to have him come upon us as a thief.

Dear reader, do you *love* the appearing of our Savior? We imagine we hear the answer, "I *hope* I do." Suppose we should inquire, Do you love your child? Would you say, "I HOPE I do?" We should expect a prompt hearty *yes*, that would not leave room for doubt.

Is it possible that we compose a part of the bride of the Lamb, and do not long for the appearing of the Bridegroom? Who would choose *such* a bride?

We can easily decide whether we love the appearing of our Redeemer; for if we do, we shall be anxious to know all the evidences of his coming, and shall rejoice at any new tokens of his approach; if otherwise, we may be sure that all is not right,—we are not ready to see him; and may expect he will come upon us as a thief, for our destruction.

If we are not *ready* to meet the coming Bridegroom, we have no time to lose in idle pursuits, in folly's ways; but should commence at once a most rigid and heart-searching examination, to find in what corner the enemy is concealed. If we are living so far from the Lord, as not to *love* his appearing, we must expect that his coming will be as a thief to us, and we shall be as the "Speechless Guest," having on no wedding garment. The decisive day is at hand. It is high time to awake out of sleep. Jesus instructs us to "Watch . . . lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto all *watch*."

We are most certainly living in the time, when the signs of Christ's speedy coming should awaken a strict watchfulness in the minds of all his followers. We peril our hope of eternal life, to sleep now.

Says an intelligent English minister:

"We can only conclude, that the nearer we are to the 'drying up' of the Turkish Euphrates, the nearer we must be to the 'coming as a thief;' and that the 'drying up' of the Turkish Euphrates seems now to be fully determined on, and likely to happen within a very short time . . . . The Lord will come in the darkest hour of worldly infatuation,—in the dead hour of the most deadly sleep which has ever closed upon the world,—when men are dreaming of prosperity and peace, muttering—like those who talk in their sleep—incoherent nonsense of progress, and education, and luxury, and sensuality. The world is asleep; and it speaks through the tongue of its philosophers the incoherent nonsense of an age devoted to destruction. . . .

It is remarkable that the principal charge against the Jews was founded upon their indifference to this very point. They cared nothing for the advent of the Lord; they felt no desire for his PERSONAL presence. Therefore their house was 'left unto them desolate.' Strange it is, that while we are so ready to condemn the Jews, we ourselves are more guilty even than they. They had but the Old Testament Scripture,—we have both the Old and New. And yet the PERSONAL presence of the Lord is as much forgotten, despised, and hated, among christians as it ever was among Scribes and Pharisees,—hypocrites! . . .

Like so many rebels who are enemies to each other, but more bitter enemies to their King, the various sects of christianity agree in one point alone, and that is—hatred of the kingdom of Christ. The only revolution that is entirely sinless—the only remedy that extends to all the fibres of creation—the only restitution that brings all things back to the original point, when 'God saw all that he had made, and behold it was VERY GOOD'—this change, this remedy, this restitution—is hated more by christendom than the darkest heresy! . . . .

'Woe unto me! The treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.' The treacherous dealers are the gospel ministers who have suppressed the solemn truth of the 'appearing and kingdom,' and have set up their own feeble voice in place of the thunders of the Messiah. . . . .

We seem, therefore, to have now arrived at a direct crisis—a movement in which we may hear, at any time, the cry of 'Behold, I come.' We need wait for no event to happen, for no signal to be given, for no more delay,—but may at any time be exposed to the 'coming of the thief.'"

VOICE OF THE PROPHETS.—We have received the second number of this paper. The following contents seem to prove a good number: 1. The World is rapidly approaching another great epoch. 2. The grand historic period; or the 6000 years. 3. Traditional and Scriptural evidence. 4. Not the world's conversion! but the coming of the Son of Man—The Rabbi and the Missionary. 5. Table of Sacred Chronology, of the 6000 years. 6. Glorious Lot. 7. A Prophecy of the Last Times. 8. Shimeall's Chronology. 9. English Correspondence. 10. The Table of Sacred Chronology. 11. Notices. 12. Advertisements of Books, etc. 13. To all who look for speedy Redemption.

Let all read and judge for themselves of its merits.

Another "Letter from Abroad."

It will be recollected that, some time since, we published "A letter from abroad." It was from a very intelligent young man, Editor of the *State Sentinel*, in California, who, we think, ought to have left *all* and followed Jesus, preaching his word, at the time of his conversion. Instead of being baptized, as instructed in the Scriptures, he avoided that cross, and backslid.

Many of our readers were deeply interested in his case, and will be glad to hear from him again. His letter was not intended for publication, but we hope to be excused for giving something encouraging from him. He belongs to one of the first families in the State of Massachusetts. Pray for him, that he may help sound the last alarm to a guilty world. The letter follows:

MY DEAR FRIEND:—I should be shamed on telling you, if indeed I could remember, the number of times I have been 'on the point' of writing to you. I am actually set for the business and pleasure now, however, and let failures be forgiven.

In the first place, let me thank you heartily for your kindness and liberality in furnishing me with the Crisis, since I have resided in this State. I think it has not been an act of waste on your part, as it certainly has been of infinite profit to your friend. You can judge of my appreciation of its worth when I inform you that in the midst of duties of the most arduous and exacting nature, I have not failed to read it entirely through, as soon as possible after its reception. I devoured its pages with more avidity than I could experience in the approach and discussion of a finely provided table of food, when fasting had provoked the alimentative organ to its greatest capacity for hungering. I looked out from the world of frivolity and money-chase which surrounded me, and felt at least an exquisite relish, if not a God-like sympathy with the contributors of your Journal for its words of sound doctrine and love.

You are probably aware that T. Starr King has recently come among us, and, of course, he is drawing great crowds. He circulated his two famous Unitarian sermons in reply to Dr. Huntington, and met with a strong reply from Mr. ——, pastor of —— Church in this city. In a correspondence which I conduct with a paper in the interior, I had occasion to notice the little indirect controversy; expressing a modest opinion to the effect that both parties were wrong. The pastor, whom I have long known as a thoroughly conscientious and a deeply learned man, suspecting the authorship of the criticism, questioned me concerning my umpire opinion. Upon this a discussion arose, such as I conceive terminated in his becoming awfully bothered. A few sundays since, he preached on the parable of the rich man and Lazarus, making the false interpretation, of course. He held that the rich man, between the grave and the resurrection, was experiencing the effect of sin in its natural tendency. In other words, he contended that all men in this life are kept from the condition of devils by the redeeming power of Christ; that after death and before the resurrection we experience, if we die in sin, the full consequence of sin! Meeting him in the street a day or two subsequent to the delivery of this discourse, I told him that I did'nt believe a word that he said. We argued the matter for about an hour, standing in front of Montgomery Block. This time my good friend was not only bothered but astonished. He wanted to know how I came to have so much scripture at my tongue's end. He was sure that he could go to his study and, on reviewing all the passages I quoted, be able to completely demolish me in the argument. To this I replied in substance, that I did not lay claim to any great familiarity with Scripture, but that I had been drawn to the memorizing of certain fitting texts, on the subject mooted, from my acquaintance and fellowship with a clever set of fellows, called Adventists. As for your demolishing me, that's very easy, no doubt; but, Mr. ——, you'll not find any word or inspiration in your study by which you can demolish Scripture.

To-day I have received four numbers of the Crisis with J. Howell's capital argument on this very subject. I wish I had your tracts on the parable; I think that, by their aid, I might redeem my minister! As it is, I hope for his conversion to the truth, his disentanglement from the corrupting lie of the Druids which the ignorant churchman engrafted on the christian tree.

I believe that I have told you now nearly all the missionary work that I have done since I have been in California. Nothing at all. I hesitate somewhat in telling you of my own spiritual condition. It is an old monotonous story. I am called in mind even more frequently than I have ever been before, and I feel more and more impressed with a sense of the fact that your people have the gospel truth.—When I came to Cal., I postponed my purpose of joining you in your labors until I should have acquired enough of this world's goods to enable me to live and work independent of all. Now that I have about obtained that competency, the Lord seems to demand the fulfillment of the tardy vow. What a merciful God, thus to have prolonged his blessed invitation to a person like me! But I will write you soon, again, concerning this.

I think I could make good use of a package of tracts, and any that you may feel disposed to forward, I will distribute with care. It is Saturday night. I have resolves for a glorious beginning to-morrow. Pray for me, that I may come out boldly and stand firm. Peace eternal be with you. Truly yours in Christ. Farewell.

S.

For the Crisis.

Inquiry Answered.

Bro. Durgin wishes to know how I can harmonize with my views, of Jesus being in existence as a *being* before he was born of Mary his mother, the following texts:—Gal. 4: 4; Rom. 1: 3; 2 Tim. 2: 8; Gal. 3: 19; Gal. 3: 16.

The question put in another form would stand thus: How do you harmonize these passages with those which positively affirm the pre-existence of our Savior as a being? I have said on another occasion that, if the terms employed by the Holy Ghost do not prove the pre-existence of Christ, it cannot be proved by words, though it be true. Of what avail is it to *infer* that Christ had no being before he was in the flesh from passages that do not prove the negative, in opposition to the plainest language that can be employed that he had existence as a being before he was here?

He was in the beginning with God. He became poor. All things were created by him. He was before all things. He took not on him the nature of angels, but he took on him the seed of Abraham. He came down from heaven. I say, again, if these passages do not prove the being of our Lord before he was here, then words cannot prove it. If the word pre-existence was in the Bible, and applied to Christ, it would not prove to the minds of some that he was a being before he was manifest in the flesh. For they would say that he did not pre-exist as a being, but only as a principle, or in the purpose of the Father.

Our friend has referred us to those passages which speak of Christ as made of a woman, made under the law! He was Abraham's seed, and the seed of David. He was made of the seed of David according to the flesh.

These passages show the relation of Christ to man in his manhood. They mark the commencement of his relation to man in the flesh. They do not imply that he commenced his being in this world. They do imply that he had a being before he came here. God sent forth his Son, made of a woman. He took on him the seed of Abraham, the seed of David according to the flesh, but not his seed in any other sense. These scriptures *imply* the pre-existence of Christ as a being. Other passages positively affirm his existence before he came here.

The word of the Lord is harmony. It is not yea and nay, but yea and amen. May the good Spirit lead us to see this harmony, and to honor the Son even as we honor the Father.

J. S. WHITE.

☞ It is nobler to do than to hear.

Correspondence.

From Bro. B. P. Manning.

Bro. Grant:—I wish to say a few words through the *Crisis* to the dear saints scattered abroad. I have a request to make to you, one and all; that is, I do desire your prayers, that the Lord will rebuke the disease, and raise me up, and give me health again; so that I can labor a little longer in the vineyard of the Lord before he comes. O my sufferings are great at this time. Now, dear brethren, the Lord is able to make me whole in a moment, Jesus is the same to-day that he ever was. The Bible is the same; what then is lacking? Faith in God. Dear brethren, do you believe the Bible? You will all say yes. Well, so do I.

I have a great desire to be at the convention the 25th, but shall not be able unless God should give me health. I believe he will do it if the brethren will pray in faith. Come now, dear brethren, will you ask the Lord in my behalf? I believe you will.

We are near the judgment of the great day, and what is done must be done quickly. Truly the nations are angry. What next? God's wrath will come, "and the time of the dead that they should be judged." Then God will give reward to his servants, the prophets, and to his saints. Yes, blessed be the Lord forever for his promises.

This side of '68, I hope to see Jesus and be made like him. If any of the servants of the Lord should come this way, please give me a call. You shall have a home such as I have. O how glad I should be to see any one of like precious faith! Here I am, and have to lie on my bed about half of the time; but I do praise my Father in heaven that I am as well as I am. My strength is most gone in my arms and hands; but my faith is strong in God and in the power of his might. I like the *Crisis* at this time, and should feel lost without it. I am glad to hear from the dear saints through the paper.

Your brother in distress.

Goffstown, July 8th, '60.

[We hope all our readers will remember and pray for our brother in his afflictions, and visit him if they can.—Ed.]

From Bro. S. N. Kent.

Bro. Grant:—Permit me to say through the *Crisis* to the friends of Bible truth, that I have been laboring in Conway the last few months, in the midst of opposition, but the good Lord has blessed the truth to the salvation of many souls. I have baptized twelve new converts, eleven of whom are heads of families. A church of twenty-five members was gathered last November. Another was baptized in June. They are well united in the great truths of the Bible, and looking for life only through Christ, at his second coming.

From Sr. Louisa James.

Dear Brn. and Sisters in the Lord:—I thought I would again like to address a few lines to you through the Crisis, hoping that it might, though written in much weakness, strengthen you to be more faithful. I feel that of all others I have the most reason to praise the good Lord for his continued mercies to me. My health continues good and has been from the time that the Lord in answer to prayer raised me; and I do believe that I shall be permitted to live to see Jesus come in the clouds of heaven. What a glorious thought! It cheers my heart and enables me to be more faithful, makes my determinations stronger to do my Master's will. Though some may point the cold finger of scorn, and think me crazy for my faith in Jesus, I care not as long as I am counted worthy to suffer persecutions for the sake of Jesus; it is as nothing to the glory we shall have when Jesus comes to be admired by all his saints from every age and clime.

"O, to be there! where no sorrow or care
Shall disturb that sweet heavenly rest."

Ye weary pilgrims, be of good cheer; victory will be yours in a little from this. You that are in affliction, claim the promises of God; he is faithful in all that he has promised; he is a physician I can recommend to you, for he turns none away that come to him; and the fee is so small that the poorest can come; it is only to come in faith believing, and we shall receive. Praise the Lord! oh my soul, for the unspeakable goodness of God.

I ask an interest in your prayers. I feel that I need them.

New Bedford, Mass.

Bro. N. S. Latimer, Milton, N. Y., writes:—"Truly things are getting worse instead of better. The church in this place, to which I formerly belonged, and was an esteemed member, now give the cold shoulder; and for no other reason than that I believe that dead men are dead, and that our Life-Giver will soon come to give his children eternal life. The language of my heart is, "Come, Lord Jesus," and "come quickly." The signs of the times bespeak his near approach. I want to be among that number that can stand when he appeareth.

Our residence is about half way between Albany and New York, on the west bank of the Hudson, and is a regular steamboat landing. If any of our preaching brethren want a new field of labor, they can find it here, with plenty of opposition."

Dedication at Vernon, Vt.—Bro. Grant:—We had a good time at the dedication. The friends were sorry you could not be there. I will give some account of it soon. Yours, J. V. Himes.

Reasons for my Hope.—A Bro. in C. writes:—"I was much pleased myself with 'Reasons,' and although I do not wish to flatter, must say that I consider it just the thing."

For the Crisis.

A Request.—I would like to ask C. F. Hudson, through the Crisis, if any part of man is conscious, or knows any thing after death? M. A. Church.

For the Crisis.

The Modern History of Universalism; Extending from the Epoch of the Reformation to the Present Time. By Thomas Whittemore. Vol. I. European History. 408 pages, 12mo. A. Tompkins, Boston, 1860.

A Congregational minister who holds life in Christ only, has wished that we might prepare a history of Dissent from the doctrine of endless misery, including all the forms of that dissent. Such a history would stand as a mighty protest against the fearful and unscriptural dogma, scarcely less effective for even wide differences of opinion in the vast multitude of dissenters.

Lacking time, opportunity, and some of the qualifications for such a work, we are glad that it is being done in part by others. The present volume is a very valuable contribution to the desired history. The design of it was formed many years since, and it gives the results of patient reading and inquiry, and a skillful and fair use of material contributed by others. It will be difficult to find elsewhere an equal mass of testimony against the eternity of evil.

And the author gives not only names and facts, but also a very good history of Universalist arguments and reasoning. These arguments, we need hardly say, seem quite inconclusive for the author's view, and he does not indorse them all. Yet the reasons offered *against* the prevailing view, and the record of opinion, will commend the volume to all readers of history..

Some very important facts here brought out are new to us. We knew very well that Luther felt the burden of the doctrine of endless woe, and found no relief in any of the theories of its justice. These facts we have given in "Debt and Grace," pp. 347, 348. But Mr. W. shows that Luther staggered even unto doubt, and gives the record of his doubts, from a letter written in 1522. And Sir Henry Vane, one of the early governors of Massachusetts, here appears as a Universalist. We must certainly thank the author for his army of witnesses, while we interpret their testimony as a half-truth, corrected by a plain scriptural doctrine of Life as the end of the Repentance enjoined on man. C. F. H.

Obituary Notices.

Died, in Belchertown, June 16th, 1860, Nancy Shumway, wife of Henry Harrison Shumway, and daughter of Preston M. and Phebe Wellman, aged forty-two years.

The deceased obtained hope in the pardoning mercy of God about twenty-five years ago, and united with the Baptist church, with which she has ever remained a consistent member. She was ever diligent and untiring in her labors of love, both in and out of the church; always even in her walk and conversation, considerate and faithful in all her duties to her family, the church and the world. Although she differed from the church to which she belonged on points of doctrine, yet she did not think it her duty to withdraw herself from that body; but was ready on all proper occasions to express her faith in the soon coming of Christ, the destruction of the wicked, and life and immortality only through Christ. Last year, she with her husband and children, for the first time, attended the Wilbraham campmeeting, and enjoyed a rich feast. She was much strengthened at that meeting.

The day before her death, when informed that she could live but a very short time, she said, "Jesus has opened up the way before me; blessed be his name. Oh! praise the Lord for his goodness to me, and all the children of men; let every thing that hath breath praise the Lord. Glory, hallelujah, Amen. Amen. Amen."

The next morning she called her family and friends, one by one, to her bedside, and took her leave of them all. A kind husband, three children, mother, two brothers and eight sisters were among the ties she had to bind her to earth; but by grace she was enabled to leave them all in her Master's care, and with her mind strong to the last, she departed in peace, to await the morn of the resurrection. Her funeral was attended by the pastor of the church to which she belonged.

"Yes, Lord! a body glorious as thine own
Shall upward from the dusty ruin spring;
And the unsightly grain, in weakness sown,
Shall rise in power, a holy, heavenly thing,
When thou shalt come to sit on David's throne,
And rule in righteousness as Zion's king,
With all thy risen saints. Oh, soon again,
Lord Jesus, come! take thy great power and reign!"

M. A. W.

Died, in Boston Harbor, July 1st, 1860, Edwin B., son of Bro. David and Sister Esther Grant, aged about twenty-one years.

In this bereavement Bro. and Sr. Grant feel very sorely afflicted. Edwin was the idol of the family. His amiable disposition and excellent deportment made him very much beloved. He professed religion among the Methodists about two years ago, and went to that meeting; yet he frequently went to hear on the subject of the "Advent," and always sought opportunity to hear Bro. E. Burnham, under whose preaching he sat with much delight.

He was conveyed from quarantine to his home at Kennebunkport, and on the fourth of July we were called to attend his funeral, and truly this was a scene of sadness, as they had been expecting to greet him with a smile of joy, and he is borne so suddenly home a lifeless corpse; and while all around were filled with hilarity, celebrating the anniversary of our nation's independence, the hearts of this dear family were filled with bitterness and overflowed with grief; but they have reason for gratitude, that in the midst of infidelity and moral darkness the light of Revelation has shined in their hearts, and that they believe in the literal resurrection of the dead. May He who has said, "all things work together for good to them who love the Lord," sanctify this bereavement to their eternal good. Wm. H. Mitchell.

Died, in Danielsonville, Ct., July 4th, Celestina Anna, youngest daughter of Cromwell and Maria Chase, aged three years one month and twelve days.

Again are we called to lay a loved one in the grave; again has death entered our circle and torn from our embrace one that was lovely, one whose sweet smiles and prattling voice made glad our hearts. The dear one is with us no more; she sweetly sleeps with her brother on the hillside. But amid this affliction we will not murmur, for we anticipate with joy that meeting which shall take place when those that sleep in Jesus shall awake to life and immortality.

Our loved ones are sleeping in quiet repose,
But death cannot always their young eyelids close,
At the coming of Jesus they'll wake from the tomb,
And like flowers in spring-time eternally bloom.

We miss them at morn, at noontide, and eve;
Our hearts filled with sorrow do silently grieve;
Yet not without hope, as do others, we mourn,
For we know that those loved ones again will return.

From the land of the enemy, spotless and pure,
To dwell in Christ's kingdom forever secure;
Where pain, death and sorrow can never more come,—
God grant we may meet them in that heav'nly home.

M. C.

Summary of News.

FOREIGN.

FOUR DAYS LATER FROM EUROPE.

Halifax, July 10. The Royal Mail Steamship Arabia, from Liverpool 30th, via. Queenstown, July 1st, arrived at this port this P. M.

The Neapolitan Government had yielded to the energetic demands of the American and Piedmontese Ministers, and ordered the release of the two captured vessels with their crews and passengers. The American sloop-of-war Iroquois went to Naples especially to assist the American Minister in his demands.

The agitation at Naples increased. A most inflammatory proclamation had been issued by the Central Revolutionary committee, calling on the people to rise.

The French Ambassador had been most terribly maltreated in the streets, it is supposed by members of the anti-reform party. He was beaten senseless.

The Commissariats of the twelve districts of Naples were simultaneously attacked and pillaged on the 28th. The agents were murdered and the archives burnt.

Naples was declared in a state of siege, and street assemblages prohibited.

The Neapolitan Government continues its warlike hostilities, the proclamation of reforms not appearing to give satisfaction.

Garibaldi was continuing his preparations for new movements.

England and Austria had assented to the proposed conference on the Franco Swiss question, the latter power protesting against the admission of Sardinia.

ITALY.

It was reported that the Papal Government was about to grant reforms.

There had been frequent collisions between the troops and citizens at Perugia.

THE PAPAL STATES.

Rome.—A letter in the *Perseveranza* of Milan says:—Gen. de Lamoriciere is greatly disappointed, and has no confidence in the result of his mission. A few days ago, in conversation with one of his friends, he said, "I have been completely deceived as to the situation of the Roman Government. I was told that I should find an army not in a very bad condition; that I should be furnished with all the means necessary for completing its organization; that all the money I wanted for that purpose would be placed at my disposal, and that I should receive all the cooperation I might desire on the part of the people, who were entirely devoted to the Government. I have found every thing quite the reverse."

NAPLES.

We (says a contemporary) have received a dispatch from Naples, announcing the following most important facts. The letter, addressed by the Emperor Napoleon to the King of Naples, was read on the 22d to the King's council. Francis II. being indisposed, was not present. After the contents of the Emperor's letter was made known, the following resolutions were voted by the council:

1. The adoption of a constitution.
2. A general amnesty to be granted
3. A total change of ministry.
4. Italian alliance with Piedmont.
5. The Italian flag, with the arms of Naples, to be adopted.

We are assured that these resolutions were voted by a majority of nine against three.

Our informant further says, "The King has acceded to the propositions adopted and recommended by the majority of the council. His Majesty was still seriously ill.

PROCLAMATIONS TO THE PEOPLE OF NAPLES.

The Central Revolutionary Committee at Naples has issued the following appeal to the inhabitants of Naples. It is dated the 15th of June:—

"Inhabitants of the city of Naples,—Too long already have your silent tears watered the land of Samnium; too long have Italian brows been bent before crime and infamy.

"Incessantly menaced in your persons, in your property, in your honor, for forty years you have been the playthings of the ambition and of the tyranny of a handful of men. With us you have deplored the ruin of the national finances, you have seen taxes levied to provide for the pleasures of an imbecile Bourbon, and become the booty of a few nobles who ostentatiously displayed their luxury before you as if it were a patent of nobility.

"You behold daily your fathers, mothers, wives, sisters, subject to cynical tortures and immolated by a barbarous police. Blood asks for blood, and that of your relations and defenders of your rights cries aloud for vengeance.

"Slaves bought by money in South America did not tolerate such odious treatment, and we, Neapolitans, born free men to live where our fathers lived as rulers, how could we have submitted to such exactions, have endured such sanguinary outrages?

"But let us bid a truce to timid regrets; let us leave lamentations to the tyrant; the future does not rest in his complaints. Hitherto knocked down by the cowardice and villany of example, taken by the contagion, our brains were confounded like those of slaves.

"At the sight of victorious Sicily, at the magnanimous example of Piedmont, at the powerful voice of Garibaldi, let our hearts throw off a shameful torpor, let us seize weapons to conquer, chastise, and liberate. Let Vesuvius respond to Etna, and the Appenines be the conducting wire of deliverance to our brothers in the North.

"For a long time, Neapolitans, we have tolerated that which could not be avenged without shedding the blood of our fellow-citizens. For a long time we hesitated to commence an impious struggle with our brethren led astray by pretorian uniforms.

"But by the side of the duties of the citizen are also those of the father; the hour has come to cast aside an unjust sensibility, to escape from the curse which weighs upon bad fathers and slaves!

"Let the mask be dropped! Let every man select his course; between honor and infamy traitors only can hesitate, and cowards only remain undecided. Let everything within our reach become a terrible weapon, from the deadly rifle to the sharpened lava of Vesuvius; let us rather be crushed under the ruins of Parthenope than tolerate the tyranny of the Bourbon; and, if he needs must reign, let him reign in a churchyard.

"Brothers, await the orders of your committee; distrust bad news, and especially silly manifestations, only suited to encourage the oppressor, to intimidate the weak, and to delay the day of redemption.

"Sons of the Samnites, invoke the courage of your ancestors; sharpen your swords and prepare silently—for, we swear it unto you, the struggle is near at hand.

"Neapolitans, you are sons of Italy. Italy extends from Mont Cenis to the blood-stained waters of Sicily. Rise in the name of Italy and of liberty!

"Those who shed their blood for your sakes come courageously to you, and you fight against them!

"God said to Cain, 'Unhappy man, what have you done with your brother?' Italy will say to you, 'Cursed brothers, what have you done with your brothers?'

"Each drop of blood shed in Sicily is a malediction on your heads, on the heads of your children, and of your children's children.

"Neapolitans! Italy forgives you; but you must rise like the flames of your volcanoes against those who do not wish to allow Italy to exist."—*London Times.*

The Year of Hurricanes.

The season through which we are passing, will go far to remove the impression that the severest hurricanes are confined to the tropics. All over the Northern and Middle States, tornadoes of unprecedented violence, extent, and destructiveness have occurred. At least three hundred lives have been lost by the force of the elements. There seems to have been a cycle of tornadoes.

Within a fortnight there have been four in the Middle and the Western States, one extending from Louisville up to Central Ohio, one in Cattaraugus county in Western New York, one in Armstrong and the adjoining counties in Western Pennsylvania, and now one in Iowa and Northern Illinois, which, it is said, has surpassed all the others in violence and destructiveness.

Whole villages have been demolished, and their inhabitants either killed outright, or fearfully mangled by the falling of houses, the mad sweep of the winds, or the flying of timbers and trees. The imagination can hardly paint the terror which has overtaken, in stern reality, the inhabitants of the devasted districts. It must have been witnessed to be realized.

Never before has our country been visited by so many, or so widely destructive hurricanes as during the present year. They have rushed through the country with resistless fury, uprooting trees, demolishing fences, houses and churches, and even taking loaded freight cars from their tracks and dashing them to pieces. The space traversed by the last great tornado, in Illinois and Iowa, was fully one hundred and fifty miles in length. The force of the wind has been almost incredible. Tin from roofs was carried over twenty miles; large brick houses were lifted completely from their foundations and twisted around in the air, before being dashed to fragments upon the ground. Churches were demolished with a single thunder gust, and the whirling and snapping of whole forests of trees, as they were caught up in the folds of the tremendous whirlwinds, was awfully grand to hear and to see.

In all cases the electric forces appear to have been combined with the atmospheric agitation. The fearful velocity and power of the wind—estimated to have traversed space at a speed of from sixty to seventy miles an hour—was alone sufficiently terrific. But when to this was added the roar of the most startling and tremendous claps of thunder, and the seething glances—flash after flash, of the lightning—it is no wonder that a scene was presented which struck men dumb with fear and alarm, and even made the stoutest hearts to quake. The awful grandeur of the storm, as the whole "artillery of heaven" seemed let loose upon the stricken globe, was indescribable. Add to this the groans of wounded men, and the shrieks and prayers of terror stricken women and children, ending in a catalogue of dead, lying cold and stiff in every stage of mangled deformity, and we have a picture of human desolation which transcends in horror all the convulsions of nature.—*Cincinnati Commercial.*

Notices, &c.

Wilbraham Campmeeting.

Arrangements have been made with the Eastern R. R. Co. by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to me when they purchase their Western tickets for the camp ground, which will be at half the usual fare.

Full particulars of arrangements with other R. R. Companies will be given in due season.

G. T. Adams, 167 Hanover Street, Boston, Mass.

An Inquiry.

Who wants a "real good," "free," "general" camp or grove meeting in Maine this season? Let all who feel an interest in the matter, and are willing to help by their prayers, presence and funds, send word to the Crisis without delay. Bro. Grant will publish their names, and if there is interest enough in the matter, a good place will be selected for the meeting, notice given, and preparations made. What is done must be done very soon. Come, brethren and sisters, speak "all at once."

As several have expressed an interest in this matter, I take the liberty to make the inquiry. If I have done wrong, forgive.

R. R. York.

☞ Elder A. Cleaveland will preach at North Troy, Vt., Sunday, July 22d, and once in four weeks the ensuing year.

Commence a quarterly meeting Saturday, July 28th, at South Troy, to hold over the Sabbath. Preaching brethren are invited to attend. He will also preach at South Troy once in four weeks through the year.

N. Orcutt.

Notice.

A meeting will be held at the school-house near Bro. Whitaker's, two miles north of Edenboro, Erie Co., Pa., Saturday, July 28th, at 1 1-2 o'clock, P. M., and Sunday 29th at 9 o'clock, A. M.

Also, a grove meeting in the Anderson neighborhood, three miles south-west of Edenboro, Erie Co., Pa., August 25th, at 1 1-2 o'clock, P. M., and Sunday 26th at 10 A. M. We hope to see the friends of Jesus from the surrounding country at these meetings.

John T. Oxeley, Evangelist.

☞ I expect to preach at the Clark Meeting-house in Barnstead, N. H., on Sunday, the 29th of July; and, if it should appear to be duty, may hold meetings for a day or two following. T. M. Preble.

Campmeeting.

The Lord willing, there will be a campmeeting at Lanesville, Ct., commencing Sept. 3d, and continue over Sunday. The meeting will be holden on the old ground, a few rods from the Housatonic R. R. Depot. Arrangements will be made for boarding and horse keeping. We shall expect those preachers present that feel sent. Further particulars hereafter.

D. Cogswell, M. Gosson, L. Mills, } Committee

To the Brethren in New York.

Brethren: We are requested by Bro. John Stevenson, C. W., to inform you that the *small chronological chart*, forwarded about sixteen months ago to Bro. Lederer, of "The Israelite Indeed," and afterwards in the hands of Brn. Green, Doolittle and others, is expected to be forwarded to the office of the *World's Crisis*, Boston, at as early a date as possible. Will they see to it?

Campmeeting.

There will be a Second Advent Campmeeting in Harmony Grove, Westford, Mass., to commence Tuesday, Aug. 28th, 1860, and continue over the following Sunday. This is a delightful location, convenient, within five minutes' walk of the depot, and near the village, where any can get lodging who do not wish to sleep in tents. This meeting is for no sect or party purposes; our object is infinitely higher,—the saving of men by the preaching of the Gospel in its happy adaptation to the present times.

Come, all ye lovers of Jesus, from hill and vale, from city and town, to the grove this year. Make the sacrifice, lay aside the means, help the poor, and all come to this feast. Pray over it, and come with a mind to work by faith, expecting the salvation of men. Those who wish can provide their own board, and bring the whole family with little expense. Bring tents and bedding. Tents and board will be provided on the ground for all who wish on reasonable terms.

L. Boutell, Groton; M. H. Corliss, Lowell; E. Heath, Lynn; S. Ayers, Worcester; M. M. Young, East Boston, *Committee.*

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. Miles Grant will preach in
Boston, (Chapman Hall)........Sunday, July 22d

The Lord will, I will preach at
River Point, R. I., the fourth Sabbath in July.
Lafayette fifth Sabbath in July.
New York City, (corner of Grand and Elizabeth Streets,) the first Sunday in August.
HIRAM MUNGER.

Providence permitting, I will preach in Castleton, Vt., the last Sabbath in July and the first in Aug.
MILES GRANT.

Eld. J. V. Himes will preach in the Advent Chapel, East Boston, Sunday morning, July 22d.

Providence permitting, I will preach at
Dover, N. H.........July 22d
Exeter, N. H.........July 29th
Lawrence, Mass.........Aug. 5th
Clinton, Mass.........Aug. 12th
GEO. A. OTIS.

Providence permitting, Bro. C. W. Baker will preach in
Bristol, Ct.........July 22d
Bro. Ralph Williams.........Aug. 5th
GEO L. WHITE.

Providence permitting, I will preach at
Newark, N. J.........July 22d
Fairhaven, Mass.........July 29th
Head of the River.........Aug. 1st
New Bedford.........Aug. 2d
W. S. CAMPBELL.

If the Lord will, I will preach at Pawlings, N. Y., the first Sunday in Aug. C. GOODRICH.

The Lord willing, I will preach in
Pomfret, Vt.........Sunday, July 29th
North Springfield.........Aug. 5th
South Ashburnham, Mass.........Aug. 6th
Templeton.........Aug. 7th
Westford.........Aug. 8th
Lowell.........Aug. 9th
South Reading.........Aug. 10th
Haverhill.........Aug. 12th
Evening meetings at half-past seven.
L. D. THOMPSON.

Bro. D. M. Hanscomb will preach in
Hallowell, (Beeman Hall).........Aug. 5th
SAMUEL SWIFT.

The Lord permitting, I will preach in West Alton the fourth Sunday in July.
Eld. W. B. DAVIS.

Eld. L. Boutell will preach in
Worcester.........Sundays, July 22d and 29th
Eld. George Waugh.........Sunday, Aug. 5th

Providence permitting, I will preach at
Stepney, Conn.........July 22d
G. L. TEEPLE.

The Lord willing, I will preach in
Surry, Me., (North Bend).........July 22d
Carmel, Me., (Union Meeting-house).........Aug. 5th
Milo, Sebec, or Atkinson, (as the brethren in those places may arrange).........Aug. 12th
I will spend the 2d, 3d, and 4th Sabbaths in August in those towns as may be best arranged without interfering with other appointments.
THOMAS SMITH.

Bro. M. Batchelder appoints to be at Hoosick, Saturday and Sunday, the 28th and 29th of this month.

I expect to meet with the brethren at Frankfort Mills, Me., Aug. 5th.
I will be at the conference in North Searsport, Aug. 4th. R. R. YORK.

Sevey will preach in
Rome (Town House).........July 22d
Belgrade Mills.........July 29th
Will Bro. Towle meet me at the shore of the pond?

J. K. Bellows will preach as follows:
Collinsville.........July 22d
North Canton.........July 29th

Providence permitting, I will preach in
Holden.........Sunday, July 22d
East Killingly, Conn.........July 29th
J. HEMENWAY.

Business Matters.

To Correspondents.

Eld. E. Burnham's address is Newburyport, Mass.

Eld. P. B. Morgan.—Balance due $2.24.

M. M. Evans.—All right—pays to 260.

Cash Receipts.

E Cornell 276, $1.13; D Grant 274, $2.75; D G Drake 260, $3.00; F Norbut for the poor, 70 cts.

Eld. A Plumley 265, E Mandeville 265, D Thayer 262, A P Waldo 263, S R Billings 268, Mrs. Chadwick 275,—50 cts. each.

J M Aldrich 272, H Rand 276, Mrs. D T Beers 276, W H Salisbury 248, W P Saunders 276, J Linard 286, S Ewer, Thos. Apthorpe 276, H Cato 276, W H Simmons 272, M Hemenway 267, An. Hopkins 275, J Byrne p. pd., 253, J H Sleeper 260, D W Grant 282, N S Latimer 276, W J Cabot 278, Mrs. M A Church 276, E Blood 247, G W Wood 222, C Cottle 286, C Swift 260, T J Philbrick 270, I Grinnell 278,—$1.00 each.

W B Perrott 268, J Annibal 276, J Sarle 275, E O Allen 301, J E Durham 298, D B Pierson 226, J E Lloyd 290, G Sheldon 304, Dr. H W Buxton 268, C Churchill 275, A Farren, Jr. 303, L Hall 296, Perry Grinnell 304,—$2.00 each.

Books and Tracts.

E P Conser 10 cts, J M Aldrich $1.12, Eld. P B Morgan $5.00, C N Buzzell 30 cts, R R Jenkins $1.00, Eld. C P Dow $10.00, C E Cole $1.00.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuke* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

Christ our Life. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. 168 pp. 12mo. Price 50 cts. In paper covers, 30 cts.

Human Destiny. A Discussion: Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all? By C. F. Hudson and Sylvanus Cobb. 478 pp. 12mo. Price $1.00 post paid.

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 289 pp. 12mo. Price 50 cts. Postage 16 cts.

The Doctrine of Endless Misery an occasion of Scepticism. From the Epilogue to Essays in Ecclesiastical Biography. By the late Sir James Stephen. With notes by C. F. H. 24 pp. 12mo. Price 3 cts. $2 00 per hundred.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Rights of Wrong; or, Is Evil Eternal? By C. F. Hudson. 24 pp. 12mo. Price 3 cts. $2.00 per hundred.

The seven treatises last named can be also had of the Publishers, J. P. Jewett & Co., Boston; G. W. Young, 138 William Street, New York; Geo. S. Blanchard, Cincinnati; and S. C. Griggs & Co., Chicago.

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For the Crisis.

Morning Worship.

Unto the high and mighty Lord
We lift our morning strain of praise,
In notes of joy his love record,
And songs of thankful gladness raise.

Great God, thy mercies, like the dew,
Fall on us at the evening's shade,
And with each morning, blessings new
Shine o'er the works thy hand hath made.

God of the morning, while the day
Beams with the light of love divine,
We with its dawn our homage pay,—
Thou art our God and we are thine.

Keep us in peace, oh Lord, we pray,
Through all our years of mortal time;
Then take us, in eternal day
To dwell with thee in joy sublime.

H. L. H.

Dansville, N. Y., June 23d, 1860.

[From "Christ our Life," by C. F. Hudson.]

Passages supposed to imply the Immortality of the Lost.

(Continued.)

2 Thes. 1: 7–9; "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance upon them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power."

"Everlasting destruction." Strange that with no mention of the soul's immortality it should be inferred from such a phrase that the soul will never perish. But "to be destroyed" and "to perish" are the same thing, expressed by the same Greek word, and each is "destruction." The expressions "perish for ever" (Job. 4: 20; 20: 7; Ps. 9: 18,) "destroy for ever" (Ps. 52: 92: 7) are plainly equivalent. It were as proper to say that "perish forever" means "to be ever perishing and yet never perish," as to say that "everlasting destruction" means an "eternal destroying of that which is never destroyed." And if the passages are parallel, or even correspond as type and anti-type, these interpretations must stand or fall together.

We conclude that here is another instance of "everlasting" denoting the eternity of effect. Such a destruction is one from which there is no recovery; it is irreparable, utter, complete. It it not "banishment," as the expression is commonly understood and sometimes quoted. The phrase *"from* the presence," etc., does not mean this; for the preposition does not denote *separation* but the *origin* or *source* of the destruction named. The same phrase occurs in Acts 3: 19, where the idea of banishment would be absurd: "The times of refreshing shall come from the presence of the Lord." It frequently occurs in speaking of the destruction of God's enemies, by fire issuing from the divine presence, as in Lev. 10: 2; Num. 16: 35; 2 Kings 1: 10, 12, 14; Rev. 20: 9. Compare Lev. 9: 24; Ps. 97: 3; Isa. 13: 6; "The day of the Lord is at hand; it shall come as a destruction from the Almighty;" and ver. 9: "To lay the land desolate; and he shall destroy the sinners thereof out of it." These passages and the context sustain the view of Macknight, who says: "These wicked men, being raised from the dead, shall suffer punishment, even everlasting destruction, by fire issuing from the presence of the Lord." And of Conybeare and Howson: "There shall go forth against them, from the presence of the Lord, and from the brightness of his glorious majesty, their righteous doom, even an everlasting destruction." * * * *

Hammond explains the passage of "an utter destruction;" refers to Matt. 3: 12 as denoting a fire that "never goes out till it have burnt up all;" and adds: "Meanwhile not excluding the eternal torments of hell fire" etc. Which proviso explains and proves nothing.

Matt. 25: 46; "These shall go away into everlasting punishment; but the righteous into life eternal."

This is often taken as a "ruling" passage in support of the doctrine of eternal suffering, and therefore demands our special attention. At the outset we remark several objections against the inference. 1. The passage in 2 Thes. 1: 7–9 is parallel, describing the same judgment scene; and the "destruction" there named will as naturally define the "punishment" named here, as it will be defined by it. And *more* naturally, if rare words should be explained by words more common. 2. Granting, for argument's sake, that "punishment" implies conscious suffering, it may be called "everlasting" with reference to its irreparable effect. Thus Ps. 83: 17; "Let them be confounded and troubled forever; yea, let them be put to shame and perish." 3. The phrase "everlasting fire," used in ver. 41, as already shown, denotes the eternity of effect. Whether the expression in ver. 46 be taken in the same sense or not it should not disagree with it. 4. The life which is contrasted suggests that the punishment may be strictly death. Whereas the common view deduces immortality from that which is opposed to "life eternal." 5. Various orthodox writers allow that final extinction would be an eternal punishment. 6. Besides these facts, which are more or less obvious, we hope to show that the word rendered "punishment" (*kolasis*) does not require the sense of conscious suffering.

We shall not at all insist on the acknowledged fact that the word "eternal" (*aionios*) is often used in a limited sense. Yet we might show a strong or even satisfactory argument for such a limitation if the passage were not better explained otherwise. The common remark that the word is used in the absolute sense in the same verse, and that therefore the endless life of the righteous and the endless punishment of the wicked must stand or fall together, is not valid; for the general sense of "lifelong," or "during the continuance of the subject," which the word *aionios* doubtless bears, would admit a corresponding distinction in the future of those who "live for ever" and those who "perish." Indeed, if *kolasis* means *suffering*, the limited sense, or else the "eternity of effect," would be fairly suggested by ver. 41, as already shown. Moreover, the same phrase precisely is used by Philo in speaking of a very limited duration. He says: "It is better not to promise at all, than not to render prompt assistance. For, in the former case, no blame follows; but in the latter, there is dissatisfaction from the weaker class, and a deep hatred and lasting punishment (*kolasis aionios*, mortal resentment?) from such as are powerful." (Fragm. Opp. II. 667, ed. Mangey.)

Nor shall we raise any question of the genuineness of the text. Yet if any one would rest an infinitely appalling doctrine on a word, one or two things should be said. Christ spoke not in Greek, but in Syro-Chaldaic. And, granting the inspiration of the evangelist, no one can disprove—what many believe—that he wrote in Hebrew, and that the Greek of his Gospel is an uninspired translation. And for *kolasis* the Ethiopic gives "their own," or "proper" (suum); the old Latin version gives *ignis* (fire); and Augustine and others frequently read *ambustionem* or *combustionem* (burning); which shows how little the original term was then relied on. We submit, therefore, that the *conjecture* of Dr. Mangey, that *katalusis* (annihilation) is the true reading, was not "impious, though *kausis* (burning) *kolousis* (cutting off), or *krsis* (judgment) would be more plausible as a conjecture. But we would not seem to dislike the received text. Nor shall we detain the reader with various senses of the word *kolasis*, such as "chastisement," "restraint," "abscission," which have been proposed. (See Debt and Grace, pp. 189, 190.) But we may express our surprise that so wary a writer as Mr. Landis should give such countenance to the sense last named as he does, saying: "The final state of the lost is here designated by the singularly appropriate term *kolasis*; punishment by *rejection*, or *cutting off from* or by *deprivation of* that happiness which the saved enjoy." (Immort. of Soul, p. 480.) If for "happiness" Mr. L. had used Christ's own word "life," all that he adds about "going away into" such "deprivation" would not at all even suggest the immortality of these thus "cut off." The sentence "depart" is solemn, dramatic, and contemplates not an *abode* in God's universe for the wicked, but an execution.

That suffering is here implied is strongly asserted by the writer in the New Englander, May, 1856, p. 171, who says *kolasis* is a verbal noun, denoting action and not result, a noun of infliction. And this is argued from 1 John 4: 18, where it occurs in the phrase "fear hath torment;" and from the Syriac, which gives in our passage a word rendered "torment" by Dr. Murdock.

But the Syriac will not prove the common view, even if it were an inspired version. For the word rendered "torment" has also the more general sense of "punishment," or, as latinized by Walton and White, "supplicium;" and the verb also means to *suppress, submerge, suffocate, strangle*.* It is rendered "punish" by Dr. Murdock in Acts 4: 21. And in 1 John 4: 18 the Syriac uses another word, rendered "existeth in peril." The Arabic also seems to have read *kolousin*, "constraint," which is preferred by Grotius and Schleusner. Hommond conjectures a similar word *kolousin*, "hindrance." Beausobre and L'Enfant explain the received reading thus: "Fear hath punishment ever before its eyes." The Vulgate gives simply *pœnam*, "punishment." The translation of *kolasis* in 1 John 4: 18 by "torment" is nearly if not wholly without parallel, and is unsupported by the lexicographers. In Acts 4: 21 the verb *kolazo* occurs, and the context favors the sense of punishment with a view to "restraint" and prohibition. The word is used in one other place only in the New Testament, 2 Pet. 2: 9. Here it occurs as a participle in the present tense, rendered as future in our version: "The Lord knoweth how . . . to reserve the unjust unto the day of judgment *to be punished*." But the future tense is no more required by the context than by the word. The 4th verse is plainly parallel; the participle "to be reserved" there used is also in the present tense; and the same verb is in the *past* tense in the similar passage, Jude ver. 6. If then the verb *kolazo* has at all the sense of *repress*, or *restrain*, the obvious and grammatical rendering here would be, "to reserve the unjust *confined*, or *restrained*, unto the day of judgment." Yet we shall not insist either on the sense of *restraint*, or on the present tense. We remark, however, that if the *future* tense be insisted on, that would indicate that the punishment begins with the judgment, and not before it. And then the final punishment may not be anguish of spirit, or any natural suffering, but something fatally different.

Since our word occurs but four times in the New Testament, we must look further for examples of its meaning. The Greek of the Old Testament offers for this purpose, and is of far more value than the classic writers, of whom the New Testament writers were comparatively ignorant. In the Septuagint we shall also include the Apocryphal books, which were Jewish, and some of them written before the time of Christ. The noun or verb is here found in several passages, as follows:—

Ezek. 14: 3, 4, 7; 43: 11; 44: 12 (marg.) Here *kolasis* occurs as the equivalent of "stumbling-block." Schleusner explains the translation thus: "Whatever is the cause of *misfortune* or *punishment* is called in Scripture a 'stumbling block.'" But the punishment threatened in ch. 14: 8–10 is being "cut off" and "destroyed."

Ezek. 18: 30; "So iniquity shall not be your ruin" (*kolasis*). Compare ver. 31: "Why will ye die?" and ver. 32: "Live ye."

2 Sam. 8: 1; "David smote the Philistines, and *subdued* them." Sept. *etroposato, routed* or *destroyed*; and Aquila, B. C. 160, *ekolasen, punished*.

Prov. 22: 23; "For the Lord will plead their cause, and spoil (Symmachus, A. D. 200, *kolasetai*) the soul of those that spoiled them."

1 Esdras 8: 24; "Whosoever will not do the law of thy God, and the law of the King, let judgment be executed speedily upon him (*kolasthesontai*), whether it be unto death, or to banishment (*timoria* marg. *rooting out*), or to confiscation of goods, or to imprisonment."

Wisdom 3: 4; "Though in the sight of men they are punished (*kolasthosin*), their hope is full of immortality."

11: 5; "For by what things their enemies [the Egyptians] were punished (*ekolasthesan*), by the same they in their need were benefited." Comp. vs. 16, 19; 12: 14, 15, 27; 16: 1, 2, 9, 24; 18: 11, 22. In ch. 12: 27 the Vulgate renders *kolazomenoi* by "exterminarentur;" Calmet and the Port-Royalists, by "tourmentez et exterminez."

14: 4: "For a fatuity of which they [the Egyptians] were worthy brought them to this end; and they lost the remembrance of those things which had happened, that they might fill up the punishment (*kolasin*) which was wanting to their torments (*thasanois*.)"

14: 10; "Speaking of idol images and their worship: "That which was made, together with him who made it, shall be punished" (*kolasthesetai*.) Comp. ver. 13: "For neither were they from the beginning, neither shall they be forever."

2 Macc. 4: 38: "He put to death the sacrilegious wretch, the Lord repaying him his deserved punishment (*kolasin*.")

6: 14; "Nations, whom the Lord patiently expecteth until he shall punish (*kolasai*) them in the fulness of their sins."

See also 1 Macc. 7: 7; 3 Macc. 1: 3; 6: 3; where the context shows that the punishment is death.

Here are twenty-eight examples of the use of the word, in not one of which it necessarily denotes torment; and in most of which the actual punishment was death. In one striking instance a lifeless block of wood is devoted to punishment. No other comment is needed than the question, Would Christ's hearers, or the readers of the Greek of Matthew's gospel, familiar with such a use of the word, here put in connection with an apparently consuming fire, and in direct contrast with "life," infer an immortality nowhere mentioned from Genesis to Revelation?

We have already observed how "life" and "death" in the literal sense are contrasted as "good" and "evil" (Deut. 30: 15, 19.) And if they are so when only temporary, they can be no less so when eternal. And De Wette remarks on Matt. 25: 46; "*Zoe* (life) is perhaps not merely *blessedness*, but *life* in the most radical (tiefsten) sense of the word; contrasted with it would be, properly, *annihilation*." It avails nothing to say that anguish is the opposite of joy. For, (1.) misery has not equal rights with happiness, in God's universe. (2.) Death is the *privation* of joy, and thus as proper a subject of contrast. And (3.) "eternal life" not only implies endless joy, but is literally to "live for ever;" and the opposite of this is, strictly, to be for ever dead. Hence when Alford remarks that "the *zoe* here spoken of is not bare *existence*, which would have *annihilation* for its opposite," we need only reply that eternal life *is* eternal existence, to which extinction is opposite. And this contrast is the most natural one, if as Fritzsche declares, the literal sense of "eternal life" is primary, and the notion of blessedness is accessory.

Nor will it avail to argue that utter extinction is not eternal punishment. For, however plausibly this might be argued on rational grounds, the scriptural argument would remain valid: Christ has called that an eternal *kolasis* which is elsewhere constantly called "destruction," "perishing," and "death." If the rational argument should seem to be made out, it would rather follow, either that the "eternal *kolasis*" is so called for the eternity of its effect, as being a remediless doom, or that *kolasis* is not to be rendered *punishment*, but by some other word. But we then reply, (1.) If thinking men have *regarded* extinction eternal punishment, the Jews also may have done the same, and Christ might address them accordingly. And (2.) we have already observed that Jewish doctors have spoken of extermination as the greatest of all punishments. And we add one or two proofs that the Jews in Christ's time did conceive of death as an evil thing. In the Septuagint translation of Job 10: 21, 22, which was in use among the Jews, is followed by the Vulgate and quoted by Calvin, we read: "Before I go and return no more, to a land that is dark and covered with the mist of death; a land of misery and darkness, where is the shadow of death, and no order, but eternal horror dwells." Now we know that Job, in the depth of his anguish, desired death rather than life. And the Seventy translators certainly did not think that he contemplated eternal misery beyond the grave. The passage can only portray the horror with which an eternal sleep of death was regarded by the Jews. In the same view, in Ezek. 32: 24, 25, 30, the enemies of Israel are spoken of as "enduring shame," while they are described as "slain," "fallen by the sword," "gone down to Sheol," or to "the pit," and in their graves. And in Isa. 14; 9–20 is an extended drama showing how deep a degradation it was, to the Jewish mind, to be in the doom of death.

Respecting the precise sense of the expressions "snares of death" (or of Sheol,) "sorrows of death," "pains of death," (2 Sam. 22: 6; Ps. 18: 4, 5; 116: 3; Acts 2: 24,) there is some dispute. Yet it is generally agreed that they refer, not to the pain of dying, but to the state of death. They imply that to be hopelessly dead is to be in an evil case.

All rational argument, therefore, to show that eternal *kolasis* can not be the death of the soul, we regard as irrelevant; and, if insisted on, as rationalistic.

(To be continued.)

* Schaaf, in his Lexicon, renders the noun by cruciatus, tormentum, supplicium; and the verb by cruciavit, excruciavit, torsit, afflixit, pressit, angustavit, angustiis affecit, submersit, suffocavit, strangulavit.

For the Crisis.

Matt. 10: 28.

"And fear not them which kill (*apokteinontone*) the body, but are not able to kill (*apokteinai*) the soul (*psukee*): but rather fear him who is able to destroy (*apolesai*) both soul and body in hell" (*gehenna*.)

The Greek word *apokteino*, rendered *kill*, signifies to kill, put to death, murder, destroy, abolish, etc. *Body*, here, as elsewhere, may be used for the whole man; and soul, doubtless, means just what it does in the place where Jesus says, "My soul is exceeding sorrowful, even unto DEATH." If it be said that he simply meant, *I* am sorrowful, etc., which is doubtless true, though the soul of Christ must be included, as *psukee*, the soul-word, is used;—then I reply that *soul* in Matt. 10: 28, may be, and doubtless is, employed in the same sense—for the whole being. The language of Christ as recorded by Luke (12: 4, 5,) it seems to me, settles the question. "And I say unto you, my friends, be not afraid of them that kill the body, [or put you to death] and after that have no more that they can do; [for they cannot so kill as to preclude your coming to *life* again.] But I will forewarn you whom you shall fear: fear him, which after he hath killed [you] hath power to cast [you] into hell [Gehenna;] yea, I say unto you, fear him."

Matthew wrote in the Hebrew idiom, and uses the terms soul and body as comprehending the whole being, which God only could kill, so as to preclude a resurrection. But Luke, who wrote in purer Greek, in giving the same discourse, omits the term *soul*, thus showing that he uses the term *body* for the whole being, and does not make the distinction between the body and soul that appears in Matthew. But if Luke has given the true idea of our Lord's discourse, (and who will deny that he has?) it necessarily follows that Christ does not teach in Matt. 10: 28, that man has an entity, called the soul, that exists in a conscious state when separated from the body. There certainly can be no disagreement between Matthew and Luke. The fact that the one employs Hebraisms, and the other adopting a purer style of Greek, sufficiently accounts, I think, for the difference in phraseology.

Note the contrast between Matt. 16: 26, and Luke 9: 25. One says, "For what is a man profited if he shall gain the whole world and lose his *own soul?*" (*psukee*.) The other, "For what is a man advantaged, if he gain the whole world and lose HIMSELF?" He also says, (12: 19,) "And I will say to my soul, soul, THOU hast much goods laid up for many years," etc. So that what Matthew calls the *soul*, Luke calls *"himself," "thou"*—i. e., the whole being. Thus it is in Matt. 10: 28, and Luke 12: 4, 5. So that any argument founded on such a difference of phraseology, or any seeming distinction made between soul and body is untenable and inadmissible.

That the term *psukee* does refer "to the future, and eternal life of the believer," is evident, not only from one signification of *psukee*—which is, *"the state of being alive, existence,"* thus corresponding so far, with the meaning of *zoe* which is *"animated existence, state of being alive"*—but from the words of Christ, Matt. 16: 25, where he says, "For whosoever will save his life (*psukee*), shall lose it" [lose it *when?* in the day of judgment when the *"second death"* is executed:] "and whosoever will lose his life (*psukee*) for my sake, shall find it." Find it *when?* in the resurrection at the last day. So it would seem we have good authority for understanding *psukee* in Matt. 20: 28, as referring to that *life* or *being* which "is hid with Christ in God." "When Christ who is our life, shall appear, then shall ye also appear with him in glory."

Harwood translates Matt. 10: 28 thus: "Fear not those who can only inflict upon you bodily pain and torture, and deprive you of a precarious being—but whose power extends no farther. But let that great Being be the object of your fear, who can involve both soul and body in total and everlasting destruction. Let that Being, I repeat it, be the object of your constant fear." That this is the true import of the language of Christ, if not a literal translation, I have not a doubt.

H. HALL.

Reserve, Ind. May 22,).

Selections.

"Words to the Winners of Souls."

Bishop Lavington, addressing the clergy, somewhere about 1750, says: "My brethren, I beg you will rise up with me against moral preaching. We have long been attempting the reformation of the nation by discourses of this kind. With what success? None at all. On the contrary, we have dexterously preached the people into downright infidelity. We must change our voice. We must preach Christ and him crucified. Nothing but the gospel is—nothing besides will be found to be—the power of God unto salvation. Let me therefore again and again request—may I not add, let me charge you—to preach Jesus, and salvation through his name."

"Let there be no extremes," says Cecil, "yet I am arrived at this conviction:—men who lead toward the extremes of evangelical *privileges* in their ministry do much more to the conversion of their hearers than they do who lean toward the extreme of *requirement*. And my own experience confirms the observation. I feel myself repelled if anything chills, goads, or urges me. This is my nature, and it is the nature of other men. But let me hear the words, 'Son of man, thou hast played the harlot with many lovers; yet return again unto me, saith the Lord," and immediately I am melted and subdued."

"I have had a view in my sickness," says the same writer, "that I never had before, respecting those opiates which have kept me in a doze, at least, when I ought to have been broad awake. Arts and sciences, literature, curiosities, news, and even nonsense, have wasted hours and days; and that while I had a most important charge to be executed."

"If God should restore me to health," he continues, "I have determined to study nothing but the Bible. Literature is inimical to spirituality, if it be not kept under with a firm hand.

"I have learned more within these curtains than from all the books I ever read. Should it please God ever to raise me up to preach again, Christ shall be my only subject."

Decline of Judaism.

"The observations I made during this visit were instructive and interesting in several respects. I have had occasion to make myself acquainted with the advantages the Jews in Belgium and France have derived from having been entirely emancipated. In a worldly point of view, they are great. The Jew, in these two countries, is no more shut up in a separate quarter; in the eye of the law he is not a Jew, but a Belgian or a Frenchman; he may devote himself to any career, and may rise to the highest office in the state. In fact, that which is lawful to the Gentile is also lawful to the Jew; and I believe they are, with very few exceptions, in easy circumstances. But emancipation has well-nigh annihilated Judaism. The synagogues are empty; the rabbis without influence and without congregations; and thousands of Jews denying their origin, have lost all nationality and love for their own country and Jerusalem. They have Gentilized their names and their manners; and, in a few years, when the census is again taken in Belgium, there will perhaps be not one who declares himself a Jew. In France, if possible, it is even worse. A Jewish French periodical says of the majority of Jews in France, "that they do not visit the synagogues, that they send their children to Gentile schools, do not have their sons circumcised, and are rarely present at any real Jewish ceremonies." They might have added, they have their children baptized soon after they come into the world, like Adolph Cremieux, who had his son and daughter baptized by a Romish priest the morning after their birth; but he himself continues to be a Jew."—*Notes of a recent tour on the continent by a Jew.*

The Boy Preacher of Louisiana.

Mark Boatner Chapman is now in his fourteenth year. He was born in Clinton, Louisiana, where his parents still reside. About two years ago he was received in the church; very soon after this, he commenced instructing his father's servants on the afternoon of every Sabbath. His custom was to read a chapter and comment upon it, having first closely studied the chapter, consulting Benson, Clark and Wesley on every passage.

He at length began, says a writer to the Memphis *Advocate*, to speak in the love feasts and class meetings; then to pray in the public congregations. His appearance is that of the merest boy, and he seems wholly unconscious of any superior gifts or attainments. He now preaches regularly every Sabbath at his father's place, near town. His parents have refused to allow him to enter the pulpit and supply the place of the regular minister on the Sabbath, although he is often solicited to do so. He does nothing without permission from his parents. He attends school, and joins in all the amusements of the boys of his own age; he is a mere child everywhere save when preaching. On last Sabbath I sat under his ministry, and have seldom been more edified and delighted with a sermon. His style is chaste, his words fitly and happily chosen. The nicest critic would not detect a grammatical error; his manner is earnest, and his pathetic appeals reach all hearts. Occasionally his feelings overwhelm him, and he gives way to floods of tears.

The most gifted lawyers, doctors and divines have heard him with astonishment and delight. I confess that it is most wonderful, and to me incomprehensible. When I heard him, he preached from the text, "How long halt ye between two opinions?" He preached from notes, sometimes seeming to forget that his notes were before him. His subject was arranged with perfect system, and most logically treated. When through with his sermon he closed the Book, and gave a brief and touching exhortation, under which I could, with others, but weep. His public addresses, published, have attracted much attention, and should he live, he must in his onward course leave a broad wake on the tide of morals. Such is the character of the "Boy Preacher," whose wonderful precocity is without a parallel.—*New Orleans Crescent.*

☞ The following passage from "The Cry of the Wronged" is full of pathetic truth:—

"Let me work,—I ask no more,—
Till my stint is labored o'er;
I can never lay up store,
None this world will send me:
When I go, if men look there,
They will find my place all bare;
Nothing but the light and air
God was good to lend me."

And this from another poem:

"O men well clothed, and warmed, and filled,
While God's poor children fast,—
The very churches that ye build,
And deck with pomp, and carve, and gild,
Will judge you at the last.

'Where are my poor,' Christ still demands,
'To whom the gospel came?'
This costly offering at your hands
Is to yourselves, and only stands
A monument of shame."

—*Robert Lowell.*

The Doom of the World.

What this change is to be we dare not even conjecture, but we see in the heavens themselves some traces of destructive elements and some indications of their power. The fragments of broken planets, the descent of meteoric stones upon our globe; the wheeling comets, wielding their loose materials at the solar furnace, the volcanic eruptions in our own satellite, the appearance of new stars, and the disappearance of others, are all foreshadows of that impending convulsion to which the system of the world is doomed. Thus placed on a planet which is to be burned up, and under heavens that are to pass away—thus treading as it were on the cemeteries, and dwelling upon the mausoleums of former worlds, let us learn the lesson of humility and wisdom, if we have not already been taught in the school of revelation.—*North British Review.*

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Beecher on Health.

Henry Ward Beecher has recently preached a sermon on health, from which we make a few valuable extracts:

"The relation of man's body to his christian character is highly important. No man can neglect the laws of health without compromising his religious life. A sick man may be a good man, and a sound man may be a bad man; but, as a general proposition, it is true that health and virtue require that every part of a man's nature should be symmetrically developed."

HEALTH A DUTY.

"It may seem strange to some that I should speak of health as a duty; but it is a duty—it is a *christian* duty. If it is a duty seldom spoken of in the pulpit, so much the worse—so much the more need that we should begin to do better.

"In general, health is a matter of volition." * * * *

"No man may, by a single act of will, be or become healthy; but by a continuous will—that which philosophers call a generic purpose—and by a continuous wisdom, every man may attain health, or maintain it if he has not forfeited it."

* * * * *

"Many of the fundamental christian virtues—gentleness, patience, contentment, hope, cheerfulness, courage, are so largely dependent on health, that in all but exceptionable cases they are not to be looked for in the unhealthy. Now and then we find a bed-ridden person that maintains these virtues. Such persons are rare exceptions. They are called saints because they are so rare. But those who minister to the sick, know that they are almost universally deficient in these virtues, in consequence of their physical condition."

MEANS OF GRACE.

"Prayer, meditation, singing, social religious meetings, activity in doing good to others—these all are eminent means of grace, and are to be observed by all with thanksgiving and with assiduous fidelity; but horseback riding, gymnastic exercises, walking, climbing, boating—these, too, may not be, but they may be if properly used. They give health, and health gives an easy performance to very many of the christian graces. There is many and many a man that, by the help of the Bible and the saddle, has gone to heaven with comparative ease, who would not have gone there very easily by the help of either alone! It is taking care of the inward life by spiritual instrumentalities, and taking care of the outward life by physical instrumentalities, that is to make the whole man and the whole man's life."

"I know that there are a great many who feel a repugnance to any such teaching as this, as if it detracted something from religion; as if the grace of God were sufficient to overmatch all mere physical causation. When God is pleased to work miracles, there is nothing that it is not perfectly easy for him to do; but as he is not pleased to work miracles except under extraordinary and emergent circumstances, we are always to judge of what is divinely wise and proper by the average and ordinary course of God in his providence and in nature; and it is very certain that so far as the development of moral character is concerned, God is accustomed to use a healthy condition of the body for the development of sound morality and virtue, and true spiritual thrift. In my own experience, the cases that I have most despaired of, among those who have come to me for spiritual help, have been persons that were nervously sick. I could do them no good, because I could not reach the conditions of their body."

NO ABSOLUTION FROM PHYSICAL VIOLATIONS.

"If a man beset with manifold temptations comes to me for relief, and he will not sleep more than five hours in twenty-four, when he should sleep eight hours, what can I do for him? Hymns will not cure him. Neither will texts nor sermons. If a person will drink green tea, which is like the quintessence of a thousand needle-points in its effect on a man's nerves, what is the use of his coming to me with complaints about blue devils? They are not blue devils; they are *green* devils! If a man gorges and oppresses his stomach, and so overlays the keys of life—for the keys of life are located in the stomach, as the keys of the piano and the organ are located in their appropriate places in those instruments—and he comes to me for deliverance from temptations, or the removal of obscurities that stand between his soul and God, unless I can have control of that man's habits of eating, what can I do for him? A minister has not power to follow on after a man's physical indulgences, and rub out the punishments which God means to inflict for those indulgences. And my personal experience has gone to show that in the case of multitudes who are afflicted with what are called moral troubles, those troubles would often have to be traced to morbid conditions of the body; and the rectification of the body would be the restoration of spiritual health."

Cleanliness.

Cleanliness is intimately connected with religion. Indeed, it is difficult to conceive of an *uncleanly christian!*

Cleanliness should be regarded in every department—in person, in the family, in the house, bed, at table, in garments, and throughout the entire connections of physical life. It costs but little to be clean, when once we set ourselves about it, and the gain of health and comfort is incalculable.

If mothers have a household duty paramount to all others, it is to keep their little children's hands and faces clean, or see that they are so kept. It is a fact—and such is our respect for matronhood that we blush as we give it in—that a good many small boys and girls who are paraded in sumptuous attire, on fine days in Broadway, wear rather a soiled aspect in the nursery. We have a great reverence for soap and water. They form the basis of that fine "institution"—washing, which never did anybody any harm. "Cleanliness," says the old proverb "is next to godliness."

Study neatness, modesty, virtue, purity, love—what things soever are true, honest, just, and of good report.—*Ex.*

Sleeping under the Clothes.

There is reason to believe (says Miss Florence Nightingale) that not a few of the apparently unaccountable cases of scrofula among children proceed from the habit of sleeping with the head under the bed-clothes, and so inhaling air already breathed, which is further contaminated by exhalations from the skin. Patients are sometimes given to a similar habit; and it often happens that the bed-clothes are so disposed that the patient must necessarily breathe air more or less contaminated by exhalations from the skin. A good nurse will be careful to attend to this. It is an important part, so to speak, of ventilation. It may be worth while to remark, that when there is any danger of bed-sores, a blanket should never be placed under the patient. It retains dampness, and acts like a poultice. Never use anything but light Witney blanket as bed-covering for the sick. The heavy impervious cotton counterpane is bad, for the very reason that it keeps in the emanations from the sick person, while the blanket allows them to pass through. Weak patients are invariably distressed by a great weight of bed-clothes, which often prevent their getting any sound sleep whatever.

Unhealthy Positions.

Those persons engaged in occupations requiring the hands alone to move, while the lower limbs remain motionless, should bear in mind, that without constantly raising the frame to an erect position, and giving exercise to all parts of the body, such a practice will tend to destroy their health. They should also sit in as erect a position as possible. With seamstresses there is always more or less stooping of the head and shoulders, tending to retard circulation, respiration and digestion, and produce curvature of the spine. The head should be thrown back to give the lungs full play. Health cannot be had without free respiration. Strength and robustness must come from exercise. Confined attitudes are in violation of correct theories of healthy physical developements and the instincts of nature. Those accustomed to sit writing for hours, day after day, can form some idea of the exhausting nature of the toilsome and poorly-paid labor of the seamstress.—*Indian Arcana.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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FOR TERMS, SEE FOURTH PAGE.

For the Crisis.

Sweet Thoughts.

REVISED AND DIGLOTTED BY M. MATTHEWS.

There is an hour of peaceful rest,
To mourning wanderers given;
There is a joy for souls distressed,
A balm for every wounded breast,
When earth is changed to heaven.

There is a soft and downy bed,
As fair as breath of even,
A couch for weary mourners spread,
Where they may rest the aching head,
When earth is changed to heaven.

There is a home for weary souls,
By sin and sorrow driven,
When toss'd on life's tempestuous shoals,
Where storms arise and ocean rolls,
When earth is changed to heaven.

There fragrant flowers immortal bloom,
And joys supreme are given;
There rays divine disperse the gloom,
And mortals triumph o'er the tomb,
When earth is changed to heaven.

There faith lifts up the tearless eye
To brighter prospects given,
And views the tempest passing by,
Sees evening shadows quickly fly,
When earth is changed to heaven.

The bright Jerusalem above
Shall be to Jesus given,
Then all the saints shall gladly prove
The merits of a Savior's love,
That changes earth to heaven.

West Danville, C. E.

For the Crisis.

Parable of the Ten Virgins.—Matt. 25: 10-13.

Although much has been said and written on this parable, and various have been the themes advanced; yet I doubt not it will be evident to all who will *carefully* examine this subject, that it clearly represents the Advent movement for a few years past, and also for the future, till our heavenly Bridegroom shall come the "second time."

Who can doubt but what our Savior gave his people, in this parable, a clearly delineated "likeness," or similitude, of the movement of his church, just prior to his second advent?

I am aware that some men reject this view, as I once did; but in doing so, I am confident it produces a confusion of ideas, and a lack of harmony in this, and some other portions of the Scriptures, which a little more discrimination should avoid.

Says the Savior, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

From this parable we learn that, at a certain time—marked by the adverb "*then*"—the kingdom of heaven shall be "*likened*," or shall bear resemblance, "unto ten virgins, which took their lamps and went forth to meet the bridegroom, etc."

Let us now carefully examine the parable, or similitude, which the Savior has given us, and compare the movement of the church for a few years past, and also its present and future history in this world, as revealed in the Scriptures, and see if there is not a true likeness; or, in other words, whether the similitude given by the Savior is not having its perfect fulfillment in the late and present movement of the church!

But, however, before attempting to compare, the pattern with its likeness, we will give an extract from Nevin's "*Biblical Antiquities*," Vol. I., pp. 146-148, in relation to a Jewish wedding, to which our Savior refers for the "*likeness*."

"There was generally an interval of ten or twelve months, and sometimes considerably more, between the time of making the marriage contract, or the day of espousals, and the marriage itself. Thus we read that Samson first went down to Timnath with his parents, and talked with the woman whom he wished for a wife, and 'she pleased him well.' This was the time of espousals; but it was not till *after a time* that he 'returned to take her' by actual marriage. (Judges 14: 7, 8.) During all this interval, however, while the bride continued still in her father's house, she was considered and spoken of as the lawful wife of the man to whom she was betrothed; so that the bridegroom could not destroy their engagement, if he became unwilling to marry her, without giving her a bill of divorce, in the same manner as if she had been fully wedded; and so, on the other hand, if she proved unfaithful to her espoused husband, she was punished as an adulteress.

"It was between the time of her espousals and her actual marriage that the Virgin Mary, by the power of the Holy Spirit, conceived in her womb the Redeemer of the world. On this occasion Joseph had power, as her betrothed husband, to make her a *public example*, by causing her to be stoned according to the law; but, at the same time, he was at liberty to give her a bill of divorce, and dismiss her privately. Accordingly, though he considered it his duty to give up his intended marriage, he had too much regard for her reputation, and too much confidence, we may suppose, in her own account of the miracle of her conception, to expose her before the world, and so had concluded to adopt the other course, when the angel relieved his anxiety by commanding him to take her without hesitation. (Matt. 1: 18-20.)

"When the time of marriage arrived, the bride prepared herself for the occasion with the utmost care. She was adorned by her attendants with all the elegance which the taste of the times rendered fashionable; and to complete her joyful appearance, the bridal crown was placed upon her head. The bridegroom presented himself at her father's house, attended with a number of young men of his own age. The wedding festival frequently lasted seven days, as we may see in the case of Samson, and in that of Jacob at a much earlier period. During this time the bridegroom and his companions entertained themselves, in various ways, in one part of the house; while the bride was engaged with a like company of her young female friends in another. It was not considered proper on such occasions, or any other, for young persons of both sexes to mingle together in the festive circle, or even so much as to eat at the same table. In the account of Samson's wedding, we find that one method of giving life to the intercourse of the young men, was to propose riddles, and exercise their ingenuity in explaining them.

"The companions of the bridegroom were sometimes called the *children*, or *sons*, *of the bride-chamber*. On the last day, the bride was conducted to the house of the bridegroom's father. The procession generally set off in the evening, with much ceremony and pomp. The bridegroom was richly clothed with a marriage robe and crown, and the bride was covered with a veil from head to foot. The companions of each attended them with songs and the music of instruments; not in promiscuous assemblages, but each company by itself; while the virgins, according to the custom of the times, were all provided with veils, not indeed so large and thick as that which hung over the bride, but abundantly sufficient to conceal their faces from all around.

"The way, as they went along, was lighted with numerous torches.

"In the mean time, another company was waiting at the bridegroom's house, ready, at the first notice of their approach, to go forth and meet them. These seem generally to have been young female relations or friends of the bridegroom's family, called in at this time, by particular invitation, to grace the occasion with their presence.

"Adorned with robes of gladness and joy, they went forth with lamps or torches in their hands, and welcomed the procession with the customary salutations. They then joined themselves to the marriage train, and the whole company moved forward to the house. There an entertainment was provided for their reception, and the remainder of the evening was spent in a cheerful participation of the marriage supper, with such social merriment as suited to the joyous occasion. None were admitted to this entertainment beside the particular number who were selected to attend the wedding; and as the regular and proper time for their entrance into the house was when the bridegroom went in with his bride, the doors were then closed, and no other guest was expected to come in. Such appear to have been the general ceremonies which attended the celebration of a marriage."

We will now try to elucidate this subject by giving the general outlines of the parable, and the general outlines of the movement of the church, as follows:

PARABLE OR SIMILITUDE.

1. Definite time was given for the virgins to go "forth to meet the bridegroom."

MOVEMENT OF CHURCH OR LIKENESS.

1. Definite time was preached to the church in 1844 for the Savior to come on "the tenth day of the seventh month."

2. *Par.* The "virgins" having confidence in the time given, "took their lamps,* and went forth to meet the bridegroom," leaving their work and all other business, as persons do when they go to a wedding.

2. *Mov.* The church having confidence in the time preached, took their lamps or the sacred Scriptures, and went forth to meet their Bridegroom—the Savior,—and left their work; farmers left their crops in the field, mechanics closed their shops, merchants their stores, etc., etc.

3. *Par.* Where did the virgins expect to meet the bridegroom and his company? On the public highway, while journeying towards the place of his future residence.

3. *Mov.* Where did the church expect to meet their Bridegroom, or the "Son of man" with the "holy angels"? "In the air," (1 Thess. 4: 17) while Jesus would be on his glorious passage from his Father's throne to the new earth, where he is to sit upon "the throne of his father David," . . . and "reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 32, 33; Rev. 21: 1-4.

4. *Par.* But the virgins were disappointed in not meeting the bridegroom at the time they first expected!

4. *Mov.* So were the church disappointed in not meeting their Savior, Jesus, at the time they first expected him.

5. *Par.* This brought the virgins to a trial of their faith, while the bridegroom "tarried" to them; and thus "they all slumbered and slept."

5. *Mov.* So this brought the church where the Savior "tarried" to them; and they have all, more or less, slumbered and slept.

6. *Par.* How long did the bridegroom tarry, or the virgins have to wait for him? Until "midnight;" or quite a long time after they first expected him.

6. *Mov.* How long will the Savior tarry, or the church have to wait for him? Until they arrive to a point resembling the "midnight" in the parable, or some considerable time after they first expected him.

7. *Par.* What aroused the virgins? The *sign* of the bridegroom's approach.

7. *Mov.* What then will arouse the church? "*The sign of the Son of man in heaven*!" (Matt. 24: 30.)

8. *Par.* What was the *sign* of the bridegroom's coming? *Light* of their *torches*, and the *sound* of their *music*.

8. *Mov.* What will constitute the "*sign* of the Son of man?" Most likely it will be the "*light*" which is to be "as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven!" (Luke 17: 24,) and also the "*great noise*" to be heard when the heavens begin to "pass away!" 2 Pet. 3. 18; Matt. 24: 30.

9. *Par.* "Then all those virgins"—both wise and foolish—"arose and trimmed their lamps,"—examined them to see if they were "*ready!*"

9. *Mov.* Then all, both righteous and wicked, will awake, or be sensible of their true condition, by reflecting upon the commandments, or word of God. They will not need at this time to stop to turn over the leaves of the sacred volume to ascertain whether they are "*ready*" to meet the Lord; for a moment's reflection will doubtless be sufficient to convince all of their true condition!

10. *Par.* The "wise" found they were "ready," or had oil in their vessels with their lamps *when* the cry was made!

10. *Mov.* So will the saints know, when the sign of the Son of man appears, that they are "ready," having "kept the faith," and will say, "Lo, this is our God; we have waited for him, and he will save us!" (Isa. 25: 9.)

11. *Par.* The "foolish" found they were *not* "ready," for their lamps were "going out!"

11. *Mov.* Thus the wicked will know that they are *not* "ready," and they will all "mourn," (Matt. 24: 30) or cry for help; but they will find their light going out,—their hope of salvation failing them!

12. *Par.* The foolish then cried to the wise for help, or "oil;" but the wise replied, "not so, lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves!" Or in other words,—"*Rather* than we all should be rendered unfit to go, by dividing our oil with you, you must make the best shift you can for yourselves,—"buy for yourselves," if you are able. But, "while they went to buy, the bridegroom came!"

12. *Mov.* So the wicked, no doubt, will then cry to the saints for help; but it will be too late! they will have no oil, or grace to spare! The pious father cannot aid, at this time, his ungodly son! nor can the godly mother assist her vain and unholy daughter! let their lamentations be ever so bitter! none can give aid to them; it will be too late! "The door will be shut!"

13. *Par.* This shows that the foolish might have obtained oil at *any* time *before* the "cry" was made, but not *afterwards!*

13. *Mov.* This proves that the wicked can find salvation at any time *before the sign of the Son of man appears*, but not *afterwards!*

14. *Par.* The "wise" went and "met the bridegroom" on the public highway, and then all returned together to the place of the bridegroom's residence, where they had been before, and then they eat the "marriage supper."

14. *Mov.* So the righteous will then arise to "meet the Lord in the air!" (1 Thess. 4: 17,) in his pathway from heaven to earth again; and when the earth is purified by fire, (2 Pet. 3: 7; 10-13,) they will all return to earth again, (Rev. 21: 1-4,) where Jesus and his saints had been before, and then they will eat the "marriage supper" in the "kingdom." Rev. 19: 9; Luke 22: 16.

15. *Par.* Those foolish virgins who were not "ready," or had no oil *when* the "cry" was made, *never* succeeded in getting ready, for the "door was shut" against them.

15. *Mov.* So with the wicked, they will then find that the day of grace is over with them; their cries will come too late! the door will be shut! and they must hear the sentence,—"*Depart*, ye cursed!"

REFLECTIONS ON THE PARABLE.

1. *R. on Par.* It appears that only *one* time was set, by the bridegroom and his associates, for the virgins to take their lamps and to go forth to meet the bridegroom.

REFLECTIONS ON THE MOVEMENT OF THE CHURCH.

1. *R. on Mov.* This appears to indicate that there can be but *one real definite time movement* for the church that can claim justification by the word of God.

2. *R. on Par.* If, but *one time* was set for the "marriage," then, after the virgins had once gone forth, it would be all tarrying, or waiting in a state of suspense, till the "cry" was made "at midnight."

2. *R. on Mov.* This indicates that it will be all tarrying to the church, or a waiting in suspense, after going out on time, agreeable to the parable, till "*the sign of the Son of man appears*."

3. *R. on Par.* The virgins would not have been justified in fixing on any other time for the marriage, than that on which they first come forth!

3. *R. on Mov.* Neither can the church be justified in fixing on new points of time, after they have once gone forth to meet the Savior, agreeable to the similitude set forth in the parable.

4. *R. on Par.* The wise were *not positive* that they should meet the bridegroom at a precise point of time, and, therefore, "took oil in their vessels with their lamps,"—enough to last them till he did come, let the time be longer or shorter—for they knew not when the time was! but still they were "ready," because they had the oil.

4. *R. on Mov.* Those who are more modest in their pretensions to a knowledge of the definite time for the Savior to come, but still are determined to hold on to the word and spirit of the Lord till he does come; and thus wait because they "*know not when*" the time is; (Mark 13; 33,) we think will be as likely to retain "the spirit of Christ," and thus be "*ready*" when he comes.

5. *R. on Par.* The "*foolish*" were rather *positive*, for they made no provision for any delay of the bridegroom! They took no oil in their vessels; but by their conduct seemed to say,—"*The bridegroom is coming just at the point of time we are looking for him! he will not tarry!* we have oil enough; we are *not of the doubtful class!*"

5. *R. on Mov.* Is it not evident that those who have been the most *positive* in regard to definite time for the coming of our Savior, have, also, often manifested a censorious and unkind spirit toward those who have conscientiously differed with them in opinion? And if so, is their prospect for salvation any better than that of their less confident brethren?

T. M. PREBLE.

Concord, N. H.

* Lamps, torches, or flambeaux. They were made by winding rags around pieces of iron or earthen ware, sometimes hollowed so as to contain oil, and fastened to handles of wood.—A. BARNES.

[From "Christ our Life," by C. F. Hudson.]

Passages supposed to imply the Immortality of the Lost.

(Concluded.)

John 3: 36; "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life, but the wrath of God abideth on him."

Here again the antithesis would suggest that they who do not see life shall strictly die. And the natural dramatism of which we have just seen the examples would justify us in supposing that God's wrath abides on the lost in that it forbids their return to life and being. This would agree with the true sense of Ps. 9: 17; "The wicked shall be *turned back* (*shubh*) into Sheol, and all the nations that forget God." Viz., their resurrection shall not be unto life; they have no escape from the grasp of death.

But while the words of the text admit this sense, the context and the commentators sustain another. See vs. 18, 19. The world is condemned already; the believer finds pardon and life; upon the unbeliever the sentence of death remains, awaiting until it be executed. Thus Calvin: "I am not dissatisfied with the view given by Augustine that the word 'abideth' is used to inform us that from the womb we were appointed to death, because we were all born the children of wrath (Eph. 2: 3). At least I willingly admit an allusion of this sort, provided we hold the true and simple meaning to be what I have stated, that death hangs over all unbelievers, and keeps them oppressed and overwhelmed in such a manner that they can never escape." Here is nothing described beyond the judgment. And with this view agree Erasmus, Zanchius: "As a constant faith is a sign of election, so obstinate infidelity is a sign of reprobation;" Perkins (on the Creed), Lightfoot, Gill: "Very remarkable are the following words of the Jews concerning the Messiah, whom they call the latter Redeemer: 'Whosoever believes on him *shall live*; but he that believes not in him shall go to the nations of the world, and they shall kill him.'" And Dr. G. adds, on the phrase in question; "The sentence will never be reversed, but will be executed." See also Doddridge, Kuinoel, Alford.

Rev. 22: 11; "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

This passage somewhat resembles the above, and we therefore examine it here, out of connexion with others in the Apocalypse. The elder Edwards, like many others, adduces it to support the view of eternal sinfulness. Yet even he remarks upon it: "Thus Christ takes leave of his Church till his last coming, warning them to improve the means of grace they have, and informing them that they are never to have any other." (Works, I. 626.) This suggests the true sense, which is thus stated by the Venerable Bede: "Evil men are permitted to wax worse, or to reach the climax of wickedness, so they shall find God's judgment to be just." It is given more fully by Lowman: "The providence of God will indeed permit things to continue in this world, just as these things represent the state of them. Men of evil principles and corrupt hearts will continue in acts of injustice and oppression, and to promote false religion and wickedness, notwithstanding all the cautions of religion and judgments of Providence. Yet the cautions, directions, and encouragements of these prophecies, and the judgments of Providence foretold in them, will have a better effect on good minds, to their perseverance in truth, righteousness, and holiness." And the more critical examination of the principal words confines their import to the scenes of time. Thus Daubuz: "'He that wrongeth' (or the unjust) denotes, in a peculiar manner, throughout this prophecy, the persecution and murder of the same . . . . 'He which is filthy' seems principally to denote those who shall be guilty of idol worship . . . These prophecies will be of great use, as they shall contribute to the constancy of the righteous and the holy, though they should not effect a general reformation in the world; though men of evil principles and wicked hearts shall still remain persecutors and idolators." . . . . .

2 Pet. 2: 17: "These are wells without water, clouds that are carried with a tempest; to whom is reserved the mist of darkness for ever." Jude ver. 13: "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

The Syriac renders the passage in Jude: "Shooting stars," etc. And the allusion to meteors or comets is favored by Beausobre and L'Enfant, Bretschneider, Arndt, Stier, DeWette, Bloomfield, Gardiner. The figure seems to be that of eternal extinction. So in the Book of Enoch, 91: 3: "Sin shall perish in eternal darkness, nor be seen from this time forward for evermore." And compare Prov. 24: 20: "The candle of the wicked shall be put out." As we have already observed, gehenna is associated with the notion of darkness. Thus the Targum on 1 Sam. 2: 9: "The wicked shall be avenged in gehenna, in darkness." And on Ps. 37: 20: "Like fowls, fattened and afterwards killed, so shall the wicked perish and be consumed in the smoke of gehenna." The terror of eternal night, even aside from the notion of punishment, is finely depicted in the Septuagint and Vulgate of Job 10: 21, 22, as above, p. 128.

These passages, and others that might be adduced, show good reason for taking the phrase in question as synonymous with the "Chaos and old Night" which was only another name for non-existence. And the dramatism involved in and connected with it might be offered as further argument for our view of Matt. 25: 46, if that were at all needed.

Luke 16: 23: "And in hell (Hades) he lifted up his eyes, being in torments; and seeth Abraham afar off, and Lazarus in his bosom." Ver. 26: "And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you can not; neither can they pass to us that would come from thence."

The distinction between Hades and Gehenna has been often remarked by biblical writers; and the passage itself, in what is said of the "five brethren" as still living, shows that here is no description of the final state. "'Abraham's bosom,'" says Trench, "is not heaven, though it will issue in heaven; so neither is 'Hades' hell, though it will issue in it, when death and Hades shall be cast into the lake of fire, which is the proper hell. (Rev. 20: 14.)" (Notes on the Parables, p. 379.) And Olshausen: "The distinction here drawn between Hades and Gehenna is essential to the understanding of many obscure passages. The ancient church, which firmly maintained the doctrine of the resurrection of the body, acknowledged this distinction without qualification. It lies also at the foundation of the rabbinical writings." And we may add that there are traces of this very parable in these writings, indicating that Christ derived it from the Jews, who were certainly not likely to copy it from him. And as a parable the passage may be simply representative of general truth, and in itself purely dramatic, as is Isa. 14: 9-20. But at the most the words describe no more than do the "everlasting chains" of Jude 6, which bind unto the day of final judgment. Accordingly, Olshausen remarks: "Rightly to understand the whole delineation, we must above all keep clearly in view that it is not everlasting salvation or condemnation which is here described, but the middle state of departed souls between death and the resurrection." He afterwards repeats: "In our parable, therefore, there can be no possible reference to the everlasting condemnation of the rich man."

We need not here examine the arguments by which some have indirectly inferred the immortality of the lost from the passage. This we have done elsewhere, showing, we trust, that whatever inequality of sufferings among the lost before the judgment may be supposed to accrue, even then the eternity and infinity of their sufferings would not follow; but such reasoning would involve far greater difficulties than those it seeks to relieve—which can be no difficulties whatever with God.

2 Pet. 2: 4: "God spared not the angels that sinned, but cast them down to hell (*tartarosas*), and delivered them into chains of darkness to be reserved unto judgment."

This passage is almost identical with that in Jude, ver. 6, already examined. The word rendered "hell" is neither *Hades* nor *Gehenna*, but the Greek for *Tartarus* made into a verb. The knowledge of this original, the force of the prevailing view, and the influence of Milton's Paradise Lost, have promoted the belief that the final punishment of the lost is now being endured by the fallen angels; and "Tartarus" becomes, if not the lowest gehenna, at least a living Pandæmonium.

But the passage itself declares that these angels are "reserved unto judgment," and we should ask 'Do the Scriptures inform us where they now are? The answer is at hand. Satan, their acknowledged leader, is called "the prince of the power (or host) of the air" (Eph. 2: 2). He is said to go to and fro in the earth, and to walk up and down in it (Job 1: 7). He is a roaring lion, walking about, seeking whom he may devour (1 Pet. 5: 8). We read also of a warfare against "spiritual wickedness in high places," or wicked spirits in the skies (Eph. 6: 12). And the passage so often quoted for proof of Satan's eternal suffering (Rev. 20: 10) shows that he will not be consigned to it until a full thousand years after he is bound in the "bottomless pit," or the abyss (*abussos*), and even that restraint is still future.

The English reader may then safely infer that the Tartarus of which Peter speaks is not Gehenna, however Plato (Repub. 1: 10) or any one else may have used the word. It can yield no argument whatever for the common view. Yet we may show with what latitude the term has actually been used. Suidas gives as a definition, "The place in the clouds." Cudworth remarks that the same word is used by Apollodorus and other Greek writers, "when they speak of the Titans being cast down from heaven; which seems to have been really nothing else but this fall of angels poetically mythologized. And," he adds, "by Tartarus here, in all probability, is meant this lower caliginous air, or atmosphere of the earth, according to that of St. Austin (De Gen. ad Lit. l. 3, c. 10) concerning these angels: 'That after their sin they were thrust down into the misty darkness of this lower air.'" (Intell. Syst., III, 303.) Augustine also says, on [illegible] Ps. 148: "The devil was condemned to that murky region, that is, to the atmosphere." And Jerome remarks on Eph. 6. 12; "For this is the opinion of all the doctors, that the air, which divides between the earth and heaven, is full of contrary powers." Which statement is confirmed by Petavius (De Angelis, l. 3, c. 4.) Œcumenius speaks of Satan as "the prince of evil spirits that are in the air." And Windet, citing the varied use of the term, concludes: "We should say, then, that the angels that sinned are exiled from that region of light in which they formerly dwelt; and are detained in the dark and murky atmosphere, just as criminals are bound with chains in a prison." (De Statu Vita Funct., § 13, p. 266.) See also Parkhurst, on the word; Whitby, Macknight, and Clarke, on the passage; and Wetstein on Jude, ver. 6.

Mark 1: 24; Luke 4: 34; "Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us?" Matt. 8: 29; "Art thou come hither to torment us before the time?" Comp. Mark 5: 7; Luke 8: 28.

The latter passage shows again that the evil spirits or dæmons are not now in gehenna, and goes to confirm the dramatic character of the parable in Luke 16: 19-31. For if these spirits were not yet in torment, why should the rich man be in his, ere his final judgment? But, not to insist on this, we observe that a constructive argument is based on these two passages to show that wicked spirits will not perish from being. The question, "Art thou come to destroy us?" is supposed to require a negative answer; and it is inferred that they who ask it will *never* be destroyed, but their final punishment will be simply torment.

But in this argument the word "destroy" is taken in its literal sense, which is a good precedent for its being so taken elsewhere; and we shall then infer that wicked men *will* be finally thus destroyed. (Matt. 10 28; 21: 41; Acts 3; 23; Rom. 9: 22; Phil. 3: 19; 2 Thess. 1: 9.) But though Jesus did not *then* "come to destroy" the dæmons, we can not infer their immortality. The question which they asked in their trepidation can bear no argument. It may equally mean: "Art thou come to destroy us before the time?" Just as a convict under sentence of death may ask of his jailor coming in unexpectedly, "Are you come to lead me to execution?" i. e., before the time. And in the account given by Mark of apparently the same transaction recorded in Matt. 8: 29, the words are: "I adjure thee by God, that thou torment me not." And in that by Luke; "I beseech thee, torment me not." In all the accounts an untimely and tormenting destruction may be the thing deprecated; and this view alone, so far as we can see, will reconcile them all.

Rom. 2: 8, 9; "But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile."

From this passage a reviewer in the *Methodist Quarterly* (July, 1858, pp. 413, 414) endeavors to support the received view. We are not certain that he cites the phrase "every soul of man that doeth evil" as applying to the soul in distinction from the body. This is done by some writers; but De Wette remarks that if this were the sense we should have read, "upon the soul of every man," or, "every soul of men." . . . Compare Rom. 13: 1. In Acts 3: 23, orthodox writers would be slow to admit that "soul" denotes the immaterial nature in man, instead of "person."

If, now, the "indignation and wrath, tribulation and anguish," were here *called* eternal, our reviewer might press his argument. But the fact that they are *not* called eternal, in so vivid a description of God's judgment, and while the contrasted "life" *is* called "eternal" (ver. 7,) is very significant. Moreover in the same close connection "immortality" is spoken of as a thing to be attained; in ch. 1: 32, "death" is named as the penalty of God's law; and in ch. 2: 12, we read: "As many as have sinned without law shall also perish without law." We can only infer that the "indignation, wrath," etc., are the natural concomitants and tokens of death to those who are "judged by the law."

"HE WENT AWAY SORROWFUL."—How much that young man had! And yet he was sorrowful. He had youth. He was of God's chosen people. The rich blood of Eastern manhood mantled on his cheek. Yet sorrowful! He had wealth, great possessions; and he loved them, too. And yet sorrowful! He had distinction. He was a ruler. And yet sorrowful! He had a spotless morality. Jesus did not impeach the truth of his statement that he had known and kept the ten commandments from his youth. And yet sorrowful!

☞ By prayer thy faith [illegible]

For the Crisis.

Notes by the Way.

After burying my father, I took my mother to visit her friends in Monson. She showed me the place where she first commenced the duties of bringing up her family of eleven children. This recalled former times. She could not realize that fifty-four years had passed away since she took me in her arms and wandered the field beside the mill pond, to pass off the lonesome hours until father returned from his day's work. All this was calculated to enforce the fact that she was now a widow. All these scenes told us—"time is short." "Be ye also ready." And as that is my message to this world, I felt more than ever determined to press this subject home. Our friend had obtained the Methodist church for me. I spoke to them for the first time. There was good attention.

Boston. Good time here as usual. Also at Exeter. A large house. Baptized twice. Went to Portsmouth, my old home, that I have earned by many hard battles; but found it all peace this time. Had a week of rejoicing with old and tried friends and young converts.

Started for the barn meeting in Pittsfield. After riding fifty miles in a freight train, took a wagon ride of sixteen miles over a mountainous road. Found the barn filled full. Took for a text, Jer. 12: 5. This best corresponded with my feelings. But when I saw the converts from Loudon Ridge, their *faces* shining with the glory of God, their hearts full of praise, their mouth full of prayer, I forgot my trials, and mounted the old cart for a pulpit, feeling greatly honored to be in such company. In the first meeting two backsliders broke down, and one sinner, a young man, arose and requested prayers. God heard and blessed the sinner. After meeting I was told that that young man had attempted suicide a few days before, had barely escaped death, and was then very feeble from the loss of blood, and could not speak naturally. But God forgave him, as he will all that come to him.

Sunday. A great gathering. The teams reminded me of campmeeting. The barn was full. One large floor, one long stable, two scaffolds, a good sized bay, and many outside. Good attention, some scolding, some blushing, many rejoicing, others crying. It was a profitable time. God blessed the effort, owned his truth, strengthened believers, convicted sinners and backsliders by scores. The final result is not mine. Left Sunday eve for Loudon Ridge, the old battle field of last March. The pressing invitation from the warm hearts of those young converts, who had come ten miles to meet me at this meeting, compelled me to go home with them and hold a meeting Monday evening in Bro. Batchelder's kitchen, the birth place of many of them. I rejoiced to learn that not one of them had fallen, but others had been added by the consistent walk and personal effort of these converts. They seem to be baptized into one body in Christ. The persecution they endure from hypocrites and unbelievers only drives them together and to God. Three were overcome with the powerful influence of God's Spirit.

Monday eve. This was an old-fashioned powerful meeting, that always did and will wake up the devil and his agents to oppose. But, thank God, there are some yet who know how they worship, as in days past.

I left early Tuesday for my next appointment, not expecting to see this little class of soldiers again until we meet in the kingdom of God. In company with Bro. Sanborn I rode seventeen miles to take the cars for Dover. While there a circumstance occurred worthy of note. A man came in cursing and swearing because he could not get a two dollar bill changed. He attracted the attention of all in the depot. I told him I could give him the change. Took out my wallet, poured out the change on the table, and told him to help himself, he looking astonished, and saying he was called dishonest, or something to that effect. After he took his change, I found a dollar bill he carelessly left on the table,—gave it to him, he thanking me. Soon he gave me a wink to step out of the building, when he offered me some gin for my accommodation. I told him that was not the kind of spirit I was in the habit of using. He said it was good Holland gin, and that he sold a barrel of it a week. He wished me to tell what kind I used. I told him I had used the Spirit of God for twenty-five years. On this he asked my pardon, went a few steps, came back, and asked, "Are you a preacher?" "I talk to the people about temperance, righteousness, and a judgment to come."

Said he, "Was you in West Alton one year ago?"

"Yes."

"Was the meeting in the woods, in an old meeting-house?"

"Yes."

"I was there Sunday, and recollect the subject. It did me fifty cents' worth of good."

He give me two quarters and went off. Soon the cars whistled. He came back and offered me a ticket for Dover, and took a seat with me. I commenced conversation about his course, the wickedness of the world, signs of the times, etc.

He said, "I could tell you things that would make you stare, for I am posted. I keep a liquor shop, and gamble, and you can judge what else follows in that train. I made up my mind to enjoy myself every way I can. I pay $25 to $30 to the church yearly, to keep them peaceable and not interrupt me in my business. Some of the members visit my place slyly, drink, and do the same things I do." He then pointed out three gentlemanly looking men. "They are all gamblers, going to celebrate the fourth in that way," etc.

When we arrived at Dover, he found I was going to Exeter, and claimed the privilege of paying for my ticket in addition to what he had already done, and wished me to come and see him, and he would get a house for me to preach in, and pay $10 himself. Gave me his address, and requested prayers. As I took the cars he stood looking. I think he had got some of that *good* Spirit.

Portsmouth. Here I enjoyed two days' rest. Had the privilege of attending a grove meeting the 4th, and hearing Brn. Pratt and Champlin preach. Good news came from the barn meeting. Bro. Emerson came down nearly forty miles, and a man with him who had been considered a hopeless case. The barn meeting did him good, and he came that distance to this meeting. God's work is crooked and strange to us in such peculiar cases like this.

Lynn. Here they have been distracted. But things look more encouraging now. Bro. Hutchinson has just moved in among them, and will be a help to them.

Salem. Found the people in a good, quiet state, under the labors of Bro. Berick.

After finishing two weeks more, I shall go home to commence the duties of preparing for the annual campmeeting at Wilbraham, which bids fair to be the largest and best meeting we have had there yet. I hope all that come will come to work for the salvation of others, and secure our own by doing it.

HIRAM MUNGER.

For the Crisis.

Important to Sick Ministers.

BRETHREN:—The following generous offer concerns *you*. I cut it from *The Water Cure Journal* for July. I improve the opportunity and you will not regret doing so. Do not fail to write F. Wilson Hurd *first*, or if you please, to James C. Jackson, M. D. And if you come be prepared to pay from 75 cts. to $1 per week for your *lodging* and *washing*, as there is now no room for you in the "HOME." I too will send you Tracts and Circulars on receipt of postage. These are 13; postage one cent apiece. "Our Home" Institution is not only a splendid Infirmary, but an excellent Health College as well.

D. T. TAYLOR.

Dansville, N. Y.

TO CLERGYMEN.

Gentlemen:—The Proprietors of Our Home—a Water-Cure located in Dansville, Livingston Co., N. Y.,—respectfully invite as many of you who are *sick*, as we can accommodate, to become at any time our guests without charge for three months, and to take a course of treatment for that length of time should your conditions require it.

To those of you who are addicted to the use of Tobacco, Ardent Spirits, Drug-poisons, Tea, Coffee, or Opium, and would like to be relieved from your dependence on them, we extend the same invitation. The large experience which our Physicians have had in aiding persons to change their habits in these respects, warrant us in holding out to you a good deliverance, and in short time.

Should you accept our invitation, and at the time of your announcement to us that you will do so we should be unable to *lodge* you, we will give you board and treatment—providing you will find lodgings in town, which can be done at small expense.

If you are unable to leave your homes, and yet would like advice for Home treatment for yourselves, or any member of your families, our Physicians, of whom James C. Jackson, M. D., is Physician-in-chief, on receipt of descriptions of your ailments, and stamps to prepay their answers, will promptly make out prescriptions and mail them to you.

The only *proviso* we annex is, that you write to us, before you come, and give us minute statements of your conditions, that that we may judge as far as able of your diseases and their curability, and that you satisfy us that you are connected with some Religious Denomination, or occupy with respectability independent clerical positions.

Circulars of Our Home, as also copies of our Health Tracts, will be forwarded to you on receipt of letters requesting them to be sent, and inclosing postage stamps to *prepay* them. Hoping, gentlemen, that those of your number who are invalids will receive our invitation in the same spirit in which we tender it, we have the honor to be your obedient servants,

F. WILSON HURD & Co.

The Hudson and Cobb Discussion.

The Free Will Baptist Quarterly says:—"Mr. Hudson exhibits the more calmness, modesty, fairness, ability, learning, and strength. He is a man of rare scholarship, of admirable temper, and clear discrimination; his style is lucid, compact, precise, and vigorous. Pre-eminently he is a man of soft words and hard arguments. . . .

Mr. Cobb is the more enthusiastic, self-complacent, wordy and windy debater, not without ability, but hardly justifying such a flourish of trumpets as announces his onset, by any force or skill displayed on the battle-field. He is always victor in his own estimation."

☞ Many drop a tear at the door of poverty, when they should rather drop a sixpence.

The World's Crisis.

BOSTON, JULY 25, 1860.

Boston.

We spent the 8th of July in Boston, and had profitable and interesting meetings. The truth is spreading, and several members of the different churches are becoming satisfied that the Bible speaks the truth when it says, "The dead know not any thing." Their eyes are joyfully open to the simple teaching of the Scriptures. They are surprised that they did not see before how plainly the Bible teaches that the wicked will be *destroyed*, and that the saints shall inherit the *earth*. Two young converts were baptized in the waters of old ocean, at the close of the afternoon service.

Those who visit Boston, will find prayer meetings at our office, 167 Hanover street, every Monday and Thursday evening.

New Bedford.

Our visit to New Bedford was both pleasant and profitable. The church in this "city of palaces" is growing under the faithful labors of Bro. J. Couch, their present pastor. They have learned the valuable lesson, that the cause of truth is advanced but little, unless it is done by earnest and persevering effort. They see that the adversary of all righteousness is trying in every possible way to prevent all religious excitement, and persuade the followers of Christ to be *conservative*. In most churches of the day, the enemy is making alarming success. If he cannot succeed in keeping the earnest minds quiet, and in a conservative state, he will endeavor to array them against each other on politics or some disputed theological point, and thus make them devour one another by roots of bitterness. His devices seem to be well understood by the New Bedford church, who are heartily engaged in an "irrepressible conflict" against every thing opposed to the interests of King Emmanuel.

At 9 o'clock we found some of them assembled to teach the way of life to the sailors, who were gathered at the Bethel. This meeting is under the direction of the Methodists, who are active in their efforts to rescue the men of the sea from the road that leads to destruction. They have been quite successful; and we were glad to see our brethren and sisters so free from sectarianism, that they could cheerfully unite in this noble enterprise.

In the morning, the brethren and sisters go around to the ships and docks, and wherever they can find the sailors, and invite them to come to the Bible class, where they are entreated to serve the Lord, and secure eternal life.

When we first went in with Bro. Arnold, at an early hour, we found none assembled. Soon the wife of the city missionary came in, to whom we were introduced. In a few moments, she went out to gather in the sailors. Among others, she met a young man from Ct., by the name of Bradley, well known by our brethren at Litchfield. We met this young man at the Collinsville campmeeting, two years since. Since that time he has been a wicked, backslidden sailor, roaming over the briny deep. When asked by this sister to come into the Bethel Sabbath school, he remarked that he was going up to Kempton street, to see Mr. Grant. She informed him that he was in the Bethel. He at once came in to make some inquiries concerning Brn. L. Barber, W. Austin, and others in Litchfield, wishing to hear of their welfare. After answering a few inquiries, we invited and urged him to go with us to the land of glory. The Lord aided by his Holy Spirit, and he was persuaded to attend meeting with us all day, in his sailor dress. Adverse winds had blown across his pathway, he had become weary of earth's changing scenes, and began to long for a rest in Jesus. He was kindly cared for during the day by our brethren and sisters, and in the evening he gave his heart again to the Savior, and prayed the Lord to have mercy on him and forgive him. His prayer was heard, and he rose to express his determination to be a faithful christian.

During the day, several of our brethren and sisters were scattered around in different parts of the city, in Sabbath schools, among the sailors and "The Fallen," trying to persuade them to prepare for the approaching judgment. Their labors are signally blessed. Quite a number of sailors and harlots have been converted in their *union* meetings during the past few months, and the work is still onward.

The time seems to have come, when we are to "go out into the highways and hedges and compel them to come in." Of all classes, we, as a people, ought to be the most active in this cause. The Lord has done great things for us, and it is our duty to let our light *shine*. Let every one throw down his sectarian gloves and take hold of the work in earnest. We have no time to lose. Soon it will be too late; the harvest will be past and the summer ended. Remember, "*He that winneth souls is wise.*"

☞ Birds are the poor man's music, flowers the poor man's poetry.

Notice.—To our Subscribers.

The bills which we have just sent out we hope shall not be looked upon by our friends as "duns." There are a few who need to be shook up a little, who are in arrears, some of them two years and more. There are others to whom we would not perhaps have sent bills even now; but we are about to transcribe our list to a new and larger Subscription Book, the present one not being large enough for our increasing numbers; and we wish to have it as free from old scores as possible. The usefulness of the paper greatly depends upon its being unfettered by debt; of which there is no fear, if our friends will but promptly pay up, ever keeping in mind that "payment in advance" is our rule, and the surest way to carry on the work.

We would also again urge those who are indebted to our office for books, to send us the money, or what they can of it, as we really cannot afford such long credit as some of our friends seem to *enforce*.

The Law of Conscience.

It is often said that *conscience* is our punisher, both in this life and the one to come. Those who hold that men receive all their punishment in this life, claim that it consists in remorse of conscience for evil deeds; while many of those who believe in the doctrine of eternal misery affirm that the suffering is the result of the stings of conscience. It should be observed that the *Bible* teaches no such doctrine, but declares in the most positive, unequivocal manner, that "the wages of sin is DEATH."

If remorse of *conscience* is the punishment for sin, we shall find it inversely as the crime; or, in other words, the greater and more frequent the crimes, the less the punishment. Let us look at facts on this point.

In the confession of Hicks, who was recently executed for murdering all on board the sloop E. A. Johnson, and who had murdered several others at different times, he says:—"I had too often dyed my murderous hands in blood in days gone by to feel the *slightest compunctions or qualms of conscience then.*" He was one of the class of which the Bible speaks, who had "their conscience *seared*." If the Lord has designed to punish men by remorse of conscience, he has so arranged it that the most vile get the least, or even none at all; while the one who is trying to do just right in everything, but once in awhile makes a mistake, has the greatest punishment; for those in the latter class are the ones who feel most keenly the stings of conscience. Then it follows, if conscience is the punisher, that the way to escape punishment entirely is to steep ourselves in sin so thoroughly, like Hicks, as to sear the conscience and completely silence its voice.

We all know from our own experience, that during the last week of our travel in the broad road that leads to destruction, we could do things without remorse that would have caused us much sorrow in early youth. This is a law of conscience in the unconverted man.

When speaking of his plan for the murder of the captain and others on board of the E. A. Johnson, Hicks says:—"I marked out the course I intended to pursue exactly, and after I had decided upon every thing, I went to sleep, and slept as soundly as ever I slept in my life, my mind was so contented at the idea of having at last an opportunity of making some money in an easy way."

After he had committed the horrible deed and awfully mangled his victims, he says:—"I did not feel the slightest regret for what I had done, and went about removing the bodies as coolly as though they had been so much old lumber." Could he have done this without the "*slightest regret*" when he was a boy? Certainly not.

Hence it follows, that if remorse of conscience is the punishment for sin, it is inversely as the crime; and consequently, the most wicked receive the least.

Queries.

MR. EDITOR: SIR,—Being a constant reader of your valuable paper, by the politeness of Capt. ——, and thereby learning your readiness to give your opinion of the meaning of any and every portion of holy Writ, I wish you would, through the *Crisis*, give the meaning of the three first verses of the sixteenth chapter of the first of Corinthians; and also what is meant by the words, "this grace," in the 19th verse of the 8th chapter of 2d Corinthians.

W. D. CROSFIELD.

Beverly, Mass.

The first scripture referred to, reads as follows:—"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." This seems to explain itself. We do not see how comments could make it plainer. Paul had instructed the church at Corinth to take up a collection every sabbaton, or first day of the week, for the poor saints at Jerusalem. Each was to give as the Lord had prospered him. And when Paul should come among them, he would have them appoint a proper person or persons to carry the gift to Jerusalem."

The second passage, commencing with the 18th verse reads as follows:—"And we have sent with him (Titus,) the brother, whose praise is in the gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind." Here we have the accomplishment of what Paul proposed in the first letter to the Corinthians. In company with Titus, they had sent another, whose praise was in all the churches, to assist in the distribution of their bounty. "Grace" is from the Greek word *karis*, which is defined in this passage to mean, "a gift of money, alms, liberal contribution."—*Greenfield*. The same word occurs in the 4th ver. of the chap., and is rendered *gift*, where Paul, in speaking of their liberality, says, "they prayed us with much entreaty that we would receive the *gift*, and take upon us the fellowship of the ministering to the saints." It appears that quite a large amount had been contributed, and it seemed necessary to have judicious men appointed to see to its distribution.

Thompson's translation of the 19th to the 22d verses, reads:—"And not only so, but he hath been chosen by the congregations to accompany us with this bounty; the distribution of which we have undertaken for the glory of the Lord and your readiness, using this precaution that none may blame us in the distribution of this large sum; being careful to conduct ourselves well, not only in the sight of the Lord, but also in the sight of men."

Wesley renders it "gift;" Whiting—"bounty;" Griesbach—"munificence;" Mace—"collection;" Wakefield—liberality; Syriac—"beneficence." All harmonize with the idea that "this grace" in ver. 19th signifies the *gift* from the Corinthian congregations to the poor saints at Jerusalem.

Will some one tell me whether Onesimus, mentioned by Paul, in his letter to Philemon, was a slave or servant that had been purchased with money?

2 Were those servants, whom Paul exhorts to be obedient to their own masters, (Eph. ch. 6: 6–9; Col. 4: 1) such as American slaves?

J. KELLOGG.

Perhaps we cannot better answer the foregoing inquiries, than by quoting from an article in the *American Baptist*, relative to Dr. Hacket's translation of Philemon.

The word rendered *servant* is *doulos*, of which the writer says:—

"If *doulos* means slave, then *bondman* is not a faithful translation of *doulos*, because *bond* does not mean slave. Further, if *doulos* means slave, then Dr. H. is wrong in rendering it servant, for servant does not necessarily mean slave. I have been a *bond-boy*, but I was not a slave-boy. I am now a *bondman*, but I am not a slaveman. Paul was bound with a chain, but this did not make him a slave. If bondman is the proper translation of *doulos*, then make the translation uniform. Call Jesus the bondman of the Father. Call the Apostles the bondmen of Jesus Christ; for *doulos* is used to denote the relation and service of them all. Has the Spirit of God selected a word so mean, so low, so vile, so contemptible as that of *slave* or *bondman*, to signify the voluntary, free, cheerful and honorable service of his devoted, loving, willing children? The very thought is preposterous. Whoever would make a translation of the Bible into our language and uniformly render *doulos* slave or bondman, would consign his work not simply to the shades, but to a darkness that would be felt in less than twenty-five years. The intelligence of the age would not receive such a version. . . .

The Bible speaks of "the *bond* of the covenant, the *bond* of peace, the *bond* of perfectness, *bonds* and afflictions abide me, an ambassador in *bonds*, begotten in my *bonds*, also of the bonds of the gospel," but it does not use the word *bond* as synonymous with our word *slave*.

There is a simple method by which we can find out the meaning of *doulos* as applied to Onesimus. You should first take into consideration the fact that *doulos* is a proselyte to the Hebrew. That in Hebrew there is no word for slave or bondman, with our English ideas of these words attached to it. The word for *servant* is *evedh*, the word denoting *to labor* is *avadh*. Both these words had an honorable meaning, and were used to denote the service of freemen, or men who received a remuneration for the labor they performed. In translating these words from the Hebrew into the Greek, they must of necessity partake of the Hebrew meaning of voluntary service, and not an involuntary service, which might be found in classic Greek. Then examine the sense in which our Lord uses *doulos* in the gospels, and without fear of successful controversy I say, that you will not find him ever using it in the Roman sense, or in our sense of slave."

BRO. GRANT:—Please to give an exposition of "We fly away," as found in Psalms 90: 10."—*W. Nichols*.

The verse reads as follows: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." The Hebrew word *gooph*, here rendered "fly away," also means "*faint away*," as defined by Gesenius, and used in the Scriptures.

The Septuagint reads, "For weakness overtakes us, and we shall be chastened." The same word occurs in the following passages. "He was fast asleep and *weary*." Jud. 4: 21. "The people were *faint*."—1 Sam. 14: 28. This was said of a company who had been in battle all day without eating. "And the people were very *faint*."—1 Sam. 14: 31. "And David waxed *faint*."—2 Sam. 21: 15. In the passage under examination, the plain idea appears to be, that after we become fourscore years, we soon become "*weary*" and "*faint away*"—no strength left—and soon die.

ANTI-TOBACCO PUBLICATIONS.—The publications of the American Anti-Tobacco Society are for sale at Nos. 5, 9 and 13, Cornhill, Boston, and also by Geo. Trask, at the Depository, Fitchburg, Mass. Among them are the following: Six Tracts for Young America or Boys. A variety of Tracts for Raisers, Sellers, Smokers, Chewers, and Snuffers. A variety for Ladies, Clergymen, Physicians and others. The Zoological Temperance Convention; The Rev. Solomon Spittle; Uncle Tobey's Stories about Tobacco, for Youth and Schools of all sorts; Anti-Tobacco Envelopes, and a variety of handsome Cards, large and small, for Bands of Hope.

THE PROPHETIC EXPOSITOR comes to us with a new name and dress, quite improved. It is now called the *Bible Expositor*, and is published at Seneca Falls, N. Y. Bro. T. G. Newman, of Seneca Falls, is assistant Editor, and printer. It is octavo form, and now published weekly instead of semi-monthly, at half its usual size, and has a very neat appearance.

☞ We can now supply orders for our late discussion with J. S. Loveland, (Spiritualist) in Boston. Mr. L. was formerly a highly esteemed Methodist preacher; but is now an able advocate of Modern Spiritualism.

Price 25 cts. single, 1-4 of per dozen. Postage 1 cent.

Correspondence.

From Bro. Brower.

DEARLY BELOVED IN CHRIST:—I wish to convey to you my present feelings respecting the late Conference at Central Village. I was gratified to find it a meeting for social worship, instead of legislation in cold formality to reform the church, which, in a majority of instances, has a tendency to deform it. The absence of all that sort of commodity, made it a season of refreshing from the presence of the Lord, for which I feel thankful to Almighty God, that I was permitted to enjoy.

'Tis now nearly three months since we left our home, and during the greater part of that time, we have been in new places where they have no preaching on the great, grand, solemn, awful, sublime and glorious subject of the coming of the day of God. The contrast between a promiscuous assemblage and that at the conference was very great. With one it was battling against the powers of darkness; the other was a blending together of hearts in the strong ties of christian sympathy and love. Amen, and so let it be.

My soul did magnify the Lord, to find a free, heavenly atmosphere. Yes, free from *human policy*, which has been a curse to many meetings of late years, in my humble opinion.

The great distinguishing feature that separated, brought out, and made us a people, thank God, was made from the coming of Jesus.

The last night at Bro. Peckham's will never be forgotten. The effectual, fervent prayer did prevail, and God sent the healing power. Truly it made my heart rejoice to find that weak, fragile sister, so prostrate with disease, the next moment so changed, as to walk and praise the Lord. That midnight hour of pain and prayer, changed to perfect ease and rejoicing, will not soon be forgotten. By the by, I will thank God for the precious time we had yesterday with the church at this place. We had a profitable season, and respectable congregations. There is an opportunity to do good in this place; so it seems to me. The meeting was owned and blest of God, praise his name. If time continues, and the Lord permit, I will try to attend the next Conference at Danielsonville.

Peace be with thee, and all the Israel of God, through our Lord Jesus Christ. Amen.

[To Elder E. Bellows. Published by his request.]

River Point, R. I.

From Bro. Frank Burr.

BRO. GRANT:—Some time has elapsed since I wrote you for the *Crisis*, and, as the Lord has been good to me thus far, I feel like testifying of his goodness to the readers of the *Crisis*, and exhorting them to renewed diligence, for the day of the Lord is at hand.

From the experience of the few weeks I have spent in western N. Y., I feel greatly encouraged in the labor of preaching the gospel of the kingdom. Since I have been here, I have met some of the brethren and sisters of western N. Y. and Canada in Annual Conference at Seneca Falls; and, from communications at that meeting, I can speak somewhat of the general state of the cause of truth in this section. My own personal effort has been centered in two or three towns in the region where I live. From general reports I learn that laborers are few; that is, of that class who wield an influence that is not almost entirely swept away by the tide of popular opinion. A man may dig sand on the shore from beneath the swelling wave; but, if he does not lift it beyond the reach of that wave, he will see it all float back into the ocean again. There is a call here for men of *faith*—men who *practice* what they preach—men who are willing to sacrifice—men who have energy, and can stem the tide of opposition, and make an indelible mark wherever they go; men, not to dig sand, but to *dive for pearls* and place those pearls on the sure rock, so that they may build where storms, and tempests, and floods cannot move them. And such, if they come, will be fed, clothed, lodged, and welcomed by the few that love the Lord's appearing. *I* don't warrant this, but the *Lord* does. Some would be willing to trust the Lord's note of promise to pay, if they could have a few men to endorse it. The West does not *need* any such.

At the annual conference there was an effort made to create a mutual interest among brethren scattered among these hills and lakes, and to remove that feeling of isolation natural where persons live so remote from one another, and, if the preaching brethren do what they can to make this interest general, I think it will be the means of advancing the Lord's cause, and enabling the evangelists, (two were appointed—Bro. Lyon and Bro. Sweet,) to carry the truth into new places.

In the places where I labor, I can say that we are steadily gaining ground that has been partially lost in consequence of the field being left open to the inroads of the enemy. By the enemy, I don't mean the nominal Church particularly, and I speak of it, as some seem to think that all the work we are called to do is to pull down other denominations, no matter how.—They have enough to answer for, without my leaving my work at this late hour of the world, for the purpose of merely standing as their accusers. If I accuse them at all, let it be by a firm and consistent maintenance of the truth of God's word, in my preaching and daily life. "The enemy... is the Devil," and it is our business to so hold the light of the gospel as to show him up in his true character wherever he is found, and unmask him in his garb as an "Angel of light," and to release victims from his grasp. May the Lord help us so to do.

Honeoye, Ont. Co., N. Y.

From Sr. Mary Lamprey.

BELOVED BRETHREN AND SISTERS IN THE LORD:—It has been a long time since I have written for the *Crisis*, and now do not expect to edify you in the least by my contributions to our excellent paper; only, that it is a source of gratification to every christian to hear from those who are trying to serve the Lord. I am a constant reader of the *Crisis*, and am strengthened from week to week by the blessed truths contained in its columns. We are expecting soon to see our King coming in the clouds of heaven, to redeem his saints, and set up his kingdom on this earth. Brethren and sisters, can we have any realizing sense of the scene that event will present to those who are alive on the earth at that time? awful to the sinner, but glorious to the saint, when the trump shall sound, and its vibrations shall be felt to earth's remotest bounds. It will be so long and so loud it will disturb the dust of the sleeping saints, and the countless hosts will burst the bars of their prison-house, and come forth unfettered from all the shackles of sin and death, pure and holy as God is holy.

And hark! methinks they will hear a rushing in the air, as the rushing of horses and their chariots; and behold! they see their King coming, accompanied by ten thousand times ten thousand holy angels, whose dazzling brightness will outshine the sun; and that "innumerable company that no man can number" will be caught up to meet their Lord. But what will become of the wicked, and of this sin-cursed earth? The Bible tells us that they will be consumed by fire: "the elements shall melt with fervent heat;" and again, "the earth shall reel to and fro like a drunkard."

The religious, moral and political world bespeak that the end of all things is near.

Mast Yard, N. H.

From Sr. N. M. Henry.

BRO. GRANT.—At last we are in our western home. I have just been singing some of our old familiar tunes, and it would bring the tears. We have "pitched our *tent*," (as we really live in one,) on the "plantation" of a southern lady, as noble-hearted and kind a woman as one will meet in a thousand, of the Southern Methodist order. She has several fine sons, who do all in their power to make us comfortable. They are as kind to their colored servants as to their own family. May the Lord reward them for their kindness to us. My health is much improved; indeed, I am quite well.

This is a fine, healthy country; with the most lovely prairies, hills, and woodlands. It is very dry. There has been no rain in this part of the State but *once* since last Feb., and no prospect of any; yet the soil is such that it bears the drought well. When we get a home once more, I think we shall like much; but when I think of the long, long miles that intervene between here and my friends, and especially the dear brethren and sisters I used to meet at the Wilbraham camp-ground and Collins-

ville, it makes me homesick. It is two months since I have seen a *Crisis*. We had one of them with us; and in Indiana, where we visited some two weeks, it was read with much avidity, and passed from house to house. And some of Bro. H.'s "Scripture Searchers" and tracts are still going around there, and had been the means of opening the eyes of several to see the truth on the great question of Life as a reward, and Death as a punishment. One physician and son were so much interested, they *begged* of me to send them more books. And I would here say, if you, Bro. G., or H., could spare a few tracts, of just the right kind, especially some "Searchers," they will meet a hearty reception. The people are Campbellites, or, as they call themselves, "Christians." They showed great earnestness to hear and learn for themselves. Direct to Edgar P. Henry, Burnett's Creek, Ind.

I wish the brethren and sisters would write me. And, as my time is so much taken up, having a great many letters to write to relatives, "the children" must each one think this *their* letter. I would say, also, that our freight all came safely. The old people bore the journey bravely. Of course this is not "Paradise." Far from it. I expect sickness in my family, and disappointments, until Jesus comes.

Do not forget to give us your prayers. I wish some of the children would come this way to preach. The people would be willing to hear. They are as kind people all through the State as ever I met with. Of course, we do not say any thing to aggravate them about the subject of Slavery; it would do no good, only make ourselves obnoxious to them. The slaves, as far as I have had an opportunity of learning, (and we traveled in ox wagons a good many days, and stayed with slave owners mostly,) were cheerful, as well dressed as the white people at large, had as good log houses, as good clean beds, patch quilts, etc., etc. I have been in a good many cabins, and if it were not for the *selling* and *buying* part, I think they are as well off in this State as the free negroes at large. But I have not turned pro-slavery yet; was only giving my observations.

Eaton, St. Clair Co., Mo., June 24.

From Sr. L. A. Wheeler.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world, to confound the wise; and the weak things of the world, to confound the mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence."—1. Cor. 1: 26–29.

When I consider those our Father hath chosen to proclaim his coming nigh, many of them unlearned, and sent out like the apostles without scrip, or two coats; and then notice the effect that attends their preaching, I am led to exclaim, "Not by might, nor by power, but by my Spirit, saith the Lord." If we were dependent alone on those who had been so favored by fortune as to gain much learning, or even those upon whom nature had bestowed strong intellectual faculties, the household would lack meat in season.

God will have an humble and obedient people, and will work in and through such, and none others. Oh, then, let us be obedient, standing in the fear of God, and not in the fear of man. Heed not the reproach; remember it is the weak and foolish things of the world that God hath chosen. He has chosen them out of the highways and hedges, that they may go and compel others to come in. Soon the King's house will be filled, and the marriage celebrated. Shall I be there?

Hawley, Mass.

From Eld. J. Parry.

Bro. Grant:—Our poor little flock were somewhat startled yesterday, on the receipt of the *Crisis*, to see themselves so conspicuously in print. We read one article from Bro. A. P. Moore that gave, we thought, rather too glowing a picture of our little society, its present state, and future prospects. It is a pleasure to leave a good impression on the minds of our friends in the good cause, as they pass us by, and tarry for a night; and one who was predisposed to look favorably upon us might not be disappointed in his expectation, but have his spirit refreshed in union with a few of the people of God of "like precious faith;" and the contrast of such a green spot in the wilderness, with the outward pomp and show of a worldly and popular church, might well make a favorable impression on the heart of a christian brother; and we are glad to have the sympathy of all such, and make allowance for the partiality of a friend.

But when we cast our eye on a succeeding article, on the same page, by our Brother Grant, much in the same strain of unmerited commendation, we really felt ashamed of ourselves, and began to inquire, what will the people think of all this glorification? We fear our friends think of us more highly than they ought to think.

Brethren, the little church at Sandy Hill has much to be thankful for to our Heavenly Father for all his mercy and love toward us, in sustaining us hitherto amidst the trials and conflicts of this present evil world. But we have nothing to boast of. We are but small in numbers, in means, in talents, and in christian graces. We have to struggle hard against the world, the flesh and the devil; and in this conflict we need especially to be kept humble, faithful and prayerful. Hitherto we have been on the defensive, striving to defend ourselves against the pride and prejudice of a popular church and an ungodly world, that have been in league against us. We intend, by God's grace, in future, to be on the aggressive, and attack the enemy in his strongholds. We know and feel that we have the truth; and we have the promise that a little one shall chase a thousand, and two shall put ten thousand to flight. In the name of Israel's God, we draw the sword of the Spirit and throw away the scabbard, and trust in God to defend the right. We are already accused of drawing the *live* members out of the churches. I am sure we want no others; and if this accusation be true, the great mass of professors must have a name to live while they are dead.

Brethren in Christ our life, we want not your praise, for we do not deserve it; we are but unprofitable servants: but we want and need your prayers, that God may make us faithful in every good word and work, and at last crown us with glory and immortality with all the redeemed in the kingdom of God.

Sandy Hill, N. Y.

Obituary Notice.

Died, in Shields, Marquett Co., Wis, June 24th, 1860, Sister Eliza Young, wife of John C. Young, in the twenty-ninth year of her age.

Sister Young was born in the town of Brookfield, Orange Co., Vt., July 21st, 1831; and experienced a hope in Christ and united with the Congregational Church in 1846.

She with her husband removed to Wisconsin about nine years ago. She was not only blessed with personal beauty and loveliness, but with an amiable disposition, refined by education and religion.

Sister Young, with her husband, became interested in the doctrine of the Advent of the Savior, and of immortality through Christ at the resurrection, while on a visit East last fall.

Though ardently attached to her family and friends, she was not only resigned to die, but longed to be relieved by death from suffering, and be at rest. The funeral sermon was preached by the writer, from a text of her choice, found in Job 19: 25–26.

She did not believe she should see her Redeemer at death, but at the latter day; not in a disembodied state, but in her flesh, upon the earth.

She leaves a husband, two daughters, a father, a brother and sister, besides relations far away in the land of her birth, and numerous friends of her childhood and riper years, to mourn her loss; whom she, dying, bade farewell till the resurrection morning.

G. W. Barnes.

Summary of News.

FOREIGN.

[Per Vandebilt, July 4th.]

THE PAPAL STATES.

Rome, June 30. The fermentation here has been increasing since the agitation commenced at Naples, and General Lamoriciere is hastening to return to Rome.

Marseilles, July 3. Letters have arrived from Rome, all asserting that a crisis was imminent, and that the attitude of parties toward each other was provocative of a collision.

NAPLES.

Naples, June 29. A state of siege has been established here.

Marseilles, July 3. According to advices from Naples to the 30th ult., assemblages of the population commenced on the evening of the 26th ult. The populace shouted "Garibaldi forever!" "Annexation forever!" "Death to the Police!" The following day a panic took place, the police were maltreated, and disappeared as soon as the same cries were repeated by the populace.

ONE DAY LATER.

New York, July 16. The steamship City of Baltimore, from Liverpool July 4, with telegraphic advices via Queenstown of the 5th, has arrived.

The trade of London is very dull. Three firms connected with the Manchester trade have failed. Immense failures have occurred in the leather trade.

Garibaldi remains quiet. It is reported that concessions by the King of Naples had determined him to precipitate annexation with Sardinia. He has applied to friends in London for two steamers, armed with the Armstrong guns.

It is reported that the King of Sardinia declines alliance with Naples, but Napoleon urges due consideration of the Neapolitan overtures.

SIX DAYS LATER.

[Arrival of the Steamship Connaught.]

St. John's, N. F., July 19. The steamship Connaught, from Galway July 10, arrived at this port at 4 o'clock this afternoon, en route for Boston.

The news is generally unimportant.

The Prince of Wales embarked at Plymouth on the 9th, for Canada.

The acquiescence in the proposed conference by all the great powers is considered certain. It will be held at Paris in October, the several powers being represented by their Ambassadors to France.

Nothing later is known as to Garibaldi's movements against Messina. The reports of fighting near Messina lack confirmation.

The Papal government has released the political prisoners in the Romagna.

France had notified the Turkish government of its intention, jointly with the other powers, to stop the massacre of the Christians in Syria.

[Eastern Correspondence of the Traveller.]

The Civil War in Syria.

Beirut, June 21.—Zahleh has fallen! The last stronghold of the Christians has been taken, plundered and burnt, and its surviving inhabitants are flying like sheep from the wolves that are now on their track. The Christian army has been annihilated and the Christian power, which has been for ages competed with the Druses, has been crushed. The fleet lay quietly at anchor in the harbor of Beirut, while Zahleh was besieged, sacked and laid in ruins—and the Consuls General, who have hitherto been so potent and mighty, have held daily and nightly consultations in vain. The desolation of the "goodly Lebanon" was decreed, and the besom of destruction has laid it waste.

The Consuls were in secret conclave all night, after the news of the sacking of Zahleh was received, to devise ways and means for the rescue of the surviving Christians of the country from a general massacre. What they have done has not transpired, but the butchery of the remainder of the one hundred and fifty thousand Christians is a sad thing to contemplate.

The "Queen," an English line-of-battle ship, has just arrived from Gibralter, and is saluting the town. Twenty-one guns from H. B. M.'s ship of one hundred and twenty guns, and twenty-one guns from the battery of the town, have a warlike sound, but they are mere courtesies and have no effect upon the war. The Druses continue to butcher the Christians, to burn their towns, and kill their children, within hearing of these courteous salutes. The policy of England with reference to Turkey is fraught with many evil consequences. Determined at all hazards to maintain the integrity of the Ottoman Empire, she is unfavorable to the investigation proposed by Russia into the condition of the Christians in Turkey, and declares that the Hatti Humayoun is not a dead letter. England doubtless fears the effect of an investigation, and dreads the partition of Turkey. And we all see with regret that England has intimated to the Sublime Porte that if the Sultan objects to the investigation by Consuls, she will not insist upon it. Thus in the plainest manner advising that the Consuls be not allowed to participate in the investigation. If the Commission is purely Turkish, all the evidence collected by the Consuls will be of no use. We await the issue with much anxiety. Missionary work is at a stand-still in Mount Lebanon. It may be that all Franks will be driven from the land, for a time at least.

The United States Consul has repeatedly warned the Americans of their danger, and informed them that a residence in the mountains is no longer safe. Many have come down. To-day the mission at Beirut passed a vote requesting Rev. Mr. Calhoun of Aleoip, the President of the College at that place, together with Mr. Bird of Deiril Kenir to come to Beirut at once.

The Christians throughout this war have been most cowardly, but the defence of Zahleh, the most warlike town in Lebanon, was conducted with much spirit. As an illustration of the manner in which the desperate forlorn hope of the Christians behaved in this last battle, in which about seven thousand Druses and Arabs were engaged in the siege, I will refer to one case only at present.

The Druses had gained the suburbs of the town, and had succeeded in setting fire to about a score of houses, when the Christians rallied and drove them out upon the plain. The Druses were led by a most ferocious and bloodthirsty chief, Kange el Amad. In the Christian army was a lad of fourteen years of age who determined to die in defence of his home. He rushed into the ranks of the enemy, and shooting the chief, fell, pierced by spears and bullets.

The chief was killed, and the little hero shared his grave.

The destruction of Sidon has just been reported. Two thousand and five hundred Christians are said to have been killed by Moslems and Druses. This intelligence requires confirmation, and is not generally credited.

A Brilliant Meteor.

On Friday evening, July 20th, a remarkable meteor was seen by many astonished observers. The following account describes its appearance, as seen in Philadelphia:

"Last evening about half-past nine, a very extraordinary meteor made its appearance in the heavens. The writer was riding in Broad street, below the city, and had a fair view of the phenomenon in its whole course. It arose in the northwestern part of the heavens, from a cloud which was not revealed until the light of the meteor made it visible. Then an object, about the size of the full moon, and as bright, suddenly started from the cloud, traversed, in a direct easterly line, the whole extent of visible space, dropping fire, apparently, in its course, like a rocket, till it passed so far eastward as to resemble a red ball, about twice the size of the planet Mars, visible in the southeast. So soon as it disappeared, a flash like heat lightning, revealed a cloud to the eastward, low down in the horizon, which continued to emit flashes of light for half an hour afterward. The phenomenon at one time seemed to separate like a rocket when it bursts, but the larger portion keeping in a straight course to the eastward. It was witnessed by many persons, and caused considerable wonderment for the time, and was certainly the most extraordinary appearance that we ever saw in the heavens. Its motion was not so fast, apparently, as that of a rocket, though its height and the vast extent of space that it traversed, proved that its velocity must have exceeded that produced by any known force which we are acquainted with. The phenomenon, from all appearances, must have been electrical."

Organ Grinders' Prayer Meeting.—In the open lot adjoining the Five Points House of Industry, there was held last Sabbath afternoon a prayer meeting of the organ grinders in the city. So numerous have these persons become that they are a distinct class of population, and are accustomed to band together for religious worship, as well as for mutual protection. The services were conducted in the Italian language, and under the leadership of one of the number. Though numerically small, the meeting was earnestly carried on, and all seemed eager to take part in the exercises.—*N. Y. World.*

Notices, &c.

Campmeeting.

Providence permitting, there will be a campmeeting in Levant, Me., commencing Sept. 17th and continue one week. Bro. Howell is requested to make arrangements to attend, and others are invited to come as the Lord may direct. Particulars hereafter.

The cause of truth demands that the church should make an effort to give new impetus to the cause, by a general gathering of the brethren and sisters to comfort and strengthen one another with the words of truth. We expect this meeting will result in good to the church and exert a salutary influence upon community. The people want to hear the reasons of our hope. Let all come that can. Begin now to plan your business so that you can come. Begin to pray about it, talk about it, and get your tents ready for the camp. Above all, do not forget that you will need on the armor, so that you may be ready for the work as soon as you get on the field of battle. Brethren, make your business bend to this meeting. Get your *Lamb*, and come up to sacrifice to the Lord. If you have not a lamb, take a kid, or a pair of doves, only let your heart be in the work and God will bless you. J. Hemenway, for the brethren.

Notice.

A meeting will be held at the school-house near Bro. Whitaker's, two miles north of Edenboro, Erie Co., Pa., Saturday, July 28th, at 1 1-2 o'clock, P. M., and Sunday 29th at 9 o'clock, A. M.

Also, a grove meeting in the Anderson neighborhood, three miles south-west of Edenboro, Erie Co., Pa., August 25th, at 1 1-2 o'clock, P. M., and Sunday 26th at 10 A. M. We hope to see the friends of Jesus from the surrounding country at these meetings.

John T. Oxley, Evangelist.

GENERAL CAMPMEETING at Wilbraham, Mass.

Providence permitting, a general campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, Aug. 20th, and continue one week.

This meeting is pleasantly located in a neighborhood noted for sustaining good order, and for acts of kindness towards those who assemble there from year to year to worship the God of our fathers. We anticipate a large gathering of the Lord's dear children, and that much good will be accomplished. Those who were present last year will remember that the great object of the meeting was for the salvation of sinners, and the comfort of saints, and that the effort was greatly blessed. We hope that our brethren and sisters will come again this year, strong in the Lord, and bring their unconverted children and neighbors for the purpose of persuading them to be christians.

All who believe in Christ as our Savior, and are willing to labor for the salvation of sinners, are invited to take part in the meetings. We would earnestly request all to make this meeting a subject of special prayer, that many wanderers may be reclaimed, the saints greatly strengthened, and the name of the Lord magnified among the people.

Ample accommodations will be provided for board and horse keeping. Board at 50 cents per day; or one shilling per meal for breakfast and supper, and 25 cents for dinner. The fare is reduced to half price on the Western R. R., which will be $2.50 from Boston, for both ways.

Arrangements have been made with the Eastern R. R. Co. by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fare at the ticket offices, can have free return passes by application to Geo T. Adams, 167 Hanover street, Boston, Mass., when they purchase their Western tickets for the camp ground. Those coming from *Albany* will pay full fare to the camp ground, and receive *free return passes* from the Campmeeting Committee. Those coming from North Adams, Pittsfield, and intermediate places, also from Worcester and intermediate stations, will call for *campmeeting* tickets at the ticket offices.

Those coming on the Connecticut River R. R. from South Vernon, Vt., and intermediate stations, will pay full fare, and receive *free return passes* from the Campmeeting Committee.

N. B. *All* who wish to take the cars from *Boston* for the campmeeting, should remember that they can obtain their tickets *only* of Geo T. Adams, 167 Hanover Street.

Full particulars of arrangements with other R. R. Companies will be given in due season.

R. E. Ladd, Hiram Munger, Geo. T. Adams, } Committee of Arrangements.

Grove Meeting.

The Lord willing, there will be a grove meeting on land owned by Newman Briggs, by the side of Peach Pond, in the town of North Salem, Westchester Co., N. Y., about four miles southeast of Brewster's Station, on the Harlem R. R. The meeting will commence August 9th, and continue over the Lord's day. We expect to have a tent to sleep in, and we want the brethren and sisters to bring beds, blankets, etc. If any have tents, bring them. We invite all to come and labor with us to the glory of God. We want the preaching brethren to follow the Lord and come in the fullness of the blessing of the gospel of peace. Brethren and sisters, pray for this meeting, that God's signal blessing may attend our efforts. There will be ample preparations made to accommodate all who desire to come to the meeting. There will be conveyance from the depot to the ground at noon. George L. Teeple.

Quarterly Meeting.

The first Quarterly meeting of the General Association of the Church of God, in Western N. Y., will be held at East Springwater, commencing Friday evening, August 24th, and continue over the following Sunday. We have a beautiful grove which will be fitted for the meeting on Sunday.

A general invitation to ministers and laymen is hereby given. We hope to have a general gathering of the lovers of Bible truth from the surrounding country at this meeting.

B. M. Morris, A. L. Hunt, Elijah Wetmore, } Committee of Arrangements.
T. G. Newman, Secretary.

Conference.

There will be a quarterly conference at the Boyington school-house, in Jefferson, Me., three miles east of Turner's Hill, commencing Thursday, Aug. 9th, and continuing over the Sabbath. We invite the brethren and sisters to come. We want the preaching brethren to come and labor with us.

S. K. Partridge.

Grove Meeting.

If the Lord permit, there will be a grove meeting in Morris, Ct., commencing Thursday, Aug 16th, and continuing over the following Sunday. Eld H. Pratt is expected to attend, with such preachers and laborers as the Lord may send. We shall have one or more tents, and accommodations, as far as practicable, for brethren from abroad. Come brethren, come one, come all, and let us have a heavenly sitting together, whilst the burden of our prayers may be for the edification and upbuilding of the church in the most holy faith, and for the enlightening of the people and the salvation of sinners.

We hope for a general gathering from the surrounding vicinity, and for a profitable meeting. Let such as can, bring blankets and provisions, prepared for a safe dwelling and sleeping in the woods.

The meeting will be in the vicinity of the Lake, near Footville, ten miles west of Plymouth Hollow depot, and six miles from Litchfield Centre. T. S. Canfield,
In behalf of the brethren.

An Inquiry.

Who wants a "real good," "free," "general" camp or grove meeting in Maine this season? Let all who feel an interest in the matter, and are willing to help by their prayers, presence and funds, send word to the Crisis without delay. Bro. Grant will publish their names, and if there is interest enough in the matter, a good place will be selected for the meeting, notice given, and preparations made. What is done must be done very soon. Come, brethren and sisters, speak "all at once."

As several have expressed an interest in this matter, I take the liberty to make the inquiry. If I have done wrong, forgive.

R. R. York.

☞ A. Cleaveland will preach at North Troy, Vt., Sunday, July 22d, and once in four weeks the ensuing year.

Commence a quarterly meeting Saturday, July 28th, at South Troy, to hold over the Sabbath. Preaching brethren are invited to attend. He will also preach at South Troy once in four weeks through the year.

N. Orcutt.

Campmeeting.

The Lord willing, there will be a campmeeting at Lanesville, Ct., commencing Sept. 3d, and continue over Sunday. The meeting will be holden on the old ground, a few rods from the Housatonic R. R. Depot. Arrangements will be made for boarding and horse keeping. We shall expect those preachers present that feel sent. Further particulars hereafter.

D. Cogswell, M. Gosson, L. Mills, } Committee.

☞ I expect to preach at the Clark Meeting-house in Barnstead, N. H., on Sunday, the 29th of July; and, if it should appear to be duty, may hold meetings for a day or two following. T. M. Preble.

Campmeeting.

There will be a Second Advent Campmeeting in Harmony Grove, Westford, Mass., to commence Tuesday, Aug. 28th, 1860, and continue over the following Sunday. This is a delightful location, convenient, within five minutes' walk of the depot, and near the village, where any can get lodging who do not wish to sleep in tents. This meeting is for no sect or party purposes; our object is infinitely higher,—the saving of men by the preaching of the Gospel in its happy adaptation to the present times.

Come, all ye lovers of Jesus, from hill and vale, from city and town, to the grove this year. Make the sacrifice, lay aside the means, help the poor, and all come to this feast. Pray over it, and come with a mind to work by faith, expecting the salvation of men. Those who wish can provide their own board, and bring the whole family with little expense. Bring tents and bedding. Tents and board will be provided on the ground for all who wish on reasonable terms.

L. Boutell, Groton; M. H. Corliss, Lowell; E. Heath, Lynn; S. Ayers, Worcester; M. M. Young, East Boston, *Committee.*

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach in the New Chapel, near Warehouse Point, Ct. ....July 29th
South Windsor, (Pleasant Valley) School-house, Aug. 5th.
Springfield, Mass., at Music Hall ....Aug 12th
S. P. BABCOCK.

J. K. Bellows will preach in
North Canton ....July 29th
Plymouth Hollow, Ct ....Aug. 5th
New Britain ....Aug. 12th
Cheshire Street ....Aug. 19th
South Farms ....Aug. 21st
Roxbury ....Aug. 22d and 23d
Lanesville ....Aug. 24th
Pawlings, N. Y ....Aug. 26th
P. S.—Bro. V. Hart requested me to say S. B. Munn will preach in Lovely Street, Ct., July 29th.

I will preach as follows:—
Concord, N. H., (old chapel,) ....Sunday, July 29th
Nashua, N. H., (eve.) ....July 31st
Clinton, Mass., (eve.) ....Aug. 1st
North Dana, (eve.) ....Aug. 3d
Northfield, Mass., or Vernon, Vt., as brethren in these places may arrange ....Sunday, Aug. 5th
Worcester, Mass. ....Sunday, Aug. 12th
Palmer, Mass., as Dr. A. M. Higgins may arrange, Sunday, Aug. 19th
Brimfield, (eve.) ....Aug. 14th
S. W. BISHOP.

Providence permitting, I will preach at
Portland, Me ....Aug. 5th
Biddeford, Me ....Aug. 12th
Worcester, Mass ....Aug. 19th
Will attend the Savoy campmeeting.
J. BILLINGS.

The Lord willing, I will preach on the Methodist Camp Ground in Newcastle, Me., Sunday, Aug. 5th
S. K. PARTRIDGE.

If the Lord will, D. A. Jones will meet with the church at Cheshire Street, Ct., the first Sunday in August.

Providence permitting, I will preach at
Millville ....July 29th
North Salem, (Pine Tree School-house) ....Aug 5th
Commence a meeting at Bantom, where Bro. Tyrrell may appoint ....Thursday, Aug. 23d
GEO. L. TEEPLE.

The Lord will, I will preach at
Lafayette fifth Sabbath in July.
New York City, (corner of Grand and Elizabeth Streets,) the first Sunday in August.
HIRAM MUNGER.

Providence permitting, I will preach in Castleton, Vt., the last Sabbath in July and the first in Aug.
MILES GRANT.

Providence permitting, I will preach at
Exeter, N. H. ....July 29th
Lawrence, Mass ....Aug. 5th
Clinton, Mass. ....Aug. 12th
GEO. A. OTIS.

Providence permitting, Bro. Ralph Williams will preach in Bristol, Ct. ....Aug. 5th
GEO. L. WHITE.

Providence permitting, I will preach at
Fairhaven, Mass ....July 29th
Head of the River ....Aug. 1st
New Bedford ....Aug. 2d
W. S. CAMPBELL.

If the Lord will, I will preach at Pawlings, N. Y., the first Sunday in Aug. C. GOODRICH.

The Lord willing, I will preach in
Pomfret, Vt ....Sunday, July 29th
North Springfield ....Aug. 5th
South Ashbdurnham, Mass ....Aug. 6th
Templeton ....Aug. 7th
Westford ....Aug. 8th
Lowell ....Aug. 9th
South Reading ....Aug. 10th
Haverhill ....Aug. 12th
Evening meetings at half-past seven.
L. D. THOMPSON.

The Lord willing, I will preach in
Carmel, Me., (Union Meeting-house) ....Aug. 5th
Milo, Sebec, or Atkinson, (as the brethren in those places may arrange) ....Aug. 12th
I will spend the 2d, 3d, and 4th Sabbaths in August in those towns as may be best arranged without interfering with other appointments.
THOMAS SMITH.

Bro. D. M. Hanscomb will preach in
Hallowell, (Beeman Hall) ....Aug. 5th
SAMUEL SWIFT.

Eld. L. Boutell will preach in
Worcester ....July 29th
Eld. George Waugh ....Sunday, Aug. 5th

Bro. M. Batchelor appoints to be at Hoosick, Saturday and Sunday, the 28th and 29th of this month.

I expect to meet with the brethren at Frankfort Mills, Me., Aug. 5th.
I will be at the conference in North Searsport, Aug. 4th. R. R. YORK.

H. B. Seavey will preach in
Belgrade Mills ....July 29th
Will Bro. Towle meet me at the shore of the pond?

Providence permitting, I will preach in
East Killingly, Conn. ....July 29th
J. HEMENWAY.

Business Matters.

To Correspondents.

Jane Hanson, Waterloo, N. Y.—We have heard nothing of it.

J. H. Sisler, Seneca Falls, N. Y.—Due 20 cts.

Eld. J. Howell's P. O. address is Poultney, Vt.

J. P. Babcock.—All right.

T. M. Storer.—All right—pays to 296.

Cash Receipts.

R Grimes 260, $1.03; M Sherman 278, $1.13.

W H White 265, Abm. Johnson 275,—50 cts. each.

S Follansbee 251, B Darling 278, E T Hobbs 278, J A Gould 278, C H Sherman 278, S Dodge 286, H G Prescott 278, D Howard 278, K H Simmons 271, W Nichols 260, W Hayne 260, B Sampson 234, M M Lewis 273, G W Chissman 299,—$1.00 each.

S Webber 304, L Osgood 260, J Allen 260, A Bissel 297, J M Howard 302, W Meed 250, S Harper 204, J Boutwell 260, J M Taylor 304, J M Withington 208, J O Sweet 260,—$2.00 each.

Books and Tracts.

W P Devenport 45 cts, A A Smith 25 cts, G A Winslow $1 25, J Allen $1.00, P Lougee 6 cts, C E Robinson 28 cts, N Orcutt $1.00, J Baker 10 cts, D Howard 1.00, A Ware 30 cts, G W Chissman $1 00, S J Buswell 39 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question*: "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second*: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psukee* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words *ruahh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

Christ our Life. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. 168 pp. 12mo. Price 50 cts. In paper covers, 30 cts.

Human Destiny. A Discussion: Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all? By C. F. Hudson and Sylvanus Cobb. 478 pp. 12mo. Price $1.00 post paid.

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 289 pp. 12mo. Price 60 cts. Postage 16 cts.

The Doctrine of Endless Misery an occasion of Scepticism. From the Epilogue to Essays in Ecclesiastical Biography. By the late Sir James Stephen. With notes by C. F. H. 24 pp. 12mo. Price 3 cts. $2 00 per hundred.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Rights of Wrong; or, Is Evil Eternal? By C. F. Hudson. 24 pp. 12mo. Price 3 cts. $2.00 per hundred.

The seven treatises last named can be also had of the Publishers, J. P. Jewett & Co., Boston; G. W. Young, 138 William Street, New York; Geo. S. Blanchard, Cincinnati; and S. C. Griggs & Co., Chicago.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Anti-eternal Torment. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred. Postage 1 ct.

Death not Life: or the Destruction of the Wicked scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cents single; postage 3 cents. Bound, 40 cents; postage 5 cents.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid $1.25.

Son of God, by H. Grew, 10 cts. single; postage 1 cent.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

The Saint's Inheritance, by Wm. Shepherd.—A good tract to give your neighbor. Price $2.00.

Treatise on Matt. 24 and 25. Price, 25 cts. Postage 7 cts. By I. C. Wellcome.

Life and [illegible] of Elder Hiram Munger, including [illegible] connected with [illegible] by himself. [illegible] and will be read [illegible]—postage 10 cents.

Church Debts. By W. [illegible] A rebuke of the pride and worldliness of the present day. Price [illegible]

Words of Warning. [illegible] postage 1 ct.; $1.50 per hundred.

English Bibles.—We have made arrangements so that we can furnish these [illegible] than they can be bought at any other place in the city.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. [illegible] An excellent tract to throw light upon the Scriptures, and upon the principal subject of the day. Every one should have a copy. Price $4.00 per hundred,—6 cts. single.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the reader. Price 40 cents; postage 7 cents.

Foster's Letter and Tract on Hell, $1.00 per hundred; 3 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, [illegible], N. Y. Price $1., postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 5 cts., postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 3 cent single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed; or, Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove endless misery are explained, and two hundred for destruction quoted. By Eld. Jacob Blain. Price 3 cents single; $2.00 per hundred. Postage 1 cent.

Glad Tidings; or Bible proof that woe and sin are to end in all the universe by a final destruction of wicked men and devils, at the judgment. All texts on Future Punishment considered and arranged. By J. Blain. Price 5 cts.—postage 1 cent.

The Three Kingdoms: or, the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $4.00 per hundred, 50 cts. per dozen, 10 cts. single. Postage 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. Brooks, No. 8 Summer street.

☞ The following books and tracts can be had of J. B. Waite, Warwick, R. I.:—

The Harp, by Elder Himes; 200 Stories for Children; Satanic Delusion; Bible Hell; Great Controversy.

We have also on hand the following

PUBLICATIONS of H. L. HASTINGS, PROVIDENCE, R. I.

Voice of the Church on the reign of Christ on Earth, by D. T. Taylor: edited with a preface by H. L. Hastings. 12mo. 420 pp.

The Great Controversy between God and Man: its Origin, Progress, and End; by H. L. Hastings. 12mo. 167 pp.

Reasons for My Hope, by H. L. Hastings. 12mo. 123 pp.

Forever with the Lord, by H. L. Hastings. 12mo. Preparing

Earth's Destiny, as revealed in Scripture, by H. L. Hastings. 12mo. Preparing

Tracts on Prophecy, by H. L. Hastings. 12mo. 220 pp.

Tracts on Immortality, by H. L. Hastings. 12mo. 220 pp.

Fables of Infidelity, and Facts of Faith, by Robert Patterson.

The Infidel's Fate, by a converted Infidel. Cloth gilt.

Spiritualism a Satanic Delusion, by Wm. Ramsey, D. D., edited by H. L. Hastings. Cloth.

Pauline Theology; The Christian Doctrine of Future Punishment, as Taught by Paul, by H. L. Hastings.

The Old Paths; or, The Primitive Doctrine of a Future Life, by H. L. Hastings. Paper. 87 pp.

Tracts of 24 Pages.—[illegible] 1600 pages by mail [illegible]

The Church not in Darkness; The Three Worlds; The Last Days; Plain Truths; Will all men be saved?; Voice of Warning; The New Heavens and Earth; Ancient Landmarks; Olive Leaves; Important Questions; State of the Dead; The Intermediate State; Destiny of the Wicked; Future Punishment; The Key of Truth; Man's Future State; Letter on Dress; The Day of Judgment; Outline of the Cross; The Night Cometh; Gems, 9 Nos. poetry; One Thing.

The Coming and Kingdom of Christ; The Duration of the Earth; Hope and Duty of the Church; The Restitution; A Warning Voice; Loving Christ's Appearing; Little Children, Love one another; The One Resting Place; My Friend; Abundant Grace; Wondrous Love; Go in Peace; Living Water; The Banner; The Blood of Christ; Are you a Christian?; Why not Now?; Are you Pardoned?; Are you Safe?; Are you Saved?; Do you Pray?; When Will He Come?; Statement of Account; Man in Death; Forty Questions on Immortality.

No. 1. The Destiny of the Wicked; No. 2. The Day of Judgment; No. 3. The Coming of Jesus; No. 4. The Resurrection; No. 5. Plain Truths; No. 6. The Judgment.

Brother, Shall we Meet?; Sister, Shall we Meet?; Stand up for Jesus; The Harvest is Past; Beyond!; At Rest!; We would see Jesus; A Little While.

Life Insurance; Home; Lost, Lost; Peace in Christ; Worth Knowing; All things are Yours; Now; Assurance; About God.

The foregoing Books and Pamphlets will be sent by mail, postage paid, upon the receipt of the amount of their retail price. [illegible]

January, 1860.

[illegible]

For the Crisis.

God Unchangeable.

"For the mountains shall depart, and the hills be removed; but my kindness shall not depart from [illegible]"

"I have redeem'd thee," like a signet ring,
I've placed thee on my hand to keep and save;
Death hath its bounds, "fear not," eternal spring
Shall bring my plants of beauty from the grave.

All things shall work together for thy good,
"For thou art mine," though perils shall increase;
I'll bring thee safely through the foaming flood,
And through the fire unscath'd, in perfect peace.

More than my life I've loved thee, fearful one,
My blood flowed for thee from my wounded side;
And though my Father loved his only Son,
He freely gave me to be crucified.

I've slept within the grave, that I might bring
My children from its prison, dark and strong;
I robbed the monster of his cruel sting,
And gave an earnest of the victor's song.

I wandered homeless, and the mountain air,
With chilling dews, swept o'er my grassy bed;
Bright angels heard my agonizing prayer,
While stars shone dimly on my weary head.

With gushing love I've borne earth's cruel gest,
And throbbing temples witness'd to my pain;
While I was mock'd by consecrated priests,
All was for thy sake, and canst thou doubt again.

I'm fitting thee a home, where gold and gems
Are shining in their native beauty fair,
With golden harps and starry diadems,
And garments of rejoicing rich and rare.

And when the warfare is accomplished here,
And in the furnace thou art sanctified,
My hand shall wipe thy last, thy brightest tear,
And thou shalt reign with me my spotless Bride.

Immortality Triumphant.

A SHORT SERMON FOR THINKERS.

My object in this article will be to examine the subject of immortality as revealed in the Holy Oracles, as it stands related to God and man. How much has been written upon this subject, and yet how few understand it. It is, when properly understood, the ultimatum of the christian system, and the very climax of Jehovah's purpose with regard to man in his final destiny. Hence its importance is vast and the issues interesting.

To find a proper answer to the subject of immortality, must we go to philosophy or to revelation? Does philosophy give us a true answer? No. Its principles do not reach the subject of deathlessness, for everything in nature is dying and corruptible. Therefore we must come to the Bible as the only source from which to gather light concerning the subject before us. Our appeal is to the christian, who believes the word of God. Yes, to you we make our appeal, and call your attention to what God has said. Are you not willing to hear the issue with Omniscience—with the Eternal, whose truth outshines the king of day, and blazes in unending glory around his throne.

Christianity has much use for the word immortality. Hence its meaning should be well understood, the word should be properly applied in order to avoid misapprehension, and thereby save confusion in theology. We hear the word used with much confidence, and certainly we ought to know just what it means, and how the word is applied in the Scriptures of truth. With these remarks we proceed to inquire:

1st, *Into the philological meaning of the word immortality.*

This word is properly Latin, being compounded from "*im*," *not* and "*mortalis*," *subject to death*. Hence the word strictly means not dying, or not subject to death.

The Greek word, translated immortality, is "*athanatos*," or "*athanasia*," which is a compound word coming from "*a*," which, according to Donnegan, "In compound words, this letter has often a primitive or negative force, like that of the particles, in, im, un, ir, in English" (see Don. Lexicon); and "*thanatos*," which, according to Greenfield, means "death, the extinction of life, whether naturally or violently," etc. Hence the word, as it stands in the Greek, literally signifies undying, or that which is not subject to death; deathlessness.

The above definition is in accordance with Greenfield, Lidell & Scott, Donnegan, and Groves, whose Lexicons the reader can imagine.

Inasmuch as the philology of the word means deathlessness, or that which cannot die, it would certainly be applied to man in the present state, if he was in possession of a nature designated by *athanatos*, but the truth is, the word is nowhere in the Bible applied to man in his present state, in the sense of pointing out his nature. And he is nowhere represented as possessing that nature in the whole Bible. The word is nowhere applied to the *soul of man*, nor to his *spirit*. But it is applied to God, the Immanuel of the age to come, and this brings us to notice:

2d, *The Scripture use of the word immortality.*

The word occurs five times in the Bible, all of which we will examine.

1 Tim. 6: 16.—"Who only (the king of kings) hath immortality."

This text presents God as the only one who hath immortality, by which we understand that God is self-existent, eternal in his duration. It points out clearly his nature as absolute and unchangeable. God's immortality is not derived. Every creature [in] the universe, which has attained the undying state, has derived it from God. He is the great fountain of existence; all creatures are dependent.

Here we have immortality in its ultimate inhering in God. The extremity of the immortal nature is reached in God. He stands forth in the universe as a living example of the true meaning of the word immortality. Does the Bible affirm this of man? No. He has an humbler title.

Job. 4: 17.—"Shall *mortal man* be more just than God?" Here we have an opposite nature affirmed of man—*mortal man!* Think of it, reader. The same book that affirms self-existence of God, affirms *mortality* of you. It is the word of God which makes this contrast of the two opposite natures. We ask you how it is possible for the word of Jehovah to make statements so directly opposite, if man has a part of the Eternal inhering in his nature, or that which will ever live by virtue of its own undying qualities. Thus the Scriptures beautifully exhibit the contrast between God and man. But before we leave the point of contrast between the two, we wish to remark that the Bible teaches the immortality of God as a unit being. Would it not sound strangely to say that God's soul is immortal, but his body is mortal? This would be no more inconsistent than, when the word of God declares man to be mortal, to assert that his body is mortal, but his soul is immortal! The truth is, the Bible affirms the *immortality* of God as a unit being, and the mortality of man as a unit being. This must be apparent to the reader.

Hence the conclusion is irresistible that God and man have two natures, distinct and separate. Paul shows this point most clearly in his epistle to the Romans, ch. 1: 23. In speaking of the abominations of the wicked, he says, "And changed the glory of the uncorruptible God into an image made like unto corruptible man."

Here the same great truth is shown: God is uncorruptible in contrast with man, who is corruptible. And keep in view the fact that Paul is speaking of them as unit beings. He is not talking about a *part* of God, and a *part* of man, but about them in their unity. This contrast is further shown in the Scriptures. God is perfect—man is imperfect. God is unchangeable—man is changeable. God is Omniscient—man is limited in his mentality. God is Omnipotent—man's power is limited. God is sinless—man is sinful. And thus we might go on, showing the contrast between God and man. Now if man had the nature of God, it seems to me, we should not behold such a vast contrast as there exists in the two beings. Man is created subject to decay, while God's existence wings its flight from eternity to eternity.

O, why will poor, puny man try to rank with God in nature and duration, when so feeble and powerless? Ah! tradition has marred the glory of God, and exalted men to the sky, while the Bible declares him "of the earth, earthy."

This brings us to notice in the next place how man is to gain the immortal nature. Paul most clearly shows how man is to obtain it, and that is by seeking for it by patient continuance in well doing. Rom. 2: 7.

It is the intelligence of man that is required to seek for immortality. Not that the immortal soul is seeking immortality, for the mortal body; but the *intelligent man* is to seek for it. Hence the *intelligent man* has not got that immortality for which he is required to seek. Therefore the *intelligent man* is *mortal*. Furthermore, "what a man seeth why doth he yet hope for it." Hence the point is clear that he has not got it in possession at all. No part of him is immortal. Man is mortal, and there is no half-way work about it. God did not say, "shall the *mortal half* of man be more just than God, but *mortal man*. And it is worthy of remark that God is talking about the man that is trying to be *just*, not the mere clay aside from its intelligence, for, according to the theology of the day, that could not be just at all. Therefore mortality is affirmed of the *man* that is trying to be just, or in other words, the man is mortal, including his intelligence. We have remarked that *athanatos* is nowhere applied to man in his present state, but that he must attain it by actions in harmony with the law of God. And further, that it is not affirmed of parts of the man. It cannot be applied to the soul, for the Bible teaches its deathlike nature. Please read Josh. 10: 35, 37, 39. ch. 11: 11. Ps. 78: 50. Ezek. 18: 4. Now if the soul is undying in its existence, the Scriptures make a wrong application of the word death, for it applies it directly to the soul of man. The thoughts of man are not by virtue of this nature, susceptible of endless existence, for the Bible most clearly reveals the fact that at death the "thoughts perish," Ps. 146: 4. Hence man, including his intelligence, is dying and subject to decay. His thoughts perish at death. Hence they do not survive his bodily existence. Therefore Paul was in the right when he informed man to seek for immortality.

We next inquire how this immortality was made known to man? Was it revealed to man by heathen philosophy? If so it is not a matter of revelation, nor of gospel revealment. But Paul declares that it was brought to light by the gospel.—1 Tim. 1: 10. This opens up a way for man to look beyond the mortal veil over into the regions of immortality, where the pure and glorified reign. A Socrates, a Plato or a Cicero, may boast that they found something in man that is immortal; yet the Word of the Eternal proclaims in thunder tones that it was brought to light by the gospel. Hence the gospel becomes the medium through which this precious boon is revealed. Oh, that the world would believe this heart-cheering truth, that Jesus hath abolished death and brought life and immortality to light through the gospel. But mark! He could not have brought it to light without *abolishing death*. Thereby showing that immortality cannot be bestowed on man until after *death is abolished*.

We have a beautiful example in the person of the Son of God. He fell a victim to the chariot-wheels of death, and was crushed to the earth. But he broke the bolts of death and triumphed over the grave, and now stands forth a living monument of immortality. How did Christ abolish death? We answer, by receiving an undying nature at the time of his resurrection. Jesus came off victorious from the contest, hence death lost its prey in his case. But death is not yet abolished in its relation to the church, for they yet are under his power. But Paul says, "behold I show you a mystery, we shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye, ... for this corruptible must put on incorruption, and this mortal must put on immortality. . . Then shall be brought to pass the saying that is written, death is swallowed up in victory." "Oh, death, where is thy sting. Oh, grave, where is thy victory."

The victory over death will then be won. This mortal will then put on immortality. Jesus abolished death over himself when he received the immortal nature, so will the saints abolish death when they change their nature. Hence those who have sought for immortality through the gospel, will obtain it at the resurrection morn. Oh, glorious hope! We wait for thy fruition. Kind reader, you must wait till that "*change*" comes before you can have immortality. Just as sure as God is true, immortality will be triumphant. It will gain the victory, though the contest be long, yet victory shines and dazzles on the crowns of life, beyond the grave.

The grave cannot hold the precious saints of God. Then let us continue in the warfare until the coming of the conqueror, whose chariot-wheels we now hear rumbling in the distance; his stay will not be long, for he will soon speak, and at his voice the earth will give up her dead—and immortality will sing its triumph-song through eternal ages. May we be there, is the prayer of the writer.—H. V. REED. —*Bible Expositor.*

For the Crisis.

A Desideratum.—No. 2.

BY P. B. M.

We have styled this a want of knowledge concerning ecclesiastical matters. And now have noticed briefly how it can exist among an honest and earnest people.

Among the occasions of such a want, there has been one nearly universal amongst ourselves as a people—*quod ubique, quod ab omnibus*. This has been our conviction relative to the specific character of our work. The idea has obtained that, in having given to us so great a work, we ought not to rest day or night until all the world shall be properly enlightened upon the questions at issue between us. But here have arisen two evils. On the one hand, there has been no little contention on the part of ourselves as to the exact nature of this specific work. Evidently there has been a bringing out of many fundamental Bible truths, which if not wholly—theoretically, as well as practically—lost to the Church, had evidently fallen into desuetude; but a question has arisen as to which shall be called the leading truth. The discussion of this question may have argued well for zeal, may be we should say for godly zeal; but evidently it has given origin to something akin to sectarianism, if at times it has not degenerated to absolute partizanism.

Some have contended for the question of immortality, as that grand central truth around which all others culminate. Others again have made the Kingdom of God *the* question. Others the subject of the personal Advent of our Lord with the signs of the times and the fulfillment of prophecy. While yet others have said it is all of these—all that was lost by the introduction of sin into our world, and which is to be restored through Christ at his second Advent to earth.

On the other hand, a rigid one-idea-ism has taken possession of many otherwise sterling minds. The consequence has been, that many a sacred gem—a precious truth—has been passed by; and in lieu of all truth, a miserable, gaunt hobby-horse has been substituted. The devoted veteran has been called an extremist, and may be has suffered—like a martyr. While the Bible is the touch-stone by which all theories may be tried, time it is that tests the practical character of everything. And no hobby-horse-riding, or unduly magnifying one truth—however true it may be of itself—yet its being unduly magnified never has subserved and never can subserve the end God has in view in the gift of truth—that is to say, directly. That it may not, like the wrath of man, be over-ruled, and so ultimate in the glory of God, is not for us to say.

The consequence of all this is, that men have been made akin to demi-gods—a theory has taken the place of the gospel, and a party the place of the Church. Christianity has run the guantlet, and the devoted in many places now pitifully gaze at each other and ask if they yet survive. Men, unaided men, have undertaken to "save,"—not the King, but—"the cause!" With solemn looks they have assembled in conference, declaring they had surrounded this mountain long enough, but failing to ignore the evils inseparable to their present position, they surround "this mountain" yet.

With all this, why marvel at our lack of ecclesiastical equipage? Why marvel that the people "perish for lack of knowledge?" But the past is not without its lessons; from this we may take courage and hope for better days in the future.

For the Crisis.

Then and Now.

Once earth was in Eden-like beauty adorned,
But a shadow has clouded it all,
And this beautiful ruin bears still on its breast
The blight and the curse of the fall.

Jehovah once ruled as a leader and king,
Humanity strove for the throne;
Oh, Israel! thy God in his wrath turned away,
And man wields the sceptre alone!

O Zion, how hallowed the presence of Him
Whose glory shone 'round thee of yore;
Alas! it gilds never our altars again,
The shekinah is lighted no more.

Awake, for the trumpet is sounding, awake!
From the wrath that is coming, oh fly!
Cast from thee the sackcloth, and gird thee with light,
For the day of redemption is nigh!

Unmindful of dangers and storm-clouds that rise,
We'll cut through the foam and the spray,
Till we land on the love-girded shores of that home
Whose brightness fades never away.

F. P.

Pine Avenue.

For the Crisis.

Confidence in God.

"For I know whom I have believed."

Knowledge, like the shining sun, is ever emitting rays of light and brilliancy over our benighted pathway, thus illuminating its darkness, and cheering the moral torpitude and gloom, that would otherwise brood undisturbed over the precarious vision of all created beings. Tis the possession of knowledge that enables us to claim superiority over the brute creation, by which also we are made to understand that our likeness is in fashion of Him who is "Lord of all and blessed forevermore." Tis through this medium that we are made susceptible of those refined sensibilities for which the Savior of mankind graciously capacitated the human family, rendering them capable of understanding his will concerning them, in the sure word of prophecy, contained in the Holy Oracles, unto which we would all do well to "take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise."

If then there is a knowledge, the acquisition of which will secure to us an inheritance among the sanctified, and the neglecting of which will place us far beyond the reach of hope and mercy, how important that we give earnest heed to its holy requirements, lest at any time we should let them slip, and at last not be able to escape, having neglected so great salvation. The Psalmist beautifully describes the word of God, as a lamp unto the feet and a light unto the path; while the illustrious Pollock of modern times joins the apostrophe of praise and calls it the "Star of Eternity," whose luminous rays gild the pathway to the tomb with the hope of a glorious immortality beyond the grave. The Apostle Paul also lends his affirmation to the history of the Lord Jesus as contained in the sacred page, by saying, "I know whom I have believed." And this divine knowledge, emblazoned upon the holy record, possesses manifest superiority over every other specimen of information, in that it is attainable by all of every kindred, tribe and tongue; none are so poor as to be unable to buy the wine and milk with which it is stored, which is without money and without price; and none are so weak in intellect, though they be wayfaring men and fools, but what they may find life therein.

Tis not so with the riches of earth, or the wisdom pertaining to earthly things. These often rise up before us in their worth and beauty, and our feelings and desires are at once enlisted to possess them; we accordingly put forth an effort, to make them our own. But, owing perhaps to both mental and physical inability, they are beyond our grasp, and hence we must submit to the disappointment, and content ourselves by beholding the wished for bounty in the possession of others more fortunate than ourselves.

But the religion of the Bible, or a lively hope of a glorious resurrection, may be obtained on the easy terms of "repentance toward God, and faith in the Lord Jesus Christ." While the long cloud of witnesses, from righteous Abel down through the line of the Fathers and the Prophets, to the humblest saint of yesterday's adoption into the heavenly family, all bear ample and indubitable testimony to the preciousness of Christ to those that believe.

It may be a matter of doubt in the minds of some, whether the strong faith and blessed assurance of the Apostle Paul is transferable to any and every humble follower of the Lamb. His mind, however, seems to be perfectly clear in this matter; for, at the time of his departure, having fought the good fight, and finished his course with joy, and now anticipating the crown of glory that awaited him, he says, "and not for me only, but for all those that love his appearing." Let us then forever wonder and adore, at the stoop of condescension made by the great God and everlasting Father, in the revelation of the Lord Jesus Christ in the glorious plan of redemption, as made manifest to the lost and ruined of Adam's sons and daughters, that all who in truth and sincerity lay hold of the hope set before them in the gospel, may be joyful partakers of that hope, and say, even with the Apostle, "I know whom I have believed."

M. A. T.

Neal's Creek, Ind.

Selections.

Extracts from Beecher's Sermon on the "Cross of Christ,"

DELIVERED IN MUSIC HALL, BOSTON, MAY 27th.

When Christ was teaching men what was the highest conception of human character, what did he say? The serene, large-browed intellect, the deep, calm, untroubled oceanic enthusiasm, the exquisite sensitiveness of taste and purity combined, that large, flexible nature which revolves in orbits of beauty, and stands the point of admiration to all round about, beautiful and harmless! Was that the conception of character? Such is the notion we have of beauty and genius. These are the men that we love to paint to ourselves—men that do no harm, to be sure, but that are self-cultured, and work off every part of themselves with elaborate workings, and make themselves, according to some preconceived model of human development, symmetrical and large and manly and perfect, and stand, simply, in that self-poised strength and power! Does Christ say that is the idea of character? Not at all. Self-seeking and self-building, as an end, were simply hateful to God, as they should be hateful to men, but are not. What, then, was Christ's ideal of manhood? Weakness, subtleness? insificance of character? No, no! but power in the head and power in the heart and art in the hand,—the sovereignty of man in every single one of his faculties; but the whole of it taken with sweetest humiliation of love and carried down into the lowest place and meanest, to that which is weak. It is strength glorified with purity and beautified with taste, making itself a servant, as Christ is said to have made himself a servant. The Divine ideal of character is that it is a power, no matter how resplendent, how high, so that it is devoted to the welfare of those who are about us; first to those who are the lowest and furthest removed from our taste and sympathy. The man you hate is the man you ought to love most, that is, with benificence; the man that shocks every taste and sentiment is the man who should receive the contribution of your being,—that is the man into whom and around whom you are to pour yourself, that by all the influences in which you are superior to him, he may find the ocean tide of your life buoying him up and taking him from out the mud and sand in which he swelters, and giving him at last launching and sea-room. That is the conception of the highest character. Christ says, "He who would be chiefest among you——." What is he? The man with a hand big to get and small to leave, is that the ideal man? The gold-getter, thrifty, shrewd, world-encompassing and world-reaping man? Not at all. He that has an eye to behold and the hand to execute, in works of art—is he the man? The serving soul is the royal soul, the slave is the master; that is, if it is the right kind of slave. Not he that is brought from Nubia, not he that is bought on the stand, but he that knows how to make himself for another man, he is the highest man.

It is narrated of a Moravian—I know not if in any other name of Christians could be found any instance that can parallel this—a Moravian Christian heard of the sufferings of the West India slaves, and desired to be a missionary to them; but when he reached them, he found they were driven to the field so early, and came home so late, that there was no life or strength in them to listen to his instructions, neither did they believe that any man whose face was white had a heart that was other than black, and they would not listen to him: and he found, at last, that there was no way to preach to them unless he preached to them in their sufferings while he suffered with them himself. He sold himself, and was driven afield with them himself, that while he suffered and toiled as they did he might have opportunity to preach to them the unsearchable riches of Christ. Now, I ask you if there reigns a king upon his throne that was so lordly, so large a man as that poor, sweating Moravian, who, for the sake of serving these poor, miserable, dying slaves in the field, had sold himself into like estate to preach the riches of Christ. The largest conception of manhood is that which knows how to take itself as though of no consequence to itself, but of all possible consequence to those to whom it may make itself an offering, a power, and an instruction.

* * * *

How different a thing it is, my friends, to be a christian as men become christians, and to be one according to the example of Christ and the spirit of the Apostle Paul. If you are to become such an one as Christ, if you are to be emptied of yourself, if you are to live for others, I ask you, will not that change be like a resurrection from the dead? Oh, look how selfish, how hard, how unfeeling, life is! See how men hate one another! See what prejudices separate them! See what ten thousand things are thrown in the way, even by good men, making the wheels turn slowly and hard. See, what attrition there is! See how every part of the machinery of life draws hard.

Now, tell me, if there should come on such natures the royalty of love—if there should be a change that should make men love as easily as violets smell sweet—if there should be a change that should make a man's heart come out as odors do, furnishing that which men delight in, but not diminishing the supply—would it not be a change just as great as to make a man all over again? And if, that is so, what objection have you to saying so that they are born again? I think it would not hurt some men to be born twenty times more! I think we all need to be born again; that there is a continual re-creation and re-creation, with higher conceptions and purer spiritual realizations. No man who looks at men as they are, and holds up before them the bright ideal of Christ's character—no such man can say, if they receive such a symbol as that, that it is not a new creation.

* * * *

My dear christian brethren, it requires a great deal of the spirit of the cross for a man to suffer for himself; but the evidence of the extent to which the nature of Christ has penetrated into your heart, is to be measured by the affluence of that spirit in you which makes it sweet to you to make any man better by diminishing yourself in doing it.

I do not know where to look for such a man. I see him in Paul. If there ever was a man who almost forgot his own personality, and thought only of those whom he might serve, it seems to me to have been Paul; but beside him I can scarcely find another, and the nearer home I get the more rarely I find them. I have a bright ideal of what it is to use the whole of my life and powers for other men, or a shaking of myself out of myself; but that cursed individuality still brings my thoughts and feelings back to myself, checks my enthusiasm, and I cannot pour out my life like a libation for God. That I feel in myself, and I therefore interpret it in you.

* * * *

You never know how much one loves until you know how much he is willing to endure and suffer; and it is the suffering element that measures love. And all characters that are high must, of necessity, be characters that shall be willing, patient, and strong to endure for others. It is not so much the pleasure we have in affection. To be able to have bright affections playing upon you and giving great joy to your nature, is one thing, and to hold your nature in the willing service of others, is another; and that is the divine idea of manhood, of the human character.

* * * *

Let no man think himself called to be a reformer or builder in modern times, unless he has made up his mind that the call includes life itself. And if you are called to suffer, count it all joy when you are called into diverse trials. Rejoice and be exceeding glad when God calls you to suffer for rigateousness' sake. But, oh, what shall we do with that ragged and broken band of men who come fleeing from life's battle, crying out, "We are belied; we are beset on every side with misconstruction!" Why not? Is the servant greater than his master? If they called him Beelzebub, will they call you less? Are you not willing to do good. The degree with which you are willing to do good, is according to the degree in which you are willing to take misconstructions, opposition, and suffering in the world. You may depend upon one thing, that there is nothing men will resist so universally as any effort to transplant them to a higher range from a lower.

* * * *

It is not only how good you are that makes you a christian, but how good you are, and how good you make other people to be. All great growth, in human life, must be in the development of this element of voluntary service and suffering one for another. All great growth, I say, must be in this element of suffering one for another.

What does neglecting Prayer Meetings seem to say?

ACTIONS SPEAK LOUDER THAN WORDS.

1. I do not believe there is power in prayer, or that there is more power in united prayer than in the prayer of one christian alone, though the Savior says there is. (Matt. 18.)

2. I do not wish the church to rise, increase, and flourish, at least if it cannot without my frequenting the prayer-meeting, it shall not.

3. I do not trouble myself about sinners going to hell, therefore I do not go to the prayer-meeting to plead with God to save them.

4. I have no sympathy with my pastor, who makes so much of prayer-meetings and such a stir about a revival of religion.

5. I do not want too much religion, I like the middle way, and wish to avoid all extremes, especially being extremely zealous in religious matters.

6. I do not believe that God cares whether I go or not, nor do I think that he will ever trouble me or himself about it.

7. I say let those go who have nothing better to do, I can employ my time better than in going to prayer-meetings.

8. I used to go once, because I fancied good was to be done by going, but I found out my mistake, and therefore I gave up going.

9. I am concerned to take care of the main chance, I mean my business, therefore I give myself to it, and just take spiritual things by the way.

10. I do not believe that God requires the like of me to go to prayer-meetings, who have so much on my head, hands, and heart without. "He will have mercy and not sacrifice."

Reader, do you neglect the prayer-meeting? If so, is the above your portrait? Is it not all like you? Is there no resemblance? Is it not just putting into plain words what you say every week by your conduct? Let conscience be honest for once, and give a plain and direct answer.

PASTORAL VISITING.—John Wesley said, "By repeated experiments we learn that, though a man preach like an angel, he will neither collect, nor preserve a society which is collected, without visiting them from house to house." A writer in an exchange says:—"One hundred years of Methodistic labors, sufferings and successes, have greatly added to the strength of the remark."

☞ "Abuse," says Dr. Johnson, "is often of service. There is nothing so dangerous to an author as silence; his name, like a shuttlecock, must be beat backward and forward, or it falls to the ground."

Reading for Youth.

Hold on, Boys.

Hold on to your tongue when you are just ready to swear, lie, or speak harshly, or say any improper word.

Hold on to your hand when you are about to strike, pinch, scratch, steal, or do any improper act.

Hold on to your foot when you are on the point of kicking, running away from study, or pursuing the path of error, shame or crime.

Hold on to your temper when you are angry, excited, or imposed upon, or others are angry about you.

Hold on to your heart when evil associates seek your company, and invite you to join in their games, mirth and revelry.

Hold on to your good character, for it is and ever will be your best wealth.

"Give us this Day our Daily Bread."

In a miserable cottage at the bottom of a hill, two children hovered over a smouldering fire. A tempest raged without—a fearful tempest—against which man and beast were alike powerless.

A poor old miser, much poorer than these shivering children, though he had heaps of money at home, drew his ragged cloak about him as he crouched down at the threshold of the miserable door. He dare not enter for fear they would ask pay for shelter, and he could not move for the storm.

"I am hungry, Nettie."

"So am I; I've hunted for a potatoe paring, and can't find any."

"What an awful storm!"

"Yes the old tree has blown down. I guess God took care that it didn't fall on the house. See, it would certainly have killed us."

"If he could do that, couldn't he send us bread?"

"I guess so; let's pray 'Our Father,' and when we come to that part, stop till we get some bread."

So they began, and the miser, crouching and shivering, listened. When they paused, expecting in their childish faith to see some miraculous manifestation, a human feeling stole into his heart; God sent some angel to soften it. He had bought a loaf at the village, thinking it would last him a great many days, but the silence of the two little children spoke louder to him than the voice of many waters. He opened the door softly, threw in the loaf, and then listened to the wild, eager cry of delight, that came from the half-famished little ones.

"It dropped right from heaven, didn't it?" questioned the younger.

"Yes, I mean to love God forever, for giving us bread because we asked him."

"We'll ask him every day, won't we? why! I never thought God was so good, did you?"

"Yes, I always thought so, but I never *quite knew it* before."

"Let's ask him to give father work to do, all the time, so we need never be hungry again. He'll do it—I'm *sure*."

The storm passed—the miser went home. A little flower had sprung us in his heart; it was no longer barren.

In a few weeks he died, but not before he had given the cottage, which was his, to the poor laboring man.

And the little children ever after felt a sweet and solemn emotion, when in their matinal devotions they came to those trustful words: "Give us this day our daily bread.

The Idle Christian.

To be idle is not to be like Christ. "Wist ye not that I must be about my Father's business?"

To be idle is to neglect to glorify God. "In this is my Father glorified, that ye bear much fruit."

To be idle is to be false to the Church. She needs help; she is entitled to the service of all her sons. "Here am I; send me."

To be idle is to be cruel to dying souls—as cruel as one who would leave a wounded man to perish by the wayside, when he might save him. "He which converteth the sinner from the error of his way, shall save a soul from death."

To be idle is to hinder a blessing. "Bring all the tithes into the storehouse."

To be idle is to be weak. "But exercise thyself rather unto godliness."

Idleness has no promise. "So run that you may obtain." "Let no man take your crown."

Idleness brings a curse. "Curse ye Meroz; curse bitterly; because they came not up to the help of the Lord against the mighty."

The idle are liable to a disastrous end. "Cast ye the unprofitable servant into outer darkness."—*S. S. Banner.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

Reminiscence of '54.

BY VESTA E. CUDWORTH.

'T was sunset hour, when a crimson cloud
Was floating in beauty by,
That looked like the folds of a snowy shroud,
Dipped in a golden dye.
A little boy clapped his hands with glee,
Saying, "Mother! dear mother, come!
'Lijah's firey chaliot's come for me,
Get your bonnet, and we'll go home."

But a shadow rested on that young brow,
As onward passed the bright cloud;
Still patiently waited the hour to go
Up to the blest abode;
And talked of home as the night drew on,
And he rested his tired head,
Saying, "God will paper my little room,
And he'll make me a pretty bed."

Now years have passed, but he does not ask,
"When will my dear Savior come?"
For he fears the sound of the trumpet's blast,
And the fiery day of doom;
And I ask, would there now be half the joy
With some that have looked for Him,
That dwelt in the heart of my gentle boy,
Should they witness the coming King?

For the Crisis.

The New Birth.

The doctrine of the new birth is reduced by the modern church to mere christian experience; and accordingly consists in a moral change of character, which takes place at the event of conversion, and according to their theology means one and the same thing.

In the first place, I consider the doctrine of the new birth to be exclusively applicable to the introduction of the world to come. As proof of which, I shall consider the nature of that new birth through which the Lord Jesus Christ passed; which will be found to be so intimately connected with the new birth of the saints, that, to ascertain the nature of the one, we must necessarily understand that of the other.

Then as Adam was the first man whom God created in the present world, so Jesus Christ, the second Adam, is declared to be the first man whom he created of the inhabitants of the world to come. This truth is conveyed in the following language, in relation to Jesus Christ, thus: Who is "the beginning of the creation of God,"—Rev. 3: 14—which we shall find to be the new *creation*. The apostle, speaking of the order of the resurrection of the dead, gives Christ the precedence, he being the first of that resurrection upon whom God conferred immortality. That this act was done at his resurrection, the following testimony proves: "If the Spirit of him who raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall *also quicken your mortal bodies* by his Spirit that dwelleth in you." Rom. 8: 11. Again, speaking of Christ being in the grave, the apostle says: "His soul," or himself, "was not *left* in *Hell*, neither his flesh did see corruption."—Acts 2: 31. Here, then, it is positively stated that Jesus Christ was *mortal*, and that he was *dead* and *buried*. All, therefore, that is included in the term Jesus Christ, actually lay in the grave, *dead*. And, also, that he was raised from the dead, not by his own power, but by the power or Spirit of God; and as that, he being mortal, and having been quickened, or brought to life, by the Spirit of God, it must have rendered him, what he was not before, *immortal*. These are plain, and indeed unavoidable facts, and can not be evaded by saying that it was nothing but his body which lay in the tomb.

I said that, in the order of the resurrection, Christ had the precedence. This may be seen by such passages as the following: "But every man in his own order; Christ the first fruits; afterward, they that are Christ's at his coming; then cometh the end."—1 Cor. 15: 23. He is also declared to "be the *first born* among many *brethren*."—Rom. 8: 29. And again it is said, "that Christ should suffer, and that he should be the *first* that should *rise* from the dead."—Acts 26: 23." Again, "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep"—Heb. 13: 20. Then it is clear that he had the precedence of the first resurrection; and also that it was not accomplished by his own native energy, which indeed would have been an improbability; for how could he, when dead, put forth any act whatever, much less that power and skill requisite to raise the dead; and more especially to raise himself from the dead. I am aware he declared while living, that he had *power* to lay down his life and to take it again. This is more properly rendered *liberty* or *right*. The Scriptures repeatedly affirm that *God* raised him from the dead. His second life, or birth, was as much the work of God as he was begotten by the power of the Highest at his first birth. This introduced him into *mortal life*, and the *second birth* into *immortal* and *incorruptible life*; this being the resurrection life, and effected by the Spirit of God, it is, therefore, called a *spiritual birth*.

I think now we shall appreciate the doctrine of the new birth brought to view in the conversation between Christ and Nicodemus. In answer to some inquiries he had proposed to Jesus, we have this answer given: "Verily, verily I say unto thee, except a man be born again he cannot see the kingdom of God." But Nicodemus did not understand how a man could be born when he was old; and Jesus repeats the assertion, but with additional instruction, thus: "Except a man be born of *water* (natural birth) and of the Spirit, he can not enter into the kingdom of God. That which is *born* of the *flesh* is *flesh*; and that which is born of the *Spirit* is *spirit*. Marvel not that I said unto thee, ye must be born again." Thus we have the natural birth, the production of which is corruption, flesh and blood, and the new birth, qualifying its possessor to be an inhabitant of the kingdom of God, which, as it is said, corruption can not inherit.

We have seen that he is said to be the *first born among* many *brethren*; and now if it be ascertained that this birth was indeed from the dead, then, also, the *new birth* of his brethren, of whom he was the first fruits, must necessarily be affixed to their resurrection from the dead; and if so, the nature of the new birth is established. Now if Christ is the first born among his brethren, it follows that his birth is the example of that of his brethren. In further confirmation of this, I quote the following: Says the revelator, speaking of Christ, "Who is the faithful witness, and the first begotten of the dead."—Rev. 1: 5. Again, "I am he that liveth and *was dead*; and, behold, I am alive forevermore."—Rev. 1: 18. His thus being *begotten from the dead*, is the same expression implied to represent his first birth at infancy. Thus, "Thou art my Son, this day have I begotten thee."—Ps. 2: 7; Acts 13: 33; and of course implies that his resurrection birth to second life, was as literal as that of his natural birth. And he being the example, it follows that the spiritual birth of his brethren was not only to be from the dead, but that it will be as literal as that which first introduced them into being.

But again says the apostle, speaking of Christ, "Who is the image of the invisible God, the *first born of every creature* .... And he is the head of the body, the church; who is the *beginning*, the *first born from the dead*, that in all things he might have the pre-eminence."—Col. 1: 15-18. Now it is evident that his being the *first born* of every creature, or the beginning of the creation of God, went no further back in the history of the world, than the event of his birth by the virgin Mary; for then he was actually *born*, and consequently could not have been born prior to that period. But that his being the first born of every creature could not have referred to his natural birth, is also evident; for every creature of the human race up to that period had been born prior to himself; but he was also born from the dead, and at this spiritual birth he assumed the image of the incorruptible God, being corruptible before that time, because in possession of fallen humanity. It was at this time, therefore, that he became the beginning of the creation of God, or the first born of every creature of that creation. Here Jesus Christ, the second Adam, having now obtained the pre-eminence, being the first one God formed for the incorruptible kingdom, or the new creation of the world which now groans to be delivered, now stands at the head of that creation, as the first Adam stood at the head of the primeval or old creation; he being the first creature of that creation, and the generations of the first Adam being that of corruption, introduced his offspring into the life that now is, which is the *first birth*; while the new *birth* is that of the Spirit, and introduces its subjects into the life which is to come, [illegible] them incorruptible and immortal.

In closing this epistle, I shall only refer to a few more passages of scripture in relation to the new birth, and which will also be found to corroborate the views herein advanced. And first, it is said, "Whosoever is born of God doth not commit sin, for his seed," the incorruptible seed which liveth and abideth forever, "remaineth in him, and he cannot sin because he is *born of God*."—1 John 3: 9. Again, "It is sown a natural body; it is raised a spiritual body: it is sown in corruption; it (the body) is raised in incorruption: it is sown in weakness; it is raised in power."—1 Cor. 15: 42-44. And hence after they are thus born again, they not only do not commit sin, but are incapable of such transactions, because of being born again of the incorruptible seed, *the Spirit of God*, which ushers its immortal subjects into the world to come! The idea, therefore, that men are born again when converted to Christianity, is perfectly irreconcilable with such texts as these, unless it be contended that they are incapable of transgression after that event, which idea is refuted by christian experience, as well as by the whole tenor of scripture on this point.

In order then to obtain that world, and the resurrection from the dead, we must be *born again*; and if begotten, quickened by the Spirit: and, to carry out the figure, let us be careful lest an abortion be produced, and we be brought forth in an unnatural state, and the "wrath of God" abide upon us.

SAMUEL MASON.

Northfield, Ct.

For the Crisis.

The Lord's Anointed.—No. 3.

"Stand up for Jesus."

How can Gal. 4: 4, Rom. 1: 3, 2 Tim. 2: 8, Gal. 3: 16-19, be harmonized with the FACT that Christ "was rich" and "became poor," was "in the beginning with God," "came down from heaven," was "before all things," and "all things were made by him?"

"How can they be harmonized?" I do not see any lack of harmony. Truth is harmonious—the Bible is truth, and that is harmonious too. Let us read the texts. Gal. 4: 4; "But when the fulness of the time was come, God SENT FORTH his "SON, made of a woman, made under the law," etc. Penn renders it "begotten of a woman, *born* under the law." McKnight renders it, "born of a woman, born under the law."

God "SENT FORTH his Son." Then he *had* a SON *to* SEND. What can be plainer? The word rendered *sent forth* is peculiar—it is *exapostello*. Now, *apostello* signifies to send out or send off upon an errand or mission; and so those that Jesus *sent* are called *apostoloi*, *apostles*, or those who were sent. But the word here has *ek* prefixed to it, which signifies *out of*, so it is defined "*to send* OUT, *away*," etc. *Apostello* is used where we read "there was a man *sent*, *para*, *of*, or *by*, God."—John 1: 6. But this word, EXAPOSTELLO signifies a sending *out*, not merely with reference to the outside world, not *out* INTO, but *out* OF, or out *from*, so we should understand it; God sent *forth* his Son, i. e., forth or *out* from his former position, "in the bosom of the father." Observe! the passage does not say he sent forth his Son *into* the world, as if the sending was *consequent* upon, or subsequent *to*, his *birth*. He does not say that his Son was born and *then* he *sent* him, but he *sent him*, and then he was *born* of a woman under the law. And the word *exapostello* beautifully expresses this; it was the sending *out* of Christ from where he "was in the beginning with God."

The word is used in the New Testament *ten times* besides Gal. 4: 4. Luke 1: 53; "The rich hath he *sent* empty *away*." This was not sending them *to* any place, but sending them *out from* the feast where he "filled the hungry with good things." Luke 20: 10, 11. The husbandmen "beat him and *sent* him *away* empty. Here the sense is the same; he was driven *from* the vineyard. Acts 7: 12. Jacob "*sent out* our fathers first." That is they left *his home*, *sent out* to go and find corn. Acts 9: 30. When Paul's life was in peril, the brethren "*sent* him *forth* to Tarsus;" not on a mission, but to escape from the Jews. Acts 11: 22. "The church *sent forth* Barnabas"—he was their delegate, *sent forth* out of the midst of the living church of Jerusalem, and he *sent forth* to minister to the brethren at Antioch. Acts 2: 2: "The Lord hath *sent* his angel and delivered me," etc. This angel was *sent forth*, not sent as John was *of* God on earth, but sent as Jesus was *from* God in heaven. So the same word is used to express the sending of him forth. Acts 17: 14. "The brethren *sent away* Paul," when the Jews had stirred up the people of *Berea*. Here he was *sent out*, not allowed to stay. Not *sent forth* on an errand, but sent *out from* Berea, rather than *to* some other place. Acts 22: 21. "I *will send* thee far hence unto the Gentiles." This sending was not spoken merely of his going *to* the *Gentiles*, but of the getting *away* from the Jews, who would not receive his testimony. And as he seemed determined to stay and preach Christ where he had persecuted him, the Lord commanded him peremptorily to "DEPART;" and said he would *send him out* far from there to the nations. Gal. 4: 6. "God hath *sent forth* the Spirit of his Son into your hearts, crying, Abba, Father." This is the next verse but one after the passage which declares that God *sent forth* his Son. The same word is used to express the sending. Did God really *send* forth his *Spirit* into our hearts? And was it not his Spirit *before* he sent it? Then he did also send *forth* his *Son*, and he *was* his Son *before* he *sent him*.

I have quoted every passage where the Greek word occurs, and it *agrees* with the testimony of prophets and apostles in showing that the Son "came forth from the Father." So I think that passage does not *need* any *harmonizing*.

Rom. 1: 3. "Concerning his Son Jesus Christ our Lord, which was *made* (*genomenou*) of the seed of David according to the FLESH." The word *made* is rendered *born* by McKnight, the expression being the same as that in the other passage. Gal. 4: 4. How does *this* need harmonizing? Does any one assert that *according* to the FLESH, or "with respect to the FLESH," as McKnight renders it, Christ was *not* of the seed of *David?* He *was* of the seed of David according to the FLESH, and *no further*; as to his *Spirit*, in him dwelt all the fullness of the godhead embodied. That which is born of the *flesh* is *flesh*—that was *Davidic* and *human*, but as concerning his higher and *veiled* nature, was *that* of the seed of David? Nay, verily, and men knew it when he brake the bands of death and triumphed over all his foes, rising from the dead.

2Tim. 2: 8. "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel." How does *this* need harmonizing? Jesus Christ is *of* the seed *of* David, but it is only his *fleshly* nature. This fact must be remembered, because Christ is now the only living *heir* to David's throne. No other being can trace his lineage back to the Royal Shepherd of Israel: hence it is to be remembered that Jesus Christ of the *seed of David*, as rightful heir to the *throne*, is not *dead*, but is *raised from the dead*, and liveth to die no more.

But is Christ nothing *but* the seed of David? This question arose ages since. When the Pharisees came to Jesus with their entangling questions, he easily answered them, and then turned to them with the following query, "What think ye of the Anointed,—the Christ,—whose *Son* is he? "They said unto him the Son of *David*." Then followed another question: "How, then, doth David in *spirit call him* LORD?" In this day of "disobedience to parents," when the youngest person in a house is regarded as lord of all, and the eldest as servant of all, the question might be answered. But in those days when no man ever called any but a *superior*, *lord* or *master*,—when to call a man lord was to make yourself his *servant*,—when no father would ever call his *son lord*, much less would a king call a far distant and unborn descendant his lord, this question could not be so easily disposed of.

It put an eternal quietus upon the questioning of the Pharisees. No man could answer him a word, or a *reason*, and from that time no man dared to ask him any more questions. Matt. 22. The Pharisees were put to silence and to shame. They believed that the Christ was David's son, and nothing more. Then why doth David in spirit or by inspiration (Ps. 110) call him his *ruler* or his *lord?* It may be said he called him his Lord because he was *going to be* his Lord. This would be about as reasonable as if the twelve patriarchs had called Peter and James and John *Lords*, thousands of years before their existence, because they should yet sit on twelve thrones, judging the twelve tribes of Israel; or, as if, in case A. Lincoln should be elected president, some one had called him *president*, not merely when he was navigating a flat-boat on the Mississippi, or splitting rails out west, but before *he* or his father, or his father's ancestors for ages back were *born*. A man is not president till he is elected; he is not properly king till he is born or crowned; much less is he *Lord*, and Lord of *a* KING like David, ages before he has any *existence* whatever.

"How is he then his *Son?*" The answer is given by Christ himself in Rev. 22: 16. In almost the last words he ever spoke to his church, he unraveled his own deep mystery, and answers the question that was too obscure for Jewish subtlety and Pharisaic guile. Thus he said: "I am the ROOT AND THE OFFSPRING of David—the bright and the morning star." This unseals the "dark saying of old" which had been kept secret from the beginning of the ages. Christ was David's *root*, from which the poet king of Israel and all mankind sprang, and he was the *offspring* of David in that he took upon him the likeness and the seed of David's line, and became his son according to his *bodily nature*. As the Creator and Lord of all, he is David's *root* and LORD. As the man of sorrows, the child of Mary, he is the *branch out of* David's *roots*; and so he is his *son*. To those who thus see the divine glory as well as the human abasement of Christ, the words which speak of Christ as the "seed of Abraham," "to whom the promise was made," (Gal. 3: 16: 19) present no obscurity and *need* no *harmonizing*. They *are* harmonious.

Two parts of a musical composition *harmonize* when each has a *different* melody; but all *chord*, or *agree*, and chime together in sweet sounds. So these Scriptures make a *harmony*. They tell *both sides* of *one story*. Like the shield which had one side of silver and the other of gold, Christ's character has both the human and the divine. With those who cannot see this distinction, I have no quarrel. They need a mightier teacher than I, even him of whom Jesus spake, when, after Peter had said, "Thou art the Christ, the Son of the living God," he replied, "FLESH and BLOOD hath not revealed it unto thee, but MY FATHER which is in heaven." May he teach us as Christ taught his disciples, that "all men should honor the Son even as they honor the Father."

I must conclude. I have this day reached home after an absence of about three months, since April 19th. I have written these few remarks that any inquiring mind might be guided into truth. As for those who are disposed for controversy on this, or any other point, I have no time nor inclination to mingle in disputes. Christ is to *me* more than *man*, while his *humanity* is to me as real, as palpable, as my own. I come near to his heart of humanity as to an elder brother's side, and then I look above "all principality and power, and every name that is named both in this world and that which is to come," and like the royal psalmist, I bow my head and adore him as my *Ruler*. Like the beloved apostle, I fall at his feet, and reverence him as "the Almighty." Like "all the angels," I bow and "worship him,"—yea, like the most cool, doubting and sceptical of *his own disciples*, I cry out, "*My* Lord and *my* God."

H. L. HASTINGS.

Providence, R. I.

For the Crisis.

Christian Union.

The religion of our Savior is unquestionably a theme inexpressible in its nature, as well as unfathomable in its merits. It swallows up every notion of moral good; every feeling of self-sufficiency; all aspiring thoughts of self-aggrandizement: and silently and mysteriously stamps, guages, and levels the monarch with the serf—the king with the beggar; while they bring their tithes and offerings into one common treasury—the heart's first precious gift to a crucified Lord. There is no difference between Jew and Greek, bond and free, male and female; but all are one in Christ Jesus.

Some men's hearts are like store-houses; they are made the receptacle of other men's chattels. They are always willing to accept, gratuitously, any plan or theory that looks feasible, without a moment's sober reflection upon the possibility of reconciling their notion with truth and righteousness. From this baneful evil have sprung all the schisms, popular traditions, and unphilosophical notions that run riot among christian churches; and, from their convenience, likely to continue in favor and fashion.

The Apostle Paul, in his letter to the saints and brethren that were at Colosse, exhorts them to attain unto that hope which was laid up for them in heaven; and to continue in the faith, grounded and settled, and be not moved away from the hope of the gospel: and then when Christ, who is our Life, shall appear, then shall we also appear with him in glory. Now it was through this fear expressly—this being moved away from the hope of the gospel—this forgetting to look for the glorious appearing of the great God our Savior Jesus Christ, that he thus admonishes them:—"Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men!"

But some professing christian may say, "What of all this? we believe all this is true enough; our confession of faith embodies all these tenets; and we accept them as pre-requisites to the attainment of eternal life." But the question finds a new birth when it craves to know if these beliefs are made practical; if the injunction of Paul has been abided by:—"Wherefore, comfort one another with these words." I ask no indulgence for mere speculation, (though the readers of the *Crisis* may act the part of jurors,) when I assert that this is the point in christian philosophy where error gains a foothold; while truth stands in the background, half wondering at the unwarranted presumption of her successful rival. And all because humanity are determined not to accept any more of the gospel than they think adequate to their spiritual wants.

Through this neglect come all divisions, heresies, false doctrines—Spiritualism. Now the Apostle says: "Let love be without dissimulation." "Be kindly affectioned one to another, in honor preferring one another." Where these graces find fit temples to dwell in, Satan with his whole programme of alluring baits can never decoy or estrange the affections of the people of God. If the world will think more of their creeds than they do of their Bibles; if self must be satiated before Christ can be honored; if a puerile notion of self-sufficiency is suffered to drown the command of God, as a secondary consideration; and if those who style themselves the people of God will cage themselves in a fabricated network of theological opinion, instead of entrenching themselves behind that bulwark of defence—the Bible—the church of Satan will grow and flourish, and there will be added to it daily such as shall be lost.

I do not wish to be understood as believing every doctrinal point essential to salvation; or, in other words, that mankind cannot be saved because they do not see that they are the fundamental principles of christianity; but if salvation is accepted on the reasonable terms of the gospel, it carries along with it all its elements, all its vitality and vigor, every requisite necessity that operates in the work of regeneration. The foot may not say of the hand, I have no need of thee; neither may the ear say of the eye, I have no need of thee. If I break a finger from the hand of the statue Apollo Belvidere, I injure the harmony of its grace and perfectness: if I detach another, it is less valuable, and less to be admired than before. And this law of separation will hold good, until it will cease to be a statue. So with truth. God has laid down great and divine laws, to guide and govern us. They are in perfect keeping with his divine will. They are in harmony with his character. But if a class of frail specimens of the dust deem a portion of them not necessitous, and, by not accepting them as special obligations, create a schism in the great plan of salvation; it is no proof whatever against their practicability, or reasonableness—no proof of their insufficiency to perfect for another state, where speculation gives place to divine realities.

Again. To say that some doctrinal points are superfluous, involves the divine economy of God; and is making the holy oracles a nullity and a fable. But he has given them to us for our special benefit; to enlighten our darkened understanding, and to show us his will concerning us.

2d. To create a disposition among christians to fellowship in harmony, love and peace, there must be a great vital principle adhered to, namely: making Christ their all in all. If the meekness and gentleness of Christ is made the example of christian character, there may be a concession on the part of either, without alienating the affections from God, or departing from a strictly divine command. "Let not your good be evil spoken of." Paul, when with Jews, became a Jew. He became anything for Christ, if perchance he might win some.

The retention of first love is the most important item in preserving harmony and union among christians. Just let your memory wander back, until it tremblingly hovers over the spot where you were first rocked into spiritual life—where the healing virtues of that pellucid stream washed away our stains—where your heart drank anew of unutterable joy, as you basked in the light of Christ's divine acceptance—where a vision of Calvary's summit, wreathed in cloud, drew from your soul its unspeakable offering, and bade you trust his love. And then tell me, if Christ was not your all in all. Tell me if your love did not grasp the world. Tell me if all who did the will of your Father in heaven were not your mother, and sister, and brother. Tell me if there was any contention, disagreement, strife of words, anger, malice, or self-righteousness, to mar the harmony and tranquillity of that soothing love as it flowed, pure as life's river, through the channels of your melting heart. If these unholy passions found no resting-place there, let me ask, by what agency were the seeds of discord seminated, that sundered the tie, th[illegible] hearts and hopes together? [illegible] sermons—the still whisperings of captivating philosophy—you forgot to exercise that eternal law of rectitude, duty: while custom, fashion, popular favor, began to fill up the entire vision,—the ambrosial virtue of your first love began to wane, and you became joined to your idol.

Lastly, let me notice among many of the remedies submitted for the cure of this loathsome and pernicious disease, one that possesses those medicinal properties which if properly and judiciously applied, will restore the patient to his lost estate.

Jesus speaks to us, for whom he gave his very life to save. He speaks in all the pity of unmeasured love, as he exhorts us to love one another. He says: "This is my commandment, that ye love one another, as I have loved you." "If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Again he says: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." Thank God we can well afford to be separated from the company of the worldly-minded; for if we abide in Christ, our reward shall be great, and we shall be called the children of the Highest. We can well afford to continue in Jesus' love, for when he shall appear we shall be like him, and see him as he is. We can well afford to be separated from the company of scribes and pharisees, for the sake of continuing in the love of a risen Lord; because he hath said, He that overcometh shall walk with me in white raiment, and I will not blot out his name from the book of life; but I will confess his name before my Father, and before his angels. And last, but not least; we can well afford to make the teachings of the Son of God the infallible chart that shall guide us over the sands of the desert of life, even at the loss of the friendship of this world, (for that is at enmity against God,) because he has admonished us, "Let not your hearts be troubled, neither let them be afraid." "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

With these heavenly assurances, then let us apply this healing balm to our wayward hearts. It will make them impervious to the blighting schisms that seethe the soul with the scorching blasts of scurrilous rebuke. It will form a protective armor against the assaults of ungodly men. It will ever insure us acceptance with our Savior; and through its influence the spirit of grace will link our hearts together with bands which nought but death can sever.

Let this be our mission in this life, to prepare to meet our God in peace. And when earth's scenes shall close—when our absent Lord shall come, wrapt in the glory of Jehovah's power—when amid the thunders of a dissolving world, he shall come with all that hierarchy of sinless seraphs that cast their crowns at the feet of divine Omnipotence—when that imperial mandate shall reverberate through heaven, earth, and sea, "Give up thy dead," amid the wreck of matter and the crush of worlds, we shall be wrapt up far above the clouds to meet him. And he will swallow up death in victory; and the Lord God will wipe away tears from all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it. And in a fairer clime of perennial bloom, in temples where angels hold their endless sabbaths, with the glory of God shining ever, we shall be made kings and priests unto God. That city will have no need of the sun to shine in it; the Lamb shall be the light thereof.

C. G. CANN.

Blackstone, Mass.

For the Crisis.

Answer to an Inquiry.

I am asked "if any part of man is conscious, or knows anything after death?"

In my articles lately published in the *Crisis*, I have insisted on the distinction between consciousness and the separate existence of the soul, waving all assertion of the former. The above question, therefore, is not relevant to my present [illegible]. But I have recorded an opinion on this subject in my "Debt and Grace," p. [illegible]. My reasons for that opinion are not given at large, but it was given deliberately, with the full expectation that it would satisfy neither my orthodox nor my [illegible] friends—and I am not disappointed. I [illegible] therefore ask both parties to be content for the present [illegible]

1. Does Thought [illegible] of the Brain?

2. Is Memory, [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

Reminiscence of '54.

BY VESTA H. CUDWORTH.

'Twas sunset hour, when a crimson cloud
Was floating in beauty by,
That looked like the folds of a snowy shroud,
Dipped in a golden dye.
A little boy clapped his hands with glee,
Saying, "Mother! dear mother, come!
'Lijah's firey chariot's come for me,
Get your bonnet, and we'll go home."

But a shadow rested on that young brow,
As onward passed the bright cloud;
Still patiently waited the hour to go
Up to the blest abode;
And talked of home as the night drew on,
And he rested his tired head,
Saying, "God will paper my little room,
And he'll make me a pretty bed."

Now years have passed, but he does not ask,
"When will my dear Savior come?"
For he fears the sound of the trumpet's blast,
And the fiery day of doom;
And I ask, would there now be half the joy
With some that have looked for Him,
That dwelt in the heart of my gentle boy,
Should they witness the coming King?

For the Crisis.

The New Birth.

The doctrine of the new birth is reduced [by] the modern church to mere christian [ex]perience; and accordingly consists in a [mo]ral change of character, which takes [pla]ce at the event of conversion, and accor[ding] to their theology means one and the [sa]me thing.

In the first place, I consider the doctrine [of] the new birth to be exclusively applica[ble] to the introduction of the world to come. [In] proof of which, I shall consider the na[ture] of that new birth through which the [Lor]d Jesus Christ passed; which will be [fou]nd to be so intimately connected with [th]e new birth of the saints, that, to ascer[tain] the nature of the one, we must neces[sa]rily understand that of the other.

Then as Adam was the first man whom [Go]d created in the present world, so Jesus [Ch]rist, the second Adam, is declared to be [the] first man whom he created of the inhab[ita]nts of the world to come. This truth is [con]veyed in the following language, in re[lat]ion to Jesus Christ, thus: Who is "the [be]ginning of the creation of God,"—Rev. [3:] 14—which we shall find to be the new [crea]tion. The apostle, speaking of the [or]der of the resurrection of the dead, [giv]es Christ the precedence, he being [the] first of that resurrection upon whom [Go]d conferred immortality. That this [wa]s done at his resurrection, the fol[low]ing testimony proves: "If the Spirit [of] him who raised up Jesus from the dead, [dwe]ll in you, he that raised up Christ from [the] dead shall *also quicken your mortal* [bod]ies by his Spirit that dwelleth in you." [Ro]m. 8:11. Again, speaking of Christ [lyi]ng in the grave, the apostle says: "His [sou]l," or himself, "was not *left* in *Hell*, [nei]ther his flesh did see corruption."—Acts [2:]31. Here, then, it is positively stated [tha]t Jesus Christ was *mortal*, and that he [wa]s *dead* and *buried*. All, therefore, that [is] included in the term Jesus Christ, actu[al]ly lay in the grave, *dead*. And, also, [tha]t he was raised from the dead, not by [his] own power, but by the power or Spirit [of] God; and as that, he being mortal, and [ha]ving been quickened, or brought to life, [b]y the Spirit of God, it must have rendered [hi]m, what he was not before, *immortal*. [Th]ese are plain, and indeed unavoidable [f]acts, and can not be evaded by saying that [it] was nothing but his body which lay in the tomb.

I said that, in the order of the resurrec[t]ion, Christ had the precedence. This may be seen by such passages as the following: "But every man in his own order; Christ the first fruits; afterward, they that are Christ's at his coming; then cometh the end."—1 Cor. 15:23. He is also declar[ed] to "be the *first born* among many *breth[ren]*."—Rom. 8:29. And again it is said, "that Christ should suffer, and that he should be the *first* that should *rise* from the dead.—Acts 26:23." Again, "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep."—Heb. 13:20. This is

clear that he had the precedence of the first resurrection; and also that it was not accomplished by his own native energy, which indeed would have been an improbability; for how could he, when dead, put forth any act whatever, much less that power and skill requisite to raise the dead; and more especially to raise himself from the dead. I am aware he declared while living, that he had *power* to lay down his life and to take it again. This is more properly rendered *liberty* or *right*. The Scriptures repeatedly affirm that *God* raised him from the dead. His second life, or birth, was as much the work of God as he was begotten by the power of the Highest at his first birth. This introduced him into *mortal life*, and the *second birth* into *immortal* and *incorruptible life*; this being the resurrection life, and effected by the Spirit of God, it is, therefore, called a *spiritual birth*.

I think now we shall appreciate the doctrine of the new birth brought to view in the conversation between Christ and Nicodemus. In answer to some inquiries he had proposed to Jesus, we have this answer given: "Verily, verily I say unto thee, except a man be born again he cannot see the kingdom of God." But Nicodemus did not understand how a man could be born when he was old; and Jesus repeats the assertion, but with additional instruction, thus: "Except a man be born of *water* (natural birth) and of the Spirit, he can not enter into the kingdom of God. That which is *born* of the *flesh* is *flesh*; and that which is born of the *Spirit* is *spirit*. Marvel not that I said unto thee, ye must be born again." Thus we have the natural birth, the production of which is corruption, flesh and blood, and the new birth, qualifying its possessor to be an inhabitant of the kingdom of God, which, as it is said, corruption can not inherit.

We have seen that he is said to be the *first born among* many *brethren*; and now if it be ascertained that this birth was indeed from the dead, then, also, the *new birth* of his brethren, of whom he was the first fruits, must necessarily be affixed to their resurrection from the dead; and if so, the nature of the new birth is established. Now if Christ is the first born among his brethren, it follows that his birth is the example of that of his brethren. In further confirmation of this, I quote the following: Says the revelator, speaking of Christ, "Who is the faithful witness, and the first begotten of the dead."—Rev. 1:5. Again, "I am he that liveth and *was dead*; and, behold, I am alive forevermore."—Rev. 1:18. His thus being *begotten from the dead*, is the same expression implied to represent his first birth at infancy. Thus, "Thou art my Son, this day have I begotten thee."—Ps. 2:7; Acts 13:33; and of course implies that his resurrection birth to second life, was as literal as that of his natural birth. And he being the example, it follows that the spiritual birth of his brethren was not only to be from the dead, but that it will be as literal as that which first introduced them into being.

But again says the apostle, speaking of Christ, "Who is the image of the invisible God, the *first born of every creature* .... And he is the head of the body, the church; who is the *beginning*, the *first born from the dead*, that in all things he might have the pre-eminence."—Col. 1:15-18. Now it is evident that his being the *first born* of every creature, or the beginning of the creation of God, went no further back in the history of the world, than the event of his birth by the virgin Mary; for then he was actually *born*, and consequently could not have been born prior to that period. But that his being the first born of every creature could not have referred to his natural birth, is also evident; for every creature of the human race up to that period had been born prior to himself; but he was also born from the dead, and at this spiritual birth he assumed the image of the incorruptible God, being corruptible before that time, because in possession of fallen humanity. It was at this time, therefore, that he became the beginning of the creation of God, or the first born of every creature of that creation. Here Jesus Christ, the second Adam, having now obtained the pre-eminence, being the first one God formed for the incorruptible kingdom, or the new creation of the world which now groans to be delivered, now stands at the head of that creation, as the first Adam stood at the head of the primeval or old creation; he being the first creature of that creation, and the generations of the first Adam being that of corruption, introduced his offspring into the life that now is, which is the *first birth*; while the *new birth* is that of the Spirit, and introduces its subjects into the life which is to come, rendering them incorruptible and immortal.

In closing this [illegible]

tion to the new birth, and which will also be found to corroborate the views herein advanced. And first, it is said, "Whosoever is born of God doth not commit sin, for his seed," the incorruptible seed which liveth and abideth forever, "remaineth in him, and he cannot sin because he is *born of God*."—1 John 3:9. Again, "It is sown a natural body; it is raised a spiritual body: it is sown in corruption; it (the body) is raised in incorruption: it is sown in weakness; it is raised in power."—1 Cor. 15:42-44. And hence after they are thus born again, they not only do not commit sin, but are incapable of such transactions, because of being born again of the incorruptible seed, *the Spirit of God*, which ushers its immortal subjects into the world to come! The idea, therefore, that men are born again when converted to Christianity, is perfectly irreconcilable with such texts as these, unless it be contended that they are incapable of transgression after that event, which idea is refuted by christian experience, as well as by the whole tenor of scripture on this point.

In order then to obtain that world, and the resurrection from the dead, we must be *born again*; and if begotten, quickened by the Spirit: and, to carry out the figure, let us be careful lest an abortion be produced, and we be brought forth in an unnatural state, and the "wrath of God" abide upon us.

SAMUEL MASON.

Northfield, Ct.

For the Crisis.

The Lord's Anointed.—No. 3.

"Stand up for Jesus."

How can Gal. 4:4, Rom. 1:3, 2 Tim. 2:8, Gal. 3:16-19, be harmonized with the FACT that Christ "was rich" and "became poor," was "in the beginning with God," "came down from heaven," was "before all things," and "all things were made by him?"

"How can they be harmonized?" I do not see any lack of harmony. Truth is harmonious—the Bible is truth, and that is harmonious too. Let us read the texts. Gal. 4:4; "But when the fulness of the time was come, God SENT FORTH his "SON, made of a woman, made under the law," etc. Penn renders it "begotten of a woman, *born* under the law." McKnight renders it, "born of a woman, born under the law."

God "SENT FORTH his Son." Then he *had* a SON *to* SEND. What can be plainer? The word rendered *sent forth* is peculiar—it is *exapostello*. Now, *apostello* signifies to send out or send off upon an errand or mission; and so those that Jesus *sent* are called *apostoloi*, *epostles*, or those who were sent. But the word here has *ek* prefixed to it, which signifies *out of*, so it is defined "*to send* OUT, *away*," etc. *Apostello* is used where we read "there was a man *sent*, *para*, *of*, or *by*, God."—John 1:6. But this word, EXAPOSTELLO signifies a sending *out*, not merely with reference to the outside world, not *out* INTO, but *out* OF, or out *from*, so we should understand it; God sent *forth* his Son, i. e., forth or *out* from his former position, "in the bosom of the father." Observe! the passage does not say he sent forth his Son *into* the world, as if the sending was *consequent* upon, or subsequent *to*, his *birth*. He does not say that his Son was born and *then* he *sent* him, but he *sent him*, and then he was *born* of a woman under the law. And the word *exapostello* beautifully expresses this; it was the sending *out* of Christ from where he "was in the beginning with God."

The word is used in the New Testament *ten times* besides Gal. 4:4. Luke 1:53; "The rich hath he *sent* empty *away*." This was not sending them *to* any place, but sending them *out from* the feast where he "filled the hungry with good things." Luke 20:10, 11. The husbandmen "beat him and *sent him away* empty." Here the sense is the same; he was driven *from* the vineyard. Acts 7:12. Jacob "*sent out* our fathers first." That is they left *his home*, *sent out* to go and find corn. Acts 9:30. When Paul's life was in peril, the brethren "*sent him forth* to Tarsus;" not on a mission, but to *escape* from the Jews. Acts 11:22. "The church *sent forth* Barnabas"—he was their delegate, *sent forth* out of the midst of the living church of Jerusalem, and he *went forth* to minister to the brethren at Antioch. Acts 2:2: "The Lord hath *sent* his angel and delivered me," etc. This angel was *sent forth*, not sent as John was *of* God on earth, but sent as Jesus was *from* God in heaven. So the same word is used to express the sending of him forth. Acts 17:14. "The brethren *sent away* Paul," when the Jews had stirred up the people of *Berea*. Here he was *sent out*, not allowed to stay. Not *sent forth* on an errand, but sent *out from* Berea, rather than *to* some other place. Acts 22:21. "I *will send* thee far hence [illegible]

spoken merely of his going *to* the *Gentiles*, but of the getting *away* from the Jews, who would not receive his testimony. And as he seemed determined to stay and preach Christ where he had persecuted him, the Lord commanded him peremptorily to "DEPART;" and said he would *send him out* far from there to the nations. Gal. 4:6. "God hath *sent forth* the Spirit of his Son into your hearts, crying, Abba, Father." This is the next verse but one after the passage which declares that God *sent forth* his Son. The same word is used to express the sending. Did God really *send* forth his *Spirit* into our hearts? And was it not his Spirit *before* he sent it? Then he did also send *forth* his *Son*, and he *was* his Son *before* he *sent him*.

I have quoted every passage where the Greek word occurs, and it *agrees* with the testimony of prophets and apostles in showing that the Son "came forth from the Father." So I think that passage does not *need* any *harmonizing*.

Rom. 1:3. "Concerning his Son Jesus Christ our Lord, which was *made* (*genomenou*) of the seed of David according to the FLESH." The word *made* is rendered *born* by McKnight, the expression being the same as that in the other passage. Gal. 4:4. How does *this* need harmonizing? Does any one assert that *according* to the FLESH, or "with respect to the FLESH," as McKnight renders it, Christ was *not* of the seed of *David?* He *was* of the seed of David according to the FLESH, and *no further*; as to his *Spirit*, in him dwelt all the fullness of the godhead embodied. That which is born of the *flesh is flesh*—that was *Davidic* and *human*, but as concerning his higher and *veiled* nature, was *that* of the seed of David? Nay, verily, and men knew it when he brake the bands of death and triumphed over all his foes, rising from the dead.

2 Tim. 2:8. "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel." How does *this* need harmonizing? Jesus Christ is *of* the seed *of* David, but it is only his *fleshly* nature. This fact must be remembered, because Christ is now the only living *heir* to David's throne. No other being can trace his lineage back to the Royal Shepherd of Israel: hence it is to be remembered that Jesus Christ of the *seed of David*, as rightful heir to the *throne*, is not *dead*, but is *raised from the dead*, and liveth to die no more.

But is Christ nothing *but* the seed of David? This question arose ages since. When the Pharisees came to Jesus with their entangling questions, he easily answered them, and then turned to them with the following query, "What think ye of the Anointed,—the Christ,—whose *Son* is he? "They said unto him the Son of *David*." Then followed another question: "How, then, doth David in *spirit call him* LORD?" In this day of "disobedience to parents," when the youngest person in a house is regarded as lord of all, and the eldest as servant of all, the question might be answered. But in those days when no man ever called any but a *superior*, *lord* or *master*,—when to call a man lord was to make yourself his *servant*,—when no father would ever call his *son lord*, much less would a king call a far distant and unborn descendant his lord, this question could not be so easily disposed of.

It put an eternal quietus upon the questioning of the Pharisees. No man could answer him a word, or a *reason*, and from that time no man dared to ask him any more questions. Matt. 22. The Pharisees were put to silence and to shame. They believed that the Christ was David's son, and nothing more. Then why doth David in spirit or by inspiration (Ps. 110) call him his *ruler* or his *lord?* It may be said he called him his Lord because he was *going to be* his Lord. This would be about as reasonable as if the twelve patriarchs had called Peter and James and John *Lords*, thousands of years before their existence, because they should yet sit on twelve thrones, judging the twelve tribes of Israel; or, as if, in case A. Lincoln should be elected president, some one had called him *president*, not merely when he was navigating a flat-boat on the Mississippi, or splitting rails out west, but before *he* or his father, or his father's ancestors for ages back were *born*. A man is not president till he is elected; he is not properly king till he is born or crowned; much less is he *Lord*, and Lord of a KING like David, ages before he has any *existence* whatever.

"How is he then his *Son*?" The answer is given by Christ himself in Rev. 22:16. In almost the last words he ever spoke to his church, he unraveled his own deep mystery, and answered the question that was too obscure for Jewish subtlety and Pharisaic guile. Thus he said: "I am the root and the offspring of David, and the

bright and the morning star." This unseals the "dark saying of old" which had been kept secret from the beginning of the ages. Christ was David's *root*, from which the poet king of Israel and all mankind sprang, and he was the *offspring* of David in that he took upon him the likeness and the seed of David's line, and became his son according to his *bodily nature*. As the Creator and Lord of all, he is David's *root* and LORD. As the man of sorrows, the child of Mary, he is the *branch out of* David's *roots*; and so he is his *son*. To those who thus see the divine glory as well as the human abasement of Christ, the words which speak of Christ as the "seed of Abraham," "to whom the promise was made," (Gal. 3:16:19) present no obscurity and *need* no *harmonizing*. They *are* harmonious.

Two parts of a musical composition *harmonize* when each has a *different* melody; but all *chord*, or *agree*, and chime together in sweet sounds. So these Scriptures make a *harmony*. They tell *both sides* of *one story*. Like the shield which had one side of silver and the other of gold, Christ's character has both the human and the divine. With those who cannot see this distinction, I have no quarrel. They need a mightier teacher than I, even him of whom Jesus spake, when, after Peter had said, "Thou art the Christ, the Son of the living God," he replied, "FLESH and BLOOD hath not revealed it unto thee, but MY FATHER which is in heaven." May he teach us as Christ taught his disciples, that "all men should honor the Son even as they honor the Father."

I must conclude. I have this day reached home after an absence of about three months, since April 19th. I have written these few remarks that any inquiring mind might be guided into truth. As for those who are disposed for controversy on this, or any other point, I have no time nor inclination to mingle in disputes. Christ is to *me* more than *man*, while his *humanity* is to me as real, as palpable, as my own. I come near to his heart of humanity as to an elder brother's side, and then I look above "all principality and power, and every name that is named both in this world and that which is to come," and like the royal psalmist, I bow my head and adore him as my *Ruler*. Like the beloved apostle, I fall at his feet, and reverence him as "the Almighty." Like "all the angels," I bow and "worship him,"—yea, like the most cool, doubting and sceptical of *his own disciples*, I cry out, "*My* Lord and *my* God."

H. L. HASTINGS.

Providence, R. I.

For the Crisis.

Christian Union.

The religion of our Savior is unquestionably a theme inexpressible in its nature, as well as unfathomable in its merits. It swallows up every notion of moral good; every feeling of self-sufficiency; all aspiring thoughts of self-aggrandizement: and silently and mysteriously stamps, guages, and levels the monarch with the serf—the king with the beggar; while they bring their tithes and offerings into one common treasury—the heart's first precious gift to a crucified Lord. There is no difference between Jew and Greek, bond and free, male and female; but all are one in Christ Jesus.

Some men's hearts are like store-houses; they are made the receptacle of other men's chattels. They are always willing to accept, gratuitously, any plan or theory that looks feasible, without a moment's sober reflection upon the possibility of reconciling their notion with truth and righteousness. From this baneful evil have sprung all the schisms, popular traditions, and unphilosophical notions that run riot among christian churches; and, from their convenience, likely to continue in favor and fashion.

The Apostle Paul, in his letter to the saints and brethren that were at Colosse, exhorts them to attain unto that hope which was laid up for them in heaven; and to continue in the faith, grounded and settled, and be not moved away from the hope of the gospel: and then when Christ, who is our Life, shall appear, then shall we also appear with him in glory. Now it was through this fear expressly—this being moved away from the hope of the gospel—this forgetting to look for the glorious appearing of the great God our Savior Jesus Christ, that he thus admonishes them:—"Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men!"

But some professing christian may say, "What of all this? we believe all this is true enough; our confession of faith embodies all these tenets; and we accept them as pre-requisite to the attainment of eternal life." But the question finds a new birth when it craves to know if these beliefs are made practical; if the injunction of Paul

has been abided by:—"Wherefore, comfort one another with these words." I ask no indulgence for mere speculation, (though the readers of the *Crisis* may act the part of jurors,) when I assert that this is the point in christian philosophy where error gains a foothold; while truth stands in the background, half wondering at the unwarranted presumption of her successful rival. And all because humanity are determined not to accept any more of the gospel than they think adequate to their spiritual wants.

Through this neglect come all divisions, heresies, false doctrines—Spiritualism. Now the Apostle says: "Let love be without dissimulation." "Be kindly affectioned one to another, in honor preferring one another." Where these graces find fit temples to dwell in, Satan with his whole programme of alluring baits can never decoy or estrange the affections of the people of God. If the world will think more of their creeds than they do of their Bibles; if self must be satiated before Christ can be honored; if a puerile notion of self-sufficiency is suffered to drown the command of God, as a secondary consideration; and if those who style themselves the people of God will cage themselves in a fabricated network of theological opinion, instead of entrenching themselves behind that bulwark of defence—the Bible—the church of Satan will grow and flourish, and there will be added to it daily such as shall be lost.

I do not wish to be understood as believing every doctrinal point essential to salvation; or, in other words, that mankind cannot be saved because they do not see that they are the fundamental principles of christianity; but if salvation is accepted on the reasonable terms of the gospel, it carries along with it all its elements, all its vitality and vigor, every requisite necessity that operates in the work of regeneration. The foot may not say of the hand, I have no need of thee; neither may the ear say of the eye, I have no need of thee. If I break a finger from the hand of the statue Apollo Belvidere, I injure the harmony of its grace and perfectness: if I detach another, it is less valuable, and less to be admired than before. And this law of separation will hold good, until it will cease to be a statue. So with truth. God has laid down great and divine laws, to guide and govern us. They are in perfect keeping with his divine will. They are in harmony with his character. But if a class of frail specimens of the dust deem a portion of them not necessitous, and, by not accepting them as special obligations, create a schism in the great plan of salvation; it is no proof whatever against their practicability, or reasonableness—no proof of their insufficiency to perfect for another state, where speculation gives place to divine realities.

Again. To say that some doctrinal points are superfluous, involves the divine economy of God; and is making the holy oracles a nullity and a fable. But he has given them to us for our special benefit; to enlighten our darkened understanding, and to show us his will concerning us.

2d. To create a disposition among christians to fellowship in harmony, love and peace, there must be a great vital principle adhered to, namely: making Christ their all in all. If the meekness and gentleness of Christ is made the example of christian character, there may be a concession on the part of either, without alienating the affections from God, or departing from a strictly divine command. "Let not your good be evil spoken of." Paul, when with Jews, became a Jew. He became anything for Christ, if perchance he might win some.

The retention of first love is the most important item in preserving harmony and union among christians. Just let your memory wander back, until it tremblingly hovers over the spot where you were first rocked into spiritual life—where the healing virtues of that pellucid stream washed away our stains—where your heart drank anew of unutterable joy, as you basked in the light of Christ's divine acceptance—where a vision of Calvary's summit, wreathed in cloud, drew from your soul its unspeakable offering, and bade you trust his love. And then tell me, if Christ was not your all in all. Tell me if your love did not grasp the world. Tell me if all who did the will of your Father in heaven were not your mother, and sister, and brother. Tell me if there was any contention, disagreement, strife of words, anger, malice, or self-righteousness, to mar the harmony and tranquillity of that soothing love as it flowed, pure as life's river, through the channels of your melting heart. If these unholy passions found no resting-place there, let me ask, by what agency were the seeds of discord seminated, that sundered the [illegible] hearts and hopes together? [illegible]

sermons—the still whisperings of captivating philosophy—you forgot to exercise that eternal law of rectitude, duty: while custom, fashion, popular favor, began to fill up the entire vision,—the celestial virtue of your first love began to wane, and you became joined to your idol.

Lastly, let me notice among many of the remedies submitted for the cure of this loathsome and pernicious disease, one that possesses those medicinal properties which if properly and judiciously applied, will restore the patient to his lost estate.

Jesus speaks to us, for whom he gave his very life to save. He speaks in all the pity of unmeasured love, as he exhorts us to love one another. He says: "This is my commandment, that ye love one another, as I have loved you." "If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Again he says: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." Thank God we can well afford to be separated from the company of the worldly-minded; for if we abide in Christ, our reward shall be great, and we shall be called the children of the Highest. We can well afford to continue in Jesus' love, for when he shall appear we shall be like him, and see him as he is. We can well afford to be separated from the company of scribes and pharisees, for the sake of continuing in the love of a risen Lord; because he hath said, He that overcometh shall walk with me in white raiment, and I will not blot out his name from the book of life; but I will confess his name before my Father, and before his angels. And last, but not least; we can well afford to make the teachings of the Son of God the infallible chart that shall guide us over the sands of the desert of life, even at the loss of the friendship of this world, (for that is at enmity against God,) because he has admonished us, "Let not your hearts be troubled, neither let them be afraid." "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

With these heavenly assurances, then let us apply this healing balm to our wayward hearts. It will make them impervious to the blighting schisms that scathe the soul with the scorching blasts of scurrilous rebuke. It will form a protective armor against the assaults of ungodly men. It will ever insure us acceptance with our Savior; and through its influence the spirit of grace will link our hearts together with bands which nought but death can sever.

Let this be our mission in this life, to prepare to meet our God in peace. And when earth's scenes shall close—when our absent Lord shall come, wrapt in the glory of Jehovah's power—when amid the thunders of a dissolving world, he shall come with all that hierarchy of sinless seraphs that cast their crowns at the feet of divine Omnipotence—when that imperial mandate shall reverberate through heaven, earth, and sea, "Give up thy dead," amid the wreck of matter and the crush of worlds, we shall be wrapt up far above the clouds to meet him. And he will swallow up death in victory; and the Lord God will wipe away tears from all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it. And in a fairer clime of perennial bloom, in temples where angels hold their endless sabbaths, with the glory of God shining ever, we shall be made kings and priests unto God. That city will have no need of the sun to shine in it; the Lamb shall be the light thereof.

C. G. CASE.

Blackstone, Mass.

For the Crisis.

Answer to an Inquiry.

I am asked "if any part of man is conscious, or knows anything after death?"

In my articles lately published in the *Crisis*, I have insisted on the distinction between consciousness and the separate existence of the soul, waving all assertion of the former. The above question, therefore, is not relevant to my present [illegible]. But I have recorded an opinion on the subject in my "Debt and Grace," p. [illegible]. My reasons for that opinion are not given at large, but it was given deliberately, with the full expectation that it would satisfy neither my orthodox nor my [illegible] friends—and I am not disappointed. I think therefore ask both parties to be content for the present if I [illegible] [illegible]

1. Does thought [illegible] the [illegible] condition of the Brain?

2. [illegible]

For the Crisis.

Pre-Existence.—To Bro. Durgin.

I notice in the Crisis of July 11th, a request for some specified brethren to reconcile certain texts cited, "with our views of the existence of Jesus as a *being* before he was born of Mary his mother." Perhaps others may speak before I do. But it may not be amiss if we all speak. I will therefore say—

1. There does not appear to me a want of harmony between the descriptions of Christ's pre-existence, "as a *being*," and those texts cited.

2. But if such did appear, I should feel bound to believe the many positive and clear statements of Scripture texts asserting such existence, though I might not *comprehend* the way out of the mystery of "God manifest in the flesh."

3. I have seen and heard the ideas about the supposed difficulty, and therefore know where the light is needed, and will say, Christ the anointed of God did not exist until the birth mentioned. Jesus the Christ was born and grew to manhood in the form of a servant, for certain work; but before this, that portion of Christ not of the seed of David, existed as a being, in form and in fact; as an intelligent being too.

God said, "let *us* make man," etc. Christ said, "Before Abraham was, I am." Christ says, "I proceeded forth and came from God." Paul said, "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same. . . . He took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren." "He took upon him the form of a servant," etc. Now all these, and a host of other texts, show that a being existed with the Father, who took action, made choice, held council with the Father, agreed to conditions, to labor, to suffer, to rise and conquer, reign, and enter the glory he had "before the world was."

That being, called "THE WORD," could, by the Almighty, be transformed, by being united with the flesh—"seed of David," and so become "in form of a servant," "in the likeness of sinful men," that intelligence be mingled with, or developed by, the new organism which constituted "the Christ." Paul says, "it is a great mystery." I believe Paul told the truth. I believe the Father capable of doing it. Facts show it was done. Christ acknowledged it as being done. I must believe it, although unable to say how the thing was accomplished. I do not know the process by which matter was brought first to form solid bodies; nor how they were shaped into earth and water; neither how the mechanical work of forming man of the dust was done; and of taking the rib from his side and making Eve of it; but it was done, I am told by Paul, it is "Through FAITH we understand the worlds were framed by the word of God." Let us have a little more faith, and we shall also understand that he who was "the word," "in the beginning," had an existence as a being "before Abraham;" had glory *with* the Father *before the world was;*" that he "came *down* from heaven;" was combined with the seed of David, constituted Immanuel—God with us. He was the Son of God, the son of man, the seed of the woman; the seed of David, which suffered and died for us; was raised by the Father, "and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." He ascended "up where he was before." Come, let us have faith in revealed facts, let it lead to whatever results it may. I am not afraid to believe God, though I cannot explain all his works.

Yours in the hope of eternal life through our Lord Jesus Christ.

I. C. WELLCOME.

For the Crisis.

The Grant of Justinian.

We decree, according to their prescripts, (viz., those of the Holy Synods,) that the Most Holy Pope of ancient Rome have the primacy of all the Priests; but that the most Blessed Archbishop of Constantinople, or new Rome, hold the second place after the apostolical See of the elder Rome, yet that he have the precedence before all other Sees. (Justinian, New Tales, Constitution 131, Cap. 2.)

THE GRANT OF PHOCAS.

In the year 606, he (Phocas) granted to Boniface III, that he should be held as UNIVERSAL BISHOP of ROME; not only that he should have precedence before the rest in rank and honor, as Justinian gave decree establishing the primacy of the Holy Synods, but that the whole world should be his diocese. ([Brightman,] Revelation Revealed, p. 205.)

[The foregoing are two important decrees, translated by Prof. Hudson, by the request of G. W. Stetson.—ED.]

SOUND ADVICE.—Dr. Emmons' advice to young preachers was, not to preach over thirty minutes, saying, "There are no conversions after the first half hour." [illegible]

The World's Crisis.
BOSTON, AUGUST 1, 1860.

"Strip Him."

We find the words used for our heading in a "Pastoral Letter," from the Archbishop of Baltimore to the clergy. The "letter" is found in *The Catholic*, published at Pittsburg. The expression is used with reference to the intentions of the powers of Europe, which are arrayed against the Pope and his supporters. This corresponds with a prophetic declaration in Rev. 17: 16, where the church at Rome is most clearly the subject. One of the last items in her history, as mentioned in this verse, is the following:—"The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and *naked*, ["strip her"] and shall eat her flesh, and burn her with fire." It appears certain that the work of desolation has commenced, and that the remainder will soon be accomplished.

The Papal finances are in a low condition, and draining rapidly. Her waters are drying up. We clip the following from the "Pastoral Letter" to which we have referred:

"Their object is doubtless to strip him of all his dominions, and make him a mere dependent on the civil government, or a victim and martyr: but the devices of the impious are vain, whilst the divine counsels cannot be defeated. In his own good time God will come to the aid of his servant. The tiara may be torn from his head, and he may be cast into a dungeon, but he will come forth full of majesty, as his predecessor, the seventh Pius, came forth in triumph, and was welcomed by his devoted people.

A duty devolves upon us, in consequence of the loss of the revolted province, the revenue of which had enabled the Pontiff to meet the expenses of his ecclesiastical adminstration. In the reduced state of his finances, we should supply our portion towards the support of our chief Bishop, who governs the Universal Church with a view to the spiritual interests of all. . . . We solicit, therefore, special donations according to the means furnished you by Providence: and we appoint the first Sunday of September for a general collection in all the churches of our ecclesiastical province, that all may have an opportunity to cast their offerings, even the smallest, like the widow's mite, into the treasury of the Church."

Queries.

"In investigating the parable of the ten virgins, can we come to any other conclusion than that the wise virgins considered the request to give oil (if complied with) as hazarding their admittance into the marriage? or, in other words, taking their crown?"—Rev. 8: 11.

STEPHEN L. GORDON.

[We should answer in the affirmative.

Please explain 1 Cor. 15: 29.

F. A. DIKEMAN.

The text reads as follows: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

This passage has puzzled many minds, and received a variety of comments. Dr. Clarke says, "This is certainly the most difficult verse in the New Testament." It certainly is difficult for those who believe *sprinkling* to be baptism; but very plain, we think, to those who receive *immersion* as the *only* true baptism, and understand its signification.

Dr. Clarke makes some very good and truthful remarks on this subject. When speaking of the primitive christians, he says:

"The baptism which they received, they considered as an emblem of their *natural death* and resurrection. This doctrine St. Paul most positively preaches, Rom. 6: 3–5. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in his resurrection." It is evident from this, that all who died in the faith of Christ, died in the faith of the *resurrection*. . . .

The sum of the apostle's meaning appears to be this: if there be no resurrection of the dead, those who, in becoming christians, expose themselves to all manner of privations, crosses, sufferings, and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of *death*, in voluntarily going under the water; so they receive it as an emblem of the *resurrection unto eternal life*, in coming up out of the water; thus they are *baptized for the dead*, in perfect faith of the resurrection."

We think the Dr. has expressed the true object of baptism, in the foregoing remarks. Paul is arguing the resurrection of the *dead*, in this part of his letter to the Corinthian Church; and asks them why they were baptized, "if the dead rise not at all?" as much as to say, your baptism is meaningless, if there is no resurrection of the dead. As they expected the whole man was to rise, so they baptized, or immersed, the whole man. We can find *no proof* that any thing short of immersing the whole body was considered baptism in the first century. The first variation [illegible] pouring water upon him, while on his bed. Subsequently, others took the position that a little water in such cases was as well as much; till finally, sprinkling was adopted by the Romish Church and copied by the Protestants.

When the candidate is laid beneath the yielding wave, his living again in *this* world depends upon his being raised out of the water; so, if he goes into the *grave*, his future life in the world to *come* depends on the resurrection of the *dead;* this great truth he shows by his baptism, when he attends to the ordinance understandingly. But "if the dead rise not at all," why be baptized? We are baptized by *faith*, into the death and burial of Christ, when we are laid under the water, and show our faith in his *resurrection* when we are raised out of the water. This is a *likeness* of his burial and resurrection, which becomes meaningless, if the *dead* never rise.

Paul expresses this idea very plainly in his letter to the Colossian brethren, chap. 2: 12. "*Buried* with him in baptism [immersion,] wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the *dead*."

It will be seen at once, that baptism is intimately associated with the *resurrection;* hence, when one denies the literal resurrection of the dead, to be consistent, he should also refuse to be baptized, and call the ceremony only a farce, without a meaning.

If men who die can obtain a future life in any other way than by a resurrection of the *dead*, then we see no reason for baptism. Paul tells us in this same fifteenth chapter of 1 Cor. that "If the *dead* rise not, then is not Christ raised . . . . then they also which are fallen asleep in Christ are PERISHED." No language could be plainer and stronger to show that the ONLY hope of future life, if we die, is based on the resurrection of the *dead*. Death is the *end* of us if we rise not. But we show by our baptism, that we believe Christ rose from the dead; consequently, he will raise us according to his promise, where he says, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5: 28, 29.

"The Personal Epoch."

An English minister, who is interested in the signs of the times, and looking for the speedy personal coming of Christ says:

"The epoch of the Holy Alliance has passed away, and the age of Napoleon has revived. A more marvellous spectacle has never been witnessed by mankind. After the battle of Waterloo, in 1815, Napoleon fell, never to rise again! His family was crushed down, his empire partitioned; his dynasty proscribed; his very name obliterated. Great was the exultation of Europe: England, and each nation, claiming for itself the glory of destroying the giant. . . .

Now the Time has come for the Personal Epoch;—for the gathering up of ten thousand energies in the person of ONE MAN. . . .

The Personal Epoch of the Son of God is to be preceded for a while by the Personal Epoch of the Son of Perdition. . . . The nineteenth century began with a Personal Era: The First Napoleon was the centre and the representative of that era. . . . The Third Napoleon concentrates in himself whatever still remains of the strong will and the wide capacity of the human mind. . . . That man has no rival, and no coadjutor. Alone he draws the strings, and moves kings, and statesman and armies, like puppets. He is the most absolute of monarchs, and yet worshiped by the democracy. He is the head of the European democracy, yet the leader of monarchs. . . .

The hero of the nineteenth century bears a name which is already familiar to all the globe. . . . It has swallowed up every other name, and eclipsed them all by its magnitude, as some disastrous comet eclipses the fixed stars. Scripture tells us that there is but one name under heaven, given among men, whereby we must be saved,—the name of Jesus of Nazareth. The Devil's scripture tells us that there is but one name by which the world can be set aright; and that name, you may be assured, will soon be publicly preached, and supersede the name of Jesus! . . .

The most vehement opponents are giving way,—and the little stars of rivalry are fading off in the supernatural light of one unparalleled NAME! The Personal Epoch has begun.

Around one man there is now drawn a circle which embraces the entire globe. Let us advance the compass from Cape North, amidst the Norwegian snows, and describe the circumference. Scandinavia, Russia, Persia, China, Siam, Nubia, Egypt, Abyssinia, Palestine, Turkey, the whole Mediterranean coast, all central Europe, North Africa, the United States of America—in fact, the nations of the world—are drawn together around one man; to watch his looks, ponder over his words, and humbly follow in the line of his policy. His immense schemes have penetrated even the forest of Ethiopia, and crossed the mountains of Thibet. Men of every clime, color, feature, and passion, are equally spellbound by his art. The fiery Arab, whose hand is against every man,—the ferocious Abyssinian, who lives upon raw flesh,—the refined and elegant Persian,—the immutable Chinese,—the barbarian of Siam,—the discordant races of Europe,—the men whose hearts are on fire beneath the southern sun,—the men who are wrapt around by the stormy visions of the north, [illegible] the same man for the accomplishment of their desires, and to the same mind for the marking out of their course. So enormous a combination, so complete a reduction of mankind to one point, has never before been—not only seen, but—imagined: all nations fixing their eyes and suspending their hopes upon a single man. It is, indeed, a PERSONAL Epoch; for one person sums up in himself the thoughts and aspirations of the world. It is more, it is a New Religion, in which one living man is a God, and all other men are the worshipers. Flesh and blood is worshiped by flesh and blood; and not even the mantle of death is any longer thrown around the idol. In every sense a New Religion has sprung up, more sensual, more fervent, and more widely spread, than any former worship of a false god, or of the True. . . .

The dark mysteries of SPIRITUALISM have been added to complete the solemnities of the New Religion. In England, in America, over the continent, and above all, in Paris. Spiritualism has spread its mysterious empire. It began by the mere animal operation of table-turning. Having thus taught the world its alphabet, it proceeded to write out its fearful oracles; and whether Spirituality be a delusion or a reality, it is equally hastening on the work of the Dragon, and the Apostasy of the last days. We ourselves believe it to be REAL—a direct operation of the Devil. Like the Gospel of Christ, it has its peculiar faith, without which it can do nothing, and with which it can do everything. And now we find ourselves enveloped by all the terrors of the last days,—in a scene of nations gathered round one man,—in the presence of ONE man, more marvelous than the heroes of antiquity,—and with the gloomy spirits of the bottomless abyss rising up before us, and gliding along our path. Such is the Personal Epoch of Man and Satan.

The PERSONAL EPOCH of the Eighth Head is only permitted as a judgment for sin, and as a preparation for a personal Epoch of a far different kind. It is to be observed that, in all ages, great men of the highest order have been raised up at moments of especial degeneracy. The Judges of Israel, Alexander, Cæsar, and Charlemagne—all of them—appeared at a time when the surrounding world had begun to melt away in luxury, in cowardice, or in direct apostasy. A man of superhuman strength is indispensably required when society is falling to pieces by unusual weakness. The GREAT MAN is the massive beam which props up the falling house. The love of luxury abroad, the love of money in this country, the forgetfulness of God, and the idolatrous worship of man, have broken down society. Everything is demoralized; everything we see is weak, and *flabby*, and degenerate. Our religious societies have ceased to be divine, and have sunk into idolatry of MAN. They think no longer of the glory of God, but merely of subscriptions and noisy speeches. The society of Jesuits is not the only one which has ceased to be the society of Jesus. As a judgment upon such apostasy, the world will be left to the devices of Satan, and will strive to prop up its weakness by the strength of one man. It will find a man of supernatural force of mind, and will say to him, "Let this RUIN be under thine hand!" He will accept the charge, support the world upon his shoulders, and be borne down at last, world and all, in indiscriminate ruin. Then will God come forward with *his man:* and a new Personel Era will begin.

"HARD TIMES."—The following, from the London *Times*, shows a dark picture for the poor:—

"These are hard times for the poor. Meat, vegetables, bread, everything of the kind, is dear. Meat has risen to such a price that poor people cannot buy it. The butchers deplore this as much as their customers. They cannot sell out their stock, and beef and mutton rot in their shops for want of customers."

Convention at Providence, R. I.

Minutes of the Convention met at Providence, R. I., July 25th, 1860, in pursuance of a call published in the Crisis, which was as follows:—

CIRCULAR.

As a number of brethren have expressed the desire for a more efficient system of action, whereby the cause of truth may be advanced, and especially those great principles with which we as a people are more particularly identified; therefore,

Resolved, That we will, and hereby do, call a Convention of brethren, to be holden at Providence, R. I., commencing Wednesday, July 25th, to take into consideration the wants of the cause, and to adopt some measures which shall serve as a more successful plan in carrying on this work.

F. H. BERICK,	H. L. HASTINGS,
D. T. TAYLOR,	C. F. HUDSON,
J. COUCH,	J. HEMENWAY,
W. PRATT,	H. MUNGER,
[illegible] WHITE,	M. GRANT.

Wednesday, 10 o'clock, A. M. Bro. Berick called the meeting to order, and it was opened with singing and prayer, led by Bro. Edwin Burnham. A statement of the objects of the meeting was then read, as follows:

In order that the object and business of this Conference may be opened, we will state as follows:

The call for this meeting was issued and published after consultation and correspondence, in which, though nothing of detailed plan was agreed upon or suggested, yet it was felt that more of efficient and systematic co-operation was needed to further the interests to which we profess to be devoted.

Upon further expression of opinion, we are ready to say, that we think there is among us a lack of system in several particulars; a lack which brings some inconveniences, and exposes us to some hazards.

Ere we name any particular, we are happy to disclaim, at the outset, any desire for change in respect to individuals who occupy various places of labor and duty among us. We feel the utmost confidence in the integrity of all those who have for years past stood prominent as advocates of the forms [illegible] relieve some of burdens which they wish no longer to bear, or direct and sustain others in the duties they now perform. We wish, in general, that the responsibilities of each one should be better understood, and that each one may gain the strength and support which may result from such understanding.

Passing to details, we think there may be system.

1. In the issue of various publications—particularly in the publication of books and tracts. We need not dwell on the advantages of a Tract Society. We will only name the increased facilities for printing and circulation, for collection of contributions, and the benefits of a selection of such works as may be generally approved among us. We ought also to remark that our Tract Society has been in fact created within a few years or a few months past by one of our number, who ardently desires, for his health's sake, to be free from its duties and its cares.

2. In the interest of our weekly paper, the same principles may in fact apply. The risks and responsibilities of its proprietors, and commonly unenviable duties of its editor, should be clearly understood. The differences of opinion, which are inseparable from all free thought and discussion, should be duly represented or adjusted, so that the general interest may suffer by the dislikes of no class.

3. Our annual campmeeting, which has become an institution, requires that the individuals who have so faithfully and laboriously served it should be supported by some systematic action. The collected funds may fail to defray their expenses. In the selection of those who shall preach, and in other arrangements, they have important and delicate duties, in which they may be sustained, if not directed, by some mode of representation by the friends at large.

4. In the recognition and ordination of preachers, we think there may be more system, which shall promote the good repute and general interests of our churches. Without infringing on the most perfect liberty of prophesying which the christian may claim, or on the congregational right of the local church, we would suggest that something may be done in this regard.

5. In conclusion, we think that advice might be given, if not measures taken, respecting the organization of local churches, the labors of itinerants or evangelists, and the collection of funds for various interests; and that by due measures the co-operation and efficient action of many friends of christian truth may be enlisted or promoted.

Remarks were then made on the general subject of organization, by Brn. Hastings, Burnham, W. S. Campbell, Couch, Ludington, P. White, Jr., and J. D. Brown. Adjourned until 2 o'clock.

2 o'clock, P. M. Opened with singing and prayer, led by Bro. Couch. Present, E. Burnham, J. Couch, M. Grant, S. P. Babcock, C. W. Baker, H. V. Davis, F. H. Berick, Phineas White, Jr., W. S. Campbell, L. S. Ludington, Hiram Munger, G. T. Adams, Jos. D. Brown, B. P. Manning, C. F. Hudson, Walter Pratt, M. R. Phetteplace, J. Caird, J. T. Sweet, H. L. Hastings, J. C. Humes, and others. On motion, Bro. W. Pratt was called to the chair, and C. F. Hudson appointed clerk. The statement of the objects of the meeting was again read. Voted that the chairman appoint a business committee, consisting of five. Pending the appointment, remarks were continued on the subject of organization and denominationalism, by Brn. Hastings, Berick, Campbell, Burnham, Hemenway, Manning, Davis, Munger, Grant, and Adams.

The chair appointed as a business committee, Brn. Couch, Hastings, Hudson, Campbell, and Berick. Adjourned until 8 1-2 o'clock, to-morrow.

Thursday, 8 1-2 o'clock, A. M. Opened with singing and prayer, led by Bro. Hemenway. The committee reported a Constitution, remarking that their Preamble would be brought in soon. Their report was accepted, and the adoption of the first article was moved. After some discussion, the Preamble was reported and accepted. The discussion of the name to be given to the Society was continued, some preferring the title, "The Advent Christian Association," and nearly all the members participating in the discussion. After a free and full interchange of opinions, the question was put, and the article as reported was adopted. Under a motion to reconsider, Bro. Ludington moved that the Society be called "The Bible Christian Association." After debate, the amendment was lost. Bro. Manning then moved an addition to the proposed title, stating the object of the Association. This amendment was regarded as a repetition of matter contained in the Preamble, and was lost. The article was then again adopted. Adjourned until 2 o'clock.

2 o'clock, P. M. Opened with prayer, led by Bro. Berick. The remaining articles of the Constitution were then taken up and with some amendments were adopted. The Preamble was also amended and adopted. Whereupon the entire Constitution was adopted, and is as follows:

PREAMBLE.

Whereas, the grace of God that bringeth [illegible] righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ; and

Whereas, we have turned from idols to serve the living God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus who delivered us from the wrath to come; thus by patient continuance in well doing seeking for glory, honor, and immortality, which is brought to light in the gospel; and

Whereas, we have hope of the promise made of God unto the fathers, and of the resurrection of the dead, when all which are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation;—and of an inheritance in the kingdom prepared from the foundation of the world; and

Whereas, the night is far spent and the day is at hand; the Judge standeth before the door, and the kingdom of God is at hand; and

Whereas, the Savior has bidden his disciples to go into all the world and preach the gospel to every creature, and has declared that this gospel of the kingdom shall be proclaimed in all the world for a witness unto all nations, and then shall the end come;

Therefore, we, recognizing the authority of the divine command, and our obligation to save our generation by the aid of God, do associate ourselves for this purpose under the following

CONSTITUTION.

ARTICLE I.

This Society shall be known by the name of The Christian Association.

ARTICLE II.

The objects of this Society shall be the promulgation of Bible truth and the promotion of vital piety, by the following modes, viz:

1. By the formation of a Christian Publication Society, for the issue of books, tracts, and periodicals.
2. By the organization of churches, and other means of preaching the gospel.
3. By the recognition and support of an efficient gospel ministry.

ARTICLE III.

The officers of this Society will be a President, a Vice President, a Secretary, a Treasurer, and nine Directors; who shall together constitute a Board of Managers.

ARTICLE IV.

The members of this Society shall consist of all Pastors and Evangelists co-operating with the Society, and of Delegates from churches* also co-operating. Each church shall be allowed one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

ARTICLE V.

The duties of the Officers shall be the same as are usually performed by such officers. And the Board of Managers shall, by means of Committees whom they shall appoint, or otherwise, provide for the discharge of the duties indicated in the second article of this constitution. A majority of the Board, at any meeting duly notified, and two-thirds present at any time without notice, shall constitute a quorum for the transaction of business. The Board shall also fill vacancies occurring, until the next annual meeting of the Society. The Board shall make annual reports of all funds received and disbursed, of business transacted, and of the condition of various interests of the Society. The Board shall be chosen by ballot, at the annual meeting of the Society.

ARTICLE VI.

The annual meeting of the Society shall be held at such time and place as shall be declared by adjournment of the Society, or appointed by the Board. Special meetings shall be called by the Society, by public notice given at least three weeks previously, at the request of ten members, either preachers or delegates from the separate churches.

ARTICLE VII.

This Constitution may be amended by a majority at any regular meeting, when two months' notice of the proposed amendment has been given; or, without such notice, by two-thirds of the members present at any annual meeting.

After the adoption of the Constitution, Brn. Berick and Grant were appointed a Committee to nominate officers. Pending their report, it was voted, That the Board of Managers be instructed to call a meeting of the Association, between this time and the tenth of November next, at such places as they think best, and that to be considered as the first annual meeting. The committee reported. Their report was accepted, and the following list of officers duly chosen:

H. L. HASTINGS, *President.*
D. T. TAYLOR, *Vice President.*
C. F. HUDSON, *Secretary.*
GEO. T. ADAMS, *Treasurer.*
DIRECTORS:—M. Grant, W. S. Campbell, S. G. Mathewson, J. Couch, J. Hemenway, J. Howell, H. V. Davis, W. Pratt, A. Ross.

On motion, the thanks of the members of the Conference were tendered to the friends in Providence for their hospitalities and kindness during its meeting.

Adjourned *sine die.*

W. PRATT, *Chairman.*
C. F. HUDSON, *Clerk.*

* A Church is defined in the words of Wesley:—"A society of believers in Jesus Christ."

The average expense, per annum, to the members of the different denominations throughout the United States, for the support of their different church services, is [illegible]

Correspondence.

From Bro. W. A. Fenn.

BRO. GRANT:—I take the liberty to address you a few lines, concerning the state of things in this place, with regard to truth. I came to this place the second Sunday in April last, by request of some Methodist brethren. Found that some tracts, distributed by Sister A. S., had broken the walls of prejudice, so that the truth was heard with interest. There are several Methodist brethren who have received it, with a Congregational deacon and his wife. It has caused quite a stir in the church to which he belongs. The Congregational preacher has fired into us several times, and set up the cry of Sadduceeism, Infidels, Annihilationists, Epicureans, etc., which only makes the truth shine the brighter in the minds of those who have heard it.

Sandisfield, Mass.

From Bro. S. S. Brewer.

DEAR BRO. GRANT:—After an absence of three months, we reached our home on the evening of the 10th of July. But oh, how lonely is home. All my loved ones are absent; the cheery warblings no longer break on father's and mother's ears, thrilling our hearts with the joyful song. No—all is silent. Oh, what an alternate state is this.

During our absence various indeed have been the mingled scenes through which we have passed. I have tried to preach the word in new places, and with what success, a coming day will manifest.

The little flock in Fairhaven, Mass., I found striving to bear up under a crushing weight of pecuniary embarrassment. We tried to comfort them with the Messianic balm—the coming of the Lord draweth specially nigh. The last prayer meeting at the house of Bro. Pease, on the evening of June 21st, will long be remembered by me. The *Spirit* did brood over us, and streaming mercy did fall in copious showers. We had a glorious Jerusalem shower. May grace, mercy, and peace, rest on that little church. We have spent two happy, peaceful years with them. Peace be with thee, dearly beloved. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace. Amen.

I found a growing disposition in some communities to hear on the doctrine that has distinguished us as a people. As concerning the hirelings, in some places, they did, and are doing, all in their power to fulfill the saying of Jesus, as recorded by Luke, 11: 52: "Verily, they shall receive their reward."

On our way home, we spent a few days visiting old friends in Providence, R. I., and endeavored to preach to them on Lord's day, June 24th, at Market Hall; and felt blest in the preaching of the word. On Wednesday, June 27th, visited the R. I. Conference, and remained until the 30th. Truly it was refreshing to meet some of my old companions, with whom we battled for the truth in days gone by. Truly this was one of those soft, mellow, subduing seasons of refreshing from the presence of the Lord that I have not been permitted to enjoy for years. The truth is simply this: it was free from fanaticism; and while there was perfect order, there was no stiff, cold formality. The last night at Bro. Peckham's was indeed a season of gracious mercy, when God manifestly answered prayer and applied the balm to an afflicted sister; instantly removing the pain of body, causing her to leap for joy and shout aloud the praises of the *great physician.*

From Centreville, we journeyed to Scituate, and, by request, we tried to preach twice on the 8th of July, in the grove, to warn sinners of approaching doom, and cheer the waiting ones in view of the approaching emancipation of the Abrahamic family, *when the Son of man shall sit on* THE THRONE OF HIS GLORY. A goodly number were collected, and listened with marked attention.

In many places effectual doors were opened, although there were many adversaries. The most painful of all my trials, during my last tour, was what I experienced from a so-called Advent society. This was most unexpected; yet I do not wonder at it, for we are all only frail mortals.

Well, dear lovers of Jesus, the season for Campmeetings has almost arrived, and it will, in my opinion, be in all probability among the last we shall ever enjoy. It may be the *last*. Let us all come from our homes, in the expectation of being a blessing to each other. Keep your family altars smoking with holy incense. Let God witness your holy fervor, and hear your importunate invocations in the secret place. Get blest at home, and bring the heavenly heart-burn with you. Do not come expecting to get happy because others are. None are ever happy, possessing a constant, sweet, abiding sense of their acceptance with God; walking in the sunny light of his reconciled countenance; but such as obey him, denying themselves, taking up their cross daily, to follow Jesus.

The Lord is a sun and a shield; he will give grace and glory; and withhold no good [illegible]

hold! he cometh. By faith we hear the rumbling of his chariot wheels. It cannot, in the condition of things, be long ere the object of our love will be fully revealed to our anxious, longing, and admiring eyes.

The harvest seems to be almost ripe. Religionists reject the plain truth, scoffers ridicule, formalists curl their lip in supercilious contempt, infidels defy, spiritualists fester in pools of moral putrefaction; apostates, Pharaoh-like, harden their hearts; formalists hug their filthy rags of self-righteousness; backsliders glory in their shame, and hirelings fatten for the day of slaughter. On, on it rushes with irresistible impetuosity; and soon the last tear will fall, the last successful prayer be offered, the last warning uttered, the last soul saved, and the Judge of quick and dead appear. Oh, Lord, have mercy upon us. Amen.

I remain, as ever, a pilgrim.

S. S. Brewer.

South Glastenbury.

From Eld. J. Blain.

Bro. Grant:—As brethren love to hear from traveling ministers, and learn about the spread of our blessed truths, I will take time to give a brief account of my labors since I came from the east last Oct.

I left home in Jan. for Ind., where I had been requested to come, and had the promise of having expenses paid, although six hundred and fifty miles distant. While there, I preached forty-one times in eight weeks, in eight places, mostly new fields;—sold seventy dollars' worth of books, which shows that an interest was felt in our views. I then spent a month in Chicago, on a visit to my children—preached twice in a Universalist house, which was cheerfully granted, free of charge; and sold a number of works in the city. There is no Advent meeting held there, but several substantial brethren are spreading light, and "labor not in vain."

In April, I left Chicago for C. W., in parts where our views have not been known till of late, and where I had been requested to visit. In five weeks, in five localities, I preached twenty-five times, and sold thirty dollars' worth of our works—all I had with me. I returned to "sweet home" in May, having been absent four months.

In June and July, by request, I spent three weeks more in C. W., in the same places where I had been—sold forty-five dollars' worth of books, and preached fifteen times—also visited and sold works in Toronto.

I can give but a few particulars of these towns west, but must record the goodness of my Master in some of his kind dealings with me. One is, in granting me health to preach oftener and with more feeling than ever before—averaging five times a week for four months. Another item is, in giving me the joy of seeing more solemnity and real seriousness among the unconverted than in any of my travels for eight years. I account for this by the fact that I labored more *directly* for their conversion than heretofore; applying our truths to their condition, and urging them to seek *eternal life* in God's appointed way. As in the west, our hearers are mainly non-professors. In some cases, I took Paul's course when he appealed from the Jews to the Gentiles, and they gladly received the truth—(see Acts 13: 46–8,) and witnessed a like effect. They attended every meeting, bought many books, did a part of my support, and urged my return.

Brethren, we should not forget the sinner and backslider, while we endeavor to comfort the saints. I shall hope to meet some of those western "sick" in the soon-coming kingdom.

The increased call for books and tracts is another cause of encouragement and thankfulness. Though times are hard in the West, and in C. W., (and I preached in only fifteen places, mostly new ones, and but few brethren,) yet I sold at least $140 worth of works, besides many given to the poor, and those waked up enough to read but not to buy. Though I traveled over seventeen hundred miles, my expenses were paid, and a few dollars over; which is one proof in such times that truth is prized. The Lord water the seed sown, and send more laborers where numerous calls for help are heard, in the great West. Most of two small Baptist churches, and their pastor, Eld. James Sim, in C. W., have embraced the life and death doctrine, and soon coming of Christ. They are about seventy-five miles west of Toronto, in the Co. of Waterloo. I went still further west towards Goodrich, in a new region.

The Lord willing, I shall start for the East again this week, and spend a few months there. Shall attend all the campmeetings with a supply of my works, and an assortment of our generally approved publications.

Brethren wishing for books, or to send pay for those sold, can write me at Buffalo, and their letters will be attended to and answered.

Buffalo, N. Y.

To-Morrow.—The day on which idle men work, and fools give up their folly, and sinners repent, believe, and reform their character and life.

☞ You must make it quite clear to your mind which you are bent upon—popularity or usefulness—else you may happen to miss both.

Summary of News.

FOREIGN

By the arrival of the steamship Jura, we have London news to July 10th.

Napoleon is said to have authorized the formation of a Rifle Association, under the command of Jules Gerard.

Paris, July 11. Commanders of the French war vessels at Syria have been ordered to protect the French Consul, but to abstain from all intervention.

Palermo, July 3d. Garibaldi had reviewed 9000 volunteers. The Inspector of Police had been murdered at Palermo.

Nearly all the Neapolitan exiles at Turin were returning to Naples.

The papal army had reached 19,000.

Two French and two English war vessels have been ordered to Beirout.

A dispatch from Rome says the Irish volunteers are leaving for Spoleto, where 10,000 will be concentrated before the fortress.

Accounts from Rome say that the Pope not only is disposed to grant a liberal Constitution, but is further inclined to adhere to the suggestion of Napoleon to constitute a Federal Empire, as the best solution of the Italian question.

It is rumored that Garibaldi had determined to besiege Messina.

The Paris *Partie* states that the siege of Messina is decided upon, but that the great heat, so terrible in Sicily during July and August, will render operations extremely difficult.

THE MASSACRES IN SYRIA.

Beirut, June 23. Affairs in this province are looking blacker and blacker. Yesterday we had the fearful news of the village of Dheis-el-Kamar being sacked, burnt, and every Christian male, to the number of 2000 and more, being put to the sword by the Druses, who a fortnight before had disarmed them in cold blood. The women and children were allowed to escape, and reached the mouth of the Damoor river half way between this and Sidon, yesterday, whence they were brought up last night and this morning, to the number of 1100, by H. B. M. steamers Gannet and Mohawk. Of the men of Dheis-el-Kamar, not more than thirty have escaped. The town is all burnt.

From the correspondence of the *Traveller* we take the following in regard to the slaughter now going on in this unhappy country:

Beirut, June 23. The state of this poor country beggars description. The large towns of Zaleh and Deir il Kame have been put to the sword, and thousands of dead bodies lie exposed to the jackals and hyenas which infest that part of the mountain.

The news is heartrending. Men that we knew have perished in this awful butchery. Widows and orphans are creeping slowly towards Beirut for safety. But alas! they will find no safety here. Moslems are in arms, and Christians are trembling in their houses, fearing a general massacre.

Even while I am writing I am surrounded by multitudes of men, women and children, crying for protection. The house of a Frank is considered as an asylum, and the house of every American is filled with the despairing unfortunates. Beirut is now filled with Turkish troops, just landed from a Turkish man-of-war, but what confidence can be placed in them when their conduct indicates hostility to all Christians.

Such an intense excitement prevails at this moment as to prevent me from finishing this letter. Christians have closed their shops and have retired to their houses, where they tremblingly await the issue. Moslems are rushing about the town, crying, "this is the time to kill the Christians!" and their women and children are rushing along the streets shouting, "may God cut off the Christians!" It is impossible for us to buy provisions, and our servants are rendered useless from fear. Christians have been beaten, and some of them most severely.

The want of harmony and concord among the naval commanders and the Consuls may result in a most serious evil. There is a want of unanimity as to the propriety of landing troops for the protection of British and other foreign subjects. The Pasha was requested to invite the co-operation of the European Admirals now in Beirut, which he refused to do, saying he saw no necessity for foreign interference. The Consuls do not believe that the Turks are acting in good faith.

Yesterday the American Consul called a meeting of Americans, warned them of their danger, offered his house as an asylum to all, and proposed that upon the first alarm all Americans should go at once to the American printing establishment as the best place for mutual protection as it is a castle in itself and affords ample facilities for resisting an attack or standing a siege. Provisions have been placed there, and there is now at least an American organization. This step has already inspired confidence.

THE SICILIAN INSURRECTION.

Turin, July 7. The Hungarian, Colonel Turr, the companion of Garibaldi in the expedition to Sicily, and who contributed to the victories of Calatafimi and Palermo, arrived here last night by the last train from Genoa.

A letter from Messina, dated the 24, says: "A large number of crimes are committed daily with impunity; none of the authorities possess the courage to have the assassins or the robbers arrested. God only knows what will be the end, if Garibaldi does not come soon. Several invitations have been sent to him to come. On Saturday night 2000 men were sent into the hills to watch the approach of the enemy; about 30 of the soldiers deserted and were fired on, one only being killed. During the last week 250 deserted. The garrison of Messina is at present about 18,000 men strong.

A French Armorer has sent to Garibaldi a gift of a coat of mail, dagger proof and bullet proof. Its workmanship is perfect, and it is valued at upwards of five thousand francs. It may be worn under the uniform like a shirt, for it is extremely flexible, light, and portable.

Marshal Castellane has become, by the death of Prince Jerome, the senior Marshal of France by age. Marshal Vaillant, who was promoted to that rank in 1851, has, however, held the position longer than any other Marshal.

Garibaldi, according to a correspondent of L'Eco d'Italia, writing from Milan, June 27th, contemplates a feat which will throw all his previous exploits in the shade. This is no more than a sudden invasion of the States of the Church by sea, and a march upon Rome. It is thought that, in such an event, the Pope will have to seek refuge in Austria.

General Avezzana has addressed the following letter to the opera singers who assisted at the Garibaldi benefit at the Academy of Music, on the 11th:

"Signore and Signori:—in these days of trial, when our country solemnly appeals to her generous children to aid General Garibaldi in his heroic undertaking of national emancipation, you have not delayed in making a noble response. Moved by the deepest love for your country, you have fulfilled a sacred duty to it, in uniting all your forces to aid the efforts of our Marion; and in the great pleasure which I experience in forwarding to him the sum of $1334, 19, the fruit of your labors, I offer you, in the name of our country, the most cordial thanks.

For the Committee, Gen. Guiseppe Avezzana, President.

A Paris letter thus states the conditions on which the King of Sardinia will give his good will to the King of Naples:

"They require that the Neapolitan people shall signify beforehand, and in a manner not to be mistaken, their readiness to accept the liberal concessions made by the King, their perfect confidence in his sincerity in offering and his resolution to maintain them, and their willingness to try once more how far a Neapolitan Bourbon can respect his solemn oath; that the King of Naples shall in reality, and not in form, detach himself from Austria as completely as if Austria had disappeared politically from Europe; and above all, that no attempt shall be made to recover the possession of Sicily by force of arms, for doubtless M. Cavour regards Sicily as already gone."

A Palermo letter of the 24th ult., says the plan ordered by Garibaldi, of melting down the church bells to make cannon, continues in active operation. Every one of the churches is to supply at least one bell, and those edifices in Palermo are very numerous.

FOUR DAYS LATER.—THE MASSACRE.

The English Government have received intelligence of a fearful massacre of the Christians at Damascus by the Druses. Five hundred Christians have been butchered, among whom was the Dutch Consul. The American Consul was wounded.

Naples, July 14. Patrols are constantly traversing the streets. The moderate party are full of apprehensions. A former Inspector of Police was stabbed on the 12th inst., in the stada deteldo.

A proclamation of Garibaldi against the Bourbon dynasty has been distributed in Naples. He says, "I am a royalist, (?) but prefer Victor Emmanuel, who will head us against Austria."

Naples, July 17. A conflict has occurred between the troops and the people, in consequence of popular manifestations in favor of the refugees who disembarked at Naples, and several were killed.

A correspondent of the London Morning Star says:—"A great deal of secret communication is at this moment being carried on between Garibaldi and the King of Sardinia. The bondage in which the latter is held is supposed to occasion the necessity of secrecy between the two. The Marquis Trossi, at one and the same time one of Victor Emmanuel's ordnance officers and Garibaldi's aide-de-camp, has sole charge of these secret messages, and passes his whole time in journeying from Turin to Palermo and back again."

Necessities of the Pope. Archbishop Hughes of New York delivered a sermon on the Italian question as it affects the States of the Church. In urging his hearers to join in the work of forwarding material aid and sympathy to the Pope, he said:

"An American Prelate, lately returned from Rome, intimates that this aid cannot reach the Holy Father too soon. He has to sustain, as yet, the expenses of the Papal Government, whilst the resources, to a great extent, have been cut off. It has even been intimated that if things go on as they are now for any prolonged period, the Pope will not have the means to supply the wants of his own household."

☞ Archbishop Kenrick of Baltimore, and the Bishops of Wheeling, Richmond, Erie, Philadelphia, Pittsburg, Charlestown, Florida and Savannah have issued a pastoral letter expressing their "devoted attachment to the See of the Apostle Peter, and to the illustrious Pontiff who now occupies it, denouncing as sacrilege the attempt to deprive the Pope of his temporal dominions."

Married.

In Athens, Pa., July 23d, by Eld. J. T. Ongley, Eld Geo. Bush of Busti, N. Y., and Miss Theresa Cox of Blooming Valley, Pa.

Notices, &c.

GENERAL CAMPMEETING at Wilbraham, Mass.

Providence permitting, a general campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, Aug 20th, and continue one week.

This meeting is pleasantly located in a neighborhood noted for sustaining good order, and for acts of kindness towards those who assemble there from year to year to worship the God of our fathers. We anticipate a large gathering of the Lord's dear children, and that much good will be accomplished. Those who were present last year will remember that the great object of the meeting was for the salvation of sinners, and the comfort of saints, and that the effort was greatly blessed. We hope that our brethren and sisters will come again this year, strong in the Lord, and bring their unconverted children and neighbors for the purpose of persuading them to be christians.

All who believe in Christ as our Savior, and are willing to labor for the salvation of sinners, are invited to take part in the meetings. We would earnestly request all to make this meeting a subject of special prayer, that many wanderers may be reclaimed, the saints greatly strengthened, and the name of the Lord magnified among the people.

Ample accommodations will be provided for board and horse keeping. Board at 50 cents per day; or one shilling per meal for breakfast and supper, and 25 cents for dinner. The fare is reduced to half price on the Western R. R., which will be $2.50 from Boston, for both ways.

Arrangements have been made with the Eastern R. R. Co. by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have free return passes by application to Geo T. Adams, 167 Hanover street, Boston, Mass., when they purchase their Western tickets for the camp ground. Those coming from *Albany* will pay full fare to the camp ground, and receive *free return passes* from the Campmeeting Committee. Those coming from North Adams, Pittsfield, and intermediate places, also from Worcester and intermediate stations, will call for *campmeeting* tickets at the ticket offices.

Those coming on the Connecticut River R. R. from South Vernon, Vt., and intermediate stations, will pay full fare, and receive *free return passes* from the Campmeeting Committee.

N. B. *All* who wish to take the cars from *Boston* for the campmeeting, should remember that they can obtain their tickets *only* of Geo. T. Adams, 167 Hanover Street.

Full particulars of arrangements with other R. R. Companies will be given in due season.

R. E. Ladd, Hiram Munger, Geo. T. Adams, } Committee of Arrrangements.

Campmeeting.

The Westford campmeeting is to commence on Tuesday, Aug. 28th, and continue over the following Sunday. This is a very pleasant location, near the depot, about eight miles from Lowell, on the Stony Brook Railroad. We think that tickets from Boston and back will be half price, as last year,—one dollar. This meeting will not interfere with the meeting at Wilbraham, being one week after. Those who can, and choose so to do, may attend both. We hope that all who can will make it duty as well as a privilege to be at this meeting. We doubt not the arrangement and management of the meeting on the part of the committee will be perfectly satisfactory, as they were last year. The meeting will be conducted on free christian principles. Come then one and all, with the heart full of the love of Jesus and his word, with a mind to be good, do good, and get good, and so enjoy that liberality with which those are blessed who enjoy the freedom of the gospel.

J. S. White.

Notice.

The campmeeting committee, appointed at East Kingston, July 4th, to arrange for the meeting in August or September, are requested to meet at the chapel in East Kingston, Monday, July 30th, at 2 o'clock, P. M.

R. W. Currier, F. Gale, G. Haley, C. Stevens, L. Brown, C. P. Whitten, E. Rowell, S. J. Eaton, J. Powell, Committee.

J. H. Colby, Clerk.

The chairman of the committee of the Westford campmeeting has proposed to the committee of the East Kingston campmeeting a union of the two. The matter will be considered, and notice will be given accordingly.

J. H. C.

Quarterly Conference.

The next session of the Western Central Quarterly Conference in Maine will commence Thursday, Aug. 23d, at 1 o'clock, P. M., in Rome Town House, and continue over the Sabbath. Will all the ministers, and as many others as can, come to the work, and come in the work, praying for God's blessing upon the people. We want to see sinners converted, and God's word to run among the christians. Call on Brn. David Watson, Fletcher, Blaisdell, Martin, etc.

H. B. Sevey, Chairman.

I. C. Wellcome, Secretary.

Richmond, Me., July 25th, 1860.

Savoy Campmeeting.

This meeting will commence Aug. 27th, and continue one week. The object of this meeting is to persuade men to accept of the gospel, and be saved in the kingdom of God. Then come, brethren and sisters, one and all, in the spirit of labor and love, and let us have a feast of fat things on the mountain top. Efficient laborers in the gospel will be present to preach the word of life. The committee wish to say, that no pains will be spared in trying to supply the wants of the brethren and public generally; and are confident from last year's experience that we can meet them more acceptably. Board and horse keeping will be furnished on reasonable terms.

E. M'Cullock, Rufus Starks, J. E. Healy, } Committee.

Campmeeting.

Providence permitting, there will be a campmeeting in Levant, Me., commencing Sept. 17th and continue one week. Bro. Howell is requested to make arrangements to attend, and others are invited to come as the Lord may direct. Particulars hereafter.

The cause of truth demands that the church should make an effort to give new impetus to the cause, by a general gathering of the brethren and sisters to comfort and strengthen one another with the words of truth. We expect this meeting will result in good to the church and exert a salutary influence upon community. The people want to hear the reasons of our hope. Let all come that can. Begin now to plan your business so that you can come. Begin to pray about it, talk about it, and get your tents ready for the camp. Above all, do not forget that you will need on the armor, so that you may be ready for the work as soon as you get on the field of battle. Brethren, make your business bend to this meeting. Get your *Lamb*, and come up to sacrifice to the Lord. If you have not a lamb, take a kid, or a pair of doves, only let your heart be in the work and God will bless you.

J. Hemenway, for the brethren.

Campmeeting.

The Lord willing, there will be a campmeeting at Lanesville, Ct., commencing Sept. 3d, and continue over Sunday. The meeting will be holden on the old ground, a few rods from the Housatonic R. R. Depot. Arrangements will be made for boarding and horse keeping. We shall expect those preachers present that feel sent. Further particulars hereafter.

D. Cogswell, M. Gosson, L. Mills, } Committee.

Grove Meeting.

The Lord willing, there will be a grove meeting on land owned by Newman Briggs, by the side of Peach Pond, in the town of North Salem, Westchester Co., N. Y., about four miles southeast of Browster's Station, on the Harlem R. R. The meeting will commence August 9th, and continue over the Lord's day. We expect to have a tent to sleep in, and we want the brethren and sisters to bring beds, blankets, etc. If any have tents, bring them. We invite all to come and labor with us to the glory of God. We want the preaching brethren to follow the Lord and come in the fullness of the blessing of the gospel of peace. Brethren and sisters, pray for this meeting, that God's signal blessing may attend our efforts. There will be ample preparations made to accommodate all who desire to come to the meeting. There will be conveyance from the depot to the ground at noon.

George L. Teeple.

Quarterly Meeting.

The first Quarterly meeting of the General Association of the Church of God, in Western N. Y., will be held at East Springwater, commencing Friday evening, August 24th, and continue over the following Sunday. We have a beautiful grove which will be fitted for the meeting on Sunday.

A general invitation to ministers and laymen is hereby given. We hope to have a general gathering of the lovers of Bible truth from the surrounding country at this meeting.

B. M. Morris, A. L. Hunt, Elijah Wetmore, } Committee of Arrangements.

T. G. Newman, Secretary.

Conference.

There will be a quarterly conference at the Boyington school-house, in Jefferson, Me., three miles east of Turner's Hill, commencing Thursday, Aug. 9th, and continuing over the Sabbath. We invite the brethren and sisters to come. We want the preaching brethren to come and labor with us.

S. K. Partridge.

☞ Bro. York and myself have arranged to be at the conference, as appointed.

I. C. Wellcome.

Grove Meeting.

If the Lord permit, there will be a grove meeting in Morris, Ct., commencing Thursday, Aug. 16th, and continuing over the following Sunday. Eld. H. Pratt is expected to attend, with such preachers and laborers as the Lord may send. We shall have one or more tents, and accommodations, as far as practicable, for brethren from abroad. Come brethren, come one, come all, and let us have a heavenly sitting together, whilst the burden of our prayers may be for the edification and upbuilding of the church in the most holy faith, and for the enlightening of the people and the salvation of sinners.

We hope for a general gathering from the surrounding vicinity, and for a profitable meeting. Let such as can, bring blankets and provisions, prepared for a safe dwelling and sleeping in the woods.

The meeting will be in the vicinity of the Lake, near Footville, ten miles west of Plymouth Hollow depot, and six miles from Litchfield Centre.

T. S. Canfield, In behalf of the brethren.

☞ Providence permitting, there will be a grove meeting at Plymouth Hollow, Ct., Sunday, Aug. [illegible] Evenings of 13th, 14th and 15th, where Bro. Canfield may appoint. H. Pratt.

Notice.

A grove meeting will be held in the Anderson neighborhood, three miles south-west of Edenboro, Erie Co., Pa., August 25th, at 1 1-2 o'clock, P. M., and Sunday 26th at 10 A. M. We hope to see the friends of Jesus from the surrounding country at these meetings.

John T. Ongley, Evangelist.

Campmeeting.

There will be a Second Advent Campmeeting in Harmony Grove, Westford, Mass., to commence Tuesday, Aug. 23th, 1860, and continue over the following Sunday. This is a delightful location, convenient, within five minutes' walk of the depot, and near the village, where any can get lodging who do not wish to sleep in tents. This meeting is for no sect or party purposes; our object is infinitely higher,—the saving of men by the preaching of the Gospel in its happy adaptation to the present times.

Come, all ye lovers of Jesus, from hill and vale, from city and town, to the grove this year. Make the sacrifice, lay aside the means, help the poor, and all come to this feast. Pray over it, and come with a mind to work by faith, expecting the salvation of men. Those who wish can provide their own board, and bring the whole family with little expense. Bring tents and bedding. Tents and board will be provided on the ground for all who wish on reasonable terms.

L. Boutell, Groton; M. H. Corliss, Lowell; E. Heath, Lynn; S. Ayers, Worcester; M. M. Young, East Boston, *Committee.*

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. J. S. White will preach in Boston, (Chapman Hall)........Sunday, Aug. 5th

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Providence permitting, I will preach in Castleton, Vt., the first Sabbath in August.

MILES GRANT.

J. T. Ongley will preach in
Busti, N. Y.......Aug. 7th
Oak Hill, N. Y.......Aug. 8th
Jamestown, N. Y.......Aug. 9th
Grove meeting on land of D. Deforce, three miles south of Columbus, Pa.......Aug. 11th and 12th
Findlay's Lake, N. Y.......Aug. 13th

Providence permitting, Eld. Chas. C. Stevens will preach at
Lynn.......Sunday, Aug. 12th
East Boston, (evening).......Aug. 14th
Providence, R. I., (eve.).......Aug. 15th
Peacedale, Rocky Brook, R. I., (eve.).......Aug. 16th
Southampton, Long Island, N. Y., Shinnecock Indians.......Sunday, Aug. 19th

N. B.—Will Eld. James Lee meet me at Sag Harbor, Friday, 17th, on the arrival of the boat?

Eld. L. S. Ludington appoints to preach in
Newfield, Ct.......Aug. 12th
Plymouth Hollow.......Aug. 19th
Wallingford, Ct.......Aug. 26th
New York City, (corner of Grand and Elizabeth Streets).......Sept. 2d

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Providence permitting, Eld. B. Roberts will preach in Foster, (Tabernacle) the second Sabbath in August.

M. R. PHETTEPLACE.

Providence permitting, I will preach in South Windsor, (Pleasant Valley) School-house, Aug. 5th.
Springfield, Mass., at Music Hall.......Aug. 12th

S. P. BABCOCK.

J. K. Bellows will preach in
Plymouth Hollow, Ct.......Aug. 5th
New Britain.......Aug. 12th
Cheshire Street.......Aug. 19th
South Farms.......Aug. 21st
Roxbury.......Aug. 22d and 23d
Lanesville.......Aug. 24th
Pawlings, N. Y.......Aug. 26th

I will preach as follows:—
Northfield, Mass., or Vernon, Vt., as brethren in these places may arrange.......Sunday, Aug. 5th
Worcester, Mass.......Sunday, Aug. 12th
Palmer, Mass., as Dr. A. M. Higgins may arrange, Sunday, Aug. 19th
Brimfield, (eve.).......Aug. 14th

S. W. BISHOP.

Providence permitting, I will preach at
Portland, Me.......Aug. 5th
Biddeford, Me.......Aug. 12th
Worcester, Mass.......Aug. 19th
Will attend the Savoy campmeeting.

J. BILLINGS.

The Lord willing, I will preach on the Methodist Camp Ground in Newcastle, Me., Sunday, Aug. 5th

S. K. PARTRIDGE.

If the Lord will, D. A. Jones will meet with the church at Cheshire Street, Ct., the first Sunday in August.

Providence permitting, I will preach at North Salem, (Pine Tree School-house)...Aug. 5th
Commence a meeting at Bantom, where Bro. Tyrrell may appoint.......Thursday, Aug. 23d

GEO. L. TEEPLE.

The Lord will, I will preach at New York City, (corner of Grand and Elizabeth Streets,) the first Sunday in August.
In the New Chapel, Warehouse Point, Ct., Aug. 12th

HIRAM MUNGER.

Providence permitting, I will preach at
Lawrence, Mass.......Aug. 5th
Clinton, Mass.......Aug. 12th

GEO. A. OTIS.

Providence permitting, Bro. Ralph Williams will preach in Bristol, Ct.......Aug. 5th

GEO. L. WHITE.

If the Lord will, I will preach at Pawlings, N. Y., the first Sunday in Aug.

C. GOODRICH.

The Lord willing, I will preach in
North Springfield.......Aug. 5th
South Ashburnham, Mass.......Aug. 6th
Templeton.......Aug. 7th
Westford.......Aug. 8th
Lowell.......Aug. 9th
South Reading.......Aug. 10th
Haverhill.......Aug. 12th
Evening meetings at half-past seven.

L. D. THOMPSON.

The Lord willing, I will preach in Carmel, Me., (Union Meeting-house).......Aug. 5th
Milo, Sebec, or Atkinson, (as the brethren in those places may arrange).......Aug. 12th

I will spend the 2d, 3d, and 4th Sabbaths in August in those towns as may be best arranged without interfering with other appointments.

THOMAS SMITH.

I expect to meet with the brethren at Frankfort Mills, Me., Aug. 5th.

I will be at the conference in North Searsport, Aug. 4th.

R. R. YORK.

Bro. D. M. Hanscomb will preach in Hallowell, (Beeman Hall).......Aug. 5th

SAMUEL SWIFT.

Eld. George Waugh will preach in Worcester.......Sunday, Aug. 5th

Business Matters.

To Correspondents.

Lucy P. Russel.—All right—pays to 260.

Cash Receipts.

J C Buck 260, $1.70, Mrs. S A Haskel 280, $3.35; M Daman for Goshen Brn., 260, $9.00.

Mrs. M Lamb 269, J T Howland 286,—50 cts. each.

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Books and Tracts.

D E Blood 51 cts, C H Cree $3.36, B Dunfee 68 cts, H Williams $1.00, J B Waite $3.00, H B Martin 18 cts, S A Chaplin $1.18, Mrs. S N Haskel 75 cts, A C Powell $1.00, Eld. H V Reed $1.00, I Richards 10 cts, A A Tupper $2.00.

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Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

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H. L. HASTINGS, [illegible]

[illegible], 1860.

☞ These publications can be obtained in Boston, of Miles Grant, 167 Hanover st.; New York: G. W. Young, 138 William st.; [illegible]

Bibles of the British and Foreign Bible Society. [illegible]

Original Contributions.

For the Crisis.

Unity.

"That they may be one."

O, love divine, whose deep abyss
Nor man's nor angel's heart hath known,
What wondrous scheme of thine is this,
That mortals should with thee be one?

O, love divine, whose mighty flood
Rolls on throughout eternal time,
Shall we be made the sons of God,
In name and nature both divine?

Yes, one in thee, and with thee one,
Partakers of thy life and love,
We who thy saving grace have known,
Shall thine eternal goodness prove.

O, Lord of love, we seek thy side,
To thee our hearts and souls we give;
Ever may we in thee abide,
And by thy life forever live.

Then we with all the saints shall know
The love that none can comprehend,
Its heights above, its depths below,
Its breadth, its length that ne'er shall end.

Drinking from that unfailing fount,
Our souls shall grace on grace receive,
Upward on eagles' wings shall mount,
And in undying glory live. H. L. H.

All Healing Spring, June 1st, '60.

For the Crisis.

Did Christ Create all Things?

This question, as connected with the doctrine of the Trinity, or the pre-existence of Christ, is an important one, and is susceptible, I think, of a scriptural answer. If Christ did really exist as a living being before he was born of the virgin Mary; and if by him all things were created, as is alleged, does it not clearly follow that he is God? For Moses says, "God created the heavens and the earth." But here is the difficulty: if God the Father created all things, Christ the Son did not; for the Son is not the Father, and all the logic or sophistry in the world cannot make it so, it being unscriptural, and absurd in itself.

If Christ is the creator, then how can he be "the heir of all things?" How can a creator *inherit* that which he creates? But "the Father loveth the Son, and hath *given* all things into his hands." "All things are delivered unto me of my Father," says Jesus. Then is it not clear that Christ is the heir and not the creator of the world?

But again: Christ suffered and died according to the Scriptures: query, did God *suffer* and die? If not, then Christ is not God. And if Christ is not God, then Christ did not create all things.

But is not Christ called God? Yes. Isaiah says of him, "And his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Mark the language: the prophet does not say he *is* the mighty God, but only his name shall be called thus. And when he is thus called, it must be in a qualified sense, or the Scriptures cannot be harmonised.

But what shall be done with Col. 1: 16? Simply give it a correct translation, so as to be in harmony with other parts of the Bible. Thus: "For (*en*) in him [i. e. with respect to, or in reference to him] were all things created that are in heaven and in earth, visible and invisible ..... all things were created (*dia*) through [or on account of] him and for him." I only change *en* by, and *dia* by, to *in* and *through*. *Dia* is rendered *through* one hundred times in the N. T.; *because* and *because of* more than fifty times; and *for* forty times. It is also rendered *by reason of*, etc. Thus showing that from the common usage of the translators, the change is admissible. So that with one simple change of the preposition is swept away what is considered the most positive and most reliable proof in the Bible that Christ, the Son of God, created all things.

But suppose that Christ *is* spoken of in the Bible as though he were in being before he was "made of a woman," or "before Abraham was." Does it therefore follow that he really existed as a distinct being from the Father? When it is remembered that God "*calleth those things which be not as though they were*" (Rom. 4: 17), is it not more than probable that he only existed in the infinite mind or bosom of the Father as "a Lamb slain from the foundation of the world," and as being inseparably connected with the plan of salvation, and *not* as a distinct living person? It is true that Christ "*came down from heaven*"—came forth from the Father, being conceived by the Holy Ghost; but this does not prove his pre-existence; it only proves his origin. Thus I am forced to believe, from all the knowledge I can obtain, that Christ is not only the Son of God, but that he was *not* a Son till he was begotten of the Father and born into the world. This being true, Christ did not create all things.

H. H. Hall.

☞ If any one speak evil of you, flee home to your own conscience and examine your heart; if you be guilty, it is a just correction; if not guilty, it is a fair instruction; make use of both; so shall you distil honey out of gall, and out of an open [illegible] make a sacred friend.

☞ There is no right without a parallel [illegible]

For the Crisis.

A Desideratum.—No. 3.

BY P. B. M.

In saying all need a better knowledge of ecclesiastical matters, it may not be out of place to point out, if possible, more definitely the character of some of these wants. In doing this we may mention, first, some most obvious and commonplace wants of our churches. To say that Christ died, the just for the unjust, is saying a great truth; but not all the truth a church needs to know and practice. There are, besides, what is usually demanded in our spiritual apprehensions, a great want of practical, common-sense, business-like tact. There are many healthy churches, vitalized with a sufficient spiritual energy, but, for want of this element, make a poor effort in getting on in the world; frequently becoming as though they had not been, so far as their organized identity is concerned. All of which might not only have been avoided, but they have lived to their own comfort and spiritual growth, and to the community to which God had appointed them as light-bearers.

Every christian needs these spiritual aids, which he cannot well enjoy severed from all christian association. But a popular error has so pervaded and permeated the church, that unless a certain measure of popularity can be instantly enjoyed, all effort for a nominal and visible standing is discouraged. It should be remembered that it is not mere quantum of human flesh we need for Christ. Nor should we be discouraged with small beginnings; we must not despise the day of small things. Nor should we fail to know that however much of prejudice may be excited in a community by a fair and candid, though earnest proclamation of the truth, it *can*, and, by a persevering effort, *will be* lived down. It is inherent in the genius of Christianity to demand respect of all thoughtful persons with whom it comes in contact. But to make its practical influence bear on community, it must maintain, independent of all without, a united, healthy, and compact, living economy. But, as the little foxes spoil the vine, so a little permanent want of business tact will insure the final nominal death of the church.

Now, then, to illustrate this matter briefly: Let a church neglect to come into order; how long before it is evident "what is every-body's business, is nobody's?"—How long before the acts of the church are without record? How long before it is apparent there is *no moral responsibility to be attached to the congregation at large?* How long before it will be seen that just a few bear all the burdens? Who cares for the meeting-house, (if they have one?) Who builds fires, finds fuel, lights, and cares for the orphans and the needy? Who is it that not only knows the laborer is worthy of his hire, but is forward to return into the hands of the laborer that which is due? But this thing can never be properly done by anything less than all the church intelligently doing what they can.

For want of this we lack houses of worship that we might have. We lack a good understanding of the order of God's house, the ordinances of God's house, and a becoming missionary enterprise.

For the Crisis.

War.

This seems to be the leading idea of the nations of earth. Look where we please, the war-clouds are lowering. Wish for peace as men may, war will show its grim visage. Dream of converting the world, as some deluded people do; it never will be done. Nothing can be done contrary to the plans of Jehovah; so mortals may as well acknowledge Him their king: but they wont do so. It seems as if nothing transpiring tends to make men look at the prophecy of these things. No matter what happens, they say it is all natural; such things have occurred, and will continue to. When such preparations as the following—among many—fail to make men reflect on what is coming, it is hard to tell what will.

The French Steel Plated Frigate.—The completion of the steel-plated frigate Normandie, is being carried on with all possible dispatch. The plating is twelve centimetres thick, and is impervious to cannon shot unless the ball should strike the same place thirteen times; and on the thirteenth shot it will be perforated. The Normandie is about to receive her masts, which are colossal. Fore and aft appear grim-looking inplements of wholesale death, in the shape of curved scythes, which, rendered movable in every direction by steam, can cut the toughest vessel in two before time has been given for a round of shot to be fired.

Austrian Preparations for War.—Letters from Venice announce that the Austrian Government is making vast preparations for war. The quantity of ammunition which arrives daily is enormous. There are 70,000 men established in an entrenched camp at Peschiera, and 40,000 are in position on the frontier of the Romagnas.

Then add to these preparations, that of other nations, and imagine the improvements in various methods of putting warlike plans into execution; and how long will it be before something will occur that will astonish the world? What will sleepy mortals think when all these warlike [illegible] are in operation? [illegible] by the same method. What will men think when they see a stone as large as a barrel flying towards them, crushing everything before it? What will they think, when they fire cannon-balls against a vessel, to have those same balls recoil back again to them with nearly the same velocity, instead of doing any injury to the enemy? What will they think, when, in their ships, they are preparing to bombard our cities, to have a sub-marine explosion beneath, hurling them high in mid air, dashing everything to atoms? What will they think, when encamped on the field of battle in fancied security, to behold a monster balloon above them showering down destructive missiles? These things will astonish some, and others will say "it is all natural."

When all the battles of earth are finished—when the echoes of the last cannon die away among the distant hills, and the glare of flashing musketry disappears in midnight gloom—when the last groan of the dying warrior passes away forever, and the shriek of the bereaved ones are hushed to eternal silence—when the prowling hyena and loathsome vulture have finished their last work on the field of death—when every scene of woe has vanished perpetually,—

I am glad there will be a never-ending day of peace—a never-ending day, when the nations shall learn war no more. May we be citizens of that land whose King will rule in righteousness.

J. N. Berry.

Dorchester, Mass.

For the Crisis.

Bible vs. Poetry.

The object of this article is simply to notice briefly a few stanzas contained in some of the popular hymns of Orthodoxy; and the writer trusts the reader will be able to see the wide difference when said stanzas are compared with the *Bible*.

"A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky."

Please note the contrast between this and the closing stanza:

"Help me to watch and pray,
And on thyself rely,
Assured, if I my trust betray,
I shall *forever* die."

How a *never* dying soul can *forever* die, I confess, is more than *I* am able to tell; but the *Bible* says, "The soul that sinneth, it *shall* die."—Ezek. 18: 4.

"I'll praise my Maker while I've breath,
And *when my voice is lost in death*,
Praise shall employ my *nobler* powers."

Now I cannot imagine how "praise shall employ" the "*nobler* powers," when a person's "*voice* is *lost in death*," and I find myself under the necessity of appealing again to the Bible, which says, "The dead praise *not* the Lord."—Ps. 115: 17.

"Beyond the bounds of time and *space*,
Look forward to that heavenly place,
The saints' secure abode."

Conscientiously, I cannot look "beyond the bounds of "*space*" for "the saints' secure abode," because (1) it is too romantic; and (2) my Savior said, "The meek shall inherit the *earth*."—Matt. 5: 5.

"Why do we mourn for dying friends,
Or shake at *death's* alarms?
'Tis but the *voice* that Jesus sends
To call them to his arms."

"The last enemy that shall be destroyed is *death*."—1. Cor. 15: 26. Will Jesus destroy his own *voice?*

"Contend for nothing but the fruit
That feeds *th' immortal mind*."

Is there an "*immortal mind*" in man? "His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish*."—Ps. 146: 4. Can he have an immortal mind" without *thoughts?*

"Then, in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping, stammering *tongue*
Lies silent in the grave."

What! sing without a tongue? If a person be dead, and his *tongue be silent in the grave*, will he there think about praising God? The Bible says, "The dead *know* not anything."—Eccl. 9: 5.

Is it right to sing a hymn that contradicts the Bible? Geo. W. Green.

Memphis, Ind.

For the Crisis.

The Holy Spirit.

We need more of it. The head of the church is willing. His promise of the Spirit is just as good for *us* as for the primitive church. Evidently the churches need the Spirit as much as in the beginning; christian fellowship is just as necessary—just as precious—just as profitable—just as influential,—and as indispensable as after Pentecost.

But how shall we get it? By asking, by seeking, by knocking. In the use of such simple means? Yes. If that is so, where have the churches been? I can't stop to answer that question, but feel more like praying in faith, and pleading the blood of the covenant for an immediate baptism of the Spirit.

Sons and daughters of the Lord Almighty, help! How shall we have the Spirit's cry, "Come, Lord Jesus?"—Rev. 22.—How shall we join in the saying, "Lo, this is our God; we have waited for him."—Isa. 25: 9. How shall we be quickened at the resurrection, (Rom. 8: 11) without it? How? [illegible] S. Grant.

New York.

For the Crisis.

Second Thoughts.

1. If we believed in infant damnation, we would never more exhort others to become like them, that they might inherit the kingdom of God. We would forever teach that the evangelist was mistaken when he referred us to Jeremiah, who declared, "They shall come again from the land of the enemy, and possess their own border."

2. We would never more occupy the throne of grace with humble petitions, if we did not believe that our heavenly Father would hear and answer prayer.

3. We do not believe it is *degrees* in faith, but the right *kind*, that constitutes us fit subjects for the one baptism; after which, we are to grow in the knowledge of the truth.

4. We would never ask for the Holy Spirit, if we did not believe that God was more willing to give it to them that ask him, than earthly parents are to give good gifts to their children.

5. We would never obey the commandment of the Apostle to resist the devil, that he might flee from us, if we did not believe there was one.

D. R. and M. S. Mansfield.

Buchanan, Mich.

Selections.

Preach Christ.

A young man had been preaching in the presence of a venerable divine, and after he had done, he went to the old minister, and said, "What do you think of my sermon?" "A very poor sermon indeed," said he. "A poor sermon!" said the young man: "it took me a long time to study it." "Aye, no doubt of it." "Why, did you not think my explanation of the text a very good one?" "O yes," said the old preacher, "very good indeed." "Well then, why do you say it is a poor sermon? Didn't you think the metaphors were appropriate, and the arguments conclusive?" "Yes, they were very good, as far as that goes; but still it was a very poor sermon." "Will you tell me why you think it a poor sermon?" "Because," said he, "there was no Christ in it." "Well," said the young man, "Christ was not in the text: we are not to be preaching Christ always; we must preach what is in the text." So the old man said, "Don't you know, young man, that, from every town, and every village, and every little hamlet in England, wherever it may be, there is a road to London?" "Yes," said the young man. "Ah!" said the old divine, "and so from every text in Scripture, there is a road to the metropolis of the Scriptures,—that is, Christ. And, my dear brother, your business is, when you get a text, to say, 'Now, what is the road to Christ?' and then preach a sermon, running along the road towards the great metropolis—Christ. And," said he, "I have never yet found a text that has not a road to Christ in it; and if I ever do find one that has not a road to Christ in it, I will make one; I will go over hedge and ditch but I would get at my Master; for the sermon cannot do any good unless there is a savor of Christ it it."

Warm up the Prayer Meetings.

A writer in Zion's Advocate says:—I have seen many cold places in my day. More than once I have traveled in the northern portions of our country and the Canadas, amidst wintry storms which almost took my breath away. I have suffered from the piercing winds upon the summit of Mount Washington, and been chilled by the cold night air upon the heights of the Alleghanies. I have lain down to rest wrapped only in my shawl upon the glaciers of Switzerland, and been fanned by the breezes from the eternal snows of Mont Blanc. I have visited other regions where life in a short time would be endangered by exposure. But I have been in one place where I suffered more from the cold than in all these. That place was a formal, lifeless meeting, for prayer. There I have been chilled—yea, frozen through and through, until my vitality seemed almost gone, and all my heart as icy as a Greenland winter—Oh, it was terrible; and it took me a long time to recover my wonted warmth and vigor. And I wrote in my note book, "Let me die anywhere and anyhow, rather than be frozen to death in a prayer meeting."

Uncertain what to Do.

Some one touched the writer as he was leaving a prayer-meeting. He turned as he saw the face of a well-known christian brother; and close at hand stood a young lady, dressed in deep mourning, with whom he had been conversing—standing there, a child of sorrow. The big tears were slowly rolling down her cheek, and then she would wipe them away, as if she had been half-unconscious of their falling.

Here is a lady, said the gentleman, to whom I wish you to say a few words. She says she is "uncertain what to do." I soon saw that she was in spiritual trouble.

"Why are you uncertain what to do?" we inquired.

"I do not understand the next step to be taken," said she.

"Where are you now?" we asked.

"I have been coming daily to these meetings for four weeks, and all that time I have felt anxious about my soul, but all I do does not seem to make my case any better."

"And what do you try to do?"

"I have striven to convince myself that I am a sinner,—as I know I am. But though I know it, as a truth, I do not feel about it as I should."

"How would you feel about it, if you could?"

"I would have deep conviction."

"What is your present impression about yourself?"

"That I am a great sinner, that is all."

"And what would you have more?"

"That is what I do not understand. My next step should be for deeper conviction [illegible]"

"Your mistake is a very common one. Your next step, and only step, is to go to Christ just as you are. Go to him at once. You can do nothing. Hitherto you have been relying upon yourself. Renounce all this as a dishonor done to Christ, as a Savior, and go to him for all the help you need hope for, or desire."

"Is that all?"

"That is all. You must repent now and believe on the Lord Jesus Christ. Go to Him, who says to you, 'Him that cometh unto me, I will in no wise cast out.' All you have to do is, with true penitence, to believe in his mercy."

"O," said she, as if a new light had dawned upon her mind, "is *that* my next step?"

"Not your *next* step, as if you had already taken one or more right steps in religion. Going to Christ is your first step and only step. He does not say, come to conviction—come to a deeper sense of sin. But he says, 'Come unto me.'"

"O! what a self-righteous creature I am. I see it all now. I have been refusing Christ, while all this time I thought I was preparing to come to Him." She said this, evidently disappointed in herself.

"Will you go to Jesus now?" was hastily asked.

She looked up with a smile, and great resolution depicted in her intelligent face, as she answered, "I will.—*Herald of Gospel Liberty*.

The Eternal God.

[We print by request the following translated poem, which some of our readers may have seen before. The original is the production of Derzhavia, a Russian poet of some note. It is said to have been translated into Japanese, by order of the Emperor, and hung up, embroidered in gold, in the temple of Jeddo. It has been translated also into the Chinese and Tartar languages, written on a piece of rich silk, and suspended in the imperial palace of Pekin.—*Ed. Independent*.]

O thou Eternal One, whose presence bright
All space doth occupy—all motion guide;
Unchanged through Time's all-devastating flight,
Thou only God! there is no God beside.
Being above all beings! Mighty One!
Whom none can comprehend, and none explore!
Who fill'st existence with Thyself alone;
Embracing all—supporting—ruling o'er—
Being whom we call God—and know no more!

In its sublime research, philosophy
May measure out the ocean deep—may count
The sands, or the sun's rays—but, God! for thee
There is no weight nor measure, none can mount
Up to thy mysteries; reason's brightest spark,
Though kindled by thy light, in vain would try
To trace thy counsels, infinite and dark;
And thought is lost, ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call
First chaos, then existence—Lord, on thee
Eternity had its foundation; all
Sprung forth from thee; of light, joy, harmony,
Sole origin—all life, all beauty, thine.
Thy word created all and doth create,
Thy splendor fills all space with rays divine;
Thou art, and wert, and shalt be glorious! great,
Life-giving, life-sustaining Potentate!

Thy chains the unmeasured universe surround;
Upheld by thee, by thee inspired with breath.
Thou the beginning with the end hath bound,
And beautifully mingled life and death.
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from thee,
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in thy praise.

A million torches, lighted by thy hand,
Wander unwearied through the abyss;
They own thy power, accomplish thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light?
Lamps of celestial ether, burning bright?
Suns, lighting systems with their joyous beams?
A glorious company of golden streams?
But thou to these art as the noon to night.

Yes, as a drop of water in the sea,
All this magnificence in thee is lost—
What are ten thousand worlds compared to thee?
And what am I then? Heaven's unnumbered host,
Though multiplied by myriads, and array'd
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against thy greatness—is a cipher brought
Against infinity! What am *I* then?—Nought.

Nought—but the effluence of thy light divine,
Pervading worlds, hath reached my bosom too—
Yes! in my spirit doth thy spirit shine
As shines the sunbeam in a drop of dew:
Nought! but I live, and on hope's pinion fly
Eager toward thy presence; for in thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of thy divinity.

Doing Good.

Dr. Johnson was rather a rough and unpolished diamond, but, nevertheless, he uttered many sententious and wise maxims, and among others the following: "He who waits to do a great deal of good at once, will never do anything." A keen observer of human nature, and capable of comprehensive views of the motives of human actions, although too often blinded in his judgments of men by his predilections or prejudices, he threw out many suggestive sayings, calculated to incite us to activity for good. How many verify the truth of the remark above quoted, waiting for an opportunity of doing a great deal of good at once, and thereby losing the privilege of doing a little good every day.

How much better it is to improve our daily opportunities for usefulness, and thus, in the aggregate, accomplish a large amount of beneficial labor, than to wait with the delusive hope of doing some great thing at once, and thus, before we realize it, find that life has slipped away, and nothing done at all for good.

Let, then, the dreamers of doing something wonderful at once wake up, and go to work to-day. Go and visit the poor, the sick and the dying. Dry up some widow's tears; cause some lone orphan to bless you for your kindness; lead the feet of some outcast into the path of rectitude; let a gleam of sunshine into some darkened heart; pick up a ragged boy in the street, and carry him to the Sabbath School; persuade the poor inebriate to take the pledge; distribute choice tracts; do something to-day. There are ways enough to be useful, if you have the disposition to do good [illegible]

Fate of the Apostles.

Matthew is supposed to have suffered martyrdom or was slain with the sword in a city of Ethiopia.

Mark was dragged through the streets of Alexandria, in Egypt, until he expired.

Luke was hanged on an olive tree in Greece.

John was put into a chaldron of boiling oil at Rome and escaped death. He afterwards died a natural death at Ephesus in Asia.

James the Great was beheaded at Jerusalem.

James the Less was thrown from a pinnacle or wing of the temple, and then beaten to death with a fullers club.

Philip was hanged up against a pillar, at Hieropolis, a city of Phrygia.

Bartholemew was flayed alive by the commands of a barbarous king.

Andrew was bound to a cross whence he preached to the people till he expired.

Thomas was run through the body with a lance at Coromandel, in the East Indies.

Jude was shot to death with arrows.

Simon Zelotes was crucified in Persia.

Matthias was first stoned and then beheaded.

Gentility.—Gentility is neither in birth, wealth, manner, nor fashion, but in mind. A high sense of honor, a determination never to take advantage of another, an adherance to truth, delicacy and politeness towards those with whom we have dealings, are its essential characteristics.

☞ Don't stand hesitating upon that good resolution of yours—put it through.

Hygiene.

"This is for your Health."—*Paul.*

Throat and Lungs.

In a practice of seventeen years, devoted exclusively to the treatment of throat and lung affections, we have arrived at the following conclusions, that:

First: Throat-ail, or Clergymen's sore throat, called chronic laryngitis, is, in four cases out of five, originated in the stomach, and that to attempt to remove it by any other means than such as are adapted to improving the digestion and waking up the activities of the liver, is the sorriest absurdity of the age.

Second: When consumption of the lungs is threatened, or is actually present, the first great and efficient remedial agent, worth incomparably more than all the drugs on earth, is the spending of every hour of daylight possible, in the open air, in some moderate, unfatiguing employment, and the eating of as much plain, nourishing, and relished food as the stomach will digest. Next to that, as being more universally accessible, is an India-rubber Life Preserver, and for reasons which no physiologist of even ordinary acquirements would for a moment dispute.

The health of a man's lungs in reference to consumption, depends upon their capacity to receive the air he breathes. Hence that capability is called "vital capacity," and is measured by the amount of air the lungs can throw out at a full expiration. This capacity varies according to age, sex, weight, and stature; all of these can be safely left out of view in ordinary cases, except the height. One man can blow up a bladder, can fill it at a breath; another in equal health of lungs would require two breaths, showing that the lungs of the former had twice as much air as those of the latter. The cubic method is that adopted for the measurement of the air in the lungs, or by the pint; and it can be as accurately done as if it were water, to the fraction of a gill or inch.

Forty cubic inches make a pint: a man of ordinary size, in good health of lungs, will expire at a single effort, six pints of air, or two hundred and forty cubic inches.

If a man five feet ten inches high could distend fully at a single breath, an India-rubber bag, bladder, or other receptacle, which held two hundred and forty cubic inches of air, it would be a physical demonstration, that all his lungs were within him, that they were in full operation, and as a matter of course, there could not possibly be, under the circumstances, any actual consumption, which would be corroborated beyond all cavil, if the pulse was uniformly under seventy beats in a minute.

A person never becomes consumptive until for many weeks, and for months, the lungs have worked imperfectly; thus working imperfectly, the system receives at each breath, less air than it requires; the blood is that much less purified; the body is that much less nourished; hence, as a man falls more and more decidedly into consumption, he has less breath, less blood, less flesh, less strength; this, all know.

But suppose a patient becomes acquainted with the fact that his lungs are declining in their capability of receiving air, losing their vital capacity, the evident indication would be to arrest that decline, and not rest satisfied until it was fully removed. And what more rational course than to practice on the lungs; to exercise them artificially; to accustom himself several times a day to blow upon his India-rubber; to try more and more on each occasion to fill it more fully at a single breath?

Some months ago a man came to me who could expire with the utmost effort only ninety-four inches, [illegible] He promised he would. Ten days ago, March 17th, he presented himself again, having practiced these artificial breathings, and gave a measurement of a hundred and forty-four. Perseverance and an equal rate of increase for a few months longer, will certainly restore him. But this is only one of a multitude of similar cases.

The lesson of the article is:

If coming consumption is always attended with a diminution of vital capacity, of lung activity, of capability of full, free breathing, it must be averted by such practices as will arrest that decline first, and then reestablish the activities. But nobody will heed these momentous lessons, because their practice would cost no money, and they have not the charm of mystery, nor the prestige of brazen trumpets and shameless falsehoods; hence we are not afraid of our practice declining by communicating the information, for we have done it for years, yet our report is as practically unbelieved as that of the prophet of the olden times.—*Hall's Journal of Health.*

Take Time to Sleep.

Those who think the most, who do the brain-work, require most sleep. The time saved from sleep is always destructive to mind, body and estate. Give yourself, your children, your servants—give all that are under you the fullest amount of sleep they will take, by compelling them to go to bed at some regular hour, and to arise in the morning the moment they awake; and within a fortnight, nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system. When this habit has become established, persons will go to sleep almost instantly upon going to bed, and that nervous restlessness, which is so annoying to some people, will be entirely avoided.

Memory as affected by Disease.

A gentleman of Brooklyn, who was once waylaid by robbers, and almost killed, afterwards recovered his physical health, but his mind was much shattered. He seemed to have forgotten every thing he learned during his life, and began to learn his letters again, as if he were a child. The sounds of his voice, it is said, constituted his chief source of amusement.

Dr. Beattie relates the case of a gentleman, who, in consequence of a blow on the head, lost his knowledge of Greek, but did not appear to have lost any thing else.

Dr. Abercrombie also relates a case of a lady who, in consequence of protracted illness, lost the recollection of a period of about ten or twelve years, but spoke with perfect consistency of things as they stood before that time.

Some ten years ago, a young man residing in Northern New York, after having made considerable progress in Latin as well as in the English branches, received a kick from a horse, over the left eye, which rendered him senseless for some days. On recovering the use of his faculties, his memory was found so much impaired that he had forgotten all his knowledge of Latin.

In other cases, disease, particularly fever, causes a quickened mental action.

Flint, in his "Recollections of the Valley of the Mississippi," says that, during the derangement occasioned by a violent fever, his memory was more than ordinarily exact and retentive, and that he repeated whole passages in the different languages which he knew, with entire accuracy; this he was unable to do on recovering his health.

Sunlight in Houses.

The following fact has been established by careful observation. That where sunlight penetrates all the rooms of a dwelling, the inmates are less liable to sickness, than in a house where the apartments lose its health-invigorating influences. Basement rooms are the nurseries of indisposition. It is a gross mistake to compel human beings to reside partially under ground. There is a defective condition of the air in such rooms, connected with dampness, besides the decomposing paint on the walls, and the escape of noxious gases from pipes and drains. It is strange that builders persist in doing violence to humanity, by still erecting houses with basements.

To prevent Sun-strokes.

A few green leaves worn inside the crown of the hat, will secure a person against danger from sun-stroke. A friend who tried the experiment, found that his head became far less heated than usual.

THE CRISIS.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

Evening Devotion.

Now evening comes down with its mantle of glory,
And spreads to our gaze the blue, star-spangled skies,
And our souls bending low, Mighty Father, before thee,
Are hushed by the beauty that breaks on our eyes.

The tumult of day with its care hath departed,
The sun in its chariot of gold hath gone down,
And peaceful and thankful we gather warm-hearted,
To taste of the quiet and gladness of home.

O! God of the evening, we seek thy protection,
Thy mercy to keep us while night gathers o'er,
Thy strength to uphold us and give us direction,
When day shall illumine our pathway once more.

And when in the mansions of glory unclouded,
Our sun shall no more into shadows descend,
O! grant that in beauty supernal enshrouded,
We ever may dwell with our Savior and Friend.

H. L. H.

Water Cure Parsonage, Dansville, N. Y., Monday eve., May 28th, '60.

For the Crisis.

Resurrection.

Unless I am greatly mistaken, thousands of professing christians who pretend to believe in a resurrection from the dead, have but vague ideas with reference to the subject, and treat the matter as scarcely deserving their attention. The resurrection in the days of Christ and his apostles was the foundation of the christian's hope; all future life was based upon it. But in later days the people have taken council against the Lord and his Anointed; they have imagined a *vain thing;* they fancy that they are immortal, and at what they are pleased to call the death of the body, the divine or immortal part takes its flight to unknown regions, and then and there commences the life that is to come, either in happiness or misery. In the name of Jesus Christ, I wish to raise my voice against such plain contradictions of God's word.

And here I will make the assertion that all the principal errors in theology, during the last eighteen hundred years, can be directly or indirectly traced to the false assumption that *man* has in him an immortal soul that is destined to live while eternity endures. Dr. Adam Clarke says, why it is that the resurrection, the foundation of the teachings of Christ and his apostles, has come to be the most neglected of any doctrine in the Bible, he does not know; but so it is. His exact words may be found in his Notes on 15th chap. of 1 Cor. Now while I would not claim to know as much as Adam Clarke, perhaps I might be allowed to suggest that the change of opinion in relation to the nature of the resurrection, has caused the change of opinion in regard to the importance of that event. Christ and his apostles taught the resurrection of the *man;* modern theologians teach the resurrection of man's *house*. In a figurative and important sense the mind is the man; strictly speaking, the body is the man; the man can exist without the mind; the mind cannot exist without the body. To illustrate. Open your watch that is keeping time. You say there is motion. You hear the tick. Now separate those wheels—disorganize the thing. Where is the motion and the tick? Let us restore again those parts to their proper place. Are the motion and the tick re-united to the organization, or is there a complete restoration of the watch, material and immaterial?

But we will examine the Bible a little. Perhaps that will tell us what is raised up, and what it is to be raised up. I understand from the record, to be raised up, to have a resurrection, is, to live again; and to live again I understand implies life, followed by the death of the person or thing, and then a restoration of that person or thing to life. But to the record. John 6: 54; "He that eateth my flesh and drinketh my blood, to him is eternal life, and I will raise him up at the last day." Now mark; whatever eats is raised up or lives again. Question. How do we eat the flesh and drink the blood of Christ; literally, or by faith? By faith. Is faith the act of the body or the mind? Again. John 11: 25;—"He that believeth in me, though he were dead yet shall he live." Then, again, that which believes is spoken of as being dead and living again. John 6: 44;—"No man can come unto me except the Father draw him, and I will raise him up at the last day." Now what is drawn? The Savior says it is the man. There is no escaping the conclusion that what is drawn is raised up at the last day. How is *he* drawn; by physical force, or by motives? Do we place motives before that which cannot think? Once more. Rev. 1: 18; "I am he that liveth and was dead, and behold, I am alive forevermore." Question. What talks, the body or soul? If man is a compound being, will not some one tell us? It will not do to say the soul dictates, and the body gives utterance; that which dictates must be the *I* in the text.

And so I might continue to cite passages, almost without number, to show that *man* entire wakes into life at the resurrection. But I forbear, and will close this article by saying to those who base the resurrection upon the immortality of the soul, and contend that the soul must live to preserve the identity, that they cannot prove there will be any resurrection; for it can never be said of a soul that lives forever after it is created, that it lives again; and every argument that is good against the resurrection of the *man*, must be good against the resurrection of his body. I submit, then, that the Bible proves the resurrection of the entire man through Jesus Christ at the last day, or there is no future life.

A. O. H.

For the Crisis.

"Let us Reason Together."

The power of thought is the noblest faculty with which our Creator has endowed us. It is the diary of the past, the treasury of the present, the telescope of the future. It is the forerunner of every action, the budding of every invention, the birthplace of every sentiment that was ever uttered. It is the superiority, the cultivation and application of this power, which chiefly gives to man his ascendency over the brute creation. It is undoubtedly the fact that animals possess reasoning powers, capable of some degree of culture; and all who are happy enough to own a pet in the shape of a dog or kitten, will agree in saying that the main-spring of many of their actions cannot be instinct. Yet, while we should not be so selfish as to arrogate to ourselves *all* the reason in the world because, as the highest order of animals, we have the largest share, it is well to preserve our dignity by the remembrance that man was created "a little lower than the angels, and crowned with glory and honor." It is well, too, to preserve our humility, by reflecting that while it is our privilege to rise above the common level of humanity, we may, by neglect or dissipation, smother the light of reason, and sink below the level of the beasts. Too many, alas, are so degraded from the dignity of manhood that they might very appropriately be styled twin brothers of a dog; and even then the truth would be startlingly apparent that the dog "was the flower of the family!" Intellectual power is the great birthright of humanity, bringing with it a corresponding responsibility. Yet in many, this great gift lies dormant instead of being used to the glory of the Giver. Forgetful that of those to whom much is given shall much be required; forgetful that the sands of time have nearly run out; forgetful of the "moth and rust" that corrupt our treasures here; forgetful of the higher joys of immortality; their thoughts and aspirations rise no higher than the next presidential election, or the next new fashion. Of such the Master is even now saying, "Take from him the one talent, and give it to him that hath ten."

The generality of people do little or no business in the thinking line. If this were true of Americans alone, we should incline to the opinion that they did not find it *lucrative* enough to satisfy their love of money; but as the post of a thinker is an almost unoccupied one in all nations, we are forced to conclude that people are too *lazy* to think. It is a serious fact that they are almost too indolent even to read the thoughts of others.

Some are constantly walking back and forth in the same old beaten track, with no more variety in their ideas than in the tunes of an organ-grinder; like miners, who, having gained a few lumps of gold, sit down and gaze at them forever, without exerting themselves to obtain any more. Then there are some who have never earned for themselves a single idea; whose thoughts are purely *hereditary*, being handed down from their fathers and grandfathers, for many generations back, as heir-looms in the family. They pride themselves on a long line of ancestry, instead of being self-made men. From the armorial bearings and the family arms are always borne in ostentatious triumph before every sentiment that dares to enter their minds.

Ministers are hired to think for those whose own tools are rusting for want of use. Commentators are employed to clear up mysteries, *and to make them*. Theological Seminaries are resorted to by many for the purpose of learning *creeds* instead of "*searching the Scriptures;*" and it is to be feared that many of their creeds first saw the light under the protecting arches of the Romish Vatican, and were tenderly nourished by the fostering care of the Romish Pontiff. It is not at all wonderful that those who have been educated under the modern force-pump system of indoctrinating children, should suppose that for their faith in many unsustained positions they have "*internal evidence;*" for "as the twig is bent so is the tree inclined;" and as our reason is capable of being either perverted or enlightened, it may be so educated as to make even monstrous errors appear plausible.

The uneducated reason of twenty different persons will point them twenty different ways. This being the case, it is very necessary to have a standard to which we may conform our "internal evidences." We are not to blame for following the dictates of our reason; but, as the responsibility of its *education* rests on our shoulders, *we are to blame if it teaches us to do wrong, for we should have given it a correct education* from the infallible instruction book, with which God has furnished us. We are culpable if we neglect to measure our reason by this standard; otherwise, it is a safe guide for no one. We are responsible not only for all the light that we have, but *for all the light that we might have.* Thought is the fountain-head of action; if that is pure, so will the stream of our life be pure. And it rests with us, whether we make reason the bane or blessing of life.

F. P.

Pine Avenue.

For the Crisis.

A Few More Thoughts Considered.

BRO. GRANT,—I take the liberty of enlarging to some extent upon what has already been written on the subject of FEMALE Preaching. Hope none will think me presumptuous. A sense of the unpopularity of the affair, is what makes me so anxious for the *right* of the matter to be made apparent. It is looked upon as indecent, unscriptural, and unnatural, for a woman to preach. How the "little horn" pushes against it; how those who partake of the garments that characterize and particularize the Scarlet Beast, will open their mouths and stretch their eyes if a *woman* stands up for Jesus. Females may stand up on an elevated platform; crowd into our galleries; step up to "the head" of our well-trained choirs, and call "sinners to the gospel feast," sing forth "the matchless worth," and "sound the glories forth, which in our Savior shine." They may take the lead in all our public tea-meetings, sewing circles, etc., etc.; and it is thought an honor to them. They may *sing* Jesus, but as for *talking* out anything about him, it is an absurdity unpardonable. Queens may come forth heading multitudes, and enter the castles of grandeur, and lead a nation to the laws of man; but their sisters may not go in the solitary places of sin and turn perishing mortals heavenward to walk in the statutes of our Creator! Mock consistency!

Some affirm that the apostle's language, "Help those that labored in the gospel," etc., meant simply those women that performed the ordinary work that devolves on woman; such as making and mending Paul's garments. But it should be suggested that the apostles dressed so differently from ministers at the present day, that very little stitching and starching kept them fit for the public eye. It is vain to say Paul called those who fried pork, boiled potatoes, besides pouring and sweetening poison, his fellow *laborers in the gospel.* This work is common to all females; then why should it particularize two or three? If such work is laboring in the gospel, then as soon as a woman takes the responsibility of housewifery she becomes initiated in the sublime mysteries of the spiritual vineyard of the Lord! Tell us that woman has no right to meddle with the gospel; then turn right round and say it is gospel labor to wash a preacher's clothes. We must see clearly that this will not do. Paul meant something else.

Some say he meant those females that went to their neighbors, privately, and told them of Jesus. But it is something more. Every christian, male or female, is commanded to have a godly conversation; and what christian is there that has never said "Come to Jesus," to her acquaintances? This could not particularize Paul's assistants. [illegible] When a man feels it duty and can preach, you bid him "God speed." Let a woman have like ability and promptings, and you crowd her back, causing her to live far from peacefully with God, and to grieve the Holy Spirit. The command to *preach* is given to the church as a *whole*. You say it means for the *men* to preach; but the rest must hold their peace. When we read of Timothy helping Paul, you are proud to admit he preached Jesus. But when the same words are spoken of females, you start back and say it means very differently. Now this is only pride lurking in your heart. When Jesus comes, and when that last great prayer meeting is in session, it will be a last thought, the propriety of a *woman* calling upon the rocks and mountains. Then let them be on the same level now, and unitedly call upon God for salvation. All are *one* in Christ Jesus. In the world to come, there will be equality among the sexes; the female voice will sound as loud and sweet as man's. She will wear as bright a crown, and stand quite as near the throne. Cheering thought!

In an old *Crisis* I read a touching appeal from Sr. S. P. G., of Plymouth, Vt., for preachers to visit that place. She mourns sadly and pitifully because the land is covered with darkness, and that the inhabitants are perishing for want of a voice to say, "Come up hither." There are many such voices, echoing to each other, which I hear in the *Crisis*. One Sister is "alone," in a region where the news of the Kingdom has never been told. Now to such let me say, instead of folding up your hands and murmuring these complaints, go to work yourselves. You're alone, and cannot pay a preacher's fare,—go at it yourself. Tell them of Jesus, at least. Tell them your hopes, and thus awaken an interest and open a way for others. Mostly all of you that mourn your loneliness are capable of giving a reason for your good hope. Remember, the Lord will soon come; if you mourn much longer, your neighbors will never hear of the kingdom. Certainly you might gain *one* if you persevere.

Sisters, if you can, it is your right to call on sinners to prepare to meet God. It is your duty, if your lot is cast to make a calling. You may smile at this; but whenever you see a sister in the capacity of preacher, I know in your secret thoughts you envy her; i. e., if she is "able." I do not care so much for the preaching; but I do want folks to know that it is perfectly *right*, and that God would bless me if I felt it duty to preach, just as readily as if my name was James.

M. MATHEWS.

For the Crisis.

The Political Christian.

The idea of a converted world has been heretofore supposed as having its realization in the successful preaching of the gospel. But it seems now, if we may judge from their actions, and words as well, that many of the more zealous advocates for the conversion of the world are hoping for its realization, at least to a considerable degree, through voting—virtually, through State legislation.

They would not be guilty of seeking a union of Church and State. Oh, no! they would become "a pillar of salt" first! But they do make voting a christian duty, and a test of our zeal for the spread of christianity. Yea, more. It is often said to me, and it but fairly embodies their arguments generally, that "he who will not vote cannot be a christian," on the ground that "Christian measures are involved," which will, in the event of success, become established and generally regarded as a law of society, on the principle recognized in all legislation, that "the majority should rule;" but, if they fail of success, it will be only for want of votes—and, so far as I am concerned, for want of mine. [Amen. Ed.]

Who can separate the church from the State in this scheme? The success of these measures, as they claim, would be a success of christianity; but a disobedience to them, when thus successful, would be a rebellion against the State, and punished as such. This success would encourage the introduction of other "orthodox measures;" and, thus cementing the union of church and state, this voting would give to them the realization of their ideal of the success of christianity,—"a nation of christians"—rather a nation of bigoted persecutors.

Who does not know that "christian politicians," nearly all of them, aspire to this very thing, and seek for its realization in the scheme here presented? Does not our "voting," then, tend directly to a union of church and state; and, in the event of the church party becoming strongest, to the inauguration of a system of persecution, under color of rebellion, against the state? The instigators of persecution, of every age, have availed themselves of this trick, to make it appear that the victims of their hatred are guilty of some misdemeanor against the state; as, "a breaker of the peace,"—"an exciter of the people,"—"a mover of sedition,"—a nuisance to society,"—"a vagabond," etc., etc. Thus it was with Christ, Paul, Peter, with the early New England persecutions, with the Methodists in England, and it has been so in my native town against Adventists, where I have seen them arraigned and tried as "disturbers of the peace," finding no more plausible pretext for exciting the people against them. Others in other places have shared the same fate; and I have no doubt that were the legislative power in the hands of the church party, according to their aspirations, they would not be long in issuing their "bull" against this "Sadduceeism," as they term this Bible doctrine of "life only through Christ." May we not, then, by voting, be digging a pit for ourselves? Should we not inquire with Charles Beecher, "Are we not acting over again the days of Rome?"

But some will say, "We do not vote with the hope of any such success as a conversion of the world, nor do we fear a union of church and state, again; for we expect the coming of Christ soon. But we ought, while we stay here, to use our influence for good, wholesome laws for the regulation of society." Though you may not *fear* anything like a union of church and state, still you co-operate with others in a course which tends in that direction; and, if the Lord should suffer such a state of things to exist for a time, before he comes, in order that the now barren, worldly church may be "purified, made white, and tried," you are, by "voting," helping to inaugurate this system of persecution. The "*perilous times*" are to be marked by a resistance to "the truth" by "men of corrupt minds, reprobate concerning the faith," yet "having a form of godliness," in a manner similar to the fierce struggle between Moses and those Egyptian magicians; which is not the case thus far.

And as to your anxiety for good, wholesome laws for the regulation of society, God's law is a sufficient code for all *christians*; it is designed to thoroughly furnish the man of God unto all good works. 2 Tim. 3: 17. Having this one law to ourselves, we have no right to dictate another to our neighbor, for his government.

You will say, "the powers that be are ordered or ordained of God." True. "Since then God works by means of the ballot, if we would work together with God, we must use our influence in the inauguration and support of these powers, by voting." If there is any weight in such an argument, it would prove that, in order to be right, we must be on the side of the majority always; since God expresses his choice through the majority: otherwise, we should claim to be wiser than God. If he does order the powers that be, then the Presidents were his choice for that office. Were they yours, too? If not, what did your vote avail? How many such votes as that of yours would it take to defeat God's choice? Would you not do as well to vote for the wind to blow from the South, and give us rain during to-morrow afternoon? If your vote could avail anything, it would be to inaugurate a power ordered of man instead of God. But if the powers that be are ordered of God, it would not probably give him much uneasiness about the government of the world to-morrow, to learn to-night that you had died suddenly, without being able to communicate your plans for its future government.

But let us labor as we will to have our own way in these things, we shall have to learn, sooner or later, the lesson which God taught Nebuchadnezzar:—"That the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."—Dan. 4: 17.

Why should we alter God's choice, if we could? Does God need our assistance in making his choice, that we should vote for the basest of men? Or shall we vote for some other man, for the satisfaction of having God prove our wisdom foolishness?

But our vote, besides being practically unavailable, will place us in the position of being aiders and abettors of that wholesale murder—war—so far as we exert an influence by our vote; all governments being maintained by war.

Again, if the church were to join in and vote with the world, would she not be of the world really? How could she do it, and not love the world? Were we not voters before we believed? and why is it that we are so opposed to voting now? When did we lose our love for voting? Was it not, in every case, when we found a love for Christ and his coming? As for myself, I recollect that I was surprised at the change I had found wrought in my heart in this matter. I had held politics as the "apple of my eye," and was surprised, after two weeks' experience, to find that God had removed all this filth, without consulting me in the matter. I had not even thought of politics, in the time, but my love for it was entirely gone. I then consulted other brethren, to see what it meant, and found that God had wrought the same change in them, at conversion, and they regarded it still. I praised God for his mercy; and hope, through his grace, that I may not, like the sow that was washed, return to wallowing in the mire again.

And, lastly, I would urge that the symbols selected by divine wisdom as the most fitting to represent the governments of this world, are "beasts," or "wild beasts," and a "dragon." Shall we, then, join and help make up that throng which God has branded with the character of wild beasts and dragons?

I. K. LOMBARD.

Portland, Me.

"If all the sins which men have done,
In thought or will, in word or deed,
Since worlds were made or time begun,
Were laid on one poor sinner's head,
The stream of Jesus' precious blood
Could wash away the dreadful load."

For the Crisis.

"Stray Thoughts Arrested."—No. 1.

BY T. W. S.

Why is it that some ministers, who profess to preach the truth, do not do so? Is it the truth, for a learned divine to publish, or have published, that he will preach on the "Destruction of the wicked," and instead, preach on the destruction of their future enjoyments? Is it honest, for him to take the text, 2 Thess. 1: 9, and say it means the destruction of the *happiness* of the wicked? It seems to me that it would be wise, that it would be proper and just and honest for every one, to believe what the Bible *says*, and not to spend much of the little time left for mortals this side of the kingdom of Christ, in trying to make it *mean* something. Men are getting so wise, orthodox theologians especially, that the plain teaching of Scripture is not sufficient for man's salvation: they must paint it up a little, adding an ornament here, covering an apparent blemish there, until the seeker after truth can scarcely recognize God's word amidst their speculation.

Again. We would ask this seemingly foolish question—has a man *three* souls? We heard, a few days ago, a minister of an evangelical denomination speak thus:—"And the rich fool in the gospel, (suppose he meant the rich fool 'spoken' of in the gospel,) who had been accumulating riches,—who said to his soul, 'soul, thou hast much goods laid up for many years,' etc; but God said to his *inmost* soul, thou fool! this night shall *thy* soul be required of *thee*." Thus we see a trinity of souls in one man—yet we suppose all one soul; a kind of three in one, and one in three, like another trinity we hear of. We confess our inability to understand these things. We have taken the Bible as an expositor of the facts concerning man's nature, and present and future relations. We do not feel desirous of being "wise above what is written."

When we see such perversion of scripture as some are guilty of, and so many absurd doctrines taught, and such a general forsaking of the plain teachings of God's word; and when we observe the eagerness with which the mysterious and intricate theories of men are sought after, and the hesitation and oft-times suspicion in which Bible truth is received, we are compelled to think that we are in the last days. Truly, iniquity doth abound.

For the Crisis.

To a Number.

My friend, you stand off there on the other side of the fence, grumbling because others do not do every thing just up to your idea of perfection. This one talks too much, that one dresses too well, while the other one out yonder walks too straight. Bro. A. does not do exactly to suit you; and our minister acts contrary to your expectations. He is not always on the guard, not quite perfect, sometimes steps aside and sins. Well, do you not think he is sorry for it all? And if God overlooks it, can't *you?*

But now, my fault-finding friend, do you really think man, mortal as he is, can be perfect in this life? "Well, but if a person join the church, let him live up to his profession." So he does *aim* at it; if he did not, perhaps he might be twice as wicked as he is. "But why don't he do as he tells us to? If he *can't*, let him give up." Now, my friend, you just walk out and give us an example. Won't you be a *specimen christian?* Show us how much better you can do. Come, try it. What better are you, to stand and do nothing, than those who are trying; but sometimes fail a little? Who is doing the most, by Wm. [illegible] [illegible] neighbor. [illegible]

[illegible] Bridle the tongue. [illegible]

For the Crisis.

Garibaldi.

Who is he? And what is there about him that creates such excitement? He is a wonderful man; all are obliged to admit the fact. He was born July 4th, 1807, and performed his first service in the Sardinian Marine. When twenty-seven years old, he conspired against tyrants, but failed, and fled to France, and afterwards served the Bey of Tunis, when he became Captain of a Frigate. Then he enlisted under the flag of Uruguay, South America, fitting out a vessel at his own expense. In 1842, at the age of thirty-five, he was captured by the Brazilians, and subjected to cruelty, till his escape the following year, and then took command of the Uruguayan navy, giving battle to a superior force; was defeated; but, rather than surrender, burnt his ships, retreating with officers and men. Then on land at the head of a few hundred he still fought the enemy. His wife also was captured by the Brazilians, but she escaped.

In 1844 he fought for Montevideo against Rozas; and for three days, in three vessels, gave battle to ten ships of war, and again was defeated, and burned his vessels rather than surrender. He landed with his men, fought his way into Montevideo, took command of the troops, and performed valorously. In 1848 he was at Genoa. He was placed by the government of Milan at the head of three thousand men, and went to assist Bergamo and Brescia, but was obliged to abandon the undertaking, and finally fled to Switzerland.

In 1850 he was elected to the Piedmontese Parliament, but it was soon dissolved. The Pope fled from Rome, and he was again called to the field, where he opposed the French bravely. He attacked the Neapolitans at Palestrina, beat five thousand of them with only three thousand. Soon after he put King Ferdinand II.'s troops to flight, and was severely wounded; he fell back to Rome, which was invaded by the French; he fled to the mountains, was hunted like a wild beast by the Austrians, but succeeded in reaching Genoa, and then embarked for America. While flying for his life among the mountains, his wife died in his arms from exhaustion, and he buried her in a grave dug by his own hands, in the mountain pass. He arrived at New York, July 30, 1850, found a temporary home with an old Roman soldier engaged in making candles, at Staten Island. He commanded a vessel bound for South America with adamantine candles, and next sailed to California on a commercial venture; and in 1852 went to China, in service of the Peruvian government.

In 1854 he returned to Genoa, commanded a small merchant craft; when the Italian war broke out, finding his [illegible] bread humbly, when he sprang to arms, for the cause of Italian liberty. It seems that an overruling power has preserved him for the present crisis in his country's affairs. He took the field with ten hundred and seventy men including himself, and aided by an undisciplined force of Sicilians speedily captured Palermo, where, at last accounts, he was preparing to start an expedition against Messina, which was to have [illegible] June 28th. It is stated that the King of Naples has hired a band of brigands to murder him. Already Sicily is in his possession, in fact. His foes tremble at his future operations. The Jesuits are withdrawing, and great disorder prevails. The King of Naples must fall, and the Pope must flee to his spiritual kingdom, leaving his temporal to others. Garibaldi is evidently the rough executor of this work. He has been called the Washington of Italy.

The above sketch has been compiled from various sources, but probably is correct. That he is to act a prominent part in the affairs of Europe, is generally believed. Meanwhile, let us watch events as they occur, and govern ourselves accordingly.

Dorchester, Mass.

CONTROLLING THE INCLINATION.—It is hard work to control the workings of inclination, and turn the bent of nature; but that it may be done, I know from experience. God has given us, in a great degree, power to make [illegible]

Original Contributions.

For the Crisis.

Unity.

"That they may be one."

O, love divine, whose deep abyss
Nor man's nor angel's heart hath known,
What wondrous scheme of thine is this,
That mortals should with thee be one?

O, love divine, whose mighty flood
Rolls on throughout eternal time,
Shall we be made the sons of God,
In name and nature both divine?

Yes, one in thee, and with thee one,
Partakers of thy life and love,
We who thy saving grace have known,
Shall thine eternal goodness prove.

O, Lord of love, we seek thy side,
To thee our hearts and souls we give;
Ever may we in thee abide,
And by thy life forever live.

Then we with all the saints shall know
The love that none can comprehend,
Its heights above, its depths below,
Its breadth, its length that ne'er shall end.

Drinking from that unfailing fount,
Our souls shall grace on grace receive,
Upward on eagles' wings shall mount,
And in undying glory live. H. L. H.

All Healing Spring, June 1st, '60.

For the Crisis.

Did Christ Create all Things?

This question, as connected with the doctrine of the Trinity, or the pre-existence of Christ, is an important one, and is susceptible, I think, of a scriptural answer. If Christ did really exist as a living being before he was born of the virgin Mary; and if by him all things were created, as is alleged, does it not clearly follow that he is God? For Moses says, "God created the heavens and the earth." But here is the difficulty: if God the Father created all things, Christ the Son did not; for the Son is not the Father, and all the logic or sophistry in the world cannot make it so, it being unscriptural, and absurd in itself.

If Christ is the creator, then how can he be "the heir of all things?" How can a creator *inherit* that which he creates? But "the Father loveth the Son, and hath *given* all things into his hands." "All things are delivered unto me of my Father," says Jesus. Then is it not clear that Christ is the heir and not the creator of the world?

But again: Christ suffered and died according to the Scriptures: query, did God *suffer* and die? If not, then Christ is not God. And if Christ is not God, then Christ did not create all things.

But is not Christ called God? Yes. Isaiah says of him, "And his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Mark the language: the prophet does not say he *is* the mighty God, but only his name shall be called thus. And when he is thus called, it must be in a qualified sense, or the Scriptures cannot be harmonised.

But what shall be done with Col. 1: 16? Simply give it a correct translation, so as to be in harmony with other parts of the Bible. Thus: "For (*en*) in him [i. e. with respect to, or in reference to him] were all things created that are in heaven and in earth, visible and invisible ..... all things were created (*dia*) through [or on account of] him and for him." I only change *en* by, and *dia* by, to *in* and *through*. *Dia* is rendered *through* one hundred times in the N. T.; *because* and *because of* more than fifty times; and *for* forty times. It is also rendered *by reason of*, etc. Thus showing that from the common usage of the translators, the change is admissible. So that with one simple change of the preposition is swept away what is considered the most positive and most reliable proof in the Bible that Christ, the Son of God, created all things.

But suppose that Christ *is* spoken of in the Bible as though he were in being before he was "made of a woman," or "before Abraham was." Does it therefore follow that he really existed as a distinct being from the Father? When it is remembered that God "*calleth those things which be not as though they were*" (Rom. 4: 17), is it not more than probable that he only existed in the infinite mind or bosom of the Father as "a Lamb slain from the foundation of the world," and as being inseparably connected with the plan of salvation, and *not* as a distinct living person? It is true that Christ "*came down from heaven*"—came forth from the Father, being conceived by the Holy Ghost; but this does not prove his pre-existence; it only proves his origin. Thus I am forced to believe, from all the knowledge I can obtain, that Christ is not only the Son of God, but that he was *not* a Son till he was begotten of the Father and born into the world. This being true, Christ did not create all things.

H. H. Hall.

☞ If any one speak evil of you, flee home to your own conscience and examine your heart; if you be guilty, it is a just correction; if not guilty, it is a fair instruction; make use of both; so shall you distil honey out of gall, and out of an open enemy make a secret friend.

☞ There is no right without a parallel duty; no liberty without the supremacy of law; no high destiny without earnest perseverance; and no greatness without self-denial.

For the Crisis.

A Desideratum.—No. 8.

BY P. B. M.

In saying all need a better knowledge of ecclesiastical matters, it may not be out of place to point out, if possible, more definitely the character of some of these wants. In doing this we may mention, first, some most obvious and commonplace wants of our churches. To say that Christ died, the just for the unjust, is saying a great truth; but not all the truth a church needs to know and practice. There are, besides, what is usually demanded in our spiritual apprehensions, a great want of practical, common-sense, business-like tact. There are many healthy churches, vitalized with a sufficient spiritual energy, but, for want of this element, make a poor effort in getting on in the world; frequently becoming as though they had not been, so far as their organized identity is concerned. All of which might not only have been avoided, but they have lived to their own comfort and spiritual growth, and to the community to which God had appointed them as light-bearers.

Every christian needs these spiritual aids, which he cannot well enjoy severed from all christian association. But a popular error has so pervaded and permeated the church, that unless a certain measure of popularity can be instantly enjoyed, all effort for a nominal and visible standing is discouraged. It should be remembered that it is not mere quantum of human flesh we need for Christ. Nor should we be discouraged with small beginnings; we must not despise the day of small things. Nor should we fail to know that however much of prejudice may be excited in a community by a fair and candid, though earnest proclamation of the truth, it *can*, and, by a persevering effort, *will be* lived down. It is inherent in the genius of Christianity to demand respect of all thoughtful persons with whom it comes in contact. But to make its practical influence bear on community, it must maintain, independent of all without, a united, healthy, and compact, living economy. But, as the little foxes spoil the vine, so a little permanent want of business tact will insure the final nominal death of the church.

Now, then, to illustrate this matter briefly: Let a church neglect to come into order; how long before it is evident "what is every-body's business, is nobody's?"—How long before the acts of the church are without record? How long before it is apparent there is *no moral responsibility to be attached to the congregation at large?* How long before it will be seen that just a few bear all the burdens? Who cares for the meeting-house, (if they have one?) Who builds fires, finds fuel, lights, and cares for the orphans and the needy? Who is it that not only knows the laborer is worthy of his hire, but is forward to return into the hands of the laborer that which is due? But this thing can never be properly done by anything less than all the church intelligently doing what they can.

For want of this we lack houses of worship that we might have. We lack a good understanding of the order of God's house, the ordinances of God's house, and a becoming missionary enterprise.

For the Crisis.

War.

This seems to be the leading idea of the nations of earth. Look where we please, the war-clouds are lowering. Wish for peace as men may, war will show its grim visage. Dream of converting the world, as some deluded people do; it never will be done. Nothing can be done contrary to the plans of Jehovah; so mortals may as well acknowledge Him their king: but they wont do so. It seems as if nothing transpiring tends to make men look at the prophecy of these things. No matter what happens, they say it is all natural; such things have occurred, and will continue to. When such preparations as the following—among many—fail to make men reflect on what is coming, it is hard to tell what will.

The French Steel Plated Frigate.—The completion of the steel-plated frigate Normandie, is being carried on with all possible dispatch. The plating is twelve centimetres thick, and is impervious to cannon shot unless the ball should strike the same place thirteen times; and on the thirteenth shot it will be perforated. The Normandie is about to receive her masts, which are colossal. Fore and aft appear grim-looking inplements of wholesale death, in the shape of curved scythes, which, rendered movable in every direction by steam, can cut the toughest vessel in two before time has been given for a round of shot to be fired.

Austrian Preparations for War.—Letters from Venice announce that the Austrian Government is making vast preparations for war. The quantity of ammunition which arrives daily is enormous. There are 70,000 men established in an entrenched camp at Peschiera, and 40,000 are in position on the frontier of the Romagnas.

Then add to these preparations, that of other nations, and imagine the improvements in various methods of putting warlike plans into execution; and how long will it be before something will occur that will astonish the world? What will sleepy mortals think when all these warlike machines are in operation? There are machines driven by steam that will throw stones hundreds of pounds in weight a long distance. Bomb shells, also, can be hurled by the same method. What will men think when they see a stone as large as a barrel flying towards them, crushing everything before it? What will they think, when they fire cannon-balls against a vessel, to have those same balls recoil back again to them with nearly the same velocity, instead of doing any injury to the enemy? What will they think, when, in their ships, they are preparing to bombard our cities, to have a sub-marine explosion beneath, hurling them high in mid air, dashing everything to atoms? What will they think, when encamped on the field of battle in fancied security, to behold a monster balloon above them showering down destructive missiles? These things will astonish some, and others will say "it is all natural."

When all the battles of earth are finished—when the echoes of the last cannon die away among the distant hills, and the glare of flashing musketry disappears in midnight gloom—when the last groan of the dying warrior passes away forever, and the shriek of the bereaved ones are hushed to eternal silence—when the prowling hyena and loathsome vulture have finished their last work on the field of death—when every scene of woe has vanished perpetually,—

I am glad there will be a never-ending day of peace—a never-ending day, when the nations shall learn war no more. May we be citizens of that land whose King will rule in righteousness.

J. N. Berry.

Dorchester, Mass.

For the Crisis.

Bible vs. Poetry.

The object of this article is simply to notice briefly a few stanzas contained in some of the popular hymns of Orthodoxy; and the writer trusts the reader will be able to see the wide difference when said stanzas are compared with the *Bible*.

"A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky."

Please note the contrast between this and the closing stanza:

"Help me to watch and pray,
And on thyself rely,
Assured, if I my trust betray,
I shall *forever* die."

How a *never* dying soul can *forever* die, I confess, is more than *I* am able to tell; but the *Bible* says, "The soul that sinneth, it *shall* die."—Ezek. 18: 4.

"I'll praise my Maker while I've breath,
And *when my voice is lost in death*,
Praise shall employ my *nobler* powers."

Now I cannot imagine how "praise shall employ" the "*nobler* powers," when a person's "*voice is lost in death*," and I find myself under the necessity of appealing again to the Bible, which says, "The dead praise *not* the Lord."—Ps. 115: 17.

"Beyond the bounds of time and *space*,
Look forward to that heavenly place,
The saints' secure abode."

Conscientiously, I cannot look "beyond the bounds of "*space*" for "the saints' secure abode," because (1) it is too romantic; and (2) my Savior said, "The meek shall inherit the *earth*."—Matt. 5: 5.

"Why do we mourn for dying friends,
Or shake at *death's* alarms?
'T is but the *voice* that Jesus sends
To call them to his arms."

"The last enemy that shall be destroyed is *death*."—1. Cor. 15: 26. Will Jesus destroy his own *voice?*

"Contend for nothing but the fruit
That feeds *th' immortal mind*."

Is there an "*immortal mind*" in man? "His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish*."—Ps. 146: 4. Can he have an immortal mind" without *thoughts?*

"Then, in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping, stammering *tongue*
Lies silent in the grave."

What! sing without a tongue? If a person be dead, and his *tongue be silent in the grave*, will he there think about praising God? The Bible says, "The dead *know* not anything."—Eccl. 9: 5.

Is it right to sing a hymn that contradicts the Bible? Geo. W. Green.

Memphis, Ind.

For the Crisis.

The Holy Spirit.

We need more of it. The head of the church is willing. His promise of the Spirit is just as good for *us* as for the primitive church. Evidently the churches need the Spirit as much as in the beginning; christian fellowship is just as necessary—just as precious—just as profitable—just as influential,—and as indispensable as after Pentecost.

But how shall we get it? By asking, by seeking, by knocking. In the use of such simple means? Yes. If that is so, where have the churches been? I can't stop to answer that question, but feel more like praying in faith, and pleading the blood of the covenant for an immediate baptism of the Spirit.

Sons and daughters of the Lord Almighty, help! How shall we have the Spirit's cry, "Come, Lord Jesus?"—Rev. 22.—How shall we join in the saying, "Lo, this is our God; we have waited for him."—Isa. 25: 9. How shall we be quickened at the resurrection, (Rom. 8: 11,) without it? How? S. Curry.

New York.

For the Crisis.

Second Thoughts.

1. If we believed in infant damnation, we would never more exhort others to become like them, that they might inherit the kingdom of God. We would forever teach that the evangelist was mistaken when he referred us to Jeremiah, who declared, "They shall come again from the land of the enemy, and possess their own border."

2. We would never more occupy the throne of grace with humble petitions, if we did not believe that our heavenly Father would hear and answer prayer.

3. We do not believe it is *degrees* in faith, but the right *kind*, that constitutes us fit subjects for the one baptism; after which, we are to grow in the knowledge of the truth.

4. We would never ask for the Holy Spirit, if we did not believe that God was more willing to give it to them that ask him, than earthly parents are to give good gifts to their children.

5. We would never obey the commandment of the Apostle to resist the devil, that he might flee from us, if we did not believe there was one.

D. R. and M. S. Mansfield.

Buchanan, Mich.

Selections.

Preach Christ.

A young man had been preaching in the presence of a venerable divine, and after he had done, he went to the old minister, and said, "What do you think of my sermon?" "A very poor sermon indeed," said he. "A poor sermon!" said the young man: "it took me a long time to study it." "Aye, no doubt of it." "Why, did you not think my explanation of the text a very good one?" "O yes," said the old preacher, "very good indeed." "Well then, why do you say it is a poor sermon? Didn't you think the metaphors were appropriate, and the arguments conclusive?" "Yes, they were very good, as far as that goes; but still it was a very poor sermon." "Will you tell me why you think it a poor sermon?" "Because," said he, "there was no Christ in it." "Well," said the young man, "Christ was not in the text: we are not to be preaching Christ always; we must preach what is in the text." So the old man said, "Don't you know, young man, that, from every town, and every village, and every little hamlet in England, wherever it may be, there is a road to London?" "Yes," said the young man. "Ah!" said the old divine, "and so from every text in Scripture, there is a road to the metropolis of the Scriptures,—that is, Christ. And, my dear brother, your business is, when you get a text, to say, 'Now, what is the road to Christ?' and then preach a sermon, running along the road towards the great metropolis—Christ. And," said he, "I have never yet found a text that has not a road to Christ in it; and if I ever do find one that has not a road to Christ in it, I will make one; I will go over hedge and ditch but I would get at my Master; for the sermon cannot do any good unless there is a savor of Christ it it."

Warm up the Prayer Meetings.

A writer in Zion's Advocate says:—I have seen many cold places in my day. More than once I have traveled in the northern portions of our country and the Canadas, amidst wintry storms which almost took my breath away. I have suffered from the piercing winds upon the summit of Mount Washington, and been chilled by the cold night air upon the heights of the Alleghanies. I have lain down to rest wrapped only in my shawl upon the glaciers of Switzerland, and been fanned by the breezes from the eternal snows of Mont Blanc. I have visited other regions where life in a short time would be endangered by exposure. But I have been in one place where I suffered more from the cold than in all these. That place was a formal, lifeless meeting, for prayer. There I have been chilled—yea, frozen through and through, until my vitality seemed almost gone, and all my heart as icy as a Greenland winter—Oh, it was terrible; and it took me a long time to recover my wonted warmth and vigor. And I wrote in my note book, "Let me die anywhere and anyhow, rather than be frozen to death in a prayer meeting."

Uncertain what to Do.

Some one touched the writer as he was leaving a prayer-meeting. He turned as he saw the face of a well-known christian brother; and close at hand stood a young lady, dressed in deep mourning, with whom he had been conversing—standing there, a child of sorrow. The big tears were slowly rolling down her cheek, and then she would wipe them away, as if she had been half-unconscious of their falling.

Here is a lady, said the gentleman, to whom I wish you to say a few words. She says she is "uncertain what to do." I soon saw that she was in spiritual trouble.

"Why are you uncertain what to do?" we inquired.

"I do not understand the next step to be taken," said she.

"Where are you now?" we asked.

"I have been coming daily to these meetings for four weeks, and all that time I have felt anxious about my soul, but all I do does not seem to make my case any better."

"And what do you try to do?"

"I have striven to convince myself that I am a sinner—as I know I am. But though I know it, as a truth, I do not feel about it as I should."

"How would you feel about it, if you could?"

"I would have deep conviction."

"What is your present impression about yourself?"

"That I am a great sinner—that is all."

"And what would you have more?"

"That is what I do not understand. My next step should be for deeper conviction. But what farther can I do?"

"Your mistake is a very common one. Your next step, and only step, is to go to Christ just as you are. Go to him at once. You can do nothing. Hitherto you have been relying upon yourself. Renounce all this as a dishonor done to Christ, as a Savior, and go to him for all the help you need hope for, or desire."

"Is that all?"

"That is all. You must repent now and believe on the Lord Jesus Christ. Go to Him, who says to you, 'Him that cometh unto me, I will in no wise cast out.' All you have to do is, with true penitence, to believe in his mercy."

"O," said she, as if a new light had dawned upon her mind, "is *that* my next step?"

"Not your *next* step, as if you had already taken one or more right steps in religion. Going to Christ is your first step and only step. He does not say, come to conviction—come to a deeper sense of sin. But he says, 'Come unto me.'"

"O! what a self-righteous creature I am. I see it all now. I have been refusing Christ, while all this time I thought I was preparing to come to Him." She said this, evidently disappointed in herself.

"Will you go to Jesus now?" was hastily asked.

She looked up with a smile, and great resolution depicted in her intelligent face, as she answered, "I will.—*Herald of Gospel Liberty.*

The Eternal God.

[We print by request the following translated poem, which some of our readers may have seen before. The original is the production of Derzhavia, a Russian poet of some note. It is said to have been translated into Japanese, by order of the Emperor, and hung up, embroidered in gold, in the temple of Jeddo. It has been translated also into the Chinese and Tartar languages, written on a piece of rich silk, and suspended in the imperial palace of Pekin.—*Ed. Independent.*]

O thou Eternal One, whose presence bright
All space doth occupy—all motion guide;
Unchanged through Time's all-devastating flight,
Thou only God! there is no God beside.
Being above all beings! Mighty One!
Whom none can comprehend, and none explore!
Who fill'st existence with Thyself alone;
Embracing all—supporting—ruling o'er—
Being whom we call God—and know no more!

In its sublime research, philosophy
May measure out the ocean deep—may count
The sands, or the sun's rays—but, God! for thee
There is no weight nor measure, none can mount
Up to thy mysteries; reason's brightest spark,
Though kindled by thy light, in vain would try
To trace thy counsels, infinite and dark;
And thought is lost, ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call
First chaos, then existence—Lord, on thee
Eternity had its foundation; all
Sprung forth from thee; of light, joy, harmony,
Sole origin—all life, all beauty, thine.
Thy word created all and doth create,
Thy splendor fills all space with rays divine;
Thou art, and wert, and shalt be glorious! great,
Life-giving, life-sustaining Potentate!

Thy chains the unmeasured universe surround;
Upheld by thee, by thee inspired with breath.
Thou the beginning with the end hath bound,
And beautifully mingled life and death.
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from thee,
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in thy praise.

A million torches, lighted by thy hand,
Wander unwearied through the abyss;
They own thy power, accomplish thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light?
Lamps of celestial ether, burning bright?
Suns, lighting systems with their joyous beams?
A glorious company of golden streams?
But thou to these art as the noon to night.

Yes, as a drop of water in the sea,
All this magnificence in thee is lost—
What are ten thousand worlds compared to thee?
And what am I then? Heaven's unnumbered host,
Though multiplied by myriads, and array'd
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against thy greatness—is a cipher brought
Against infinity! What am *I* then?—Nought.

Nought—but the effluence of thy light divine,
Pervading worlds, hath reached my bosom too—
Yes! in my spirit doth thy spirit shine
As shines the sunbeam in a drop of dew:
Nought! but I live, and on hope's pinion fly
Eager toward thy presence; for in thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of thy divinity.

Doing Good.

Dr. Johnson was rather a rough and unpolished diamond, but, nevertheless, he uttered many sententious and wise maxims, and among others the following: "He who waits to do a great deal of good at once, will never do anything." A keen observer of human nature, and capable of comprehensive views of the motives of human actions, although too often blinded in his judgments of men by his predilections or prejudices, he threw out many suggestive sayings, calculated to incite us to activity for good. How many verify the truth of the remark above quoted, waiting for an opportunity of doing a great deal of good at once, and thereby losing the privilege of doing a little good every day.

How much better it is to improve our daily opportunities for usefulness, and thus, in the aggregate, accomplish a large amount of beneficial labor, than to wait with the delusive hope of doing some great thing at once, and thus, before we realize it, find that life has slipped away, and nothing done at all for good.

Let, then, the dreamers of doing something wonderful at once wake up, and go to work to-day. Go and visit the poor, the sick and the dying. Dry up some widow's tears; cause some lone orphan to bless you for your kindness; lead the feet of some outcast into the path of rectitude; let a gleam of sunshine into some darkened heart; pick up a ragged boy in the street, and carry him to the Sabbath School; persuade the poor inebriate to take the pledge; distribute choice tracts; do, something to-day. There are ways enough to be useful, if you have the disposition to do good, and to make the world better for your having lived in it. But if you are waiting to do some great thing, you are cherishing an illusion, and you will die without accomplishing anything.—*Watchman and Reflector.*

Fate of the Apostles.

Matthew is supposed to have suffered martyrdom or was slain with the sword in a city of Ethiopia.

Mark was dragged through the streets of Alexandria, in Egypt, until he expired.

Luke was hanged on an olive tree in Greece.

John was put into a chaldron of boiling oil at Rome and escaped death. He afterwards died a natural death at Ephesus in Asia.

James the Great was beheaded at Jerusalem.

James the Less was thrown from a pinnacle or wing of the temple, and then beaten to death with a fullers club.

Philip was hanged up against a pillar, at Hieropolis, a city of Phrygia.

Bartholemew was flayed alive by the commands of a barbarous king.

Andrew was bound to a cross whence he preached to the people till he expired.

Thomas was run through the body with a lance at Coromandel, in the East Indies.

Jude was shot to death with arrows.

Simon Zelotes was crucified in Persia.

Matthias was first stoned and then beheaded.

Gentility.—Gentility is neither in birth, wealth, manner, nor fashion, but in mind. A high sense of honor, a determination never to take advantage of another, an adherance to truth, delicacy and politeness towards those with whom we have dealings, are its essential characteristics.

☞ Don't stand hesitating upon that good resolution of yours—put it through.

Hygiene.

"This is for your Health."—*Paul.*

Throat and Lungs.

In a practice of seventeen years, devoted exclusively to the treatment of throat and lung affections, we have arrived at the following conclusions, that:

First: Throat-ail, or Clergymen's sore throat, called chronic laryngitis, is, in four cases out of five, originated in the stomach, and that to attempt to remove it by any other means than such as are adapted to improving the digestion and waking up the activities of the liver, is the sorriest absurdity of the age.

Second: When consumption of the lungs is threatened, or is actually present, the first great and efficient remedial agent, worth incomparably more than all the drugs on earth, is the spending of every hour of daylight possible, in the open air, in some moderate, unfatiguing employment, and the eating of as much plain, nourishing, and relished food as the stomach will digest. Next to that, as being more universally accessible, is an India-rubber Life Preserver, and for reasons which no physiologist of even ordinary acquirements would for a moment dispute.

The health of a man's lungs in reference to consumption, depends upon their capacity to receive the air he breathes. Hence that capability is called "vital capacity," and is measured by the amount of air the lungs can throw out at a full expiration. This capacity varies according to age, sex, weight, and stature; all of these can be safely left out of view in ordinary cases, except the height. One man can blow up a bladder, can fill it at a breath; another in equal health of lungs would require two breaths, showing that the lungs of the former had twice as much air as those of the latter. The cubic method is that adopted for the measurement of the air in the lungs, or by the pint; and it can be as accurately done as if it were water, to the fraction of a gill or inch.

Forty cubic inches make a pint: a man of ordinary size, in good health of lungs, will expire at a single effort, six pints of air, or two hundred and forty cubic inches.

If a man five feet ten inches high could distend fully at a single breath, an India-rubber bag, bladder, or other receptacle, which held two hundred and forty cubic inches of air, it would be a physical demonstration, that all his lungs were within him, that they were in full operation, and as a matter of course, there could not possibly be, under the circumstances, any actual consumption, which would be corroborated beyond all cavil, if the pulse was uniformly under seventy beats in a minute.

A person never becomes consumptive until for many weeks, and for months, the lungs have worked imperfectly; thus working imperfectly, the system receives at each breath, less air than it requires; the blood is that much less purified; the body is that much less nourished; hence, as a man falls more and more decidedly into consumption, he has less breath, less blood, less flesh, less strength; this, all know.

But suppose a patient becomes acquainted with the fact that his lungs are declining in their capability of receiving air, losing their vital capacity, the evident indication would be to arrest that decline, and not rest satisfied until it was fully removed. And what more rational course than to practice on the lungs; to exercise them artificially; to accustom himself several times a day to blow upon his India-rubber; to try more and more on each occasion to fill it more fully at a single breath?

Some months ago a man came to us who could expire with the utmost effort only ninety-four inches; we set him down among the incurables; we adjudged him to certain death; still he was urged to try. He promised he would. Ten days ago, March 17th, he presented himself again, having practiced these artificial breathings, and gave a measurement of a hundred and forty-four. Perseverance and an equal rate of increase for a few months longer, will certainly restore him. But this is only one of a multitude of similar cases.

The lesson of the article is:

If coming consumption is always attended with a diminution of vital capacity, of lung activity, of capability of full, free breathing, it must be averted by such practices as will arrest that decline first, and then reestablish the activities. But nobody will heed these momentous lessons, because their practice would cost no money, and they have not the charm of mystery, nor the prestige of brazen trumpets and shameless falsehoods; hence we are not afraid of our practice declining by communicating the information, for we have done it for years, yet our report is as practically unbelieved as that of the prophet of the olden times.—*Hall's Journal of Health.*

Take Time to Sleep.

Those who think the most, who do the brain-work, require most sleep. The time saved from sleep is always destructive to mind, body and estate. Give yourself, your children, your servants—give all that are under you the fullest amount of sleep they will take, by compelling them to go to bed at some regular hour, and to arise in the morning the moment they awake; and within a fortnight, nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system. When this habit has become established, persons will go to sleep almost instantly upon going to bed, and that nervous restlessness, which is so annoying to some people, will be entirely avoided.

Memory as affected by Disease.

A gentleman of Brooklyn, who was once waylaid by robbers, and almost killed, afterwards recovered his physical health, but his mind was much shattered. He seemed to have forgotten every thing he learned during his life, and began to learn his letters again, as if he were a child. The sounds of his voice, it is said, constituted his chief source of amusement.

Dr. Beattie relates the case of a gentleman, who, in consequence of a blow on the head, lost his knowledge of Greek, but did not appear to have lost any thing else.

Dr. Abercrombie also relates a case of a lady who, in consequence of protracted illness, lost the recollection of a period of about ten or twelve years, but spoke with perfect consistency of things as they stood before that time.

Some ten years ago, a young man residing in Northern New York, after having made considerable progress in Latin as well as in the English branches, received a kick from a horse, over the left eye, which rendered him senseless for some days. On recovering the use of his faculties, his memory was found so much impaired that he had forgotten all his knowledge of Latin.

In other cases, disease, particularly fever, causes a quickened mental action.

Flint, in his "Recollections of the Valley of the Mississippi," says that, during the derangement occasioned by a violent fever, his memory was more than ordinarily exact and retentive, and that he repeated whole passages in the different languages which he knew, with entire accuracy; this he was unable to do on recovering his health.

Sunlight in Houses.

The following fact has been established by careful observation. That where sunlight penetrates all the rooms of a dwelling, the inmates are less liable to sickness, than in a house where the apartments lose its health-invigorating influences. Basement rooms are the nurseries of indisposition. It is a gross mistake to compel human beings to reside partially under ground. There is a defective condition of the air in such rooms, connected with dampness, besides the decomposing paint on the walls, and the escape of noxious gases from pipes and drains. It is strange that builders persist in doing violence to humanity, by still erecting houses with basements.

To prevent Sun-strokes.

A few green leaves worn inside the crown of the hat, will secure a person against danger from sun-stroke. A friend who tried the experiment, found that his head became far less heated than usual.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

FOR TERMS, SEE FOURTH PAGE.

Original Contributions.

For the Crisis.

Evening Devotion.

Now evening comes down with its mantle of glory,
And spreads to our gaze the blue, star-spangled skies,
And our souls bending low, Mighty Father, before thee,
Are hushed by the beauty that breaks on our eyes.

The tumult of day with its care hath departed,
The sun in its chariot of gold hath gone down,
And peaceful and thankful we gather warm-hearted,
To taste of the quiet and gladness of home.

O! God of the evening, we seek thy protection,
Thy mercy to keep us while night gathers o'er,
Thy strength to uphold us and give us direction,
When day shall illumine our pathway once more.

And when in the mansions of glory unclouded,
Our sun shall no more into shadows descend,
O! grant that in beauty supernal enshrouded,
We ever may dwell with our Savior and Friend.

H. L. H.

Water Cure Parsonage, Dansville, N. Y., Monday eve., May 28th, '60.

For the Crisis.

Resurrection.

Unless I am greatly mistaken, thousands of professing christians who pretend to believe in a resurrection from the dead, have but vague ideas with reference to the subject, and treat the matter as scarcely deserving their attentien. The resurrection in the days of Christ and his apostles was the foundation of the christian's hope; all future life was based upon it. But in later days the people have taken council against the Lord and his Anointed; they have imagined a *vain thing;* they fancy that they are immortal, and at what they are pleased to call the death of the body, the divine or immortal part takes its flight to unknown regions, and then and there commences the life that is to come, either in happiness or misery. In the name of Jesus Christ, I wish to raise my voice against such plain contradictions of God's word.

And here I will make the assertion that all the principal errors in theology, during the last eighteen hundred years, can be directly or indirectly traced to the false assumption that *man* has in him an immortal soul that is destined to live while eternity endures. Dr. Adam Clarke says, why it is that the resurrection, the foundation of the teachings of Christ and his apostles, has come to be the most neglected of any doctrine in the Bible, he does not know; but so it is. His exact words may be found in his Notes on 15th chap. of 1 Cor. Now while I would not claim to know as much as Adam Clarke, perhaps I might be allowed to suggest that the change of opinion in relation to the nature of the resurrection, has caused the change of opinion in regard to the importance of that event. Christ and his apostles taught the resurrection of the *man;* modern theologians teach the resurrection of man's *house.* In a figurative and important sense the mind is the man; strictly speaking, the body is the man; the man can exist without the mind; the mind cannot exist without the body. To illustrate. Open your watch that is keeping time. You say there is motion. You hear the tick. Now separate those wheels—disorganize the thing. Where is the motion and the tick? Let us restore again those parts to their proper place. Are the motion and the tick re-united to the organization, or is there a complete restoration of the watch, material and immaterial?

But we will examine the Bible a little. Perhaps that will tell us what is raised up, and what it is to be raised up. I understand from the record, to be raised up, to have a resurrection, is, to live again; and to live again I understand implies life, followed by the death of the person or thing, and then a restoration of that person or thing to life. But to the record. John 6: 54;—"He that eateth my flesh and drinketh my blood, to him is eternal life, and I will raise him up at the last day." Now mark; whatever eats is raised up or lives again. Question. How do we eat the flesh and drink the blood of Christ; literally, or by faith? By faith. Is faith the act of the body or the mind? Again, John 11: 25;—"He that believeth in me, though he were dead yet shall he live." Then, again, that which believes is spoken of as being dead and living again. John 6: 44;—"No man can come unto me except the Father draw him, and I will raise him up at the last day." Now what is drawn? The Savior says it is the man. There is no escaping the conclusion that what is drawn is raised up at the last day. How is *he* drawn; by physical force, or by motives? Do we place motives before that which cannot think? Once more. Rev. 1: 18; "I am he that liveth and was dead, and behold, I am alive forevermore." Question. What talks, the body or soul? If man is a compound being, will not some one tell us? It will not do to say the soul dictates, and the body gives utterance; that which dictates must be the *I* in the text.

And so I might continue to cite passages, almost without number, to show that *man* entire wakes into life at the resurrection. But I forbear, and will close this article by saying to those who base the resurrection upon the immortality of the soul, and contend that the soul must live to preserve the identity, that they cannot prove there will be any resurrection; for it can never be said of a soul that lives forever after it is created, that it lives again; and every argument that is good against the resurrection of the *man,* must be good against the resurrection of his body. I submit, then, that the Bible proves the resurrection of the entire man through Jesus Christ at the last day, or there is no future life.

A. G. H.

For the Crisis.

"Let us Reason Together."

The power of thought is the noblest faculty with which our Creator has endowed us. It is the diary of the past, the treasury of the present, the telescope of the future. It is the forerunner of every action, the budding of every invention, the birthplace of every sentiment that was ever uttered. It is the superiority, the cultivation and application of this power, which chiefly gives to man his ascendency over the brute creation. It is undoubtedly the fact that animals possess reasoning powers, capable of some degree of culture; and all who are happy enough to own a pet in the shape of a dog or kitten, will agree in saying that the main-spring of many of their actions cannot be instinct. Yet, while we should not be so selfish as to arrogate to ourselves *all* the reason in the world because, as the highest order of animals, we have the largest share, it is well to preserve our dignity by the remembrance that man was created "a little lower than the angels, and crowned with glory and honor." It is well, too, to preserve our humility, by reflecting that while it is our privilege to rise above the common level of humanity, we may, by neglect or dissipation, smother the light of reason, and sink below the level of the beasts. Too many, alas, are so degraded from the dignity of manhood that they might very appropriately be styled twin brothers of a dog; and even then the truth would be startlingly apparent that the dog "was the flower of the family!" Intellectual power is the great birthright of humanity, bringing with it a corresponding responsibility. Yet in many, this great gift lies dormant instead of being used to the glory of the Giver. Forgetful that of those to whom much is given shall much be required; forgetful that the sands of time have nearly run out; forgetful of the "moth and rust" that corrupt our treasures here; forgetful of the higher joys of immortality; their thoughts and aspirations rise no higher than the next presidential election, or the next new fashion. Of such the Master is even now saying, "Take from him the one talent, and give it to him that hath ten."

The generality of people do little or no business in the thinking line. If this were true of Americans alone, we should incline to the opinion that they did not find it *lucrative* enough to satisfy their love of money; but as the post of a thinker is an almost unoccupied one in all nations, we are forced to conclude that people are *too lazy* to think. It is a serious fact that they are almost too indolent even to read the thoughts of others.

Some are constantly walking back and forth in the same old beaten track, with no more variety in their ideas than in the tunes of an organ-grinder; like miners, who, having gained a few lumps of gold, sit down and gaze at them forever, without exerting themselves to obtain any more. Then there are some who have never earned for themselves a single idea; whose thoughts are purely *hereditary,* being handed down from their fathers and grandfathers, for many generations back, as heir-looms in the family. They pride themselves on a long line of ancestry, instead of being self-made men. From the armorial bearings of their predecessors, they derive honor; and the family arms are always borne in ostentatious triumph before every sentiment that dares to enter their minds.

Ministers are hired to think for those whose own tools are rusting for want of use. Commentators are employed to clear up mysteries, *and to make them.* Theological Seminaries are resorted to by many for the purpose of learning *creeds* instead of "*searching the Scriptures;*" and it is to be feared that many of their creeds first saw the light under the protecting arches of the Romish Vatican, and were tenderly nourished by the fostering care of the Romish Pontiff. It is not at all wonderful that those who have been educated under the modern force-pump system of indoctrinating children, should suppose that for their faith in many unsustained positions they have "*internal evidence;*" for "as the twig is bent so is the tree inclined;" and as our reason is capable of being either perverted or enlightened, it may be so educated as to make even monstrous errors appear plausible.

The uneducated reason of twenty different persons will point them twenty different ways. This being the case, it is very necessary to have a standard to which we may conform our "internal evidences." We are not to blame for following the dictates of our reason; but, as the responsibility of its *education* rests on our shoulders, *we are to blame if it teaches us to do wrong, for we should have given it a correct education* from the infallible instruction book, with which God has furnished us. We are culpable if we neglect to measure our reason by this standard; otherwise, it is a safe guide for no one. We are responsible not only for all the light that we have, but *for all the light that we might have.* Thought is the fountain-head of action; if that is pure, so will the stream of our life be pure. And it rests with us, whether we make reason the bane or blessing of life.

F. P.

Pine Avenue.

For the Crisis.

A Few More Thoughts Considered.

Bro. Grant.—I take the liberty of enlarging to some extent upon what has already been written on the subject of Female Preaching. Hope none will think me presumptuous. A sense of the unpopularity of the affair, is what makes me so anxious for the *right* of the matter to be made apparent. It is looked upon as indecent, unscriptural, and unnatural, for a woman to preach. How the "little horn" pushes against it; how those who partake of the garments that characterize and particularize the Scarlet Beast, will open their mouths and stretch their eyes if a *woman* stands up for Jesus. Females may stand up on an elevated platform; crowd into our galleries; step up to "the head" of our well-trained choirs, and call "sinners to the gospel feast," sing forth "the matchless worth," and "sound the glories forth, which in our Savior shine." They may take the lead in all our public tea-meetings, sewing circles, etc., etc.; and it is thought an honor to them. They may *sing* Jesus, but as for *talking* out anything about him, it is an absurdity unpardonable. Queens may come forth heading multitudes, and enter the castles of grandeur, and lead a nation to the laws of man; but their sisters may not go in the solitary places of sin and turn perishing mortals heavenward to walk in the statutes of our Creator! Mock consistency!

Some affirm that the apostle's language, "Help those that labored in the gospel," etc., meant simply those women that performed the ordinary work that devolves on woman; such as making and mending Paul's garments. But it should be suggested that the apostles dressed so differently from ministers at the present day, that very little stitching and starching kept them fit for the public eye. It is vain to say Paul called those who fried pork, boiled potatoes, besides pouring and sweetening poison, his fellow *laborers in the gospel.* This work is common to all females; then why should it particularize two or three? If such work is laboring in the gospel, then as soon as a woman takes the responsibility of housewifery she becomes initiated in the sublime mysteries of the spiritual vineyard of the Lord! Tell us that woman has no right to meddle with the gospel; then turn right round and say it is gospel labor to wash a preacher's clothes. We must see clearly that this will not do. Paul meant something else.

Some say he meant those females that went to their neighbors, privately, and told them of Jesus. But it is something more. Every christian, male or female, is commanded to have a godly conversation; and what *christian* is there that has never said "Come to Jesus" to her acquaintances? This could not particularize Paul's assistants.

Hear me a moment. When a man feels it duty and can preach, you bid him "God speed." Let a woman have like ability and promptings, and you crowd her back, causing her to live far from peacefully with God, and to grieve the Holy Spirit. The command to *preach* is given to the church as a *whole.* You say it means for the *men* to preach; but the rest must hold their peace. When we read of Timothy helping Paul, you are proud to admit he preached Jesus. But when the same words are spoken of females, you start back and say it means very differently. Now this is only pride lurking in your heart. When Jesus comes, and when that last great prayer meeting is in session, it will be a last thought, the propriety of a *woman* calling upon the rocks and mountains. Then let them be on the same level now, and unitedly call upon God for salvation. All are *one* in Christ Jesus. In the world to come, there will be equality among the sexes; the female voice will sound as loud and sweet as man's. She will wear as bright a crown, and stand quite as near the throne. Cheering thought!

In an old *Crisis* I read a touching appeal from Sr. S. P. G., of Plymouth, Vt., for preachers to visit that place. She mourns sadly and pitifully because the land is covered with darkness, and that the inhabitants are perishing for want of a voice to say, "Come up hither." There are many such voices, echoing to each other, which I hear in the *Crisis.* One Sister is "alone," in a region where the news of the Kingdom has never been told. Now to such let me say, instead of folding up your hands and murmuring these complaints, go to work yourselves. You're alone, and cannot pay a preacher's fare,—go at it yourself. Tell them of Jesus, at least. Tell them your hopes, and thus awaken an interest and open a way for others. Mostly all of you that mourn your loneliness are capable of giving a reason for your good hope. Remember, the Lord will soon come; if you mourn much longer, your neighbors will never hear of the kingdom. Certainly you might gain *one* if you persevere.

Sisters, if you can, it is your right to call on sinners to prepare to meet God. It is your duty, if your lot is cast to make a calling. You may smile at this; but whenever you see a sister in the capacity of preacher, I know in your secret thoughts you envy her; i. e., if she is "able." I do not care so much for the preaching; but I do want folks to know that it is perfectly *right,* and that God would bless me if I felt it duty to preach, just as readily as if my name was James.

M. Mathews.

For the Crisis.

The Political Christian.

The idea of a converted world has been heretofore supposed as having its realization in the successful preaching of the gospel. But it seems now, if we may judge from their actions, and words as well, that many of the more zealous advocates for the conversion of the world are hoping for its realization, at least to a considerable degree, through voting—virtually, through State legislation.

They would not be guilty of seeking a union of Church and State. Oh, no! they would become "a pillar of salt" first! But they do make voting a christian duty, and a test of our zeal for the spread of christianity. Yea, more. It is often said to me, and it but fairly embodies their arguments generally, that "he who will not vote cannot be a christian," on the ground that "Christian measures are involved," which will, in the event of success, become established and generally regarded as a law of society, on the principle recognized in all legislation, that "the majority should rule;" but, if they fail of success, it will be only for want of votes—and, so far as I am concerned, for want of mine. [Amen. Ed.]

Who can separate the church from the State in this scheme? The success of these measures, as they claim, would be a success of christianity; but a disobedience to them, when thus successful, would be a rebellion against the State, and punished as such. This success would encourage the introduction of other "orthodox measures;" and, thus cementing the union of church and state, this voting would give to them the realization of their ideal of the success of christianity,—"a nation of christians"—rather a nation of bigoted persecutors.

Who does not know that "christian politicians," nearly all of them, aspire to this very thing, and seek for its realization in the scheme here presented? Does not our "voting," then, tend directly to a union of church and state; and, in the event of the church party becoming strongest, to the inauguration of a system of persecution, under color of rebellion, against the state? The instigators of persecution, of every age, have availed themselves of this trick, to make it appear that the victims of their hatred are guilty of some misdemeanor against the state; as, "a breaker of the peace,"—"an exciter of the people,"—"a mover of sedition,"—a nuisance to society," —"a vagabond," etc., etc. Thus it was with Christ, Paul, Peter, with the early New England persecutions, with the Methodists in England, and it has been so in my native town against Adventists, where I have seen them arraigned and tried as "disturbers of the peace," finding no more plausible pretext for exciting the people against them. Others in other places have shared the same fate; and I have no doubt that were the legislative power in the hands of the church party, according to their aspirations, they would not be long in issuing their "bull" against this "Sadduceeism," as they term this Bible doctrine of "life only through Christ." May we not, then, by voting, be digging a pit for ourselves? Should we not inquire with Charles Beecher, "Are we not acting over again the days of Rome?"

But some will say, "We do not vote with the hope of any such success as a conversion of the world, nor do we fear a union of church and state, again; for we expect the coming of Christ soon. But we ought, while we stay here, to use our influence for good, wholesome laws for the regulation of society." Though you may not *fear* anything like a union of church and state, still you co-operate with others in a course which tends in that direction; and, if the Lord should suffer such a state of things to exist for a time, before he comes, in order that the now barren, worldly church may be "purified, made white, and tried," you are, by "voting," helping to inaugurate this system of persecution. The "*perilous times*" are to be marked by a resistance to "the truth" by "men of corrupt minds, reprobate concerning the faith," yet "having a form of godliness," in a manner similar to the fierce struggle between Moses and those Egyptian magicians; which is not the case thus far.

And as to your anxiety for good, wholesome laws for the regulation of society, God's law is a sufficient code for all *christians;* it is designed to thoroughly furnish the man of God unto all good works. 2 Tim. 3: 17. Having this one law to ourselves, we have no right to dictate another to our neighbor, for his government.

You will say, "the powers that be are ordered or ordained of God." True. "Since then God works by means of the ballot, if we would work together with God, we must use our influence in the inauguration and support of these powers, by voting." If there is any weight in such an argument, it would prove that, in order to be right, we must be on the side of the majority always; since God expresses his choice through the majority: otherwise, we should claim to be wiser than God. If he does order the powers that be, then the Presidents were his choice for that office. Were they yours, too? If not, what did your vote avail? How many such votes as that of yours would it take to defeat God's choice? Would you not do as well to vote for the wind to blow from the South, and give us rain during to-morrow afternoon? If your vote could avail anything, it would be to inaugurate a power ordered of man instead of God. But if the powers that be are ordered of God, it would not probably give him much uneasiness about the government of the world to-morrow, to learn to-night that you had died suddenly, without being able to communicate your plans for its future government.

But let us labor as we will to have our own way in these things, we shall have to learn, sooner or later, the lesson which God taught Nebuchadnezzar:—"That the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."–Dan. 4: 17.

Why should we alter God's choice, if we could? Does God need our assistance in making his choice, that we should vote for the basest of men? Or shall we vote for some other man, for the satisfaction of having God prove our wisdom foolishness?

But our vote, besides being practically unavailable, will place us in the position of being aiders and abettors of that wholesale murder—war—so far as we exert an influence by our vote; all governments being maintained by war.

Again, if the church were to join in and vote with the world, would she not be of the world really? How could she do it, and not love the world? Were we not voters before we believed? and why is it that we are so opposed to voting now? When did we lose our love for voting? Was it not, in every case, when we found a love for Christ and his coming? As for myself, I recollect that I was surprised at the change I had found wrought in my heart in this matter. I had held politics as the "apple of my eye," and was surprised, after two weeks' experience, to find that God had removed all this filth, without consulting me in the matter. I had not even thought of politics, in the time, but my love for it was entirely gone. I then consulted other brethren, to see what it meant, and found that God had wrought the same change in them, at conversion, and they regarded it still. I praised God for his mercy; and hope, through his grace, that I may not, like the sow that was washed, return to wallowing in the mire again.

And, lastly, I would urge that the symbols selected by divine wisdom as the most fitting to represent the governments of this world, are "beasts," or "wild beasts," and a "dragon." Shall we, then, join and help make up that throng which God has branded with the character of wild beasts and dragons?

I. K. Lombard.

Portland, Me.

"If all the sins which men have done,
In thought or will, in word or deed,
Since worlds were made or time begun,
Were laid on one poor sinner's head,
The stream of Jesus' precious blood
Could wash away the dreadful load."

For the Crisis.

"Stray Thoughts Arrested."—No. 1.

BY T. W. S.

Why is it that some ministers, who profess to preach the truth, do not do so? Is it the truth, for a learned divine to publish, or have published, that he will preach on the "Destruction of the wicked," and instead, preach on the destruction of their future enjoyments? Is it honest, for him to take the text, 2 Thess. 1: 9, and say it means the destruction of the *happiness* of the wicked? It seems to me that it would be wise, that it would be proper and just and honest for every one, to believe what the Bible *says,* and not to spend much of the little time left for mortals this side of the kingdom of Christ, in trying to make it *mean* something. Men are getting so wise, orthodox theologians especially, that the plain teaching of Scripture is not sufficient for man's salvation: they must paint it up a little, adding an ornament here, covering an apparent blemish there, until the seeker after truth can scarcely recognize God's word amidst their speculation.

Again. We would ask this seemingly foolish question—has a man *three* souls? We heard, a few days ago, a minister of an evangelical denomination speak thus:—"And the rich fool in the gospel, (suppose he meant the rich fool 'spoken' of in the gospel,) who had been accumulating riches, —who said to his soul, 'soul, thou hast much goods laid up for many years,' etc; but God said to his *inmost* soul, thou fool! this night shall *thy* soul be required of *thee.*" Thus we see a trinity of souls in one man—yet we suppose all one soul; a kind of three in one, and one in three, like another trinity we hear of. We confess our inability to understand these things. We have taken the Bible as an expositor of the facts concerning man's nature, and present and future relations. We do not feel desirous of being "wise above what is written."

When we see such perversion of scripture as some are guilty of, and so many absurd doctrines taught, and such a general forsaking of the plain teachings of God's word; and when we observe the eagerness with which the mysterious and intricate theories of men are sought after, and the hesitation and oft-times suspicion in which Bible truth is received, we are compelled to think that we are in the last days. Truly, iniquity doth abound.

For the Crisis.

To a Number.

My friend, you stand off there on the other side of the fence, grumbling because others do not do every thing just up to your idea of perfection. This one talks too much, that one dresses too well, while the other one out yonder walks too straight. Bro. A. does not do exactly to suit you; and our minister acts contrary to your expectations. He is not always on the guard, not quite perfect, sometimes steps aside and sins. Well, do you not think he is sorry for it all? And if God overlooks it, can't *you?*

But now, my fault-finding friend, do you really think man, mortal as he is, can be perfect in this life? "Well, but if a person join the church, let him live up to his profession." So he does *aim* at it; if he did not, perhaps he might be twice as wicked as he is. "But why don't he do as he tells us to? If he can't, let him give up." Now, my friend, you just walk out and give us an example. Won't you be a specimen christian? Show us how much better you can do. Come, try it. What better are you, to stand and do nothing, than those who are trying; but sometimes fail a little? Who is doing the [illegible]

☞ Bridle the tongue.

For the Crisis.

Garibaldi.

Who is he? And what is there about him that creates such excitement? He is a wonderful man; all are obliged to admit the fact. He was born July 4th, 1807, and performed his first service in the Sardinian Marine. When twenty-seven years old, he conspired against tyrants, but failed, and fled to France, and afterwards served the Bey of Tunis, when he became Captain of a Frigate. Then he enlisted under the flag of Uraguay, South America, fitting out a vessel at his own expense. In 1842, at the age of thirty-five, he was captured by the Brazilians, and subjected to cruelty, till his escape the following year, and then took command of the Uraguayan navy, giving battle to a superior force; was defeated; but, rather than surrender, burnt his ships, retreating with officers and men. Then on land at the head of a few hundred he still fought the enemy. His wife also was captured by the Brazilians, but she escaped.

In 1844 he fought for Montevideo against Rozas; and for three days, in three vessels, gave battle to ten ships of war, and again was defeated, and burned his vessels rather than surrender. He landed with his men, fought his way into Montevideo, took command of the troops, and performed valorously. In 1848 he was at Genoa. He was placed by the government of Milan at the head of three thousand men, and went to assist Bergamo and Brescia, but was obliged to abandon the undertaking, and finally fled to Switzerland.

In 1850 he was elected to the Piedmontese Parliament, but it was soon dissolved. The Pope fled from Rome, and he was again called to the field, where he opposed the French bravely. He attacked the Neapolitans at Palestrina, beat five thousand of them with only three thousand. Soon after he put King Ferdinand II.'s troops to flight, and was severely wounded; he fell back to Rome, which was invaded by the French; he fled to the mountains, was hunted like a wild beast by the Austrians, but succeeded in reaching Genoa, and then embarked for America. While flying for his life among the mountains, his wife died in his arms from exhaustion, and he buried her in a grave dug by his own hands, in the mountain pass. He arrived at New York, July 30, 1850, found a temporary home with an old Roman soldier engaged in making candles, at Staten Island. He commanded a vessel bound for South America with adamantine candles, and next sailed to California on a commercial venture; and in 1852 went to China, in service of the Peruvian government.

In 1854 he returned to Genoa, commanded a small merchant craft; when the Italian war broke out, finding his [illegible] bread humbly, when he sprang to arms for the cause of Italian liberty. It seems that an overruling power has preserved him for the present crisis in his country's affairs. He took the field with ten hundred and seventy men including himself, and aided by an undisciplined force of Sicilians speedily captured Palermo, where, at last accounts, he was preparing to start an expedition against Messina, which was to leave June 28th. It is stated that the King of Naples has hired a band of brigands to murder him. Already Sicily is in his possession, in fact. His foes tremble at his future operations. The Jesuits are withdrawing, and great disorder prevails. The King of Naples must fall, and the Pope must flee to his spiritual kingdom, leaving his temporal to others. Garibaldi is evidently the rough executor of this work. He has been called the Washington of Italy.

The above sketch has been compiled from various sources, but probably is correct. That he is to act a prominent part in the affairs of Europe, is generally believed. Meanwhile, let us watch events as they occur, and govern ourselves accordingly.

J. K. R.

Dorchester, Mass.

Controlling the Inclination.—It is hard work to control the workings of inclination, and turn the bent of nature; but that it may be done, I know from experience. God has given us, in a measure, the power to make our own fate; and when our energies seem to demand a sustenance they cannot get—when our will strains after a path we may not follow—we need neither starve from inanition, nor stand still in despair; we have but to seek another nourishment for the mind, as strong as the forbidden food it longed to taste, and perhaps purer; and to hew out for the adventurous foot a road as direct and broad as the one Fortune has blocked up against us, if rougher than it.—*Charlotte Bronte.*

Long Sermons.—Rev. Wm. [illegible] The Model Preacher [illegible]

For the Crisis.

Prayer.

A word on prayer. What is it? Answer: An *earnest, ardent desire of the heart* going forth to the Father who is the fountain of all knowledge and goodness, in the name of Jesus, for the blessings which we need, and blessings which he has promised to give unto us, if we ask in faith. And it may be expressed vocally, in our closet, in our families, or in the public assembly of the saints. Thanks be unto God, our Father, that we can in the *hour of trial* turn aside from the world, its cares and perplexities, and enter into our closet; and there in humble reverence bow before him, in the name of his Anointed, and ask him for just such things as we need.

Oh, the value of a throne of grace! Who can estimate it? None but those who have been brought into *the deep waters of affliction*. Glory be to God! these waters are calculated to bring the christian into a position where he will become more closely allied to a throne of grace; consequently better qualified for usefulness, and the coming and kingdom of our Lord Jesus Christ. Amen. R. V. Lyon.

Spencerville, C. W.

P. S. Bro. G:—I am sorry that the campmeeting at W. is at so early a date: from the fact that farmers may not get through with their haying and harvesting. However, I hope that all the dear saints who can, will attend this appointed feast. Brethren and sisters, make the meeting a subject of prayer. The Lord willing, I design to attend the meeting, and labor with God for the salvation of souls. R. V. L.

For the Crisis.

Notice of Elder J. V. Himes.

In reply to many inquiries of friends, I would say, that having received cordial invitations from the committees of the campmeetings of Wilbraham and Westford, I shall attend those meetings, and do what I can for the salvation of souls.

I believe the coming of Christ is nigh, and can work with any, and all, who hold that it *may come* to-day, or *this year*, or any time between this and 1868, which is to my mind the year of the great crisis! Let us all unite, and work, and be ready. I do not see sufficient ground of difference for *contention or disunion* in the positions held by different parties.

1. Some say it may come *any time, today*. Very well, I do not object, and will try to live with them consistent with this faith, and be ready *to-day*. I cannot say but what they are right.

2. Others say this year. Very well. It may be. I will walk softly, and with them, listen to every sound that may indicate the nearness of the Master's footsteps, and be ready. It may be that he will come this year.

3. I hold with the evidence before me, with my construction of the prophecies, that a few years may elapse in which the Papal power will be wholly broken down, and the Romish power be wholly worsted, and we "see the king in his beauty." And that, I think, will be about 1868, when Daniel will stand in his lot at the end of the 1335 days; which began in 533, and end in 1868.

Let us live, and hope, and work, and on either of the above positions, with a *practical faith*, we may work with success, and be prepared for the kingdom.

I shall in future, as always, work anywhere, where the door of utterance is open, to speak the whole truth to this generation on the Advent of the King of kings.

I will add that No. 3 of the "Voice of the Prophets," will be out in season for the campmeetings. All orders for Nos. 1, 2, or 3, will be promptly answered. No. 3 will contain the "Celestial Railroad," an article suited to these times. Joshua V. Himes.

July 26, 1860.

For the Crisis.

Maine State Conference.

The Maine Conference of Adventists will commence its next annual session in Augusta, Thursday, A. M., Sept. 6th, at 10 o'clock. One of the large halls will be procured, and due notice given. It is very desirable, and we shall expect that all our ministers who are in union with the object of the Conference, be present to take part in the work, and as many other brethren and sisters as consistently can. We also invite any of the other classes of christians, or sinners, who may wish to attend and take part with us, in a christian manner. Our object is to use all our means for a united, untiring perseverance in proclaiming the gospel of the kingdom of God at hand; with the accompanying truths to awaken, unite, and "build up the church on her most holy faith," and to lead sinners to Christ for pardon and eternal life. Come, brethren who can, in the spirit and power of the gospel. Let those at home pray that God will direct us, and make us useful in his work. The few brethren in Augusta will do all they can to provide for brethren who come. Call on Bro. Benj. Pray, on the east side of the river; or on Bro. D. Mosier, and W. A. Lovejoy, [illegible] will give you direction in the city.

[illegible] Wellcome, Sec.

For the Crisis.

"The Light Ship."

By the time some of our friends have read this notice, the "Light Ship" will be afloat and ready for duty. My last notice contained my last appeal; in this, I would return my sincere thanks to those who have nobly assisted me in launching the boat. I know there are some who are waiting to see what the book is like before they throw their offering into the fund. It is a sure way, and I have nothing to say against it; only, that if every one were as cautious, the "light ship" had not touched the water for a year to come, if ever. One man said, when I asked him to help, "What's the use? if a sailor had five hundred dollars he'd spend every cent of it in rum." The gentleman should have reflected that we wished to cure the sailor of his evil habits.

To the sailor, this tract must, in *every* case, go FREE. And that this may be observed, I shall choose whom I consider suitable to aid in its free distribution. To all others *but* seamen, the tract, containing sixty pages, shall be 10 cts. each, postage 1 ct., 1-4 off per doz. The proceeds arising from the sale thereof, together with whatever donations may be given, shall be for the publication of repeated editions, till, if time should last, every ship and sailor's boarding house in the Union shall receive two or three copies at least of the book.

I hope landsmen also may read it with interest, and help to scatter it in their neighborhood.

Orders addressed to me, at the "Crisis" office, shall be thankfully received and promptly filled. I expect to bring a supply to the Wilbraham campmeeting. Hoping that God will bless the work, I am, dear friends, yours faithfully,

Jno. F. Cotton.

For the Crisis.

Campmeeting in Maine.

Bro. York starts an idea almost forgotten, and asks for a response. I well recollect of being engaged in getting up and *sustaining* several general camp, tent, and grove meetings in Maine, in past years. My pocket has not got over the draft yet. But that is all well. I thank the Lord we had them. I cannot do now what I then could; yet, I can do something. All is the Lord's that I have; it goes well when it tells for God. I have wanted a campmeeting for a long time, but do not like to say "Come," and then go behind.

Well, I will say, we could have a campmeeting in Maine as well as not, if there was a general heart to act in that way. Perhaps there will be just after the Conference—we will see. But it must be under way before that, or not be ready. I will do all I can to aid such a meeting. Say on, brethren. Yours, still sounding the alarm. I. C. Wellcome.

Richmond, Me.

For the Crisis.

Notice to the Brethren in Levant, Me., and Vicinity.

I shall not be able to attend the campmeeting to be held at Levant, as you request, on account of my health. My lungs are somewhat affected, and, as much exhaustion from speaking is against the recovery of my strength and health, I do not wish to preach much in the open air. I hope that you will have a good, profitable meeting, that truth may triumph, and that God will abundantly bless you in your effort to promote his cause.

To those in your section with whom I have spent so many pleasant hours serving the Lord, I wish to say, "Hold *that* fast which thou hast, *that no man take your crown*." In a "*little while*" we will be at home. Yours affectionately, hoping for eternal life, John Howell.

For the Crisis.

Go to the Campmeeting.

Who is going to the Wilbraham campmeeting? How many there are that desire to go, but cannot afford it. Sister A. and Sister B. would like to go, but cannot *afford* it. Now there are those new black silks for which you gave $20, cameo pins $3 each, flowers in bonnets 37 cts., roses on the outside 62 cts., etc., etc. It is not to be wondered at that you cannot afford to go to the campmeeting.

Come, sisters, never mind now, if you *have* got all those costly things—go to the campmeeting. It will do you *good* to see some there dressed so plain. Why, they look as though they believed what the Bible said, in Peter's first epistle, 3: 3–5, and first Tim. 2: 9. But, sisters, do not understand me to say that they all dress there after the rule of the Bible. No, no. I am sorry to say there are some, who are well versed in scripture, and who should be examples for others, as Paul was for his brethren and sisters, that dress too much like the world, with their gold chains, breast pins, and finger rings, that they did not buy but somebody gave to them. They will tell you it is no sin, for they did not *buy* them. Come, sisters, let us lay aside all these costly things, which are like the whirlwind that passeth and is no more, and keep the commandments of Christ; and we may have that gold that never will [illegible] that robe which no moth can [illegible] flowers that shall never fade. [illegible] a closer walk with God!"

[illegible] Greenwich. N. Dixon.

The World's Crisis.

BOSTON, AUGUST 8, 1860.

A Fast.

On account of the great importance of our annual gathering at Wilbraham, we would propose to those interested in this meeting, that Friday, Aug. 17th, be observed as a day of fasting and special prayer, that our campmeeting this year may be noted for good order, christian harmony, the awakening and conversion of sinners, and the reclaiming of backsliders; in short, that it may be the most profitable meeting we have ever held.

Campmeeting Items.

Do not forget to take your umbrella, overshoes, shawl, overcoat, and a bed-quilt to cover you at night. It will be well also to bring a pillow-case, which can be filled with straw, and make a good pillow, much better than the *stone* which Jacob used. Let every church bring a tent if they can. It can be made of common cotton cloth, supplied by different families, and used for family purposes after campmeeting, if they do not choose to keep it in the tent for another season. By all means have a part, or all of your tent, *double*, so that in case we have a rain, you can keep your sleeping room and bedding dry. Every tent's company needs an axe, auger, hammer, nails, pail, wash basin, towels, soap, and perhaps a looking-glass; but it will be wise to spend the most time looking in the gospel glass. Wear plain clothing that will not be harmed when you sit upon the straw or hemlock slabs. If the jewelry is all left at home, it will not be lost in the leaves. Do not forget the *Bible* direction to *christians* for their adorning. Here it is: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even *the ornament of a meek and quiet spirit, which is in the sight of God* OF GREAT PRICE." Do not neglect this valuable ornament. It is all that will be needed. It may be necessary to lay aside the vain ornaments of the world, before the one of "great price" can be obtained, as there is no harmony between the two. They have no fellowship for each other. Come fully adorned like a true follower of Christ, so "that he that is of the contrary part may be ashamed, having no evil thing to say of you." Let us think more of recommending *Christ* to our friends and neighbors, than of *ourselves*.

Railroads to Campmeeting.

Those who purpose going to the Wilbraham campmeeting by Railroad, should remember that the *express* train does not stop there. Those going from *Boston* should take the 6 o'clock, A. M., or 1.30 P. M. train. Those coming from *Springfield*, should take 7.15 or 10.25 A. M. train, or the 5 P. M. express freight train, with passenger car attached. Those from *Worcester* will take the 8 o'clock, A. M., or 3.30 P. M. train.

Wilbraham is nine miles east of Springfield, and ninety-one west from Boston.

Efforts are being made to get fare reduced to Rutland and Bellows' Falls, as it has been to Albany.

Way-side Notes.

July 25th, we went to the Providence convention, where we met our dear Bro. Hastings, who has just returned from "Our Home," at Dansville, N. Y. His countenance is improved, and he feels some better, but he needs a longer rest than he has yet enjoyed. In his zeal for the welfare of his fellow beings, he has overworked his mental and physical energies, and it may take some time to repair his exhausted constitution. Pray for him.

One object of this conference was to devise efficient means, if possible, to carry forward the tract enterprise and afford relief to Bro. H., who has labored so successfully in this department. The people have never been more willing to read tracts on the great truths of the gospel than at the present time; especially on the doctrine of the sleep of the dead and the destruction of the wicked. Nearly every church has some devoted members, who are either believing, or looking favorably upon those great truths which are continually spreading in all directions. Instead of lessening our efforts, they should be greatly increased. The harvest is ready for the laborers. Let none delay to enter the field.

Our conference continued two days, and we hope to see good results from the gathering. As a report of the meeting may be expected from the secretary, we will not say more at this time, excepting that we had religious exercises Wednesday evening, which closed up with lively interest. One poor backslider, quite intelligent, entreated us to pray for him. The arrows of the Lord had pierced his heart, and he felt an earnest desire to return to the narrow way that leadeth unto life. Several requested prayers that they might be able to live nearer to the Lord and be filled with perfect love.

Thursday evening, (26th) we returned home, and enjoyed a good prayer meeting at the Crisis office.

Saturday, 28th, we again took the cars for our next appointment. Those who think the preacher's life is all sunshine, with no trials, might change their minds after a little experience. Yet, we would say as did Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

"Earth has no sorrow that heaven cannot heal."

After a day's ride through many romantic and picturesque scenes, made delightful by deep glens, purling brooks, broad streams and water falls, mountain peaks, beautiful farms with their reapers and mowers, we arrived safely at Castleton, Vt., and met an affectionate greeting from the dear saints in this place. It seemed like going home to the embrace of loved ones long separated. The very sight of their happy faces was enough to rest a weary pilgrim. They love the blessed hope as well as ever, and have had five or six evening meetings a week, which are lively and well attended in the midst of haying and harvest. It is heart cheering to hear their joyous testimonies, and behold the wonderful changes in their lives. It is the Lord's marvelous work. Others are almost persuaded to be christians.

Notwithstanding the rain fell in torrents on the Sabbath, (July 29th) we had a large audience of attentive hearers, some of whom came eleven miles.

Monday, the 30th, they raised their new meeting house, which they hope to have done in six or eight weeks.

Monday, July 30th, we made a flying visit to Sandy Hill, and enjoyed another heavenly season with our dear christian friends in that place. It seemed like a foretaste of the joys of paradise. We do not expect to come any nearer to the reality in this world. "Pine Avenue" is memorable for happy scenes, but this was one of the best. Some loved ones were absent that we met when there before, but the good Lord filled the vacuum by his own glorious presence, and actually caused us to cry for joy. As said the holy man upon the mount of transfiguration, we could truly exclaim, "Lord, it is good for us to be here."

After we had conversed awhile upon the signs of the times, and the bright evidences of soon getting to our happy Eden home, we bowed in prayer to thank the Lord for the privilege we were enjoying, and our blessed hope, so cheering. Then followed some interesting testimonies for Jesus, from Bro. Parry and family, Bro. and Sr. Mathewson Bro. Wait and his amiable daughters, who are decided christians.

Among other scenes of interest during this evening visit, two daughters of Bro. Parry decided to give their hearts wholly to the Lord. This made the tears of joy flow afresh; especially when Emma, the youngest, unexpectedly arose, and with streaming eyes said, "I want to see Him who died to save me." While angels rejoiced, we were not indifferent. The whole family, Bro. and Sr. Parry and five daughters, are now trying to please the Lord, and are seeking for immortality "by patient continuance in well doing." This adds new joys to their happy home circle.

There is nothing that makes home so pleasant as the christian religion; but how desolate is every thing where it is wanting. The most accomplished, intelligent, beautiful, and naturally amiable, if they do not love Jesus, are but poor companions for the christian, and can have no part in the coming kingdom. He who is not a christian is but half a man, and scarce deserving the name. Only the good—the pure in heart—will have eternal life, and partake of the joys of the coming paradise. Dear reader, let us try to meet there.

"Change Times and Laws." Dan. 7: 25.

When Daniel was moved to describe the "Little Horn" power that should arise and "speak great words against the Most High," he says it shall "think to change *times* and *laws*." Not knowing that they are attaching the foregoing prophecy to themselves, the Catholics confirm its application in their own writings. There appeared in *The Catholic*, a short time since, under the head of "Rome Vindicated," a Pastoral from Cardinal Wiseman, who says, when speaking of the Romish Church:—

"It prepared that great code justly called 'the Pontifical right,' the *jus pontificum*, which in spite of defection and dislike still keeps its hold on the institutions of every country professing Christianity, permeating our civil and our ecclesiastical law, giving them terms and phrases never to be extirpated, regulating marriages, wills, benefices, and clerical prerogatives.

Its influence enters into our every day life; feasts instituted by it, and names canonized by it fill our almanacs, and give titles to periods of legal import, to civilly recognized times, long without any religious meaning. Our very calendar which gives uniformity to the fixing of dates through western Europe, emanates from the Pontifical Chair."

In Oct., A. D. 1582, Pope Gregory XIII. changed the calendar, by throwing away, or retrenching, ten days. In 1751, the British parliament adopted the act of the Pope, at which time eleven days were omitted, so that the 3d of Sept. was called the 14th, and thus we have the change, by the authority of the Pope, from "old" to "new style." No point is more plainly fulfilled in prophecy than that the "Little Horn" power has changed "times and laws." The prophets of the Lord make no mistakes.

Preachers' Aid Society.

It will be recollected that an effort was made last year at the Wilbraham campmeeting in behalf of the poor preachers, especially those laboring in the west, which is now the great field for missionary labor. For some two years it has been very difficult for those in the west to obtain enough to be comfortable; on account of the great financial depression. On this account, some felt it to be a duty to do something towards staying up their hands in their self-denying labors. They have left their pleasant homes and friends at the east, to spread the glad tidings of the coming kingdom among those who have not heard the joyful sound.

Brethren, shall we stand by them? or let them faint on the battle field for want of help that we might well afford? Some two hundred dollars, or more, were pledged at the last Wilbraham campmeeting; but a considerable portion of it is yet unpaid. We hope that all who have not paid will forward it soon as they can to Bro. Geo. T. Adams, Boston, who was appointed treasurer. If it is not paid before, try to hand it to him at the coming campmeeting, which will be the time for the annual meeting of the society, and to hear the reports of the Treasurer, and financial committee.

The War in Syria.

The war in Syria between the Druses and Turks* on one side, and the Roman Catholic and Greek churches on the other, has become a very serious affair. Thus far the Druses and Turks have been victorious, and very cruel and bloody in their proceedings. We have news from Beyrout to July 1st, when the correspondent of the London *News* writes, "Our prospects get darker every day, for each hour brings either news of fresh atrocities committed by the Druses, or more decided proof that the acts of the latter are connived at by the Turkish government." He says:

"It is now ascertained, and a nominal list of them has been made, that up to last night the Druses have burnt and pillaged no less than one hundred and fifty-one Christian villages since the 29th of May last, while no less than from seventy-five, to eighty thousand Christian inhabitants of Lebanon—many of whom were a month ago wealthy men, others in quite easy circumstances, and all strangers to anything like poverty or want—are homeless beggars, depending on actual charity for their daily bread. Over and above the number of Christians shot in actual warfare, between seven and eight thousand have been butchered—hacked to death would be the fitter term—as no butcher ever used in his calling half the cruelty of these bloodthirsty miscreants—in cold blood by the Druses. And, besides this, more than five-thousand widows, who, until this Druse campaign, were happy wives and mothers, have lost their husbands, brothers, fathers, and all male relatives, even to the male infants at the breast; and sixteen hundred children are now orphans.

All these figures have been very carefully compared with others, and weighed in the balance of English (local) opinion, before being given as facts. And, after conversing, comparing and digesting all I hear, after bringing my own four years' experience in Syria to bear upon the subject, I am bound to say that I have considerably underrated the case. Moreover, fifty millions sterling would not pay for the towns, villages, hamlets and silk factories destroyed throughout the mountain—all the property of the Christians. There is, besides, a fearfully long list of convents, churches and nunneries belonging to the same people, all of which have been plundered and then destroyed by the Druses. In short, what commenced as a civil war between the two sects can no longer be called by that name.

For the last twenty days it has been nothing less than a wholesale massacre of Christians by the Druses, and a wanton destruction of all property belonging to the former by the latter."

This looks like another evidence that the work of desolation has commenced upon the harlot power. Garibaldi is at work about the heart, and others on the extremities. The following will give the reader some idea of the terrible work of the Druses against the Catholics. Says the correspondent:—

"One poor woman—I knew both her husband and herself well at Deir-el-Kamar, where they were wealthy people—told me that when the Druses attacked the town the second time (I should mention that it had surrendered, and all the inhabitants had given up their arms some twenty-four days previously to the Druses, and had been promised protection by their sheiks) her husband was hacked to pieces before her eyes by the large knives of the Druses, who then declared that they must kill all male children in the house. The mother tried to hide her two sons, one fifteen, the other nine years old. The Druses however, found them out, and as she begged and prayed for their lives, and endeavored to cover them in a corner with her person, the Druses hacked at the lads over her shoulder, and gashed them until they both dropped down apparently lifeless. The Druses then made off, and the woman, thinking her two sons dead, remained in a sort of a stupor for two hours—so far as she can calculate. At last she was roused by hearing the eldest lad call her in a faint voice, trying to assure her that he was not yet dead. On this she felt the body of the youngest boy, and found his heart beating. She got some water, and after giving it to both her children—so far as she could get them to drink it—started into the town to see whether she could procure assistance to get her and her boys away. She got as far as the Seralio, or government house, but there she found that some five hundred Christians, who had taken refuge, were being cut to pieces by the Druses, who had been invited to enter the precincts of the building by the Turkish soldiers of the garrison, these latter helping in the butchery, and being so far worse than the Druses, that they abused in the most infamous manner all the women. Seeing no help could be obtained here, the poor woman returned to her house. She had not been absent more than an hour, but she found her two children cut into pieces, joint by joint, "limb and trunk severed" (to use her words) "as butchers cut up sheep"—heads, legs, arms, and bodies being hacked up into a shapeless mass of bloody flesh and reeking bones. Some other poor women then joined her, and together they made their way to a mulberry plantation outside the town, where they passed the night. At daybreak they were discovered by a party of Druses, who, after stripping them to find whether they had any money on their persons, and taking away what little they possessed, told them they might go where they liked. Four of the poor creatures had babies, all under a year old. Of these infants two were girls and two boys; the former they did not touch, but the latter, they said, might grow up to be men and bear arms against the Druses; they therefore took the poor little creatures, and before their mothers' eyes, tore them up the middle and limb by limb—"exactly," to use the poor woman's own expression, "as you tear up a fowl that is to be cooked with pillau." Remember, all this was done, not in the heat of fighting, but deliberately, in cold blood.

This awful work is not yet ended. It may be suppressed for a time, but the harlot power must drink from "the cup which she hath filled" for the saints of God. Her days of retribution are at hand. Earth's closing scenes are upon us. We are living in a solemn hour!

The Pope's Troubles.

He who claims to be Christ's vicegerent on earth, the representative of "the mother of harlots," finds it very difficult to control the people as he could in former times. The eyes of his subjects are so far opened as never to be closed again to the oppression and misrule of the Vatican Pontiff. His position is now a most critical one. A large share of Italy has already broken away from his domineering power, and are resolved on "liberty or death." His days are numbered, and his end will be terrible. He has a bitter cup to drink yet. Already, he begins to sip a little, but the last draught will send him to perdition.

"The most Rev. Archbishop of New York" delivered a sermon on the first Sabbath in July, urging all the Catholics of his diocese to send pecuniary aid to Pope Pius IX., to assist him "at this critical moment of his trials and afflictions." The Archbishop goes on to say:—

"An American Prelate lately returned from Rome intimates that this aid cannot reach the Holy Father too soon. He has to sustain, as yet, the expenses of the Papal Government, whilst the resources, to a great extent, have been cut off. It has even been intimated that if things go on as they are now, for any prolonged period, the Pope will not have the means to supply the wants of his household. In the meantime let us not cease to pray to Almighty God, invoking His interposition in favor of the Church which, to human view, is threatened with unspeakable disasters."

Circus Ministers.

We clip the following from one of our exchanges:

"The clergy of this city appear to be getting a little liberal. Sands' Circus recently exhibited here, and among the visitors were a number of the Orthodox clergy. I observed in the afternoon, the Rev. Mr. Dimmick, D. D., the oldest Orthodox clergyman now settled in this city. He showed his pleasure at the performance by clapping his hands, and other demonstrations, equal to any one in the audience. As an offset, in the evening, Rev. Mr. Campbell preached a sermon, in which he said that all who went to the circus were on the road to hell.

Dr. Dimmick also recently attended an exhibition of a magician at the City Hall. He even went on the stage and shook the bag wherein eggs were produced in such profusion, and seemed surprised at the tricks of the operator."

Correspondence.

From Benj. Spaulding.

Bro. Grant:—Since my last writing, three have been baptized, and several others are ready. The good work at Salmon Brook Plantation goes on. We have visited No. 12 a second time, and found the seed had taken root, and begun to increase. Things looked very encouraging for Bible doctrine to flourish there. We found good friends, homes, brethren, sisters, fathers and mothers in that newly settled township. Praised be the Lord. The promise still proves true; and godliness has the promise of the life that now is, as well as of that which is to come.

We have now been on a visit to Fort Fairfield, where the Lord stood by us, and gave us access to the minds of the people. We commenced under discouraging circumstances, but the way was opened. After giving them four lectures, we left, feeling that good was done, that seed was sown, which would produce a harvest. In Fort Fairfield we had none to sympathize with us in our Bible views. We went one day into the province of New Brunswick, had one lecture, but found that Sectarianism had reared her head even in the Queen's dominions. As we left, we overheard one man say, "*That is just what I believe.*" Thank God for that. That is the way we have to do; going every where, meeting all kinds of folks, and all kinds of views.

The Lord is showing himself strong in behalf of his truth in Aroostook; the enemy is full of wrath, and stimulates his agents; and some of the professed ministers act as his agents in stirring up the people, crying out, "Men of Israel, help! This is the man who teaches all men everywhere against the *people*, and the *law*, and this *place*."

Like Demetrius, they have called together workmen of like occupation, and said "Sirs, you know that by this craft we have our wealth; moreover, you see and hear that not alone in Ephesus, but that also throughout almost the whole country, this Spaulding and Corliss have turned away much people from our churches, saying, 'Man has no immortality until he gets it through Jesus, at the resurrection of the dead'; and that 'the wicked will be burned up root and branch.' So our doctrine of the Church is set at naught, and our Craft is in danger." We have many proofs of this. Yesterday I visited Letter C. I had been there before and given them one lecture, and made an appointment for another. On arriving to fill the appointment, I found only about ten, and they were all wild, care-for-nothing young men, who came for sport, as it appears. Probably their plans were laid to have a real high time. I saw the character of my hearers. I cast myself upon the Lord, leaned upon his arm, and went forward in my duty. The Restitution was the subject. When through, one of these young men inquired, what was meant by the angel's standing, one foot on the sea, and the other on the land, and swearing, etc., etc.; and before I could answer, another asked a question equally foreign to the subject. While trying to answer that, another question out of time and place was asked, and then another, until about all had asked questions, evidently to puzzle me. But I kept composed, and continued to answer their questions, until they all left me alone. I went on my way rejoicing that I was counted worthy to suffer shame for the love I bear the name of Jesus.

Found a good home at Bro. Parsons. Thank the Lord for pilgrim homes! Bro. P. and wife received us, and supplied our wants with christian hospitality. The Lord bless them, and make them living epistles in Letter C. They are alone in the midst of a crooked and sectarian people. Pray for them and us; we need the prayers of all the church.

Fort Fairfield, Me.

From Elder R. E. Ladd.

Dear Crisis:—I admire the tone of Bro. Burnham's article in a late number of the *Crisis* relative to the Wilbraham Campmeeting, and hope it will find a response in many a heart. I look forward to that assembling of the servants of God with more than usual interest and hope.

The great and glorious truths pertaining to the "kingdom of God and the name of Jesus Christ" never were so precious and full of comfort to the weary pilgrims on their way to the kingdom, as they are now. We are nearing harbor, brethren; the battle is almost over, the victory well nigh won. Let us come up together once more to greet each other with words of comfort and acts of love. If any have "hobbies," or "vain janglings," it would be better to stay at home and nurse them in quiet seclusion. But let him that hath the word of the Lord, present it in meekness of wisdom and humility of mind. What we need at the present time more than anything, or all things else, is a real *baptism from above*, that shall make us feel our impotence, and cause us to hide under the shadow of the Almighty, and take shelter in the "Rock of ages." Great and marvelous events are pending, and may burst forth upon the earth at any time. No student of prophecy can fail to see that the grand scenes indicated therein, as immediately preceding Messiah's return and triumphant reign, are upon us. Verily, "The coming of the Lord draweth *nigh*," should thrill every christian heart with joy, and alarm every sinner with fear and trembling, now, as never before.

Come! ye servants of the living God; scour up your armor which has rusted and corroded for lack of use; buckle it on anew, and enter the battle-field against thy common foe. Come, prepared to "feed the flock of God" with the "milk of the word," or with the "strong meat," as they may require. Come and give the "reason of your hope," that those without may be convinced. Come! preach "Christ the coming conqueror," as well as the "crucified of Calvary"—the only source of life for the world; the only hope of rest and peace for the world; the only effectual *bruiser of Satan* in the world.

Let us resolve, in the strength of "Christ our Life," that we will go to the campmeeting to *do* more for God; to rescue perishing sinners from impending destruction, than we have ever before done. If we cannot *all* preach there, we can all pray for those that *do* preach, that the word may take effect. *Get ready* to *work* before you get to the ground. So much time is spent in preparing to labor at campmeeting, that much is lost. What we need, to strike effectual blows for the cause of God, is to "have on the whole armor" at the beginning of the meeting.

And now, my brethren, "if thy heart is right, as my heart is with thy heart, then *give me thy hand*," and by the grace of God we will form a cordon of strength that no earthly power can resist.

I hope to see a host at that meeting, which, as suggested by Bro. B., may be the last one on earth for us; and trust that the great, practical questions of "Life only in Christ," the "Resurrection," the "restitution of the earth," the "inheritance of the saints," and the destiny of the finally impenitent, with the experimental themes of the work and witness of the Holy Spirit holiness of heart and life, and a present preparation to meet the Lord, will be faithfully and fearlessly pressed upon the minds of the people; and may the blessing of God attend the meeting as we have never before seen it. Oh, for faith and power in prayer!

Springfield, Mass.

From Eld. W. Sheldon.

Bro. Grant:—Our grove meetings are now numbered with the things that were. I had thought of writing you a full account of each meeting, but can only stop at present to give some items.

1. The meeting held at Springville, commencing on the 1st of June. The following ministering brethren were in attendance, viz: G. W. Turner, S. K. Gibson, P. S. W. Deyo, and the writer. On Sunday one was baptized by Bro. Turner.

2. On the 7th of June we commenced our meeting at Trenton. The following preachers were in attendance: G. W. Turner, P. S. W. Deyo, G. W. Barnes, and the writer. Preaching produced an impression. Saints were comforted. On Sunday I led six happy souls down into the water. In a week from that day Bro. Turner led two more to their baptismal graves, and five more intend to follow the same example, near by, in a few days. Bro. Turner is doing good.

3. The Fairfield meeting commenced on the 15th. It was attended by the following preachers besides the writer: C. W. Smith, P. S. W. Deyo, G. W Barnes, and W. B. Putnam. Several loads of friends came about two hundred miles to attend this meeting. Bro. W. B. Putnam was ordained at this meeting.

4. On the 22d of June we commenced our meeting at West Point. The same ministers that were at Fairfield attended this meeting. Here I baptized three on Sunday, and organized a church. Also Bro. C. W. Smith was here ordained to the work of the ministry. After the close of the meeting, I had the pleasure of holding a three days' discussion with a Methodist minister, upon the same ground, on the following question: "Do the scriptures teach the immortality of the human soul?" This advanced the cause of truth.

5. On the 29th of June we commenced our meeting in Kingston. Brn. Deyo and Smith were present. At the close of this meeting about one hundred gave us the parting hand. The above meetings were well attended, and the word of truth was preached with success by the ministering brethren who attended. Our prayer meetings were very good. At each meeting a love feast preceded the preaching on Sunday morning; and the Lord's supper was eaten around the table, in apostolic style, at the close of the evening's sermon. Truly, these were solemn seasons, both to saint and sinner.

This brief sketch comes far short of doing justice to these interesting meetings. The cause has been advanced by them. Many isolated ones were in attendance who are anxious to have the word preached in their vicinity. A door is opening all around.

Springville, Wis.

From L. N. C.

It is but a short time since I resolved to leave those things that I once had pleasure in, whose end is death, and that I would fight my way through, and by patient continuance in well doing, seek for glory, honor and immortality, and receive the free gift of God—eternal life. This life is in his Son. I have found it far better to seek pleasure in serving Jesus than the world, and I can now look forward to that day, and hail with joy the soon coming King. Brethren, let us prove faithful; keep ourselves pure and unspotted from the world, and abound in the work of the Lord, insomuch as we know that our labor is not in vain in the Lord. Let us prove by our daily walk and conversation that we look for and love the appearing of our Lord.

Little children, abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming.

From Jas. B. Fitch.

Bro. Grant:—I should like to say to the brethren scattered abroad, that I am preaching the word as I have opportunity, which is mostly confined to the Sabbath, in consequence of having a family to support and debts to be paid. I have read of the Wilbraham meeting and intend to be there; as I have to go to Boston once a year on business, I manage to go at the time of the meeting. It is a feast to meet with so many who love the gospel of the kingdom.

In some places I have visited lately, prejudice to truth is giving way. I have calls from every quarter to go and preach the word; but we must provide for our house, and, if possible, owe no man anything.

Is there not some good brother, full of faith and the Holy Ghost, who is not burdened with the cares of this life, who can return with me from the meeting, and tarry a few months and preach, publicly and from house to house? The truth is much opposed here by the different denominations. In some cases the Lord has caused the wrath of man to praise him.

Brethren and sisters, suffer the word of exhortation. Our Wilbraham meeting is attended with labor and expense. Let us remember that time and money both are precious, and we shall all soon give an account how we have improved them. Let us remember that our influence is good or bad as we move along. Let us take a new start, and cultivate the fruits of the Spirit more than we ever have done.

Wolfville, N. S.

From P. Axe.

Dear Brethren in the Lord.—The soon coming of the Messiah to set up his everlasting kingdom, with life only through Christ, with its kindred doctrines, lies as near my heart as ever. There are three more in this place who are interested, but we hear no sermons, only read what comes in the *Crisis*, with some other works. We are perishing for the word of life. Give us a call. I am heartily tired of hearing about going to heaven at death, and eternal misery. We want the pure word of truth.

Westchester, Jay Co., Pa.

For the Crisis.

"The Great Controversy."—"I gave 'The Controversy' to a young man, unconverted, and he was so deeply interested in it that he sat up till three o'clock in the morning to read it. He promises to come to Wilbraham with me." B.

July 31st.

Summary of News.

FOREIGN.

The Paris (July 10th) correspondent of the Liverpool Times says: "The latest report circulated here respecting Garibaldi is, that he quitted Palermo at the head of 10,000 volunteers for the purpose, in all likelihood, of making a descent upon the Neapolitan provinces on the continent. Some of the journals say that he has gone to attack Messina, but this report is supposed to be merely a blind to disguise his real intentions.

AUSTRIA.

It is stated that the agitation in Hungary is increasing, and that the Austrian Government has been obliged to send troops into the comitat of Gomor to put down disturbances.

FRANCE.

M. Outrey, the French Consul at Damascus, who left Paris on Saturday to return to his post, received precise instructions previous to his departure to concert measures with the naval officer commanding the ships of war on the coast of Syria to repress by force, if necessary, the attacks made by the Turks on the Christians. The Emperor is determined to put an end to the half measures which have hitherto been adopted, and to act with vigor.

THE SYRIAN TROUBLES.

Beyrout, June 11th. The attack of the Druses on the Christians at Damascus commenced on the evening of the 9th, when several men were killed, and many women carried off for harems. The French, Russian and Greek Consuls took refuge in the house of Abdel Kader.

The attitude of the Turkish authorities was indecisive, and rather injurious than useful to the Christians. Three thousand Turkish soldiers arrived to-day, and the fears of the Christians are redoubled.

A dispatch of the 1st of July says it had been ascertained that the Druses had burnt and pillaged 151 villages since the 29th of May, and that from 7500 to 8000 Christian inhabitants of Lebanon, many of whom were wealthy men, are homeless beggars, depending on charity for their daily bread. It is believed seven or eight thousand Christians have been butchered in cold blood.

Great agitation prevailed at Aleppo and at Killis city.

Since the 11th no other incident has taken place. The state of things continue to be very grave. The Christians were leaving the interior of the country and emigrating toward the coasts, in order to be under the protection of the European vessels. Thirty-two thousand persons had already arrived at Beyrout and Sidon.

ITEMS.

Garibaldi and the Continental Press.—It is amusing to compare the various epithets applied to Garibaldi by the foreign journals. We take the following as specimens:

Naples Gazette, (official.) The monster in human shape, Garibaldi by name, has had the audacity to attack, at the head of a band of murderers, the dominions of His Majesty the King of Naples. It is needless to add that measures are taken by the Government to capture him, when he will be justly punished for his rash and lawless undertaking.

Roman Gazette, (official.) The Antichrist, for it is impossible to give a person possessed of the devil any other appellation, has dared to approach the coast of Sicily, and effected a landing, with the assistance of the godless and heretic English.

Munich Volksblatt. The bandit Garibaldi is about to continue his wicked and bloody trade of human murderer in the happy and peaceful island of Sicily, but the Divine vengeance will not fail to overtake him speedily.

Vienna Gazette, (official.) The professional rebel hopes to continue his former calling in Sicily, but he will be grievously disappointed, and his disgraceful attempt frustrated by the courage and loyalty of the brave troops of the King of the Two Sicilies.

Leipzig Times. The pirate Garibaldi is of course acting by the orders of the King of Sardinia.

Berlin Kreuts Zeitung, (Reactionary.) The adventurer Garibaldi will soon find that his lawless career has come to an untimely end.

Cassel Zeitung. The *parvenu* Garibaldi, not content with having kindled the flames of revolution in his own country, is now about to raise the standard of revolt in the hitherto happy kingdom of Naples.

Hamburg Papers. Gen. Garibaldi is steadily advancing in his bold and dangerous career.

Gazette of Bologna. The heroic son of Italy, whose name no true Italian can pronounce without the most profound admiration and enthusiasm, is now engaged in the most important campaign of his eventful life.

Florence Gazette. The redeemer of Italy is about to attack the stronghold of tyranny. Every true Italian heart beats with hope for the success of his sublime undertaking.

Journal of Milan. The Genius of Italy has at length drawn his sword, and thrown away the scabbard to rescue his country from the last remnant of tyranny.

Turin Gazette, (official.) The Archangel Gabriel has appeared in human shape on earth in the person of Garibaldi, to scatter the last enemies of Indian liberty, and bring them to the condign punishment they deserve.

Naples Gazette, (latest number.) The Commander-in-Chief of the King's troops in Sicily has signed a capitulation with His Excellency Gen. Garibaldi at Palermo.

Return of the Jews to Palestine.—To the student of the Bible and church history there are few current subjects of more absorbing interest or of deeper significance than the events now almost daily transpiring which point to the repossession by the Jews of their own land. The tide of progress, after a lapse of centuries, may be said to have fairly turned in that direction, and the prayer long offered by that chosen but now scattered people, that "Judah may be saved and Israel dwell 'securely, and that the Redeemer may come to Zion," is undoubtedly hastening to fulfillment. The Sultan of Turkey is encouraging Jewish emigration to Palestine, and is offering to sell them as much land as they choose to buy, and it is said has even expressed his willingness to dispose of the Mosque of Omar to them, which, it will be recollected, stands upon the very site of the Jewish Temple on Mount Moriah. This mosque is one of the Mohammedans' most celebrated shrines, being scarcely inferior in national importance to those of Mecca and Medina. Politicians and statesmen look upon these indications as a legitimate consequence of the liberalizing influence of Mohammedan intercourse with Christians, and so they may be; but to the reader of the yet unfulfilled pages of Revelation they also point to what, as it respects the Jewish nation, "prophets and kings" have long waited for, "but died without the sight." That the mosque of Omar should be in a fair way of passing into the hands of the people to whose fathers the site on which it stands was once given in an everlasting covenant, is what no reader of secular history, fifty years ago, could even have dreamed would ever come to pass. Some of the hills around Jerusalem have already become Jewish property, and it is by no means improbable that some of the present generation will see the entire city of Jerusalem again in the hands of its ancient owners. That mighty revolution will follow in the wake of such an event, is probably as certain as that the Jews will return at all; at all events, affairs in that immediate region of the East must ere long become an engrossing theme among the nations of the earth.—*Philad Press.*

The Law of Periodicals.

1st. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.

2d. If subscribers order the discontinuance of their periodicals, the publishers may continue to send them until all arrearages are paid.

3d. If subscribers neglect or refuse to take their periodicals from the office to which they are directed, they are held responsible until they have settled the bill and ordered them discontinued.

4th. If subscribers remove to other places without informing the publishers, and the papers are sent to the former direction, they are held responsible.

5th. The courts have decided that refusing to take periodicals from the office, or removing and leaving them uncalled for, is *prima facia* evidence of intentional fraud.

Married.

In Yarmouth, Me., by Elder R. R. York, Bro. Ivory Hezelton, Jr., to Sr. Lucy E. Chapman, both of Westbrook.

Notices, &c.

GENERAL CAMPMEETING at Wilbraham, Mass.

Providence permitting, a general campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, Aug. 20th, and continue one week.

This meeting is pleasantly located in a neighborhood noted for sustaining good order, and for acts of kindness towards those who assemble there from year to year to worship the God of our fathers. We anticipate a large gathering of the Lord's dear children, and that much good will be accomplished. Those who were present last year will remember that the great object of the meeting was for the salvation of sinners, and the comfort of saints, and that the effort was greatly blessed. We hope that our brethren and sisters will come again this year, strong in the Lord, and bring their unconverted children and neighbors for the purpose of persuading them to be christians.

All who believe in Christ as our Savior, and are willing to labor for the salvation of sinners, are invited to take part in the meetings. We would earnestly request all to make this meeting a subject of special prayer, that many wanderers may be reclaimed, the saints greatly strengthened, and the name of the Lord magnified among the people.

Ample accommodations will be provided for board and horse keeping. Board at 50 cents per day; or one shilling per meal for breakfast and supper, and 25 cents for dinner. The fare is reduced to half price on the Western R. R., which will be $2.50 from Boston, for both ways.

Arrangements have been made with the Eastern R. R. Co. by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have free return passes by application to Geo T. Adams, 167 Hanover street, Boston, Mass., when they purchase their Western tickets for the camp ground. Those coming from *Albany* will pay full fare to the camp ground, and receive *free return passes* from the Campmeeting Committee. Those coming from North Adams, Pittsfield, and intermediate places, also from Worcester and intermediate stations, will call for *campmeeting* tickets at the ticket offices.

Those coming on the Connecticut River R. R. from South Vernon, Vt., and intermediate stations, will pay full fare, and receive *free return passes* from the Campmeeting Committee.

N. B. *All* who wish to take the cars from *Boston* for the campmeeting, should remember that they can obtain their tickets *only* at Geo. T. Adams', 167 Hanover Street, where they may be obtained any day during the meeting. Cars leave the depot in Beach street at 6 o'clock, A. M. and 1 1-2 P. M.

Full particulars of arrangements with other R. R. Companies will be given in due season.

R. E. Ladd,
Hiram Munger,
Geo. T. Adams, } Committee of Arrrangements.

Quarterly Meeting.

The first Quarterly meeting of the General Association of the Church of God, in Western N. Y., will be held at East Springwater, commencing Friday evening, August 24th, and continue over the following Sunday. We have a beautiful grove which will be fitted for the meeting on Sunday.

A general invitation to ministers and laymen is hereby given. We hope to have a general gathering of the lovers of Bible truth from the surrounding country at this meeting.

B. M. Morris,
A. L. Hovey,
Elijah Wetmore, } Committee of Arrangements.
T. G. Newman, Secretary.

Boarding Notice.

After consultation with many of our preaching and lay brethren, we have thought it advisable *not* to issue free board tickets at the boarding tent this year. 1. Because it is *not right* that the whole amount of this burden should fall on us. 2. Because it opens a door for imposition to be practised by a plea of poverty from some who are able and ought to pay for their board. The preachers who are accredited among the brethren where they are known, and those that are really poor that are with us, will be boarded, and a special collection will be taken up for the purpose of giving all an opportunity of sharing in this expense. This seems to us to be just and right; and as we propose to place the price of board at 50 cts. per day, or at one shilling for breakfast and supper and 25 cts. for dinner, it will give a margin for this collection to those that board at the public table as well as others. It is our intention to make our friends, who rely on us to supply their wants, as comfortable as possible, and shall make an additional outlay to secure this end. But shall, after all we can do, have to ask the forbearance and charitable feelings of brethren towards us even with our best endeavors. By God's blessing and aid we will do as near right as we can, and leave it all with Him whom we love and serve, and to the judgment of the brethren.

Hiram Munger.
Randl. E. Ladd.

English Bibles.

We would call the attention of our friends to the fine assortment of English Bibles which we have imported, ranging in price from $1 00 to $2.50, exclusive of postage. It is a rare chance for those in want of the precious book, to send for them now to this office, where they can have them in Morocco, Roan or colored calf binding, with marginal or reference between the verses. We shall have a goodly assortment at the Wilbraham campmeeting, if the Lord will.

Notice.

The fourth session of the Shell Rock Christian Quarterly Conference will be held at New Hartford, Butler Co., Iowa, commencing Aug 24th, to continue over the Lord's day. Call on Eld. Castle Churchill. We look for a general attendance.

P. S. W. Deyo.

Campmeeting.

The Westford campmeeting is to commence on Tuesday, Aug. 28th, and continue over the following Sunday. This is a very pleasant location, near the depot, about eight miles from Lowell, on the Stony Brook Railroad. We think that tickets from Boston and back will be half price, as last year,—one dollar. This meeting will not interfere with the meeting at Wilbraham, being one week after. Those who can, and choose so to do, may attend both. We hope that all who can will make it duty as well as a privilege to be at this meeting. We doubt not the arrangement and management of the meeting on the part of the committee will be perfectly satisfactory, as they were last year. The meeting will be conducted on free christian principles. Come then, one and all, with the heart full of the love of Jesus and his word, with a mind to be good, do good, and get good, and so enjoy that liberality with which those are blessed who enjoy the freedom of the gospel.

J. S. White.

Quarterly Conference.

The next session of the Western Central Quarterly Conference in Maine will commence Thursday, Aug. 23d, at 1 o'clock, P. M., in Rome Town House, and continue over the Sabbath. Will all the ministers, and as many others as can, come to the work, and come in the work, praying for God's blessing upon the people. We want to see sinners converted, and God's word to run among the christians. Call on Brn. David Watson, Fletcher, Blaisdell, Martin, etc.

H. B Savey, Chairman.
I. C. Wellcome, Secretary.
Richmond, Me., July 25th, 1860.

Campmeeting.

Providence permitting, there will be a campmeeting in Livant, Me., commencing Sept. 17th and continue one week.

The cause of truth demands that the church should make an effort to give new impetus to the cause, by a general gathering of the brethren and sisters to comfort and strengthen one another with the words of truth. We expect this meeting will result in good to the church and exert a salutary influence upon community. The people want to hear the reasons of our hope. Let all come that can. Begin now to plan your business so that you can come. Begin to pray about it, talk about it, and get your tents ready for the camp. Above all, do not forget that you will need on the armor, so that you may be ready for the work as soon as you get on the field of battle. Brethren, make your business bend to this meeting. Get your *Lamb*, and come up to sacrifice to the Lord. If you have not a lamb, take a kid, or a pair of doves, only let your heart be in the work and God will bless you.

J. Hemenway, for the brethren.

Campmeeting.

The Lord willing, there will be a campmeeting at Lanesville, Ct., commencing Sept. 3d, and continue over Sunday. The meeting will be holden on the old ground, a few rods from the Housatonic R. R. Depot. Arrangements will be made for boarding and horse keeping. We shall expect those preachers present that feel sent. Further particulars hereafter.

D. Cogswell,
M. Gosson,
L. Mills, } Committee

Notice.

A grove meeting will be held in the Anderson neighborhood, three miles south-west of Edenboro, Erie Co., Pa., August 25th, at 1 1-2 o'clock, P. M., and Sunday 26th at 10 A. M. We hope to see the friends of Jesus from the surrounding country at these meetings.

John T. Ongley, Evangelist.

☞ Providence permitting, there will be a grove meeting at Plymouth Hollow, Ct., Sunday, Aug. 12th.

Evenings of 13th, 14th and 15th, where Bro. Canfield may appoint.

H. Pratt.

Grove Meeting.

If the Lord permit, there will be a grove meeting in Morris, Ct., commencing Thursday, Aug 16th, and continuing over the following Sunday. Eld. H. Pratt is expected to attend, with such preachers and laborers as the Lord may send. We shall have one or more tents, and accommodations, as far as practicable, for brethren from abroad. Come brethren, come one, come all, and let us have a heavenly sitting together, whilst the burden of our prayers may be for the edification and upbuilding of the church in the most holy faith, and for the enlightening of the people and the salvation of sinners.

We hope for a general gathering from the surrounding vicinity, and for a profitable meeting. Let such as can, bring blankets and provisions, prepared for a safe dwelling and sleeping in the woods.

The meeting will be in the vicinity of the Lake, near Footville, ten miles west of Plymouth Hollow depot, and six miles from Litchfield Centre. T. S. Canfield,
In behalf of the brethren.

Savoy Campmeeting.

This meeting will commence Aug. 27th, and continue one week. The object of this meeting is to persuade men to accept of the gospel, and be saved in the kingdom of God. Then come, brethren and sisters, one and all, in the spirit of labor and love, and let us have a feast of fat things on the mountain top. Efficient laborers in the gospel will be present to preach the word of life. The committee wish to say, that no pains will be spared in trying to supply the wants of the brethren and public generally; and are confident from last year's experience that we can meet them more acceptably. Board and horse keeping will be furnished on reasonable terms.

E. M'Culloch,
Rufus Starks,
J. E. Healy, } Committee.

Campmeeting.

There will be a Second Advent Campmeeting in Harmony Grove, Westford, Mass., to commence Tuesday, Aug. 28th, 1860, and continue over the following Sunday. This is a delightful location, convenient, within five minutes' walk of the depot, and near the village, where any can get lodging who do not wish to sleep in tents. This meeting is for no sect or party purposes; our object is infinitely higher,—the saving of men by the preaching of the Gospel in its happy adaptation to the present times.

Come, all ye lovers of Jesus, from hill and vale, from city and town, to the grove this year. Make the sacrifice, lay aside the means, help the poor, and all come to this feast. Pray over it, and come with a mind to work by faith, expecting the salvation of men. Those who wish can provide their own board, and bring the whole family with little expense. Bring tents and bedding. Tents and board will be provided on the ground for all who wish on reasonable terms.

L. Boutell, Groton; M. H. Corliss, Lowell; E. Heath, Lynn; S. Ayers, Worcester; M. M. Young, East Boston, *Committee.*

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach in
Poultney, Vt .... Aug. 12th
Boston .... Aug 19th
MILES GRANT.

Eld. J. Howell appoints to preach at
Castleton, Vt .... Aug 12th

N. F. Nason appoints to be at
Kennebunkport .... Aug. 24th and 25th
Westford campmeeting.
Worcester, (Warren Hall) second Sunday in Sept.
The protracted meeting in Windsor will not come off in October, on account of other engagements. Notice of the time soon in the Crisis.

R. V. Lyon appoints to preach at the first Baptist Church in Ashford, Ct., Sunday, Sept. 2d, at 10 A. M. and 1 P. M. On the same day at the Axe Factory, at 5 P. M.
On the second Sunday in September I will meet with Dr. Huntington and his people, and preach.
On Wednesday evening, Aug. 29th, will preach in Southbridge, at the Pratt School-house, at 7 P.M.

J. T. Ongley will preach in
Jamestown, N. Y .... Aug. 9th
Grove meeting on land of D. Deforce, three miles south of Columbus, Pa .... Aug. 11th and 12th
Findlay's Lake, N. Y .... Aug. 13th

Providence permitting, Eld. Chas. C. Stevens will preach at
Lynn .... Sunday, Aug. 12th
East Boston, (evening) .... Aug. 14th
Providence, R. I., (eve.) .... Aug. 15th
Peacedale, Rocky Brook, R. I., (eve.) .... Aug. 16th
Southampton, Long Island, N. Y., Shinnecock Indians .... Sunday, Aug. 19th
N. B.—Will Eld. James Lee meet me at Sag Harbor, Friday, 17th, on the arrival of the boat?

Eld. L. S. Ludington appoints to preach in
Newfield, Ct. .... Aug. 12th
Plymouth Hollow .... Aug. 19th
Wallingford, Ct .... Aug. 26th
New York City, (corner of Grand and Elizabeth Streets) .... Sept. 2d

Providence permitting, Eld. B. Roberts will preach in Foster, (Tabernacle) the second Sabbath in August.
M. R. PHETTEPLACE.

Providence permitting, I will preach in
Springfield, Mass., at Music Hall .... Aug. 12th
S. P. BABCOCK.

J. K. Bellows will preach in
New Britain .... Aug. 12th
Cheshire Street .... Aug. 19th
South Farms .... Aug. 21st
Roxbury .... Aug. 22d and 23d
Lanesville .... Aug. 24th
Pawlings, N. Y .... Aug. 26th
Newark, N. J .... Sept. 2d

I wil preach as follows:—
Worcester, Mass .... Sunday, Aug. 12th
Palmer, Mass., as Dr. A. M. Higgins may arrange, Sunday, Aug. 19th
Brimfield, (eve.) .... Aug. 14th
S. W. BISHOP.

Providence permitting, I will preach at
Biddeford, Me .... Aug. 12th
Worcester, Mass .... Aug. 19th
Will attend the Savoy campmeeting.
J. BILLINGS.

Providence permitting, I will Commence a meeting at Bantom, where Bro. Tyrrell may appoint .... Thursday, Aug. 23d
GEO. L. TEEPLE.

The Lord will, I will preach in the New Chapel, Warehouse Point, Ct., Aug. 12th
HIRAM MUNGER.

Providence permitting, I will preach at
Clinton, Mass .... Aug. 12th
GEO. A. OTIS.

The Lord willing, I will preach in Milo, Sebec, or Atkinson, (as the brethren in those places may arrange) .... Aug. 12th
I will spend the 2d, 3d, and 4th Sabbaths in August in those towns as may be best arranged without interfering with other appointments.
THOMAS SMITH.

The Lord willing, I will preach in Haverhill .... Aug. 12th
L. D. THOMPSON.

Business Matters.

To Correspondents.

H. G. Smiley.—Englishman's Greek Concordance, if but one.

Cash Receipts.

Dr. G S Stevens 234, $1.32; D E Blood 271, 73 cts; I W Bartlett 260, $1.18; W Tinkum 260, $1.24; D B Boyce 256, 50 cts; Mrs. A Davis 312, $3.33; J N Boxwell 260, $1.16; B F Wilkins 260, $1.25.

B P Hildreth 286, S Woolruff 279, Mrs. S Grant 286, T Newton 267, Mrs. K Hawley 286, B Perham 278, G W Lougee 280, R V Lyon 285, Wm. Brown 260, R Parker 286, Abig. Corliss 280, C S Sherman 308, C Flint 286, J E Finley 276, J F Wilcox, C Stratton 224, Jane Carver 280, Mrs. R A Curtis 278, H Barnard p pd, 311, J Daniels 254, p. pd, W Adkinson, p. pd, 254, E Jarvis p. pd, 254, F T Farrel, p. pd, 254, W Richardson p. pd, 262, F D Field, p. pd, 262, G Mathews, p. pd, 276, G Smith 282, J Ellis 255, F A Dikeman 260, T F Farnsworth 279, S Ingalls 268, H Mashure 254,—$1.00 each.

A S Sheldon 273, G W Gorham 279, C C West 288,—$1.50 each.

D A Grant 269, Mrs. E Neal 296, C Platten 282, J R Brown 338, W Lucas 306, C W Brewster 278, W Fault 306, Miss L Goff 306, Jas. Webb 300, H G Smiley 312, J Hutchinson 286, S Marsh 264, Mrs. E N Overlock 260, J Megyer 260,—$2.00 each.

G Leman 234, E Morse 299, I Wight 286, J M Allen 260,—$3.00 each.

Books and Tracts.

D E Blood $2.27, D Newton 50 cts, Mrs. R Hawley $1.00, S K Partridge $4 50, A Corliss 28 cts, Mrs. L Wilbur 34 cts, Al. Jenkins $3.00, A S Sheldon 50 cts, G W Gorham $1.50, W Steele 31 cts, J Carver 64 cts, C C West $3.50, S Ingalls 15 cts, Mrs. E N Overlock $1.69.

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Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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Discussion of Spiritualism and Immortality, between J. S. Loveland and Miles Grant, in Boston. *First Question*: "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second*: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

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H. L. HASTINGS, 43 Weybosset St., Providence, R. I.

January, 1860.

*** These publications can be obtained in Boston, of Miles Grant, 167 Hanover st.; New York, G. W. Young, 138 William st.; Philadelphia, A. F. Porter, 733 Erie st., and they can be ordered of the publisher through all Booksellers.

[illegible]

For the Crisis.

Look to Jesus.

Dream not life's sunny hours
Will always stay;
Hope not for bliss so bright
'T will ne'er decay;
Clouds may obscure the sun
Ere half his race is run,
And sorrows may be thine
At life's noonday.

Earth's brightest honors fail,
Like Autumn flowers;
The loved and beautiful
Stay their brief hours;
Our fondest dreams of bliss,
Love, joy, and happiness,
Depart with eager haste
Beyond our powers.

Such are all earthly joys,
Transient, tho' bright;
Health, wealth, and friends may fail
Ere morrow's night.
Turn then from earth away,—
Turn from the meteor's ray
To yon pure orb of day,—
Jesus, our light.

With such a sun and shield,
With such a guide,
O'er life's tempestuous sea
Thy bark shall ride.
Secure from every blast,
Triumphant with the blest,
On Zion's hill at last
Thou shalt abide!

M. J. Mason.

Pownal, Vt.

For the Crisis.

A Brief Dialogue with a Friend on the Immortality of the Wicked.

Mercy.—Friend, you know the Bible teaches that Jesus Christ is the Son of God, but do you know that it as clearly teaches the immortality of the wicked? If not, why do you not duly discriminate in your creed between such questions?

Friend.—I did not think of that. Yet I think the immortality of the wicked is quite clearly taught in the Scriptures.

M.—Do you know of *one* text that positively says the ungodly will eternally exist in torment?

F.—(After a long pause.) In Rev. 20, it is positively said that the devil "shall be tormented day and night forever and ever."

M.—Is that your only passage?

F.—I must in all humility acknowledge that it is. I knew not the weakness of my cause till I considered your question.

M.—Do you know of one text, even, that plainly declares that the devil's future state is the only Bible rule for determining the future condition of the ungodly among men?

F.—I do not.

M.—Then you have no positive texts to prove the endless torment of the wicked?

F.—None. I must acknowledge that if it is proved at all, it must be proved by inference.

M.—You will also admit that if the proof of the devil's eternal torment is clearly shown to also rest on inference, then the inferential proof regarding the wicked must be below the first class of such kind of proof; inasmuch as it is already less positive than the first.

F.—Certainly.

M.—"That through death he might destroy him that had the power of death, that is the devil." Heb. 2: 14. You will admit that this is as strong a passage as yours in Rev. 20. Or, at least, that one like it will make it equal. "It (or as the margin reads, he) shall bruise thy head, and thou shalt bruise his heel." Gen. 3: 15. If the bruising of Christ's heel was death to him for a time, what less than eternal death must be the bruise to Satan's head?

F.—I will admit the equality of the case.

M.—Well, now we have no proof, or if any, none except inferential, that the devil will be tormented eternally. If, therefore, I can adduce another of my plain or positive texts, the inference is in my favor till you can offset it by producing another positive text on your side.

F.—Your conclusion is logical and consistent.

M.—"For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3: 8. The devil is a work of himself, therefore he is to be destroyed. Thus I have the balance of positive proof on my side, and of course such must be the case concerning the inferential. And it must be much more so in regard to the wicked among men, for laying aside our proposition, the Scriptures abound in positive declarations that the wicked will be destroyed, while there is not one positive text that they shall forever exist.

F.—To be honest, I must also admit that the first text (Gen.) is enough to balance the text in Rev. 20, therefore your position is abundantly sustained.

M.—Thank you. I was fearful of claiming all my right, lest it might be too strong meat for you. The new translation makes the sense in Rev. 20 to be, "Unto the age of ages;" and our present translation positively speaks of a new state of things to follow that under consideration. See ch. 20: 11-15 and 21: 1-5.

P.

☞ There have been times when troubles came upon you like mist upon the sea; when to be still was peril, and to go back was peril; and has not Christ come to you at such times, if not in vision, yet with ex[illegible] grace, and said to your troubled second [illegible] "Be still?" Has he not re[illegible] first thought [illegible] saying, "I am with [illegible] matters that [illegible] take you?"

For the Crisis.

A Desideratum.—No. 4.

BY P. B. M.

The want we speak of is seen in the workings of the church; but evidently there is something to be looked to further than what is seen by a superficial looking at the church as a body. The old adage, "Like priest like people," is essentially true today. And, doubtless, the defects of which we speak may be traced to those upon whom has devolved the forming and putting in motion of our ecclesiastical machinery. No religious body, of modern origin, fails to give the most unmistakable indications of the type of mind of its originators or constituent members, e. g: if those first and foremost are evangelical, the body will probably be evangelical. If those taking lead are defective in doctrine, discipline, or policy; those joining themselves to them will be, for the most part, defective in the same manner.

Hence upon those who are teachers devolves the work of correcting errors—if that be possible—and of leading on the body to perfection. To undertake this, it at once becomes evident that a tolerable knowledge of the things with which he has to do, is exceedingly desirable on the part of such as are teachers. The possession of a tolerable understanding of the fall of man—the fact of a plan of redemption through Jesus Christ—the doctrine of a resurrection and day of judgment—and of future rewards and punishments, constitute the basis of all the knowledge needful to the exercise of his office. But who will say this is all? Other and all doctrines growing out of or interlinked with these, must be understood and taught. Nor will it answer the ends demanded to assert these doctrines dogmatically, though found in revelation: the practical character of the doctrine taught must be enforced. Nor will this suffice; it must be shown that the basis of this practical character exists in a positive want—a want intrinsically good of itself. Thus much in general.

Did the minister of the New Testament have only to instruct a collection of waiting, willing minds, thirsting for the truth, the task would be far less than under present circumstances. But, as things now exist, *to know how* most effectually to teach the truth is only second to knowing the truth itself. However quiet he may naturally be, if he will stand in defence of the truth he must assume to a degree the character of a controversialist. And to meet and cope with the prevailing errors, he must inform himself upon the character of the prevailing theology,—whether called systematic theology, dogmatic, pastoral, or polemic. He must understand and form to himself an opinion, which he can defend, relative to the doctrines of human depravity, the nature of moral evil, the nature and extent of the Atonement, the sovereignty of God, and the moral agency of man—with the nature and intent of revelation; the character and agency of the Holy Spirit, as seen in the doctrines of justification, sanctification and redemption. And to this may be added, a knowledge of the laws of language, the rules of Biblical exegesis, Homiletics, Rhetoric, Logic, etc., etc., none of which can be neglected without a palpable want appearing to the eye of an intelligent and discerning public.

The time has gone past for any teacher of religious doctrines to rest any where short of the best accomplishments he can possibly avail himself of. "He must study to show himself a workman." He must be clothed with the whole armor of God—*cap-a-pie*.

Union Mills, July 1st.

For the Crisis.

Twilight Musings.

How sweet this heavenly twilight hour! What a benign feeling of repose pervades the soul as we view the sun setting in all its beauteous splendor behind the western hills, leaving the sky tinged with its golden, scarlet, and white fleecy clouds of mist; casting the same blushing, golden tints on the face of nature, then retiring in all the loveliness of modest beauty,—not that dazzling, glaring splendor which surrounds the orb at noonday; but with that modest grace which time blends with age. The sun's rising may be clear and brilliant, as it courses its pathway in the sky, until it reaches the meridian; then, as it declines, and we feel the cool, genial influence of its sinking rays, our thoughts assume a milder form, and we feel at rest in unison with nature.

The birds, having trilled their evening vesper song, have retired to their downy beds, their heads nestled cozily beneath their feathery wings; dreaming, perhaps, of flowery fields and airy flights. The tiny flowers fold their fairy vestments more closely around their drooping forms, and seemingly go to sleep as night's dewy offering is being showered upon them. The herds come lowing in with all the self-satisfaction of gratified ambition: how happy!—with all their limited wants supplied, having no cares for the morrow, they enjoy a perfect repose so unlike man.

The distant fields and forests, clad in the beautiful livery of spring, are fading from my sight in the gathering gloom of night. The stars—heaven's brilliant gems—one by one, twinkle through the dark expanse above, and hang trembling there. The western flood of golden light has receded from our view; the last sinking rays of sunset are reflected from the eastern sky, as the full-orbed moon arises, shedding a halo of subdued light over sleeping nature.

How memories' bells tinkle in this calm, heavenly twilight hour, recalling again those stray sunbeams from away down in the deep glen of our hearts, which we have ever cherished since life's spring-time as an evergreen oasis in life's dreary desert, where we can ever cull the rose-tinted flowers which memory has planted there! Time fails to obliterate the indelible impress of those sunny nooks. Now, as I muse in the gathering gloom, I recall my childhood's happy home and scenes, where my days of innocence were passed so free from care—those gleesome, happy days, when, like the bird of spring, I caroled the day away only to commence my rejoicings anew with the morrow. Where are the playmates of my childhood? Are they yet climbing life's rugged pathway? Do they find more thistles and thorns, as they journey on, than breath of rose-tinted flowers, which are wafted by the gentle breeze of contentment from high hopes of a better hereafter? Some have fallen asleep in the vigor of youth, and are laid away in death to await the resurrection morn. Some are seeking fame and distinction, while others are grovelling in the lowest depths of degradation. Such is life since the world was, and ever will be.

There flits a shadow around them which was not there when, long years ago, we played together. Pain, sorrow, disappointment, and hopes deferred, have left a shadow on each brow. Twilight has grown into dreary night; its dark mantle enshrouds us in gloom. When the twilight shades of death gather around, may the bright star of hope and peace shed their genial rays on our pathway to a better world, where twilight and night never come.

Annie.

Amboy, Ill.

The Condition of Affairs in Utah, described by a Bostonian.

Camp Floyd, June 12th, 1860.

"All of the army have left here except about two hundred, all told—not enough to protect the arms, ammunition, stores, etc., large quantities of which and a large sum of money remain here. I fear that the temptation is too great to be resisted by the baser portion of Mormons to incite some two or three thousand Indians to join them, and, *all* disguised as Indians, some dark night surprise this little army, and attempt to kill every one belonging to it, and every other person in this vicinity, for the money and plunder they would hope to obtain.

I would like to give you a chapter on Mormonism. But if I begin with particulars I fear that I should never find an end, and the most of which, I presume, have already been published—and if repeated, so very improbable do they seem to be, that they will scarcely be believed—so I judge from the course pursued by our government at Washington, in relation to affairs here. The army sent here served to check open rebellion; further than this, it has done very little good. It has served to feed the Mormons, and to strengthen them in their iniquity. But it has never had any power — not enough even to protect itself; for when one of its own officers is shot down and killed by a Mormon, while walking quietly and peaceably with others in the street, in open day, and in presence of twenty witnesses, as was the case with Sergeant Pike, the army have no power to punish or try the assassin. This can only be done by the civil authorities, who are all Mormons; and the culprit being a Mormon also, cannot be tried, or if he is, 'tis only a mock trial. No Mormon jury can find him guilty. The numerous murders continued and do still continue to be perpetrated almost daily, and numerous persons have disappeared in an unaccountable manner. Every apostate Mormon—one who attempts to leave the country, and 'tis feared that he will expose their secret doings, or one carrying away property—all such persons are promptly so well 'cared for'—'that their souls may be saved'—that they are seldom seen afterward by the public, except their dead bodies happen to be discovered in the bottom of a river, lake, or some deep hole in the ground. Some persons, to be so 'cared for,' are too suspicious to be induced by any stratagem to leave their houses. To such persons a company of the 'Danites' is sent, who break into their houses in dead of night and dispatch them, 'that their souls may be saved,' leaving their dead bodies in the house; themselves suddenly disappearing for a time. If, by chance, one of their number, who feels that he has been deceived and cheated in joining them, is shrewd enough to get started, with his remaining effects, on the road leading out of the country before there is any suspicion of his leaving, he and his family are generally found murdered on the road, 'done by the Indians,' of course. These nefarious transactions have become so frequent and common, that some of the principal Mormons will talk about them somewhat freely, as matters of course, and finish by saying, very emphatically, 'they all fully deserved just what they got.'

So perfect do these Mormons believe their system to be, that they feel sure they can get rid of all persons in this way who are suspected of any intention to expose their secret doings, or who are in any manner obnoxious to them, or for the sake of their plunder only, without the least fear of any person whatever becoming legally liable for any crime. Witness the Mountain Meadows massacre, for instance, where one hundred and twenty innocent men, women and children were killed at one time, mostly in broad daylight, by the Mormons, aided by a few Indians, for the money, goods and chattels they were taking with them through to California. And many others like unto this, though on a smaller scale, that have been perpetrated before and since that at the Mountain Meadows, and never yet has one person been found guilty of any of these crimes and legally punished.

On my way here I stopped at Mountain Meadows, in company with Lewis L. Newell, who was carrying the United States mail at the time, and who stopped here the fourth day after the massacre, while all the bodies of those murdered were lying in the positions they were left by their murderers, except now and then one that was partly devoured by the wolves. The women and children all had their throats cut, and so had most of the men, after having been shot and stabbed, as it appeared, and all stripped entirely naked. This last was done by the Indians, who assisted in the murder. Several of these Indians we saw on our way here. They were very free to talk about this massacre, and to give the names of the Mormons concerned in it; said they promised them a share of the plunder. But all they ever received was the clothing that they stripped from the dead bodies—and said that the Mormons did not do right by them; they ought to have given them also blankets, 'shetcup,' (eatables,) etc. I examined the monument erected to their memory, and in memory of this nefarious transaction, by a company of our army, sent out three years after the massacre, and who gathered up all the human bones that could then be found, and deposited them in two graves—one being where the massacre commenced, and where the monument stands; the other where it ended, half a mile distant. The monument is built of small stones, conical shape, ten or twelve feet high, and out from the top of which projects a pillar of wood, supporting a cross, on which is painted — 'Vengeance is mine, I will repay, saith the Lord.' And this appears to be the 'platform' on which our government have ever acted in relation to the Mormons of Utah—leaving all the crimes committed by them to 'the Lord,' for him to punish or 'repay' with his 'vengeance.' But not so in regard to the Indians.

The commandant at 'Fort Tejon' being informed of the murders of Williams and Jackman, etc., sent and stationed a part of his command near the foot of the Mohave Valley (100 miles from S. B.,) from which scouting parties were constantly out until they caught the five Indians that killed Williams and Jackman, together with one squaw. Two of them had on Williams' clothing. They were taken to the 'Bitter Springs,' thirty-five miles from camp. a gallows erected, and all five hung thereon—three by the neck, and two, the principals, with the rope under their arms, and on the same spot where they committed the murder, were there kept, thus hanging, till they were dead. The squaw was dressed up and sent to the chief, to tell him what had been done, and to tell him to come at once into camp and make peace, or the 'Chief of the Merricats' would serve every 'Pah Ute,' as fast as he could catch them, in the same manner."

J. H. B.

For the Crisis.

Brief Sayings.

The rich man who thinks the poor is too great a burden to him, giveth the murderer help to take their life. He excuseth himself till he hath not the gift to bear the infirmities of his own father. In many ways was he slain before he utterly gave up the ghost.

When the rich findeth it profitable to endure the poor, he maketh the effort to do it. But he cannot be trusted, for he is as wavering as proud society. His gift is no higher than this, therefore depend not upon him.

Hast thou time to habituate to regularity him whom thou hast killed by your complaining? or canst thou hope to learn him after he has learned the opposite? Thou mayest hope for some change, but hope not for too much, lest thou make thy own nakedness appear. Thy overmuch complaining of him has caused thee to be overmuch careful in the opposite way. How, then, canst thou expect much satisfaction from the little thou mayest expect of him. Let him alone, for it is better for him and thee, unless thou help what gift remaineth in thee by seeking the company that will help it rather than destroy it. If thou doeth this without wavering, then thou shalt rule with the good; but if not, thou shalt serve to thy dishonor; for verily God will not leave the oppressed to thy wavering dependence.

Flee from a flattering tongue, for it is death to thee: consider him thy friend who reproveth thee for thy faults, for, as precious ointment, so are the reproofs of a friend.

Think not that the poor are thy greatest enemies, lest thy folly destroy thee: for if thou destroyeth what gift thou hast remaining, thou destroyeth thyself. When thou praiseth the good, thou doest well; but do what thou so admirest, and thy mind shall become stronger and thy light brighter.

Borrow not the money of the poor, because he is poor. If he knoweth not how to use it, why shouldst thou also destroy thyself?

Thou sayest thy neighbor is unworthy to live in a quiet and comfortable way; wherefore? because thou would have some one except thyself bear the burden or be a scapegoat? Verily, thou thoughtest he was worthy of nothing better, but God shall make him the head of the corner.

Think not, oh wicked man, to escape the judgments of the Almighty, for thy sins will surely find you out.

For the multitude of thy followers thou shalt be taken; for what careth they for thee, when their appetite is settled?

Art thou a king? remember that kings shall give account as well as the serf.

Selections.

Man and his Savior.

A very old German author discourses thus tenderly of Christ:

"My soul is like a thirsty child, and I need his love and consolation for my refreshment; I am a wandering and lost sheep, and I need him as a good and faithful shepherd; my soul is like a frightened dove, pursued by a hawk, and I need his wounds for a refuge; I am a feeble vine, and I need his cross to lay hold of and wind myself about it; I am a sinner, and I need his righteousness; I am naked and bare, and need his holiness and innocence for a covering; I am in trouble and alarm, and I need his solace; I am ignorant, and I need his teaching; simple and foolish, and I need the guidance of his Holy Spirit.

In no situation, and at no time, can I do without him. Do I pray? he must prompt and intercede for me. Am I arraigned by Satan at the divine tribunal? he must be my advocate. Am I in affliction? he must be my helper. Am I persecuted by the world? he must defend me. When I am forsaken, he must be my support; when dying, my life; when moldering in the grave, my resurrection. Well, then, I will rather part with all the world, and all that it contains, than with thee, my Savior, and, God be thanked, I know that thou too art not willing to do without me. Thou art rich, and I am poor; thou hast righteousness, and I sin; thou hast oil and wine, and I wounds; thou hast cordials and refreshments, and I hunger and thirst. Use me then, my Savior, for whatever purpose, and in whatever way, thou mayst require. Here is my poor heart, an empty vessel; fill it with thy grace. Here is my sinful and troubled soul: quicken and refresh it with thy love. Take my heart for thine abode; my mouth to spread the glory of thy name; my love, and all my powers, for the advancement of thy honor and the service of thy believing people. And never suffer the steadfastness and confidence of my faith to abate, that so at all times I may be enabled from the heart to say, 'Jesus needs me, and I him, and so we suit each other.'"

The Tenth Commandment.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."—Ex. 20: 17.

"Lust not in thought for aught thy neighbor hath;
Envy him not because his honors shine:
Rejoice in every joy that crowns his days,
And be content in heart with what is thine.
The lot of each the same wise God has given,
As for each best—for each, the way to heaven."

Two Blessings. "It's a great blessing to possess what one wishes," said some one to an ancient philosopher, who replied, "It's a greater blessing still, not to desire what one does not possess."

Contentment. A contented mind is the greatest blessing a man can enjoy in this world; and if, in the present life his happiness arises from the subduing of his desires, it will arise in the next from the gratification of them.

Christian happiness for this world, is to want little and enjoy much: worldly happiness, to want much and enjoy little.

A laundress who was employed in the family of a gentleman of wealth, said to him with a sigh, "Only think, sir, how little money would make me happy!" "How little, madam?" "O, dear sir, one hundred dollars would make me perfectly happy." "If that is all you shall have it," and he immediately gave it to her. She looked at it with joy and thankfulness, but before the giver was out of hearing, exclaimed, "I wish I had said two hundred!"

When Fenelon's library was once on fire, "God be praised," he exclaimed, "that it is not the dwelling of some poor man."

God in all. That we may always be kept from a complaining spirit about what is, let us endeavor to see God's hand in all events; and that we may not be anxious as to what shall be, let us endeavor to see all events in God's hands. Then if we are rich, we shall have all in God.

If two angels, says John Newton, were sent down from heaven, the one to govern an empire, and the other to sweep the streets in it, they would be alike contented in their respective spheres and duties, and feel no inclination to change employments.

"When I was young, an old gentleman asked me, 'When is a person rich enough?' I replied. 'When he has a thousand pounds.' 'No.' 'When he has ten thousand pounds?' 'No.' 'A hundred thousand?' 'No.' I asked 'When then?' 'When he has a little more than he has got, and that is never." So it too often is. If we once allow the beginnings of a covetous spirit, our desires will always keep in advance of our possessions. He only is truly rich who is only contented.

Most sins begin at the eyes; by them, commonly, Satan creeps into the heart: that man can never be in safety that hath not covenanted with his eyes.

An Italian bishop who had struggled through many difficulties without repining, and been much opposed without ever manifesting impatience, being asked by a friend to communicate the secret of his being always so happy, replied, "It consists in a single thing, and that is, in making a right use of my eyes." His friend, in surprise, begged him to explain his meaning. "Most willingly," replied the bishop. "In whatsoever state I am, I first of all look up to heaven, and remember that my great business on earth is to get there. I then look down upon the earth and call to mind how small a space I shall soon fill in it. I then look abroad upon the world, and see what multitudes are, in all respects, less happy than myself. And thus I learn where true happiness is placed, where all my cares must end, and how little reason I ever have to murmur, or to be otherwise than thankful. And to live in this spirit, is to be always happy."—*Ex.*

Christian Forgiveness.

"For if ye forgive men their trespasses, your Heavenly Father will also forgive you."—Matt. 6: 14.

*Jesus instructed men to pray—
"Forgive as we forgive;"
Thus those around shall learn the way
That they on earth should live.

Should we repeat this simple prayer
While there's one foe we hate,
And God shall answer then and there,
Most sad will be our fate.

In vain for mercy they shall cry,
Who have no mercy shown;
All their "professions" are a lie,
The Lord will them disown.

Like Christ we should the "enemy" love,
And seek to do him good;
'Tis thus we best to men should prove
That we're the "sons of God."

Thus light from heaven will round us shine,
And we to Jesus come;
No more, as erst, shall they incline
In paths of sin to roam.

Thus men our christian life shall see,
And "God shall glorify,"
And we a holy people be,
Prepared to live and die.

Justitia.—*From the Arcana.*

Walk with Jesus.

To walk with Jesus in the minutiæ of life, is the only way to really walk with him. Oh! bring every thing to this test! Obediently ask Jesus, 'Wilt thou walk with me through this labor?' 'This visit? this social gathering?' 'Thou wast a most agreeable guest at the wedding in Cana. How far shall I go in these things? and in providing for my friends, as thou didst for thine?' 'Thou wilt show me just the limit. I would not fail of a social duty. I trust thee! thou wilt direct me by thy *Spirit and Word.* I would make religion lovely, and would win all to thee; I will, and do, trust thee to keep me.

But could you ask Jesus to walk with you through a novel? You are shocked at the very question. Then if you will walk through it, you must part with him. No man delights in the word of God and novels at the same time. *No habitual novel-reader is even truly amiable.* We defy the world to point out one, either male or female No regular theatre-goer is amiable! not one! We defy contradiction and proof. Then will you tamper with these things, or with the low fiction of periodicals? No, no, beloved, you will not.—*Beauty of Holiness.*

The Trial of Our Faith.

Till tried, we know not how little faith we have. Faith must be put in the scales with something very near our hearts—yes, with what is *nearest*, for it must still be "*more* than these." The furnace must be heated in proportion to the increase of our faith. Is it because God willingly afflicts? No, but the trial of faith is to strengthen; faith consumes its dross. The trial is precious to God, more precious than gold, because it shall endure. It is his riches, his treasure—precious to him is it to have proof from his child. "Lord, thou knowest all things—thou knowest that I love thee." Is not every painful providence a messenger direct from the throne to our hearts—a ministering spirit sent forth to the heirs of salvation? It brings this message—Now I will put home the question in a way that shall be felt. Are we ready to say, I could have borne anything but this? Then let us remember that the greatest kindness God can do us is to heat the furnace to the utmost. He is in fact then saying, "*Great is thy faith.*" Little furnaces are for little faith. And, therefore, is not this trial valuable even to earthly affection?

Do we not seize every opportunity to give proof to expressions of love? Oh! let us count the cost when we say, we believe. It a word of deep meaning in the dictionary of God.

Reading for Youth.

Love Conquers.

We are glad to give a pleasant and forcible illustration of the potency of Divine love in its influences upon the wayward heart. Indeed, love has a power which can be wielded by no other agency, and oftentimes the moral miracle which it effects excites our wonder, our admiration, and our gratitude to its divine Author. The following incident was related, not long since, by one of the speakers in a convention of Sabbath School teachers:

There was, in a certain Mission School, (Rail-road School, as they call it,) near a railroad depot, in Chicago, a certain old lady, as teacher, whose heart never grew cold toward children—whose love for them was always fresh and green. She had a class of unruly boys placed in her charge. They could not be restrained. Sabbath after Sabbath they had let out their wicked natures in the presence of their teachers, and it was thought nothing could be done with them. Teacher after teacher had given them over in despair, and resigned the class. At last they asked this old lady to take charge of these boys. She consented. She went to them from her closet,—went to them with love to God and with love to their souls. When she came before them she picked out one whom she thought to be the ring-leader among them, and began to talk with him.

"Do you love God?" she asked.

"No!"

"Do you love your mother?"

"No!"

"Do you love your friends?"

"No! I don't love God, nor my mother, nor nobody, and I'm not coming any more to the Sabbath School."

The old lady's heart was touched, and she said:

"Why, if any of my sons should say he did not love his mother, it would break my heart!" and the thought of the condition of the boy so overcame her that she burst into tears and wept over him. He, too, was affected. He, too, burst into tears and from that moment that boy and that old lady were united in heart. At the close of the school, he said to the superintendent:

"I *love* that old lady, and I'm always coming to this school, and she shall be my teacher!"

That class was pointed out to me as a model class, in a very large school. It was love that bound that boy's heart so closely to that of his teacher, and he was only the representative of the whole class.

Yes, love has a power which can touch and move the heart, when every other agency and influence utterly fails. Let those who labor for souls, whether preacher, teacher, parent, or other christian, take courage. "In meekness instructing them that oppose themselves," let them continue to wield the mild but potent weapon of love, and cease not to pray for the erring ones, however obdurate. Their prayers and tears shall not fall fruitless to the earth, nor shall their labor prove in vain.

It is Only a Cent.

"Now, my little lad, don't spend that cent for candy."

"Why, didn't father give it to me?"

"Certainly, but that is no reason why you should spend it. If you run over to the candy store, and buy a roll, in five minutes you will be no better off for having the money; now save your money and put it in a box."

"But it's only a cent!"

A hundred of them will make a dollar, and if you do not save the cents you will never have a dollar."

"But papa gave me this to enjoy it. I do not want to lay it up."

"Well, I will tell you how to enjoy it: not by throwing it away for sweetmeats; but keep it until you have six, and then go to the baker's and buy a nice loaf of bread."

"Why, what do I want to buy bread for?"

"Stop a moment, and I will tell you. A poor old lady lives down the alley below your house, and all that she has to live upon is what kind neighbors bring in. Now, do you take your loaf of nice bread, and get your mother to put a white napkin round it, and then carry it down to her house, and say,—"Here, Mrs. B., is a loaf of bread, will you please accept of it?"

"Well, I'll do it. I know just what she'll say. She will cry, and then put her hand upon my head, and say, 'God bless my little boy!' And I shall feel so happy. I wish I had the money now. But I won't spend a cent until I get it."

"Then you will enjoy your money. 'It is more blessed to give than to receive.'"

I Did as the Rest Did.

This tame, yielding spirit—this doing "as the rest did"—has ruined thousands.

A young man is invited by vicious companions to visit the theatre, or the gambling room, or other haunts of licentiousness. He becomes dissipated, spends his time, loses his credit, squanders his property, and at last sinks into an untimely grave. What ruined him? Simply "doing as the rest did."

A father has a family of sons. He is wealthy. Other children in the same situation in life do so and so, are indulged in this thing and that. He indulged his own in the same way. They grew up idlers, and fops. The father wonders why his children do not succeed better. He has spent so much money on their education, has given them great advantages; but alas! they are only a source of vexation and trouble. Poor man, he is just paying the penalty of "doing as the rest did."

This poor mother strives hard to bring up her daughters genteelly. They learn what others do, to paint, to sing, to play, to dance, and several useful matters. In time they marry; their husbands are unable to support their extravagance, and they are soon reduced to poverty and wretchedness. The good woman is astonished. "Truly," says she, "I did as the rest did."

The sinner following the example of others, puts off repentance, and neglects christianity. He passes along through life, till, unawares, death strikes the fatal blow. He has no time left now to prepare. And he goes down to destruction, because he was so foolish as to "do as the rest did."—*Golden Rule.*

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Original Contributions.

For the Crisis.

Hymn.

Savior of men, we come to thee,
With countless burdens, bonds and tears,
O! lift us up and set us free,
And bid thy love disperse our fears.

Thy soul can feel our sharpest woe,
Thou canst our deepest sickness heal;
Thou dost our sin and weakness know,
O! to us now thy love reveal.

Savior, we trust thy tender love,
Thy matchless grace, thy mercy sure;
They brought thee from the realms above,
And shall to endless years endure.

So keep us, Savior, by thy power,
Through faith unto salvation's day;
Then in redemption's glorious hour,
To us thy words of welcome say.

H. L. H.

All-Healing Spring, May 31st, '60.

For the Crisis.

Procrastination.

Procrastination is a word of fearful import; none have *fully* realized its results, (in connection with duty) or can, until they exclaim, "The harvest is past." Its results even in this life have often been most bitter and heartrending. For instance; the inebriate postpones his reform until he sees death advancing with rapid strides, to mow him down and consign his once cherished form to the darkness of the grave. The gambler, until he sees strangers pass over the threshold of his own consecrated home. Still, the results *may* be felt only in this life; the wife may die, the children be made beggars; but it is *possible* that the drunkard may repent, the gambler reform. Even this is but a shadow of the anguish of the one who finds himself unredeemed when the Master has risen up from the mediatorial seat and shut to the door.

For the hour will arrive when probation will end; though it long has lingered, it hasteth greatly. Still, men may vacillate a little longer—sin to-day, repent to-morrow; they can lay aside some of the weights, to ease a troubled conscience, and cover up darling sins, waiting for a convenient time to repent; but the fountain is still open. After retrograding and grieving the righteous, perhaps causing many to stumble and be lost, still repentance *may* be found; but the fearful hour is coming when no more pleading is heard; then no prayers or tears will avail, and the almost christian, as well as the blackest hypocrite, is *lost*, and lost forever. The filthy remain so still; those who designed to repent to-morrow, who were just waiting a moment, have procrastinated one moment too long. Here ends their dream of beauty, their hope of glory. Here perhaps the rocks and hills will echo the note of despair, the wail of the lost, over the last grave of the hopes of a procrastinating world. Here are those who have sacrificed some for Christ, but have not sacrificed all,—who have struggled against evil, but have not overcome; who have consecrated a part, but not all. The good husband would not accept of a partial consecration in the one who has pledged herself to be his, (as far as it respects the marriage relation); and will God require less? No! he is a jealous God, and will not accept a divided heart, or a bride spotted with the world.

For a moment let us look at the relation we sustain to him, and see how deeply we are obligated to be his. In the first place, we have been purchased by his blood, we live on his bounty, are guided by his Spirit, attended by his angels. He is our brother and intercessor, has given us exceeding great and precious promises. O! shall we not be entirely consecrated to him now, and keep thus until our work is done? then with the tried ones we shall surely enter into the rest that remains for the people of God. VESTA N. CUDWORTH.

☞ In the course of my experience in society, I have never met with an instance where a man took up the arguments of an unbeliever in the truth of christianity, but it might be traced, to an irregularity in his moral conduct; thus confirming a frequent remark of mind, "When a man is opposed to christianity, it is because christianity is opposed to him."—*Rev. Robert Hall.*

For the Crisis.

First Things.

BY D. T. TAYLOR.

I have said that John Thomas, M. D., was the *first* who advocated pre-millennial views in a Journal in this country. Subsequent research proves this statement to be erroneous. Rev. Elias Smith, a Christian Baptist minister and founder of the denomination of Christians, had this honor, as well as the honor of first advocating in a paper the doctrine of eternal life through Christ alone; indeed, he published the first religious newspaper in the world. In Sept. 1st, 1808, Smith issued the first number of "The Herald of Gospel Liberty," a 4to of 4 pp. semi-monthly, at Portsmouth, N. H. It was afterward published in Portland, Me., and then in Philadelphia, Pa., but is now still continued with its original name at Newburyport, Ms., though its first enterprising editor has passed away. In the first number the editor observes: "A religious newspaper is almost a new thing under the sun; I know not but this is the first ever published in the world." He afterwards repeats this statement in his Memoirs, or Life, written by himself. This pioneer pre-millennial Adventist was the author of several prophetical works now very scarce.

In the "Herald," Smith taught the following views now so earnestly advocated by the most of our own people, by which it will be seen that fifty-two years ago, leading ministers in America were deeply imbued with our prevailing heresies—if heresies they be.

1. That all the celestial signs of our Lord's second coming, as foretold in Luke 21: 25–26, had been already witnessed save the falling stars. Of this he wrote, "no doubt it will *soon* occur." It did occur in 1833.

2. That the four great earthly ruling monarchies prophesied of in Daniel were in the past, and the fifth divine abiding kingdom was at hand, when the whole world would be governed by a Jew—Jesus Christ.

3. That the Redeemer would come visibly and personally at the beginning of the millennium, to reign with his saints during that happy period on the earth.

4. That there would be two resurrections one thousand years apart; the millennial era of Rev. 20th being located between these two epochs,—the "first resurrection" to occur at the advent when all the good will arise.

5. That immortality was God's free gift, to be inherited through Christ, and bestowed upon the just alone in their resurrection—all the wicked will finally utterly perish in the second death.

And all this in the first religious newspaper ever published in this country and in the world! Verily truth is not without some pre-eminence—some honor. And there is progress, for there are at the present time some eight or nine pre-millennial journals in the country, whose aggregate circulation amounts to over twenty thousand.

I regard these facts as significant and worthy of note, no matter who Elias Smith was or what he came to be afterwards. William Miller or John Thomas did not begin to write on the subject of the near second advent till a quarter of a century afterwards. And when they did, they were pronounced innovators and their doctrines novelties! Success to these *first things*.

Dansville, N. Y., Aug. 1860.

For the Crisis.

Christians, are you led by the Spirit of Christ?

This is a question that every professed follower of Christ should ask. It has been upon my mind for some time, and therefore I felt an inclination to write a few lines upon the subject. We must be led entirely by this Spirit if we live for God. The question comes before us, why should we be led by the Spirit of Christ? I will name a few reasons.

1. It will lead us into *all* truth.
2. It will make us happy.
3. It will lead us to do the will of God.
4. He shall be of them who *finally* are gathered into his kingdom to go no more out forever.

It will lead into all truth. If we wish to serve God, to know and do his will, we must read his word, and be led by the Spirit of Christ; that is, to keep it within us, and it will lead us into truth. If you do not believe it, try it. Be sure you are not led by learned and great men. Not think, I am a Baptist, or a Methodist, and I know God teaches that this is true, for, some great man told me so, without first studying "to see if these things are so," for if you do, you will be led by man instead of the Spirit. God says he has "kept it from the wise and prudent, and revealed it unto babes." He will teach poor ignorant people who are willing to be led by the Spirit, sooner than he will those great men who care not for the will of God, perhaps "having the form of godliness, but denying the *power*."

There is more to be learned in one week's careful study of the Bible, and all the while being led by the Spirit, than, I was about to say, a lifetime at the greatest "institutions of learning" in the world. Did you ever think of this?

It will make us happy. If we are led by the Spirit, we shall *certainly* be led into truth; it will make us free, make us bold, ready to give a reason for the hope that is within us. Yes, if you have the truth, you are willing and ready to give a reason of the hope to every one that asketh you. We shall be happy because we shall be blest of God. No one was ever blest of him in doing wrong, nor in teaching doctrines contrary to the Bible.

It will lead us to do the will of God, to obey him in *all* things; not to leave out a part, because you will be hated by the world if you do it; nor because it is a little easier to do some other way: but do the *whole* will of God. It is a work that must be thoroughly done if we ever enter the gates of the "New Jerusalem."

We shall finally be among those who will be gathered into his kingdom, to go no more out forever. Is not this worth being led by the Spirit? Now let us all be under perfect subjection to his will, willing to do whatever the Spirit directs us to do, without regard to what the world may say or think of us. For I had rather suffer affliction *with the people of God*, than enjoy the pleasures of sin for a season.

I have been a professor of religion for four years, but have been too much like the world. I have been very cold; have not been willing to be led by the Spirit; but if I know my own heart, I am now willing to take the Bible for my guide, to know and do God's will, although it

"Disturbs cold professors when we praise King Jesus."

I want to be numbered with God's people at the end of time. Christian, be led entirely by the Spirit of Christ.

H. M. HULL.

Bakerville, Ct.

For the Crisis.

An Appeal to Brethren East.

I wish to offer some thoughts worthy of notice and action. The season for campmeetings has come, and soon the lovers of *truth* will meet again at Wilbraham. O, how I wish it was my lot to meet with them! I would then present to those who are engaged in sowing the precious seed, and are surveying the great harvest field, to find some grains of wheat that are scattered among the many tares, what I am now about to write. It seems to me that in many places in the eastern states they are better supplied with laborers than here in Western N. Y.; and indeed I see that the same ground is traveled over frequently by different ones. Now here is a large field without any to travel.

I will commence at Syracuse. Here there used to be a good company of believers; now it would be as hard to find them as young partridges, and about as shy when found. A few miles out of Syracuse, (Liverpool,) there still live a few real sheep, but they need feeding. Then there is Oswego, where there once flourished a good company; but wolves, and isms, and perhaps a little love of the world, have about devoured them all, so that there could be found very few Lots in all the city. About four years ago I had occasion to stop over First day there, and after some searching found Bro. Oliphant and family, who still loved the blessed word. Then there is Auburn, a beautiful place, where once there was a large company of loved ones; and such of them as had means built a very nice little brick house, for worship, which now stands unoccupied. And what has been the cause of their scattering would be hard to detail; and though there are some scattered sheep there, they do not obey the Apostles' injunction of exhorting one another, and so much the more as they see the day approaching.

South Butler, not twenty miles from here, has some hungry sheep; and when Bro. Grant was here last summer and fall, they came and fed upon the word as though they had not been in very good pasture for some time. Then there is Waterloo, three miles west of this place, (Seneca Falls,) where there are a few believers. And Geneva, a few miles further west—there might be found a few. And, a little further west is Canandagua; here there used to be a good company; and now, scarcely any could be found, who love the return of our absent Lord more than they do the present corrupt state of things.

I would not forget Victor, ten miles westward. Here are men, who possess enough of this world's goods to keep one or two laborers in the field without impoverishing them very much; and I have no doubt they would have a heart to do so, if they have as much truth burning in the heart as they have theory in the head. We think one great cause of such declension and lukewarmness is, there is more head religion than heart; more theory than a *holy, living practice*; more laying up treasure on earth than in heaven; more going like the world than coming out from the world; more conversation about the world than about the coming of Jesus; more conforming to the world than being transformed into the image of Christ.

Now I have sketched a large territory—enough for two or three faithful laborers; and it is a rich, productive country, abounding with all kinds of produce and fruit. Who will volunteer to come, richly laden with the gospel, and filled with the Holy Spirit? If you have faith in God you need not fear; for he has said, "No good thing will he withhold from them that walk uprightly." You have God's promise for your salary; and if you need a little whipping, it may be for your good, and your Father will see that you get it. One thing is certain: all who will live godly in Christ Jesus shall receive, as a portion of their salary, PERSECUTION. If this comes out in the *Crisis* before the campmeeting, we wish you to remember it, and see if some one or more will not be willing to separate from friendly ties that may bind them in the East, and go and sound forth the word of the Lord in regions beyond. If any will come, be sure and have on the ARMOR, for Satan has his officers and crew, well skilled in throwing his arrows, even bitter words. I pray God to hedge up the way of some bold soldier in the East, that he may see it as plain as Bro. Frank Burr did. Yours in hope of endless life, when Jesus comes.

G. DILLABAUGH.

Seneca Falls, N. Y.

P. S. If any will volunteer to come, Seneca Falls or Auburn would be a good central place to pitch your tent as headquarters. The harvest field is very large, and in many places there never has been any one to see if there is any wheat growing. What is done for this doomed world must be done with railroad speed. G. D.

For the Crisis.

Travels and Labors.

Spent one Sunday in Augusta since our late conference there; found a few in the faith, "striving to enter in at the strait gate." Some of the spectators there have got where the people were in John's day. They cannot tell whether this gospel of the kingdom is "from heaven or of men." They believe—but oh, our reputation!! Well, the truth is worth more than an empty name. I have been at Livermore, and preached one Sunday on Bro. Hagget's appointment; found the brethren cheerful, and some of them at work. God has blessed some of late, and converted several of them. The devil is hard at it to buy them back, and risks his neck almost under the yoke of Christ to betray the unwary. God will be glorified in that place. His word runs.

I have tried to get to Stoneham and Woodstock, but could not. Went to Yarmouth to attend the funeral of Sister West, and preached one Sunday in Cumberland. The Lord is doing a great work in both these places. Sinners are converted, and saints are brought into the gospel hope, and are now looking for Jesus. The devil roars aloud in these parts; he is in trouble; yet he has many sympathizers. "But why don't you come and preach to us as you used to?" Oh, I would gladly do so. But I cannot get about everywhere; I have to earn my bread; I have a family to take care of. So I have taken up a business that will let me travel and trade, and preach where I can get at it with my work, trade all or half the week, and preach one or two evenings and Sunday.

I visited the brethren in Brunswick and spent one Sunday with them; had a good time; found them in the gospel faith, and looking for eternal life at Jesus' coming. But, then, I could not go and visit the families as I would like. The work calls me off. One Sunday I spent in Wilton, Upper Village; a hard place—very few ears. They have not heard much, and determined not to. Had we the means to be able to spend time, they should have more. But we could not stop to visit.

I was at Bristol one Sunday; glad to see the brethren, and they glad to see me. Some love the truth, and love to help sustain it. But I wish I could have stayed one or two weeks—visited and preached to them about Jesus' coming and the kingdom. "Why not do it?" Business calls. "Oh, I fear you are getting worldly." Perhaps so; but let me ask you who pays my house rent, family expenses, horse and carriage expenses? Who pays for the hundreds of tracts we give to those who will read? "I suppose some of the brethren help you, don't they?" Yes, they do, and God blesses them. But it only a little more than pays the tolls over the rivers, and feeds the horse when among strangers.

"Glad to see you, Bro. W. I have been looking for you to come and preach to us a long while. Why don't you come as you used to? We do not have any preaching." Well, I am always busy; I go to visit a good many old, run-down societies, and into new fields, but most of my time I spend in trade and work, to earn a living. "Don't the Lord sustain you?" Oh! yes; but it is by the use of means. Did I not have the Lord for my banker, I should fail. "Can't you come as you used to?" Not exactly. I used to earn several hundred dollars; then go and preach and visit until it was gone; then brethren told me to trust in God; I did, and he never failed. But when needy I bought on credit, hired money, etc., and so got on until I felt that to live a christian I must pay my debts. Then I go to work and earn it. Let me try you. Perhaps you are worldly, Bro. A. Come over and see us; it is only fifty miles. Come and spend two or three weeks. I want to have you go from my place up to L., with Bro. D., and stop a few Sundays; he is to preach there, and you can help him in meetings. "Me go to visit! How do you suppose I can leave my farm? My planting must be done, fences put up, and I have more than I can do. If I don't put in my seed I shall have nothing to live on." Why, trust in the Lord, brother. "Yes, but the Lord works by means, and I must work to get my bread." Well, Bro. B., you come. We shall all be glad to see you, and you can do us good by laboring awhile in our meetings, and there are several towns around where you could get up prayer meetings, and spend a month among us. "How could I do so? I am obliged to work all the time at my trade; my business would soon run down if I should leave it to go off on visits. It is all my dependence for a living." Oh, we will take good care of you, and keep your horse all the time you are with us. "But I have bills to pay soon. I owe for that wagon; I must soon have a new harness; my rent is due next week; I bought a barrel of flour yesterday, and am to pay for it in thirty days. Men are waiting for the work, and if I don't do it, they will get somebody who will."

Are these worldly men? Then I may be. It is as far to your place as it is to my place. Time is lent us by the Lord, and we are to improve it honestly if we gain eternity. Yours in the gospel hope, still waiting.

I. C. WELLCOME.

A Picture of the Times.

The following is taken from the N. Y. Independent:

MAN'S NATURE, AS INTERPRETED BY THE PREVALENCE OF CRIME.

It was well remarked by one of the speakers at the recent anniversary meetings in this city, that the present times bid fair to be distinguished, in this country at least, not especially as a period of art, of liberty, of humanity, of general comfort or general culture, but pre-eminently as a period of CRIME. The progress and the prevalence of even the grossest forms of wickedness, in different places, and among diverse classes, are facts frightful to observe, and more frightful to ponder. Every newspaper is laden with the records of such. Dishonesty, licentiousness, violence, murder, they do not meet us as exceptional instances; they make the staple of the news of the day; they load and darken the columns of all journals; till one trembles almost to take up the morning paper, is afraid to have it read in the family, and lays it down with a sense of heart-sickness, a saddening impression of the ineffectiveness of our public moral and religious instruction, a keen apprehension of what is to be expected in the future.

It is not the rich and luxurious, alone, among whom such evidences of viciousness abound. It is not those who are avowedly worldly and godless in their life. Mechanics, merchants, farmers, teachers, physicians, lawyers, ministers of the gospel, men high in social rank and political influence, women as well as men, the young not only but the aged, in well-nigh equal measure, the refined and cultivated as well as the coarse, all seem to be smitten with the foul contagion,—and suddenly to break out with the vile and hateful leprosy of sin. Not crimes of dishonesty alone are common; but the murder of wives, of husbands, of children, of the most confiding and affectionate friends, a horrible lustfulness, the most flagrant and fiendish violations of faith,—all seem as common as the blossoming of trees, and are coming to be spoken of as familiarly and frequently, and with nearly as little apparent concern as are the most ordinary and trivial facts.

No one, we think, can feel that in this descriptive outline the case is at all overstated; that any slightest exaggeration of the truth is either intended or allowed. The same impression must be made upon all whose eyes and ears are measurably open to what is publicly passing around them, and who contrast this present state of things, not against some ideal plan of the social state, some fancy of their own as to what might be, but what never has been; or even against the comparative pureness of the manners of our fathers, but against the actual state of society as it was in this country only twenty or thirty years ago. That was not Arcadian, but it looks almost so in comparison of the present. It certainly is true that excesses of crime are vastly more common now than then, and that what would then have shocked a community so deeply and indelibly as to be remembered and recounted for years, is now forgotten beneath the impression of that which follows it, in a few days or weeks. A sense of unsafeness begins to prevail throughout many circles. A sudden death can hardly anywhere occur without exciting the suspicion of foul means. Elopements and domestic infidelities are so common as hardly to excite any remark, unless perhaps a ribald jest. And no sense of strangeness is awakened in the public mind by the story of even a parricide or a wife-murder.

There are many thoughts suggested by this state of things, as also many duties that are palpably impressed by it, to some of which we may very likely refer. But there is one truth so plainly preached by it, and in itself so important and imperative, that we cannot but advert to it a moment here. It would seem impossible that all thoughtful persons should not be at once and equally reached by it, and should not equally recognize the proof of it. It is, that HUMAN NATURE, as unchanged by grace, is NOW JUST AS DEPRAVED AS IT EVER HAS BEEN; is, in fact, precisely the same in its character, and the same in its tendencies, that it was in the age of the Roman amphitheatre; that it was in the days of the Ptolemies or the Pharaohs.

An intense and passionate selfishness is at the heart of it. It does not seek the interests of others, but primarily its own. It does not seek to honor God, but to gratify its own ambition and passion. It does not acknowledge allegiance to virtue, but aims at indulgence, mastery, pleasure, at whatever cost, and at whatever hazard; and so it has in it the quick seeds of all crime, and only shows these more fearfully and boldly, in more terrific forms of exhibition, as its means and instruments for such revelation become more complete. We have not always been as ready as we should have been to perceive and to feel this; but it is true, nevertheless, and the papers now proclaim it with million tongues, and a most appalling and unanswerable emphasis.

It is one of the wide-spread errors of our day,—most disastrous and most dangerous,—the notion that our institutions of freedom, with an outrunning commerce, a copious prosperity, a generally diffused intellectual cultivation, the discipline and invigoration of the popular mind, the accomplishment of great outward and material works, the wide circulation of religious instruction,—that these have essentially elevated man's nature, and made it less sensual and gross than it was. The gilding on the drug has been believed to have eliminated from it the radical poison; the ornamentation on the outside of the sarcophagus to have arrested the process of decay underneath; the placing of the tiger in zoological gardens to have made him less ferocious than he was in the woods; the housing of mankind in marble or in freestone to have cleansed their inner spirit, and made it less vile and less deadly than it was when the unlettered tribes dwelt in huts or in tents. Perhaps we all have felt something of this. And not a few have really accepted the plausible idea that all these material means and mechanisms were raising a sort of *inclined plane*, up which men would pass by insensible degrees, till without help of grace it should lift them to the *level of millennial attainment!*

Away with such dainty and delicate theories! The times denounce them, and unanswerably demonstrate them short-sighted and pernicious! Man is, to-day, unchanged by God's Spirit, precisely what he has always been. He is in Massachusetts, in New Jersey, in New York, what he was in old Rome or older Babylon. This city is Nineveh on another continent, wanting only its readiness to repent. The mechanic at Weymouth, if guilty as alleged, is Caligula or Tiberius, with only, thank God, a less opportunity. The Methodist preacher poisoning his wife, wants only a different occasion and arena to repeat the worst horrors of what we are wont to call, by way of [illegible], "the Dark Ages." The outward glitter and garnish of society have not availed to regenerate man, to reform or essentially to restrain his nature. His manners may be modified, but his temper is, still, at the root, identical. His wealth is greater, but his heart is no more Godlike than before. He now, as of old, carries in him the furious volcanic fires of idolatry, and of lust, that may break at any time into lurid and devastating manifestation. He is hardly afraid of the law man has made; not at all of the law which is higher than this, the ground of its authority, the measure of its justness, and which has the Eternal and Omnipresent for its executive. He may shrink from human courts, but not from the great assize of the future. He is at heart just as godless as ever, and just as rebellious; making gods for himself of his pride and his lusts, and of his greed for worldly good, and wishing that the Almighty were out of the way; ready to hurl him from his throne each moment, to gain the liberty of unlimited indulgence; of doing precisely what he wishes! When we get to the centre of the nature of man as shown in the current history of our times, it is precisely *this* that we find there,—unchanged by years; unremoved by the progress of outward civilization; tastes and tendencies just as vicious as ever; capacities for cruelty, treachery, falsehood, for crimes of every grade and dye, exactly the same in kind and in measure that have been shown along the bloodiest passages of the past;—any other description of this nature misstates it; any other view of it essentially misconceives it. To try to change it by any other means than those which reach the heart itself, and rectify that, is to treat its inward hurt too slightly. And it is not the pulpit that now alone or chiefly preaches this; but it is the common speech of men. A thousand newspapers are every day announcing and repeating it, with an appalling, irresistible energy, to the whole reading world!

Let us think of this, and feel it!—and let the force of its meaning and the lessons of its verity instruct and inspire us as of right they ought.

For the Crisis.

The Trial of Faith.

"Fret not thyself because of evil doers."—Ps. 37: 1.

Reeling under the frowns of the curse, and subject to all of its debasing influences of evil, the child of God sighs for a higher and holier state of purity and perfection. He yearns for that state of holiness and entire consecration to God that culminates in the glad existence of immortal being. The present life only adds its charms when it grasps the hope of a better one; and the storms which the christian endures make him long for that peaceful harbor where sin and all its concomitant miseries

"Are felt and feared no more,"

and the morning of immortality shall usher in the everlasting spring-time of heavenly repose. But sin rages here. The apple of gold is in a state of mortality; and that heart that pulsates with the highest aspirations to holiness, draws the very blood by which it beats from a nature of moral and physical corruption. God's Spirit reproves. Satan frowns and retorts. This has been the mighty and unextinguished conflict of ages. The germ of sin that sprang forth at the gate of Paradise lost has grown into a gigantic tree. It has spread its branches wide over the earth—save now and then a plant of truth peers through the openings of the poisonous foliage, and the sunlight of heaven's richest blessings pours down to kiss its unfolding petals. The showers of grace water it. Sin, with its blasting influences, tries to kill it. The contest waxes hot. But truth will be unshaken. The kingdom may be Satan's by usurpation, but God will protect and water the heart that trusteth in him.

This mighty conflict has been the trial of the peculiar people. But it is trial that makes them long for peace and rest. It is the weariness of toil that makes rest sweet to the laborer. It is the dashing spray, the bounding billow, the stormy tempest and the shattered vessel, that make the mariner long for a quiet harbor. So the raging tempests of sin and passion make the lonely exile on time's dreary ocean sigh for a peaceful rest in the land of the blessed.

Peter, speaking to them who are chosen to an inheritance incorruptible, says,—"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—1 Pet. 1: [illegible] This is the true office of trial,—to enhance the joys and glory—not at death—but at the glorious appearing of our Lord [illegible] Jesus Christ. [illegible]

trials will work out for you blessings innumerable. God says so. Trust him. He will plead your cause righteously. Let not disappointments cast you down. Rather glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed," for it takes hold of a kingdom unending, joys ineffable, glories unfading, holy and pure.

Abraham had his faith tried. The Almighty commanded him to slay his son of promise. Abraham did not stagger at the mandate beneath the chastening rod. He obeyed. But popular professors sometimes tell us that God does not permit his purposes to be revealed unless they are *divinely certain*. God did not mean for Abraham to slay his son, but he did mean a *trial of his faith*, and that was worth a great deal more to him than his son. But what effect did this have on Abraham's faith? I apprehend that it clinched the nail of faith on the other side of God's promises. "By faith," says Paul, "Abraham when he was tried offered up Isaac, and he that had received the promises offered up his only "begotten son, of whom it is said, That in Jesus shall thy seed be called, accounting that God was able to raise him up even from the dead, from whence also he received him in a figure." That is it. The trial of his faith made him sensibly understand the resurrection. Trial has the same effect now that it did in Abraham's day. These light afflictions work out for us a far more exceeding and eternal weight of glory.

So God overrules the conflict of sin for the benefit of his people. So it has been. The present trials of God's peculiar people teach the same great lesson. It is the trials of the present life that make the saint desire to change earth with its privations for the kingdom, where all things shall be his; earth with its sadness, for Eden with its glory; earth with its discords, for heaven's celestial harmony; earth with its graveyards, for the deathless clime of Paradise; earth with its toil and weariness, for pastures of plenty and rivers of delight; earth with its lonely pilgrimage, for the peaceful vallies of home,—*joyous, everlasting* HOME.

M. R. PHETTEPLACE.

Scituate, R. I.

For the Crisis.

"Come and See!"

"And I looked, and behold a pale horse; and his name that sat on him was Death, and hell (grave) followed with him. And power was given unto them, (to him—marg.) over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

The above is a portion of the revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass. This was signified by John.

John says, "And when he had opened the fifth seal, I saw under the altar the souls (persons) of them that were slain [they were slain under the fourth but seen under the fifth,] .... and they cried (as Abel's blood did) with a loud voice, saying, How long, oh Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow servants also and their brethren that should be killed as they were, should be fulfilled." "White robes," I understand to be the righteousness of the saints—see Rev. 19: 8,—"bright robes." *Marg.* They were faithful *unto* death. They rest in hope. How long? A little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

A fellow servant is one that serves the same master. They stand stiffly for the word of God, and die for the truth. They keep it unto life eternal.

I must say, the killing of the christians in Syria, and the terrible scenes which have recently occurred there, look as though the time for vengeance was about to come. The blood of thousands of christian men, women and children, calls up from the ground for vengeance. God will avenge them when they cry day and night unto him. The flood, the drought, the pestilence and war, all combine to cause men's hearts to fail them for fear. We are living in eventful times. Heralds of the coming Kingdom! now lift up the warning voice, exhorting one another, and so much the more as ye see the day approaching.

P. W. GOODWIN.

Edinboro, Me.

For the Crisis.

"REASONS."—Two or three weeks ago I sent for a copy of "Reasons for my Hope," and I think among all the works that have been published none surpass this. It is a *rich, deep mine* of Bible truth and historical facts, and one of the best books to put in the hands of those who are not in possession of this "blessed hope"—also for those who profess this hope, to lead them to examine themselves and see if their hope is "the hope of the gospel." Every lover of truth ought to have one, and everybody else.

D. B.

May 16th, 1860.

It is worthy of notice, that while [illegible] are best in matters of judg[illegible] are always to be pre[illegible] to morality.

The World's Crisis.

BOSTON, AUGUST 15, 1860.

A Fast.

On account of the great importance of our annual gathering at Wilbraham, we would propose to those interested in this meeting, that Friday, Aug. 17th, be observed as a day of fasting and special prayer, that our campmeeting this year may be noted for good order, christian harmony, the awakening and conversion of sinners, and the reclaiming of backsliders; in short, that it may be the most profitable meeting we have ever held.

Wilbraham Campmeeting.

Our great annual gathering at Wilbraham is like the feast of tabernacles to the Jews. It has become one of our institutions. Each year adds new interest, and renders the spot more sacred. Scenes of the past are still vivid in our memories, and we long for the time to come when we shall meet again in the peaceful shade on the quiet hill-top, where songs of joy burst from hearts gladdened with the love of Jesus. There we meet the "toil worn and weary" who have been struggling alone, 'mid sorrows, cares and temptations, and have not heard a sermon on the "blessed hope" for months, and perhaps not since the last campmeeting. It is a pleasing sight to witness the delights of such, and hear their cheering testimonies. They know how to prize the privileges which others abuse. Those who have meetings several times a week, seldom know their worth till they are deprived of their hallowed influence. Like good health, the value is unknown till taken away.

We shall expect a large gathering at Wilbraham this year, and an excellent meeting. Let all the saints come praying, with a determination to do the greatest possible amount of good in their power.

As this will be a meeting of great importance to the cause of truth, let us all pray the good Lord to direct it by his wisdom, and make it the best one we have ever held; that many sinners may be converted, backsliders be reclaimed, and the children of the Lord be greatly strengthened for the christian warfare.

As there will be a variety of theological views represented at the meeting, it will be an excellent opportunity to exercise forbearance, kindness, and long-suffering, thus showing that we belong to Christ, and deserve the name of *christians*. It sometimes happens that one brings a hobby-horse to campmeeting, and feels very much out of tune if he cannot have the privilege of riding him all over the ground and into every tent, thus marring the peace of the encampment. It will be remembered by those who had the privilege of attending the meeting last year, that if any had hobby-horses, they left them at home, and came with a sweet spirit of "brotherly kindness," which produced the most happy results. Let us all try to make the coming meeting still more excellent, in this respect, if possible, than any we have ever enjoyed; recognizing all as our brethren, who *do* the will of our Father which is in heaven; in other words, making *christian character*, according to the New Testament standard, the test of fellowship.

If all come to do what is for the best good and comfort of the whole, with a spirit of labor for the conversion of sinners and the reclaiming of backsliders, we think we shall have the most heavenly meeting we ever enjoyed. Come prepared to work at the beginning. Come with your armor on. Come with a heart full of christian love. Come to do good, and you will get good. He who comes as a spectator, will wish he had staid at home. He who does nothing will be in danger of losing the little that he hath. Whoever would enjoy a campmeeting and receive new strength, must take an active part. Some seem to think if they can only *go* to the meeting, they shall come away filled with perfect love. This depends on their faith, and what they *do* after they get there. Some thought if they could only *go* to the California mines they should come home rich; but found when there they must *work* or return poor. So at the campmeeting, you must work or starve.

"The End is Come."

The end of what? And who says it? Victor Hugo says this of the Papacy and its domineering power. But he does not see that immediately following its end comes the resurrection of the dead, and the beginning of the everlasting kingdom of God.

Victor Hugo has recently made an eloquent speech in favor of Sicilian independence, in which he says:—"At the present hour it is permitted to no one to be indifferent to the great events which are in progress. The efforts of every man, the aid of every man, the hands of every man are demanded on behalf of the noble work of deliverance. Not an ear should be closed—not a heart should be silent. Wherever the cry of the people is heard, there should be found an echo in the inmost heart of every man. He who has but a sous should give it to the liberators; he who has but a stone at hand should hurl it at the tyrants. While some may act and others speak, let all be doing. Yes, all to the work. The wind is breathing; let public encouragement to the heroes be the joy of every soul. Let the multitude glow, like the furnace, with enthusiasm. Let those who cannot fight with the sword, fight with the mind. Let not a single intelligence remain neutral; let not a single spirit remain inactive. Let those who are struggling in the fight feel that they are gazed on, that they are loved, that they are sustained. Let there be around that valiant man, who is standing erect there in Palermo, a fire on every mountain in Sicily—a light on every height in Europe. I have pronounced the word. The tyrants! Have I exaggerated? Have I calumniated the Neapolitan government? No words; here are the facts. Pay attention! This is living history—bleeding history. The kingdom of Naples—that kingdom which now occupies our thoughts—has but a single institution, the police. Every district has its cudgelling commission. Two *sbirri*—Ajossa and Maniscalco—reign under the king. Ajossa cudgels Naples; Maniscalco cudgels Sicily. But the cudgel is merely a Turkish weapon. This government has, in addition, the instrument of the inquisition—torture. Yes, torture. Listen. A *sbire*, Bruno, binds the accused with the head between the legs until he confesses. Another *sbire*, Pontillo, fixes him upon an iron grating, beneath which he lights a fire. This is called the burning chair. Another *sbire*, Luigi Maniscalco, a kinsman of the chief, has invented an instrument into which the arm or the leg of the victim is introduced; a screw is turned, and the limb is crushed. This is called the Angelic instrument. Another suspends a man by his hands and feet, between two walls, and then jumps on him and dislocates his body. There are also thumb-screws for crushing the fingers, a tourniquet for pressing the head, an iron ring, with a screw, which almost forces the eyes out of the head. Sometimes a victim escapes. A man named Casimiro Arsimano was one of these; his wife, his sons, and his daughters were placed on the burning chair. The Cape Zafferana touches on an arid beach. To this beach the sbirri bring sacks. Each sack contains a man; it is plunged into the water, and kept there till the man no longer moves. It is then taken out, and he is commaded to confess. If he refuse, he is plunged in again. Giovanni Vienna, of Messina, expired in this manner. At Monreale an old man and his daughter were suspected of patriotism. The father died beneath the whip; the daughter, who was pregnant, was stripped naked and flogged to death! Gentlemen, there is a young man, of twenty-one years of age, who does these things. This young man is called Francis II. This takes place in the country of Tiberius. Is it possible? It is true. The date? 1860—the very year in which we live..... O despots, I defy you! Stop the falling stone, stop the falling torrent, stop the avalanche, stop Italy, stop '89, stop the world, precipitated by God into the light!" (Enthusiastic and prolonged cheering.)

"The mighty men" are waking up and furbishing their armor for the battle of "the great day." Time's last sands are wasting; the last prophetic tints are fading into the light of the living reality; connecting the present with the everlasting and glorious future.

The Pharisees.

Cruden, in defining the Pharisees, says: "They substituted human traditions in the room of God's word . . . In matters of religion, the traditions of the ancients were the chief subject of their studies."

In speaking of the law of God, he says: "They had even altered and corrupted it in important articles by their own perverse interpretations of it." When they made a convert, they afterwards made him "a greater sinner" than before, "by teaching him a pernicious doctrine. . . . The Pharisees believed the soul to be immortal. . . . They likewise admitted a kind of transmigration of souls of good men, which might pass from one body to another."

If they had not believed in the *immortality* of the soul, they would not have taught its *transmigration* from one body to another, as taught by Pythagoras, a heathen philosopher. Nearly all the great theological errors of the past and present, appear to be based on the unscriptural dogma of the immortality of the soul.

We hope that all who see the light on this important subject, will keep it brightly shining, and present it in *kindness* and *love* to all their friends and neighbors. There is special need of it at the present time, in order to prevent them from embracing the infidel sentiments of Spiritualists, and others whose doctrines are very similar.

The Second Death.—Rev. 20: 14.

"And death and hell were cast into the lake of fire. This is the second death."

Professor Stuart remarks on this passage:—"By repeating the sentiment, *this is the second death, the lake of fire*, the writer means to say, that the death to which *thanatos* (death) and *hades* (hell or the grave) are now brought, is one from which there is no resurrection. It is final."

☞ The man who is satisfied with himself is beyond the hope of improvement; there is the clay of earth without the fire of heaven.

Napoleon and the Pope.

If it were not for the French troops at Rome, the Pope's position would be more critical than it is; but even now, his is no enviable situation, when viewed only from a *political* stand-point; but when seen in prophetical light, it is awful. He and his familiars begin to realize their critical condition, and are becoming satisfied that the pretended friendship of Napoleon is a very uncertain affair, and not worthy of their confidence any longer.

In the late sermon of Archbishop Hughes on the Papal supremacy, and its present dangers and difficulties, when speaking of the promises of Napoleon, he says:—

"The Holy Father has been deceived in these promises—the Catholic world have been disappointed in the character of their author. They, at least, have no reason to confide in either the spoken or the written declarations of the present Emperor of the French, whenever it suits his private purposes to betray their interests and to humiliate their Supreme Head. He did not declare war against the states of the church; neither did his ally of Sardinia. And yet, between them, with their connivance, if not their approval, the fairest portion of the Papal States have been secretly invaded, under the auspices of Piedmont at least."

This shows that the Catholics are getting their eyes somewhat open to the policy of Bonaparte, and that they are satisfied that his promises cannot be trusted. He has now risen so high that, like the Popes when they had most power, he claims the right to change his mind and decrees whenever it is for his interest. He is fast approaching the position of universal dictator, when his will be the NAME for adoration. Truly this is an age of *man-worship*, while the *Lord* is almost forgotten.

"The Scripture cannot be broken." John 10: 35.

We are often reminded of the saying of our Savior,—"*The Scripture cannot be broken*;" especially when we read the prophecies in the Old and New Testament, which have been, and are now fulfilling. The most earnest efforts, within the power of men to make, have been made to overthrow the Scriptures; but they have been as successful as they would have been had they undertaken to stop the earth in its orbit around the sun.

Julian the apostate once undertook to break the Scriptures. The following, from the *Ladies Christian Annual*, will give the reader some idea of his success:—

Julian became Emperor of Rome, A. D. 361. He appears to have been the most learned, philosophic, brave and successful man of his day, besides being the *most religious* of all the Emperors of that age of the world. He was converted to the knowledge and belief of the christian religion by Eusebius,—Bishop of Nicomedia. Julian was an Arian, and came into contact with Constantius, his brother,—of the Athanasian party, and carried his opposition so far, that he not only attacked with severity the speculative theology of his brother, but struck at the very foundations of the christian faith, and denied the Lord that bought him.

Succeeding to the empire, he openly renounced christianity and embraced the Pagan superstitions, and advocated by all the force of his mighty will, a return to the old heathen idolatries. This gained for him the name of the Apostate. He granted toleration, however, to all the different religions of the Empire,—and probably from hatred to his former religion, and with a desire to defeat the prediction of the Messiah,

"*And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled*, he embraced the extraordinary design of rebuilding the Temple of Jerusalem.

To give an air of piety to his purpose, and to explain his motives in the enterprise, "In a public epistle to the nation, a community of the Jews dispersed through the provinces, he pities their misfortunes, condemns their oppressors, praises their constancy, declares himself their protector, and expresses the pious hope that after his return from the Persian war, he may be permitted to pay his graceful vows to the Almighty in his Holy City Jerusalem."

Jerusalem at the time was in the hands of the christians. The church of the Holy Sepulcher and other magnificent buildings adorned it. The church, composed of numerous christians, enjoyed pre-eminence on account of the city itself. Many pilgrims then as now visited the city. The disciples then as now chiefly were Gentiles. To quote again from Gibbon's Decline and Fall,

"The vain and ambitious mind of Julian might aspire to restore the ancient glory of the Temple of Jerusalem. As the christians were firmly persuaded that a sentence of everlasting destruction had been pronounced against the whole fabric of the Mosaic Law, the imperial sophist would have converted the success of his undertaking into a specious argument against the faith of prophecy, and the truth of revelation."

So anxious was he to put into immediate effect his purpose, that he changed his plans in regard to the Persian war, and set about making preparation to rebuild the Temple of Jerusalem. "He resolved to erect, without delay, on the commanding eminence of Moriah, a stately temple, which might eclipse the splendor of the Church of the Resurrection on the adjacent hill of Calvary; to establish an order of priests, whose interested zeal would detect the arts, and resist the ambition of their christian rivals; and to invite a numerous colony of Jews, whose stern fanaticism would be always prepared to second and even to anticipate the hostile measures of the Persian government." He commenced his designs by selecting men, and with the utmost despatch prosecuted his work. The officer appointed to take charge of it "received an extraordinary commission to restore, in its pristine beauty, the Temple of Jerusalem." At the call of the Emperor, the Jews assembled from all quarters, even from the most distant provinces, on the holy mountains of their fathers. Their zeal and insolence alarmed the christians in Jerusalem and elsewhere. Men forgot their avarice, and women their delicacy. Spades and pick-axes of silver were provided by the vanity of the rich, and rubbish was transported in mantles of silk and purple!—Here we have a systematic attempt to hinder the fulfillment of prophecy, and to undermine the faith of christianity. And what was the result? The skeptical historian, Gibbon, shall answer. "Yet on this occasion the joint efforts of power and enthusiasm were unsuccessful; and the ground of the Jewish Temple, which is now covered by a Mohammedan mosque, still continues to exhibit the same edifying spectacle of ruin and desolation."

Providence interposed by taking away the life of Julian, the profane apostate; he lived but six months after commencing the undertaking. "But," continues the historian, "the christians entertained a natural and pious expectation that in this memorable contest the honor of religion would be vindicated by some signal miracle. An earthquake, a whirlwind, and a fiery eruption, which overturned and scattered the new foundation of the Temple, are attested, with some variations, by contemporary and respectable evidence. The public event is described by Ambrose, Bishop of Milan, in an Epistle to the Emperor Theodosius, which must provoke the severe animadversion of the Jews; by the eloquent Chrysostom, who might appeal to the memory of the elder part of his congregation at Antioch; and by Gregory Nazianzen, who published his account of the miracle before the expiration of the same year. The last of these writers has boldly declared, that this preternatural event was not disputed by the infidels; and his assertion, strange as it may seem is *confirmed by the unexceptionable testimony* of Ammianus Marcellinus. The philosophic soldier, who loved the virtues without adopting the prejudices of his master, has recorded, in his judicious and candid history of his own times, the extraordinary obstacles which interrupted the restoration of the Temple of Jerusalem. Hear his words:

"Whilst Alypius (the superintendent under Julian,) assisted by the Governor of the province, urged with vigor and diligence the execution of the work,—horrible balls of fire breaking out near the foundation, with frequent and reiterated attacks, rendered the place, from time to time, inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner, obstinately and resolutely bent, as it were to drive them to a distance, the undertaking was abandoned." "Such authority should satisfy a believing, and must astonish an incredulous mind," adds Gibbon.

The last writer quoted by Gibbon with such a commendation, was the Emperor's private secretary, and finally wrote his biography. Persians, Christians, Mohammedans, Crusaders (all *Gentiles*,) have trodden under foot the City of Jerusalem; and the crescent of Omar's mosque still glitters upon Mount Moriah, and the Gentile treads proudly upon the summit of Zion, while the poor and insulted Jew still crawls to a remaining fragment of the ancient wall, that he may kiss the stones of his fathers' habitation, and lift up his wailing cry, "How long, oh, Lord! how long?" We simply add, in the language of the Messiah, to the cry of the bewailing Isralite.—"Until the times of the Gentiles be fulfilled!" These times are nearly ended.

Our Tract Column.

Tract Fund for the West.

The following "news from the seat of war" may interest the readers of the *Crisis*.

"WIS., July 22d, 1860.

BRO. HASTINGS:—Peace be unto you—the Lord bless and prosper you. I received the *Crisis* with your Peace sermon in it, and was in a condition to realize that peace which passeth all understanding. My heart rejoiced in your clear description, and in the goodness of God in extending that peace unto us in this life of toil.

Bro. H., your writings, sermons and tracts, which have flown from your heart to your pen, and from pen to papers, pamphlets and the various productions of yours, and also those of your brethren, which have been sent out into the Western States, have gladdened many a heart; where their 'lamp' was a confused mass of perplexity, it now has become the light of life to them. This is the testimony of brethren here in Wisconsin.

I have scattered some of your writings on almost every subject that you have written, and I could name many persons who state that your sermons and books have been made a great blessing to them. 'Pauline Theology' has stripped quite a number of their sectarian theology. Bro. Grant's productions are not dead letters; they have done good execution. Bro. Storrs' Six Sermons, original, and also the later edition, have reached some that other productions seem not to interest. Bible vs. Tradition has done up the clinching and riveting of quite a number.

After circulating all the above, I sent and received Bro. Edwin Burnham's 'Anti-eternal Torment,' and to my surprise it took the kinks out of a sister that had read for a whole year, but was stranded on the word '*everlasting*.' It hoisted her boat from the sand bar, and she sailed off with perfect ease. She wields the sword of the Spirit, and has gained one of her opponents—a Freewill Baptist. He was so overjoyed to see his Bible so clear and plain on 'life and death' and the resurrection, that he thought his brethren would receive it. As they thought a good deal of him and he of them, they called a meeting with a charge of preaching an erroneous doctrine contrary to the rules of their church. The articles of their faith required them to take the Bible as their rule of faith and practice. The brother took his stand on this. The minister and church labored half a day and could not sustain their charge nor meet his argument. They finally requested him to take a letter of recommendation to join any other church he pleased. Thus Bro. Burnham's tract has done good execution. I had a minister and 'steward' to work at me, or more particular, behind my back; yet I kept lending and circulating books; the people were eager to read, to know what I did believe, for I was branded with 'infidel,' 'no soulite,' and other odious names. The result is not all named in the above.

I had the satisfaction, one week ago, of hearing a good, able sermon from Bro. E. on the kingdom of God on the earth; he traces from Abraham, Isaac and Jacob down through the Bible, and gave us a discourse that his adversaries cannot meet. This brother has got both *sword and spirit* with him. He preached formerly for the Wesleyans, and when he preached a whole sermon from *one* solitary *text*, he was of good reputation; but now he handles the word of the Lord skillfully, yet his reputation seems to be more like his Master's.

There was a fine young man who had just passed through college came to me one day. He entered into conversation. Was a man of high toned feeling, yet was disgusted with the endless misery theory. I lent him Bro. C. F. Hudson's work on 'Debt and Grace.' He read it with great care. When he had read it through once, I inquired how he liked it; he liked it so well he wanted to read it through again; and he read it the *third time*, and said he had read Edward Beecher's work on "The Conflict of Ages," but had never seen any thing before that appeared to harmonize with the character of God. He believed God was all he was represented to be in the Scriptures, and that man was a finite being and incapable of committing infinite acts; therefore he could not believe in endless misery, and had rejected it altogether. This work of Bro. Hudson's had given him much light, and he felt perfectly settled on future punishment, and adopted the view of the destruction of the wicked. He has stored up much of Bro. H.'s theology, and advocates it among theologians. You see the machinery works well. Your names are becoming familiar; your hearts are entering in and feeding hungry souls.

There was such a combined influence against me, it seemed they would crush me into the earth; but I faced the enemy and scattered these books. I kept diligently circulating them, and talking, and the books have proved a bulwark against the enemy, and I rejoice that I have had these helps. I have been through quite a trial. I would like to tell you of my experience, but do not feel quite able; but this much I will say, the Lord has been my helper. There is just as much virtue in Christ now as there ever was; and I believe he is as willing, but oh! *where is the faith*, in the earth, or on the earth? This is most lost sight of. No wonder, when we come to see that the church is going into almost every nook and corner where the Lord has not bid her go. But truly the Lord is helping me, and glory be to his name.

Bro. E. preaches next Sabbath again. His health is quite poor. He has got what the doctor calls a cancer in the bowels. It is on the inside, and has now eaten through to the outside. He is not able to labor every Sabbath as he used to do, but says he shall try to preach God's truth if he has to *sleep under a log nights, and eat boots for a living*. This expression was made by him to a deacon of a —— christian church, who had refused to let him have a donation that was raised for him after he had been laboring the most of three weeks, and about twenty conversions had occurred. He was to come at a time appointed and receive it, but the deacon had heard that he was a 'no soulite,' and refused to let him have it. I will send you two dollars for Bro. E., and will finish it up at some future time.

I feel desirous to live to see more of the light and truth spread, and feel I would be willing to suffer all that may come by my humbly taking sides with truth. I am much encouraged, and am joyful in the Lord, believing that our King will soon come and end the controversy. Glory to God in the highest.

Your Bro. in Christ."

Well, Bro., I am glad to hear so good a report from the field of battle. Fight on. I wish you could tell some of your old experience in the ears of some tobacco raisers and workers that I know of, and teach them that it is safe to do *right*, and *trust in God* as to the results. By the way, one sister I know has decided to raise no tobacco on *her* place this year. I wish the Lord would put every raiser, worker and user of tobacco under conviction, and He *would* if their consciences were not seared by it.

But enough. I could'nt help thinking of old times, when we used to talk together of God's faithfulness to us. About Bro. E.—, I pray God to give him plenty of the *best kind* of "*roots*" to eat, and fruit and grains to go with them. As for sleeping under the logs, I hope he will have blankets, boards and shingles for covering. Take good care of him, Bro. O.; you need'nt send me any more pay for books on his account. Give *him* the dimes, and tell him to trust in God to the end. He will get out of the way of cancers by and by. I *mean* to take care and not work too hard, but I *have* been working too hard for a long while. Work still presses. I shall do the best I can. Keep the fire burning out there all you can.

I have tracts on hand for free distribution. Let all who wish them send in their orders. Your Bro. H. L. HASTINGS.

Providence, R. I., July 30th, 1860.

For the Crisis.

Savoy Campmeeting.

Once more,

"On the mountain top appearing,
Lo, the sacred heralds stand!"

Brethren, pray that they may bring "welcome news," and come with a realizing sense of the impending advent of Jesus. Brethren, come with the armor of God, come with the spirit of Christ, come to labor for the Lord, as those who are bought with a price.

"Has thy night been long and mournful?
Have thy friends unfaithful proved?
Cease thy mourning;
Zion still is well beloved."

Bro. Grant will aid us in this most important gathering. H. PRATT.

☞ Justice consists in doing men no injury; decency, in giving no offence; politeness, in making all our acts agreeable; philanthropy, in doing good in an agreeable, decent, and just manner.

Correspondence.

From L. P. Judson.

BRO. GRANT:—After I wrote you last, I visited a considerable portion of Central and Northern Illinois, although there were many places I desired to visit, but did not find it convenient. Central and Northern Illinois is a splendid section of country. The lands are generally prairie, but undulating sufficiently to give action to the waters and prevent stagnation. The soil is very rich. This year yields an abundant harvest. Its healthfulness much exceeded my expectations. Think it will average with Western New York. There has been considerable attention paid to the subject of education. Many places are favored with good Academic and other institutions of learning. Churches exist to a greater or less extent, in nearly all parts. Very few places are found where there is not occasional, not to say frequent preaching of some kind.

But the churches of those who are looking for the coming and kingdom of our blessed Lord, are few and far between when compared to the multitude. They are more as isolated individuals, scattered, with occasionally two or three families in a township or locality. We have a custom in this county where I reside, (Niagara, N. Y.,) which I would commend to the favorable consideration of friends thus situated. We meet every alternate Saturday P. M. for conference and prayer. We meet early, so as to have plenty of time, and when the way is open, we hold more public services the next day. Our social gatherings are generally in the house of some brother, so that we feel more like the children of a family, meeting for a season, than a public assembly, convened for religious worship. If those who are living at a distance of a few miles from each other would adopt this or some similar mode, I have no doubt they would be greatly interested and benefitted.

I found but very few preaching brethren, and those I did see were not devoting their entire time to the work. I found Bro. Needham at Bulkley, Iroquois Co., Ill., in good health and spirits. He has a small farm of eighty acres paid for, and has a comfortable house on it, with a small orchard. This year his crops, in common with others, are very promising. These blessings he has secured by industry and through the kindness of friends, since he has been at the West. He has several places where he dispenses the word, forming a kind of circuit. But there are many more calls for labor than he can supply. He has pressing invitations to visit adjoining counties and preach. I feel that the cause needs the benefit of this brother's entire time devoted to study and the proclamation of the good news. Brethren, assist him. In this solicitation, I have simply expressed my own heart. It is alone from the interest I feel in the good cause.

Lockport, N. Y.

From A. E.

BRO. GRANT:—Bro. and Sr. Mansfield have been at this place twice, and given us eight lectures in all, and to crowded houses. These are the first who have ever, to my knowledge, held forth here the doctrines of the Bible as we understand them, and the impression has been very good among nearly all classes. The Methodists kindly allowed us the use of their house, and many came out to hear. There is still a desire to hear, and we hope that we can get them back again this fall to preach the word of life. Spiritualism prevails to a great extent, and popular religion also. They talk not of the return of their Lord in all of his glory, that would be too much like heresy, except he were made the gloomy messenger of death. I fear that they are looking for that only for which they are prepared, viz., death, for I verily believe but few are prepared for life.

There have been several efforts of a protracted nature here and all to no purpose, and the effect, if any, has been to confirm men in their evil practices. When will these things cease? When will men cease to be lovers of pleasure more than lovers of God? Thank God! the time is coming when all these things will be forever wiped out, when righteousness and peace shall fill the earth as the waters now cover the sea. God will have a clean universe, and I rejoice in it, "Let thy kingdom come, thy will be done on earth, as it is done in Heaven." Bro. Grant, continue to blow the trumpet. Soon the walls of Satan's kingdom will fall, and all God's children triumph.

Jonesville, Mich., June 5th.

From Bro. T. W. Smith.

BRO. GRANT:—I feel under great obligations to you and to Bro. Hastings for your kindness toward me, in sending papers and tracts. I loan the papers to friends, and give the tracts away. I told you in a former article that I was determined to preach the truth at all hazards. A few Sundays ago I was called upon to supply the pulpit of a friend down town. I took the text in the morning—"Prove all things, hold fast that which is good." I tried to examine some lay theories that I thought could not be proved, particularly the doctrine of the immortality of the soul. I said before I began to speak on that point,

that I doubted very much if there was one present who agreed with me in this matter, yet, said I, what I say, I feel to be the truth, and therefore must proclaim it. Take my arguments to the Bible; if you prove them true, receive them; if not, reject them.

After meeting, a stranger came forward and grasped me by the hand, saying, "Thank God, brother, there is one can agree with you;" and he said he felt glad that I spoke on that matter. At noon, I found four more who admitted that I was right, and that the doctrine of the immortality of the soul, and undying spirits, etc., could not be true. In the evening I found another, who said he was convinced of the error of the common theory. He wanted some little works to help him in finding the truth. May the little leaven sown leaven the whole lump.

I think the *Crisis* the best paper I ever had the pleasure to peruse. It is worth its weight in gold. I wish I could send you the weight of a thousand copies in gold for free circulation. I find a great field here for work, and with the aid of tracts I can spread the Bible doctrines with success.

Bro. E. H. Plummer of the Philadelphia Christian Conference, is now preaching the true faith, and more are gradually coming over.

Philadelphia.

From S. M. James.

Bro. Grant.—I am striving to gain the kingdom which is to be given to the saints. What a blessed promise we have given us if we overcome the world and its temptations! I want to be one of that number that shall be reckoned worthy, when Christ comes with all his saints. What a blessed hope is ours! Have we not reason to rejoice? What are all the jeers and scoffs of this world when compared to the joys that are to come! Hope points us to a land where sin can never come. Faith grasps the promises of God; and grace stands ready to assist. It is our duty to act like men and women who are determined to gain victory. Victory! let it be our motto,—victory over the world, the flesh and the devil. What anthems of praise will be sounded through the new earth when victory is finally accomplished! Shall I be there to join in the universal song that shall fill heaven's high dome? O Lord, assist, is my prayer.

Let me among the saints be found
Whene'er the archangel's trump shall sound,
To see thy smiling face.

Brother, be encouraged; your labors will soon be o'er, and your weary feet will rest on Immanuel's shore. The dark night of time will soon be past; already the morning rays begin to dawn, and soon the Sun of Righteousness will come forth in all his regal splendor, with a retinue of shining ones, to take his throne triumphant. Hail, blessed morn! when earth shall smile in gladness. Let our prayers, brethren and sisters, be united that we may live a life of self-sacrifice, and labor to discharge every duty. Yours in hope of soon gaining rest.

From Elder M. Batchelor.

Bro. Grant.—I feel I ought to give my testimony once more on the great things of the kingdom near. The kingdom to come has been the object of expectation by the church for thousands of years. For this we are taught to pray "Thy kingdom come," etc. To the establishment of it were the church directed to look, when they shall receive their reward. For it they suffered. —2 Thess. 1: 5. It is promised to those that love him.—James 2: 5. Its extent will be under the whole heavens. Its duration will be eternal. Its character righteousness. Then there will be one Lord, and his name one. It has its place in prophetic history. It is the fifth and last of kingdoms. Three have past; the fourth has passed through all its different forms down to the last named in prophecy. Ships, guns, powder, balls, swords, spears, and other combustible materials, are preparing for the last great battle, in which the controversy will be settled. No peace until this kingdom is established.

Truly upon us is the end of the world or age to come. The distress of the nations is beginning. Yes, and all these are but the beginning of sorrows. Brethren, lift up your heads, for your redemption is near. Let us carry out the exhortation of Pet. in his second epistle, first chapter, fifth to seventh verses. So an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Peace be with you all.

Rutland, Vt.

Obituary Notices.

Died in Dorchester, N. H., June 23d., of consumption, Henry S., son of Simon and Mary T. Taylor, aged twenty-one years and seven months.

The funeral services were observed on Tuesday, June 26th. Elder S. Hinckley, of Canaan, preached from words found in Job 19: 25, 26, 27, "I know that my Redeemer liveth," etc. Sung at close, "There'll be no sorrow there." Our son, Henry S. seemed for some years past troubled with consumptive symptoms; again and again have we heard his cough, beheld his countenance grow pale and thin, yet disease did not take its final hold, but he would again recruit, and seemed to regain health and strength. Twenty summers had but a short time before bloomed around him, when the fatal destroyer appeared to renew its attacks, and the young man began to fail. Many means were resorted to, but all was unavailing as to any permanent good, and he lingered for a year.

At this time he had not made an open profession of religion; but parents' prayers are not in vain; he was not left to go down to the grave without leaving an evidence that he sleeps in Jesus. A series of meetings commenced, which he attended, and there made known his resolution to serve God. Means were still used for the recovery of health. As Summer puts on her foliage of green, exhausted nature sinks, and the spirit goes to God who gave it, there to rest till the morning of the resurrection, when we are expecting it will be re-united with the body, and he stand with all the redeemed of earth, clothed with the bright robes of immortality. When asked, a short time before he died, if his trust was in Jesus, he answered, "yes." He also said, "Tell them all to get religion, and get it in season," referring, as we suppose, to his brothers and sisters. Oh! that all would give heed to this admonition.

Our Henry's gone, we trust, to rest;
But in the morning of the blest
We hope he'll then be caused to rise,
To meet the Savior in the skies.

With all who loved the Savior here
He then in glory will appear:
Then let us choose that better part,
And serve the Lord with fervent heart.

M. T. Taylor.

Died, at South Livonia, Livingston Co., N. Y., Aug. 3d., Sister Powell, wife of Bro. Stephen B. Powell, aged 38.

Sister Powell died in full hope of the soon appearing of our Lord and the resurrection from the dead. A few days before her decease symptoms indicated that she was dying. The neighbors congregated at the house, and while around her bed, she, with earnest words and Scripture language told them of the coming of Christ and the resurrection as being the only hope, and exhorted them to to be prepared for that day.

The funeral sermon was from the words of Christ,—"I am the resurrection and the life." The occasion was one of feeling and interest. God grant it may prove one of profit in the end. F. Burr.

Summary of News.

FOREIGN.

Per Europa. Advices to the 28th ult.

Two of Garibaldi's agents are in Liverpool to purchase a small flotilla of steamships, and send them out as soon as possible. Another agent of Palermo was also there, commissioned to purchase a certain quantity of rifles, and likewise a number of large cannon.

Twelve vessels have been raised at Sebastopol, including a sixty-gun frigate, in good condition. The American contractor continues to pay attention to the reparation of the cemeteries.

The despatches from Syria contain a repetition of all those harrowing details which have already been published. They confirm all that has been said of the vacillation of the Mahommedan authorities, and of the sanguinary cruelty of the Druses. Large numbers of the natives are abandoning their homes, and leaving the country; the mission stations have been broken up, and the country is the scene of general desolation.

SICILY.

Genoa, July 27. It is stated that Garibaldi suffered great losses in the engagement near Melazzo, and that he was wounded in the foot. He ordered several of the inhabitants of Melazzo to be shot for having fought against him. The Neapolitans had 580 men *hors de combat*, and after a desperate combat withdrew to the citadel.

Naples, July 21. The Monette, French war steamer, arrived yesterday morning from Palermo, as also the Iroquois, United States steamer, and we have an influx of Sicilian intelligence. There had been three engagements near Messina, in the first of which Garibaldi's forces suffered severely. A telegram from the theatre of war, dated Mire, July 17th, 2 A. M., thus speaks:

"Medici to the Dictator.—The enemy renews the attack with great energy and greater force. Three thousand men are fighting on our right against five hundred of ours. The fight lasts for more than two hours, with a well maintained fire. The enemy has bombs and cannon, with positions well chosen; he resists energetically. Two charges with the bayonet on the part of our men decide the day. The enemy retired to Milazzo; has suffered severe losses in killed and wounded. We have few killed, but a great number wounded. We have made some prisoners. The spirit of the volunteers is admirable.

The most devoted chief, Antonio Ludaro."

When Garibaldi left Palermo on the 18th, he embarked on board a Liverpool steamer, the City of Aberdeen, which had on board 1000 troops, and set sail in the direction of Messina. He had previously issued the following short and characteristic proclamation:

"The Italian Continent sends me her sons in great numbers, at the call of the oppressed, I march with them to Messina.

There, I expect the brave Sicilian youth. There we will seal for the third time the compact against tyrants, which is to burst the last rings of our chains, and lay the last stone of the national edifice.

At Catalafimi and Palermo, the sons of this soil were not called upon in vain by

Joseph Garibaldi.

New York, Aug. 11. The steamship Adriatic, from Southampton, of Wednesday, Aug. 1st, has arrived.

All British war steamers in the dock yards are to be made ready for the next emergency.

By a Military Convention between Garibaldi and General Clary, the Neapolitans are to keep the forts of Syracuse, Agosta, and Messina. The navigation of the Straits of Messina to be free. The Garibaldi colors will take equal rank with the Neapolitan flag. The citadel of Messina will not fire on the town.

It was rumored that the Royal troops were about to evacuate the citadel of Messina; hostilities were suspended.

Naples was tranquil, but agitation prevailed in the Provinces.

Napoleon's letter to the French Ambassador at London, dated 25th July, is published. He says: Since the peace of Villafranca, I have had but one thought, one object, to inaugurate a new era of peace and to live on the best terms with my neighbors and especially with England. I had renounced Savoy and Nice. The extraordinary additions to Piedmont alone caused me to resume the desire to see reunited to France these provinces essentially French. But it is objected to. "You wish for peace and you increase immoderately the military forces of France." I deny the fact in every sense. My army and fleet have in them nothing of a threatening character. My steam navy is even far from being equal to our requirements, and the number of steamers does not nearly equal that of sailing ships thought necessary in the time of Louis Philip. I have four hundred thousand under arms, but deduct from this amount 60,000 in Algeria, 6000 at Rome, 8000 in China, 20,000 Gendarmes and the sick and new conscripts, and you will see my Regiments are of smaller effective strength than during the preceding reign. The only addition to the army list has been the creation of the Imperial Guard. Moreover, while wishing for peace, I desire also to organize the forces of the country on the best possible footing, for, if foreigners have only seen the bright side of the last war, I, close at hand, have witnessed the defects of the army, and wish to remedy them. Having said this much, I will add, that since Villafranca, I have neither done, nor even thought of any things which would alarm any one. When Lavallette started for Constantinople, the instructions which I gave to him were confined to this:—"Use every effort to maintain the status quo. The interests of France is that Turkey should live as long as possible."

Napoleon then touches on Syrian affairs, saying his first thought in the matter was to come to an understanding with England, and asks what other interest than that of humanity could induce me to send troops to that country?

He also says that the interior organization of France and the increase of her resources are full vast enough for his ambition and sufficient to satisfy it.

He says: "It was difficult for me to come to an understanding with England on the subject of Central Italy, because I was bound by the peace of Villafranca."

As to Southern Italy he says, "I am free from engagements, and ask nothing better than to act in concert with England on this point as on others. But in Heaven's name let the eminent men at the head of the English government lay aside petty jealousies and unjust mistrusts. Let us understand one another in good faith like honest men as we are, and not like thieves who desire to cheat each other. To sum up—this is my innermost thought: I desire Italy should obtain peace, no matter how, but without foreign intervention, and that my troops may be able to quit Rome without compromising the security of the Pope. I could very much wish not to be obliged to undertake this Syrian expedition, and, in any case, not to undertake it alone—firstly, because it will be a very great expense, and secondly, because I feel that this intervention may involve the Eastern question. But on the other hand, I do not see how to resist public opinion in my country, which will never understand that we can leave unpunished not only the massacre of Christians, but the burning of our Consulates, the insult to our flag, and the pillage of the monasteries which were under our protection."

The London Times, while still distrusting the Emperor, is glad of any occasion which has elicited the profession of such friendly sentiments, and trusts they foreshadow a policy under which England may enjoy peace without being compelled longer to support all the burdens of war.

France has assented to the Neapolitan proposal that the French and English fleets should cruise off Calabria to prevent the landing of Garibaldi's troops.

The Pope has decided not to quit Rome.

A Vienna letter says, "Notice has just been given to the clerks employed in the Government offices that they must abstain from all political discussions, and immediately leave any company in which such subjects should be introduced in their presence. Any infraction of that regulation will expose them to dismissal."

Marseilles, July 23d. Letters from Constantinople announce fresh violences at Aleppo, Orfa and other places in Asia.

It has again been confirmed that the Turkish soldiers took part in the massacres.

Editorial Notices.

Bellows Falls to Campmeeting.—The fare is now reduced from Bellows Falls to Wilbraham. See campmeeting notice. Those from the North, between Bellows Falls and Springfield, will get *campmeeting* tickets when they get to Springfield, which will take them to Wilbraham and return.

Remember *full fare* must be paid from all places between *Albany* and *Pittsfield*, and also from all places between Bellows Falls and Springfield; and *free return passes* will be given by the campmeeting committee; but those who take the cars at North Adams, Pittsfield, and all stations *East*, should call for *campmeeting* tickets, which will return them *free*.

Celestial Rail Road.—A new and important Tract, just published by J. V. Himes. 36 pages. $2.50 per 100; 4 cts. single. May be had at this office, and of the publisher, 13 Washington street.

Notices, &c.

English Bibles.

We would call the attention of our friends to the fine assortment of English Bibles which we have imported, ranging in price from $1 00 to $2.50, exclusive of postage. It is a rare chance for those in want of the precious book, to send for them now to this office, where they can have them in Morocco, Roan or colored calf binding, with marginal or reference between the verses. We shall have a goodly assortment at the Wilbraham campmeeting, if the Lord will.

Notice.

I shall preach a sermon on the 30th anniversary of my labors, in Boston, Sabbath, Aug. 19th, at 3 o'clock, P. M., in the Advent Chapel in Hudson Street. All my old parishioners and friends are invited to attend. J. V. Himes.

Eld. Edwin Burnham will preach in the Hudson Street Chapel, Aug. 26th, all day. J. V. H.

Notice.

The Lord will, there will be a conference in Reading, Hillsdale Co., Mich., to commence the 5th of September, and continue over Lord's day. Bro. F. H. Berick will preach. He will also tarry in that section over two Lord's days, and preach as Bro. A. N. Seymore may arrange. Come, brethren, and sisters, lay aside your farms and merchandise for a few days, and listen to the word. In behalf of the Church.

D. R. Mansfield.

Notice.

The Lord will, there will be a conference in Buchanan, Mich., to commence on the evening of the 19th of Sept. and continue over Lord's day. Bro. F. H. Berick will preach, to preach the word. We trust our brethren will take advantage of this opportunity. In behalf of the church,

D. R. Mansfield.

Notice.

The [illegible]th session of the Shell Rock Christian Quarterly Conference will be held at New Hartford, Butler Co., Iowa, commencing Aug. [illegible], to continue over the Lord's day. Call on Eld. Castle Churchill. We look for a general attendance [illegible]

P. S. W. [illegible]

GENERAL CAMPMEETING at Wilbraham, Mass.

Providence permitting, a general campmeeting will commence at Wilbraham, on the old ground upon the hill, Monday, Aug. 20th, and continue one week.

This meeting is pleasantly located in a neighborhood noted for sustaining good order, and for acts of kindness towards those who assemble there from year to year to worship the God of our fathers. We anticipate a large gathering of the Lord's dear children, and that much good will be accomplished. Those who were present last year will remember that the great object of the meeting was for the salvation of sinners, and the comfort of saints, and that the effort was greatly blessed. We hope that our brethren and sisters will come again this year, strong in the Lord, and bring their unconverted children and neighbors for the purpose of persuading them to be christians.

All who believe in Christ as our Savior, and are willing to labor for the salvation of sinners, are invited to take part in the meetings. We would earnestly request all to make this meeting a subject of special prayer, that many wanderers may be reclaimed, the saints greatly strengthened, and the name of the Lord magnified among the people.

Ample accommodations will be provided for board and horse keeping. Board at 50 cents per day; or one shilling per meal for breakfast and supper, and 25 cents for dinner. The fare is reduced to half price on the Western R. R., which will be $2.50 from Boston, for both ways.

Arrangements have been made with the Eastern R. R. Co. by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have free return passes by application to Geo T. Adams, 167 Hanover street, Boston, Mass., when they purchase their Western tickets for the camp ground. Those coming from *Albany* will pay full fare to the camp ground, and receive *free return passes* from the Campmeeting Committee. Those coming from North Adams, Pittsfield, and intermediate places, also from Worcester and intermediate stations, will call for *campmeeting* tickets at the ticket offices.

Those coming on the Connecticut River R. R. from Bellows Falls, Vt., and intermediate stations, will pay full fare, and receive *free return passes* from the Campmeeting Committee.

N. B. *All* who wish to take the cars from *Boston* for the campmeeting, should remember that they can obtain their tickets *only* at Geo. T. Adams', 167 Hanover Street, where they may be obtained any day during the meeting. Cars leave the depot in Beach street at 6 o'clock, A. M. and 1.30 P. M.

R. E. Ladd, Hiram Munger, Geo. T. Adams, } Committee of Arrangements.

Boarding Notice.

After consultation with many of our preaching and lay brethren, we have thought it advisable *not* to issue free board tickets at the boarding tent this year. 1. Because it is *not right* that the whole amount of this burden should fall on us. 2. Because it opens a door for imposition to be practised by a plea of poverty from some who are able and ought to pay for their board. The preachers who are accredited among the brethren where they are known, and those that are really poor that are with us, will be boarded, and a special collection will be taken up for the purpose of giving all an opportunity of sharing in this expense. This seems to us to be just and right; and as we propose to place the price of board at 50 cts. per day, or at one shilling for breakfast and supper and 25 cts. for dinner, it will give a margin for this collection to those that board at the public table as well as others. It is our intention to make our friends, who rely on us to supply their wants, as comfortable as possible, and shall make an additional outlay to secure this end. But shall, after all we can do, have to ask the forbearance and charitable feelings of brethren towards us even with our best endeavors. By God's blessing and aid we will do as near right as we can, and leave it all with Him whom we love and serve, and to the judgment of the brethren.

Hiram Munger.
Randl. E. Ladd.

Campmeeting.

The Westford campmeeting is to commence on Tuesday, Aug. 28th, and continue over the following Sunday. This is a very pleasant location, near the depot, about eight miles from Lowell, on the Stony Brook Railroad. We think that tickets from Boston and back will be half price, as last year,—one dollar. This meeting will not interfere with the meeting at Wilbraham, being one week after. Those who can, and choose so to do, may attend both. We hope that all who can will make it duty as well as a privilege to be at this meeting. We doubt not the arrangement and management of the meeting on the part of the committee will be perfectly satisfactory, as they were last year. The meeting will be conducted on free christian principles. Come then, one and all, with the heart full of the love of Jesus and his word, with a mind to be good, do good, and get good, and so enjoy that liberality with which those are blessed who enjoy the freedom of the gospel. J. S. White.

Quarterly Conference.

The next session of the Western Central Quarterly Conference in Maine will commence Thursday, Aug. 23d, at 1 o'clock, P. M., in Rome Town House, and continue over the Sabbath. Will all the ministers, and as many others as can, come to the work, and come in the work, praying for God's blessing upon the people. We want to see sinners converted, and God's word to run among the christians. Call on Brn. David Watson, Fletcher, Blaisdell, Martin, etc.

H. B. Sevey, Chairman.
I. C. Wellcome, Secretary.

Richmond, Me., July 25th, 1860.

Campmeeting.

Providence permitting, there will be a campmeeting in Levant, Me., commencing Sept. 17th and continue one week.

The cause of truth demands that the church should make an effort to give new impetus to the cause, by a general gathering of the brethren and sisters to comfort and strengthen one another with the words of truth. We expect this meeting will result in good to the church and exert a salutary influence upon community. The people want to hear the reasons of our hope. Let all come that can. Begin now to plan your business so that you can come. Begin to pray about it, talk about it, and get your tents ready for the camp. Above all, do not forget that you will need on the armor, so that you may be ready for the work as soon as you get on the field of battle. Brethren, make your business bend to this meeting. Get your *Lamb*, and come up to sacrifice to the Lord. If you have not a lamb, take a kid, or a pair of doves, only let your heart be in the work and God will bless you. J. Hemenway, for the brethren.

Campmeeting.

The Lord willing, there will be a campmeeting at Lanesville, Ct., commencing Sept. 3d, and continue over Sunday. The meeting will be holden on the old ground, a few rods from the Housatonic R. R. Depot. Arrangements will be made for boarding and horse keeping. We shall expect those preachers present that feel sent. Further particulars hereafter.

[illegible] Committee.

Notice.

A grove meeting will be held in the Anderson neighborhood, three miles south-west of Edinboro, Erie Co., Pa., August 25th, at 1 1-2 o'clock, P. M., and Sunday 26th at 10 A. M. We hope to see the friends of Jesus from the surrounding country at these meetings.

John T. Oakley, Evangelist.

Quarterly Meeting.

The first Quarterly meeting of the General Association of the Church of God, in Western N. Y., will be held at East Springwater, commencing Friday evening, August 24th, and continue over the following Sunday. We have a beautiful grove which will be fitted for the meeting on Sunday.

A general invitation to ministers and laymen is hereby given. We hope to have a general gathering of the lovers of Bible truth from the surrounding country at this meeting.

B. M. Morris, A. L. Hunt, Elijah Wetmore, } Committee of Arrangements.
T. G. Newman, Secretary.

Savoy Campmeeting.

This meeting will commence Aug. 27th, and continue one week. The object of this meeting is to persuade men to accept of the gospel, and be saved in the kingdom of God. Then come, brethren and sisters, one and all, in the spirit of labor and love, and let us have a feast of fat things on the mountain top. Efficient laborers in the gospel will be present to preach the word of life. The committee wish to say, that no pains will be spared in trying to supply the wants of the brethren and public generally; and are confident from last year's experience that we can meet them more acceptably. Board and horse keeping will be furnished on reasonable terms.

E. M'Culloch, Rufus Starks, J. E. Healy, } Committee.

Campmeeting.

There will be a Second Advent Campmeeting in Harmony Grove, Westford, Mass., to commence Tuesday, Aug. 28th, 1860, and continue over the following Sunday. This is a delightful location, convenient, within five minutes' walk of the depot, and near the village, where any can get lodging who do not wish to sleep in tents. This meeting is for no sect or party purposes; our object is infinitely higher,—the saving of men by the preaching of the Gospel in its happy adaptation to the present times.

Come, all ye lovers of Jesus, from hill and vale, from city and town, to the grove this year. Make the sacrifice, lay aside the means, help the poor, and all come to this feast. Pray over it, and come with a mind to work by faith, expecting the salvation of men. Those who wish can provide their own board, and bring the whole family with little expense. Bring tents and bedding. Tents and board will be provided on the ground for all who wish on reasonable terms.

L. Boutell, Groton; M. H. Corliss, Lowell; E. Heath, Lynn; S. Ayers, Worcester; M. M. Young, East Boston, *Committee.*

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach in Boston, (Chapman Hall) .... Sunday, Aug. 19th
MILES GRANT.

Providence permitting, I will preach in Warner, N. H., Aug. 19th, where Bro. J. Morgan may appoint. J. G. SMITH.

Providence permitting, Eld. C. Goodrich will preach at Bristol Aug. 19th. GEO. L. WHITE.

With God's permission I will attend meetings as follows:—
Lincolnville, Me., (Young Town) .... Sept. 2d
Augusta, (Annual Conference,) Sept. 6th and over the Sabbath.
Round Pond, Me. .... Sept. 16th
Surry, Me .... Sept. 22d
Carmel, Me., (Union Meeting-house) .... Sept. 30th
THOMAS SMITH.

I wil preach as follows:—
Warner, N. H., (Roby's Corners) Sunday, Aug. 19th
Goshen, Mass .... Sunday, Aug. 26th
I shall be at the Savoy campmeeting.
My appointment at Palmer is withdrawn.
S. W. BISHOP.

Providence permitting, I will preach at
Worcester, Mass .... Aug. 19th
S. S. BREWER.

I will preach at Ashford, Conn., at the First Baptist Meeting-house, Sunday, Sept. 1st, at 10 o'clock, A. M. At Axe Factory, on the same day, at 3 P.M.
R. V. LYON.

N. F. Nason appoints to be at
Kennebunkport .... Aug. 24th and 25th
Westford campmeeting.
Worcester, (Warren Hall) second Sunday in Sept.
The protracted meeting in Windsor will not come off in October, on account of other engagements. Notice of the time soon in the Crisis.

R. V. Lyon appoints to preach at the first Baptist Church in Ashford, Ct., Sunday, Sept. 2d, at 10 A. M. and 1 P. M. On the same day at the Axe Factory, at 5 P. M.

On the second Sunday in September I will meet with Dr. Huntington and his people, and preach.

On Wednesday evening, Aug. 29th, will preach in Southbridge, at the Pratt School-house, at [illegible] P. M.

Providence permitting, Eld. Chas. C. Stevens will preach at
Southampton, Long Island, N. Y., Shinnecock Indians .... Sunday, Aug. 19th
N. B.—Will Eld. James Lee meet me at Sag Harbor, Friday, 17th, on the arrival of the boat?

Eld. L. B. Ludington appoints to preach in
Plymouth Hollow .... Aug. 19th
Wallingford, Ct. .... Aug. 26th
New York City, (corner of Grand and Elizabeth Streets) .... Sept. 2d

J. K. Bellows will preach in
Cheshire Street .... Aug. 19th
South Farms .... Aug. 21st
Roxbury .... Aug. 22d and 23d
Lanesville .... [illegible]
[illegible], N. Y. .... Aug. [illegible]
Newark, N. J. [illegible]

Providence permitting, I will commence a meeting at Boston, where Bro. Tyrell may appoint .... Thursday, Aug. [illegible]
GEO. L. TEMPLE.

Business Matters.

To Correspondents.

L. F. W. Bacon.—Please let us know in what name the paper was sent to you *before* your late marriage.

Eld. J. T. Sweet's P. O. address is No. 60 Transit Street, Providence, R. I.

D. Coggswell.—All right.

B. P. Hildreth.—Your letter was received, and the papers regularly sent.

Cash Receipts.

W A Fenn, 10 copies, 281, $8 00; J Richardson 260, $1.48; R Fulton 263, 50 cts; I Barnes 260, $1.40; C Wilson 262, $1.22; F Norbut for poor, 70 cts; W Sterling 269, $1.16; D Campbell 260, $1.86; J M Worthing 255, 60 cts.

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H. L. [illegible]

January, 18[illegible]

[illegible]

Original Contributions.

For the Crisis.

"My peace I give unto you; not as the world giveth give I unto you."—John 14: 27.

Let the chilling breezes blow, all is well, all is well;
Let the tear of anguish flow, all is well;
Let the heart in sadness beat,
Still I can bow at Jesus' feet,
And feel that all is well.

Let sickness be my lot, all is well, all is well;
Let me be by friends forgot, yet all is well;
Let poverty my steps attend,
For in heaven I've still a Friend,
He is rich, and all is well.

Let dark temptations hover near, all is well, all is well;
Let all depart I hold most dear; still all is well;
This promise stands and long has stood,
All things work for our best good
When faithful to our Lord; all is well.

Come, ye weary laden, come; all is well, all is well;
In Father's house there still is room, where all is well;
The bride says come, the Spirit, too,
Is waiting now, poor soul, for you,
To make all well.

LAURA A. WHEELER.

Hawley, Mass.

For the Crisis.

The Prayer of Faith.

The following article has been in my hands for several weeks, and I now send it to the *Crisis* for insertion. I wish to preface it with a few brief remarks.

My Diary for 1856 has this entry:—"Monday, June 16th. At home. Elder Wilson called on me. Wrote letters for him. P. M. Came to Nicholas Gould's—found Annie G. in awful spasms—was called home to see J. Wilson,—called back to see Annie, and watched with Annie with Mrs. ——."

The scenes of that day I cannot easily forget. I had the previous Thursday returned to my flock in Peacedale, after an absence of nearly three months. While busy with accumulated cares, I was told that Annie Gould, the daughter of one of our brethren, a member of the Baptist church, was lying at the point of death. In company with my wife and some sisters, I repaired to the house, and entered the room. There I saw the most distressing sight I had ever witnessed. Upon a bed, surrounded by friends, lay the sick one in a severe spasm. Her muscles were rigid, her teeth set, her head thrown backward, her neck stiff, her eyes rolled back in their sockets, and streams of blood and bloody froth issuing from both corners of her mouth.

Severe physical exertion had nearly prostrated her, and at the same time a storm of slander, as malignant as Satan could well invent, had crushed her spirit in the dust, and she longed for repose in that place "where the wicked cease from troubling, and the weary are at rest." These circumstances operated so that she was thrown into spasms. A physician was called, who administered various remedies. During one of her spasms she was raised by her arm, and the result was an internal injury in the region of the left bronchia or lung, which caused the hemorrhage which I have mentioned. In this condition I found her, given up to die, and longing herself for the refuge from ills which the grave alone can afford.

After some effort, by rubbing her hands and feet, we brought her to consciousness, prayed with her, and left; but were immediately called back, as she was attacked again with a spasm. In short, we watched that child for six successive nights; and one or both of us were prevailed on by the entreaties of friends and the terrible necessities of her case, to attend her closely day and night, with the assistance of others, for about five months; when, after repeated consultations with an able physician, and all the medical wisdom which I possessed, combined with the most careful nursing, we were able to leave her in the hands of her friends and depart for Rochester, N. Y. Since then I have seen and heard from her frequently, and can bear witness to the story of her great feebleness and infirmity. During the months that she was under the care of myself and wife, I presume we saw her have not less than five hundred spasms—perhaps three times that number—each of which rendered her unconscious, and caused a recurrence of her hemorrhage, [illegible] enjoyed all the [illegible] by slanderers [illegible] who fall beneath [illegible] ave her to tell [illegible] statement for [illegible] till I could [illegible] it. She has [illegible] seen her at [illegible] to-day. In [illegible] of the poor [illegible] care, and [illegible] of a sound [illegible] more need [illegible] from her [illegible] She [illegible] two [illegible] house. [illegible]

view of it all, I give glory to God that I have here a fresh demonstration of what I have long known, that the prayer of faith shall save the sick.

I do not tell this to convert infidels, sceptics, or spiritualists. I have other arguments for them. I do not wish this to be put specially in their way. I do not desire to cast such pearls before them, or put myself where they can turn up their noses, and say that I am a liar,—but to those who believe God, and who know me, and who have confidence that it is not easier for Christ to forgive sins than it is for him to say arise, take up thy bed and walk. I present these facts praying that God may bless them to the strengthening of the faith of all believers who may read them.

H. L. HASTINGS.

Providence, R. I., July 30th.

STATEMENT OF SISTER ANNIE GOULD.

BELOVED BRETHREN AND SISTERS:—For the first time I address you through the much loved *Crisis*. Doubtless many of you who read these lines will remember the sick and suffering one who was with Bro. H. L. Hastings and wife at the Wilbraham campmeeting, four years ago next August. I had then been sick since the previous June. I returned home, after an absence of about three months, but very little better than when I left; and if at times I flattered myself there was some hope of my recovery, and that I was gaining strength, ere many days were passed, my fond hopes would vanish, and leave me more disheartened than before; for the least exertion would cause me to raise blood, and the old pain in my side and lungs to return with redoubled force. My nights were passed in sleepless agony, and in longing for the morning light to come, when my cough, which seemed to be gradually tearing my life out, would in a measure subside. Thus week after week, and month after month passed away. I did not leave my room from October until the March following.

Through the spring I was very feeble, and often thought that soon I should rest by the side of my sleeping mother, whose love and tender care I had never known since a child of five years. And oh, blame me not, brethren and sisters, if I say I looked forward to that time with anxious yearnings of heart, for I was so tired of living and knowing scarcely a moment's ease from pain. But still my heavenly Father saw fit to let me live, and I endeavored to repine not at the just decree of Providence, for well I knew "He tempereth the wind to the shorn lamb," and in him I put my trust.

I continued feeble through the spring; and when summer came with its joyous sunshine, and all nature looked smiling and happy, there was still no relief for me. In July I was again attacked with spasms, and for over two months lay at the point of death, insensible to all around me, while friends were hourly expecting the summons would come to call me hence. But God willed it otherwise, and I was again permitted to rise from my bed and walk around the room with assistance; but scarcely a day passed without my raising blood, sometimes two or three times in the course of the day, and fainting almost every hour.

The third year of my illness was spent in New London, Ct. I was carried there from Peacedale, R. I., the autumn previous, to visit my friends, thinking the change would do me good, and expecting to stop there but a little while; but was unable to be brought home until a year from that time; and although I could walk about some when I went, I was soon prostrated upon my bed. A physician, Dr. L. P. Weaver, was sent for, and God was pleased to bless the means used by him for my partial recovery. Dr. W. proved to be a skillful physician, and a kind friend. May God reward him for his kindness to the poor, weary one. I was under his care nearly eight months before I was able to come from New London to Peacedale, and then it was with much suffering I endured the journey; and when the weather became cold, the little strength I had been so long gaining left me, and many thought human nature could stand but little more.

Thus three years and ten months of my life passed away. In looking over that time I had thought I was spared for something, I knew not what; and that I should perhaps in some way be restored to health. I had been often asked if I could not obtain faith to be healed? I believed God was able to do it, but could not lay hold on his promises as mine until the first of last March. At that time a brother came to see me, and conversed on the subject. I consented to pray for the Lord to increase my faith. Soon my desire for life began to increase. I felt that I had a duty to perform,—that I must be up and doing, for God had need of laborers in his vineyard.

When the Quarterly Conference met at Peacedale, I felt it my duty to send for some of the brethren to come and pray with me; but I was *tempted* and put it off, when it came to me so forcibly that I was neglecting duty, I sent for Bro. B. and others to come and pray with me, firmly believing that God would answer prayer, and I should be healed. But I was doomed to disappointment. Bro. B. was called away, yet I did not distrust Providence, for I believed that God would do every thing in his own [illegible]

Sunday, Apr. 29th, Brn. J. T. Dixon and P. C. Rodman, elders of the church at Peacedale, with some sisters of the church, came to see me, as had been their custom during my sickness. I thought then, "Why is God not just as willing to hear and answer prayer *now* as at any other time?" I believed he was, and that his promises were "Yea and Amen in Christ Jesus." I knew he had said in his holy word, "The prayer of faith *shall* save the sick." They knelt in prayer. I knew that God was there. I felt his Spirit, and was confident that I should then and there be healed. Bro. Dixon led in prayer. Bro. Rodman followed. God was with them. My feelings it would be impossible fully to describe. I felt like wrestling with God to answer *then*, for I could not let him go until I had the blessing. And praise be to his holy Name, he *did* answer. Never before did I experience such sensations. I felt as if an electric shock had passed through me, and it seemed as if the room was illuminated with the glory of God. I arose from the lounge. My pains, which had been many and severe, left me, and I could go about the house as well as any one present. I went into rooms I had not been in before for two years. It was about four o'clock when I was healed. At two I had a turn of raising blood, but have raised none since. My cough has left me, and I have now no pain in my side and lungs. Have been to two evening meetings this week, and visited many of my friends.

There are some probably among the unbelieving who will doubt the truth of this; but there are others who will not hesitate to declare it to be the work of Him whom they delight to serve. With the hope that it will encourage and strengthen the faith of such, and that some poor suffering child might read this, and thus be led to apply to the Great Physician for relief, I have been influenced to give a sketch of what the Lord hath brought me through.

I would say to those who are afflicted, remember that there is a God in Israel who will heal you without money and without price. He will not torture you by trying experiments, nor by drawing blisters and sores. His medicine is *very sweet*. It heals mental as well as bodily ills, and it is such as none but He can give. O! then, go to him, rely on the promises of your Maker, and all will be well.

Dear brethren and sisters, the Lord has been truly good to me, and my determination is to serve him while I live. Let us all be faithful a little longer, and "He that is to come will come and will not tarry." He will come to gather his ransomed home. There will be no sickness, no sorrow there, but all will be joy unspeakable. Jesus will *soon* appear. Let us gain the kingdom. It will pay well to take up the cross and follow Jesus. Although there are many of you whom I never expect to meet in this world, my prayer is that we may meet in a better and brighter land, and all worship together around the great white throne. May God bless you all, is the daily prayer of your sister in Christ. ANNIE GOULD.

Peacedale, R. I., May 26th, 1860.

For the Crisis.

Controversial.

LADIES AND GENTLEMEN:—My opponent has given you his views of *Hades*, and I believe they are very popular views. But what does he say? Why, that *hades*, rendered *hell* in our common version of the Scriptures, means not the grave, but the place of the dead, that is to say, the place where the departed spirits of all dead men *live*. That in *hades* there are two compartments—the one is Paradise, and the other Tartarus—the former a place of delight, an Elysium, and the latter he says is "a place of torment." Now I beg you to notice, first, according to his own criticism we are informed that hades expresses precisely the same as the Hebrew *Sheol*. You will then please to read Eccl. 9: 10—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, (Heb. *sheol*,) whither thou goest." Question: If there is no knowledge nor wisdom in *Sheol* (Gr. *hades*,) by what logic is it proved to be a place of delight or torment?

Again, if demons or devils are now cast down to hell, or *tarus-de facto*, as is affirmed—and yet this *tartarus* is a place of torment,—with what propriety did demons ask our Savior if he had come to torment them before the time? Did they not realize that they were already in "a place of torment?"

But again: Demons are in the darkness of our atmosphere—entering at times into men, and once into swine; and Diabolos, their chief, is the prince of the power of the air, going up and down the earth . . . seeking whom he may destroy. Now if in the meantime he and his be in *Tartarus*, and *Tartarus* is one of the compartments of *Hades*, the place of departed spirits, pray why is it not then proven beyond controversy that the place of torment—the dwelling-place of departed spirits—is the air or atmosphere surrounding this earth? And then why is not Spiritualism a truth in its pretensions?

Once more, Rev. 20: 14.—"And death and hell were cast into the lake of fire. This is the second death." Will my opponent [illegible] that hell (hades) entire—with its two compartments, its Paradise as well as its Tartarus—will be cast into the lake of fire? Is Paradise to be destroyed again? and that in a lake of fire? Or will my opponent assume—I say, will he *assume*, that the delightful part of Hades—the Paradisiacal part—will be saved from such an ordeal? But granting even this, will he tell us for what purpose the other part of Hades—the Tartarus part—the place of torment, is to be put into a lake of fire? Is the place of torment to be put in the lake of fire to burn up, or to make it more tormenting? Can he tell us that, or can he, as "a philosopher," tell us the why and wherefore of such an arrangement?

Finally, I ask, can he give us a single plain and pointed passage of scripture, in proof of his position? Pardon me for saying it, but until this can be done, I must deny that he has either scriptural, or rational—a logical, or metaphysical, reason for his position.

P. B. M.

Selections.

Come to Jesus.

Listen, fellow-sinner. How kind, how wonderful an invitation is this! God speaks to THEE. The Father says, "COME!" The SON says, "COME!" The Holy Spirit says, "COME!" Many poor sinners who have accepted the call, join their voices in the appeal, and say, "COME TO JESUS." When he was himself on earth, he tenderly said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," Matt. 11: 28–30. What he said then, he says NOW! The invitation he gave to the men of that day, he gives to THEE, fellow-sinner! "Come unto me!"

"Come unto me!"

He promises rest. But far better than rest of body is rest of soul. It is wretched to be a slave, to groan, bleed, toil; but far worse to be Satan's bondsman, dragging about an evil conscience and an aching heart. Rest from this cannot be had but by coming to Jesus. And if we come, he will lighten every other load. Are you poor? Come, and he will make you rich forever. Are you sick? Come, and he will cure your worst disease. Are you sad? Come, and he will wipe away your tears. Are you bereaved? Come, and he will be to you a brother in adversity, who changes not, and never dies. Is sin a burden? Oh then come to Jesus, and he will take it all away. Do you dread the day of death and judgment? Come, and that day will be the dawn of life and glory. Oh then come! To be merely *called* by *such* a person should be enough to make us glad. Of a stranger we might say, "Perhaps he intends me no good;" of a selfish rich man, "Who can expect ought from *him*? But if a Howard or a Wilberforce said to a mourner, "Come!" he might feel quite sure some kindness was intended. Now He who invites thee, sinner, is both able and willing to help you. He has clothes and food for the naked, hungry and perishing, wealth for the poor, eternal life for all. His very word,—"Come,"—is enough to make thee glad. A blind beggar by the wayside, hearing he was passing, cried out, "Mercy, Mercy!" The people told him to be quiet; but he shouted the louder, "Have mercy on me!" Jesus invited him; and then some said, as though quite sure of a blessing, "Be of good comfort;—he calleth thee." They knew Jesus never called, and then refused; and so they told him to rejoice. Sinner, be *you* of good cheer. The same Jesus calleth *thee*. As the blind man threw off his cloak lest it should hinder him, do you cast off every sin that would stop you,—rush through every crowd of difficulties, and, falling at the feet of Jesus, say, "Have mercy on me!—I am blind!—I am lost!—save, or I perish." Are you too great a sinner? The more need to come. Have you a wicked heart? With that wicked heart come. Have you nothing with which to purchase his favor? "Without money," come. Rich and poor, master and servant, old and young, white man and black, sinners of every class, COME. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 14; 31.

Questions.

1. What part of Adam did God address himself to when he said, "In the day thou eatest thereof thou shalt surely die;" soul, spirit, body, or the whole man just as he had made him?

2. Which told the truth, the Lord or the serpent? The Lord said to Adam in relation to eating the forbidden fruit, "Thou shalt surely die," etc. It seems to me that when my brethren say that man is immortal, and must live on through an endless eternity, either in happiness or misery, they confirm what the serpent said.

3. Did Adam ever get back into the garden after he was turned out, and eat of the tree of life? If he did not, how could he live forever? Was not this the very reason why Christ was sent into the world, that man might come unto him and "have eternal life?" Is not "eternal life the gift of God through our Lord and Savior Jesus Christ?" These are questions for my professed orthodox brethren to decide.—*Advent Review.*

Swearing.

Howard, the philanthropist, was standing in a crowd by the door of a post-office, when a man uttered a volley of oaths. "Look to your pockets!" cried Howard, buttoning up his own tightly; "always take care of your pockets when you find yourself amongst swearers. He who will take God's name in vain will think little of taking your purse, or doing anything else that is evil."

A worthy clothier in Edinburgh was accustomed, previous to engaging his clerks, to put the question to them directly, "Do you swear?—if so, you need not think of entering my house. I permit none to talk to my customers, whose tongues are set on fire of hell."

A few years since, two soldiers at Chat[illegible] ham laid a shilling wager which could swear the most oaths in five minutes. And the winner (what a fatal [illegible]!) was uttering his last he was struck speechless with paralysis, and remained so till he died.

"My lads," said a christian captain to the crew when about to take command of the ship, "I am going to ask you a favor, which, as a Briton, I expect will be granted by a crew of Britons. What say you, my lads, are you willing to grant your new captain a favor?" "Ay, ay!" shouted all hands; "let us be told what it is." "Well, my lads, it is that you will allow *me* to swear the first oath in this ship; no man on board must swear till I do. What say you, my lads, will you grant me this favor?" The jolly tars stared, and stood for a moment quite at a loss what to say. "They were taken," as one of them described it, "all aback." "They were brought up," as another described it, "all standing." The appeal seemed so reasonable, and the manner of the captain so kind and prepossessing, that a general burst from the ship's company answered, "We will, sir!"

What Shall I Do?

BY MRS. L. H. SIGOURNEY.

"It is more blessed to give than to receive."

Give prayers; the evening hath begun;
Be earlier than the rising sun;
Remember those who feel the rod;
Remember those who know not God.
His hand can boundless blessings give;
Breathe prayers; through them the soul shall live.

Give alms; the needy sink with pain;
The orphans mourn; the crushed complain;
Give freely; hoarded gold is cursed,
A prey to robbers and to rust;
Christ, through his poor, a claim doth make;
Give gladly, for our Savior's sake.

Give books; they live when you are dead;
Light on the darkened mind they shed;
Good seed they sow from age to age,
Through all this mortal pilgrimage.
They nurse the germs of holy trust,
They wake untired when you are dust.

Give smiles to cheer the little child,
A stranger on this thorny wild;
It bringeth love, its guard to be—
It, helpless, asketh love of thee.
Howe'er by fortune's gift unblessed,
Give smiles to childhood's guileless breast.

Give words, kind words, to those who err;
Remorse doth need a comforter.
Though in temptation's wiles they fall,
Condemn not—we are sinners all.
With the sweet charity of speech
Give words that heal, and words that teach.

Give thought, give energy to themes
That perish not like folly's dreams.
Hark! from the islands of the sea
The missionary cries to thee;
To aid him on a heathen soil,
Give thought, give energy, give toil.

Wickedness in the World.

The Bible never makes me infidel. It never throws a shade of doubt over my mind. I run to it as I run to a refuge from the summer heat. It is a joy and comfort to my soul. It is the staff on which I lean. But when I go out of the Bible, and look at human life as it is, its tendency is to weaken my faith, and carry me toward infidelity. Why, out of eight hundred million people on the face of the globe to-day, it is understood that there are only two hundred million within the bounds of christianity! What, then, is the moral condition of six hundred million of our fellow beings? They are heathen—they are rooted through and through with abominable heathenism! And look at the two hundred million nominal christians.

Blessed christians are those in Italy! Splendid christians are those in Austria! Great christians are the serfs, packed and huddled together in christian countries of Europe! Yet all these go to make up the two hundred million christians on the globe. And if from these two hundred million you exclude all that christians themselves exclude in talking about each other, there are only about two dozen real christians in the world, after all! But, not to exercise such a narrow and mean charity as this, not to be governed by any such metaphysical nicety as this, but forming our judgment in the largest and most tolerant way, there are probably not more than a hundred thousand of those that ordinarily call themselves christians, who prove themselves to be such by a moral life, by sweetness of disposition, by any approach to obedience to the Divine will.—*Beecher*.

"The Greatest Heresy."

"Popery?" No. "Pelagianism?" No. "Socinianism?" No. None of those. What can it be? A more general and widely diffused error than either named. It creeps into families and disturbs their harmony. It lurks in neighborhoods and sets friends at variance. It steals into churches and destroys their peace. It nestles down in editorial chairs and gives to the many-tongued press its bitter words. It strides the hobbies of reform and turns them into centaurs of fury. It gets into the councils of society, and curdles their charity with its acids. It stands on either side of the imaginary line that divides a nation into sections, and hurls poisoned arrows from one side to the other. It is the very essence and incarnation of the mischief-making principle, and the arch-enemy of the gospel of Christ. What can it be? we hear from north, south, east, and west.

Must we answer, when the very nature of the heresy is such that the subject of it is almost invariably, and by a kind of fatal necessity, unconscious of its power, and only by divine grace is ever freed from the hateful scourge? A careful reading of the thirteenth chapter of Paul's first epistle to the Corinthians, will confirm the assertion of an excellent Divine, that "the greatest heresy is want of love."—*Amer. Messenger.*

VALUABLE PRESENTS.—Some one speaking of New Year's presents, says, "The best thing to give to your enemy is, forgiveness; to your opponent, tolerance; to a friend, your heart; to your children, a good example; to your father, deference; to your mother, love; to yourself, respect; to all men, charity; to God, obedience."

☞ As truth is immortal, so a lie la[illegible] not. The craftiest lie cannot stand bef[ore] the truth; every thing that is cover[ed] soon uncovered; shadows pass away, [and] the native color of things remains; no man can live long under water; he must needs come forth and show the face which he concealed.

A Suggestion for Family Worship.

There is a family in this State in which the Scriptures have been read daily for more than a quarter of a century; and in this reading the children have been greatly interested, one after another, from the time they were old enough to speak. The father, to secure this interest, and make the service pleasant to each child, has practiced pausing here and there in the chapter, and asking this or that child to repeat the last words or lines read, selecting the easiest words for the youngest child, and perhaps asking of an older child an exposition of a verse or phrase. In this way the constant attention of each child is secured, as neither the oldest nor the youngest is willing to lose a sentence, lest he should be called upon to repeat it, and not be able.—*Examiner*.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

For the Crisis.

Reform.

BRO. GRANT:—The following article is published in the *Christian Advocate and Journal*. I have thought that a perusal of it might be profitable to some of our brethren who read the Crisis. It is designed for the "Clergy," but if its sentiments are correct, (and I think they are,) it will apply with equal force to every one who names the name of Jesus. "Dearly beloved, let us cleanse ourselves from *all filthiness* of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7: 1.

R. WAKEFIELD.

"THE CLERGY—TOBACCO."

"To reason with men against the sinful indulgence of their appetites is too often a thankless service. This appears, how frequently, in the case of the impenitent; again and again in the case of the mere professing christian, and not unfrequently is it found to be unavailing with even the christian minister himself. In no wise does the uselessness of such reasoning appear more plainly with the latter class of individuals, than when they are remonstrated with respecting the use of tobacco. Not a few of the ministers of the pure and self-denying Jesus, it is sad to say, are chargeable with this vice, (for vice it is.) Tobacco, like arsenic and alchohol, is neither food nor drink; it affords no element which is at home in the human system; by nature it is foreign or hostile to it; no particle of the substance becomes incorporated into the body either as fluid or solid, either as bone, muscle, sinew, nerve, or aught else belonging thereto. On the contrary, it is well known that the healthy, underanged human organism is pained and irritated by the introduction into it of the smallest portion; nor does it cease its efforts to expel it as an unwelcome intruder and dangerous enemy. Its habitual use, therefore, sinks to the low level of indulgence—self-indulgence, sinful self-indulgence, the self-indulgence of perverted appetite, identical in nature with that of the drunkard, the opium eater, and the glutton.

It would seem that nothing more than the above needs be stated to lay the professing christian, and especially the christian minister under a sacred obligation to refrain from the use of this narcotic. Need they require expostulation, entreaty, rebuke, to induce them "not to make provision for the flesh to fulfill the lusts thereof?" Alas! that one called by the name of christian should be so wanting in regard for that holy purity of life which the profession of christianity demands! I am aware that many otherwise excellent and useful men are addicted to this pernicious habit, (for less than this it cannot be called,) but this is the mischief. Were it the vile and ignorant only that indulge in the weed, a crusade might be preached against it with some prospect of success. It is the respectability which it obtains by the example of the cultivated, the learned, the otherwise virtuous and useful that renders it impossible, availingly, to lift up one's voice against it.

So it was some thirty years since with respect to intoxicating liquors; then many a professing christian visited his sideboard oftener than his closet; and many a deacon and class-leader was brought to his knees as frequently through the humiliation of old Jamaica, as of a broken heart and a contrite spirit; while the minister not seldom would pass from the retirement of his study to the morning service, after having renewed his spiritual strength by a closer communion with his decanter than with his God. Who can observe the spittoons in some pulpits, (*and the floors in many meeting-houses*,) or smell the worse than sulphurous fumes to be found in some parsonages; or see, as one occasionally may, a portly blood of a preacher parading the street with a cigar in his mouth, without thinking that, considering the times, these are not a whit better than the tippling, alcohol-inspired parson of other days? I grant that such a preacher may be exceedingly independent; he may puff away with the utmost nonchalance; but the question arises whether he is not too independent for the pure and holy religion of which he is an officiating minister? Is he not indifferent also to the moral deformity of self-indulgence, so as to be an unfit representative of that humble, self-denying Savior who said, "If any man will come after me, let him deny himself?"

May the good Lord grant to this people a temperance reformation which shall ar-ray the intelligent and moral portion of the community as strongly, at least, against health-destroying, body-contaminating, wife-annoying, home-defiling, and church-desecrating tobacco, as they are already arrayed against the demon, alcohol. Christ's ministers may then find in common prudence a motive sufficient for the disuse of the filthy weed.

Would that all now might find it where they should, namely, in the high duty personally to exhibit to the world characters dignified and adorned by a holy, Christ-like, self-denial."

W. L. P.

Pittstown, N. Y.

The Daily Baptism.

Nature has provided the human body with not less than seven million avenues through which the effete matter is carried off. When we take a sudden cold these minute canals are closed, and the infinitesimal streams set back towred the fountains of life, and are discharged into the internal organs and cavities of the body, corrupting and corroding the elements and channels of the circulation, and interrupting the harmony of the vital forces and the organic action. When one steps into his bath Nature returns a grateful oblation through these seven million open mouths! There is a renovating power in the daily ablution, whatever may be thought of the baptismal ceremony as practised in the church.

"The perspiratory pores in a square inch on the palm of the hand are three thousand five hundred and twenty-eight in number, with each of which a little tube, a quarter of an inch long, is connected, making the length of tube in a square inch eight hundred and eighty-two inches, or seventy-two and one-half feet; on the pulp of the finger the number of pores is a little greater; on the heel the number is two thousand two hundred and fifty-eight, and the length of the tube is forty-seven feet. Taking two thousand eight hundred as an average of the number of pores in a square inch over the whole surface of the body, and seven hundred consequently as the length of the tube in inches, the surface in a man of ordinary size being two thousand five hundred square inches, there would be seven million pores and one million seven hundred and fifty thousand inches, or nearly twenty-eight miles of perspiratory tube.—*Ex.*

Cure for In-growing Nails.

It is stated, by a correspondent, that cauterization by hot tallow is an immediate cure for in-growing nails. He says: "The patient on whom I first tried this was a young lady, who had been unable to put on a shoe for several months, and decidedly the worst case I have ever seen. The edge of the nail was deeply undermined; the granulations formed a high ridge, partly covered with skin, and *pus* constantly oozed from the root of the nail; the whole toe was swollen, and extremely tender and painful. My mode of proceeding was this: I put a very small piece of tallow in a spoon, and heated it over a lamp until it became very hot, and dropped two or three drops between the nail and granulations. The effect was almost magical. Pain and tenderness were at once relieved, and in a few days the granulations were all gone, the diseased parts dry and destitute of feeling, and the edge of the nail exposed so as to admit of being pared away without any inconvenience. The cure was complete, and the trouble never returned. I have tried this plan repeatedly since, with the most satisfactory results. The operation causes but little if any pain, if the tallow is properly heated. A repetition might, in some cases, be necessary—although I never have met with a case that did not yield to one application. Admitting the theory of Dr. Lorinser to be correct, the *modus operandi* is very plainly to be seen. The liquid cautery insinuates itself in every interstice, under the nail, accomplishing in one minute, without pain, all that can be effected by the painful application of nitrate of silver for several weeks.—*Medical and Surgical Journal.*

Living on Excitement.

He lives the longest who eats plain, substantial food, and drinks pure water, other things being equal. But many prefer highly seasoned and mixed dishes and stimulating drinks. All such persons die before their time, usually from inanition or wasting disease of the bowels. As certainly will the mind suffer declining vigor and efficiency, its stimulants being novel reading and a morbid thirst for new things.—*Hall's Journal.*

☞ Keep the feet always dry and warm.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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FOR TERMS, SEE FOURTH PAGE.

The Morning Call.—Rom. 13: 11.

TUNE—*Midnight Hour.*

The Morning Call in mercy sounds,
The faithful Watchman lifts his voice;
Its thrilling tones re-echo round,
To bid the saints rejoice.
Now virgins rise, break forth and sing
The glorious Advent of our King;
The Morning Call in mercy sounds—
Go forth to meet your Lord.

Blow! Watchman, blow a joyful sound!
For dark and dangerous was the night;
And daring scoffers thickened round;
The evil servants smite
The faithful ones who watch-care keep,
With lamps well trimmed—nor can they sleep,
For the morning Call in mercy sounds,
Go forth to greet your Lord!

This Morning hour God's word sheds light;
Its brilliant rays dispel the gloom;
The pilgrim's pathway now grows bright—
The King is coming soon.
Now tune your harps once more and sing
Your sweetest strains to Zion's King.
The Morning Call now joyful sounds—
Go forth to greet your Lord!

Behold! He comes—the Mighty One—
Ye virgins, rise! go forth and meet!
Dry up your tears! The King doth come,
His joyful bride to greet.
The trumpet sounds—the day has broke—
The living changed—the dead awoke,
To blend their songs in gushing strains,
All hail! Messiah reigns!

—*Journal of Prophecy.*

For the Crisis.

"Come" and "Go"—or Preaching and Practice.

I do not believe there is one who, having arrived at years of discretion, is not capable of giving a bit of good advice. There are some, no doubt, so utterly depraved as neither to give or take it; yet they might if they like, but they won't. There are others, however, who strive to live the good they teach. But by far the greater numbers, in a general way, recommend the theory of virtue, and say to the world at large, go practice it; at the same time they live a "free and easy" life themselves, thinking that they did their part by occasionally "luffing," to fire a blank cartridge at the devil.

Such work is like the aforesaid firing, all report and no execution; for I am sceptical that heartless preaching ever did lasting good. The "mote and beam" controversy is but a recrimination; for the lifeless professor, reproving the man with the optical mote, is apt to get twitted about the beam in his own eye. For instance, if I be a drunkard, how could I say to the tobacco chewer, "Leave off that filthy habit?" And *vice versa*. This is on the "go" system or preaching *without* practice. It will never do much good for a man to preach truth, honesty, and piety, if he lie or prevaricate, which is almost as bad; swindle, or otherwise outrage the moral obligations. How can a minister teach the doctrine of patience and love, when from the desk he hurls upon his hearers cutting personalities, laying on the lash of reproach and bitter invective, forgetful of God's work in his desire to avenge himself of some real or imaginary injury? The man who, under cover of religion and from the sacred eminence of the pulpit, undertakes to *flog* his congregation, is too much like a minion of popery, and is nothing but a clerical bully and a meddling priest. A preacher may be very earnest and pressing in his admonitions, but let love be at the bottom, and pervade counsel and censure, lest he might perchance offend one of those little ones for whom Christ died.

All men should be christian, but *especially* those who go forth to preach the gospel of the loving, merciful, long suffering Redeemer. A man may devote his talents, property and life to the propagation of a truth, and miss his acceptance with God at last, simply because he lacked that charity or *love* which consecrates the sacrifice. The christian is a soldier ever armed, ever fighting, or on the watch. As a leader, or a follower, or both,—for indeed he should be both,—he ought ever to show by his example that he respected the doctrine which he teaches. If a general, on the field of battle, ordered a regiment to go and storm a battery which was sending its deadly tempest through their ranks, no matter how hopeless the task, under an iron discipline they might move to certain death, with the steady tramp of resolute despair; but picture to yourselves a man like the chivalrous Garibaldi placing himself at their head, and with waving sword exclaiming, "Follow me!" with what a cheer and a rush would they close upon the foe, and have their flag placed upon the enemy's redoubts, before those merely under discipline could move an hundred rods. So much for the "come" system, or preaching *with* practice.

The "come" system is adopted by God in his thrilling, yearning appeals to the sinner. There is a most earnest desire to conciliate, and win back the fierce rebel to his King. Listen to it: "Come, now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." O, my God, forgive me for ever spurning such love as this! Hearken again to the words of the Savior, whose lips distil peace, and whose heart overflows with the mighty love which drew him from the bosom of the Father. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matt. 11: 28. To the thirsty he says, "If any man thirst let him come unto me and drink."—John 7: 37. This was a reiteration of the universal invitation thus given through Isaiah, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money come; come ye, buy and eat; yea, come, buy wine and milk without money and without price." And this invitation stands conspicuous in the very last verses of the Revelations, that the poor weary sinner may not overlook the bountiful provision made for him. "And the Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.

If such language does not teach a free offer of salvation to every creature, and upset the doctrine of election and reprobation, there is no understanding of the Bible.

O, my dear friends, let us ever say, *come*, COME; and with our love and example, we may do more for the salvation of sinners, and lead more to Christ, than could be driven in with a million whips or heartless admonitions. JNO. F. COTTON.

For the Crisis.

"Go, work in my Vineyard!"

I recently read the following from the pen of a young man of talent and ability, who is not entirely destitute of the knowledge of God, or of the truth as it is in Jesus:

"I believe that I have told you now nearly all the missionary work that I have done since I have been in California,—nothing at all. I hesitate somewhat in telling you of my own spiritual condition. It is an old monotonous story. I am called in mind even more frequently than I have ever been before, and I feel more and more impressed with a sense of the fact, that your people have the gospel truth. When I came to California, I postponed my purpose of joining you in your labors until I should have acquired enough of this world's goods to enable me to live and work independent of all. Now that I have about obtained that competency, the Lord seems to demand the fulfillment of the tardy vow. What a merciful God, thus to have prolonged his blessed invitation to a person like me!"

At the risk of being thought intrusive or offensive, I wish to say a few things, which, while they may or may not, reach and benefit the writer of the above, will at least relieve my heart of a load that presses on it, and may perhaps reach and benefit some others to whom what I say may apply.

First, then, let me say, I am no sectarian. I answer to no party names but such as the Holy Ghost has given. In the language of Baxter, "I am a christian, a mere christian, nothing but a christian." I am bound by no creeds or confessions, and I stand pledged only to what I write or speak, and to that only so long as I believe it to be truth. I subscribe to the Bible; the words of the Holy Spirit are my rule of faith, and I desire that my practice shall conform to them.

I know no man after the flesh. I honor no man because he may be in some measure associated with me. Gladly would I be free from association with some who do not follow Christ. I am a companion of all them that fear God, and I hold that christian love is greater than either faith or hope. No sectarian title, whether it be Baptist, Methodist, Orthodox or Adventist, opens the door of my heart to him that bears it. "If any man have not the SPIRIT OF CHRIST, he IS NONE OF HIS." To my mind the human race are divided into two grand classes—saints and sinners. I thus estimate them. The line of division cuts through the heart of every sect under heaven. I would be associated with the godly and the faithful; and I will not be entangled with, or responsible for, the acts, sins, blunders, follies or iniquities of sinners, hypocrites and backsliders, whatever may be their faith, profession, or sectarian title.

I am not, however, indifferent to matters of faith. I have a faith, a "precious faith," and a hope, a "blessed hope," for both of which I believe good reasons can be given.

And among the things which I firmly believe is this; that we are living in the concluding period of the gospel dispensation, and that the salvation and redemption of the people of God is now emphatically *at hand*. I am no prophet. I do not "know the time and the seasons which the Father hath put in his own power." I have listened, in time past, to the positive and definite statements of some with sadness, and have beheld their disappointment with sympathy, but without surprise. I have witnessed the overaction and reaction, and the indifference and prejudice consequent upon such occurrences. I have sometimes followed in the track, and endeavored to gather together the fragments and remnants which have survived, thus strengthening the things that remain, that are ready to die; but amid all the disappointment and discouragement, I am still unshaken in my expectations of speedy deliverance. And my faith does not rest upon the assertions of great men, or the authority of learned men, which indeed are not wanting; but upon the sure word of prophecy. The lapse of years; the accomplishment of ancient predictions in ages gone; the fulfillment of many prophecies before our eyes; the moral condition of the world and of the church,—all these conspire to teach us, and voices of providence and prophecy alike thunder in the ears of a godless world the solemn cry: "REPENT FOR THE KINGDOM OF GOD IS AT HAND."

Now all this is contrary to the spirit and the expectations of the present age. Good men doubt it, great men dispute it, small men deny it, and even watchmen who have overslept themselves, wander about, calling the hours of midnight when the morning light is reddening the eastern skies, and their lanterns are growing dim beneath the rising glory that is soon to unfold itself.

And now what is to be done? If the coming of the Lord draweth nigh—if the great day of the Lord is near and hasteth greatly, what then is our duty? What do God and his church, and the age with its boundless activities demand of us?

I address my brethren, and especially, "I write unto you, young men, for ye are strong, and the word of God abideth in you." Some of you have rare talents—some of you have culture, and have enjoyed educational opportunities to which I have been a stranger. You are entering upon life—mature or active life. Before you, fame holds out her chaplet, and honor waves her palm. Before you, wealth exhibits her treasures, and luxury unfolds her pomp. But there is a God! There is another age and another world. There is a hell and there is a heaven. There is a life to which *this* is as a drop to the ocean, as an atom to the universe. There is a judgment seat, and you and I must stand there *certainly*, and stand there *soon*. There is a Christ. O how he bled and died for you and me! He took it upon him to bear the world's guilt in his own body—the world's anguish in his own heart. He has bought us and paid for us with his precious blood. He has died that we might live. He has kept us from the terrible rocks on which others around us have been shipwrecked and lost. Has Christ any claims upon us? Can we repudiate them? Shall we honor them? The Judge standeth before the door. Shall we be found of him in peace?

God moves upon our hearts by his Spirit. This is the only tie that binds us to God. All sins may be forgiven till the Holy Spirit is insulted and driven away; then we are beyond hope. That Spirit leads the children of God. It indites their prayers—it helps their infirmities. It comforts, teaches and strengthens them with might in the inner man. It shall finally quicken their mortal bodies to glorious and deathless life. But if grieved, despised and rejected, it leaves us and we perish. For

"There is a time, we know not when,
A point, we know not where,
That marks the destiny of men
To glory or despair.

There is a line by us unseen
That crosses every path,
The hidden boundary between
God's patience and his wrath."

That which keeps us from perdition, that which leads us to the path of life, is the Holy Spirit of God. Is it safe to grieve it, to neglect its teachings, even for a single hour? Has the Holy Spirit no claims upon us? Shall we discharge the responsibilities which it imposes? Young men, God calls us. Christ calls us. The Holy Spirit calls us. Shall we *heed* these calls? To each obedient soul the mandate comes, "Go *work* in *my* vineyard!" The call is not to rest, but to toil; not to honor, but to shame; not to pleasure, but to pain; all this with the promise of Him who never lies, "What is *right I* will pay thee."

Is this a *time* to seek for pleasure, to heap up gold, to gather honors, to choose our own way? Shall we say to God, *wait* till I have done *my* will, and then I will perform yours? Shall we presume to know better than God our time and place and kind of labor? Shall we call upon the majesty of heaven to abide our pleasure? Are *we* the rulers and directors in the universe, and shall the Eternal listen to *us* if we despise his call? May there not come a time when he shall disdain our cries?

The whole question resolves itself into this: Will we obey *God*? Will we do what we know is duty? Shall we heed the voices of divine providence that swell like clarion-blasts in the ears of those that slumber idly in these perilous days? Shall we wake at the call of God that bids us rouse ourselves to duty? Shall we heed the voice of Christ, saying, "Go work in my vineyard?" Shall we listen to the admonitions of the Holy Spirit, which begets each holy desire within our hearts? Shall we obey? Shall we obey *now*?

Have we other plans? By what *right* do we plan contrary to the will of God? Who hath hardened himself against him, and hath prospered? Shall we wait to get money? Does money, competence, wealth, that hardens the heart and blinds the mind and keeps a man from trusting in God,—does *this* prepare a man to preach the word of him who had not where to lay his head—who was cradled in a tavern manger, and buried in a stranger's grave? Did the apostles wait for this? How long must they have waited? Did Barnabas do thus when he sold his possessions and laid the money at the apostles' feet, and then went out to preach, with no cares to oppress him, or burdens to bow him down? Have not most of the men whom God has honored been poor men? Did not the prophets, of whom the world was not worthy, wander in sheepskins and goatskins, being destitute, afflicted, tormented? Did any of the apostles have much money, except Judas, who was a thief and bare the bag? Were not the ancient men of God men of exemplary poverty and humility? Was not Luther poor,—so poor that he was glad to turn wooden dishes for a living, even when he was known throughout all Europe? Where has God ever set his special seal upon the labors of the rich?

Do you seek wealth that you may be saved the privations that attend us who preach the word, and will not sell nor hire ourselves for gold? What are you better than we, or better than our Master? Is the cross too heavy to be borne? Is poverty for Christ's sake a dishonor to your souls? Would you be rich that you may preach the gospel freely? I have preached it as freely as you *can*, with but a shilling in my pocket. Can you not intersperse your preaching with tent-making or other labor, as did Paul, if necessity requires? Do you think it will be a *favor* to men to have men preach the gospel and *refuse* to receive of them the carnal things which they love to bestow? Do not *they* know that "it is more blessed for *them* to give than to receive?" Will not they incline to covetousness with such an example before them, and look first to self and secure a competence, and then think of serving God? Do you think to preach more independently with certain bank notes in your pocket which will obtain for you what you need? If so, you greatly mistake the value of money, or else misunderstand the strength of faith. Did ever Peter and John preach more *boldly* than when Peter had just said to the poor beggar, "Silver and gold have I none?" Ah, brother, there is something that makes a man bolder than money in the pocket does, and that is *faith in God*. He that *believeth* shall not make haste! No one shall hurry or frighten or shame him, though he be poor as Lazarus at the rich man's gate. All the gold of California cannot make a man so safe as that promise, so strong that our translators could not get out more than half the essence of Paul's *five* piled up *negatives* into the verse, "*He hath said, I will never leave you nor forsake you*"—or as the poet more fully expressed it,

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to its foes,
That soul, though all hell shall endeavor to shake,
I'll never, NO NEVER, NO NEVER forsake."

With this word to rest upon, we may BOLDLY say, "The Lord is my helper, I will not fear what man can do unto me." Are you anxious as to your temporal support, and do you doubt whether you could get your living unless you hired out to some religious "lodge" to *do* their religion, or run their church at so much a year? O ye of little faith! How can you preach that men should believe God, while you are full of doubts? How can you trust God for life eternal, when you distrust his promises for temporal life. Hath not godliness the promise of the life that *now is*, as well as that which is to come? Can you not trust God for a piece of bread? Do you *mean* anything when you pray, "Give us this day our daily *bread?*" Do you believe that God "clothes the grass of the fields," and that "the very hairs of your head are all numbered?" Have these words *ever* failed? Why then distrust God? Said Jesus, when "I sent you forth without purse or scrip, lacked ye anything?" And they said "nothing, Lord." So say I, and every year I confirm the answer. In sickness and in health, the promise fails not. Meal is in the barrel and oil in the cruse. God liveth—let us trust him.

Will you wait then to obtain worldly gain when souls perish and the day of God rolls on apace? Who shall answer to God for the blood of those that die, while you neglect your work? Who shall give up an account for the one talent wrapped in a napkin and buried in the earth? Who shall answer for *you* before the throne of vast and dread award?

My brethren in Christ, AWAKE! The cause of God languishes because you fail to pray. Cry to the Lord of the harvest, and he will, in answer to *your* prayers, thrust these men forth into his field. The eleventh hour approaches. The householder goeth to the market-place, as it were, for the last time. To *you*, and YOU, he says, "*Why stand ye here idle all the day long? Go work in my vineyard.*" Will you go?

I pray God to send you forth. Gladly would I do all this work. I cannot. My strength fails beneath numerous toils. Others fail, and if the toil is protracted long, their brown hair will lie damp in the silent sepulchre. The harvest is great, the laborers are few. They faint beneath their toil. O for strength from God! O for consecration, in the church, of body, soul, spirit, time, money, life and all, to God and his work! O for earnest, fervent, effectual prayer, that shall rise from every altar; that shall reach wayward sons and wandering daughters, and bring them to the yoke of Christ. O for an army of new laborers! fresh men, young men, strong men, wise men, holy men, men of God, of faith, of prayer, of power. Shall we see them with bright sickles coming to the harvest field? Shall we see them take up the mantles of the fallen, and fill the places of the faint? Shall we have help ere it is *too late?* "Help, Lord! for the godly man ceaseth, and the faithful fail from among the sons of men!" H. L. HASTINGS.

Providence, R. I.

For the Crisis.

Sympathy.

Notwithstanding many pride themselves in possessing a mind sufficiently strong to remain unmoved at the affection of another,—declaring it a juvenile or feminine weakness to weep for another's sorrows; or on the other hand to move a muscle indicating heart-felt pleasure at the joy and prosperity of another; yet the sons and daughters of "Him that sitteth upon the circle of the earth" have received a command, through no less a medium than the apostle Paul, to "Rejoice with them that do rejoice, and weep with them that weep." That is, he would have us *feel* in *consequence* of *what another feels*, instead of priding ourselves in stoical indifference, or marble dignity.

But, say some, I feel no emotions of grief at the distress of others. Well, I can only say, you must humble yourself before God, be converted and become like a little child; then you will no longer remain that cold-hearted, selfish being; but will just as naturally experience emotions of joy or grief, at the prosperity or adversity of Christ's members, as you would a pleasing or adverse affection of the members of your own person. What if the smallest and most extreme member of your person were severely bruised? Would you say you feel no sympathy? As sure as you *feel*, because that little member is affected, just as surely you will experience sorrow when a member of *Christ's* body is afflicted; at least, so I understadd the apostle to teach in the 12th chap. of his first epistle to the Corinthians; one verse of which I will insert: "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." It is true, that the mingling our tears with those who have been bereaved and afflicted, does not dry their tears, but as a very able writer remarks, "it may serve to *dilute* them;" thus rendering the cup of grief less poignant. And who that claims any affinity to Jesus Christ will be so parsimonious as to withhold that, which in any measure serves to mitigate another's distress? Surely he must have received a very stinted measure (if indeed any at all) of the Spirit of Him who declared relative to his disciples, "In all their affliction he was afflicted," and again: "he that toucheth you toucheth the apple of his eye."

Some may say it is not manlike to weep. That may be true; but if it is Godlike, we should not be *ashamed* to weep. "Jesus wept." And if he who knew more of the science and erudition of heaven and earth than any other being who has ever visited this planet, possessing sufficient strength of mind to withstand any temptation to self-indulgence, and finally, voluntarily give himself to suffer a death of crucifixion to save his enemies; if such an one wept, why should his disciples consider lachrymation beneath their dignity? Especially when it serves to discover what the apostle no doubt intended it should, our love for our fellow beings, and thereby enable us the better to reach them with the precious truths of the gospel.

I wonder not that stoical indifference and precision has obtained so largely among those who profess to be governed by popular etiquette instead of the etiquette of heaven. Heaven's etiquette is, that we should do to others as we would they should do by us. And who, and where is he that *would* receive the cold shoulder? No marvel that the cold, proud, unfeeling heart, can pass its fellow without even a recognition, a kind look, an encouraging word, a cheering smile, because, forsooth, the last happens to be less fortunate in the possession of certain trivial things which will soon perish with the using. The first mentioned feel, without doubt, some of that consequential dignity which characterized a certain heathen king while ambulating in his gorgeous palace, with the arrogant inquiry upon his lips, "Is not this great Babylon which I have built?" etc. No acknowledgement of an overruling power, but great I had done it all. I presume if some of the common people had chanced to have passed his majesty, his neck would have been as stiff as some of the modern's in this nineteenth century.

But weeping with those that weep does not fulfill all the injunction of the apostle; but in connection with this, he would add another test of our affectionate interest in the welfare of our fellow beings, which is to rejoice at the prosperity and happiness of another. The adherence to this part of the apostle's injunction is, to me, a more striking proof of friendship than the first, from the fact that no person will rejoice because another is happy, unless he is in *reality* a *friend*. And may we not safely enroll those among our list of friends, who rejoice because we are happy? For one I feel no hesitation in the matter, from the fact this criterion has proved safe thus far. Possibly, one might, while beholding another's distress, weep without being a real friend; but where can be found the one that rejoices *because* another rejoices, unless it be a *bona-fide friend?*

If there is a place where the truly benevolent soul will languish and suffer, methinks it is among those that pass for friends, but who by their words as well as their manner evince a sad uneasiness, while a bountiful providence pours its rich blessings on the first.

Will not all try to cultivate that plant of celestial origin, "True Benevolence," until its growth shall enable them to rejoice at another's joy? It is said our Savior "rejoiced in spirit," but it was not on account of blessings bestowed on himself, but because of the benefits conferred on others!

Shall we not all learn to go and do likewise, and thus disengage ourselves from the spirit of selfishness so rampant in these last days, and so detrimental to a growth in grace? BEULAH MATHEWSON.

Sandy Hill, N. Y.

Can You Believe?

1. Can you believe that all men are immortal, when God positively declares that *man is mortal*? Job 4: 17.

2. Can you believe that all men are immortal, when Paul says "God only hath immortality?" 1 Tim. 6: 15, 16.

3. Can you believe that all men are immortal, when Paul tells us that we must *seek* for immortality? Rom. 2: 6 and 7. What need of seeking for what we already possess? See Rom. 8th.

4. Can you believe that a heathen Socrates brought immortality to light, when God's word says it was brought to light by the Gospel? 2 Tim. 1: 10.

5. Can you believe that the soul will never die, when God declares "the soul that sinneth it *shall die*?" Ezek. 18: 4.

6. Can you believe this to be simply a spiritual death to the soul, when God's word shows [illegible] with the sword, and [illegible]? Josh. 10: 35, 37, 39. Chap. 11: 11.

7. Can you believe that Samson believed in the undying nature of the soul, when he exclaimed, "Let my soul (margin) die with the Philistines? Judges 16: 30.

8. Can you believe that Balaam believed in the endless existence of the soul, when he said, "Let my soul die the death of the righteous (marginal reading, which is correct)? Num. 23: 10.

9. Can you believe that David taught the undying nature of the soul, when he says, "God spared not their (the people's) soul *from death*?" Ps. 78: 50. And again when he said, "none can keep alive his own soul?" Ps. 22: 29.

10. Can you believe that the soul is immortal, when such an expression is not to be found in the whole Book of God, but teaches so positively that it dies?

11. Can you believe that God made the man's body and put a soul into it, when Paul says the *first man was made* a living soul? He *did not* make a soul and put it into him.

12. Can you believe that the dead know more than the living, when God's word plainly says "*The dead know not anything?*" Eccl. 9: 5, 6.

13. Can you believe that man's thoughts live on when the body dies and the breath goes forth, when David says, "*In that very day his thoughts perish.*" Ps. 146: 3, 4.

14. Can you believe the dead are praising God in Heaven, when David says "*The dead praise not the Lord?*" Ps. 115: 17.

15. Can you believe that dead folks know more about the Lord than the living, when the Psalmist says, "*In death there is no remembrance of Thee?*" Ps. 6: 5.

16. Can you believe that David is now in Heaven, when Peter says he is *both dead and buried*, and that he has NOT yet ascended to the heavens? Acts 2: 29, 34.

17. Can you believe that there is any necessity of a future judgment and resurrection, if men are now in heaven and hell receiving their reward? If so, what is the use of bringing them out, judging them, and sending them back to the same place again? Has not God appointed a day to judge the world?

18. Can you believe that, when the judgment comes, he will call the dead from hell and heaven, when he says he will call them from their graves? John 5: 28.

19. Can you believe that Paul believed in and taught the doctrine that all the good of ages past are now in heaven, receiving their reward, when he said, "If the dead rise not, then . . . they also which are fallen asleep in Christ, *are perished?*" 1 Cor. 15: 18.

20. Can you believe that Paul esteemed the resurrection of as little worth as most men now do, when he said, "What advantageth it me if the dead rise not? let us eat and drink, for to-morrow we die?" 1 Cor. 15: 32.

21. Can you believe that "death is the gate to endless joy," when Paul says it is an enemy? 1 Cor. 15: 26.

22. Can you believe that Paul expected his crown at death, when he says the Lord will give it him at His coming? 2 Tim. 4: 8.

23. Can you believe that murderers will live forever, when John declares that "No murderer hath eternal life abiding in him?" John 3: 15.

24. Can you believe that the wicked will never cease to be, when God's word declares that "they shall be as though they had not been?" Obad. 1: 16, 25.

25. Can you believe that the wicked will live forever and never die, when God positively declares that "All the wicked will he destroy?" Ps. 145: 20.

26. Can you believe that wicked men will suffer eternal pain, when God says "They shall be burned up root and branch," and be *destroyed, shall perish, be consumed, die, lose life,* and *come to an end,* and shall not live out half their days. These terms are applied to the punishment of the wicked in about two hundred texts. 1st, The wicked will be punished. 2d, This punishment will be eternal. 3d, And will consist in destruction. Matt. 25: 46, 2 Thess. 1: 7, 10.

27. Kind reader, can you believe that God will leave you uncondemned in the judgment, if you reject all the plain truths of his word. Eternal life is a gift through Christ, and not through our parents. Oh, fly to Jesus and live forever. Live! while the approving smiles of God shine upon your pathway. Live! while onward roll the countless ages that circle around the throne of Jehovah. Live! on the glory-crowned hill-tops of a purified earth, when the shadow of sin has rolled away. Live! while the God of eternity holds the sceptre of the universe, and worlds obey his mandates. H. V. [illegible]

Harvard, Ill.

☞ Live every day as if it were the last you had to live; lay hold of every season to prepare for heaven.

For the Crisis.

Report of the R. I. State Conference Quarterly Meeting.

CENTRAL VILLAGE, COVENTRY, R. I.

Conference convened Thursday morning, June 28th, 1860, at 9 1-2 o'clock, Bro. Bellows presiding. Opened by singing, followed by prayer by S. W. Bishop.

Report of the last meeting was read and accepted. None of the delegates were prepared to report on the tract resolution passed at the last meeting,—continued for future report.

A call for other business was made, and there being none, the brethren agreed to spend the remainder of the forenoon in discussing the following question:—

"Are there promises in the Scriptures of truth to the literal descendants of Abraham yet unfulfilled, and to be fulfilled in the future?"

We had a pleasant and profitable season in comparing notes on the question, till noon, when we adjourned to the afternoon at 2 o'clock.

Afternoon. Being obliged to return home after the meeting, the brethren urged me to preach this afternoon, which I did from the text, 1 Tim. 6: 12, enjoying the season very much; and if I may judge from the earnest attention of the brethren during the discourse, and the animated remarks following, it was enjoyed by them also. Bro. Brewer preached a good solid discourse on Wednesday evening, before the conference commenced, on Heb. 5: 9.

Friday morning, 8 1-2 o'clock. Conference met as appointed, and was opened by prayer, Bro. Bellows in the chair. The clerk being absent, J. P. Babcock was chosen clerk *pro. tem.* The delegate from Exeter church made some remarks, showing that church to be in a good condition. Bro. H. F. Carpenter, as delegate from the church at Danielsonville, Conn., presented their request to join the conference, which was accepted, and the church received. Bro. Carpenter spoke of the church as being in a flourishing state. There was some discussion in regard to where the next meeting should be, and the conference finally adjourned to meet at Danielsonville, Conn., Sept. 6th, 1860. The remaining exercises, which were reported by Bro. Bellows, I give in his own words.

"*Thursday evening*, Bro. Carpenter preached a very interesting discourse from Rev. 6: 7,—"The great day of his wrath is come," bringing out some important truths, and showing we are near the day of God.

Friday morning, assembled for conference and enjoyed a blessed season; the spirit of the Lord was with us in power; all could say it was good to be there; after which our aged Bro. Huntington preached a very comforting discourse from Isa. 60: 20,—"The days of thy mourning shall be ended." O! how we do love to hear the old fathers in the gospel bring out the solid truths of the Bible, combined with a large experience. He related some remarkable incidents in his own life, showing how the Lord had comforted him in the days of his mourning, in answer to prayer. We all could say it was good to be there.

Friday afternoon, Bro. Brewer preached a very instructive discourse on the seven vials, making it very plain from his large diagram that we have come down under the opening scenes of the seventh vial. It was truly solemn. The great events of the judgment rolling on, and the inhabitants of earth asleep. At seven o'clock in the evening met for prayer and conference; after which, Bro. Bishop preached an able discourse from 1 Thess. 5: 2, showing the Lord to be nigh at hand, by tracing down the stream of time on the prophetic chart. No one could fail to see that the end must soon come. Dear Brother, we had one of the best conferences that I ever enjoyed. I wish you could have stayed."

JOSEPH D. BROWN, Clerk.

For the Crisis.

The Light Ship.

The Light Ship is now ready. It is not for me to say any thing in its favor, only that it has been written for a good purpose, and I hope and believe it will not fail of doing good. To those who are not sailors, the retail price will be 10 cents, postage 1 cent, which is cheap, with one-fourth off per dozen or more.

The tract cost more than I expected, but I have got it through, thanks to the sailors' friends. I trust the bread which they thus scatter upon the waters will return to them again after many days.

I must also thank Bro. J. T. Howland, Broadway, N. Y., for the beautiful wood cut which adorns the title page.

Send in your orders to the Crisis office, and keep the ball rolling, as the sales from each edition shall, I hope, supply a constant free distribution to the seamen of all nations. Yours faithfully,

JNO. F. COTTON.

☞ Let us recollect the admonition of a famous man, that the humblest persons are bound to give an account of their leisure; and, in the midst of solitudes, to be of some use to society. The spare minutes of a year are mighty laborers, if kept to their work. They overthrow and build up; dig or empty. There is a tradition in Barbary that the sea was once absorbed by ants.

☞ A word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up a flower.

The World's Crisis.

BOSTON, AUGUST 22, 1860.

No Paper Next Week.

We propose to give our compositors and office help a rest next week. They have discharged their duties in a very faithful and prompt manner during the last year, and we think it not unreasonable that they should have one week in a year to themselves. And more than this, we would like one week's freedom from editorial care ourselves; and we have chosen the time during the week of our great annual gathering at Wilbraham.

☞ As this is the last number but one of the volume, it is a good time to subscribe for the Crisis. We hope our friends will make an effort worthy of the important truths we advocate. Let every one try to obtain a new subscriber. Our subscription list is continually increasing, in consequence of the kind efforts of the lovers of truth; but as "the end of all things is at hand," let us all double our efforts.

Campmeetings.

We would say a word to those who attend campmeetings for the sake of receiving spiritual benefit. It often happens that people go to a campmeeting expecting to receive much good, and return disheartened and disgusted, much prejudiced against such meetings, with a determination never to go again; having come to the conclusion that the tented grove is a poor place to get religious strength. Others attend the same meeting, and think it the most heavenly one they ever enjoyed, receive great comfort, and feel its blessed effects for month's afterwards, remembering it with joy all their days. Why this difference? Some answer, "We are differently constituted." True, but we are fully satisfied that the cause does not lie in varied constitutions, because we find every variety of temperament, organization and education, enjoying or disliking camp and prayer meetings. Then there must be some other cause for the difference.

We think the point may be easily settled with a little observation. We have noticed, from several years experience, that invariably, those who *enjoy* the camp and prayer meetings, are the ones who take an active part in them; while those who receive no benefit, are, in nearly all cases, those who seldom, if ever, take an active position. To such, the meetings become a burden, and they soon seek enjoyment elsewhere, in the pleasures of the vain world. If such would at once engage with earnestness in the conference meetings at the encampment and elsewhere, they would be satisfied that it is not their temperament or constitution that prevents them from enjoying a good campmeeting or neighborhood prayer meeting; but their want of interest and labor in the vineyard of the Lord. For lack of action, they are like land long without rain, dry and unfruitful. The fallow ground of their hearts needs breaking up and moistening with the sweet influences of the Holy Spirit, which will not take place, so long as they refuse to work for the Lord.

A good campmeeting is one of the best places in the world for this class of people, if they will only enter at once into the prayer meetings, confess their wanderings, and do their part of the work. But if they go as idle spectators, they must expect no benefit, and will probably return from the meeting disgusted, having concluded that campmeetings do little or no good, and resolve never to go again, and wonder how others can enjoy them so well.

Men may go to campmeeting enjoying a good degree of the christian religion; but if they take the position of spectators instead of actors, they will enjoy less than they would to have remained at home, and will find themselves really losing ground, and backsliding from the Lord. Every one who would derive the greatest benefit from a campmeeting, should improve the earliest opportunity, after they arrive upon the ground, to take some part in a prayer meeting; commit yourself at once to the worship of the Lord, and improve every opportunity for doing good during the meeting, and you will find your spiritual strength greatly increased. All who expect to *enjoy* a campmeeting, should go determined to work for the Lord, if they would return full of love, joy and peace.

Again, those who would enjoy a prayer meeting on the campground, should not be listening to all the sounds from other meetings, and thus cause distraction in their minds; but attend wholly to the particular meeting in which they are engaged.

If you do not hear your favorite preacher as much as you would like; if some particular doctrine is not made so prominent as you wish; if some one talks or prays too loud, or preaches something you do not believe; or anything else is out of order; do not be uneasy and talk unkindly about it; but show by your sweet smiling face, and kind words, that the love of Jesus reigns in your heart, producing forbearance and long-suffering; thus promoting the harmony and general good of the whole, while at the same time you add much to your own peace and joy.

Do not be satisfied without persuading some one to come to Jesus. Go talk with that young lady, that young man, that backslider, and in humble kindness ask them to follow Christ and become earnest christians. Remember, "*He that winneth souls is wise.*"

Editorial Notices.

☞ We regret to say that we shall not be able to attend the Savoy campmeeting.

☞ Do not fail to read the article in another column, headed "*hints to mothers.*" It is full of truth—important truth.

☞ The news from Rome, Constantinople and Syria is startling. The end is rapidly approaching. Those who are not ready, may soon find it too late for preparation. "Fear God and give glory to him, for the hour of his judgment is come."—Rev. 14: 7.

"THE LIGHT SHIP" is launched with good prospects of a prosperous voyage. We have not yet had time to inspect the beauty and harmony of its parts, but its general appearance is first rate.

"The Light Ship" is a tract of over sixty pages, for seamen, written by Bro. J. Fred. Cotton, in the dialogue style, which cannot fail to be interesting, judging from what we have seen from the pen of its author. For sale at the Crisis office. Price 10 cts. single, one-fourth off per dozen. Postage 1 cent.

Castleton.

The Lord is still doing a good work in Castleton, Vt. The truth has taken strong hold in this place, and is continually spreading, producing sweet peace and joy wherever received. We have never known an instance, during our eighteen years' experience and observation, where one heartily embraced these glorious truths that we love so well, which some are pleased to call heresy, and defended them with a christian spirit, but that they have found Jesus more than ever precious. On the other hand, we have never known one to be prospered or comforted in opposing them. We do not believe Christ is divided, and leading his children in opposing directions, like chaplains in two contending armies

It is very encouraging to hear the joyful testimonies, in this and other places, from those who have been trying to serve the Lord for many years, supposing they had all the light and truth that was for them in this life, who now find the Bible to be a harmonious whole, which they can read and understand themselves. Many feel as great a change as when first converted. Their peace before was like a small stream that dries up every summer; now "like a *river*," whose onward flow never ceases, whose deep waters are never disturbed. Before they saw the truth on the state of the dead, the punishment of the wicked, the return of Christ, the resurrection of the dead, and the coming kingdom; their hope was like a drifting anchor in a storm, —all was uncertain and perilous. Now, their hope is like the firm sheet anchor that holds the noble ship in the wildest storm. All doubts are gone, and they face the storm in grand sublimity, knowing that they enjoy the watch care of him who said to the tempest waves, "Peace, be still, and the winds ceased." To those who have this "blessed hope," worldly fame and costly attire, golden store and diamond gems, are worthless as to a dying man. He heeds not their glitter; one beaming smile from Jesus eclipses them all.

One of our number in Castleton, Mary Patterson, sleeps in Jesus. She was an orphan girl, a stranger in a strange land, the first one that came forward for prayers, and the first sister that was baptized. Since her conversion, she has ever been active in all our social meetings in telling what her "dear Jesus" had done for her in this cold friendless world. She was but six days in passing from blooming health to the gates of death. At Sabbath dawn, she said to her young sisters in Christ, who had watched with her during the night, "This is my last morning." With the rising sun, she calmly fell asleep, trusting in Jesus to raise her at the first resurrection. She is now safely beyond the world's cold frown, and the tempting wiles of the adversary. "All is well." Earth's rude strife can molest her no more; the last pang is felt, the last groan is uttered. Soon we hope to hear her join in the triumphant song, "O death, where is thy sting? O grave, where is thy victory?"

Sabbath, Aug. 12th, we spent with the church in Poultney, and had an interesting season. They still love the way to glory. Two were baptized, and went on their way rejoicing. Bro. J. Howell, their pastor, is highly esteemed for his faithful labors. His health is rather poor.

At five o'clock we met in Hydeville, a part of Castleton, and immersed two more. It was a pleasant scene. Ninety-eight have now been baptized in C. during the past few months, and the work is still onward.

We were glad to receive a visit from Bro. D. A. Jones, who formerly lived in Danielsonville, Ct., and was instrumental in raising up the interesting church in that place. To those who do not know him, we would say that he is a superior dentist; but feels it a duty to leave his successful business, in part at least, to preach the glad tidings of the coming kingdom. His labors in this direction have been blessed. If any know of a place destitute of a good dentist, and wish for one who will be useful in the cause of Christ, address Dr. D. A. Jones, Pleasant Valley, Ct. Should he visit you in his travels, those who wish for dental work will do themselves a favor by securing, if possible, his services, and at the same time assist him to support his family during his absence. Paul worked at his trade of tent-making, and said, "Ye yourselves know, that these hands have ministered to my necessities, and to them that were with me." Bro. Jones is willing to do the same.

Sabbath evening, he preached in Poultney, to the edification of the Church. We met with the dear saints at Castleton, and had a heavenly season around the communion table. Though many eyes were moistened with tears, "great peace" filled our hearts. At the close of the communion, six came forward for prayers, and we had a melting season in interceding for their eternal welfare. Several others are almost persuaded to be christians. Praise the Lord for his wonderful works. Let us all love and obey him, and soon "we'll be gathered home."

Aurora Borealis.

The following extract shows that the "wonders in the heavens," known by the common name of "Northern Lights," are of modern appearance.

The "Aurora Borealis" was seen "for the first time in America, Dec. 11th, 1719. It filled our country with great alarm. It was dreaded as being the precursor of the judgment fires which were to consume the world. It had a similar effect on the people in England in 1715."—*Dr. J. B. Felt, History of Salem, Mass.*

Sometimes the Aurora Borealis has the appearance of great fires, mingled with smoke; at other times it resembles blood. We think the prophet Joel had reference to these when the Spirit directed him to say, "Before the great and the terrible day of the Lord come," "I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke."

Signs of the Times.

Various speculations are afloat among the different classes in the world, as to the purport of the "signs of the times." All are free to admit that shadows of coming events indicate the approach of something grand in the extreme. Yet they differ widely as to the *nature* of the revolution now approaching. Some think the world is to be freed from the tyrant's yoke, and the oppressor's foot, by political revolutions and the spread of republican and democratic principles; others, that the churches will reform the world and convert it to christianity; while an increasing host of others are advocating that the inhabitants of our planet are to be set right by the agency of the spirits and Spiritualists. These various classes assure us that the world is growing better, while the Scriptures declare the opposite, and affirm that "evil men and seducers shall wax *worse and worse*, deceiving and being deceived;" and the record of crime from all parts of the world harmonizes perfectly with the Bible statement; thus proving that those are in error who assert that the world is growing better; consequently, their hopes cannot be realized, if they expect to see an improved state of things under the present dispensation. Their worldly plans for reforming society will only prove to be failures, as truly as the efforts of Julian the Apostate, when he endeavored to overthrow the Bible by rebuilding Jerusalem. "The Scripture cannot be broken."

The Lord has foreseen and foretold; and, as Peter says, "We have also a more sure word of *prophecy*; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise; in your hearts knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men spake as they were moved by the Holy Ghost." The prophet has declared, that "In the last days perilous times shall come," and no man or set of men can change the great current of corruption, selfishness, covetousness, boasting, pride, blasphemy, and licentiousness, that is now sweeping like a deluge over our planet.

To him who takes heed to the "sure word of prophecy," the "signs of the times" are speaking in thunder tones, "The end of all things is at hand." The great monarchies of earth have risen and fallen, in harmony with the prophetical programme; and the last touches of the prophet upon his wonderful panorama of the world, are now fulfilling before our eyes, in the Italian and Turkish movements, the Eastern Question, Spiritualism, and the "WONDERFUL MAN"—Napoleon.

All these are certain signs that the "KING OF KINGS AND LORD OF LORDS is about to make his second advent to our planet, for the purpose of overthrowing all the kingdoms of this world, raising the dead, and setting up his everlasting kingdom, "which shall never be destroyed," nor "left to other people." Until this great and crowning event transpires, wickedness and infidelity will daily increase. Let us pray, then, "Thy kingdom come, thy will be done on earth, as it is in heaven."

Dear reader, are you ready to meet the Son of Man, when he "shall come in his glory, and all the holy angels with him?" Are you trying to please him in all things? Do you *love* him, and his appearing? Paul says there is "a crown of righteousness" laid up for "all them also that love his appearing;" consequently, no crown for those who live so far from Christ that they have no desire for his return. Is that your sad condition? Then haste and get ready. Fly to Jesus at once for pardon. There is not a moment to lose. Eternal life is soon to be gained or lost. *Now* decide to be a *christian*. May the Lord help you, and save you when he comes.

A New Christology.

The Spiritual Eclectic, published in Boston and Portland, says: "One of the great and earnest demands of the age is a new Christology; a new theory, philosophy, or, if we please, *science* of Christ, or the God man."

There is no doubt but those who have departed *from* Christ our Savior, as have the Spiritualists, will seek some other means of salvation, forgetting that Jesus says: "Verily, verily, I say unto you, he that entereth not in by the door, but climbeth up some other way, the same is a thief and a robber."—John 10: 1. As every Spiritualist, so far as our knowledge extends, denies that Christ was begotten by the Holy Spirit, as the Bible declares; and consequently denies that he was the Son of God, any more than every other man; or our Savior, any further than Shakespeare or J. Davis, we are not surprised that they call for "a new Christology," or "*science* of Christ." They should remember that the apostle Peter hath said, when "filled with the Holy Ghost," "There is no other name under heaven given among men, whereby we must be saved." We need no new Savior, as Jesus "is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

But those who are advocates of the "new Christology" have departed far from the gospel of Christ, and as a substitute for him, talk very piously about a "*Christ-principle*," or "a divinity in man, a divinity in nature, and even in all things." This they denominate a "liberal theory," "a comprehensive, satisfactory Christology," "a sublime, philosophical . . . *at-one-ment*." Says Paul, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." How plainly this prophecy is fulfilling before our eyes.

There is a kind of sickly sentimentalism, rationalism, and idealism, that is becoming quite popular at the present day among intelligent and fashionable people, that is taken as a substitute for Christianity; and yet is no more like it, than is Mohammedanism. Their doctrines are very similar to those of Spiritualists, but they are not known as such; and even repudiate any affinity for them; and seem ignorant of the fact that they are imbibing the sentiments of anti-Christ, and preparing the way for a union with the great apostacy now rising into power.

It is high time for the faithful to inquire for "the old paths,"—for christians to gird on their armor for the last great conflict with the enemy of all righteousness, who is trying to bedim the truth of the Bible with ethereal fancies, that have no more foundation in truth, than the wild dreams of a maniac, or the horrid visions of one raving with delirium tremens. The "strong delusion" is doing its work. Dear reader, beware of its seductive influence. Keep close to *Jesus*.

Shimeall's Chronology.

The work on Chronology, by Mr. Shimeall, indicates deep research, and very close investigation. His arguments showing the age of the world, appear to be based on sound premises. He has grappled with chronological difficulties with a thorough and persevering earnestness, worthy of the importance of the subject. It is a valuable addition to the library of the Bible student, who wishes information on this deeply interesting point. Mr. S. thinks he has clearly shown that the six thousand years from creation terminate in 1866–8, when we may expect the introduction of the reign of Christ. It is a remarkable fact, that nearly all writers on Chronology, terminate the earth's great working week between the present and 1868.

Events indicate that the end may be even nearer than '68. Those who are not ready to see the Savior, certainly have no time to lose, before they make preparation.

The following interesting remarks on Chronology, and Mr. Shimeall's work, are from Bro. Apollos Hale, of Charlestown, and were published in the second number of the *Voice of the Prophets*. After speaking of the difficulties hitherto experienced in the study of Chronology, he says:—

"Standing on this position, the late work of Mr. Shimeall was put into our hands. And we here give it as our judment, that he has done more, with the acknowledged aids he brings to the task, for the doubtful science, than any other writer whose works we have consulted. We do not refer to his chronological system, in its details, so much as to the facts he brings forward to settle the true source of Chronological information, at the point of time where there was so much uncertainty, and so wide a difference in the estimation of those whose claims to competency were of an equally high order.

To come directly to the point, the principal reason why the six thousand years argument has been of so little practical importance, in itself, was the uncertainty of the world's age before Christ. Different accounts, each one claiming to be based on the inspired record, differed more than a thousand years as to the chronology of that period, with great names favoring each account. And until the true account could be satisfactorily determined, the six thousand years argument could be of only hypothetical or collateral importance. If, according to the Septuagint, more than five thousand years had passed at the birth of Christ, the six thousand years ended long ago, and the argument with them. If the shorter account was received as correct, it made a difference, but the doubts in the case made all reference to the age of the world very doubtful.

Here, then, was the point to be settled. And this point Mr. S., with the aid of the English writer to whom he refers, has settled. He shows that in the translations and compilations from the original Hebrew record, there were systematic corruptions; he points out the motive for making the corruptions; the amount of corruption which that motive demanded at the times when the corruptions were made, and the fact that just that amount was made. The motive was to make the Hebrew account of their own nation coincide with the traditional or fabulous accounts of the heathen nations with whom the Hebrews were intimately connected. Proud, and ambitous of a remote antiquity, these heathen counted a much larger number of years than they ever had. Several instances are cited by Mr. S., in which he shows that the difference between the original Hebrew and the corrupted chronology is exactly according to the difference between the true estimate and the false heathen estimate of the precession of the equinoxes. These corruptions were made at different dates, distributed over a period of more than twelve hundred years. Josephus is included, whose dates have been a greater puzzle than those of any ancient writer whose works have come down to us in so complete a form. But under the principles presented in the work of Mr. S., the chronological difficulties of Josephus appear to be all explained, as easily as the motions of the heavenly bodies are under the astronomical principles of Copernicus or Newton.

Now, the fact of the corruptions, by a fixed and uniform scale, being settled, the corruptions themselves take an important value. By determining the amount of the departure from the true standard, you determine not only where the true standard is to be found, but also what the true standard ought to indicate as the true date. Let us illustrate. John leaves the old parental mansion, and the watch he takes with him agrees with the old family clock, which has always been regulated by the divine standard, ordained for signs, seasons, days, and years. He goes to a neighboring country where he finds standard time to differ from his, and he sets his watch to correspond with the new standard. He is gone from home seven weeks. On his return, some one inquires of John the time; he gives the answer from his watch, and is met by the statement that there must be some mistake. He now recalls the difference between the time at home and abroad, and the setting of his watch by foreign time, when the following questions come up. 1. What was the difference between your time and theirs? Answer, One and a half hours. 2. How long was you absent? Answer. Seven weeks. 3. How long after you left did you alter your watch? Answer, One week? 4. How much faster did their clocks run than your watch? Answer, Ten minutes a day. 5. And your time now corresponds with theirs? Answer, Yes. 6. What time in the day did you leave home? Answer, Just seven weeks this day, ten and a half in the forenoon, by the old clock. It is now six and a half by your watch. The difference between your watch or foreign time, and the old clock, is just eight and a half hours, and the time by the old clock should be just ten A. M. On turning to the old clock, that is seen to be the time it indicates.

Thus the precision of the difference confirms the accuracy of the true standard. So these corruptions of the original Hebrew record have a double value. The proof of their heathen origin being *prima facie* the true standard is thus settled. The scale on which the corruptions are made being exact and uniform, they show what the true standard should indicate. 'As these eras of corruption are not adventitious dates, but all come out historically right, so far as their historical elements have been preserved, it will be also seen that the scriptural epochs and periods, resulting from the several eras of corruption, are not adventitious, but uniformly come out critically exact.' (p. 48.)

We know of nothing in confirmation and corroboration of the Hebrew chronology, so positive, and so decisive. Thus God makes not only the wrath, but the vanity of man to praise him.

It is not supposed, however, that there is anything in this corroborating testimony that affects particular dates, within the margin of uncertainty before referred to. That uncertainty remains. But we know the difference between the old family clock and the fast reckoning of heathen time."

The State of Europe.

The state of affairs in Europe becomes more and more ominous of the end of the christian dispensation. All things are proclaiming in thunder tones to a guilty world, that "the times of the Gentiles" are nearly fulfilled. The last features of the prophetic chart are passing before us in grand review. "Signs there's no mistaking proclaim Messiah's near." And yet, notwithstanding all the bright evidences which show that "Jesus soon is coming," it is all the children of the Lord can do to keep awake amid the great perils of these last days. The Savior foresaw this, and hence cautioned those who should be living in "the time of the end," against going to sleep, lest, coming suddenly, they be found unprepared to meet him.

Now is the time to watch. Now is the time to exhort "one another, and so much the *more* as ye see the day approaching." It is to be feared that some of the Lord's professed people are exhorting one another so much the *less*, as they see the day approaching; even absenting themselves from the house of prayer; thus utterly disregarding the instructions of our Savior. Many there are, who seem to be wise above what is written. They appear to think, because they have a correct *faith*, all will be well; forgetting "that faith without works is dead."

We wonder how any one who has ever been interested in the signs of the times, can be indifferent now. It must arise from blindness caused by careless living. Unless such change their course at once, there is great danger that they be found unprepared and among the foolish virgins, with no oil in their lamps at the coming of the Bridegroom.

Those who have kept upon their watch towers, have never been better satisfied than now, that our hope is about to be consummated. The work of desolating the harlot is progressing with earnestness, both in Italy and Syria. Garibaldi in Italy, and the Druses and Moslems in Syria, are desolating the same harlot power. Apparently, their terrible work is but just begun; yet there may be a cessation for a season; but, if so, it must begin again, and go on with more awful results. "The Scripture cannot be broken."

As if to leave the Roman church to her fate, in the hands of those who are pledged to destroy her; whose business it is to "make her desolate and naked . . . and burn with fire;"—it is said that Napoleon is about to withdraw his military forces from the seven-hilled city. On this point a Paris correspondent of the New York *Times* writes, July 17th, as follows: "It is now clear that Garibaldi has set out for the liberation of the whole of Italy . . . . From Rome we hear that, simultaneously with the arrival of the Duke of GRAMONT, French Ambassador, at that city, the French troops received an order to commence, company by company, the return to France." If the French troops are withdrawn, it will probably be the signal for the onset upon "the abomination of desolation," that has so long trodden upon the truth, and persecuted the children of the Lord. Her death struggle is evidently at hand. Then follows soon the triumph of the saints. Let us keep awake. It is too late to sleep now. We peril our hope of eternal life, if we do.

Correspondence.

From Eld. S. G. Mathewson.

BRO. GRANT:—As the truths of the gospel have been brought out in this place during the past winter, relative to the sleep of the dead, and destruction of the wicked, quite a volley of N. D. George's pamphlets, advocating the opposite view, appeared in our midst, in order to counteract the truths that "the dead know not anything," and that "the wages of sin is death." I thought best to review this pamphlet; and did so by giving some four or five discourses, one on each Lord's day P. M., taking up every passage he brought to sustain his position. And when I came to 2d Cor. 12, the solution I gave of the same, being more clear and lucid to the minds of some than any previous explanation they had listened to, they desired it might appear in the *Crisis*; which desire I freely comply with, hoping it may subserve the cause of truth.

It seems, in the commencement of this chapter, the Apostle entirely discarded the idea of boasting, which is in perfect harmony with all the teachings of the great Head of the church. Humility is of essential value, if we would understand the great and glorious truths of the gospel; as our Divine Leader pertinently inquired, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only." But the relation of the Apostle to the Corinthian church, and the opposition which he met with at this time in the promulgation of the truth, demanded the revelation of a secret kept by him fourteen years; namely, a vision or revelation. He says, "I knew a man in Christ, (whether in the body, or out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven." Now what does the Apostle mean by being out of the body? I answer, he could not mean death, for he must have known whether he had been dead fourteen years, or whether he died fourteen years ago, and had been raised from the dead; consequently, it does not teach a separate existence of the soul from the body. Then, if it does not, our opponents gain nothing from this source to sustain their position. But the Apostle himself proves in other places that he was absent from the body without being dead, e. g.: 1st Cor. 5: 3, 4; Col. 2: 5.

But what is the gist of his teaching in this passage? He says, "I will come to visions and revelations of the Lord." So *real* were the scenes presented to his view, that he could not tell whether he was caught up bodily to paradise, and actually heard unspeakable words; or whether he was transported away in the spirit, as was John on Patmos Isle, and heard those unutterable words in vision.

Sandy Hill, N. Y.

From Eld. L. Boutell.

DEAR BRETHREN:—As the time is fast approaching for our camp and grove meetings, and as we have but one object in view, viz., the stirring up of our brethren to more efficient effort for the salvation of our fellow men, by the preaching of the gospel, especially that portion which lights up our pathway to the glorious *future*; therefore, I hope all our brethren will be preparing to leave their work and attend these precious gatherings. While you are laying aside the *needful*, be sure and get where you will come in the fullness of the blessing of Christ's gospel.

Our meeting in "Harmony Grove," Westford, Mass., will be one where christian liberality and *gospel* freedom with the truth relative to the coming Messiah, may be expected.

Being desirous to co-operate with all the lovers of Jesus and his appearing, while the last golden moments are passing, we therefore invite the scattered flock of God to come to this *feast*, bringing your friends, neighbors, and children with you. We shall do our best to get the fare reduced. Will Bro. Young see to it in Boston, Bro. Carliss in Lowell, Bro. Ayers in Worcester, and notify in the "*Crisis*."

And Brn. coming in numbers from any given place, can get the fare reduced by attending to it.

Let preacher and people hear the call,
And come to Westford one and all;
And for your comfort we'll do our best,
While journeying to the land of rest.

L. BOUTELL.

Summary of News.

FOREIGN.

By the arrival of the Steamship Persia, we have news from Liverpool to Aug. 4th.

Reports of the Syrian conferences being broken off are unfounded. It is officially announced that the protocol agreed upon is for 12,000 European troops to be sent to Syria, remaining there not over six months, one half to be furnished by France. Another protocol calls on the Porte to carry out its engagements respecting Christians. The Syrian force is to be under the orders of Commissioners of the Great Powers.

The English Parliament had agreed to vote £2,000,000 for fortifications. Preparations were in progress for the great party battle on the paper duty resolutions.

There are rumors of a contemplated interview between Napoleon and the Queen of Spain.

The text of the convention between Garibaldi and the Neapolitans is published. The evacuation of Sicily by the Neapolitans is stipulated.

It is asserted that Garibaldi was preparing to transport troops to the main land.

There was a great panic at Shanghae, in consequence of the approach of the rebels. Business was suspended, and exchange was half per cent. higher.

Garibaldi on entering Messina was received with great enthusiasm.

LONDON, Aug. 5th. A popular movement had taken place at Arfino, in the Papal States, but it had been suppressed.

The Neapolitan troops were being directed on Calabria.

PARIS, Saturday. The *Patrie* says the regiments intended for Syria left Chalons today.

Four steamboats left Toulon yesterday to embark the troops.

Great agitation prevails in Jeddah, Candia and Arabia.

NAPLES, Aug 8. The city is tranquil.

ROME, July 31st. At the disturbance in Arpino, the people shouted for Garibaldi. Lamoriciere sent troops to Lerracino.

THE SYRIAN QUESTION.

PARIS, Friday. All the powers have agreed upon the conditions of a European intervention in Syria. A conference will assemble at three o'clock to sign a convention in reference to the measures to be taken in common.

ROME.

The Pope has addressed an energetic letter to the Bishops of Syria. His Holiness laments the massacres of the Maronites which have been committed by the Druses, and expresses his horror of the barbarities of the Turks. His Holiness further speaks in high praise of the French expedition, and exhorts the princes to repress the excesses of the infidels, and to arrest the enemies of morality, justice, religion, and social order.

The Syrian War.

The following are extracts of letters from a European resident in Damascus to a friend in Beyrout:

DAMASCUS, July 10—6.30 A. M. A few minutes after I closed my letter of yesterday, an uproar commenced in the street opposite my house. The Moslems—men, women and boys—began to assemble, crying out that all should go to the Christian quarter to plunder, burn and massacre, and threatening not to leave a house or a Christian. I went to the street and spoke to them, hoping it would come to nothing. It grew rapidly worse. Every one was calling to others not to come without arms, and the women were violently exciting the men. There was some fear expressed of the soldiers, but most declared that the soldiers would not interfere with them. I now found it prudent to take the advice of some of my neighbors, and keep inside my house. The street past my house is about the shortest road from the Shughoor and the Meedan, the two worst districts in the city. Soon after I went into my house the ruffians began to return from the Christian quarter with burdens of plunder, while the number running toward it were increasing, while threats, imprecations and yells were numerous and loud. Every sort and size of thing was carried past my house—mares and goats, gold and iron nails, silks and cottons, chests, large and small, tables, chairs, books, and every imaginable article. There was a regular stream of these plunderers past my door till some time after sunset—nearly five hours. Afterward they became fewer, but they never ceased all night, and with the dawn they again increased. As soon as they had plundered some of the houses they set them on fire. During the night, though there was clear moonlight, the flames and smoke presented a sight as grand as it was awful.

During the first half of the night the flames presented an unbroken arc of a circle, as viewed from my roof, of more than 70 deg., extending from a little North of Bab Shurky to the extreme North point of the Christian quarter. Towards morning the arc became shorter, partly because it had been steadily approaching me, and the Christian quarter as it comes this way grows narrower, and partly, perhaps, because the line of fire was not sweeping all the houses on the North border of the quarter. Towards morning the flames also became lower, or less violent, on most parts of the line, and fewer houses were in flames at once. Still the fire is raging fearfully. There has been an increasing tumult of cries, of the fire, of breaking open houses, etc., all mingled up together. I have no means of guessing the amount of murder committed.

The Beyrout correspondent of the Daily News, writing on the 15th July, says:

When the last dispatches left Damascus, at 2 P. M., on Thursday, the 12th inst., the burning, slaughter, murder, pillage and other atrocities continued not merely as bad, but worse than ever, for the miscreant fanatics of the place had been just then joined by a host of Bedouins, Koords, Druses and other scoundrels, who were only too happy for the chance of pillage.

When our last advices from Damascus left that place, the whole Christian quarter had been utterly destroyed. Four thousand Christians had taken refuge in the house of Abdel Kader, who defended them against all comers. Three thousand had taken refuge in the castle under the Pacha, and several hundred in the English Consulate, which as yet (being situated in the Moslem quarter of the town) had been respected. Upward of two thousand Christians, it was calculated, had been murdered, all in cold blood; and the estimated loss of property, money, valuables, etc., was £1,200,000 sterling.

As I write, news from Damascus down to Thursday evening, the 12th inst., has reached Beyrout. The Bedoins and Arabs were pouring into the town to join in the pillage. The Franciscan friars, eight priests and two lay brothers, all Italians or Spaniards, had been butchered. Of Greek Catholics, Maronite and other Eastern sects, forty-five priests had been killed. The Sisters of Charity and the Lazarist priests were at Abdel Kader's, who held out bravely. Achmet Pacha was shut up in the castle, doing nothing at all. The fifteen hundred troops sent from Beyrout were not expected to arrive before the 17th, and by that time God knows what will have happened. Here the panic continues. Every steamer, every ship, every boat that can be hired, is filled with the most respectable of the native Christians, flying from the place, afraid that the fanaticism of the low Moslems will break out here as it did at Damascus, and that the Turkish authorities and the Turkish troops will betray them as they did their co-religionists at Deirel-Kamar, Hasbeyia, Reshevia, and elsewhere.

MARSEILLES, Aug. 1st. Advices from Damascus to the 12th, confirm the destruction of 6000 houses belonging to the Christians. The Jewish quarter was burnt. The Turkish houses in which Christian men and women found refuge were also burnt. The massacre lasted eighty hours. It was difficult to ascertain the number of victims. Two thousand Christians were still under Abdel Kader's protection suffering from hunger. Several consuls were at the residence of Abdel Kader, who gave refuge also to several Englishmen. The new Governor of Damascus had arrived with 1200 soldiers. The *Impartiae de Smyrna*, in confirming the above, doubts whether the Belgian Consul was killed. Several Christian sheiks refuse to sign the treaty of peace, considering it illusory. Some starving Christians had endeavored to return to the mountains.

CONSTANTINOPLE, July 28 (via Trieste.) News from Damascus to the 17th July announces that the massacres had ended. The Kurds and Bedouins had retired into the interior, but the Christians were still concealing themselves.

THE LATEST FROM DAMASCUS. A letter from Beirut, of July 19th, says that "not a single house belonging to a Christian has been left in Damascus. Four thousand Christians there have been mercilessly butchered. Rev. Mr. Graham, an Irish missionary in Damascus, was among the number of the killed, together with all the Franciscan monks and thirty-six of the native clergy."—*Boston Journal*.

Notices, &c.

Editorial Notices.

The thirtieth anniversary of the pastoral labors of the Rev. Joshua V. Himes, in Boston, took place Sabbath, Aug. 19th, in the Advent Chapel, Hudson street, at three o'clock, P. M. An appropriate discourse was given by Mr. Himes, with other exercises, that were of much interest to the friends of the pastor. A large number of the old parishioners and friends of Mr. H., from the neighboring towns, were in attendance, and the occasion was one of very great interest.

Mr. Himes gave a history of his labors for the last thirty years, and placed himself in his true position before the public. We preached for Bro. H. in the evening, and had a good season. We wish him and his people prosperity.

☞ Bro. John Billings wishes us to say that he shall not be able to attend the campmeeting at Savoy, Mass.

Campmeeting.

The Lord willing, there will be a campmeeting at Lanesville, Conn., near the line of the Housatonic R. R., thirty-two miles north of Bridgeport, on the old ground, a few rods from the depot, commencing Monday, Sept. 3d., and continuing over the following Sunday. Arrangements for board and horse keeping will be made to accommodate all who may attend. All who can will please bring bedding for their convenience during the meeting. We expect those preachers present to preach the word, who feel sent of God for that purpose, and invite all who can, to come from valley and hill, and once more unite to worship the living God in Lanesville grove. Come one and all, ye tried and tempted ones, armed with the spirit and love of God.

Those who have tents will please bring them. Those who come by way of Bridgeport will call for trip tickets to Lanesville and return. The fare is reduced to $1.50 for both ways. Passenger trains leave Bridgeport daily at 10.30 A. M., and 5.30 P. M. Arrive at Lanesville at 11 50 A. M., and 6.50 P. M. From the north leave Pittsfield at 9.15 A. M., and 4.30 P. M. Arrive at Lanesville at 1, and 7.45 P. M.

D. COGSWELL, M. GOSSON, L. MILLS, } Committee.

Notice.

The fare to the Westford campmeeting from Boston will be reduced one half. It will be one dollar there and back. Tickets will be had at the store of George T. Adams, 167 Hanover St. J. S. WHITE.

I propose to publish soon a Tract on the Parable of the Rich man and Lazarus. It is known by some that I have taken a different view of this instruction of our Savior from any that has been published. Like others, I, of course, suppose that I have a correct view of it. It will be put into as small a compass as the subject will admit, so that it may have a more general circulation. J. S. WHITE.

Notice.

The Lord will, there will be a conference in Buchanan, Mich., to commence on the evening of the 19th of Sept. and continue over Lord's day. Bro. F. H. Berick will be present to preach the word. We trust our brethren will take advantage of this opportunity. In behalf of the church,

D. R. MANSFIELD.

English Bibles.

We would call the attention of our friends to the fine assortment of English Bibles which we have imported, ranging in price from $1.00 to $2.50, exclusive of postage. It is a rare chance for those in want of the precious book, to send for them now to this office, where they can have them in Morocco, Roan or colored calf binding, with marginal or reference between the verses. We shall have a goodly assortment at the Wilbraham campmeeting, if the Lord will.

Notice.

The Lord will, there will be a conference in Reading, Hillsdale Co., Mich., to commence the 5th of September, and continue over Lord's day. Bro. F. H. Berick will preach. He will also tarry in that section over two Lord's days, and preach as Bro. A. N. Seymore may arrange. Come, brethren, and sisters, lay aside your farms and merchandise for a few days, and listen to the word. In behalf of the Church.

D. R. MANSFIELD.

Savoy Campmeeting.

This meeting will commence Aug. 27th, and continue one week. The object of this meeting is to persuade men to accept of the gospel, and be saved in the kingdom of God. Then come, brethren and sisters, one and all, in the spirit of labor and love, and let us have a feast of fat things on the mountain top. Efficient laborers in the gospel will be present to preach the word of life. The committee wish to say, that no pains will be spared in trying to supply the wants of the brethren and public generally; and are confident from last year's experience that we can meet them more acceptably. Board and horse keeping will be furnished on reasonable terms.

E. M'CULLOCK, RUFUS STARKS, J. E. HEALY, } Committee.

Campmeeting.

Providence permitting, there will be a campmeeting in Levant, Me., commencing Sept. 17th and continue one week.

The cause of truth demands that the church should make an effort to give new impetus to the cause, by a general gathering of the brethren and sisters to comfort and strengthen one another with the words of truth. We expect this meeting will result in good to the church and exert a salutary influence upon community. The people want to hear the reasons of our hope. Let all come that can. Begin now to plan your business so that you can come. Begin to pray about it, talk about it, and get your tents ready for the camp. Above all, do not forget that you will need on the armor, so that you may be ready for the work as soon as you get on the field of battle. Brethren, make your business bend to this meeting. Get your *Lamb*, and come up to sacrifice to the Lord. If you have not a lamb, take a kid, or a pair of doves, only let your heart be in the work and God will bless you. J. HEMENWAY, for the brethren.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach in Fairhaven, Ct., the last Sabbath in August. S. G. MATHEWSON.

Providence permitting, there will be preaching on the camp ground, near Unionville, Ct., on Bro. Johnson's land, Sept. 2d, by R. Williams. No meeting if stormy. SETH WOODRUFF.

Bro. D. M. Hanscome will preach in Beeman Hall, Hallowell, Sept. 2d. SAMUEL SWIFT.

I expect to preach at the following times and places:—

Aug 25th, at Pike River, at 7 o'clock, P. M.
Aug. 26th, Stone Settlement, at 10 A.M. and 2 P.M.
Aug. 27th, Peaceville, at 7 P. M.
Aug. 28th, Gilbert School House, at 7 P. M.
Aug. 29th, Hyattville, at 7 P. M.
Aug. 30th, Savage School-house in Shefford, as Bro. Gilbert Sawyer may arrange, at 7 P. M.
Aug. 31st, preach and baptize at the same place.
Sept. 2d, at Stanbridge Burrough, at 10 and 2.

Note to those concerned. The state of my health and other unforeseen and unavoidable circumstances, occurring at the time, prevented my meeting my last monthly engagements. This is only the second failure on my part during four years. C. P. DOW.

With God's permission I will attend meetings as follows:—

Lincolnville, Me., (Young Town) ....Sept. 2d
Augusta, (Annual Conference,) Sept. 6th and over the Sabbath.
Round Pond, Me.......................Sept. 16th
Surry, Me...............................Sept. 23d
Carmel, Me., (Union Meeting-house) ...Sept. 30th

THOMAS SMITH.

I wil preach as follows:—

Goshen, Mass.................Sunday, Aug. 26th

I shall be at the Savoy campmeeting.

My appointment at Palmer is withdrawn. S. W. BISHOP.

I will preach at Ashford, Conn., at the First Baptist Meeting-house, Sunday, Sept. 1st, at 10 o'clock, A. M. At Axe Factory, on the same day, at 3 P.M. R. V. LYON.

N. F. Nason appoints to be at Westford campmeeting.

Worcester, (Warren Hall) second Sunday in Sept.

The protracted meeting in Windsor will not come off in October, on account of other engagements. Notice of the time soon in the Crisis.

R. V. Lyon appoints to preach at the first Baptist Church in Ashford, Ct., Sunday, Sept. 2d, at 10 A. M. and 1 P. M. On the same day at the Axe Factory, at 5 P. M.

On the second Sunday in September I will meet with Dr. Huntington and his people, and preach.

On Wednesday evening, Aug. 29th, will preach in Southbridge, at the Pratt School-house, at 7 P.M.

Eld. L. S. Ladington appoints to preach in

Plymouth Hollow..........................Aug. 19th
Wallingford, Ct...........................Aug. 26th
New York City, (corner of Grand and Elizabeth Streets)....................................Sept. 2d

J. K. Bellows will preach in

Pawling, N. Y...........................Aug. 26th
Newark, N. J.............................Sept. 2d

For the Crisis.

A Chronicle of Years, from Creation to the Present Time.

A great diversity of opinion has existed, since the era of the birth of Christ, on the subject of the age of the world at that time. The Hebrew version does not harmonize with the Septuagint—Greek—and each have their advocates, and thus the discord has been kept up; but each new chronology gives some new light; especially respecting the superiority of the inspired Hebrew over that of the Greek numbers; and though they all differ on some points, they all agree on others; and where the strongest Scriptural arguments are given, and the best historians cited, there, we think, is the safest ground for us to occupy. But there is a record in 1 Kings 6: 1, which purports to be the four hundred and eightieth year after the Israelites left Egypt, being the fourth year of the reign of Solomon. The dates of the sacred volume cannot be harmonized with it. It does not appear to be a corruption, but a mistake; it is a dead passage, being on both sides pierced with a sword; on one side by the number of years given by inspiration in the book of Judges and Solomon; and on the other by Paul's declarations, Acts 13: 18–22. No one can give a true chronology of the Bible who fixes his computations in accordance with it; nor did any one ever mend it, by assuming that it should read thus or so. The safest way is to leave it as a dead record, and take those that are in harmony with each other, that we may come to some conclusion what latitude we are in, as we are nearing the great crisis of the world.

There are a few facts relative to the darkest places in the chronology of the Old Testament, which I have not seen presented to the public, and which may be beneficial to be known; and as the age of the world is a subject of great interest, it is important that every thing bearing on the subject should be known; "for if the trumpet give an uncertain sound, who shall prepare himself to the battle?" Hoping that it may not be useless to give a brief view of the chronology of the world, from the creation to the present time, I have come to the conclusion to adopt the Hebrew numbers, and the most reliable history, and give it in as concise a manner as possible.

I shall first present the inspired Hebrew numbers for more than two thousand years, with Scripture quotations and references.

	A. M.	
CREATION.—"In the beginning."		Genesis 1 and 2.
To the five hundredth year of Noah's life,	1556	" 5 : 3–32.
Building of the Ark,	100	" 7 : 6.
To the Call of Abraham,	427	" 11 : 10–32.
Sojourn in Egypt,	430	Exod. 12 : 40, 41.
	2513	

Here is the date of Paul's chronology, Acts 13.18; and here, also, Josephus begins a period of 592 years, which reaches to the Temple; but that of Paul, being inspiration, will be given first. "And about the time of forty years, suffered he their manners in the wilderness,"	40	Acts 13 : 18.
"And when he had destroyed seven nations, in the land of Canaan, he divided their land to them by lot." Paul gives no limit here, but it is proved by the age of Caleb to be six years,	6	" v. 19. Joshua 14 : 10.
"And after that he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet,"	450	Acts 13 : 20.
Samuel judged Israel from year to year, and went in circuit to Bethel, Gilgal, Mizpeh, and Ramah; and when old made his sons judges. But Paul does not say how long he reigned before Saul. "And afterward they desired a king, and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years."	40	" v. 21.
"And when he had removed him, he raised up unto them David to be their king;" who reigned forty years.	40	" v. 22.
To the Temple, in the fourth year of the reign of Solomon,	4	
	580	
Now it is very evident that several years must have passed away in the time of Samuel, that are not given by Paul, and if we allow him twelve years,	12	
the whole number would correspond with Josephus,	592	

I will now give Josephus' view of the same period. In book 8, chap. 3, sec. 1, he says: "Solomon began to build the temple in the fourth year of his reign . . . five hundred and ninety-two years after the Exodus out of Egypt." Though he has often been accused of contradicting himself, he has given all these years at the head of his books.

Books 3d and 4th give the forty years in the Wilderness,	40
Books 5th and 6th give five hundred and eight years from the death of Moses to the death of Saul,	508
Book 7th gives forty years from the death of Saul to the death of David,	40
And if we add four to Solomon,	4
we arrive at the five hundred and ninety second year from the time they left Egypt, to the time Solomon began to build the Temple	592

And of these years he gives twenty-five to Joshua, and twelve to Samuel, and after deducting these, together with the given Scripture numbers, from the whole number, 592, we have a remainder of twenty for the time of the Elders that outlived Joshua, and the Anarchy which followed their death.

Thus, 592 —	Years.
Wilderness,	40
Joshua,	25
Elders and Anarchy,	
Judges and Servitudes, to the restoration of the Ark of God,	391
To the gathering at Mizpeh,	20
Samuel the Prophet,	12
Saul 40, David 40, Solomon 4,	84
	572

Take 572 from 592, and it leaves 20 years for Elders and Anarchy.

The time of the Elders and Anarchy is not definitely given in the Bible, nor in Josephus; but by the foregoing process we can determine, in accordance with Scripture and Josephus both, that it lasted twenty years.* There is no assumption here; all these numbers are recorded for the special benefit of those who have any taste for chronology; but lest some should not understand that these computations are in harmony with the numbers contained in the book of Judges, I will give another table, with Scripture references, of the years of the Judges; after their passage of forty years; and the division of their land by lot, which the age of Caleb proves to have been six years.—Josh: 14 : 10.

Taking six from Joshua's 25, and it leaves to Joshua nineteen years.	19	
Elders and Anarchy,	20	
Chusan,	8	Judges 3 : 8.
Othniel,	40	" " 11.
Eglon,	18	" " 14.
Ehud,	80	" " 30.
Shamgar,	1	" " 31.
Jabin,	20	" 4 : 3.
Barak,	40	" 5 : 31.
Midian,	7	" 6 : 1.
Gideon,	40	" 8 : 28.
Abimelech,	3	" 9 : 22.
Tola,	23	" 10 : 2.
Jair,	22	" " 3.
Philistines,	18	" 10 : 8.
Jepthah,	6	" 12 : 7.
Ibzan,	7	" " 9.
Elon,	10	" " 11.
Abdon,	8	" " 14.
Philistines,	40	" 13 : 1.
To the assembly at Mizpeh,	20	1 Samuel 7 : 2.
	450 years.	

Here again are Paul's "four hundred and fifty years," reaching from the division of their land to Samuel the prophet, proved by the inspired text, which I think cannot now fail to be understood; and this 450 years from the division of land until Samuel, proves that Josephus was right in assigning twenty-five years to Joshua; and from it we learn that the time of Elders and Anarchy was just twenty years. This view ends the forty years of Philistine Servitude, with the end of the captivity of the ark of God; makes Samson cotemporary with Eli, in his last twenty years, or in some of his latter years.

That Samuel reigned twelve years, we have the authority of Josephus; and as we have proved, by the inspired text, that he rightly assigned twenty-five years to Joshua, we cannot doubt that he gave a true record of twelve to Samuel. Nothing is said of Samuel from the death of Eli, till he called them to turn to the Lord, and gather themselves together at Mizpeh, (1 Sam. 2: 3,) and he would pray for them; which was "twenty years;" he was a prophet sometime before Eli died; but it is probable that he never had exercised the office of civil magistrate, or been a leader of their armies, till the gathering of the assembly at Mizpeh.

	Years.
And here is undoubtedly the utmost limit of Paul's	450
After this the Philistines were subdued before them and came no more into the coast of Israel, all the days of Samuel. Samuel judged Israel, and went from year to year to Bethel and Gilgal and Mizpeh; and his return was to Ramah, for there was his house; he judged Israel in all those places. "And when Samuel was old he made his sons judges; but they walked not in his ways, but turned aside after lucre, took bribes and perverted judgment." This provoked Israel to ask a king. How long his sons were suffered to plunder the Israelites, before they became so enraged as to demand a king, we are not informed, but it was probably several years, and all this was before the election of Saul, and after the Ark had been at Kirjath-jearim twenty years, so that I feel warranted by Josephus, and the 7th of 1 Samuel, to assign to Samuel the prophet, twelve years.	12
He was an old man when he died, but his age is not given in the Bible nor Josephus; though the latter says he was twelve years old when the Lord called him, and foretold the destruction of Eli's house; which is supposed to have been in the 31st year of Eli's reign; and if so, he would be 22 years old at Eli's death, 42 at Mizpeh, 54 at the anointing of Saul, and 89 at his death, in the 35th year of Saul; for it seems evident that Samuel lived till within five years of Saul's death. Now if we bring up the 46 years for Wilderness and Div.	46
and add Saul 40, David 40, 1 Kings 2 : 11, and Solomon 4,	84
we again have the five hundred and ninety-second year from the Exode to the building of the Temple, in the 4th of Solomon.	592

Here is no gap left unfulfilled, and all the darkness and confusion of this period is removed, and one unbroken chain of years opened to view. There is no jar in the computation of these years in this way; they all come together in a natural way; and each number seems to occupy its own legitimate place, and be at home in it, without dividing the years of any king or judge to fill the periods, till we arrive at the fourth year of the reign of Solomon.

There has been a great variety of views about Samson and Eli, and the forty years of Philistine oppression; but according to the 13th chapter of Judges, Samson was not born when the forty years servitude commenced; and as he judged Israel twenty years in the days of the Philistines, he must have begun his judgeship as soon as he was eighteen years old, and lived till near the death of Eli, with whom he must have been cotemporary. Eli probably began his administration a short time before the forty years bondage began; for it appears that it ended when the Philistines sent back the ark of God to its place; for there was a deadly destruction among them till they sent it back, which was about seven months after Eli's death. So Eli having begun to reign at the time this servitude begun, and Samson not being born at that time, his twenty years must have been cotemporaneous with the latter years of Eli; so that it seems that Samson was a governor and judge in one part of the land, while Eli was high priest and judge in the other.—1 Sam. 5: 11 and 6 : 1. The ten years of Naomi's absence from her own country is said to have been "in the time when the judges ruled," (Ruth 1 : 1) without any definite allusion to any one judge; but Josephus says: "Under Eli's government of the Israelites Boas married Ruth; that when the country was afflicted with a famine, Elimelech took his family and removed into the land of Moab." (Antiq. B. 6, C. 9, S. 1.)

Some think the forty years of Saul included all the years of Samuel, or that Saul could not have reigned forty years, from and after his election to the throne of Israel; and their reason is, that Jonathan his son was a warrior of note in his father's third year; though his father was called "a choice young man," when spoken of as candidate for king. But Rehoboam was born the year before his father Solomon came to the throne; for he was forty-one years old when he succeeded him; and as Solomon was but sixty at his death, according to Usher, he would be but nineteen at his son's birth. Now if Jonathan was born when his father was nineteen years old, and his father came to the throne when he was thirty-two, Jonathan would be thirteen years old when his father began to reign; and in his father's third year he would be about sixteen; and if he was like Charles XII, king of Sweden, he would be a warrior, indeed at that age; for he (Charles) routed and conquered armies at the point of the bayonet; others laid down their arms to the king of Sweden, and made their submission to him with heads uncovered; and all this when he was but sixteen years old. (Butler's Univ. Hist., p. 282.)

David was born when Saul had reigned ten years; and consequently Jonathan must have been twenty-three years older than David. Samuel anointed David probably when he was at most sixteen years old, (Sam. 16 : 13,) which would be the 26th year of Saul's reign. This would give time for David to become his musician and armor-bearer, (verses 21, 22,) and afterward to return to his father, and feed his sheep, (chap. 17 : 15) till he was twenty-one years old, and had grown out of Saul's knowledge, (as he seems to have done,) about which time he killed Goliah; soon after which he became son-in-law to the king. David was afterwards an object of Saul's bitter hatred and persecution, who hunted him like a wild beast for probably eight long years. David was thirty years old at Saul's death; and on the foregoing hypothesis, Saul was seventy-two years old at his death, and Jonathan fifty-three, which all looks reasonable, and these are probably very nearly the facts of the case. And besides all these circumstances which go to prove the length of Saul's reign, we have the express inspired text,—"God gave them Saul the son of Cis, a man of the tribe of Benjamin, *by the space of forty years*." This gives Saul as good a title to forty full years as David or Solomon can have.

We now bring up the inspired number of years from Creation to the Exodus out of Egypt, which reach to	A. M., 2513
And as I think it is clearly proved, not only by Josephus, but by inspiration, that Solomon began to build the Temple in the five hundred and ninety-second year, after the Exodus out of Egypt, I feel justified in adding these to the foregoing computations,	592
	3105

I shall now give a table of the kings of Judah and the years that each reigned, as far as the Babylonian Captivity.

From the beginning of the Temple	Years.	
To the death of Solomon,	36	1 Kings 11 : 42.
Rehoboam,	17	" 14 : 21.
Abijam,	3	" 15 : 2.
Asa,	41	" " 10.
Jehosaphat,	25	2 Chron. 20 : 31.
Jehoram,	8	" 21 : 5.
Ahaziah,	1	2 Kings 8 : 26.
Athaliah,	6	" 11 : 3.
Joash,	40	" 12 : 1.
Amaziah,	29	" 14 : 2.
Interregnum,	11	" 15 : 1.
Azariah,	52	" " 2.
Jotham,	16	2 Chron. 27 : 1.
Ahaz,	16	" 28 : 1.
Hezekiah,	29	" 29 : 1.
Manasseh,	55	2 Kings 21 : 1.
Amon,	2	2 Chron. 33 : 2.
Josiah,	31	" 34 : 1.
Jehoiakim,	3	Dan. 1 : 1.
Captivity,	70	Jeremiah 25 : 11.
	491	

We have come to the first year of Cyrus, when the captivity terminated,	Ezra 1 : 1–3.	
and if these years be added together, they amount to three thousand five hundred and ninety-six, and all given by inspiration, but the twelve years of Samuel; and these are sustained by the seventh chapter of 1st Samuel, though they are not defined there.		
And as we have come to the Persian kingdom, it is sufficiently clear to all, that Cyrus began to reign over Babylon five hundred and thirty-six years before the birth of Christ, which added		536
makes the Era of the birth of Christ to be,		A. M., 4132
since which time there has passed, one thousand eight hundred and sixty years, not full till the coming Autumn		1860
		5992

It will be seen that all the years are given by inspiration, but those of Samuel, up to the reign of the kingdom of Persia, which shows that we are now within a short space of the end of six thousand years, for the age of the world; which I think cannot be far out of the way, for the most reliable historians and chronologers concur in giving these years, which are not covered by inspiration, i. e., since the first year of Cyrus.

How good has God been to us, in giving us a chronology that is reliable, by which we may know our proximity to the day of final judgment. But the words of God must be fulfilled; and that day will come as a snare on the world; and as we are not in darkness, that that day should overtake us as a thief, let us rise with renewed strength, and with patience run the race, strive to glorify God in all things, and save as many as possible of our fellow men.

Westford, 1860. B. P. HILDRETH.

* In the "Book of Jasher" it is expressly declared—"The time which Joshua judged Israel was twenty-eight years."—Chap. 90: ver. 47. "And the Elders judged Israel after the death of Joshua for seventeen years."—Chap. 91: ver. 12. This gives the same result, only it gives three years more to Joshua, and three less to the Elders.—[Ed.

Campmeeting.

There will be a Second Advent Campmeeting in Harmony Grove, Westford, Mass., to commence Tuesday, Aug. 28th, 1860, and continue over the following Sunday. This is a delightful location, convenient, within five minutes' walk of the depot, and near the village, where any can get lodging who do not wish to sleep in tents. This meeting is for no sect or party purposes; our object is infinitely higher,—the saving of men by the preaching of the Gospel in its happy adaptation to the present times.

Come, all ye lovers of Jesus, from hill and vale, from city and town, to the grove this year. Make the sacrifice, lay aside the means, help the poor, and all come to this feast. Pray over it, and come with a mind to work by faith, expecting the salvation of men. Those who wish can provide their own board, and bring the whole family with little expense. Bring tents and bedding. Tents and board will be provided on the ground for all who wish on reasonable terms.

L. BOUTELL, Groton; M. H. CORLISS, Lowell; E. HEATH, Lynn; S. AYERS, Worcester; M. M. YOUNG, East Boston, *Committee*.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question*: "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second*: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

THE SOUL—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuke* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

THE SPIRIT—*what is it?* or a careful examination of all the uses of the words *ruah* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

Christ our Life. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. 168 pp. 12mo. Price 50 cts. In paper covers, 30 cts.

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The seven treatises last named can be also had of the Publishers, J. P. Jewett & Co., Boston; G. W. Young, 138 William Street, New York; Geo. S. Blanchard, Cincinnati; and S. C. Griggs & Co., Chicago.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

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☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. Bacon, No. 8 Summer street.

☞ The following books and tracts can be had of J. B. Waite, Warwick, R. I.:—

The Harp, by Elder Himes; 200 Stories for Children; Satanic Delusion; Bible Hell; Great Controversy.

For the Crisis.

Day Dawn.

Heart oppressed with grief and broken,
Vainly longing for a rest,
So to you the Lord hath spoken,
He hath said the sad are blest.
Thou hast prayed and longed in sadness,
And hast wept to see his face,
O! lift up thy heart with gladness,
For thy tears are of his grace.

All thy longings and thy pleadings
Are the voice of God within—
By his Spirit's interceedings,
Breaking off thy bonds of sin.
All thy seeking for thy Savior
Is the Savior seeking thee,
All my longings for his favor,
Are his yearnings over me.

Then take courage, sad and mourning,
Though thy hope is long delayed,
'Tis God's Spirit gives thy longing,
In this trust be undismayed;
To his throne thy sighings gather,
For in thee his Spirit mild,
As thy heart sobs, "O my Father!"
Echoes back the words—"my child."

H. L. H.

"Our Home," Sunday, P. M., June 24th, 1860.

For the Crisis.

Godly Sorrow.

To the natural heart sorrow in any form is repulsive; the mind shrinks from coming in contact with any thing that is languishing or depressive. Hence the repeated and various efforts made by the human family to repel this invader of their happiness. But however ardent the desire, or earnest the labor, to resist this unwelcome guest, 'tis all in vain, for come it does, and come it will, being a part of the legacy entailed upon our first parents for their transgression of God's holy law; and their posterity have ever since shared largely in the mournful bestowment.

There are, however, two kinds of sorrow placed before us, of which we may make a choice, viz: the sorrow of the world, which worketh death; or godly sorrow, which worketh salvation. And we should be exceedingly careful how we choose in this important matter, as life or death depend upon it. The sorrow of the world, in its regrets for earthly losses, its desire for human ambition, fame or grandeur, have nothing in them which constitute the elements of true happiness; for, if one or all of these could be obtained by those who so ardently pursue after them, they would be found unsatisfying in their nature, and, after a little while, perish with the using, leaving the blinded votary as far from happiness as when he first embraced them. Disappointment and decay are written upon all earthly things. The corroding tooth of time overtakes our most splendid achievement; and no marble structure or gilded fabric which we can rear, may resist its mildew touch; but fallen and prostrate, with our most sanguine hopes of earthly happiness, must sooner or later terminate in gloom and dismay.

Not so with godly sorrow, which consists in genuine grief and true repentance for sin, a strong and fervent desire to forsake it, to resist the evil and choose the good. There is a necessary abhorring of self, because of its inbred corruption, and unlikeness to Christ. The soul, on discovering its immense distance from holiness and God, becomes aware of its true condition, and consequently is alarmed at its danger; and now begins the work of sorrow in the heart, and the cry of earnest, humble prayer ascends to God for mercy. Nothing now is so much desired, and ardently labored for, as the forgiveness of sin; and though down in the inmost recess of the soul abiding grief is found, yet as the work proceeds, it becomes solemnly pleasant, and affords a mournful joy, that the world, in its brightest treasures, cannot impart.

See the glorious results of true and genuine sorrow in the heart,—but let the Apostle define it, as he understood it better than we do: "For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge. In all things ye have approved yourselves to be clear in this matter."

And just the same effect that true godly sorrow had upon the humble penitent in the Apostle's day, is the result now. Hatred to sin, love to God, and a desire to labor in his service, to be decided and clear in the whole matter, are the unmistakable characteristics of those who feel and realize godly sorrow for sin. And as light continues to break in upon the renewed heart, the understanding is enlightened, the affections purified, and that which before was hard to perform, has now become easy of accomplishment; that which was laborious and difficult, relishing and delightful. The sorrow that first broke down the stubbornness of the will, that exchanged the heart of stone for one of flesh, that could be melted into tenderness and penitence before God, is remembered and treasured up as the soul's best friend. And as the pilgrim proceeds in his journey to mansions in the skies, though his pathway, like his divine Master's, be checkered and thorny, yet the longing of his soul is,

"Nearer, my God, to thee, nearer to thee,
E'en though it be a cross that raiseth me
Nearer to thee."

M. A. T.

Neal's Creek, Ind.

☞ The criminal neglect of one religious opportunity, will most probably indispose and unfit you for the next.

Universalist Tract.

"WILL YOU ANSWER" THIS TRACT?

Yes, with pleasure, my Universalist friend.

1. "As we are required to love our enemies, may we not safely infer that God loves his enemies?" Yes. "If God loves his enemies, will he punish them more than will be for their good?" No; but after rendering themselves *unfit* for the kingdom, *destruction* is the next thing for their good. "Would endless punishment be for the good of any being?" Endless torment would not be good, either *emphatically* or *comparatively*.

2. "If God hates his enemies, why should we love our enemies?" He does not "hate" them in a *malicious* sense. "Are we required to be better than our God?" No. "If God loves those only who love him, in what respect is he better than the sinner?" Paul says, "God commendeth his *love* toward us," and again we read, "God so loved the world, that he gave his only begotten son, that *whosoever believeth* in him should not *perish*, but have everlasting life," (John 3: 16,) and "he that believeth on the son hath everlasting life; and he that believeth *not* the son, *shall not see life*."—John 3: 36.

3. "As we are forbidden to be overcome of evil, can we safely suppose that He will be overcome of evil?" No. "Would not the infliction of endless punishment prove that God had been overcome of evil?" No, but simply that his enemies had.

4. "If man does wrong in returning evil for evil, would not God do wrong were he to return evil for evil?" Yes; but God will do the sinner no injustice in reducing him to his original *non-existence*, seeing he spurns proffered immortality, and persists in obstinate rebellion. "Would not the infliction of endless punishment be proof positive that God was returning evil for evil?" The infliction of endless misery would look like it.

5. "Will not an infinitely good God do the best he possibly can for the whole human family?" Yes; the best that can be done in harmony with his just denunciations against the finally impenitent; but "*the soul that sinneth it shall die*," and it is "*impossible* for God to lie."—Ezek. 18: 4. "Would not the infliction of endless punishment be the very worst that God can do for any being in the universe?" Endless *misery* would.

6. "As we are commanded to overcome evil with good, may we not safely infer that God will do the same?" Yes, in the same sense that we are commanded to do it—not in a *compulsive* sense, and to the *extent* that the endeavor is yielded to, but some "*will not* come unto (Christ), that (they) might have life."—Rom. 6: 16. "Would the infliction of never-ending punishment be overcoming evil with good?" Endless torment would not be a "good."

7. "Is God 'without variableness or even the shadow of turning?'" Certainly; therefore "the soul that sinneth, it shall die"; "sin, when it is finished, bringeth forth death." "If God loves his enemies now, will he not always love them?" "If God will always love his enemies, will he not always seek their good?" Seeing they refuse the offer of the highest good, rather than inflict upon them the greatest evil, God will exhibit his goodness in letting them *die*, and be "*as though they had not been*."

8. "Is it not for God to love his enemies, and be 'kind to the evil and unthankful' in the present life?" Yes; but that did not prevent his overthrowing Sodom and Gomorrah, which are "set forth for an example" to evil-doers. "Would it be unjust for him to exercise the same love and kindness toward them in a future state?" It would not be unjust for him to overthrow them as he did the Sodomites, seeing they have obstinately trampled upon his mercies.

9. "Would it be merciful in God to inflict endless punishment? that is, would it be merciful to the sufferer?" Endless misery would not. "Can that be just which is not merciful? Can that be merciful which is not just?" It was not unjust in God to destroy the Sodomites, nor will it be unjust to destroy sinners at the judgment.

10. "Does Divine justice demand the infliction of pain from which mercy recoils?" No; it did not in the case of the Sodomites, nor will it in the destruction of the ungodly at the judgment day. "Does the mercy of God require anything which his justice refuses to grant?" No; nor does it require anything in opposition to justice. Justice says the sinners should die *if he refuses* the offer of life, and mercy is not in opposition. When mercy's offer is spurned, justice takes the field.

11. "Does not mercy plead for the salvation of all mankind?" Yes; and while it pleads, justice will not interfere; but when its plea is spurned, justice lays claim. "If any other attribute of Deity pleads for a different result, why should the pleadings of mercy be set aside?" Justice will make its effectual plea after mercy's plea is finished.—W. Sheldon.—*Bible Expositor.*

☞ Is not every face that habitually turns towards us with affectionate, guileless smiles, beautiful in our eyes? And will not an habitual frown distort the noblest features, and render them hideous?

☞ Prosperity is a blessing to the good, but a curse to the evil.

For the Crisis.

"I desire to be a Christian."

So thousands have said who now are with the lost. So you have said an hundred times; and what nearer are you the attainment than you were years ago, when you first expressed the same desire?

Suppose you enter a store to look at some garments. You feel that you need one very much, and, as you look them over, you find one that fits you admirably, and suits you in form and color exactly. You tell the trader you *desire* that garment, and, upon enquiry, find the price adapted to your means, and you may have it for your own *at once* by complying with the reasonable terms.

Now if you went no further than the mere *desire*; if you do not *choose* to have the garment, and pay the price thereof, will it ever become yours? You see then the difference between *desiring* and *choosing*.

Christ desires to bestow upon you the garment of salvation and the robe of righteousness; he offers them on fair and easy terms; and if you will not merely desire, but actually *choose* to receive them, and clothe thyself with them, they may be thine this hour.

M. L. W.

Not Mine, but Thine.

BY H. BONAR.

Thy way, not mine, O Lord,
However dark it be;
O lead me by thine own right hand,
Choose out the path for me.

Smooth let it be or rough,
It will be still the best;
Winding or straight it matters not,
It leads me to Thy rest.

I dare not choose my lot,
I would not if I might;
But choose Thou for me, O my God,
So I shall walk aright.

The kingdom that I seek
Is Thine; so let the way
That leads to it, O Lord, be Thine,
Else I must surely stray.

Take Thou my cup, and it
With joy or sorrow fill;
As ever best to Thee may seem,
Choose Thou my good and ill.

Choose Thou for me my friends,
My sickness or my health;
Choose Thou my joys and cares for me,
My poverty or wealth.

Not mine, but Thine the choice
In things or great or small,
Be Thou my Guide, my Guard, my Strength,
My Wisdom and my All.

For the Crisis.

One Word to You.

I say, brother, you stand a good chance to be put off at the next depot. Why, you hav'nt paid the fare yet! Don't you know it costs something to take you over this long, rough road from time to time? The worse the road the more we need help. We can't afford to take in *free* passengers. Come, man, pay your ticket! Here you've been aboard these twenty years, and a good memory don't know how much longer,—and, brother, you hav'nt paid the refreshment bill yet. No, no; that good old man who led you down the "liquid wave," and showed you into that room where the steam and strength are enlivened, has never got more than "thank you" for it. Your "God bless you's" don't go; for our Father answers prayers when they come from the *heart*; and when *this* is the case, christians *begin* getting an answer by hauling out some of their gold.

My brother, my sister, wont you just render to God these *reasonable* services? O, do be men and women! Only pay your ticket, and our road company will be more honorable. I can see several right able fellows out yonder who would step aboard too, if we only acted better.

Well, the bell rings, and I think we are most through. Look! the City of Cities appears to view! Just a moment longer, and it will be said, "Sleep on," "Thy money perish with thee." A few more toils, and we'll be out of the reach of want. The car rushes on, and yet you will not heed us. Go ahead! Read away there, Herald, Crisis, Messenger,—Books, Tracts, and all, —never mind. Your brother author and editor, publishers and printers, "trust in Providence." Never mind paying *them*. But oh, man! see those dark souls around you,–those weak lambs,–those fainting "little ones;" will you not help *them?* Don't let these perish. Just throw them a paper or a book. But no, you're not the man to *do* even *this*. We call in vain for stingy men to give anything.

But hark! I hear the shouts of shining angels on the other shore. I see the Judge of all the earth seated on the great white throne. I see in his hands crowns of resplendent glory. He waits a moment to say "Well done," to *you* and to me. See! he cometh nearer yet, and now plants his footsteps on earth once more. Mountains flee; earth totters; sinners shrink from his presence, but saints gather near him. Yet a moment for you, man. Now, wont you pay up? "What will it profit a man to gain the whole world and lose his own soul?" Answer this, ye who borrow hymn books and papers. Answer this, ye who fill up your upper rooms, and curtain them up so stingily that even the sun's rays can't be admitted. Answer, ye who build, who plough, who buy lands and sprinkle them over with herds of sheep and oxen. What will all these profit you when your neighbor rises up in judgment, and says—"I was hungry, and ye fed me not; sick, and in prison, and ye visited me not."

"*To be, or not to be*"—which is the most solemn? Ah! reader, it is a solemn thing to live. We may be placed in the heart of earth's pleasure, yet there is a dark solemnity. Life is a desert. Truly—

"Out on an ocean all boundless we ride."

God give us wisdom to steer for the blissful Haven. Thanks to Heaven

"We have pass'd the coasts of Babylon,"

and soon

"Into the haven of rest we will glide."

And now, brother and sister, will you say to-day, "I'll try to prove faithful," so that we may all meet "Safe at home." God bless you, reader, whoever you are, black or white, rich or poor. Meet me in the Kingdom.

M. Mathews.

For the Crisis.

Suggestions.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. 6: 1, 2.

This scripture is but little heeded in this our day. But few practice it; by some it is not considered essential. Paul thought it quite essential. In all his writings he makes this subject important. Some christians now-a-days seem to have gotten above it. I say christians, because I have known true-hearted christians go contrary to this scripture, who did not intend to do anything wrong. Often have I seen them turn aside and shun one who has done something out of the way, and who feel really sorry for it and repent of it in their heart, but, on account of the coldness manifested toward them on the part of christians, become hardened, and refuse to confess and forsake. What is still worse, some will shun one who has become a little cold, and does not engage so much in religious exercises as formerly; or perhaps dresses or appears a little different, for some reason; or does not believe just as they do on some points of doctrine.

I do not say these things censuring any one, for I presume they do it, or some at least, conscientiously. Yet such ones, I think, should think to restore those who are in fault, in the spirit of meekness, considering themselves, lest they also be tempted; then, if they persist in wickedness, it will be time enough to withdraw from their association.

I speak of these things because I have seen so much of it, and because, to many, it has caused many sorrowful hours, who have been in trial about some duty, or have some temptation, who need encouragement from christians instead of frowns. As the day of God is nearing, it is important that we give heed to the commandments.

B. D.

Selections.

The Prayer Meeting.

I love the prayer meeting. 1. Because, after the toils and perplexities of the day, my mind finds a sweet relief from the burdens that have oppressed it. The privilege of praying for others relieves my own anxieties for them. "When I went into the sanctuary, then understood I their end."

2. There I often obtain new views of truth. A spark is struck from the Word of God that kindles a flame in my heart. A vein hitherto hidden, is opened. My soul bows down to drink the reviving element, and is refreshed.

3. It brings me near to God. It is the place of special promise:—"Where two or three are gathered together in my name, there am I in the midst of them." If many are absent, God is always there. I am never disappointed in this. He never stays away. If but "two or three" meet, he condescends to make "one." And what a "one" he is! We see him not, but something seems to say,—"Lo I am in the midst of you."

4. It brings me near heaven. Like Jacob, we are often constrained to say, "This is the gate of heaven." Here I come to look upon my Savior, and the glories of my future eternal home.

The Church Thermometer.

Well, what is that? Ask any veteran pastor who has weathered the storms, and rejoiced in the sunshines of long ministerial life, and he will tell you that it is the social prayer meeting. The true thermometer of a church, to indicate its spiritual temperature, is the weekly gathering around the mercy-seat. A cold prayer meeting makes a cold church. It is at once the cause and effect of spiritual declension.

And as a church has no surer symptom of decay than a decaying prayer meeting, so nothing feels the approach of a revival so palpably as the place of prayer. A revival begins there commonly. The deserted seats are filled. Those who "could not leave their business," now find but little difficulty in closing the doors of their shops or their counting-rooms. The absent Thomases are once more with the deserted flock of disciples, and wonder to find their Savior there too, speaking Peace be unto you! Those who seldom prayed, are ready to pour out their souls in supplication. A latent power is developed in the church, which astounds both pastor and people.

The prayer meeting, too, becomes a place for communion with God. Old differences are forgotten. Old wounds are healed. Church members will grasp each other's hands, and inquire about their neighbor's spiritual health.

The experienced mariner constantly "consults the glass." Brethren! If we are wise, we too will keep a lookout upon the thermometer of the church. A prayer meeting below freezing point is a fatal indication.

Sanctuary Sins.

1. *Irregular attendance.*—Occasional absence from church, or even regular half-day hearing, is counted a small thing by many. A wet Sabbath, or even a shower will keep them away. A headache, a little extra fatigue on the Saturday, or perhaps the prospect of hard work on Monday, are counted good reasons for absence by many. And if there be any slight ailment through the week, Sabbath is selected as the day for taking medicine, as it can be spared without any pecuniary loss.

2. *Late attendance.* There are some people who make a point of being late. They get up late on Sunday morning; they breakfast late; so that the bells are ringing ere they have finished their last cup of coffee. They hurry out, and they hurry along, and they hurry into church after service is begun. They see no sin in losing part of divine worship themselves, nor in disturbing the worship of others.

3. *Sleeping in church.* There was some excuse for Eutychus falling asleep; for "Paul was long preaching," and it was midnight. But there is no excuse for our modern sleepers; especially as most of these are not occasional, but regular sleepers, who seem not to feel the shame or the sin of the practice. Few things are more unpleasant to a minister, than to see eyes closed and heads nodding, in this pew or in that other pew. If he were to stop and name the individuals before the congregation, he would do well. But what offence it would give! What a noise it would make. Sleepers in church, beware! it is Satan who is sitting next you.

4. *Staring in church.* One does not like to mention smiling or laughing in church, for it seems such an outrage on decency and a mockery of devotion. But there are many who won't laugh in church, who do not hesitate to turn this or the other way, staring at strangers, or occupied with their neighbor's dresses. If a person happen to come in late, they turn round to see who he is. If, as sometimes happens, a bird finds its way in, how many eyes wander! Starers in church! learn to keep your eyes as well as your mind from wandering.

5. *Fidgeting in church.* Some people seem to sit on nails or nettles, their body is so constantly in motion. Others take out their watches, and count the length of sentences in the sermon, twirling or twitching their watch chain or ribbon all the while. Others seem as if taking the census of the congregation, or counting the number of panes in the window, or watching the movement of the flies. They are drinking in everything but the sermon, and seem as if relieved from the stocks when the service is over.

Hints to Mothers and Daughters.

"Whatever dims thy sense of truth,
Or stains thy purity,
Though slight as breath of summer air,
Count it as sin to thee."

NAKED BOSOMS—NAKED ARMS.

Friends, is this modest? is it becoming? is it decent? Mothers, do you allow it? Daughters, will you consent to it? What! tempt Satan to tempt you? How many, once amiable, lovely, virtuous females have fallen to rise no more, by following the fashions of the ungodly, by putting on the attire of an harlot! Modesty is a quality infinitely lovely and fascinating! Female delicacy is a priceless jewel, more precious than rubies.

"Innocent maid and snow-white flower,
Well are ye paired in your opening hour;
Thus should the pure and lovely meet,
Stainless with stainless, and sweet with sweet."

What more shocking to the virtuous and pure-minded than to behold professedly pious females with naked necks, naked bosoms and naked arms? What is this but hanging out the sign for the lustful and the libidinous! No marvel, sisters, that God hides his lovely face and you grope in darkness at noon-day! No marvel your harps are hung on the willows and you cry out: "O my leanness, my leanness." "Can two walk together except they be agreed?" "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what agreement hath the temple of God with idols?" "Know ye not that the friendship of the world is enmity with God? Whosoever therfore will be a friend of the world, is the enemy of God."

What! know ye not that your body is the temple of the Holy Spirit, which is in in you, which ye have of God, and ye are not your own?

For ye are bought with a price; therefore glorify God in your body and in your spirits which are God's."

How many beloved sisters in the Lord, once in the enjoyment of full salvation, are now dumb and mum? who never open their lips in personal testimony, save in doubtings, fearings and despairings! What's the matter? why is the Holy Spirit grieved? why has he taken his flight? Alas!—"murder will out." Look at the worldly conformity, the gay and fashionable adornments, the jewelry, the ear-rings, finger-rings, and breast-pins, the gaudy artificials, the naked bosoms, arms and necks! These are the little foxes that "spoil the vines." Can. 2: 15. Sisters, beloved, Christ says; "no man can serve two masters."—"If the Lord be God, follow him: but if Baal, then follow him."

"All earthly charms, however dear,
Howe'er they please the eye or ear,
Will quickly fade and fly:
Of earthly glory faint the blaze,
And soon the transitory rays
In endless darkness die.

The nobler beauties of the just
Shall never moulder in the dust,
Or know a sad decay;
Their honors time and death defy,
And round the throne of heaven on high
Beam everlasting day."

"Little children, keep yourselves from idols." 1 John 5: 21.—*Golden Rule.*

The Secret of Success.—A christian merchant, who from being a very poor boy had risen to wealth and renown, was once asked by an intimate friend to what, under God, he attributed his success in life. "To prompt and steady obedience to my parents," was his reply. "In the midst of many bad examples from youths of my own age, I was always enabled to yield a ready submission to the will of my father and mother, and I firmly believe that a blessing has, in consequence, rested upon me and upon all my efforts."

Anecdote.—A Universalist asked Rev. Mr. W. "If God was willing all men should be saved?" Mr. W. replied, "Do you believe God is willing all men should live moral and virtuous lives in this world?" The man answered, "Yes." "Then," said Mr. W., "do all men live thus?" After a little hesitancy, he answered, "No." Mr. W. then proceeded: "According to your *own* reasoning, the will of God is not accomplished. But to answer your question more fully—God is as willing that all men should be saved, as that all men should live virtuously; but if you mean by *will* a design or determination, then I would say that God has not determined that all men should maintain good, moral lives, for if he had, they would; nor has he determined to save all; if he had, all would be saved."

"At Evening Time it shall be Light."

Age oft has a loveliness youth may not wear;
The impress of thought and of calm, chastened feeling;
The light of the past shed by memory there,
Life's long, varied story serenely revealing.

Traces of tears that have long ceased their flow;
Footprints of cares now departed forever;
Reflections of clouds in the sunset aglow,
Clouds that shall lower again never—oh! never.

For heaven's own light has earth's dimness dispelled;
The pure flame of love in that worn heart is burning;
The spirit of peace has all bitterness quelled,
And calm is the eye that is heavenward turning.

Oh! thrice happy soul, by affliction made strong,
From sorrow new joy, hope from suffering gaining;
Coming forth from the furnace with praise on thy tongue,
Nor a smell of the fire on thy garments remaining.

All bright gleams thy pathway now, hence to the skies,
The fair bow of promise thy future adorning;
Soon glories celestial shall burst on thine eyes,
On the evening of time breaks eternity's morning.

Neglect Family Worship?—Morning or evening? Never. Better dispense with your breakfast, your dinner, your supper. Never omit this solemn, important, heaven-ordained duty. Read your Bible, tune your harps in praise, bow the knee. John Howard, the philanthropist, is said never to have neglected family prayer, even though there was but one, and that one his domestic, to join in it; always declaring that where he had a tent, God should have an altar.—*Golden Rule.*

The Moustache in the Pulpit.—Nearly all the English clergymen living between two and three hundred years ago, wore the moustache. In the list of those who wore the beard on the lip, we find the well-known names of John Donne, George Herbert, Robert Herrick, Jeremy Taylor, Thomas Fuller, Robert South, the famous John Knox, and a host of others.

Reading for Youth.

"I don't love you now, Mother."

A great many years ago, I knew a lady who had been sick for two years, as you have seen many a one, all the while slowly dying of consumption. She had but one child—a little boy.

One afternoon I was sitting by her bedside, for dearly I loved her, watching her with an aching heart; it seemed as though she would cough her life away. Her little boy Henry, sat too, at the post of the bed, his blue eyes, so like hers, filling with tears to see her suffer so. By-and-by the terrible cough ceased. Henry came, put his arms round his mother's neck—nestled his head in his mother's bosom, and said, "Mother, I do love you; I wish you wa'n't sick."

An hour later, the same loving, blue-eyed boy came in, all a-glow, stamping the snow off his feet, "O, mother, may I go skating, it is so nice—Ed and Charlie are going."

"No, Henry," feebly said the mother, "the ice is not hard enough yet."

"But, mother," very pettishly said the boy, "you are sick all the time, how do you know?"

"My child, you must obey me," gently said the mother.

"It is too bad," angrily sobbed the boy, who, an hour ago, had so loved his mother.

"I would like to have my little boy go," said his mother, looking sadly at the little boy's face, all covered with frowns; "you said you loved me; be good."

"No, I don't love you now, mother," said the boy, going out and slamming the door.

Again the frightful coughing came upon her, and we thought no more of the boy after the cough commenced. I noticed tears falling thick upon her pillow, but she sank from exhaustion into a light sleep.

In a little while muffled steps of men's feet were heard coming into the house, as though carrying something; and they were carrying the almost lifeless body of Henry.

Angrily had he left his mother, then gone to skate, disobeyed her, and then broken through the thin ice, sank under the water, and now saved by a great effort, was brought home barely alive to his sick mother.

I closed the doors, feeling more danger for her life than the child's, and coming softly in, drew back the curtains from the bed. "I heard them—it is Henry; O, I know he went—is he dead?" But she never seemed to hear the answer I gave, telling her, "O, no." She commenced coughing—she died in agony—strangled to death. The poor mother! the boy's disobedience killed her.

After a couple of hours I sought the boy's room. "O, I wish I had not told mother I did not love her. To-morrow I'll tell her now I do," said the child, sobbing pitifully. My heart ached; to-morrow I knew we must tell him she was dead. We did not, till the child came fully in the room, crying, "mother, I do love you." O, may I never see agony like that child's, as the lips he kissed gave back no kiss—as the hand he took fell lifelessly from his hand, instead of shaking his hand as it always had, and the boy knew she was dead.

"Mother, I do love you now," all the day long he sobbed and cried. "O, mother, mother, forgive me." Then he would not leave his mother. "Speak to me, mother," but she could never speak again, and he—the last words she had ever heard him say, were,—"mother, I don't love you now."

That boy's whole life was changed; sober and sad he was ever after. He is now a grey-haired old man, with one sorrow ever his, one act of disobedience, one wrong word, embittering all his life, with those words ever ringing in his ears, "Mother, I don't love you now."

Will the little ones who read this, remember if they disobey their mother, if they are cross and naughty, they say every single time they do so, to a tender mother's heart, by their actions, if not in the words of Henry, the very same thing, "I don't love you now, mother."

Forgiveness.

Little Nelly Palmer was a sweet little girl of about five years of age, and every night she loved to kneel down by her mother's side to pray. One of the prayers which she was in the habit of using was "The Lord's Prayer." One night, after being undressed, she knelt down as usual, and began to say, "Our Father who art in heaven," but when she got as far as "forgive us our debts as we forgive—" she stopped short and burst into tears.

"What is the matter, my child?" said her mother.

"O, ma, I did not pray it at all, and I *can't* pray it, I mustn't pray it," she added.

"And why not, Nelly?"

"Because, ma, I haven't forgiven Susy Flanders for spoiling my doll's face this morning."

"But I thought you had forgiven her, Nelly, when you saved the orange for her to-day, from dinner."

"I thought so too, ma, but you know I haven't seen her yet, and when I think of that great ink spot all soaked into the wax, and think how wicked Susy looked, my heart feels real wicked too, and I'm afraid if she should look so again at me, I couldn't give her the orange, or forgive her either."

"Not if you remember that it is just such as she that Christ told you to forgive!"

"Oh dear, ma, I don't know," said Nelly, still sobbing, "poor Dolly's face will never be clean again, and Susy needn't have done it; it would be easier to bear if it had been an accident."

"Yes, I know, Nelly, and there would be less to forgive; but if you can do it now, it will be easier for you to forgive greater wrongs when you get older."

"Why, ma, what could be greater? Dolly's face is spoiled."

"It would be greater, when you are grown up, to have somebody put a great black spot on your character by some slander. It is done to somebody every day, Nelly, and you may not escape; and if you can not forgive a wrong to Dolly, will you be able to do better towards one against yourself?"

But, ma, how can I make forgiveness when it won't come of itself into my heart?"

"You can pray Christ to send it, can't you?"

"Ye-s," she answered slowly, "but I'd rather you would ask for me first, please do, won't you, ma?"

So the mother besought the grace of forgiveness for her little girl, who then prayed for herself, and to her mother's surprise, added also "The Lord's Prayer." And she whispered, as she rose up, "I wasn't afraid to say that then, ma, for I felt forgiveness coming into my heart when we were praying; and I shan't be afraid to give the orange to-morrow."—*The Child at Home.*

Coming to Jesus.

Young reader, Jesus says: "Come unto me, all ye that are heavy-laden, and I will give you rest." What does coming to Jesus mean? Can you tell?

Little Emma asked her mother this same question: "In Jesus' words," said Emma, 'Suffer little children to come unto me, and forbid them not,' does 'come unto me' mean *dying*, mamma? dying, leaving you, and going away?"

"Don't you love and think about your papa when he is away?" asked her mother.

"Yes, mamma; I *feel full of papa* sometimes," answered Emma, "I love him so dearly."

"It is not necessary to see him and be with him to love him."

"No, mamma, for he is in my heart really," said the little girl.

"That is what the Lord Jesus means when he asks you to *come* to him. It is not to go where he is, in body; but it is to love him, to have your heart *full* of him, that makes him near to you and you near to him. And it is so sweet to come to him, for he forgives our sins, and takes away our naughty willfulness, and helps us to correct our faults, and makes us love to do right, and love each other and everybody."—*Golden Rule.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Evening Prayer.

Silent be the hum of life,
Hushed its tumult and its strife,
Gladly we retire from care,
'T is the hour of evening prayer.

Heavenly Father, at thy throne
Thanks we give for mercies shown;
Bowing low, we still implore
Grace and mercy as before.

Keep us all in peace to-night,
Guard us till the dawning light;
Sleeping, waking, still may we
Ever in thy favor be.

While we live, or when we die,
May we still behold thee nigh;
Then our flesh shall rest in hope,
Till thou com'st to raise me up.

So at last, when on the sky
Breaks the light that speaks thee nigh,
Then when night shall flee away,
Bid us share eternal day. H. L. H.

Dansville, N. Y., May, 1860.

What is True Religion?

Covetousness—Reason not consistent with Bible truth—The preserving power of the Bible—Blessedness and efficacy of the atonement of Christ.

This is one of the easiest questions to answer in the world. Suppose yourself to awake for the first time to life on some lone island in the midst of the ocean. In the first place, you consider that your existence is joyful and satisfying to you, and your reason and gratitude lead you to thank the being who is your Creator. As your wants manifest themselves, you find them supplied and provided for. For all this you thank and praise your God. This is true religion.

Suppose, further, that you get communication with another island, which is thickly populated. You and yours then have the enjoyment of neighborly society. You are all well provided for, and hence you all thank and praise your Creator. This is true religion.

But there is a higher or more extended religion than this. With this additional religion, you not only feel thankful to God for life and its blessings, but you rejoice in a sociable affinity with God in resisting and rejecting evil. God has the power to do evil, but is too righteous to do it. He desires you to be like minded. He knows what you are and would be, without the test or trial; yet he would know it by the trial. And there is a kind of necessity, also in this plan, but this is not a part of my present purpose to discuss. He tries you in various respects. There is, for instance, the various classes of beauty in others. He tries you whether you will be content with your own family. If you are, and covet not your neighbors, then, in this respect, you are religious or God-like, in the higher or more extended sense.

We might give many illustrations, but will mention but one or two. It happens that your land—land you have freely chosen, or fairly and honestly obtained—requires more labor to cultivate it than does your neighbors. Can you be content without coveting his land? If you can or will be, in this respect also you are religious or God-like in the higher sense.

Again, you find that some of your neighbors are less gifted in reasoning capacities than yourself; and you find that you can entice or induce them to become your permanent servants, for a trifling remuneration, which will enable you to live without laboring yourself. Do you covet this service? or are you willing for their sakes to do your own work, and seek by advice and otherwise to build them up in their own homestead? If so, you are also in this sense religious and God-like, in the higher sense spoken of. This is true religion, and the comprehension of it is within the capacity of all, whether through reason, nature, or Bible presentation. We find ourselves in a world and under circumstances of numerous tests and trials, so diversified in the wisdom of God, as to be adapted to the development of mind of every capacity; and by this plan God is pleased to know our character, both in its beginning and maturity. We see God to be good and reasonable in this, and are therefore willing to endure during the brief time of our probation the loss of such ease and blessings as this trial subjects us to; for we believe that God will reward us with a proportionate increase of happiness, both of body and mind, in the age which is to succeed this. We are convinced of this by the reasonableness of the whole matter. And if we need additional proof, we have it in the atoning sufferings we every where behold. Deprivation, to a more or less degree, is necessarily a connected contingency in the plan; hence knowing or believing God to be all-good, we see that said deprivations are for our good—that they are necessary to the satisfaction we shall enjoy in the consciousness of the God-like character we shall possess. The religion of *true* reason, and the religion of the Bible, are alike.

In truth, (and we should be duly humble in view of the fact,) man would have nearly, if not quite, degenerated to madness without the Bible, through sheer covetousness. Hence the Bible is our preservation from destruction; for God's plan requires as sure a penalty for a failure to serve him, as it secures a reward for success. Without it we would blindly covet, murder, and do all other sins. But through God's mercy, in Christ, we have this blessed book, even unto the present moment, together with the Holy Spirit. H. B.

For the Crisis.

The Lord's Anointed.—No. 4.

"Stand up for Jesus."

It is by some objected to the *fact* that Christ was "in the beginning with God," that God "calleth things that are not as though they *were*," and hence the Scripture speaks of Christ as pre-existing, when in fact he *did not* thus exist. This is simply admitting that the plain letter of Scripture *does teach* his pre-existence, and hence it must be explained away to avoid that conclusion.

But one principle may well be noted. God "calleth things that are not as though they were" *only* with respect to *future events*. He speaks of that which will *certainly occur*, as though it had already transpired; as the making of Abraham "the father of many nations," or the quickening of the dead. But this rule does not work both ways, by any means. For in *no case* does inspiration, in referring to the *past*, say that events occurred which did not really occur. Because if Christ was *not* "in the beginning with God," the words not only *were not true*, but they *never can be true*. If he did not actually have glory with the father "before the *world was*," then it was *not* true when he *said* it, nor can it ever *be* true, *because* the *time* is an essential element in the statement; and "in the beginning," or "before the world was," are periods long *past*, and no possible figure of speech can throw back the roll of ages, and make Christ's *future glory* or exaltation to be "in the *beginning*," or "*before* the *world was*." These expressions are *not* prophetic, having no date assigned to them, and so regarded as present because of their *sureness*; but they are *historic expressions*, and refer to a period in the *past*, and if the statement was not true at the period *referred to*, then it never *could be true*, because its truth is limited to that period. If I say this second day of August, that it snowed the *first day of this month*, no *future* snow storm can save my veracity, because I speak of a *past event*, and assign the *time* of its occurrence. So Christ *had* glory "before the world was," and no *future* glory can be the glory that he *had* with the Father "before the world was," if he had no existence then and there. The language is historical, not prophetical, and the reference is to the *beginning*—*not* to the *end*. It is "impossible for God to lie."

So "all things were made (*di*) by or *through* HIM, and *without* HIM was not any thing made that was made."—John 1: 3. Here the reference is purely *historic*. It is to "the beginning"—the *creation*. If not true of that, it is not true of *any thing*. *History* can have but *one* application. This agrees with the fact that "he is the *first born* of *every creature*." Why? What is the proof? For (*en*) BY or *through him* were all things CREATED, that are *in heaven* and that are *in earth*, visible and invisible, whether thrones or dominions, or principalities or powers; all things were created (*di*) BY him, and FOR him: and he is BEFORE *all things*, and BY HIM all things consist." Col. 1: 15, 16. Now to say all things were created *through* him, does not alter the sense, for *through* is not "*on account of*," by any means, but "*by means of*," *by the agency of*; noting instrumentality, and implies, necessarily, the *existence* of that *through* which the thing is *done*. "*En auto*" is not merely "with respect to him," it is IN *him* or BY HIM, and any other rendering is simply saying it *may mean* so and so, without authority; but the question in Scripture is not what it MAY mean, but what it DOES mean. Single words dislocated, may mean any thing; words collected in intelligible sentences MUST *mean*, and DO *mean*, what they *say*, if they mean any thing. Nor will any other translation make sense with the apostle's argument. *First*, he states that Christ is the *first born* of *every creature*, and proves it by the fact that all else, including angels, or "principalities and powers," were "*created by him*." *Second*, he draws the conclusion that he is "*before all things*, and (*en*) *by*, *in*, or *through* him, all things consist." This *clinches* the nail, and shows that Christ is BEFORE all things, and hence we know *how* all things could be and are *created by him*.

I know that by an alteration and mystification of various passages, it may be said, in conclusion, this being *true*, Christ *did not* create all things. But Christ DID create all things, and the *Bible* says so. "All things *were* made by him," "*by whom* also *He* (God) *made* the worlds," "for BY HIM were ALL THINGS created;" and hence it follows, that as this *conclusion* is flatly contradicted by Scripture, the premises are also unscriptural. God created all things by Jesus Christ. Solomon built a temple, but he did it BY others, so there is no difficulty there.

The Scriptures that declare Christ's pre-existent riches and glory, are neither poetical, nor symbolical, nor allegorical, nor prophetical. They are plain, simple, historic statements, or allusions, and there is no instance where God calleth things that are not as though they were, unless it is with reference to FUTURE *events*. It does not say he calleth things that *are* as though they *had been*, but those that *are not* yet, but are certain he speaks of as though they already existed.

I am here met with the only seeming example of such an usage as is alleged, in Rev. 13: 8,—"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." This passage is a fitting illustration of the imperfection of *punctuation* in our common Bibles. In some Greek copies, as in the received English version, there is *no* punctuation in the whole verse except a comma after the words "worship him." This leaves the reader to place his own construction on the passage, and as the translation is equivocal, a wrong idea is commonly received, namely, that Christ was *slain* from the *foundation of the world*; which is not asserted in Scripture, nor warranted by the facts in the case.

In Bagster's Greek Testament, in the reprint of the ancient Vatican copy, and in the critical Greek Testaments of Knapp, Griesbach, Muralto, Scholtz, and others, there is a comma after the word *esphagmenou*, *slain*, or slaughtered, showing that the *slaying* is to be connected with the word *Lamb*, and separated *from* "the foundation of the world." Their names "were WRITTEN from the foundation of the *world*, in the book of life of the slain lamb." So we read in Rev. 17: 8, "They that dwell on the earth shall wonder, whose names were not *written* in the book of life, from the *foundation* of the *world*." It is the *writing*, not the *slaying*, that is from the world's *foundation*. So by comparing Scripture with Scripture, the difficulty is solved.

This is no *new* solution either, and to show this, I give a few translations and authorities, omitting several others which are in agreement with them:

GILBERT WAKEFIELD'S translation: "And all the inhabitants of the earth will worship him, whose names are not written, from the foundation of the world, in the book of life of the Lamb that was slaughtered."

ISAAC ASHE—compendious notes on Revelations: "And all that dwell upon the earth shall worship him, whose names have not been been written from the foundation of the world in the book of life of the Lamb that was slain."

Professor N. N. WHITING'S translation: "Whose names are not written in the book of life of the slain Lamb, from the foundation of the world."

Professor MOSES STUART'S commentary: "Whose names are not written, from the foundation of the world, in the life-book of the Lamb which was slain."

Dr. S. T. BLOOMFIELD'S New Testament: "Whose names are not written (as those) from the creation of the world in the book of life of the *Lamb* slain," or "in the book of life of the slain Lamb."

E. HARWOOD'S translation: "To it all those inhabitants of the world paid divine honors, whose names were not written from the foundation of the world in the Lamb's book of life, who surrendered up himself a victim."

Dr. H. HAMMOND'S notes on New Testament: "That the words should not be read thus,—*The Lamb slain* from *the beginning of the world*; but thus,—*whose names were not written from the foundation of the world*, (that is, were never written) *in the book of life of the Lamb that was slain*, may sufficiently appear by comparing this expression here with chap. 17: 8," etc.

SIR NORTON KNATCHBULL'S Annotations: After speaking of Abel's lamb as a type of Christ, he remarks; "But perhaps we may better say with the *Greek scholiast*, it is an *Hyperbaton*,* as if we were to read, 'Whose names were not written from the foundation of the world in the book of life of the Lamb that was slain,' as were theirs who *did not* worship the dragon, etc., Luke 10: 20. And for confirmation of this *Hyperbaton* read Rev. 17: 8, where no mention at all is made of the *Lamb* that was slain, which is a kind of demonstration that the words are to be understood as they are before rendered according to the *scholiast*."

I might quote others, but I think I have given authorities and reasons enough to settle the question as to the meaning of Rev. 13: 8, if even the mere suggestion was not sufficient for every inquiring mind. The Lamb was *not* slain from the world's foundation, but on Calvary, in the *end* of the Jewish age. So *this* passage is a very poor proof of the position that while God calleth future things which are *certain* as if they were *present*, he at the same time calls present things *past*, and says that things occurred in the beginning which never *did* occur, and which never *can occur* as they are described, because the time designated in which they *were accomplished* has rolled away into the eternal past, never to return again.

But though Christ was not slain from the foundation of the world, yet he was "before all things, and by him all things do consist"—he "was in the beginning with God"—"he was rich and became poor" for us. And it is no idle compliment when by "the inspiration of the Almighty" it is said "his NAME shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Isa. 9: 6. To deny the propriety of *one* title is to deny the validity of *all*. If he is not *properly* "the mighty *God*" neither is he "the Prince of Peace," or the "Wonderful, Counsellor," or the second Adam, the everlasting Father of "the children whom God hath given" him. When God declares his name shall be *called* "MIGHTY GOD," I have no more right to question the propriety of the title, than I have to deny that he is "the Son of the Highest," when it is said, "He shall be great and shall be CALLED the Son of the Highest." God's names are sacred, and not idle titles.

Since Jesus knew "that the Father had given all things into his hands, and that he was COME FROM GOD, and WENT TO GOD,"—John 13: 3,—let us, while we wait for him to come from heaven again, give to him such honor that at his revelation in glory we can say from devout and loyal hearts, "Lo this OUR GOD, we have waited for him and he will save us; this is JEHOVAH, we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25: 9. H. L. HASTINGS.

Providence, R. I., Aug. 2d, '60.

* "In grammar, a figurative construction inverting the natural and proper order of words and sentences."

For the Crisis.

Wycliffe.

John de Wycliffe was born A. D. 1324. He wrote a treatise "Of the last age of the Church" in 1356, in which, assailing the papacy, he enumerated twelve classes of persons, beginning with the pope, and ending with the mendicant friars, whom he calls "antichrists, and proctors of Satan." He translated both the Old and New Testaments. The Old was never printed, but his New Testament was printed twice, first in folio, in London, 1731. The second edition at the same place, in 1810, successively, by Rev. J. Lewis and H. H. Baber.

Wycliffe labored much to enforce the authority of the Scriptures among all classes, both the rulers and the common people. The following, taken from the MSS. in the British Museum, will serve as a specimen of his translation:

"At ye bigyning was ye word and ye word was at god. and god was ye word. this was in ye bigyning at god. alle things weren made by him: and withouten him was maad no thing that thig that was maad in him was lyf and ye lyf was ye lyt of men and lyt schineth in derknesHs and derknesHs comphendith not it."—John 1: 1–5.

The above is a faithful copy as regards orthography and punctuation; but the "hand writing" of the MSS. (of which I have seen an *engraved fac simile*,) resembles a complicated German text. The Lollards and ancient sect of christians are said to have followed the teachings of Wycliffe; who in his day, like Luther, was countenanced and supported by, and associated with, the highest classes of his time, whether of royalty or knowledge. It will be seen, by comparing the above extract with the English language of our time, that five centuries have wrought great changes in its orthography. EDWIN C. STILES.

THE BIBLE.—The following lines were written by a sailor on the blank leaf of his Bible:—

"While down the stream of life I sail,
Christ be my ship, and grace my gale;
Hope be my anchor while I ride;
This book my compass o'er the tide."

Universalist Tract.

"WILL YOU ANSWER" THIS TRACT?

12. "If the demands of the justice of God are opposed to the requirements of his mercy, is he not divided against himself? If the requirements of his *mercy* are opposed to the demands of his justice, how can his kingdom stand?"—Mark 3: 24. They are in *harmony*, as we have plainly seen.

13. "If the justice and mercy of God are in any way opposed, do they 'keep the unity of the spirit in the bond of peace?' If divine justice and mercy are opposite in their requirements, can Deity be 'a just God AND a *Savior?*'" Isaiah 45: 21. They are *not* in opposition, as before shown.

14. "If 'a God all mercy is a God unjust,' would not a God all justice be a God all unmerciful? Is there any such thing in Deity as *unjust mercy*, or *unmerciful justice?* Is there any such principle in Deity as *just cruelty*, or *merciful injustice?*" Our God is a God of *mercy and justice*, and these attributes are *not at war*; MERCY does not crowd *justice* out of existence. There is no such thing as "unjust mercy," or "unmerciful justice," or "just cruelty," or "merciful injustice." The execution of Jehovah's threats are not "unjust." Was he "cruel" or "unjust" when he overthrew Sodom?

15. "If you had the requisite power, would you not deliver the whole family of man from sin and misery? If you were the final judge of all, would you doom a single soul to endless woe? Are you more merciful than the God who made you?" What *I* would do is nothing to the question as to what *God* will do: he will do as he has said. God will be *just*.

16. "'Can a woman forget her infant child?' Is the Creator of human sympathy less benevolent than the creature? Is a spark more glorious than the flame?" Our "benevolence" and "sympathy" cannot counteract God's *justice*.

17. "If God *would* save all mankind, but *cannot*, is he infinite in power? If God *can* save all mankind, but *will not*, is he infinite in goodness?" God does not save upon the principle of *physical power*; that power is not limited. It is *morally* "impossible for God to lie," or to "*save men in their sins*."

18. "Did God design universal salvation when he created man? Will he carry his original design into execution? If he fails in *one* of his plans, what evidence is there that he will not be defeated in them all?" There was nothing to save man *from* when God created Adam. He was free from sin. In turn I might ask, did God "*design*" the *fall* of man?

19. "Is every individual under obligation to be thankful for existence? Will this obligation always continue? Is it possible to be thankful for that which is not, on the whole, a blessing? If any one be rendered interminably wretched, will he still be under obligation to thank God for existence?" Life is a blessing for which we should be thankful under ordinary circumstances, yet Job said, "O that I had died from the womb!" Was he then thankful?

20. "Would endless misery benefit the Almighty as the *inflictor*? Would it benefit the saints and angels as *spectators?* Would it benefit the sinner as *the sufferer?* If it would not, who would be benefited by it?" No, no, no! No one.

21. "Can God be glorified by that which gives him no pleasure? Would the ceaseless agonies of millions of our race afford any pleasure to the Deity? Could any but perfectly evil beings, if there be any such, rejoice in, or be glorified by, the infliction of unending torment?" *No!* No!! NO!!!

22. "Can the determinate *will* of Deity be contrary to his *pleasure?* If God declares '*the end* from *the beginning*,' can the final destiny of mankind be contrary to his will?" The *compulsive* will of God is not exercised: he exercised no will that will interfere with man's *choice* between *life* and *death*.

23. "Did God know, when he created man, that a part of his creatures would be endlessly miserable?" No, for they are not to be: but "all the wicked will God *destroy*."

24. "As Jesus 'gave himself a ransom for all,' can he ever 'see of the travail of his soul and be satisfied,' if endless misery be true?" It is not true; but when those who will consent to be saved, are gathered into Paradise, and "*evil doers are cut off*," he will be "satisfied."

25. "As Jesus 'tasted death for every man,' can it be true that 'the pleasure of the Lord shall prosper in his hand,' if a part are never saved?" Yes; he saves all who will accept the proffers of the gospel, and it would not be his "*pleasure*" to save others.

26. "Can Jesus be the Savior of any more than he actually saves? Can he be the Savior of the world if the world be not actually saved by him?" He is the proffered Savior of all.

27. "If Jesus be in no sense the Savior of unbelievers, why are unbelievers called upon to believe in him as their Savior?" While he is their proffered Savior, they are invited to accept him as their actual Savior, which would be useless if he were already such.

28. "Must not the thing to be believed be true before it is believed?" Yes; and it is true that Christ came to save men upon the *conditions of the gospel*, and *not upon any other conditions*. "And must it not continue to be true whether it be believed or not?" Certainly. "Can faith create any truth? or unbelief destroy it?" No. Christ is able and willing to save, whether men believe it or not."

29. "Is it true that God hath concluded all in unbelief, that he might have mercy upon all?" Yes; upon the gospel principle.

30. "Can God be especially the Savior of them that believe, unless he is actually the Savior of all?" He can be the special Savior of believers, and the *proffered* Savior of unbelievers, in which sense he is styled, "the Savior of all men."

31. "Is faith the substance of things hoped for?" Yes. "Do you hope for the truth of the doctrine of endless misery?" No. "If endless misery is not a thing hoped for, can it form any part of the Christian faith?" It does not; but "*faith*" is also the "*evidence of things not seen*," therefore destruction is an item of Christian faith.

32. "Do you pray for the salvation of all men?" Yes; with the understanding that they must be saved in the appointed way, if at all. "Do you pray in faith?" Yes; with the above understanding. "Are you aware that whatsoever is not of faith is sin?" Yes.

33. "Would God require us to pray for all men, unless he will have all men to be saved?" It is his will that all may be saved in harmony with the stipulated conditions of the gospel. "If you believe that endless woe is an item of the truth of God, why should you desire and pray that it may prove false?" I do not so believe; but I pray that sinners may escape destruction, for their own good.

34. "Do the righteous desire the salvation of all mankind?" Yes, if they will accept offered pardon, but in no other sense. "Is it true that the desire of the righteous shall be granted?" Yes; "if we ask anything *according* to his will, he heareth us." 1 John 5: 14.

35. "If 'whoso offereth praise glorifieth God,' (Ps. 1: 23,) can he be glorified by those who *cannot* praise him? If any one be rendered endlessly miserable, will it be possible for him to praise God?" No, no.

36. "Do you believe that endless punishment would, in any sense, redound to the glory of God? If yea, can you '*rejoice* in *hope* of the glory of God?' Rom. 5: 2. If nay, should not the doctrine of endless woe be blotted from your creed?" Endless misery is not in my creed—the Bible—and it could not redound to the glory of God.

37. "Would not the salvation of three-fourths of mankind glorify God more than the salvation of one-half? Can you heartily join the angelic host in singing '*Glory to God in the highest*,' without believing in the salvation of the whole family of man?" The salvation of three-fourths of the whole, would be more for God's glory than the salvation of one-half; it could be brought about through a compliance with the requirements of the gospel, but not otherwise. I can sing glory to God, for the salvation of those who will submit to "enter through the door into the sheepfold."

38. "Is endless misery embraced in the message of 'good tidings of great joy which shall be to all people?' Luke 2: 10. If not, has that doctrine any part or lot in the gospel of our Lord Jesus Christ?" No, no; but there is a "broad way that leadeth to *destruction*."

39. "Is it *certain* that all who are now alive, or yet to be born, will not be doomed to endless woe? If faith, or good works, or both, be essential to the happiness of a future life, can it be *certain* that any of our race will enter that happy state, inasmuch as it is *not* certain that any one will continue faithful and obedient unto death?" None are doomed to endless woe. "He that endureth unto the *end*, the same shall be saved," but "many shall seek to enter in, but *shall not be able*."

40. "If Christianity does not teach a *certainty* in relation to the future destiny of any soul of our race, is it not properly a system of *chance?* What better is *chance* than *Atheism?*" Our certainty and safety lie in obedience and faithfulness.

41. "Is not the goodness of God co-extensive and coeternal with his wisdom and [illegible] power? As the wisdom of God can never change to folly, nor his power to weakness, will his goodness ever change to hatred? Can Deity be universally and eternally good, if endless misery be true for a single soul?" His goodness will never change to hatred, but, while he loves his enemies, and offers to save them, there is still a sense in which he is "angry with the wicked every day," but he will cease his anger to them in their destruction, unless they repent; but "endless misery" would compel him to keep his anger forever.

42. "Is it true that the tender mercies of the Lord are over all his works?"—Ps. 145: 9. Will not his tender mercies be *always* over all his works? If endless misery be true for any of our race, in what respect are the tender mercies of the Lord different from the tender mercies of the wicked?" Were not his tender mercies over his works when he destroyed Sodom? Will they not also be over them when sinners are "punished with everlasting *destruction?*"

43. "If 'the goodness of God leadeth to repentance,' why should it be supposed that repentance leadeth to the goodness of God? If 'the goodness of God leadeth to repentance,' are not *the impenitent* the objects of his goodness?" While "the goodness of God leadeth to repentance," repentance leadeth to *pardon*. Why lead sinners to repentance if they are sure of salvation without it?

44. "Can he be a christian who affirms, that if he believed in the *certain* salvation of all mankind, he would neither worship God, nor obey the precepts of his heavenly law?" No matter whether he can be a christian or not, if he is sure of salvation, for his christianity has nothing to do with saving him. But our opinion is, that fear is not the prominent inducement to serve the Lord; it is only tributary. Men who serve God through fear alone, are not acting from the right principle.—W. SHELDON.
—*Bible Expositor.*

The Papacy.

The Pope trembles in the Vatican. He has a presentiment of the nearness of his doom. What office in Europe would insure his Pontifical life for five years? Now just think what this power was in ancient days: a power that made kings tremble on their thrones; a power that could force a German Emperor to remain doing penance amid the snows in the trenches around the imperial city, till the Pope gave him absolution; a power that could dispose of Britain's crown to whomsoever he pleased; the great power that reigned over the kings of the earth. "How are the mighty now fallen! Is this the man that shook kingdoms, that made the earth to tremble? Is he become as one of us?" And what do recent events indicate? The decadence of the system to the very verge, when like the thief in the night, He comes, whose right it is to reign; and the whole is struck down; and that great city is literally swallowed up and destroyed by fire; and the smoke of its torments begins to rise for ever and for ever.

I am speaking not of persons, but of the system; and if you knew it as I know it, if you knew what an awful mystery of wickedness it is, instead of being sorrowful, or when you hear of her judgments, letting your sympathies go out with her, and tears begin to be wept over the spectacle; those sympathies of yours would rush back to Smithfield, or travel to the Cottian Alps, or to the dungeons at Rome, or to the Inquisition of Spain; and witnessing the scenes that have been transacted there, they would come back armed with indignation; and instead of weeping over the ruin, you should, as angels bid you, rejoice that great Babylon is fallen—is fallen—is fallen.—"*Great Tribulation*," *by Dr. Cumming*.

VOLTAIRE.—Nearly a hundred years ago Voltaire resided at Geneva. One day he said to some friends, in a boastful, sneering tone: "Before the beginning of the nineteenth century, christianity will have disappeared from the earth!" Well! in that same house, in that same room where those impious words were spoken, what think you there is to-day? A large depository of Bibles! The sacred books fill the rooms from the floor to the ceiling. So much for Voltaire's prediction.

THE SPIRIT OF CHRIST.—As you would honor Christ, who has taught us the lesson of divine charity, "let this mind be in you that was in him," be moved by the same benevolent spirit, and "let your speech be always with grace, seasoned with salt." "If any man offend not in word the same is a perfect man, and able also to bridle the whole body."

☞ When in reading we meet with any maxim that may be of use, we should take it for our own, and make an immediate application of it, [illegible] of a friend whom we have purposely [illegible] [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Evening Prayer.

Silent be the hum of life,
Hushed its tumult and its strife,
Gladly we retire from care,
'T is the hour of evening prayer.

Heavenly Father, at thy throne
Thanks we give for mercies shown;
Bowing low, we still implore
Grace and mercy as before.

Keep us all in peace to-night,
Guard us till the dawning light;
Sleeping, waking, still may we
Ever in thy favor be.

While we live, or when we die,
May we still behold thee nigh;
Then our flesh shall rest in hope,
Till thou com'st to raise me up.

So at last, when on the sky
Breaks the light that speaks thee nigh,
Then when night shall flee away,
Bid us share eternal day. H. L. H.

Dansville, N. Y., May, 1860.

What is True Religion?

Covetousness—Reason not consistent with Bible truth—The preserving power of the Bible—Blessedness and efficacy of the atonement of Christ.

This is one of the easiest questions to answer in the world. Suppose yourself to awake for the first time to life on some lone island in the midst of the ocean. In the first place, you consider that your existence is joyful and satisfying to you, and your reason and gratitude lead you to thank the being who is your Creator. As your wants manifest themselves, you find them supplied and provided for. For all this you thank and praise your God. This is true religion.

Suppose, further, that you get communication with another island, which is thickly populated. You and yours then have the enjoyment of neighborly society. You are all well provided for, and hence you all thank and praise your Creator. This is true religion.

But there is a higher or more extended religion than this. With this additional religion, you not only feel thankful to God for life and its blessings, but you rejoice in a sociable affinity with God in resisting and rejecting evil. God has the power to do evil, but is too righteous to do it. He desires you to be like minded. He knows what you are and would be, without the test or trial; yet he would know it by the trial. And there is a kind of necessity, also in this plan, but this is not a part of my present purpose to discuss. He tries you in various respects. There is, for instance, the various classes of beauty in others. He tries you whether you will be content with your own family. If you are, and covet not your neighbors, then, in this respect, you are religious or God-like, in the higher or more extended sense.

We might give many illustrations, but will mention but one or two. It happens that your land—land you have freely chosen, or fairly and honestly obtained—requires more labor to cultivate it than does your neighbors. Can you be content without coveting his land? If you can or will be, in this respect also you are religious or God-like in the higher sense.

Again, you find that some of your neighbors are less gifted in reasoning capacities than yourself; and you find that you can entice or induce them to become your permanent servants, for a trifling remuneration, which will enable you to live without laboring yourself. Do you covet this service? or are you willing for their sakes to do your own work, and seek by advice and otherwise to build them up in their own homestead? If so, you are also in this sense religious and God-like, in the higher sense spoken of. This is true religion, and the comprehension of it is within the capacity of all, whether through reason, nature, or Bible presentation. We find ourselves in a world and under circumstances of numerous tests and trials, so diversified in the wisdom of God, as to be adapted to the development of mind of every capacity; and by this plan God is pleased to know our character, both in its beginning and maturity. We see God to be good and reasonable in this, and are therefore willing to endure during the brief time of our probation the loss of such ease and blessings as this trial subjects us to; for we believe that God will reward us with a proportionate increase of happiness, both of body and mind, in the age which is to succeed this. We are convinced of this by the reasonableness of the whole matter. And if we need additional proof, we have it in the atoning sufferings we every where behold. Deprivation, to a more or less degree, is necessarily a connected contingency in the plan; hence knowing or believing God to be all-good, we see that said deprivations are for our good—that they are necessary to the satisfaction we shall enjoy in the consciousness of the God-like character we shall possess. The religion of *true* reason, and the religion of the Bible, are alike.

In truth, (and we should be duly humble in view of the fact,) man would have nearly, if not quite, degenerated to madness without the Bible, through sheer covetousness. Hence the Bible is our preservation from destruction; for God's plan requires as sure a penalty for a failure to serve him, as it secures a reward for success. Without it we would blindly covet, murder, and do all other sins. But through God's mercy, in Christ, we have this blessed book, even unto the present moment, together with the Holy Spirit. H. B.

For the Crisis.

The Lord's Anointed.—No. 4.

"Stand up for Jesus."

It is by some objected to the *fact* that Christ was "in the beginning with God," that God "calleth things that are not as though they *were*," and hence the Scripture speaks of Christ as pre-existing, when in fact he *did not* thus exist. This is simply admitting that the plain letter of Scripture *does teach* his pre-existence, and hence it must be explained away to avoid that conclusion.

But one principle may well be noted. God "calleth things that are not as though they were" *only* with respect to *future events*. He speaks of that which will *certainly occur*, as though it had already transpired; as the making of Abraham "the father of many nations," or the quickening of the dead. But this rule does not work both ways, by any means. For in *no case* does inspiration, in referring to the *past*, say that events occurred which did not really occur. Because if Christ was *not* "in the beginning with God," the words not only *were not true*, but they *never can be true*. If he did not actually have glory with the father "before the *world was*," then it was *not* true when he *said* it, nor can it ever *be* true, *because* the *time* is an essential element in the statement; and "in the beginning," or "before the world was," are periods long *past*, and no possible figure of speech can throw back the roll of ages, and make Christ's *future glory* or exaltation to be "in the *beginning*," or "*before* the *world was*." These expressions are *not* prophetic, having no date assigned to them, and so regarded as present because of their *sureness*; but they are *historic expressions*, and refer to a period in the *past*, and if the statement was not true at the period *referred to*, then it never *could be true*, because its truth is limited to that period. If I say this second day of August, that it snowed the *first day of this month*, no *future* snow storm can save my veracity, because I speak of a *past event*, and assign the *time* of its occurrence. So Christ *had* glory "before the world was," and no *future* glory can be the glory that he *had* with the Father "before the world was," if he had no existence then and there. The language is historical, not prophetical, and the reference is to the *beginning*—*not* to the *end*. It is "impossible for God to lie."

So "all things were made (*di*) by or *through* HIM, and *without* HIM was not any thing made that was made."—John 1: 3. Here the reference is purely *historic*. It is to "the beginning"—the *creation*. If not true of that, it is not true of *any thing*. *History* can have but *one* application. This agrees with the fact that "he is the *first born* of *every creature*." Why? What is the proof? "For (*en*) BY or *through him* were all things CREATED, that are *in heaven* and that are *in earth*, visible and invisible, whether thrones or dominions, or principalities or powers; all things were created (*di*) BY him, and FOR him: and he is BEFORE *all things*, and BY HIM all things consist." Col. 1: 15, 16. Now to say all things were created *through* him, does not alter the sense, for *through* is not "*on account of*," by any means, but "*by means of*," *by the agency of*; *noting instrumentality*, and implies, *necessarily*, the *existence* of that *through* which the thing is *done*. "*Eis auto*" is not merely "with respect to him," it is *in him* or BY HIM, and any other rendering is simply saying it *may mean* so and so, without authority; but the question in Scripture is not what it MAY mean, but what it DOES *mean*. Single words, dislocated, may mean any thing; words collocated in intelligible sentences MUST *mean*, and DO *mean*, what they *say*, if they mean any thing. Nor will any other translation make sense with the apostle's argument. *First*, he states that Christ is the *first born* of *every creature*, and proves it by the fact that all else, including angels, or "principalities and powers," were "*created by him*." *Second*, he draws the conclusion that he is "*before all things*, and (*en*) *by*, *in*, or *through* him, all things consist." This *clinches* the nail, and shows that Christ is BEFORE all things, and hence we know *how* all things could be and are *created by him*.

I know that by an alteration and mystification of various passages, it may be said, in conclusion, this being *true*, Christ *did not* create all things. But Christ DID create all things, and the *Bible* says so. "All things *were* made by him," "*by whom* also *He* (God) *made* the worlds," "for BY HIM were ALL THINGS created;" and hence it follows, that as this *conclusion* is flatly contradicted by Scripture, the premises are also unscriptural. God created all things by Jesus Christ. Solomon built a temple, but he did it BY others, so there is no difficulty there.

The Scriptures that declare Christ's pre-existent riches and glory, are neither poetical, nor symbolical, nor allegorical, nor prophetical. They are plain, simple, historic statements, or allusions, and there is no instance where God calleth things that are not as though they were, unless it is with reference to FUTURE *events*. It does not say he calleth things that *are* as though they *had been*, but those that *are not* yet, but are certain he speaks of as though they already existed.

I am here met with the only seeming example of such an usage as is alleged, in Rev. 13: 8,—"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." This passage is a fitting illustration of the imperfection of *punctuation* in our common Bibles. In some Greek copies, as in the received English version, there is *no* punctuation in the whole verse except a comma after the words "worship him." This leaves the reader to place his own construction on the passage, and as the translation is equivocal, a wrong idea is commonly received, namely, that Christ was *slain* from the *foundation of the world*; which is not asserted in Scripture, nor warranted by the facts in the case.

In Bagster's Greek Testament, in the reprint of the ancient Vatican copy, and in the critical Greek Testaments of Knapp, Griesbach, Muralto, Scholtz, and others, there is a comma after the word *esphagmenou*, *slain*, or slaughtered, showing that the *slaying* is to be connected with the word *Lamb*, and separated *from* "the foundation of the world." Their names "were WRITTEN from the foundation of the *world*, in the book of life of the slain lamb." So we read in Rev. 17: 8, "They that dwell on the earth shall wonder, whose names were not *written* in the book of life, from the *foundation* of the *world*." It is the *writing*, not the *slaying*, that is from the world's *foundation*. So by comparing Scripture with Scripture, the difficulty is solved.

This is no *new* solution either, and to show this, I give a few translations and authorities, omitting several others which are in agreement with them:

GILBERT WAKEFIELD's translation: "And all the inhabitants of the earth will worship him, whose names are not written, from the foundation of the world, in the book of life of the Lamb that was slaughtered."

ISAAC ASHE—compendious notes on Revelations: "And all that dwell upon the earth shall worship him, whose names have not been been written from the foundation of the world in the book of life of the Lamb that was slain."

Professor N. N. WHITING's translation: "Whose names are not written in the book of life of the slain Lamb, from the foundation of the world."

Professor MOSES STUART's commentary: "Whose names are not written, from the foundation of the world, in the life-book of the Lamb which was slain."

Dr. S. T. BLOOMFIELD's New Testament: "Whose names are not written (as those) from the creation of the world in the book of life of the *Lamb* slain," or "in the book of life of the slain Lamb."

E. HARWOOD's translation: "To it all those inhabitants of the world paid divine honors, whose names were not written from the foundation of the world in the Lamb's book of life, who surrendered up himself a victim."

Dr. H. HAMMOND's notes on New Testament: "That the words should not be read thus,—*The Lamb slain from the beginning of the world*; but thus,—*whose names were not written from the foundation of the world*, (that is, were never written) *in the book of life of the Lamb that was slain*, may sufficiently appear by comparing this expression here with chap. 17: 8," etc.

SIR NORTON KNATCHBULL's Annotations: After speaking of Abel's lamb as a type of Christ, he remarks; "But perhaps we may better say with the Greek scholiast, it is an *Hyperbaton*,* as if we were to read, 'Whose names were not written from the foundation of the world in the book of life of the Lamb that was slain,' as were theirs who *did not* worship the dragon, etc., Luke 10: 20. And for confirmation of this *Hyperbaton* read Rev. 17: 8, where no mention at all is made of the *Lamb* that was slain, which is a kind of demonstration that the words are to be understood as they are before rendered according to the *scholiast*."

I might quote others, but I think I have given authorities and reasons enough to settle the question as to the meaning of Rev. 13: 8, if even the mere suggestion was not sufficient for every inquiring mind. The Lamb was *not* slain from the world's foundation, but on Calvary, in the *end* of the Jewish age. So *this* passage is a very poor proof of the position that while God calleth future things which are *certain* as if they were *present*, he at the same time calls present things *past*, and says that things occurred in the beginning which never *did* occur, and which never *can occur* as they are described, because the time designated in which they *were accomplished* has rolled away into the eternal past, never to return again.

But though Christ was not slain from the foundation of the world, yet he was "before all things, and by him all things do consist"—he "was in the beginning with God"—"he was rich and became poor" for us. And it is no idle compliment when by "the inspiration of the Almighty" it is said "his NAME shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Isa. 9: 6. To deny the propriety of *one* title is to deny the validity of *all*. If he is not *properly* "the mighty *God*" neither is he "the Prince of Peace," or the "Wonderful, Counsellor," or the second Adam, the everlasting Father of "the children whom God hath given" him. When God declares his name shall be *called* "MIGHTY GOD," I have no more right to question the propriety of the title, than I have to deny that he is "the Son of the Highest," when it is said, "He shall be great and shall be CALLED the Son of the Highest." God's names are sacred, and not idle titles.

Since Jesus knew "that the Father had given all things into his hands, and that he was COME FROM GOD, and WENT TO GOD,"—John 13: 3,—let us, while we wait for him to come from heaven again, give to him such honor that at his revelation in glory we can say from devout and loyal hearts, "Lo this OUR GOD, we have waited for him and he will save us; this is JEHOVAH, we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25: 9. H. L. HASTINGS.

Providence, R. I., Aug. 2d, '60.

* "In grammar, a figurative construction inverting the natural and proper order of words and sentences."

For the Crisis.

Wycliffe.

John de Wycliffe was born A. D. 1324. He wrote a treatise "Of the last age of the Church" in 1356, in which, assailing the papacy, he enumerated twelve classes of persons, beginning with the pope, and ending with the mendicant friars, whom he calls "antichrists, and proctors of Satan." He translated both the Old and New Testaments. The Old was never printed, but his New Testament was printed twice, first in folio, in London, 1731. The second edition at the same place, in 1810, successively, by Rev. J. Lewis and H. H. Baber.

Wycliffe labored much to enforce the authority of the Scriptures among all classes, both the rulers and the common people. The following, taken from the MSS. in the British Museum, will serve as a specimen of his translation:

"At ye bigyning was ye word and ye word was at god. and god was ye word. this was in ye bigyning at god. alle things weren made by him: and withouten him was maad no thing that thig that was maad in him was lyf and ye lyf was ye lyt of men and lyt schineth in derknesse and derknesse comprehendith not it."—John 1: 1–5.

The above is a faithful copy as regards orthography and punctuation; but the "hand writing" of the MSS. (of which I have seen an *engraved fac simile*,) resembles a complicated German text. The Lollards and ancient sect of christians are said to have followed the teachings of Wycliffe; who in his day, like Luther, was countenanced and supported by, and associated with, the highest classes of his time, whether of royalty or knowledge. It will be seen, by comparing the above extract with the English language of our time, that five centuries have wrought great changes in its orthography. EDWIN C. STILES.

THE BIBLE.—The following lines were written by a sailor on the blank leaf of his Bible:—

"While down the stream of life I sail,
Christ be my ship, and grace my gale;
Hope be my anchor while I ride;
This book my compass o'er the tide."

Universalist Tract.

"WILL YOU ANSWER" THIS TRACT?

12. "If the demands of the justice of God are opposed to the requirements of his mercy, is he not divided against himself? If the requirements of his *mercy* are opposed to the demands of his justice, how can his kingdom stand?"—Mark 3: 24. They are in *harmony*, as we have plainly seen.

13. "If the justice and mercy of God are in any way opposed, do they 'keep the unity of the spirit in the bond of peace?' If divine justice and mercy are opposite in their requirements, can Deity be 'a just God AND a *Savior*?'" Isaiah 45: 21. They are *not* in opposition, as before shown.

14. "If 'a God all mercy is a God unjust,' would not a God all justice be a God all unmerciful? Is there any such thing in Deity as *unjust mercy*, or *unmerciful justice*? Is there any such principle in Deity as *just cruelty*, or *merciful injustice*?" Our God is a God of *mercy and justice*, and these attributes are *not at war*; MERCY does not crowd *justice* out of existence. There is no such thing as "unjust mercy," or "unmerciful justice," or "just cruelty," or "merciful injustice." The execution of Jehovah's threats are not "unjust." Was he "cruel" or "unjust" when he overthrew Sodom?

15. "If you had the requisite power, would you not deliver the whole family of man from sin and misery? If you were the final judge of all, would you doom a single soul to endless woe? Are you more merciful than the God who made you?" What *I* would do is nothing to the question as to what *God* will do: he will do as he has said. God will be *just*.

16. "'Can a woman forget her infant child?' Is the Creator of human sympathy less benevolent than the creature? Is a spark more glorious than the flame?" Our "benevolence" and "sympathy" cannot counteract God's *justice*.

17. "If God *would* save all mankind, but *cannot*, is he infinite in power? If God *can* save all mankind, but *will not*, is he infinite in goodness?" God does not save upon the principle of *physical power*; that power is not limited. It is *morally* "impossible for God to lie," or to "*save men in their sins*."

18. "Did God design universal salvation when he created man? Will he carry his original design into execution? If he fails in *one* of his plans, what evidence is there that he will not be defeated in them all?" There was nothing to save man *from* when God created Adam. He was free from sin. In turn I might ask, did God "*design*" the *fall* of man?

19. "Is every individual under obligation to be thankful for existence? Will this obligation always continue? Is it possible to be thankful for that which is not, on the whole, a blessing? If any one be rendered interminably wretched, will he still be under obligation to thank God for existence?" Life is a blessing for which we should be thankful under ordinary circumstances, yet Job said, "O that I had died from the womb!" Was he then thankful?

20. "Would endless misery benefit the Almighty as the *inflictor*? Would it benefit the saints and angels as *spectators*? Would it benefit the sinner as *the sufferer*? If it would not, who would be benefitted by it?" No, no, no! No one.

21. "Can God be glorified by that which gives him no pleasure? Would the ceaseless agonies of millions of our race afford any pleasure to the Deity? Could any but perfectly evil beings, if there be any such, rejoice in, or be glorified by, the infliction of unending torment?" *No!* No!! NO!!!

22. "Can the determinate *will* of Deity be contrary to his *pleasure*? If God declares '*the end* from *the beginning*,' can the final destiny of mankind be contrary to his will?" The *compulsive* will of God is not exercised: he exercised no will that will interfere with man's *choice* between *life* and *death*.

23. "Did God know, when he created man, that a part of his creatures would be endlessly miserable?" No, for they are not to be: but "all the wicked will God *destroy*."

24. "As Jesus 'gave himself a ransom for all,' can he ever 'see of the travail of his soul and be satisfied,' if endless misery be true?" It is not true; but when those who will consent to be saved, are gathered into Paradise, and "*evil doers are cut off*," he will be "satisfied."

25. "As Jesus 'tasted death for every man,' can it be true that 'the pleasure of the Lord shall prosper in his hand,' if a part are never saved?" Yes; he saves all who will accept the proffers of the gospel, and it would not be his "pleasure" to save others.

26. "Can Jesus be the Savior of any, [illegible] more than he actually saves? Can he be the Savior of the world if the world be not actually saved by him?" He is the proffered Savior of all.

27. "If Jesus be in no sense the Savior of unbelievers, why are unbelievers called upon to believe in him as their Savior?" While he is their proffered Savior, they are invited to accept him as their actual Savior, which would be useless if he were already such.

28. "Must not the thing to be believed be true before it is believed?" Yes; and it is true that Christ came to save men upon the *conditions of the gospel*, and *not upon any other conditions*. "And must it not continue to be true whether it be believed or not?" Certainly. "Can faith create any truth? or unbelief destroy it?" No. Christ is able and willing to save, whether men believe it or not."

29. "Is it true that God hath concluded all in unbelief, that he might have mercy upon all?' Yes; upon the gospel principle.

30. "Can God be especially the Savior of them that believe, unless he is actually the Savior of all?" He can be the special Savior of believers, and the *proffered* Savior of unbelievers, in which sense he is styled, "the Savior of all men."

31. "Is faith the substance of things hoped for?" Yes. "Do you hope for the truth of the doctrine of endless misery?" No. "If endless misery is not a thing hoped for, can it form any part of the Christian faith?" It does not; but "*faith*" is also the "*evidence of things not seen*," therefore destruction is an item of Christian faith.

32. "Do you pray for the salvation of all men?" Yes; with the understanding that they must be saved in the appointed way, if at all. "Do you pray in faith?" Yes; with the above understanding. "Are you aware that whatsoever is not of faith is sin?" Yes.

33. "Would God require us to pray for all men, unless he will have all men to be saved?" It is his will that all may be saved in harmony with the stipulated conditions of the gospel. "If you believe that endless woe is an item of the truth of God, why should you desire and pray that it may prove false?" I do not so believe; but I pray that sinners may escape destruction, for their own good.

34. "Do the righteous desire the salvation of all mankind?" Yes, if they will accept offered pardon, but in no other sense. "Is it true that the desire of the righteous shall be granted?" Yes; "if we ask anything *according* to his will, he heareth us." 1 John 5: 14.

35. "If 'whoso offereth praise glorifieth God,' (Ps. 1: 23,) can he be glorified by those who *cannot* praise him? If any one be rendered endlessly miserable, will it be possible for him to praise God?" No, no.

36. "Do you believe that endless punishment would, in any sense, redound to the glory of God? If yea, can you '*rejoice* in *hope* of the glory of God?' Rom. 5: 2. If nay, should not the doctrine of endless woe be blotted from your creed?" Endless misery is not in my creed—the Bible—and it could not redound to the glory of God.

37. "Would not the salvation of three-fourths of mankind glorify God more than the salvation of one-half? Can you heartily join the angelic host in singing '*Glory to God in the highest*,' without believing in the salvation of the whole family of man?" The salvation of three-fourths of the whole, would be more for God's glory than the salvation of one-half; it could be brought about through a compliance with the requirements of the gospel, but not otherwise. I can sing glory to God, for the salvation of those who will submit to "enter through the door into the sheepfold."

38. "Is endless misery embraced in the message of 'good tidings of great joy which shall be to all people?' Luke 2: 10. If not, has that doctrine any part or lot in the gospel of our Lord Jesus Christ?" No, no; but there is a "broad way that leadeth to *destruction*."

39. "Is it *certain* that all who are now alive, or yet to be born, will not be doomed to endless woe? If faith, or good works, or both, be essential to the happiness of a future life, can it be *certain* that any of our race will enter that happy state, inasmuch as it is *not* certain that any one will continue faithful and obedient unto death?" None are doomed to endless woe. "He that endureth unto the *end*, the same shall be saved," but "many shall seek to enter in, but *shall not be able*."

40. "If Christianity does not teach a *certainty* in relation to the future destiny of any soul of our race, is it not properly a system of *chance*? What better in chance than *Atheism*?" Our certainty and safety lie in obedience and faithfulness.

41. "Is not the goodness of God co-extensive and co-eternal with his wisdom and power? As the wisdom of God can never change to folly, nor his power to weakness, will his goodness ever change to hatred? Can Deity be universally and eternally good, if endless misery be true for a single soul?" His goodness will never change to hatred, but, while he loves his enemies, and offers to save them, there is still a [illegible] in which he is "angry with the wicked every day," but he will cease his anger [illegible] in their destruction, unless they repent; but "endless misery" would compel him to keep his anger forever.

42. "Is it true that the tender mercies of the Lord are over all his works?—Ps. 145: 9. Will not his tender mercies be *always* over all his works? If endless misery be true for any of our race, in what respect are the tender mercies of the Lord different from the tender mercies of the wicked?" Were not his tender mercies over his works when he destroyed Sodom? Will they not also be over them when sinners are "punished with everlasting destruction?"

43. "If 'the goodness of God leadeth to repentance,' why should it be supposed that repentance leadeth to the goodness of God? If 'the goodness of God leadeth to repentance,' are not *the impenitent* the objects of his goodness?" While "the goodness of God leadeth to repentance," repentance leadeth to *pardon*. Why lead sinners to repentance if they are sure of salvation without it?

44. "Can he be a christian who affirms, that if he believed in the *certain* salvation of all mankind, he would neither worship God, nor obey the precepts of his heavenly law?" No matter whether he can be a christian or not, if he is sure of salvation, for his christianity has nothing to do with saving him. But our opinion is, that fear is not the prominent inducement to serve the Lord; it is only tributary. Men who serve God through fear alone, are not acting from the right principle.—W. SHELDON.

—*Bible Expositor.*

The Papacy.

The Pope trembles in the Vatican. He has a presentiment of the nearness of his doom. What office in Europe would insure his Pontifical life for five years? Now just think what this power was in ancient days: a power that made kings tremble on their thrones; a power that could force a German Emperor to remain doing penance amid the snows in the trenches around the imperial city, till the Pope gave him absolution; a power that could dispose of Britain's crown to whomsoever he pleased; the great power that reigned over the kings of the earth. "How are the mighty now fallen! Is this the man that shook kingdoms, that made the earth to tremble? Is he become as one of us?" And what do recent events indicate? The decadence of the system to the very verge, when like the thief in the night, He comes, whose right it is to reign; and the whole is struck down; and that great city is literally swallowed up and destroyed by fire; and the smoke of its torments begins to rise for ever and for ever.

I am speaking not of persons, but of the system; and if you know it as I know it, if you knew what an awful mystery of wickedness it is, instead of being sorrowful, or when you hear of her judgments, letting your sympathies go out with her, and tears begin to be wept over the spectacle; those sympathies of yours would rush back to Smithfield, or travel to the Cottian Alps, or to the dungeons at Rome, or to the Inquisition of Spain; and witnessing the scenes that have been transacted there, they would come back armed with indignation; and instead of weeping over the ruin, you should, as angels bid you, rejoice that great Babylon is fallen—is fallen.—"*Great Tribulation*," *by Dr. Cumming.*

VOLTAIRE.—Nearly a hundred years ago Voltaire resided at Geneva. One day he said to some friends, in a boastful [illegible] tone: "Before the beginning of the nineteenth century, christianity will have disappeared from the earth!" Well! in that same house, in that same room where those impious words were spoken, what think you there is to-day? A depository of Bibles! The sacred books fill the room from the floor to the ceiling. [illegible] Voltaire's prophecy [illegible]

[illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Evening Prayer.

Silent be the hum of life,
Hushed its tumult and its strife,
Gladly we retire from care,
'T is the hour of evening prayer.

Heavenly Father, at thy throne
Thanks we give for mercies shown;
Bowing low, we still implore
Grace and mercy as before.

Keep us all in peace to-night,
Guard us till the dawning light;
Sleeping, waking, still may we
Ever in thy favor be.

While we live, or when we die,
May we still behold thee nigh,
Then our flesh shall rest in hope,
Till thou com'st to raise me up.

So at last, when on the sky
Breaks the light that speaks thee nigh,
Then when night shall flee away,
Bid us share eternal day. H. L. H.

Dansville, N. Y., May, 1860.

What is True Religion?

Covetousness—Reason not consistent with Bible truth—The preserving power of the Bible—Blessedness and efficacy of the atonement of Christ.

This is one of the easiest questions to answer in the world. Suppose yourself to awake for the first time to life on some lone island in the midst of the ocean. In the first place, you consider that your existence is joyful and satisfying to you, and your reason and gratitude lead you to thank the being who is your Creator. As your wants manifest themselves, you find them supplied and provided for. For all this you thank and praise your God. This is true religion.

Suppose, further, that you get communication with another island, which is thickly populated. You and yours then have the enjoyment of neighborly society. You are all well provided for, and hence you all thank and praise your Creator. This is true religion.

But there is a higher or more extended religion than this. With this additional religion, you not only feel thankful to God for life and its blessings, but you rejoice in a sociable affinity with God in resisting and rejecting evil. God has the power to do evil, but is too righteous to do it. He desires you to be like minded. He knows what you are and would be, without the test or trial; yet he would know it by the trial. And there is a kind of necessity, also in this plan, but this is not a part of my present purpose to discuss. He tries you in various respects. There is, for instance, the various classes of beauty in others. He tries you whether you will be content with your own family. If you are, and covet not your neighbors, then, in this respect, you are religious or God-like, in the higher or more extended sense.

We might give many illustrations, but will mention but one or two. It happens that your land—land you have freely chosen, or fairly and honestly obtained—requires more labor to cultivate it than does your neighbors. Can you be content without coveting his land? If you can or will be, in this respect also you are religious or God-like in the higher sense.

Again, you find that some of your neighbors are less gifted in reasoning capacities than yourself; and you find that you can entice or induce them to become your permanent servants, for a trifling remuneration, which will enable you to live without laboring yourself. Do you covet this service? or are you willing for their sakes to do your own work, and seek by advice and otherwise to build them up in their own homestead? If so, you are also in this sense religious and God-like, in the higher sense spoken of. This is true religion, and the comprehension of it is within the capacity of all, whether through reason, nature, or Bible presentation. We find ourselves in a world and under circumstances of numerous tests and trials, so diversified in the wisdom of God, as to be adapted to the development of mind of every capacity; and by this plan God is pleased to know our character, both in its beginning and maturity. We see God to be good and reasonable in this, and are therefore willing to endure during the brief time of our probation the loss of such ease and blessings as this trial subjects us to; for we believe that God will reward us with a proportionate increase of happiness, both of body and mind, in the age which is to succeed this. We are convinced of this by the reasonableness of the whole matter. And if we need additional proof, we have it in the atoning sufferings we every where behold. Deprivation, to a more or less degree, is necessarily a connected contingency in the plan; hence knowing or believing God to be all-good, we see that said deprivations are for our good—that they are necessary to the satisfaction we shall enjoy in the consciousness of the God-like character we shall possess. The religion of *true* reason, and the religion of the Bible, are alike.

In truth, (and we should be duly humble in view of the fact,) man would have nearly, if not quite, degenerated to madness without the Bible, through sheer covetousness. Hence the Bible is our preservation from destruction; for God's plan requires as sure a penalty for a failure to serve him, as it secures a reward for success. Without it we would blindly covet, murder, and do all other sins. But through God's mercy, in Christ, we have this blessed book, even unto the present moment, together with the Holy Spirit. H. B.

For the Crisis.

The Lord's Anointed.—No. 4.

"Stand up for Jesus."

It is by some objected to the *fact* that Christ was "in the beginning with God," that God "calleth things that are not as though they *were*," and hence the Scripture speaks of Christ as pre-existing, when in fact he *did not* thus exist. This is simply admitting that the plain letter of Scripture *does teach* his pre-existence, and hence it must be explained away to avoid that conclusion.

But one principle may well be noted. God "calleth things that are not as though they were" *only* with respect to *future events*. He speaks of that which will *certainly occur*, as though it had already transpired; as the making of Abraham "the father of many nations," or the quickening of the dead. But this rule does not work both ways, by any means. For in *no case* does inspiration, in referring to the *past*, say that events occurred which did not really occur. Because if Christ was *not* "in the beginning with God," the words not only *were not true*, but they *never can be true*. If he did not actually have glory with the father "before the *world was*," then it was *not* true when he *said* it, nor can it ever *be* true, *because* the *time* is an essential element in the statement; and "in the beginning," or "before the world was," are periods long *past*, and no possible figure of speech can throw back the roll of ages, and make Christ's *future glory* or exaltation to be "in the *beginning*," or "*before* the *world was*." These expressions are *not* prophetic, having no date assigned to them, and so regarded as present because of their *sureness*; but they are *historic expressions*, and refer to a period in the *past*, and if the statement was not true at the period *referred to*, then it never *could be true*, because its truth is limited to that period. If I say this second day of August, that it snowed the *first day of this month*, no *future* snow storm can save my veracity, because I speak of a *past event*, and assign the *time* of its occurrence. So Christ *had* glory "before the world was," and no *future* glory can be the glory that he *had* with the Father "before the world was," if he had no existence then and there. The language is historical, not prophetical, and the reference is to the *beginning*—*not* to the *end*. It is "impossible for God to lie."

So "all things were made (*di*) by or *through* HIM, and *without* HIM was not any thing made that was made."—John 1: 3. Here the reference is purely *historic*. It is to "the beginning"—the *creation*. If not true of that, it is not true of *any thing*. *History* can have but *one* application. This agrees with the fact that "he is the *first born* of *every creature*." Why? What is the proof?" For (*en*) BY or *through him* were all things CREATED, that are *in heaven* and that are *in earth*, visible and invisible, whether thrones or dominions, or principalities or powers; all things were created (*di*) BY him, and FOR him: and he is BEFORE *all things*, and BY HIM all things consist." Col. 1: 15, 16. Now to say all things were created *through* him does not alter the sense, for *through* is not "on account of," by any means, but "*by means of*," *by the agency of*; *noting instrumentality*, and implies, *necessarily*, the *existence* of that *through* which the thing is *done*. "*En auto*" is not merely "with respect to him," it is *in him*, OR BY HIM, and any other rendering is simply saying it *may mean* so and so, without authority; but the question in Scripture is not what it MAY mean, but what it DOES mean. Single words dislocated may mean any thing; words collocated in intelligible sentences MUST *mean*, and DO *mean*, what they *say*, if they mean any thing. Nor will any other translation make sense with the apostle's argument. *First*, he states that Christ is the *first born* of *every creature*, and proves it by the fact that all else, including angels, or "principalities and powers," were "*created by him*." *Second*, he draws the conclusion that he is "*before all things*, and (*en*) *by*, *in*, or *through* him, all things consist." This *clinches* the nail, and shows that Christ is BEFORE all things, and hence we know *how* all things could be and are *created by him*.

I know that by an alteration and mystification of various passages, it may be said, in conclusion, this being *true*, Christ *did not* create all things. But Christ DID create all things, and the *Bible* says so. "All things *were* made by him," "*by whom* also *He* (God) *made* the worlds," "for BY HIM were ALL THINGS created;" and hence it follows, that as this *conclusion* is flatly contradicted by Scripture, the premises are also unscriptural. God created all things by Jesus Christ. Solomon built a temple, but he did it BY others, so there is no difficulty there.

The Scriptures that declare Christ's pre-existent riches and glory, are neither poetical, nor symbolical, nor allegorical, nor prophetical. They are plain, simple, historic statements, or allusions, and there is no instance where God calleth things that are not as though they were, unless it is with reference to FUTURE *events*. It does not say he calleth things that *are* as though they *had been*, but those that *are not* yet, but are certain he speaks of as though they already existed.

I am here met with the only seeming example of such an usage as is alleged, in Rev. 13: 8,—"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." This passage is a fitting illustration of the imperfection of *punctuation* in our common Bibles. In some Greek copies, as in the received English version, there is *no* punctuation in the whole verse except a comma after the words "worship him." This leaves the reader to place his own construction on the passage, and as the translation is equivocal, a wrong idea is commonly received, namely, that Christ was *slain* from the *foundation of the world*; which is not asserted in Scripture, nor warranted by the facts in the case.

In Bagster's Greek Testament, in the reprint of the ancient Vatican copy, and in the critical Greek Testaments of Knapp, Griesbach, Muralto, Scholtz, and others, there is a comma after the word *esphagmenou*, *slain*, or slaughtered, showing that the *slaying* is to be connected with the word *Lamb*, and separated *from* "the foundation of the world." Their names "were WRITTEN from the foundation of the *world*, in the book of life of the slain lamb." So we read in Rev. 17: 8, "They that dwell on the earth shall wonder, whose names were not *written* in the book of life, from the *foundation* of the *world*." It is the *writing*, not the *slaying*, that is from the world's *foundation*. So by comparing Scripture with Scripture, the difficulty is solved.

This is no *new* solution either, and to show this, I give a few translations and authorities, omitting several others which are in agreement with them:

GILBERT WAKEFIELD'S translation: "And all the inhabitants of the earth will worship him, whose names are not written, from the foundation of the world, in the book of life of the Lamb that was slaughtered."

ISAAC ASHE—compendious notes on Revelations: "And all that dwell upon the earth shall worship him, whose names have not been been written from the foundation of the world in the book of life of the Lamb that was slain."

Professor N. N. WHITING'S translation: "Whose names are not written in the book of life of the slain Lamb, from the foundation of the world."

Professor MOSES STUART'S commentary: "Whose names are not written, from the foundation of the world, in the life-book of the Lamb which was slain."

Dr. S. T. BLOOMFIELD'S New Testament: "Whose names are not written (as those) from the creation of the world in the book of life of the *Lamb* slain," or "in the book of life of the slain Lamb."

E. HARWOOD'S translation: "To it all those inhabitants of the world paid divine honors, whose names were not written from the foundation of the world in the Lamb's book of life, who surrendered up himself a victim."

Dr. H. HAMMOND'S notes on New Testament: "That the words should not be read thus,—*The Lamb slain* from *the beginning of the world*; but thus,—*whose names were not written from the foundation of the world*, (that is, were never written) *in the book of life of the Lamb that was slain*, may sufficiently appear by comparing this expression here with chap. 17: 8," etc.

SIR NORTON KNATCHBULL'S Annotations: After speaking of Abel's lamb as a type of Christ, he remarks; "But perhaps we may better say with the *Greek scholiast*, it is an *Hyperbaton*,* as if we were to read, 'Whose names were not written from the foundation of the world in the book of life of the Lamb that was slain,' as were theirs who *did not* worship the dragon, etc., Luke 10: 20. And for confirmation of this *Hyperbaton* read Rev. 17: 8, where no mention at all is made of the *Lamb* that was slain, which is a kind of demonstration that the words are to be understood as they are before rendered according to the *scholiast*."

I might quote others, but I think I have given authorities and reasons enough to settle the question as to the meaning of Rev. 13: 8, if even the mere suggestion was not sufficient for every inquiring mind. The Lamb was *not* slain from the world's foundation, but on Calvary, in the *end* of the Jewish age. So *this* passage is a very poor proof of the position that while God calleth future things which are *certain* as if they were *present*, he at the same time calls present things *past*, and says that things occurred in the beginning which never *did* occur, and which never *can occur* as they are described, because the time designated in which they *were accomplished* has rolled away into the eternal past, never to return again.

But though Christ was not slain from the foundation of the world, yet he was "before all things, and by him all things do consist"—he "was in the beginning with God"—"he was rich and became poor" for us. And it is no idle compliment when by "the inspiration of the Almighty" it is said "his NAME shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Isa. 9: 6. To deny the propriety of *one* title is to deny the validity of *all*. If he is not *properly* "the mighty *God*" neither is he "the Prince of Peace," or the "Wonderful, Counsellor," or the second Adam, the everlasting Father of "the children whom God hath given" him. When God declares his name shall be *called* "MIGHTY GOD," I have no more right to question the propriety of the title, than I have to deny that he is "the Son of the Highest," when it is said, "He shall be great and shall be CALLED the Son of the Highest." God's names are sacred, and not idle titles.

Since Jesus knew "that the Father had given all things into his hands, and that he was COME FROM GOD, and WENT TO GOD,"—John 13: 3,—let us, while we wait for him to come from heaven again, give to him such honor that at his revelation in glory we can say from devout and loyal hearts, "Lo this OUR GOD, we have waited for him and he will save us; this is JEHOVAH, we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25: 9. H. L. HASTINGS.

Providence, R. I., Aug. 2d, '60.

* "In grammar, a figurative construction inverting the natural and proper order of words and sentences."

For the Crisis.

Wycliffe.

John de Wycliffe was born A. D. 1324. He wrote a treatise "Of the last age of the Church" in 1356, in which, assailing the papacy, he enumerated twelve classes of persons, beginning with the pope, and ending with the mendicant friars, whom he calls "antichrists, and proctors of Satan." He translated both the Old and New Testaments. The Old was never printed, but his New Testament was printed twice, first in folio, in London, 1731. The second edition at the same place, in 1810, successively, by Rev. J. Lewis and H. H. Baber.

Wycliffe labored much to enforce the authority of the Scriptures among all classes, both the rulers and the common people. The following, taken from the MSS. in the British Museum, will serve as a specimen of his translation:

"At ye bigyning was ye word and ye word was at god. and god was ye word. this was in ye bigyning at god. alle things weren made by him: and withouten him was maad no thing that thig that was maad in him was lyf and ye lyf was ye lyt of men and lyt schineth in derknesbs and derknesbs comphendith not it."—John 1: 1–5.

The above is a faithful copy as regards orthography and punctuation; but the "hand writing" of the MSS. (of which I have seen an *engraved fac simile*,) resembles a complicated German text. The Lollards and ancient sect of christians are said to have followed the teachings of Wycliffe; who in his day, like Luther, was countenanced and supported by, and associated with, the highest classes of his time, whether of royalty or knowledge. It will be seen, by comparing the above extract with the English language of our time, that five centuries have wrought great changes in its orthography. EDWIN C. STILES.

THE BIBLE.—The following lines were written by a sailor on the blank leaf of his Bible:—

"While down the stream of life I sail,
Christ be my ship, and grace my gale;
Hope be my anchor while I ride;
This book my compass o'er the tide."

Universalist Tract.

"WILL YOU ANSWER" THIS TRACT?

12. "If the demands of the justice of God are opposed to the requirements of his mercy, is he not divided against himself? If the requirements of his *mercy* are opposed to the demands of his justice, how can his kingdom stand?"—Mark 3: 24. They are in *harmony*, as we have plainly seen.

13. "If the justice and mercy of God are in any way opposed, do they 'keep the unity of the spirit in the bond of peace?' If divine justice and mercy are opposite in their requirements, can Deity be 'a just God AND a *Savior?*'" Isaiah 45: 21. They are *not* in opposition, as before shown.

14. "If 'a God all mercy is a God unjust,' would not a God all justice be a God all unmerciful? Is there any such thing in Deity as *unjust mercy*, or *unmerciful justice?* Is there any such principle in Deity as *just cruelty*, or *merciful injustice?*" Our God is a God of *mercy and justice*, and these attributes are *not at war*; MERCY does not crowd *justice* out of existence. There is no such thing as "unjust mercy," or "unmerciful justice," or "just cruelty," or "merciful injustice." The execution of Jehovah's threats are not "unjust." Was he "cruel" or "unjust" when he overthrew Sodom?

15. "If you had the requisite power, would you not deliver the whole family of man from sin and misery? If you were the final judge of all, would you doom a single soul to endless woe? Are you more merciful than the God who made you?" What *I* would do is nothing to the question as to what *God* will do: he will do as he has said. God will be *just*.

16. "'Can a woman forget her infant child?' Is the Creator of human sympathy less benevolent than the creature? Is a spark more glorious than the flame?" Our "benevolence" and "sympathy" cannot counteract God's *justice*.

17. "If God *would* save all mankind, but *cannot*, is he infinite in power? If God *can* save all mankind, but *will not*, is he infinite in goodness?" God does not save upon the principle of *physical power*; that power is not limited. It is *morally* "impossible for God to lie," or to "*save men in their sins*."

18. "Did God design universal salvation when he created man? Will he carry his original design into execution? If he fails in *one* of his plans, what evidence is there that he will not be defeated in them all?" There was nothing to save man *from* when God created Adam. He was free from sin. In turn I might ask, did God "*design*" the *fall* of man?

19. "Is every individual under obligation to be thankful for existence? Will this obligation always continue? Is it possible to be thankful for that which is not, on the whole, a blessing? If any one be rendered interminably wretched, will he still be under obligation to thank God for existence?" Life is a blessing for which we should be thankful under ordinary circumstances, yet Job said, "O that I had died from the womb!" Was he then thankful?

20. "Would endless misery benefit the Almighty as the *inflictor?* Would it benefit the saints and angels as *spectators?* Would it benefit the sinner as *the sufferer?* If it would not, who would be benefitted by it?" No, no, no! No one.

21. "Can God be glorified by that which gives him no pleasure? Would the ceaseless agonies of millions of our race afford any pleasure to the Deity? Could any but perfectly evil beings, if there be any such, rejoice in, or be glorified by, the infliction of unending torment?" *No!* No!! NO!!!

22. "Can the determinate *will* of Deity be contrary to his *pleasure?* If God declares '*the end* from *the beginning*,' can the final destiny of mankind be contrary to his will?" The *compulsive* will of God is not exercised: he exercised no will that will interfere with man's *choice* between *life* and *death*.

23. "Did God know, when he created man, that a part of his creatures would be endlessly miserable?" No, for they are not to be: but "all the wicked will God *destroy*."

24. "As Jesus 'gave himself a ransom for all,' can he ever 'see of the travail of his soul and be satisfied,' if endless misery be true?" It is not true; but when those who will consent to be saved, are gathered into Paradise, and "*evil doers are cut off*," he will be "*satisfied*."

25. "As Jesus 'tasted death for every man,' can it be true that 'the pleasure of the Lord shall prosper in his hand,' if a part are never saved?" Yes; he saves all who will accept the proffers of the gospel, and it would not be his "*pleasure*" to save others.

26. "Can Jesus be the Savior of any more than he actually saves? Can he be the Savior of the world if the world be not actually saved by him?" He is the proffered Savior of all.

27. "If Jesus be in no sense the Savior of unbelievers, why are unbelievers called upon to believe in him as their Savior?" While he is their proffered Savior, they are invited to accept him as their actual Savior, which would be useless if he were already such.

28. "Must not the thing to be believed be true before it is believed?" Yes; and it is true that Christ came to save men upon the *conditions of the gospel*, and *not upon any other conditions*. "And must it not continue to be true whether it be believed or not?" Certainly. "Can faith create any truth? or unbelief destroy it?" No. Christ is able and willing to save, whether men believe it or not."

29. "Is it true that God hath concluded all in unbelief, that he might have mercy upon all?" Yes; upon the gospel principle.

30. "Can God be especially the Savior of them that believe, unless he is actually the Savior of all?" He can be the special Savior of believers, and the *proffered* Savior of unbelievers, in which sense he is styled, "the Savior of all men."

31. "Is faith the substance of things hoped for?" Yes. "Do you hope for the truth of the doctrine of endless misery?" No. "If endless misery is not a thing hoped for, can it form any part of the Christian faith?" It does not; but "*faith*" is also the "*evidence of things not seen*," therefore destruction is an item of Christian faith.

32. "Do you pray for the salvation of all men?" Yes; with the understanding that they must be saved in the appointed way, if at all. "Do you pray in faith?" Yes; with the above understanding. "Are you aware that whatsoever is not of faith is sin?" Yes.

33. "Would God require us to pray for all men, unless he will have all men to be saved?" It is his will that all may be saved in harmony with the stipulated conditions of the gospel. "If you believe that endless woe is an item of the truth of God, why should you desire and pray that it may prove false?" I do not so believe; but I pray that sinners may escape destruction, for their own good.

34. "Do the righteous desire the salvation of all mankind?" Yes, if they will accept offered pardon, but in no other sense. "Is it true that the desire of the righteous shall be granted?" Yes; "if we ask anything *according* to his will, he heareth us." 1 John 5: 14.

35. "If 'whoso offereth praise glorifieth God,' (Ps. 1: 23,) can he be glorified by those who *cannot* praise him? If any one be rendered endlessly miserable, will it be possible for him to praise God?" No, no.

36. "Do you believe that endless punishment would, in any sense, redound to the glory of God? If yea, can you '*rejoice* in *hope* of the glory of God?' Rom. 5: 2. If nay, should not the doctrine of endless woe be blotted from your creed?" Endless misery is not in my creed—the Bible—and it could not redound to the glory of God.

37. "Would not the salvation of three-fourths of mankind glorify God more than the salvation of one-half? Can you heartily join the angelic host in singing '*Glory to God in the highest*,' without believing in the salvation of the whole family of man?" The salvation of three-fourths of the whole, would be more for God's glory than the salvation of one-half; it could be brought about through a compliance with the requirements of the gospel, but not otherwise. I can sing glory to God, for the salvation of those who will submit to "enter through the door into the sheepfold."

38. "Is endless misery embraced in the message of 'good tidings of great joy which shall be to all people?' Luke 2: 10. If not, has that doctrine any part or lot in the gospel of our Lord Jesus Christ?" No, no; but there is a "broad way that leadeth to *destruction*."

39. "Is it *certain* that all who are now alive, or yet to be born, will not be doomed to endless woe? If faith, or good works, or both, be essential to the happiness of a future life, can it be *certain* that any of our race will enter that happy state, inasmuch as it is *not* certain that any one will continue faithful and obedient unto death?" None are doomed to endless woe. "He that endureth unto the *end*, the same shall be saved," but "many shall seek to enter in, but *shall not be able*."

40. "If Christianity does not teach a *certainty* in relation to the future destiny of any soul of our race, is it not properly a system of *chance?* What better is chance than *Atheism?*" Our certainty and safety lie in obedience and faithfulness.

41. "Is not the goodness of God co-extensive and co-eternal with his wisdom and power? As the wisdom of God can never change to folly, nor his power to weakness, will his goodness ever change to hatred? Can Deity be universally and eternally good, if endless misery be true for a single soul?" His goodness will never change to hatred, but, while he loves his enemies, and offers to save them, there is still a sense in which he is "angry with the wicked every day," but he will cause his anger to cease in their *destruction*, unless they repent; but "endless misery" would compel him to keep his anger forever.

42. "Is it true that the tender mercies of the Lord are over all his works?"—Ps. 145: 9. Will not his tender mercies be *always* over all his works? If endless misery be true for any of our race, in what respect are the tender mercies of the Lord different from the tender mercies of the wicked?" Were not his tender mercies over his works when he destroyed Sodom? Will they not also be over them when sinners are "punished with everlasting *destruction?*"

43. "If 'the goodness of God leadeth to repentance,' why should it be supposed that repentance leadeth to the goodness of God? If 'the goodness of God leadeth to repentance,' are not *the impenitent* the objects of his goodness?" While "the goodness of God leadeth to repentance," repentance leadeth to *pardon*. Why lead sinners to repentance if they are sure of salvation without it?

44. "Can he be a christian who affirms, that if he believed in the *certain* salvation of all mankind, he would neither worship God, nor obey the precepts of his heavenly law?" No matter whether he can be a christian or not, if he is sure of salvation, for his christianity has nothing to do with saving him. But our opinion is, that fear is not the prominent inducement to serve the Lord; it is only tributary. Men who serve God through fear alone, are not acting from the right principle.—W. SIMPSON.—*Bible Expositor.*

The Papacy.

The Pope trembles in the Vatican. He has a presentiment of the nearness of his doom. What office in Europe would insure his Pontifical life for five years? Now just think what this power was in ancient days: a power that made kings tremble on their thrones; a power that could force a German Emperor to remain doing penance amid the snows in the trenches around the imperial city, till the Pope gave him absolution; a power that could dispose of Britain's crown to whomsoever he pleased; the great power that reigned over the kings of the earth. "How are the mighty now fallen! Is this the man that shook kingdoms, that made the earth to tremble? Is he become as one of us?" And what do recent events indicate? The decadence of the system to the very verge, when like the thief in the night, He comes, whose right it is to reign; and the whole is struck down; and that great city is literally swallowed up and destroyed by fire; and the smoke of its torments begins to rise for ever and for ever.

I am speaking not of persons, but of the system; and if you knew it as I know it, if you knew what an awful mystery of wickedness it is, instead of being sorrowful, or when you hear of her judgments, letting your sympathies go out with her, and tears begin to be wept over the spectacle; those sympathies of yours would rush back to Smithfield, or travel to the Cottian Alps, or to the dungeons at Rome, or to the Inquisition of Spain; and witnessing the scenes that have been transacted there, they would come back armed with indignation; and instead of weeping over the ruin, you should, as angels bid you, rejoice that great Babylon is fallen—is fallen—is fallen.—"*Great Tribulation*," *by Dr. Cumming.*

VOLTAIRE.—Nearly a hundred years ago Voltaire resided at Geneva. One day he said to some friends, in a boastful, sneering tone: "Before the beginning of the nineteenth century, christianity will have disappeared from the earth!" Well! in that same house, in that same room where those impious words were spoken, what think you there is to-day? A large depository of Bibles! The sacred books fill the space from the floor to the ceiling. So much for Voltaire's prediction.

THE SPIRIT OF CHRIST.—As you would honor Christ, who has taught us the lesson of divine charity, "let this mind be in you that was in him;" be moved by the same benevolent spirit, and "let your speech be always with grace, seasoned with salt." "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

☞ When in reading we meet with any maxim that may be of use, we should take it for our own, and make an immediate application of it, as we would of the advice of a friend whom we have purposely consulted. [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Evening Prayer.

Silent be the hum of life,
Hushed its tumult and its strife,
Gladly we retire from care,
'T is the hour of evening prayer.

Heavenly Father, at thy throne
Thanks we give for mercies shown;
Bowing low, we still implore
Grace and mercy as before.

Keep us all in peace to-night,
Guard us till the dawning light;
Sleeping, waking, still may we
Ever in thy favor be.

While we live, or when we die,
May we still behold thee nigh;
Then our flesh shall rest in hope,
Till thou com'st to raise me up.

So at last, when on the sky
Breaks the light that speaks thee nigh,
Then when night shall flee away,
Bid us share eternal day. H. L. H.

Dansville, N. Y., May, 1860.

What is True Religion?

Covetousness—Reason not consistent with Bible truth—The preserving power of the Bible—Blessedness and efficacy of the atonement of Christ.

This is one of the easiest questions to answer in the world. Suppose yourself to awake for the first time to life on some lone island in the midst of the ocean. In the first place, you consider that your existence is joyful and satisfying to you, and your reason and gratitude lead you to thank the being who is your Creator. As your wants manifest themselves, you find them supplied and provided for. For all this you thank and praise your God. This is true religion.

Suppose, further, that you get communication with another island, which is thickly populated. You and yours then have the enjoyment of neighborly society. You are all well provided for, and hence you all thank and praise your Creator. This is true religion.

But there is a higher or more extended religion than this. With this additional religion, you not only feel thankful to God for life and its blessings, but you rejoice in a sociable affinity with God in resisting and rejecting evil. God has the power to do evil, but is too righteous to do it. He desires you to be like minded. He knows what you are and would be, without the test or trial; yet he would know it by the trial. And there is a kind of necessity, also in this plan, but this is not a part of my present purpose to discuss. He tries you in various respects. There is, for instance, the various classes of beauty in others. He tries you whether you will be content with your own family. If you are, and covet not your neighbors, then, in this respect, you are religious or God-like, in the higher or more extended sense.

We might give many illustrations, but will mention but one or two. It happens that your land—land you have freely chosen, or fairly and honestly obtained—requires more labor to cultivate it than does your neighbors. Can you be content without coveting his land? If you can or will be, in this respect also you are religious or God-like in the higher sense.

Again, you find that some of your neighbors are less gifted in reasoning capacities than yourself; and you find that you can entice or induce them to become your permanent servants, for a trifling remuneration, which will enable you to live without laboring yourself. Do you covet this service? or are you willing for their sakes to do your own work, and seek by advice and otherwise to build them up in their own homestead? If so, you are also in this sense religious and God-like, in the higher sense spoken of. This is true religion, and the comprehension of it is within the capacity of all, whether through reason, nature, or Bible presentation. We find ourselves in a world and under circumstances of numerous tests and trials, so diversified in the wisdom of God, as to be adapted to the development of mind of every capacity; and by this plan God is pleased to know our character, both in its beginning and maturity. We see God to be good and reasonable in this, and are therefore willing to endure during the brief time of our probation the loss of such ease and blessings as this trial subjects us to; for we believe that God will reward us with a proportionate increase of happiness, both of body and mind, in the age which is to succeed this. We are convinced of this by the reasonableness of the whole matter. And if we need additional proof, we have it in the atoning sufferings we every where behold. Deprivation, to a more or less degree, is necessarily a connected contingency in the plan; hence knowing or believing God to be all-good, we see that said deprivations are for our good—that they are necessary to the satisfaction we shall enjoy in the consciousness of the God-like character we shall possess. The religion of *true* reason, and the religion of the Bible, are alike.

In truth, (and we should be duly humble in view of the fact,) man would have nearly, if not quite, degenerated to madness without the Bible, through sheer covetousness. Hence the Bible is our preservation from destruction; for God's plan requires as sure a penalty for a failure to serve him, as it secures a reward for success. Without it we would blindly covet, murder, and do all other sins. But through God's mercy, in Christ, we have this blessed book, even unto the present moment, together with the Holy Spirit. H. B.

For the Crisis.

The Lord's Anointed.—No. 4.

"Stand up for Jesus."

It is by some objected to the *fact* that Christ was "in the beginning with God," that God "calleth things that are not as though they *were*," and hence the Scripture speaks of Christ as pre-existing, when in fact he *did not* thus exist. This is simply admitting that the plain letter of Scripture *does teach* his pre-existence, and hence it must be explained away to avoid that conclusion.

But one principle may well be noted. God "calleth things that are not as though they were" *only* with respect to *future events*. He speaks of that which will *certainly occur*, as though it had already transpired; as the making of Abraham "the father of many nations," or the quickening of the dead. But this rule does not work both ways, by any means. For in *no case* does inspiration, in referring to the *past*, say that events occurred which did not really occur. Because if Christ was *not* "in the beginning with God," the words not only *were not true*, but they *never can be true*. If he did not actually have glory with the father "before the *world was*," then it was *not* true when he *said* it, nor can it ever *be* true, *because* the *time* is an essential element in the statement; and "in the beginning," or "before the world was," are periods long *past*, and no possible figure of speech can throw back the roll of ages, and make Christ's *future glory* or exaltation to be "in the *beginning*," or "*before* the *world was*." These expressions are *not* prophetic, having no date assigned to them, and so regarded as present because of their *sureness*; but they are *historic expressions*, and refer to a period in the *past*, and if the statement was not true at the period *referred to*, then it never *could be true*, because its truth is limited to that period. If I say this second day of August, that it snowed the *first day of this month*, no *future* snow storm can save my veracity, because I speak of a *past event*, and assign the *time* of its occurrence. So Christ *had* glory "before the world was," and no *future* glory can be the glory that he *had* with the Father "before the world was," if he had no existence then and there. The language is historical, not prophetical, and the reference is to the *beginning*—*not* to the *end*. It is "impossible for God to lie."

So "all things were made (*di*) by or *through* Him, and *without* Him was not any thing made that was made."—John 1: 3. Here the reference is purely *historic*. It is to "the beginning"—the *creation*. If not true of that, it is not true of *any thing*. *History* can have but *one* application. This agrees with the fact that "he is the *first born* of *every creature*." Why? What is the proof?" For (*en*) BY or *through him* were all things CREATED, that are *in heaven* and that are *in earth*, visible and invisible, whether thrones or dominions, or principalities or powers; all things were created (*di*) BY him, and FOR him: and he is BEFORE *all things*, and BY HIM all things consist." Col. 1: 15, 16. Now to say all things were created *through* him does not alter the sense, for *through* is not "*on account of*," by any means, but "*by means of*," *by the agency of*; *noting instrumentality*, and implies, *necessarily*, the *existence* of that *through* which the thing is *done*. "*En auto*" is not merely "with respect to him," it is *in him*, or BY HIM, and any other rendering is simply saying it *may mean* so and so, without authority; but the question in Scripture is not what it MAY mean, but what it DOES mean. Single words dislocated may mean any thing; words collocated in intelligible sentences MUST *mean*, and DO *mean*, what they *say*, if they mean any thing. Nor will any other translation make sense with the apostle's argument. *First*, he states that Christ is the *first born* of *every creature*, and proves it by the fact that all else, including angels, or "principalities and powers," were "*created by him*." *Second*, he draws the conclusion that he is "*before all things*, and (*en*) *by*, *in*, or *through* him, all things consist." This *clinches* the nail, and shows that Christ is BEFORE all things, and hence we know *how* all things could be and are *created by him*.

I know that by an alteration and mystification of various passages, it may be said, in conclusion, this being *true*, Christ *did not* create all things. But Christ DID create all things, and the *Bible* says so. "All things *were* made by him," "*by whom* also *He* (God) *made* the worlds," "for BY HIM were ALL THINGS created;" and hence it follows, that as this *conclusion* is flatly contradicted by Scripture, the premises are also unscriptural. God created all things by Jesus Christ. Solomon built a temple, but he did it BY others, so there is no difficulty there.

The Scriptures that declare Christ's pre-existent riches and glory, are neither poetical, nor symbolical, nor allegorical, nor prophetical. They are plain, simple, historic statements, or allusions, and there is no instance where God calleth things that are not as though they were, unless it is with reference to FUTURE *events*. It does not say he calleth things that *are* as though they *had been*, but those that *are not* yet, but are certain he speaks of as though they already existed.

I am here met with the only seeming example of such an usage as is alleged, in Rev. 13: 8,—"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." This passage is a fitting illustration of the imperfection of *punctuation* in our common Bibles. In some Greek copies, as in the received English version, there is *no* punctuation in the whole verse except a comma after the words "worship him." This leaves the reader to place his own construction on the passage, and as the translation is equivocal, a wrong idea is commonly received, namely, that Christ was *slain* from the *foundation of the world*; which is not asserted in Scripture, nor warranted by the facts in the case.

In Bagster's Greek Testament, in the reprint of the ancient Vatican copy, and in the critical Greek Testaments of Knapp, Griesbach, Muralto, Scholtz, and others, there is a comma after the word *esphagmenou*, *slain*, or slaughtered, showing that the *slaying* is to be connected with the word *Lamb*, and separated *from* "the foundation of the world." Their names "were WRITTEN from the foundation of the *world*, in the book of life of the slain lamb." So we read in Rev. 17: 8, "They that dwell on the earth shall wonder, whose names were not *written* in the book of life, from the *foundation* of the *world*." It is the *writing*, not the *slaying*, that is from the world's *foundation*. So by comparing Scripture with Scripture, the difficulty is solved.

This is no *new* solution either, and to show this, I give a few translations and authorities, omitting several others which are in agreement with them:

GILBERT WAKEFIELD's translation: "And all the inhabitants of the earth will worship him, whose names are not written, from the foundation of the world, in the book of life, of the Lamb that was slaughtered."

ISAAC ASHE—compendious notes on Revelations: "And all that dwell upon the earth shall worship him, whose names have not been been written from the foundation of the world in the book of life of the Lamb that was slain."

Professor N. N. WHITING's translation: "Whose names are not written in the book of life of the slain Lamb, from the foundation of the world."

Professor MOSES STUART's commentary: "Whose names are not written, from the foundation of the world, in the life-book of the Lamb which was slain."

Dr. S. T. BLOOMFIELD's New Testament: "Whose names are not written (as those) from the creation of the world in the book of life of the *Lamb* slain," or "in the book of life of the slain Lamb."

E. HARWOOD's translation: "To it all those inhabitants of the world paid divine honors, whose names were not written from the foundation of the world in the Lamb's book of life, who surrendered up himself a victim."

Dr. H. HAMMOND's notes on New Testament: "That the words should not be read thus,—*The Lamb slain* from *the beginning of the world*; but thus,—*whose names were not written from the foundation of the world*, (that is, were never written) *in the book of life of the Lamb that was slain*, may sufficiently appear by comparing this expression here with chap. 17: 8," etc.

SIR NORTON KNATCHBULL's Annotations: After speaking of Abel's lamb as a type of Christ, he remarks: "But perhaps we may better say with the *Greek scholiast*, it is an *Hyperbaton*,* as if we were to read, 'Whose names were not written from the foundation of the world in the book of life of the Lamb that was slain,' as were theirs who *did not* worship the dragon, etc., Luke 10: 20. And for confirmation of this *Hyperbaton* read Rev. 17: 8, where no mention at all is made of the *Lamb* that was slain, which is a kind of demonstration that the words are to be understood as they are before rendered according to the *scholiast*."

I might quote others, but I think I have given authorities and reasons enough to settle the question as to the meaning of Rev. 13: 8, if even the mere suggestion was not sufficient for every inquiring mind. The Lamb was *not* slain from the world's foundation, but on Calvary, in the *end* of the Jewish age. So *this* passage is a very poor proof of the position that while God calleth future things which are *certain* as if they were *present*, he at the same time calls present things *past*, and says that things occurred in the beginning which never *did* occur, and which never *can occur* as they are described, because the time designated in which they *were accomplished* has rolled away into the eternal past, never to return again.

But though Christ was not slain from the foundation of the world, yet he was "before all things, and by him all things do consist"—he "was in the beginning with God"—"he was rich and became poor" for us. And it is no idle compliment when by "the inspiration of the Almighty" it is said "his NAME shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Isa. 9: 6. To deny the propriety of *one* title is to deny the validity of *all*. If he is not *properly* "the mighty *God*" neither is he "the Prince of Peace," or the "Wonderful, Counsellor," or the second Adam, the everlasting Father of "the children whom God hath given" him. When God declares his name shall be *called* "MIGHTY GOD," I have no more right to question the propriety of the title, than I have to deny that he is "the Son of the Highest," when it is said, "He shall be great and shall be CALLED the Son of the Highest." God's names are sacred, and not idle titles.

Since Jesus knew "that the Father had given all things into his hands, and that he was COME FROM GOD, and WENT TO GOD,"—John 13: 3,—let us, while we wait for him to come from heaven again, give to him such honor that at his revelation in glory we can say from devout and loyal hearts, "Lo this OUR GOD, we have waited for him and he will save us; this is JEHOVAH, we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25: 9. H. L. HASTINGS.

Providence, R. I., Aug. 2d, '60.

* "In grammar, a figurative construction inverting the natural and proper order of words and sentences."

For the Crisis.

Wycliffe.

John de Wycliffe was born A. D. 1324. He wrote a treatise "Of the last age of the Church" in 1356, in which, assailing the papacy, he enumerated twelve classes of persons, beginning with the pope, and ending with the mendicant friars, whom he calls "antichrists, and proctors of Satan." He translated both the Old and New Testaments. The Old was never printed, but his New Testament was printed twice, first in folio, in London, 1731. The second edition at the same place, in 1810, successively, by Rev. J. Lewis and H. H. Baber.

Wycliffe labored much to enforce the authority of the Scriptures among all classes, both the rulers and the common people. The following, taken from the MSS. in the British Museum, will serve as a specimen of his translation:

"At ye bigyning was ye word and ye word was at god. and god was ye word. this was in ye bigyning at god. alle things weren made by him: and withouten him was maad no thing that thig that was maad in him was lyf and ye lyf was ye lyt of men and lyt schineth in derknesbs and derknesbs comphendith not it."—John 1: 1–5.

The above is a faithful copy as regards orthography and punctuation; but the "hand writing" of the MSS. (of which I have seen an *engraved fac simile*,) resembles a complicated German text. The Lollards and ancient sect of christians are said to have followed the teachings of Wycliffe; who in his day, like Luther, was countenanced and supported by, and associated with, the highest classes of his time, whether of royalty or knowledge. It will be seen, by comparing the above extract with the English language of our time, that five centuries have wrought great changes in its orthography. EDWIN C. STILES.

THE BIBLE.—The following lines were written by a sailor on the blank leaf of his Bible:—

"While down the stream of life I sail,
Christ be my ship, and grace my gale;
Hope be my anchor while I ride;
This book my compass o'er the tide."

Universalist Tract.

"WILL YOU ANSWER" THIS TRACT?

12. "If the demands of the justice of God are opposed to the requirements of his mercy, is he not divided against himself? If the requirements of his *mercy* are opposed to the demands of his justice, how can his kingdom stand?"—Mark 3: 24. They are in *harmony*, as we have plainly seen.

13. "If the justice and mercy of God are in any way opposed, do they 'keep the unity of the spirit in the bond of peace?' If divine justice and mercy are opposite in their requirements, can Deity be 'a just God AND a *Savior?*'" Isaiah 45: 21. They are *not* in opposition, as before shown.

14. "If 'a God all mercy is a God unjust,' would not a God all justice be a God all unmerciful? Is there any such thing in Deity as *unjust mercy*, or *unmerciful justice?* Is there any such principle in Deity as *just cruelty*, or *merciful injustice?*" Our God is a God of *mercy and justice*, and these attributes are *not at war*; MERCY does not crowd *justice* out of existence. There is no such thing as "unjust mercy," or "unmerciful justice," or "just cruelty," or "merciful injustice." The execution of Jehovah's threats are not "unjust." Was he "cruel" or "unjust" when he overthrew Sodom?

15. "If you had the requisite power, would you not deliver the whole family of man from sin and misery? If you were the final judge of all, would you doom a single soul to endless woe? Are you more merciful than the God who made you?" What *I* would do is nothing to the question as to what *God* will do: he will do as he has said. God will be *just*.

16. "'Can a woman forget her infant child?' Is the Creator of human sympathy less benevolent than the creature? Is a spark more glorious than the flame?" Our "benevolence" and "sympathy" cannot counteract God's *justice*.

17. "If God *would* save all mankind, but *cannot*, is he infinite in power? If God *can* save all mankind, but *will not*, is he infinite in goodness?" God does not save upon the principle of *physical power*; that power is not limited. It is *morally* "impossible for God to lie," or to "*save men in their sins*."

18. "Did God design universal salvation when he created man? Will he carry his original design into execution? If he fails in *one* of his plans, what evidence is there that he will not be defeated in them all?" There was nothing to save man *from* when God created Adam. He was free from sin. In turn I might ask, did God "*design*" the *fall* of man?

19. "Is every individual under obligation to be thankful for existence? Will this obligation always continue? Is it possible to be thankful for that which is not, on the whole, a blessing? If any one be rendered interminably wretched, will he still be under obligation to thank God for existence?" Life is a blessing for which we should be thankful under ordinary circumstances, yet Job said, "O that I had died from the womb!" Was he then thankful?

20. "Would endless misery benefit the Almighty as the *inflictor?* Would it benefit the saints and angels as *spectators?* Would it benefit the sinner as *the sufferer?* If it would not, who would be benefitted by it?" No, no, no! No one.

21. "Can God be glorified by that which gives him no pleasure? Would the ceaseless agonies of millions of our race afford any pleasure to the Deity? Could any but perfectly evil beings, if there be any such, rejoice in, or be glorified by, the infliction of unending torment?" *No!* No!! NO!!!

22. "Can the determinate *will* of Deity be contrary to his *pleasure?* If God declares '*the end* from *the beginning*,' can the final destiny of mankind be contrary to his will?" The *compulsive* will of God is not exercised: he exercised no will that will interfere with man's *choice* between *life* and *death*.

23. "Did God know, when he created man, that a part of his creatures would be endlessly miserable?" No, for they are not to be: but "all the wicked will God *destroy*."

24. "As Jesus 'gave himself a ransom for all,' can he ever 'see of the travail of his soul and be satisfied,' if endless misery be true?" It is not true; but when those who will consent to be saved, are gathered into Paradise, and "*evil doers are cut off*," he will be "satisfied."

25. "As Jesus 'tasted death for every man,' can it be true that 'the pleasure of the Lord shall prosper in his hand,' if a part are never saved?" Yes; he saves all who will accept the proffers of the gospel, and it would not be his "pleasure" to save others.

26. "Can Jesus be the Savior of any, [illegible] more than he actually saves? Can he be the Savior of the world if the world be not actually saved by him?" He is the proffered Savior of all.

27. "If Jesus be in no sense the Savior of unbelievers, why are unbelievers called upon to believe in him as their Savior?" While he is their proffered Savior, they are invited to accept him as their actual Savior, which would be useless if he were already such.

28. "Must not the thing to be believed be true before it is believed?" Yes; and it is true that Christ came to save men upon the *conditions of the gospel*, and *not upon any other conditions*. "And must it not continue to be true whether it be believed or not?" Certainly. "Can faith create any truth? or unbelief destroy it?" No. Christ is able and willing to save, whether men believe it or not."

29. "Is it true that God hath concluded all in unbelief, that he might have mercy upon all?' Yes; upon the gospel principle.

30. "Can God be especially the Savior of them that believe, unless he is actually the Savior of all?" He can be the special Savior of believers, and the *proffered* Savior of unbelievers, in which sense he is styled, "the Savior of all men."

31. "Is faith the substance of things hoped for?" Yes. "Do you hope for the truth of the doctrine of endless misery?" No. "If endless misery is not a thing hoped for, can it form any part of the Christian faith?" It does not; but "*faith*" is also the "*evidence of things not seen*," therefore destruction is an item of Christian faith.

32. "Do you pray for the salvation of all men?" Yes; with the understanding that they must be saved in the appointed way, if at all. "Do you pray in faith?" Yes; with the above understanding. "Are you aware that whatsoever is not of faith is sin?" Yes.

33. "Would God require us to pray for all men, unless he will have all men to be saved?" It is his will that all may be saved in harmony with the stipulated conditions of the gospel. "If you believe that endless woe is an item of the truth of God, why should you desire and pray that it may prove false?" I do not so believe; but I pray that sinners may escape destruction, for their own good.

34. "Do the righteous desire the salvation of all mankind?" Yes, if they will accept offered pardon, but in no other sense. "Is it true that the desire of the righteous shall be granted?" Yes; "if we ask any thing *according* to his will, he heareth us." 1 John 5: 14.

35. "If 'whoso offereth praise glorifieth God,' (Ps. 1: 23,) can he be glorified by those who *cannot* praise him? If any one be rendered endlessly miserable, will it be possible for him to praise God?" No, no.

36. "Do you believe that endless punishment would, in any sense, redound to the glory of God? If yea, can you '*rejoice* in *hope* of the glory of God?' Rom. 5: 2. If nay, should not the doctrine of endless woe be blotted from your creed?" Endless misery is not in my creed—the Bible—and it could not redound to the glory of God.

37. "Would not the salvation of three-fourths of mankind glorify God more than the salvation of one-half? Can you heartily join the angelic host in singing '*Glory to God in the highest*,' without believing in the salvation of the whole family of man?" The salvation of three-fourths of the whole, would be more for God's glory than the salvation of one-half; it could be brought about through a compliance with the requirements of the gospel, but not otherwise. I can sing glory to God, for the salvation of those who will submit to "enter through the door into the sheepfold."

38. "Is endless misery embraced in the message of 'good tidings of great joy which shall be to all people?' Luke 2: 10. If not, has that doctrine any part or lot in the gospel of our Lord Jesus Christ?" No, no; but there is a "broad way that leadeth to *destruction*."

39. "Is it *certain* that all who are now alive, or yet to be born, will not be doomed to endless woe? If faith, or good works, or both, be essential to the happiness of a future life, can it be *certain* that any of our race will enter that happy state, inasmuch as it is *not* certain that any one will continue faithful and obedient unto death?" None are doomed to endless woe. "He that endureth unto the *end*, the same shall be saved," but "many shall seek to enter in, but *shall not be able*."

40. "If Christianity does not teach a *certainty* in relation to the future destiny of any soul of our race, is it not properly a system of *chance?* What better is chance than *Atheism?*" Our certainty and safety lie in obedience and faithfulness.

41. "Is not the goodness of God co-extensive and coeternal with his wisdom and power? As the wisdom of God can never change to folly, nor his power to weakness, will his goodness ever change to hatred? Can Deity be universally and eternally good, if endless misery be true for a single soul?" His goodness will never change to hatred, but, while he loves his enemies, and offers to save them, there is still a sense in which he is "angry with the wicked every day," but he will cease his anger to them in their *destruction*, unless they repent; but "endless misery" would compel him to keep his anger forever.

42. "Is it true that the tender mercies of the Lord are over all his works?—Ps. 145: 9. Will not his tender mercies be *always* over all his works? If endless misery be true for any of our race, in what respect are the tender mercies of the Lord different from the tender mercies of the wicked?" Were not his tender mercies over his works when he destroyed Sodom? Will they not also be over them when sinners are "punished with everlasting *destruction?*"

43. "If 'the goodness of God leadeth to repentance,' why should it be supposed that repentance leadeth to the goodness of God? If 'the goodness of God leadeth to repentance,' are not *the impenitent* the objects of his goodness?" While "the goodness of God leadeth to repentance," repentance leadeth to *pardon*. Why lead sinners to repentance if they are sure of salvation without it?

44. "Can he be a christian who affirms, that if he believed in the *certain* salvation of all mankind, he would neither worship God, nor obey the precepts of his heavenly law?" No matter whether he can be a christian or not, if he is sure of salvation, for his christianity has nothing to do with saving him. But our opinion is, that fear is not the prominent inducement to serve the Lord; it is only tributary. Men who serve God through fear alone, are not acting from the right principle.—W. SIMPSON.
—*Bible Expositor.*

The Papacy.

The Pope trembles in the Vatican. He has a presentiment of the nearness of his doom. What office in Europe would insure his Pontifical life for five years? Now just think what this power was in ancient days: a power that made kings tremble on their thrones; a power that could force a German Emperor to remain doing penance amid the snows in the trenches around the imperial city, till the Pope gave him absolution; a power that could dispose of Britain's crown to whomsoever he pleased; the great power that reigned over the kings of the earth. "How are the mighty now fallen! Is this the man that shook kingdoms, that made the earth to tremble? Is he become as one of us?" And what do recent events indicate? The decadence of the system to the very verge, when like the thief in the night, He comes, whose right it is to reign; and the whole is struck down; and that great city is literally swallowed up and destroyed by fire; and the smoke of its torments begins to rise for ever and for ever.

I am speaking not of persons, but of the system; and if you knew it as I know it, if you knew what an awful mystery of wickedness it is, instead of being sorrowful, or when you hear of her judgments, letting your sympathies go out with her, and tears begin to be wept over the spectacle; those sympathies of yours would rush back to Smithfield, or travel to the Cottian Alps, or to the dungeons at Rome, or to the Inquisition of Spain; and witnessing the scenes that have been transacted there, they would come back armed with indignation; and instead of weeping over the ruin, you should, as angels bid you, rejoice that great Babylon is fallen—is fallen—is fallen.—"*Great Tribulation*," *by Dr. Cumming.*

VOLTAIRE.—Nearly a hundred years ago Voltaire resided at Geneva. One day he said to some friends, in a boastful, sneering tone: "Before the beginning of the nineteenth century, christianity will have disappeared from the earth!" Well! in that same house, in that same room where those impious words were spoken, what think you there is to-day? A large depository of Bibles! The sacred books fill the space from the floor to the ceiling. So much for Voltaire's prediction.

THE SPIRIT OF CHRIST.—As you would honor Christ, who has taught us the lesson of divine charity, "let this mind be in you" that was in him; be moved by the same benevolent spirit, and "let your speech be always with grace, seasoned with salt." "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

☞ When in reading we meet with any maxim that may be of use, we should take it for our own, and make an immediate application of it, as we would of the advice of a friend whom we have purposely consulted. [illegible]

Correspondence.

From Bro. A. F. Servis.

Bro. Grant:—There are a few lovers of truth in this section, who, we believe, are beginning to let their light shine. That which has been too much neglected among us, namely prayer meetings, are being enjoyed by some of the brethren; and the result is, that they are strengthened thereby, and are growing in grace and in the knowledge of the truth.

Our meeting the 15th August, held upon the same ground occupied last year, was one of interest to the church, and to all in attendance. Although, by the notice, the meeting was generally understood to be held in a school-house, until a few days previous, yet there was quite a large turn-out to hear the truth, and to witness the ordinance of baptism. Seven intelligent believers, who have been coming into the truth for a year or more, and some more recently concluding to obey the gospel, were baptized into Christ, professing their faith in the one Lord, one faith and one baptism. It was manifest at this, as well as at similar gatherings of the saints, that the more intelligent and unbiassed part of community are satisfied that we have the truth, and can give a *reason* of the hope we cherish, being founded upon "the resurrection of Jesus Christ from the dead." And since we believe from the Scriptures that the wicked will do wickedly, and none of the wicked shall understand, we have reason to rejoice that occasionally a few honest ones are embracing the gospel, and proving its power which will result in the salvation of every one that believeth. And oh, what a salvation! to be saved from sin, and all the effects of sin; yea more, to receive eternal life, hence eternal joy in the kingdom which shall never end.

O brethren and sisters in Christ, will you be faithful? Will you wake up and catch one more glimpse of the soon coming kingdom? Your day of probation is almost closed, and what you do must be done *quickly*. Break loose from the world, and be not unnecessarily encumbered with the earthly manna, and you will save yourselves from a thousand perplexities, and have more time to serve God, to serve his cause, to fit yourselves and be instrumental in fitting others to share *that life* which to all earthly pleasures can bear no comparison.

Holly, Mich.

From Bro. P. Alling.

Bro. Grant:—I am much gratified with the spirit of a communication in a late *Crisis* from Bro. Himes, and I see no good reason why the same spirit of kindness and christian forbearance should not pervade the hearts and lives of all who are looking for that blessed hope—the coming of Christ. If all could thus feel and act in harmony, I see not why something may not yet be accomplished by way of arousing a slumbering church to the great truth that "the end of all things is at hand." Certain it is that all who may imbibe and cherish such a spirit, will be greatly benefitted by being brought into communion with the great Head of the church, and thereby prepare themselves more perfectly to stand approved in the final day.

O, how long and ardently have I desired to witness such a unity amongst the brethren,—without it I see not how we can stand accepted in that day. I hope all will take this matter home, and commence honestly and earnestly an examination of our own hearts and lives, and eradicate at once all bitterness and sectarianism, and cherish only that spirit of love and forbearance, so prominent in all the acts and teachings of our blessed Savior. If we will be like him, we must do like him, and then he will not be ashamed of us when he shall come in the glory of his Father, with all his holy angels.

I am heartily glad to perceive the subject of time can again be agitated, without giving offence to the household of faith. If God was wise in giving the periods a prominent place in his word, it does appear to me to be wisdom on the part of his people to seek an understanding of them. It has ever appeared to me, those who assume an opposite course virtually charge him with the folly of making an unimportant revelation to his people. But, as Christ said, "of that day and hour knoweth no man," I am of the opinion that all attempts to define the day and hour are unprofitable. It is because we "know not when the time is," that the command to "watch" was given.

Norwalk, O.

From Bro. Geo. Dillsbaugh.

Bro. Grant:—Since reading the objections of those wandering about in the dark and gloomy departments of "Doubting Castle," respecting man's *entire mortality* and unconsciousness in death, I feel to praise the Lord more and more that I am not in those dark old heathenish and *papal* "castles," whose foundation was laid by heathen philosophers and papal priestcraft; but am now enjoying the light of heaven, which is shining upon my pathway. There is not a *doubt* resting upon my mind that man, is *mortal* throughout, and when he dies is unconscious until he, the man that dies, is raised by the power of God in the resurrection. Hence the necessity of Christ's coming to raise the dead and change the living, and give them immortality—*a never dying nature*. This is the christian's hope. See Thess. 4: 13–18.

And I have not a doubt but we are very near the time when our Life-giver will consummate the work that his Father has appointed him to do. How carefully, then, ought *christians* to live. Our lives should be conformed to the example of our Life-giver. How many professed christians are indulging in some *filthy*, *unholy* practice; and a great many little sins, or weights, which hinder them from running in the race. Let us lay *aside every* weight and *every* sin, and run with PATIENCE the race set before us.

Seneca Falls, N. Y.

From Bro. R. V. Lyon.

Bro. Grant:—Truth is on the advance in this region of country. Since my last, I have had the honor of baptizing five obedient souls, upon the profession of their faith in the things concerning the kingdom of God and the name of his Anointed; making in all 18 since the middle of June. Others will soon go forward in this glorious ordinance. Amen. Yours for a whole gospel.

Spencerville, C. W.

The World's Crisis.

BOSTON, SEPTEMBER 5, 1860.

The Close of the Volume.

As this is the last number of the present volume, now is a good time to subscribe for the *Crisis*. We purpose to spare no pains to make it just such a paper as every christian will love to read and lend to his neighbor; one calculated to cheer up the lone pilgrims to Zion's happy land, while we herald the signs of the speedy coming of our Savior, the resurrection of the dead, and the establishment of the kingdom of heaven. "The end of all things is at hand."

We intend, by the help of the Lord, that our paper shall truly "feed the flock of God," and affect its readers like a good prayer meeting, or a pleasant interview with a devoted christian friend. Pray for us, that we may meet with happy success in this direction.

We are very thankful to our dear brethren and sisters who have taken so much pains to enrich our columns with their interesting articles. They have shown a spirit of sacrifice worthy of the noble cause in which we are unitedly engaged. We should be glad, were we able, to pay them for their labors; but we are rejoiced to know that they love the Lord so well that they are willing to wait till he comes before they receive their reward. It is a great privilege to be associated, in these last days, with those who are the true followers of Christ, in a work so blessed and glorious as the one in which they are engaged at the present time, that of proclaiming his second advent. Let every one stand *firm*, "*unmovable*, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Queries.

Mr. Miles Grant:—Would you have the kindness to answer the following questions:—

1st. Does not Malachi 4: 1, refer to the destruction of the Jews in Jerusalem, when over 1,100,000 Jews were destroyed, and the righteous escaped? If this verse really refers to the end of time, it stands as an unanswerable argument in favor of the total destruction of the wicked.

2d. When God appeared to Moses in the burning bush, he said, I am the God of Abraham, Isaac and Jacob; and in the New Testament he says, "I am not the God of the dead, but of the living." If he was the God of the living only, and Abraham, Isaac and Jacob were dead, how could he be their God also, unless they were alive in heaven, or rather their spirits were in heaven? It also says, Gen. 25: 8, that "Abraham gave up the ghost, and was gathered to his people." Does not this signify that he was "gathered to those congenial spirits, eminent for their piety, who had passed before him into the invisible world?"

3d. If the word destroy signifies annihilation, were not those at the time of the flood, also the inhabitants of Sodom and Gomorrah, *annihilated?* and if so, will they be raised at the judgment, and *annihilated again?* Can the material part of man *be annihilated*, or was it merely their form that was destroyed?

4th. In Jude, 7th verse, it says that the inhabitants of Sodom and Gomorrah are "set forth for an example, *suffering* the vengeance of *eternal* fire." Does not this mean that they are *now* confined in some place, and *suffering* there for their crimes?

5th. How do you explain the passage,—"The wicked shall go away into *everlasting* punishment"? also the passages where it says, "their worm *dieth not* and the fire is *not quenched*"? Does this not signify that there is something about the wicked that will never die, but be in everlasting punishment?

If the above questions do not intrude too much upon your time, I should be much obliged by your answering them, not out of mere curiosity, but to arrive at the truth.

Yours most respectfully,
James H. Cross.

Harrison, N. Y.

I. In answer to the first inquiry, we would say, if Mal. 4: 1, refers to the destruction of the Jews at the overthrow of Jerusalem, then it appears certain that it was not then and there fulfilled, for all the proud, ... and *all* that do wickedly were not burned up, root and branch, at that time. Only a small portion of the wicked Jews, then living, were burned up when Jerusalem was overthrown.

Peter speaks of a similar event with the one mentioned in Malachi, when he says, "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire; ... the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up." This corresponds with Malachi,—"For behold the day cometh that shall burn as an oven." This is the time when the proud and wicked are to be burned up; or, as Peter expresses it, "The day of judgment and perdition of ungodly men."—2 Pet. 3: 7. This great event is most certainly in the future.

II. If the declaration, "I am the God of Abraham," etc., proves that "their spirits were in heaven," then we can see no point in the Savior's argument. He is talking with the Sadducees, who denied the resurrection of the *dead*. The Sadducees believed the writings of *Moses*, but had overlooked the fact that the resurrection of the *dead* was taught him at the bush, when the Lord said, "I am the God of Abraham," etc.

Let us look at the Savior's argument, by which he silenced the Sadducees, and proved to them, from the writings of Moses, that the *dead* will rise. When the Lord made the declaration to Moses, saying, "I am the God of Abraham, Isaac and Jacob," these men were *dead* and in their graves. But "he is not a God of the dead, but of the living, for all live unto him;" or, as Thompson renders this passage, "to *him* they are all alive," or, as Paul explains it in Rom. 4: 17, "God ... quickeneth the dead, and calleth those things that *be not as though they were*." Now the whole mystery appears to be solved. When these men were *dead*, the Lord says, "*As touching the resurrection of the* DEAD ... *I am* the God of Abraham, and the God of Isaac, and the God of Jacob."—Matt. 22: 31, 32. But if they were never to live again, then this declaration would not have been made; as he does not become their God till they rise from the grave.

Observe, the Savior is not trying to prove that they, or their spirits, are alive in heaven, or elsewhere; but that *they*, *themselves*, will rise from the *dead*. If the view that some take of this passage is correct, instead of establishing the doctrine of the resurrection, he overthrows it, and confirms the position of the Sadducees; for the popular view assumes that God is not the God of the *bodies* of Abraham, Isaac and Jacob, because they are *dead*, and if their souls are not dead, a resurrection of them is impossible, for the reason, that what is *not dead* cannot rise from the dead.

It does not say, Abraham's *spirit* was gathered to his fathers' *spirits*; but it reads, "Abraham gave up the ghost [literally, expired—died] and *died* in a good old age, an old man, and full of years, and was gathered to his people. And his sons Isaac and Ishmael *buried him* in the cave of Machpelah," in his family burying ground, where his wife was buried.

The record of Isaac's death reads: "And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him."—Gen. 35: 29. We read the following concerning the last sayings and death of Jacob: "And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, 'If now I have found grace in thy sight, ... bury me not, I pray thee, in Egypt: but *I* will lie with my fathers, and thou shalt carry *me* out of Egypt, and *bury me* in their burying place.' And he said, I will do as thou hast said." Gen. 47: 29, 30. After Jacob had blessed his sons, "He charged them, and said unto them, I am to be gathered unto my people: bury *me* with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying place. There they buried *Abraham* and Sarah his wife; there they buried *Isaac* and Rebekah his wife; and there I buried *Leah*. The purchase of the field and of the cave that is therein was from the children of Heth. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people."—Gen. 49: 29–33. Here is no intimation that their *spirits* were carried off to the *spirits* of their fathers, but they were *buried* together, and when in that cave of Machpelah, their *resurrection* is declared, when God says to Moses, I am their God.

The argument of Christ may be briefly summed up as follows:

1. Abraham, Isaac and Jacob are *dead*.
2. When dead, God says, I am their God.
3. "He is not a God of the dead; but" "calleth those things that be not as though they were."
4. Therefore, Abraham, Isaac and Jacob must be raised from the *dead*.

III. Those who were destroyed in the flood, and at the time of the overthrow of Sodom, were no more annihilated than the martyrs who were burnt at the stake, or every other one who has mouldered back to dust in the grave. As such they are destroyed; but the matter of which they were composed is not annihilated, and, therefore, can be re-organized. Mr. Webster defines destruction as follows:—"Destruction consists in the annihilation of the form of anything, that form of parts which constitutes it what it is." Hence it follows, if there is no resurrection of the *dead*, "Then they also which are fallen asleep in Christ are perished."—1 Cor. 15: 18.

According to the Scriptures, and all known physiological laws, the first death kills a man just as *totally* as the second; the only difference being in the resurrection of *all* from the *first* death, and of none from the *second*. We know of no reason why God could not raise man from the second death, as easily as from the first; but we find no promise that he will. The *second* death is "the wages of sin," which constitutes the punishment of the wicked; and as this is *eternal*, they never rise again, but remain in death's endless embrace.

When the Lord destroys wicked men, he destroys that part which has sinned, whether it be the body, soul, spirit, or all three combined. It is the *man* himself, as an organized being, made of the dust of the ground, that is accountable, and punishable, not a *house* in which he lived. Man as a *whole*, a *unit*, dies, is raised, and, if wicked, dies again, to live no more forever. This seems to be the plain teaching of the Scriptures.

IV. "Suffering the vengeance of eternal fire." In relation to this passage in Jude, we see no difficulty. In 2 Pet. 2: 6, where the same event is mentioned, Peter says, God turned "the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly." Hence we find in Rev. 21: 8, where we find the last mention of punishment, the various wicked classes of men "have their part in the lake which burneth with fire and brimstone; which is the *second* death." These are destroyed after the "example" of Sodom; i. e., by fire and brimstone.

The word rendered *eternal* in Jude, 7th ver., is the same in the original that is translated *ever* in Philemon, ver. 15. When speaking of Onesimus' departure and return, Paul says to Philemon, "For perhaps he therefore departed for a season, that thou shouldst receive him for *ever*."

Sibanius, an eloquent writer of the 4th century, when speaking of the ancient city of Troy, that was burnt B. C. 1184, says, "*It lies an example of the calamity of an eternal fire*." Does he mean that the fire was there burning, and that Troy would continue to burn eternally? Certainly not. It is among the things that *were*. The same is true of Sodom and Gomorrah. The dead sea now stands where the fire once burned till it had consumed the inhabitants of those wicked cities of the plain.

V. "These shall go away into everlasting punishment." "The fire is not quenched." These expressions are thought to prove the unending misery of the wicked. The first passage shows, we think, that the *punishment* of the wicked will be eternal, without defining its nature; hence we must turn to other scriptures to find the character of the punishment.

Paul tells us, "The wages of sin is *death*." As all must admit that death is a punishment, then it follows that *eternal death would be* ETERNAL PUNISHMENT. As eternal life is the highest possible reward, so eternal death is the highest possible punishment. The wicked lose all that the righteous gain. When life is lost eternally, all is gone.

Fire and brimstone are named as the agents for the destruction of the lives of the wicked, according to the "ensample" given at Sodom. If the fire is unquenchable, what will be its effects upon objects cast into it? Why, of course, they must be burnt up, or else produce no effect. But the Scriptures affirm that "all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them neither root nor branch." Again, says John, Christ will "gather his wheat into the garner; but he will *burn up* the chaff with unquenchable fire." The fact that the fire is unquenchable, is positive proof that the wicked will be burnt up. The palace at Jerusalem was destroyed by an unquenchable fire, (see Jer. 17: 27) but it is not burning now.

Eusebius says of the martyrs Cronion and Julian, that they were scourged, and afterwards "consumed in an *unquenchable fire*." We see no proof of the doctrine of eternal misery in the expression, "everlasting punishment" and "unquenchable fire."

Rom. 4: 17.

The following is Thompson's translation of Rom. 4: 17.—"Abraham ... is the father of us all in the sight of him in whom he believed—namely God, who re-animateth the dead, and calleth up things not yet in existence as if actually existing.

The following reading of Ps. 146: 4, is from "A new version fitted to the terms used in churches," by *M. Montague*.

"In Princes put not ye your trust,
Nor in the son of man,
In whom's no help; his breath goes forth;
He backs, returns him to his earth;
His thoughts—himself—that day are lost;
He ends where he began."

The following is from Clement to the Corinthians, chap. 7: 10.—"For it is written, 'The merciful shall inherit the earth, and they that are without evil shall be left upon it; but the transgressors shall perish from the face of it.'"

Indulgences.

The following shows that the doctrine of indulgences is still held by the Roman Catholic Church:—"The Catholic doctrine of indulgences ... is ... a *fixed* article, and not *lately* introduced in our creed, nor subject to doubt or uncertainty, nor a thing about which we may innocently differ in belief, and reject at pleasure. No; there is no discretion left to the true believer. He must believe it, as a revealed truth, or lose the integrity of his faith."—*From Peter Havermans, pastor of St. Peter's Church.*—Troy, Oct. 18th, 1842.

Wilbraham Campmeeting.

In consequence of a press of duties, we have not found time this week to report the *blessed* results of our deeply interesting meeting at Wilbraham; but will give a few extracts from some of the daily papers, hoping to be able to give a full report in our next, which will be the first number of the new volume. The following is from the *Springfield Republican*:—

THE SECOND ADVENT CAMPMEETING.
(From our own Correspondent.)

North Wilbraham, Aug. 22.

The Second Advent campmeeting this season bids fair to be one of the largest and most interesting of those which have been held annually here for some years past. The arrangements are under the management of R. E. Ladd of Springfield and H. Munger of Chicopee Falls. Tents are yet going up rapidly, and the sound of the axe and hammer has mingled with the songs and prayers of those who had previously perfected their arrangements for meetings. Among the tents now standing I notice the following:—The large tent of the Springfield Second Advent society, which will accommodate about fifty individuals, and the family tents of Mr. Ladd, Mrs. Bogardus and Mr. Swetland; also tents from Portsmouth, N. H., with a company of sixty, Hartford, Blandford, North Adams, South Reading, South Wilbraham, New Bedford, Worcester, Three Rivers, Palmer Depot, Thorndike, Boston, Salem, Thompsonville, Scitico, Warehouse Point, Danielsonville, Ellington, Ct., Peacedale, Spaulding, Providence, River Point, R. I., and several large victualing tents. H. D. King of Springfield has two large ovens on the ground, and is supplying all kinds of pies, cakes and biscuits in first rate style.

Yesterday afternoon the first discourse was delivered from the stand by Elder Ludington from Luke 22: 35. His theme was the providential care of God over his servants. In the evening, Elder C. Goodrich delivered a discourse from 1 Cor. 15: 58, upon christian steadfastness.

The heavy shower of last night did not seem to dampen the religious zeal, the tents being impervious to the rain; and to-day about noon the sun came out and dried and cheered this temporary city encamped on the banks of the Chicopee. There were three sermons this morning. Henry Pratt spoke in the Springfield tent, Prof. Hudson in the Boston tent, and Dr. Fox in the Warehouse Point tent. At 2 o'clock in the afternoon, three or four hundred occupied the seats in the front of the speaker's stand, and were addressed by Elder J. S. White of East Boston, from 1 Cor. 15: 24–25. A large number of weary pilgrims to this modern shrine of Second Adventism were seen reclining in the open tents during the services.

The arrivals by the trains are quite numerous and there is a good deal of friendly greeting. There are twenty or thirty preachers now on the ground, among whom I notice a powerfully built Narraganset Indian,—Peter Noka, from Rhode Island, who once stood at the helm of a vessel bound for California, while rounding Cape Horn, for four nights and five days in succession, only leaving his post once for a few minutes, and saving the ship by his herculean efforts, when no other man on board could guide the vessel through the furious storm. He makes the woods ring with shouts that would have astonished his ancestors.

The meeting, though called a Second Advent campmeeting, does not appear to be so much as formerly of that class which are famous for figuring in prophetic dates and fixing with definiteness the time of the end of the world. Though nearly all the Adventists think the end is at hand, most of them seem disposed to learn wisdom from the experience of the past, and so enter with more caution where "angels fear to tread," and thus avoid some of the errors and excesses which have heretofore characterized their course. J. V. Himes, editor of the Boston Quarterly, called the "Voice of the Prophets," is here, however, with books and papers, and fixes the end of the world between the years 1866 and 1868.

There seems to be a large preponderance of the fair sex on the ground, some of whom wear a sort of cross between the ordinary dress and the Bloomer costume. The women trip about in their pantalets with as much freedom as a school-girl does in hers. One of them gives the following reasons for her dress: "1st, It is healthy; 2d, It is convenient; 3d, It's nobody's business." Everything has been very orderly thus far; whenever a drunken man comes on the ground, he is immediately warned off.

Thursday Morning.

One elder, who arrived last evening from a distance, met with an extraordinary reception. He was caught in the stalwart arms of Indians and negroes, embraced, and then handed over to the sisters, who kissed him in turn as fondly as though he had been a darling child. At 7 o'clock Eld. S. S. Brewer preached from the stand for an hour, from 1 Peter 2: 19. From 2 to 10 o'clock the woods rang with the sound of prayer and singing, when the bell was rung and all retired to the tents, and quiet reigned till 5 o'clock this morning, when the bell sounded the note for getting up.

Friday, at 2 o'clock, Elder F. H. Berick will preach on the fulfillment of the prophecies, from Daniel 11, and after services a number will be baptized in the Chicopee river.

All the barns, sheds and old houses in this vicinity are nightly taken possession of by an amalgam of white and black, of both sexes. At [illegible], a morning or two since, had occasion to go to his barn early to feed his horses. While in the act of lifting a fork-full of hay, he was suddenly startled by the cries of a huge negro, who rolled out of the hay, having been pricked in the foot by the fork."

The following is their closing notice of it:—

"The Millerite campmeeting which opened with such dampened zeal at North Wilbraham last week, closed brilliantly and under favoring skies on Sunday. Fifty-three tents were erected before the close of the week, many of the western states and eastern cities being represented, and on Sunday several thousand visitors were upon the grounds. Every horse and vehicle in Springfield and other places surrounding were engaged on Saturday, and on Sunday the roads to and from the encampment were lined with visitors. Friday night and Saturday morning the sharpest rains of the week poured down, which confined the folks and preaching inside the tents, and drove home a large delegation of delicate probationists on the Saturday morning train east. But at noon the sun poured down its warmest rays, the woods rang with prayer and song, and all seemed thankful for the cloudless skies which had at length favored their encampment. At a love feast, on Thursday, a hundred and forty professed their faith in forty-five minutes, and on Friday a hundred and twenty-nine spoke in half an hour, and seven were baptized in the Chicopee river. While there was no preaching at the stand, prominent elders from different places delivered impromptu discourses in the neighboring tents, and the younger ones joined in singing and prayers about the grove. This was the largest meeting ever held by the Adventists, and considering the unfavorable weather throughout the week, it has been remarkably successful and gratifying. The tents will be taken down to-day, and the masses leave for their respective homes, to meet again at the same place one year from date."

The following is from the Boston Daily *Traveller*:—

Wilbraham, Aug. 21st.

The stillness of this pleasant grove is again broken by the exercises and busy stir usually attending a campmeeting. This meeting is held in a delightful spot, shaded by tall forest trees, on an eminence overlooking the Chickopee river, and a large extent of country. This denomination have held meetings here, and in this vicinity, for fifteen years, with two exceptions.

The attendance has been gradually increasing, and the meeting this year bids fair to be larger than any one ever held on this ground. There are now erected thirty tents, and ten preachers are present, among whom are many of the pioneers of this faith:—Eld. Miles Grant, editor of the "World's Crisis," Boston, H. L. Hastings, J. Couch, F. A. Berick, J. V. Himes, M. Batchelor, S. G. Mathewson, and many others from the New England, Middle and Western States.

The preaching relates to the prophecies, more than is usually heard at the Methodist meetings.

They appear to be very well satisfied with their views of Scripture; and their social meetings are characterized by simplicity and earnestness. They speak with much confidence relative to the second coming of Christ, as an event near at hand. We have heard nothing said as to any definite time for the event; but judge from their mode of expression, that they consider the present political movements in Europe, especially in Italy, Turkey, and Syria, as fulfilling the last features in prophecy that are to transpire before the end of the Christian dispensation.

Thus far the order of the meeting has been excellent. We learn that these meetings are not disturbed by the disorderly, as many such gatherings have been in former days. They have no police or watchmen, because they find no use for their services. We were somewhat surprised to learn this fact. Hiram Munger, a man of noted experience in the management of camp meetings, has the general superintendence of the ground.

Monday evening they held their first religious services, which consisted in a lively prayer meeting. They appeared to be quite animated with the idea that their earthly pilgrimage was nearly ended. The meeting is to continue till next Monday; a daily report of which we will endeavor to forward. The Methodists will also commence their campmeeting a short distance from here next week."

Wilbraham, Aug. 22.

"We have watched the progress of this meeting with considerable interest, from the fact that this is the *general* campmeeting of this people. On this account, we hope to be able to give your readers a tolerably correct view of the sentiments and character of the Second Advent denomination, which now seems to be a permanent sect. We learn that they number some fifty thousand in their membership, including about six hundred preachers, in the United States and Canadas, and they claim that their numbers are continually increasing.

We have not yet heard any preaching on their peculiar views, but hope to be able to present something of this kind in our next. Their conference and prayer meetings are quite lively and interesting; not differing materially from the Methodist meetings of a similar kind, excepting that they very frequently speak of the second coming of Christ. We judged from what we heard that some had been recently converted.

The singing really sounded very sweetly in this pleasant tented grove. Their preaching thus far has been of a practical nature, urging a pure life as absolutely essential to salvation.

There are now between twenty and thirty preachers on the ground, and others are expected.

Several of the African and American races are present who are very earnest in their devotional exercises. Most of them are good singers and sing their own peculiar songs with great animation.

The encampment was visited with a heavy rain last night, which kept many from sleep, besides wetting their camp furniture; but they seem to sing the sweeter for it this morning. They are certainly a "peculiar people," and apparently "zealous of good works." We are anticipating scenes of greater interest before the close of the encampment."

Wilbraham, Aug 23.

"The meeting is progressing finely, we should think, judging from what we have seen and heard. On account of the rain Tuesday night, the seats were so damp yesterday morning that the preaching was in three different tents. We listened to an interesting discourse from Prof. C. F. Hudson, in the Boston tent. He is known to the public as the author of "Debt and Grace," or "Life only through Christ," which is creating considerable sensation in the theological world.

He remarked that there are two classes of men, one who endeavor to point out the amount of differences between denominations, and another which shows their resemblances. He chose to take the latter course, and try to promote a harmony of action among all the followers of Christ, though they might differ on some points of doctrine.

In the Springfield tent, Elder H. Pratt preached on the signs of the times, showing that they indicate the second coming of Christ as an event near at hand. He was followed by interesting remarks from Elder J. V. Himes of Boston.

We learned that the preaching in the other tent was on the love of Christ and was well calculated to lead men to the Savior.

In the afternoon, Elder J. S. White, pastor of the church in East Boston, delivered an able discourse, showing the work of Christ in the plan of redemption. At its close we could not help admitting that this people are emphatically Bible men. They assume the *doctrine* of the Scriptures is expressed in *literal* language, and hence easy to be understood. Taking that stand-point, their position appears to be well sustained. Indeed, they always seem to have a text of Scripture always at hand to answer all inquiries.

Elder White claimed that Adam was mortal, and consequently so were all his posterity; and that Christ brought life and immortality to light through the gospel, and that it is put on at the resurrection of the dead, and that all are perished if there is no resurrection. In proof of this he quoted 1st Cor. 15: 12, 18. He also claimed that the Bible teaches the total destruction of the wicked subsequent to the judgment. We find that this people generally believe in the sleep of the dead and the destruction of the wicked. They speak with great confidence relative to these points. Whoever attempts to controvert them should be well posted in the Scriptures.

Mere *opinions* of men, commentaries, and decisions of councils, produce but little effect upon their minds. They demand a 'Thus saith the Lord,' before they will yield. It is evident that the doctrine they preach is being believed by many good men and women. We were pleased in finding so much christian courtesy among this people toward those who do not agree with them in all their views. If the truth has been spoken of this people in former times, touching the denunciatory spirit they have manifested toward other denominations, we think they have made a decided improvement.

Quite a number of the sisters are dressed in the "American costume," which appears very appropriate for the camp ground. They have quite a modest look, and are certainly more convenient for walking in the woods. Thus far, everything has passed pleasantly, and most excellent order prevails."

For the Crisis.

Lost and Found.

The Wilbraham meeting this year was the best ever held on that spot, all things considered. Much former prejudice was *lost* that will never be *found*. Many of those little one-side issues were *lost*, or thrown away. Good so far—no mourning for the loss of those things. But when I found myself alone on the ground, at four o'clock, looking at the deserted little city, I felt greatly the loss of the saints that had for the week past made the woods ring with their songs of praise to God. Now they were all gone in different directions, never to come together again until summoned to judgment. These reflections wrought up the foundations of a living soul.

After getting composed, I commenced looking up the little things our brethren in their hurry forgot to take, which were as follows: a box of wet clothes; a green shawl; two bed quilts; two pairs of spectacles; a box of strengthening plaster; some dozen other little articles, such as cheap veils, cotton handkerchiefs, etc. The owners of the above can have them by calling on my wife at Chicopee Falls in my absence.

Hiram Munger.

For the Crisis.

"Reasons for my Hope."

Through the kindness of Bro. Hastings, I have been enabled to circulate one hundred copies of the above work. Canada is at all times a hard field to work, but I have not found much difficulty in getting people to read the book of which I speak. As an encouragement to the Bro. who penned it, I would say, that every reader, as far as I know, is delighted with "Reasons." Some who held opposite views, were led to consider and study prophecy, and one infidel remarked that it was "a good book." Two of my copies went in the ship "Melita" to London, England, and the rest are pretty generally distributed in different parts of the province. They will all go on speaking words of warning and encouragement, till the great day come, and then may Bro. H. and every reader meet in glory.

Jas. Byrne.

Hamilton, C. W.

For the Crisis.

Harmony Wanted.—If God the Father, God the Son, and God the Holy Ghost are three in one, will some one, through the *Crisis*, reconcile this fact with Jude 12: 10; also with Heb. 2d chapter?

C. G. Carter.

Our passions are like convulsion fits, which, though they make us stronger for the time, leave us the weaker after.

INDEX TO VOLUME XI.

MISCELLANEOUS.

A request....10
Above, before, etc....12
A handful of gleanings....10
Asbestos....12
Answer to prayer....17
Awake....17
A demonstration, etc....21
A sermon on hell....24
Asbestos again....24
A new tract....26
A sermon....33
Acknowledgment....34
A happy family....43
Art of being polite....46
A few historical facts....57
A glorious prospect....60
A correction....63
A whirlwind....64
All but the last....64
A few questions....73
A changed island....73
An inquiry....74
A dialogue....76
And then....76
A desideratum....78, 84, 88, 92
Actions speak, etc....84
Answer to an inquiry....85
A few more thoughts, etc....89
A brief dialogue....92
An appeal to the brethren east....93
A picture of the times....98
A chronicle of years, from creation, etc....99
A word of W....104
Artificial flowers....104
All for dignity....104
A bad habit for a mother....104
Born again....13
Be careful....18
But they are not graved, etc....53
Brethren....5
Baptism of the Holy Ghost....66
Bible clerks....72
Bible vs. poetry....88
Brief sayings....92
Conference at Earlville....10
Curious etymologies....16
Common experience....16
Correction....18
Conference in Augusta....30
Christ our life....30, 47
Counting the cost....34
Christian growth....36
Christian treasury....44
Co-operation....60
Contentedness....60
Circumspection....60
Controversy, etc....62
Confidence in God....64
Christian honor....85
Convention at Providence....86
Controlling the inclination....89
Condition in Utah....92
Contrast, etc....74
Campmeeting in Maine....90
Controversial....96
Christians, are you led by the Spirit of Christ?....93
Come and see....94
Come to Jesus....96
"Come" and "go," or Preaching, etc....97
Can you believe....97
Dying words....16
Dunning for credit....37
Doing good....40, 58
Defining my position....41
Dialogue....45
Divine goodness....53
Does death kill?....54, 69
Difference....60
Do the Scriptures recognize social prayer?....73
Decline of Judaism....80
Did Christ create all things?....88
Effect of faith....6
Eld. Grant's tour in C. E....7
Eternity....14
Existing powers....14
Extracts from "preachings"....16
Example....25
Epistle....40
Extracts from Bothe....68
Extract from Beecher....84
Faithful unto death....2
Faint, yet pursuing....20
Facts....48
Further expenses....69
For the men....66
Franklin's sermon....64
Family worship....64
Forbear....71
Family prayer....76
Fate of the Apostles....88
First things....93
Golden bits....13
God a spirit....14
Go, work....18
God never perplexed....22
Good tidings....36
Give me light....48
God's power....64
Gentility....88
Garibaldi....89
Go to the campmeeting....90
"Go, work in my vineyard"....97
Godly sorrow....100
Highways and hedges....3
Harmony wanted....31
Helps and hindrances to faith....33
Holy Spirit....68
Hindoo literature....68
Honor due to Messiah....61
Hudson and Cobb's discussion....82
He died rich....78
He went away sorrowful....81
Hints to mothers and daughters....19
Harmony wanted....102
Immortality....4, 8
Interesting conversation....12
In Rochester again....12
I would not live alway....22
It is only his way....24
In the day....32
Immateriality....6, 33
I am weary....41
Idem Fact....44
Inspiration of the Bible....56
Irrepressible conflict....57
If a man die....61
Is God's will our will?....64
Idleness....69
It is only a prayer meeting....73
Is Sunday a Sabbath?....74
Inquiry answered....76
Important to sick ministers....84
Immortality triumphant....88
"I desire to be a christian"....10[illegible]
Journal paragraphs....13
Journey west....64
Jerusalem by moonlight....36
Living testimony....22
Leaves from note book....4, 8
Light ahead....18
Links of truth....37
Live for life....40
Looking glass....41
Losses by religion....52
Loss of ocean steamers....58
Letter to the church....61
Love supreme....70
Living devotion....72
Let us reason together....89
Long sermons....18
Letter....26
Letter from E. B....39
Lost and found....102
Man in death unconscious....3
Moral worth....17
Maine missionary fund....46
My longing heart, etc....72
Matt. 10: 28....8
Man and his savior....92
Moral measurement....25
My new book....46
Materiality....53
Maine conference....90
Making every day happy....76
Modern preachers....48
Maxims of Washington....104
Notes by the way....19
Nearing deliverance....20
Notes by the way....24, 29, 82, 57
Notice....34
New book....41
New Hampshire conference....42, 72
None but Christ....64
Nature....76
Notice of J. V. H....90
" to brethren in Levant....90
" books, etc....90
Night and morning....67
Odd place for larks' nest....13
Our thoughts....24
Open the pew door....36
On the Son of God....41
One dollar....51
Our paper....67
One word to you....100
Perseverance....13
Pre-existence....18
Praying and living....26
Perseverance in piety....18
Philosophical miscellany....28
Proved the strong arm....23
Prayer....37
Planting, etc....40
Position on the advent....41
Prayer authorized....60
Profanity....53
[illegible]....56
Pity for your pastor....56
Passages supposed to imply immortality of the lost....61, 65, 69, 73, 80, 81
Peace in Christ....[illegible]
[illegible]
Peace....77
Preparation for the judgment....77
Parable of the ten virgins....81
Pastoral visiting....84
Pre-existence....86
Preach Christ....88
Prayer....90
Promised grace....20
Procrastination....93
Peculiarities of early preachers....104
Report of discussion at W....1
Reasons for my hope....2, 10, 14, 18, 27, 30, 42
Rich man and Lazarus....9, 13, 17, 21, 25, 29
Retraction....25
Reminiscence....29
Recipe for spiritual health....44
Report of R. I. conference....46
Revival in Scotland....52
Reasons....54, 74
Richard Baxter....57
Resurrection....89
Report of the R. I. State Conference, etc....98
Reasons for my hope....102
Singular recovery, etc....4
Spiritualism abandoned....6
Saving faith....10
Sketch of labors....16
Sketch of travels....43
Sleep of the dead....29
Silence in nature....40
Spring....43
Singular coincidence....50
Short sermons....53
Sweet conversation....56
Subduing of passions....60
Signs of the times....60
Silence at home....60
Satan....64
Shower of stones....65
Spiritualism....72
Sovereignty of God....73
Swine's flesh....76
Second thoughts....88
Stray thoughts arrested....89
Sword of the Spirit....25
Shimeall's chronology....40
Swearing....96
Sympathy....97
Sanctuary [illegible]....100
Suggestions....100
The nature of Jesus....1, 5, 9
The last witness....4, 6
" anointed of God....6
" christian's hope....12, 16
" return of our Lord....13, 20
" need of reformation....15
" past illustrated....16
Two kinds of eternal life....18
Time of the end....19, 21
Trust in God....20
Testimony of a christian life....21
The sleeping church....21
" creeds of the world....22
Tract Fund for the West....24, 26, 42, 62, 94
The essential oneness....24
" escape....26
" seventh day....29
" kingdom at hand....29
" man for the times....40
" dead and the heart....31
Thoughts on my birthday....32
The glory-filled earth....31
" stumbling of Israel....33, 37
" great High Priest....36
" London merchant....36
" kindred of Christ....37
" Lord cometh....39
" Grant and Loveland discussion....42, 45, 50, 54, 58, 62, 66, 70
" angels that sinned....44
" night watch....45
" lady and robber....48
" men we need....48
" Lord's anointed....49, 101
" anointed of God....50
To the friends of truth....50
The dangerous tendency of a bad heart....52
" new birth....52
" preparation....52
" seventh trumpet....53
" blessed life....54
Theology of the day....53
The Light Ship....54, 74, 90
Thoughts on Rev. 7: 9....56
Turkish empire....56
The burning boat....60
" seventh vial....60
" resurrection of the body....60
" day of trouble....62
Theodore Parker's library....62
The World's Crisis....64
There is another man....64
The religion of sentiment....65
" word spoken by angels....69
" book of Job....72
" new birth....72
" Israelite indeed....74
" Babylonish garment....76
" wife's fidelity....76
" wilful king....77
" modern history of Universalism....79
" boy preacher of La....80
" doom of the world....89
" new birth....85
" Lord's anointed....85
" grant of Justinian....86
To-morrow....87
The political christian....89
To a number....89
The great controversy....91
Twilight musings....92
The tenth commandment....92
Trial of our faith....92
The great chart....15
Travels and labors....93
The trial of faith....93
" prayer of faith....96
" great heresy....96
1866-68....18
1867....41
The Light Ship....98
" prayer meeting....100
" church thermometer....100
To preachers' wives....104
The papacy....101
The art of not quarrelling....104
Useful knowledge....66
Uncertain what to do....88
Universalist tract....100, 101
Voice of the Church....28
When at Amboy....4
Waiting for Christ....10
" the Lord....15
We pass for what we are....24
Who said all that?....24
Wesley and his preachers....36
Words....40
Why so sad?....57
Why don't God make it morning?....68
What makes a man?....68
Words on fire....68
Words to the winners of souls....80
Warm up prayer meetings....88
Walk with Jesus....92
Wickedness in the world....96
What is true religion?....101
Wycliffe....101
"What must be done?"....104
What is truth?....104
1 Tim. 5: 24....25

HYGIENE.

A few suggestions....16
Art of taking breath....16
Attention to the feet....24
A valuable secret....32
Bread made of unbolted meal....8
Beecher on health....80
Beards....104
Cleanliness....24, 80
Costume for children....40
Cure for the lockjaw....56
Cold feet....82
Cure for ingrowing nails....96
Directions to restore the drowned....64
Eating....32
Early breakfast....40
Health....56
Influence of dietetic habits....16
Living on excitement....96
Memory as affected by disease....88
Night air....72
Panacea....40
Poisonous rooms....64
Reform....96
Scalds....32
Salt eating....48
Specific for the suffering....72
Sleeping under the clothes....80
Sunlight in houses....88
Saleratus and soda....104
Smoking a cause of insanity....104
The beard....24
" best hair wash....24
To cure hoarseness....56
To invalids....64
Too bad!....64
Throat and lungs....68
Take time to sleep....72
To prevent sunstroke....88
The daily baptism....96
Tobacco....104
To avoid the danger of lightning....104
Unhealthy positions....80
Value of fresh air....104
Why children die....8

READING FOR YOUTH.

A christian boy's influence....44
A word to the little folks....68
A pig for a school....[illegible]
[illegible]
Coming to Jesus....100
Drowning the squirrel....76
Evil company....68
Fine clothes....76
Forgiveness....100
Good for nothing....4
Give us this day, etc....84
Hold on, boys....84
It is only a cent....92
I did as the rest did....93
"I don't love you now, mother"....100
Love conquers....28
Little Frank....60
Our order book....68
Praying with little children....68
Speak to the stranger....20
Saying prayer....28
The struggle and victory....4
" mother's faith....12
" Bible....20
" first deception....32
" holy child Jesus....44
" child's prayer meeting....52
" boy that would not get mad....76
" idle christian....84
Valuable secret....4
What Emily did....36
Wild flowers....60

POETRY.

Act well your part....5
At evening time, etc....13
A mother's love....20
All we like sheep....24
All in all....36
A hymn....36
A poetical sermon....65, 69
A little longer....76
Adieu....49
"At evening time it shall be light"....100
Be good....63
Babe of Bethlehem....44
Borne with every breeze....60
Come to Jesus....28
Cometh a blessing down....48
Child's hymn....53
Contemplation....68
Christian forgiveness....92
Dedicated to believers....4
Dies iræ....64
Day dawn....100
Evening devotion....89
Evening prayer....101
Friendship....56
Farewell....17
Faint, yet pursuing....44
Give me Jesus....25
God unchangeable....84
Hymn....93
Hope and despondency....77
I'm weary....16
I would be there....29
Influence....24
I've trodden, etc....52
I am weary....68
Joyful....5
Little spots....1
Lines....8
Light and darkness....28
Little child's prayer....34
Look on the bright side....56
Lines of gladness....60
Lord, be thou my helper....64
Lines....72
Look to Jesus....92
Lines of truth....76
"Let us help one another"....104
My Shepherd....4
Morning worship....80
My peace....96
Not very far....12
Not mine, but thine....100
Our Father....53
Pray without ceasing....21
Preludes by the way....33
Praise to God acceptable....37
Resolutions....61
Reminiscence of '54....85
Submission....40
Speak kindly....41
Song....48
Sweet thoughts....81
The city of gold....1
That beautiful land....9
The swiftness of time....17
" mother....25
To the christian female....32
The Lord's prayer....32
" prayer of the church....37
" Bridegroom cometh....40
Time of life....44
Twilight musings....48
The world for sale....52
" true rule....53
" resurrection....56
" promise claimed....57
" sinner's inquiry....61
" heir of the crown....73
" watcher....76
" eternal God....88
" Morning Call....97
Truth will triumph at the last....104
Unity....88
We'll sing....73
What do the birds say?....53
What of the night?....52
We shall meet....45
Waking thoughts....44
What shall I do?....96
We would see Jesus....104

EDITORIAL.

A chance to do good....6
A fast....14, 94
A discussion....14
Acceptance of a challenge....14
Anti-tobacco Journal....14
Are all men immortal?....38
American anti-tobacco society....54
Answers....70
Another letter from abroad....78
Anti-tobacco publications....82
A fast....90
Aurora Borealis....98
A new christology....98
Barbarism of slavery....62
Behold, I come as a thief....78
Boston....82
Castleton....6, 50, 66, 70, 98
Cassell's Bible....30
Christ our life....54, 62
Convalescent....46
Choice of pearls....58
Conversation and reading....66
Campmeeting items....90
Change times and laws....90
Circus ministers....90
Castleton and Hydeville....38
Campmeetings....98
Discussion at Plymouth....22
Destruction of the wicked....30, 34
Discussion at Bridgeport....34
Dying words of J. Randolph....34
Discussion with Dr. Lyon....42
Diary notes....54
Earthly gods....18
Evil spirits....42
Eternal consciousness....50
Editorial....54, 62
Errata....66
Great trouble....30
Given up....34
Hard times....86
Important discussion....34
Italy....38
Indulgencies....102
Jesus is here already....42
Light advancing....26
Lovest thou me?....38
Man his own judge....62
New volume....2
Notes of travel....46
Napoleon III....70
New Bedford....82
Napoleon and the Pope....94
Our conference....22
Pilgrim notes....18
Political spiritualism....42
Preachers' Aid Society....90
Pre-existence....26
Plainfield meeting....74
Queries....36, 82, 46, 102
Questions....70
Relief for the distressed....2, 6, 10, 14, 18, 22, 26, 30, 34, 38, 42
Revival in Castleton....30
Railroads to campmeeting....34
Reasons for my hope....34
Revival in Hydeville....38
Rom. 4: 17....102
State of Europe....30, 58
Sayings of spirits....66
Sunday schools....62
Stirring events....66
Sandy Hill....74
Sectarian theology....78
Strip him....86
Signs of the times....90
Shimeall's chronology....98
Truth's triumph....2, 14, 18
The revival in Castleton....10
" Boston conference....22
" opposition....26
" [illegible]....30
" battle summer....38
Temptation....50
The age of fraud....50
" destruction of the wicked....54, 58, 62, 66
Theodore Parker....62
The kingdom of heaven....70
" fourth of July....74
" state of Europe....74
" age of corruption....78
" war in Syria....78, 90
To our subscribers....82
The law of conscience....82
" personal epoch....86
" pope's troubles....90
" Scripture cannot be broken....94
" end is come....94
" Pharisees....94
" second death....94
" state of Europe....98
" close of the volume....102
Voice of the Prophets....34, 50, 78
Visit to the Indians....58
Welcome's Treatise....18
Wine drinking....64
Wayside Notes....90
Wilbraham campmeeting....94, 102

LETTERS.

Wm. McCulloch 7, C E Gierlow 11, L A Wheeler, 11, E S Fenn 11, A N Seymour 11, L G—— 11, M Mathews 11, M R Phettepiace 14, I Damman 14, J H Bartlett 14, Methodist preacher 19, J A Sober 19, H J Brown 19, L Reimer 19, J A Sober 23, J M Stephenson 23, Benj. Spaulding 26, 35, 46, 51, 59, 71, 90, Wm. Sheldon 27, Wm. Ongley 26, E Grant 26, R V Lyon 27, 31, 74, J Morrison 27, M Batchelor 31, Eld. Boutell 31, J Wilson 31, C H Sutton 31, F M Berry 31, M A B 31, M Mathews 34, L P Judson 35, W W Boyden 35, E R Southwick 35, C Tuller 38, H H Janes 38, Jno. McKee 38, S Clark 43, J A Sober 43, R Willard 46, R York 47, F Douglas 47, W H Hull 47, Bro. George 51, M C—— 51, L Boutell 55, B P Manning 59, J T Ongley 59, J Blain 63, M Chandler 63, A Sober 63, S A Elmore 63, R H Clark 66, M A Pote 66, R Chown 71, R Bush 74, C C Stevens 74, B L Clark 74, J C Gilman 75, P Perham 75, B P Manning 79, S N Kent 79, L James 79, N S Latimer 79, S S Brewer 82, F Burr 82, M Lamprey 82, N M Henry 82, L A Wheeler 83, J Parry 83, W A Fenn 86, S S Brewer 86, J Blain 87, R E Ladd 90, W Sheldon 91, L N C 91, J B Fitch 91, P Axe 91, L P Judson 94, A E 94, I W Smith 94, S M Janes 95, Eld. M Batchelor 96, S G Mathewson 98, Eld. L Boutell 99, A S Servis 102, P Alling 102, Geo. Dillabaugh 102, R V Lyon 102.

OBITUARY.

Thomas Taylor 3, D Longstaff 7, H W Yoger 11, C A Sisser 15, C M Young 19, J Boutell 19, B Dammon 19, H D Sargent 19, J Clark 19, P Farnham 23, L A Hill 23, Geo. Welch 23, J W Butler 27, F J Shepherd 27, Geo. Warren 27, J P Garland 27, J W Heath 31, W A Armstrong 31, H L Goodrich 31, L Parker 35, H E Janes 35, W Wilton 35, W D Tuller 35, D Tyler 35, F Wait 43, R B Davis 43, D Prophet 43, E F Steele 47, R Rich 47, L Vaugh 47, V Russel 47, W G Miller 51, W W B Dixon 51, E E Dixon 51, P West 55, S Munger 55, E Potter 59, A W Wetherell 59, M A Brooks 67, I Gates 75, N Shumway 79, E B Grant 79, C A Chase 79, E Young 83, H S Taylor 95, Sr. Powell 95, A Sage 103, G Bacon 103, S N Streeter 103.

Married.

At Wallingford, Ct., Aug. 25th, by Elder L. S Ludington, Mr EDWARD HILL and Mrs. MARY A. IVES, both of Wallingford.

Obituary Notices.

Died suddenly, in Southbridge, Mass., July 29th, 1860, SCOTTO N. STREETER, son of Nathan Streeter and wife, aged one year and three months.

Thus in an unexpected hour these parents, grandparents and friends, were called to bitter weeping on account of the loss of their promising little one. Monday, 30th, we attended the funeral service. A large assemblage of relatives and friends came together to sympathize with the afflicted family.

We took occasion to comfort the mourners with the fact that there would be a resurrection from the dead, when Scotto would *live again*. May this sad bereavement be so improved by the afflicted, that they may be fully prepared to meet where there will be no more death. L. BOUTELL.

Died, in Charlton, Worcester Co., Mass., July 9th, 1860, Mr. GEORGE BACON, aged ninety-nine.

He was confined to his bed several weeks entirely helpless, and most of the time was speechless. Sometimes could speak in a low whisper so as to be understood. He has been inclined to consumptive habits for several years. He professed to be a lover of Christ some forty or fifty years ago, and joined the Congregationalists. He had never removed his relation in the church, but has been a firm believer in the soon coming kingdom ever since '43. He has since taken great interest in reading advent papers, as well as the Bible, and especially the words of Christ concerning his coming, and what should take place before his coming. But he has gone to rest till the last loud trump shall sound. He left two daughters and two sons-in-law to mourn his absence. JOHN MITCHEL.

Fell asleep in Jesus, in the city of Hartford, Ct., our beloved Bro. ALVAN SAGE, aged sixty seven years.

He has left an affectionate companion and family to mourn the loss of one of the kindest of husbands and best of fathers. He died the 7th of July, and was laid in his resting place the 9th of July, where he awaits the return of the Life-giver, when that body, sown in weakness, shall be raised in power, and that mortal shall put on immortality. Our brother attended public worship the last Sunday in Oct., 1859; since that period, he gradually became enfeebled, until paralysis terminated his existence. A few weeks before his death he remarked to his wife, "I have been passing through a struggle. But now, through grace, I have gained the victory. I can now give you and my dear family into the hands of Him who has promised to be the widow's God. I can say farewell to my christian association—my dear brethren and sisters whom I dearly love."

For some weeks before his death he lost the power of articulation, and could only signify his assent by a gentle pressure of the hand. The day previous to his death, when questioned whether he was conscious of his approaching death, and whether the Savior was precious, signified the same with a sweet, serene expression of his countenance, and thus calmly fell asleep in Jesus. "Precious in the sight of the Lord is the death of his saints."

He attended the last campmeeting at Collinsville, and there experienced a rich manifestation of the Comforter. He often referred to that time and place. Some who read this will doubtless remember that aged disciple with smiling face and tremulous voice, pouring forth his praise to God through our Lord Jesus, for grace abounding to the chief of sinners.

Our Bro. was a firm believer in the unconscious state of the dead, and died in the faith that he should not awake, nor be raised out of his sleep, until the heavens be no more. The funeral services were attended by Bro. M. Grant. O come, Lord Jesus, come quickly. Amen, even so, come Lord Jesus. S. S. BREWER.

Summary of News.

FOREIGN.

Austria is said to have abandoned the idea of retaining Venetia, as guaranteed by Germany. Garibaldi is expected to attack Venice. Austria will maintain the conflict alone against all Italy. Prussia will remain neutral while the other powers don't interfere.

Latest Genoa papers publish dispatches announcing the unopposed disembarkation of Garibaldi, with 8000 men, near Reggio, on the night of the 10th. The same dispatches report the evacuation of the fortress of Scylla by the Neapolitans, but both are doubtful.

A dispatch from Trieste says it was believed there that Garibaldi intends to attack Austria, not on the Venetian but on the Croatian coast, by attempting a disembarkation at Fiume. The Austrian authorities will first endeavor to prepare for revolution in Crotia and Hungary before proceeding to Venetia. All the coasts are rigorously watched by imperial cruisers.

Garibaldi is reported to have had a conference with the revolutionary Neapolitan leaders. Naples is proclaimed to be in a state of siege.

According to a communication from Vienna, active negotiations are going on between the Courts of Vienna and Rome on the subject of the eventuality of an invasion of the Pontifical States by Garibaldi. The Duke of Modena has promised in that case to unite his troops to the Papal army.

Volunteers to the standard of Garibaldi are so numerous as to seriously embarass him, and he has requested that no more be sent at present.

A recent interview between the Kings of Denmark and Sweden gave rise to the report that the two Scandinavian Kingdoms intended to form an alliance against Germany.

Constantinople advices confirm the discovery of a conspiracy against the life of the Grand Vizier. Several individuals of high standing are compromised. The sale of gunpowder is prohibited at Constantinople.

Garibaldi, according to a correspondent writing from Milan, June 27th, contemplates a feat which will throw all his previous exploits in the shade. This is no more than a sudden invasion of the States of the Church by sea, and a march upon Rome. It is thought that, in such an event, the Pope will have to seek refuge in Austria. A French armorer has sent to Garibaldi a gift of a coat of mail, dagger proof and bullet proof. Its workmanship is perfect, and it is valued at upwards of five thousand francs. It may be worn under the uniform like a shirt, for it is extremely flexible, light and portable.

Baron Rothschild, the great Jew banker, is very intimate with Napoleon, is seen arm in arm with him almost every day, and sits at his right hand at public dinners. The political gossips say that the baron is to be made king of Jerusalem, under the protection of France, "for a consideration." A Jew ruling in Palestine would be a notable event, and would answer for a fulfillment of several prophetic texts.

NAPLES AND SICILY.

The Compt of Syracuse, uncle of the King of Naples, has written a letter to Prince Carignan, in which he announces his adhesion to the principle of Italian unity, and closes it with the words, "Hail, Victor Emmanuel, King of Italy."

Garibaldi continued his preparations for a descent on the main land.

The ambassadors at Naples were transferring their families to the steamers in the harbor.

Garibaldi volunteers in Calabria were organizing a revolution in the mountains.

Pending fresh events in Italy, and especially renewed action on the part of Garibaldi, rumors are circulated and conjectures indulged in. Of the former the latest that has reached me is that Col. Franconniere, aide-de-camp to Prince Napoleon, who is now in Turin, was bearer of an autograph letter from the French Emperor to Victor Emmanuel, warning him to be careful what he did, for that if he provoked a collision with Austria, he must not reckon on assistance from France, which Power, bound by the treaty of Zurich, would not interfere on his behalf.

The Paris correspondent of the Allemeine Zeitung of the 10th, says that the Pope has written a most melancholy letter to the Cardinal in France. He looks upon all as lost, and although convinced that he shall die by the bullet of an assassin, he declares he will not quit Rome under any condition or at any price.

The Fugitive Christians of Syria.

The following account of the removal of the surviving women and children of Deir-el-Kamar to Beirut, on board a British steamer, is from a letter of one of the officers, and gives a vivid picture of the bereavement and distress of the poor creatures:—

"When we got to the place pointed out, we saw on some hills, about two miles off the beach, crowds of women and children huddled together, apparently in great distress, and we could not make out how it was they did not come down to the beach to be taken off. So the captain sent me ashore with all the boats to bring them off. I made all the boats lay off the surf, and then landed myself, with an interpreter. I met an armed party of Druses on landing, and told them I wished to see the chief, as it appeared it was he who would not allow the people to depart. I went about two miles to a village where the chief lived. On my way up I met crowds of women and children in a fearful state of distress, but no men; they had all been killed. If I had been an angel, I could not have been more blessed; for, poor creatures, no sooner did they catch sight of my uniform, than they fell down at my feet and kissed my hands, and implored me to save them. I was quite astonished to see the number of them; instead of 200 to 300, as we heard there were, there were at least 1500, and the most horrible part was, there was hardly a man to be seen, nor a boy over 12 years old; they had all been massacred—husbands, brothers, and fathers, every one. Poor things, they seemed overjoyed to get away, and when they got to the beach I had the greatest difficulty in preventing them throwing themselves into the sea, and had to drag one or two of them out of the surf myself.

"We only had about eight boats, but these we began to load with all dispatch, every poor woman and child having to be carried through a tremendous surf to the boats. However, our blue jackets worked well and cheerfully. Some of the women and children were badly wounded. They had been wounded while clinging to their husbands and fathers when they were killed. As soon as a boat was loaded she was sent off to the ship, and the poor creatures stowed as close as they would lie on board, and then the boat was sent back. After two hours' hard work our decks were packed as close as possible, and we had room for no more. The gunboat, I must tell you, was full of fugitives from Sidon, so that she could not hold any. The sun had set, the surf was increasing fast, and two or three of our boats had been pitched bottom up on the beach, and there were still seven hundred unfortunate women and children on the beach, all footsore, and some of them had not touched any food for two or three days."

Jerusalem is now in danger, being menaced from without by three thousand Bedouin Arabs, and from within by the fanatical Moslems. The Missionaries have fled to Jaffa, and unless the Governor proves to be a better man than his colleagues, Jerusalem will be laid low. The streets of Beirut were almost deserted, and the town become as silent as a grave yard. Every trunk is packed ready to embark at a moment's notice, whenever their respective Consuls shall bid them go. Business ceased long ago, and shopping is at an end for the present.

It is generally believed that the French will insist upon occupying Syria immediately, and many think that the last hours of the "sick man" have come. One thing, and only one thing, is certain. Great changes of some kind are at hand in the East.

Thirty thousand Christian women had been sold at twenty-five piastres each, and detained in harems. The number of Christians killed in Syria is 15,000, at least. In Damascus, 8000 were slain.

Napoleon III. has given twenty-thousand Napoleons to help the Syrian Christians, who will be delighted to look upon his picture in gold.

Notices, &c.

TO SUBSCRIBERS.—The cash receipts and a portion of our book notices are unavoidably crowded out this week, owing to the index being inserted.

☞ The conference at Danielsonville, Ct., will be holden on the 26th of Sept. instead of the 6th, as noticed in a previous number.

ACKNOWLEDGEMENT.—Have just received of Eld H. L. Hastings from the tract fund, $33.60 of tracts. These are to be scattered free where I travel. Also a few works for sale. Thanks to the donors, and publisher. W. SHELDON.

Iowa, Minn. and Wisconsin Christian Conference.

Our fourth annual conference will be holden at Springville, Badax Co., Wis., commencing Oct. 4th, at 2 o'clock, P. M., and continuing over Lord's day. Springville is about thirty miles from La Crosse (on the Mississippi river,) from which the stage runs every Tuesday and Friday, and about thirty-five from Sparta (on the Milwaukee and Lacrosse R. R.,) from which place a stage runs every Wednesday to Viroqua, only three or four miles from Springville. Strangers can inquire for Wm. A. Morse, or W. Sheldon.

P. S. W. DEYO, } Evangelists.
W. SHELDON, }

Campmeeting.

Providence permitting, there will be a campmeeting in Exeter, Me., commencing Monday, Sept. 17th, and continue one week. The meeting will be holden on the old ground, near the Chamberlain meeting-house, and twenty-two miles from Bangor. As there is no stage that runs within four miles of the place, if the brethren will inform us what day or days they will be in Bangor, we will have a team there to take them to the meeting for about one half the fare in the stage.

Arrangements will be made for boarding and horse keeping on reasonable terms. We hope all who can will bring their tents and bedding with them. We expect our preaching brethren, Billings and Hemenway, and all others whom the Lord shall send. As this meeting is not designed to build up any party or sect, we hope our brethren and sisters will come with hearts full of love and zeal for God and his truth, praying that truth may prevail and good order and quietness pervade the encampment.

Circumstances are such, it is thought best to change the location of this meeting from Levant, as was noticed by Bro. Hemenway, to Exeter, Me.

D. E. IRELAND, }
H. N. PATTEN, } Committee.
H. COLE, }

Notice.

There will be a barn or grove meeting in South Pittsfield, N. H., about three miles from the village, commencing Sept. 7th, at 7 1-2 o'clock, P. M., and continuing over the Sabbath. Elder Hiram Munger will attend and preach the word. Come, brethren, at the commencement of the meeting. Do not wait until Sunday. There will be provision made for man and beast. Brethren coming from Portsmouth will take the stage at Newmarket, Friday morning, and stop at Warren Yeattons, in Epsom. Inquire for C. S. Emerson. C. S. EMERSON.

Notice.

The Advent Chapel at West Hoosick, N. Y., will be dedicated Thursday, the 27th of Sept. Meeting to continue over the following Sunday. I and Bro. J. S. White are expected to attend, and preach the word. By request of the church. M. BATCHELOR.

Notice.

There is to be a tent meeting near Bro. Joshua Porter's, five miles east from where we held our meeting last year, about seven miles from Monmouth, Warren Co., Ill., to commence Oct. 17th, 2 o'clock, P. M., and continue over Sunday. Bro and Sr. Mansfield, from Mich., are expected to be with us to preach the word. We give a general invitation to all to come. We expect the Spirit of the Lord will be with us.

Also, a tent meeting in Rough and Ready, Hancock Co., Ill., near Bro. Larken Scott's, to commence Sept. 27th, 2 o'clock, P. M., (Wednesday) and continue over Sunday. We hope to see a general rally. Bro. and Sr. Mansfield are to be there to preach the word.

Also, there is to be two tent meetings in Brown Co., Ill.; one at Mt. Pleasant, or Mt. Stirling, as Brn. Raymond and others may arrange, to commence Oct. 12th, 2 o'clock, P. M., (Wednesday) and continue over Sunday

The other at Ripley, to commence Oct. 3d, (Wednesday) at 2 o'clock, P. M., and continue over Sunday. Bro. and Sr. Mansfield are to be in attendance at all of the above named meetings and preach the word. I expect God will bless his word to the salvation of souls. I hope the brethren in the different localities will make the meetings a special subject of prayer, that there may be much good done in the name of Jesus.

MOSES CHANDLER, for the Church.

Notice.

The Lord will, there will be a conference in Buchanan, Mich., to commence on the evening of the 19th of Sept. and continue over Lord's day. Bro. F. H. Berick will be present to preach the word. We trust our brethren will take advantage of this opportunity. In behalf of the church,

D. R. MANSFIELD.

English Bibles.

We would call the attention of our friends to the fine assortment of English Bibles which we have imported, ranging in price from $1.00 to $2.50, exclusive of postage. It is a rare chance for those in want of the precious book, to send for them now to this office, where they can have them in Morocco, Roan or colored calf binding, with marginal or reference between the verses. We shall have a goodly assortment at the Wilbraham campmeeting, if the Lord will.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. Now is the time to work.

Appointments.

We would say to our preaching brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

The Lord willing, I will preach in the Grove near the Anderson School-house, 2 1-2 miles south-west of Edenboro, Erie Co., Pa., Sunday, Sept. 23d, commencing at 10 o'clock.

Sept. 24th, 25th, 26th, in Unity, near the Centre Road Depot, on the Pittsburgh and Erie Rail Road.

Sept. 27th and 28th in the Simmon's neighborhood, one mile and a half from Jefferson, Ashtabula Co., Ohio.

Saturday evening and over Sunday, at Ashtabula, Ohio. Monday eve., Oct. 1st, at Girard, near Bro. Alton's. JOHN T. [illegible], Evangelist.

Bro. J. W. Crabtree will preach at
Sandisfield, Mass....Sept. 9th
New Britain, Ct....Sept. 16th
W. A. FENN.

I will be at Yarmouth, Me., with Bro. R. R. York, Sept. 14th, and will preach for him that evening if he desires. Also, I expect to be in West Poland, Me., Sabbath, Sept. 16th, and preach in the Free Chapel if there is no other appointment. If there should be, will Bro. Jesse Partridge make appointment for me in that section. O. R. FASSETT.

Providence permitting, I will preach from Sept. 6th to 10th in the vicinity of Barnstead, N. H.

☞ Cannot attend the grove meeting in Chichester. HIRAM MUNGER.

Bro. W. Sutherland appoints to preach at
River Point....Sept. 9th
Warwick Plains....Sept. 16th

I purpose to preach at Massena, N. Y., the second and third Sundays of Sept. M. BATCHELOR.

Providence permitting, I will preach at
Portland, Me....Sunday, Sept. 9th
Frankfort Mills....Sunday, Sept. 16th

Commence a series of meetings at Dover, Me., where Bro. Lougee may appoint, Wednesday, Sept. 26th, to continue over the following Sabbath.
J. HEMENWAY.

APPOINTMENTS FOR DANIELSONVILLE, CT.
Eld. Geo. Champlin....Sept. 9th
Eld. H. F. Carpenter....Sept. 16th and 23d

The R. I. State Quarterly Conference will meet at this place Sept. 26th. We purpose continuing the public services over the following Sunday. Friends from abroad are invited to attend.
H. F. CARPENTER, Pastor.

The Lord willing, I will preach at
Newfield, Ct....Sept. 9th
Litchfield Station....Sept. 11th
Camps Mills (Bro. Gunn's)....Sept. 12th
Plymouth Hollow....Sept. 16th
Wallingford....Sept. 23d
L. S. LUDINGTON.

On the second Sunday in September I will meet with Dr. Huntington and his people, and preach.
R. V LYON.

G. A. Otis and J. Pinkham, providence permitting, will be at Warner, N. H., where J. Morgan may appoint, Sept. 12th, 7 o'clock. At Bradford the 13th, and Newbury the 14th, each at 7 o'clock in the evening.

I will be with them Saturday evening, Sept. 15th, and Sunday the 16th. At Grantham, where H. Ford shall appoint. J. G. SMITH.

Sarah Higgins will preach at the New Chapel W. H. Point, Sept. 9th.
B. BANCROFT, Cor. Sec.

With God's permission I will attend meetings as follows:—
Round Pond, Me....Sept. 16th
Surry, Me....Sept. 23d
Carmel, Me., (Union Meeting-house)....Sept. 30th
THOMAS SMITH.

To Correspondents.

Eld. Jonathan Wilson's P. O. address is Shawnee, Niagara Co., N. Y.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question*: "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second*: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked, between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 3-4 off per dozen. Postage 1 cent.

THE SOUL—what is it? or a careful examination of all the uses of the words nephesh and psuche as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

THE SPIRIT—what is it? or a careful examination of all the uses of the words ruach and pneuma as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy [illegible] per hundred. Postage 1 cent.

"The Spotless Guest at the Marriage Feast," by John P. [illegible] [illegible]

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; [illegible] per hundred.

Death not Life; or the Destruction of [illegible] postage 3 cts.

INDEX TO VOLUME XI.

MISCELLANEOUS.

A request 10
Above, before, etc. 12
A handful of gleanings 10
Arbestos 12
Answer to prayer 17
Awake 17
A demonstration, etc 21
A sermon on hell 24
Asbestos gain 24
A new tract 22
A sermon 32
Acknowledgment 34
A happy family 48
Art of being polite 56
A few historical facts 57
A glorious prospect 60
A correction 62
A whirlwind 64
All but the tail 64
A few questions 73
A changed island 74
An inquiry 74
A dialogue 76
And then 76
A desideratum 78, 84, 88, 92
Across space, etc 84
Answer to an inquiry 85
A few more thoughts, etc 89
A brief dialogue 92
An appeal to the brethren east 93
A picture of the times 98
A chronicle of years, from creation, etc. 99
A word of Wo... 104
Artificial flowers 104
All for dignity 104
A bad habit for a mother 104
Born again 13
Be careful 15
But they are not graved, etc 53
Brothers 5
Baptism of the Holy Ghost 66
Bible clerks 72
Bible vs. poetry 88
Brief sayings 92
Conference at Earlville 10
Curious etymologies 15
Common experience 15
Correction 15
Conference in Augusta 30
Christ our life 30, 47
Counting the cost 33
Christian growth 36
Christian treasury 44
Co-operation 60
Contentedness 60
Circumspection 60
Controversy, etc 62
Confidence in God 64
Christian honor 85
Convention at Providence 86
Controlling the inclination 89
Condition in Utah 93
Contrast, etc. 74
Campmeeting in Maine 90
Controversies 96
Christians, are you led by the Spirit of Christ? 93
Come and see 94
Come to Jesus 96
"Come" and "go," or Preaching, etc. 97
Can you believe 97
Dying words 16
Dunning for credit 37
Doing good 40, 58
Defining my position 41
Dialogue 48
Divine goodness 53
Does death kill? 54, 69
Diffidence 60
Do the Scriptures recognize social prayer? 73
Decline of Judaism 80
Did Christ create all things? 85
Effect of faith 6
Eld. Grant's tour in C. E. 7
Eternity 13
Existing powers 14
Extracts from "preachings" 16
Example 25
Epistle 40
Extracts from Rothe 68
Extract from Beecher 84
Faithful unto death 2
Faint, yet pursuing 20
Facts 45
Further expenses 69
For the rich 66
Franklin's sermon 64
Family worship 69
Forbear 71
Family prayer 76
Fate of the Apostles 88
First things 93
Golden bits 12
God a spirit 14
Go, work 15
God never perplexed 22
Good tidings 36
Give me light 46
God's power 64
Gentility 88
Garibaldi 89
Go to the campmeeting 90
"Go, work in my vineyard" 97
Godly sorrow 100
Highways and hedges 3
Harmony wanted 31
Helps and hindrances to faith 33
Holy Spirit 58
Hindoo literature 68
Honor due to Messiah 81
Hudson and Cobb's discussion 82
He died rich 78
He went away sorrowful 81
Hints to mothers and daughters 1[illegible]
Harmony wanted 102
Immortality 4, 8
Interesting conversation 12
In Rochester again 14
I would not live always 22
It is only his way 24
In the day 32
Immateriality 6, 32
I am weary 41
Idum Fuit 44
Inspiration of the Bible 55
Irrepressible conflict 57
If a man die 61
Is God's will our will? 64
Idleness 69
It is only a prayer meeting 73
Is Sunday a Sabbath? 74
Inquiry answered 76
Important to sick ministers 84
Immortality triumphant 84
"I desire to be a christian" 10[illegible]
Journal paragraphs 12
Journey west 64
Jerusalem by moonlight 36
Living testimony 22
Leaves from note book 4, 8
Light ahead 8
Links of truth 37
Live for life 40
Looking glass 47
Losses by religion 52
Loss of ocean steamers 58
Letter to the church 61
Love supreme 70
Living devotion 72
Let us reason together 89
Long sermons 89
Letter 26
Letter from E. B. 39
Lost and found 102
Man in death unconscious 3
Moral worth 17
Maine missionary fund 46
My longing heart, etc. 72
Matt. 10: 28 8
Man and his Savior 92
Moral measurement 25
My new book 46
Materiality 68
Maine conference 90
Making every day happy 76
Modern preachers 44
Maxims of Washington 104
Notes by the way 19
Nearing deliverance 20
Notes by the way 24, 39, 82, 87
Notice 34
New book 42
New Hampshire conference 42, 72
None but Christ 64
Nature 76
Notice of J. V. H. 90
" to brethren in Levant 90
" books, etc. 43
Night and morning 57
Odd place for larks' nest 12
Our thoughts 24
Open the pew door 36
On the Son of God 65
One dollar 61
Our paper 67
One word to you 100
Perseverance 12
Pre-existence 13
Praying and living 16
Perseverance in piety 18
Philosophical miscellany 23
Proved the strong arm 26
Prayer 37
Planting, etc 40
Position on the advent 44
Prayer authorized 45
Profanity 53
Poor Jack 56
Pity for your pastor 56
Passages supposed to imply immortality of the lost 61, 65, 69, 73, 80, 81
Peace in Christ 61
Physical value of the Sabbath 64
Perfection 65
[illegible]
Peace 77
Preparation for the judgment 77
Parable of the ten virgins 81
Pastoral visiting 84
Pre-existence 86
Preach Christ 88
Prayer 90
Promised grace 20
Procrastination 93
Peculiarities of early preachers 104
Report of discussion at W 1
Reasons for my hope 2, 10, 14, 18, 27, 30, 42
Rich man and Lazarus 9, 13, 17, 21, 25, 29
Retraction 25
Reminiscence 29
Recipe for spiritual health 44
Report of R. I. conference 46
Revival in Scotland 52
Reasons 54, 74
Richard Rothe 57
Resurrection 59
Report of the R. I. St. te Conference, etc. 95
Reasons for my hope 102
Singular recovery, etc. 1
Spiritualism abandoned 6
Saving faith 10
Sketch of labors 16
Sketch of travels 42
Sleep of the dead 29
Silence in nature 40
Spring 49
Singular coincidence 50
Short sermons 53
Sweet conversation 56
Subduing of passions 60
Signs of the times 60
Silence at home 60
Selah 64
Shower of stones 65
Spiritualism 72
Sovereignty of God 73
Swine's flesh 76
Second thoughts 88
Stray thoughts arrested 89
Sword of the Spirit 40
Shimeall's chronology 45
Swearing 96
Sympathy 97
Sanctuary sins 100
Suggestions 100
The nature of Jesus 1, 5, 9
The last witness 4, 8
" anointed of God 6
" christian's hope 12, 16
" return of our Lord 13, 20
" need of reformation 15
" past illustrated 16
Two kinds of eternal life 18
Time of the end 19, 21
Trust in God 20
Testimony of a christian life 21
The sleeping church 21
" creeds of the world 23
Tract Fund for the West 24, 26, 42, 62, 94
The essential oneness 24
" escape 25
" seventh day 29
" kingdom at hand 29
" man for the times 40
" head and the heart 31
Thoughts on my birthday 32
The glory-filled earth 33
" stumbling of Israel 33, 37
" great High Priest 36
" London merchant 36
" kindred of Christ 37
" Lord cometh 39
" Grant and Loveland discussion 42, 46, 50, 54, 58, 62, 66, 70
" angels that sinned 44
" night watch 45
" lady and robber 48
" men we need 48
" Lord's anointed 49, 101
" anointed of God 50
To the friends of truth 50
The dangerous tendency of a bad heart 52
" new birth 52
" preparation 52
" seventh trumpet 53
" blessed life 53
Theology of the day 53
The Light Ship 54, 74, 90
Thoughts on Rev. 7: 9 56
Turkish empire 56
The burning boat 60
" seventh vial 60
" resurrection of the body 60
" day of trouble 62
Theodore Parker's library 62
The World's Crisis 64
There is another man 64
The religion of sentiment 65
" word spoken by angels 69
" book of Job 72
" new birth 73
" Israelite indeed 74
" Babylonish garment 76
" wife's fidelity 76
" wilful king 77
" modern history of Universalism 79
" boy preacher of La 80
" doom of the world 89
" new birth 85
" Lord's anointed 86
" grant of Justinian 86
To-morrow 87
The political christian 89
To a number 89
The great controversy 91
Twilight musings 92
The tenth command 92
Trial of our faith 92
The great chart 15
Travels and labors 93
The trial of faith 93
" prayer of faith 96
" great heresy 96
1866–68 18
1867 41
The Light Ship 98
" prayer meeting 100
" church thermometer 100
To preachers' wives 104
The papacy 101
The art of not quarrelling 104
Useful knowledge 56
Uncertain what to do 88
Universalist tract 100, 101
Voice of the Church 36
When at Amboy 2
Waiting for Christ 10
" " the Lord 16
We pass for what we are 24
Who said all that? 25
Wesley and his preachers 36
Words 40
Why so sad? 57
Why don't God make it morning? 68
What makes a man? 68
Words on fire 68
Words to the winners of souls 80
Warm up prayer meetings 88
Walk with Jesus 92
Wickedness in the world 96
What is true religion? 101
Wycliffe 101
"What must be done?" 104
What is truth?" 104
1 Tim. 5: 24. 25

HYGIENE.

A few suggestions 16
Art of taking breath 16
Attention to the feet 24
A valuable secret 32
Bread made of unbolted meal 8
Beecher on health 80
Beards 104
Cleanliness 24, 80
Costume for children 56
Cure for the lockjaw 56
Cold feet 82
Cure for ingrowing nails 96
Directions to restore the drowned 56
Eating 32
Early breakfast 40
Health 56
Influence of dietetic habits 16
Living on excitement 96
Memory as affected by disease 88
Night air 72
Panacea 40
Poisonous rooms 64
Reform 96
Scalds 8
Salt eating 48
Specific for the suffering 72
Sleeping under the clothes 80
Sunlight in houses 88
Saleratus and soda 104
Smoking a cause of insanity 104
The beard 24
" best hair wash 24
To cure hoarseness 64
To invalids 64
Too bad! 64
Throat and lungs 88
Take time to sleep 88
To prevent sunstroke 88
The daily baptism 96
Tobacco 104
To avoid the danger of lightning 104
Unhealthy positions 80
Value of fresh air 104
Why children die 8

READING FOR YOUTH.

A christian boy's influence 44
A word to the little folks 52
A pig for a school 60
[illegible]
Drowning the squirrel 76
Evil company 68
Fine clothes 78
Forgiveness 100
Good for nothing 4
Give us this day, etc. 84
Hold on, boys 84
It is only a cent 92
I did as the rest did 92
"I don't love you now, mother" 100
Love conquers 20
Little Frank 60
Our order book 68
Praying with little children 68
Speak to the stranger 20
Saying prayer 28
The struggle and victory 4
" mother's faith 16
" Bible 20
" first deception 28
" holy child Jesus 44
" child's prayer meeting 52
" boy that would not get mad 76
" idle christian 64
Valuable secret 4
What Emily did 86
Wild flowers 60

POETRY.

Act well your part 5
At evening time, etc 13
A mother's love 20
All we like sheep 28
All in all 36
A hymn 44
A poetical sermon 65, 69
A little longer 77
Adieu 85
"At evening time it shall be light" 97
Be good 4
Babe of Bethlehem 44
Borne with every breeze 64
Come to Jesus 78
Cometh a blessing down 84
Child's hymn 92
Contemplation 65
Christian forgiveness 93
Dedicated to believers 4
Dies irae 64
Day dawn 100
Evening devotion 89
Evening prayer 101
Friendship 56
Farewell 17
Faint, yet pursuing 44
Give me Jesus 25
God unchangeable 84
Hymn 85
Hope and despondency 16
I'm weary 29
I would be there 45
Influence 48
I've trodden, etc 53
I am weary 68
Joyful 1
Little spots 5
Lines 8
Light and darkness 36
Little child's prayer 56
Look on the bright side 60
Lines of gladness 68
Lord, be thou my helper 61
Lines 76
Look to Jesus 92
Lines of truth 96
"Let us help one another" 104
My Shepherd 4
Morning worship 96
My peace 80
Not very far 12
Not mine, but thine 100
Our Father 52
Pray without ceasing 29
Preludes by the way 33
Praise to God acceptable 37
Resolutions 61
Reminiscence of '54 65
Submission 40
Speak kindly 41
Song 48
Sweet thoughts 51
The city of gold 1
That beautiful land 9
The swiftness of time 17
" mother 25
To the christian female 28
The Lord's prayer 21
" prayer of the church 32
" Bridegroom cometh 40
Time of life 49
Twilight musings 52
The world for sale 53
" true rule 56
" resurrection 57
" promise claimed 60
" sinner's inquiry 61
" heir of the crown 73
" watcher 76
" eternal God 84
" Morning Call 97
Truth will triumph at the last 100
Unity 88
We'll sing 73
What do the birds say? 80
What of the night? 92
We shall meet 93
Waking thoughts 96
What shall I do? 97
We would see Jesus 104

EDITORIAL.

A chance to do good 6
A fast 14, 94
A discussion 14
Acceptance of a challenge 28
Anti-tobacco Journal 34
Are all men immortal? 38
American anti-tobacco society 46
Answers 56
Another letter from abroad 78
Anti-tobacco publications 86
A fast 94
Aurora Borealis 98
A new chronology 98
Barbarism of slavery 62
Behold, I come as a thief 66
Boston 2
Castleton 6, 50, 66, 70, 98
Cassell's Bible 54, 62
Christ our life 16
Convalescent 46
Choice of pearls 58
Conversation and reading 94
Campmeeting items 90
Change times and laws 90
Circus ministers 94
Castleton and Hydeville 98
Campmeeting [illegible]
Discussion at Plymouth 22
Destruction of the wicked 30, 34
Discussion at Bridgeport 34
Dying words of J. Randolph 34
Discussion with Dr. Lyon 36
Diary notes [illegible]
Earthly gods 2
Evil spirits 18
Eternal consciousness 26
Editorial 54, 62
Errata 54
Great trouble 50
Given up 36
Hard times 98
Important discussion 26
Italy 102
Indulgencies 42
Jesus is here already 2
Light advancing 42
Lovest thou me? 66
Man his own judge 54
New volume 2
Notes of travel 46
Napoleon III 70
New Bedford 82
Napoleon and the Pope 94
Our conference 26
Pilgrim notes 18
Political spiritualism 42
Preachers' Aid Society 26
Pre-existence 98
Plainfield meeting 98
Queries 86, 82, 46, 102
Questions 2
Relief for the distressed 2, 6, 10, 14, 18, 22, 26, 30, 34, 38, 42
Revival in Castleton 50
Railroads to campmeeting 62
Reasons for my hope 70
Revival in Hydeville 102
Rom. 8: 17 [illegible]
State of Europe 50, 58
Sayings of spirits [illegible]
Sunday schools [illegible]
Stirring events [illegible]
Sandy Hill [illegible]
Sectarian theology [illegible]
Strip him [illegible]
Signs of the times [illegible]
Shimeall's chronology [illegible]
Truth [illegible]
The revival in Castleton 2, 14, 18
[illegible]
The age of fraud 50
" destruction of the wicked 54, 58, 62, 66
Theodore Parker 62
The kingdom of heaven 70
" fourth of July 74
" state of Europe 74
" age of corruption 78
" war in Syria 78, 90
To our subscribers 82
The law of conscience 82
" personal epoch 86
" pope's troubles 90
" Scripture cannot be broken 94
" end is come 94
" Pharisees 94
" second death 94
" state of Europe 98
" close of the volume 102
Voice of the Prophets 34, 50, 78
Visit to the Indians 58
Welcome's Treatise 18
Wine drinking 64
Wayside Notes 90
Wilbraham campmeeting 94, 102

LETTERS.

Wm. McCulloch 7, C E Gierlow 11, L A Wheeler, 11, E S Fenn 11, A N Seymour 11, L G—— 11, M Mathews 11, M R Phetteplace 14, I Damman 14, J H Bartlett 14, Methodist preacher 19, J A Sober 19, H J Brown 19, L Reimer 19, J A Sober 23, J M Stephenson 23, Benj. Spaulding 26, 35, 46, 51, 59, 71, 90, Wm. Sheldon 27, Wm. Ougley 26, E Grant 26, R V Lyon 27, 31, 74, J Morrison 27, M Batchelor 31, Eld. Boutell 31, J Wilson 31, C H Sutton 31, F M Berry 31, M A B 31, M Mathews 34, L P Judson 35, W W Boyden 35, E R Southwick 35, C Fuller 35, H H James 38, Jno. McKee 38, S Clark 43, J A Sober 43, R Willard 46, R York 47, F Douglas 47, W H Hull 47, Bro. George 51, M C—— 51, L Boutell 55, B P Manning 59, J T Ougley 59, J Blain 63, M Chandler 63, A Sober 63, S A Elmore 63, R H Clark 66, M A Pote 66, R Chown 71, R Bush 74, C C Stevens 74, B L Clark 74, J C Gilman 75, P Perham 75, B P Manning 79, S N Kent 79, L James 79, N S Latimer 79, S S Brewer 82, F Burr 82, M Lamprey 84, N M Henry 82, L A Wheeler 83, J Parry 83, W A Fenn 86, S S Brewer 86, J Blain 87, R E Ladd 90, W Sheldon 91, L N C 91, J B Fitch 91, P Axe 91, L P Judson 94, A E 94, W Smith 94, S M James 95, Eld. M Batchelor 96, S G Mathewson 98, Eld. L Boutell 99, A S Servi 102, P Alling 102, Geo. Dillabaugh 102, R V Lyon 102.

OBITUARY.

Thomas Taylor 3, D Longstaff 7, H W Yoger 11, C A Sister 15, C M Young 19, J Boutell 19, B Dammon 19, H D Sargent 19, J Clark 19, P Farnham 23, L A Hill 23, Geo. Welch 23, J W Butler 27, F J Shepherd 27, Geo. Warren 27, J P Garland 27, J W Heath 31, W A Armstrong 31, H L Goodrich 31, L Parker 35, H E James 35, W Wilson 35, W D Fuller 35, D Tyler 35, F Wait 43, R B Davis 43, D Prophet 43, E F Steefe 47, R Rich 47, L Vaugh 47, V Russel 47, W G Miller 51, W W B Dixon 51, E E Dixon 51, P West 55, S Munger 55, E Potter 59, A W Wetherell 59, M A Brooks 67, I Gates 75, N Shumway 79, E B Grant 79, C A Chase 79, E Young 83, H S Taylor 95, Sr. Powell 95, A Sage 103, G Bacon 103, S N Streeter 103.

Married.

At Wallingford, Ct., Aug. 25th, by Elder L. S. Ludington, Mr Edward Hill and Mrs. Mary A. Ives, both of Wallingford.

Obituary Notices.

Died suddenly, in Southbridge, Mass., July 29th, 1860, Scotto N. Streeter, son of Nathan Streeter and wife, aged one year and three months.

Thus in an unexpected hour these parents, grandparents and friends, were called to bitter weeping on account of the loss of their promising little one. Monday, 30th, we attended the funeral service. A large assemblage of relatives and friends came together to sympathize with the afflicted family.

We took occasion to comfort the mourners with the fact that there would be a resurrection from the dead, when Scotto would *live again*. May this sad bereavement be so improved by the afflicted, that they may be fully prepared to meet where there will be no more death. L. Boutell.

Died, in Charlton, Worcester Co., Mass., July 9th, 1860, Mr. George Bacon, aged ninety-nine.

He was confined to his bed several weeks entirely helpless, and most of the time was speechless. Sometimes could speak in a low whisper so as to be understood. He has been inclined to consumptive habits for several years. He professed to be a lover of Christ some forty or fifty years ago, and joined the Congregationalists. He had never removed his relation in the church, but has been a firm believer in the soon coming kingdom ever since '43. He has since taken great interest in reading advent papers, as well as the Bible, and especially the words of Christ concerning his coming, and what should take place before his coming. But he has gone to rest till the last loud trump shall sound. He left two daughters and two sons-in-law to mourn his absence. John Mitchel.

Fell asleep in Jesus, in the city of Hartford, Ct., our beloved Bro. Alvan Sage, aged sixty seven years.

He has left an affectionate companion and family to mourn the loss of one of the kindest of husbands and best of fathers. He died the 7th of July, and was laid in his resting place the 9th of July, where he awaits the return of the Life-giver, when that body, sown in weakness, shall be raised in power, and that mortal shall put on immortality. Our brother attended public worship the last Sunday in Oct., 1859, since that period, he gradually became enfeebled, until paralysis terminated his existence. A few weeks before his death he remarked to his wife, "I have been passing through a struggle. But now, through grace, I have gained the victory. I can now give you and my dear family into the hands of Him who has promised to be the widow's God. I can say farewell to my christian association—my dear brethren and sisters whom I dearly love."

For some weeks before his death he lost the power of articulation, and could only signify his assent by a gentle pressure of the hand. The day previous to his death, when questioned whether he was conscious of his approaching death, and whether the Savior was precious, signified the same with a sweet, serene expression of his countenance, and thus calmly fell asleep in Jesus. "Precious in the sight of the Lord is the death of his saints."

He attended the last campmeeting at Collinsville, and there experienced a rich manifestation of the Comforter. He often referred to that time and place. Some who read this will doubtless remember that aged disciple with smiling face and tremulous voice, pouring forth his praise to God through our Lord Jesus, for grace abounding to the chief of sinners.

Our Bro. was a firm believer in the unconscious state of the dead, and died in the faith that he should not awake, nor be raised out of his sleep, until the heavens be no more. The funeral services were attended by Bro. M. Grant. O come, Lord Jesus, come quickly. Amen, even so, come Lord Jesus. S. S. Brewer.

Summary of News.

FOREIGN.

Austria is said to have abandoned the idea of retaining Venetia, as guaranteed by Germany. Garibaldi is expected to attack Venice. Austria will maintain the conflict alone against all Italy. Prussia will remain neutral while the other powers don't interfere.

Latest Genoa papers publish dispatches announcing the unopposed disembarkation of Garibaldi, with 8000 men, near Reggio, on the night of the 10th. The same dispatches report the evacuation of the fortress of Scylla by the Neapolitans, but both are doubtful.

A dispatch from Trieste says it was believed there that Garibaldi intends to attack Austria, not on the Venetian but on the Croatian coast, by attempting a disembarkation at Fiume. The Austrian authorities will first endeavor to prepare for revolution in Crotia and Hungary before proceeding to Venetia. All the coasts are rigorously watched by imperial cruisers.

Garibaldi is reported to have had a conference with the revolutionary Neapolitan leaders. Naples is proclaimed to be in a state of siege.

According to a communication from Vienna, active negotiations are going on between the Courts of Vienna and Rome on the subject of the eventuality of an invasion of the Pontifical States by Garibaldi. The Duke of Modena has promised in that case to unite his troops to the Papal army.

Volunteers to the standard of Garibaldi are so numerous as to seriously embarass him, and he has requested that no more be sent at present.

A recent interview between the Kings of Denmark and Sweden gave rise to the report that the two Scandinavian Kingdoms intended to form an alliance against Germany.

Constantinople advices confirm the discovery of a conspiracy against the life of the Grand Vizier. Several individuals of high standing are compromised. The sale of gunpowder is prohibited at Constantinople.

Garibaldi, according to a correspondent writing from Milan, June 27th, contemplates a feat which will throw all his previous exploits in the shade. This is no more than a sudden invasion of the States of the Church by sea, and a march upon Rome. It is thought that, in such an event, the Pope will have to seek refuge in Austria. A French armorer has sent to Garibaldi a gift of a coat of mail, dagger proof and bullet proof. Its workmanship is perfect, and it is valued at upwards of five thousand francs. It may be worn under the uniform like a shirt, for it is extremely flexible, light and portable.

Baron Rothschild, the great Jew banker, is very intimate with Napoleon, is seen arm in arm with him almost every day, and sits at his right hand at public dinners. The political gossips say that the baron is to be made king of Jerusalem, under the protection of France, "for a consideration." A Jew ruling in Palestine would be a notable event, and would answer for a fulfillment of several prophetic texts.

NAPLES AND SICILY.

The Compt of Syracuse, uncle of the King of Naples, has written a letter to Prince Carignan, in which he announces his adhesion to the principle of Italian unity, and closes it with the words, "Hail, Victor Emmanuel, King of Italy."

Garibaldi continued his preparations for a descent on the main land.

The ambassadors at Naples were transferring their families to the steamers in the harbor.

Garibaldi volunteers in Calabria were organizing a revolution in the mountains.

Pending fresh events in Italy, and especially renewed action on the part of Garibaldi, rumors are circulated and conjectures indulged in. Of the former the latest that has reached me is that Col. Franconniere, aide-de-camp to Prince Napoleon, who is now in Turin, was bearer of an autograph letter from the French Emperor to Victor Emmanuel, warning him to be careful what he did, for that if he provoked a collision with Austria, he must not reckon on assistance from France, which Power, bound by the treaty of Zurich, would not interfere on his behalf.

The Paris correspondent of the Allemeine Zeitung of the 10th, says that the Pope has written a most melancholy letter to the Cardinal in France. He looks upon all as lost, and although convinced that he shall die by the bullet of an assassin, he declares he will not quit Rome under any condition or at any price.

The Fugitive Christians of Syria.

The following account of the removal of the surviving women and children of Deir-el-Kamar to Beirut, on board a British steamer, is from a letter of one of the officers, and gives a vivid picture of the bereavement and distress of the poor creatures:—

"When we got to the place pointed out, we saw on some hills, about two miles off the beach, crowds of women and children huddled together, apparently in great distress, and we could not make out how it was they did not come down to the beach to be taken off. So the captain sent me ashore with all the boats to bring them off. I made all the boats lay off the surf, and then landed myself, with an interpreter. I met an armed party of Druses on landing, and told them I wished to see the chief, as it appeared it was he who would not allow the people to depart. I went about two miles to a village where the chief lived. On my way up I met crowds of women and children in a fearful state of distress, but no men, they had all been killed. If I had been an angel, I could not have been more blessed; for, poor creatures, no sooner did they catch sight of my uniform, than they fell down at my feet and kissed my hands, and implored me to save them. I was quite astonished to see the number of them; instead of 200 to 300, as we heard there were, there were at least 1500, and the most horrible part was, there was hardly a man to be seen, nor a boy over 12 years old; they had all been massacred—husbands, brothers, and fathers, every one. Poor things, they seemed overjoyed to get away, and when they got to the beach I had the greatest difficulty in preventing them throwing themselves into the sea, and had to drag one or two of them out of the surf myself.

"We only had about eight boats, but these we began to load with all dispatch, every poor woman and child having to be carried through a tremendous surf to the boats. However, our blue jackets worked well and cheerfully. Some of the women and children were badly wounded. They had been wounded while clinging to their husbands and fathers when they were killed. As soon as a boat was loaded she was sent off to the ship, and the poor creatures stowed as close as they would lie on board, and then the boat was sent back. After two hours' hard work our decks were packed as close as possible, and we had room for no more. The gunboat, I must tell you, was full of fugitives from Sidon, so that she could not hold any. The sun had set, the surf was increasing fast, and two or three of our boats had been pitched bottom up on the beach, and there were still seven hundred unfortunate women and children on the beach, all footsore, and some of them had not touched any food for two or three days."

Jerusalem is now in danger, being menaced from without by three thousand Bedouin Arabs, and from within by the fanatical Moslems. The Missionaries have fled to Jaffa, and unless the Governor proves to be a better man than he is thought to be, ... deserted, and the town become as silent as a grave yard. Every trunk is packed ready to embark at a moment's notice, whenever their respective Consuls shall bid them go. Business ceased long ago, and shopping is at an end for the present.

It is generally believed that the French will insist upon occupying Syria immediately, and many think that the last hours of the "sick man" have come. One thing, and only one thing, is certain. Great changes of some kind are at hand in the East.

Thirty thousand Christian women had been sold at twenty-five piastres each, and detained in harems. The number of Christians killed in Syria is 15,000, at least. In Damascus, 8000 were slain.

Napoleon III. has given twenty thousand Napoleons to help the Syrian Christians, who will be delighted to look upon his picture in gold.

Notices, &c.

To Subscribers.—The cash receipts and a portion of our book notices are unavoidably crowded out this week, owing to the index being inserted.

☞ The conference at Danielsonville, Ct., will be holden on the 26th of Sept. instead of the 6th, as noticed in a previous number.

Acknowledgment.—Have just received of Eld H. L. Hastings from the tract fund, $33.60 of tracts. These are to be scattered free where I travel. Also a few works for sale. Thanks to the donors, and publisher. W. Sheldon.

Iowa, Minn. and Wisconsin Christian Conference.

Our fourth annual conference will be holden at Springville, Badax Co., Wis., commencing Oct. 4th, at 2 o'clock, P. M., and continuing over Lord's day. Springville is about thirty miles from La Crosse (on the Mississippi river,) from which the stage runs every Tuesday and Friday, and about thirty-five from Sparta (on the Milwaukee and Lacrosse R. R.,) from which place a stage runs every Wednesday to Viroqua, only three or four miles from Springville. Strangers can inquire for Wm. A. Morse, or W. Sheldon.

P. S. W. Dexo,
W. Sheldon, } Evangelists.

Campmeeting.

Providence permitting, there will be a campmeeting in Exeter, Me., commencing Monday, Sept. 17th, and continue one week. The meeting will be holden on the old ground, near the Chamberlain meeting-house, and twenty-two miles from Bangor. As there is no stage that runs within four miles of the place, if the brethren will inform us what day or days they will be in Bangor, we will have a team there to take them to the meeting for about one half the fare in the stage.

Arrangements will be made for boarding and horse keeping on reasonable terms. We hope all who can will bring their tents and bedding with them. We expect our preaching brethren, Billings and Hemenway, and all others whom the Lord shall send. As this meeting is not designed to build up any party or sect, we hope our brethren and sisters will come with hearts full of love and zeal for God and his truth, praying that truth may prevail and good order and quietness pervade the encampment.

Circumstances are such, it is thought best to change the location of this meeting from Levant, as was noticed by Bro. Hemenway, to Exeter, Me.

D. E. Ireland,
H. N. Patten,
H. Cole, } Committee.

Notice.

There will be a barn or grove meeting in South Pittsfield, N. H., about three miles from the village, commencing Sept 7th, at 7 1-2 o'clock, P. M., and continuing over the Sabbath. Elder Hiram Munger will attend and preach the word. Come, brethren, at the commencement of the meeting. Do not wait until Sunday. There will be provision made for man and beast. Brethren coming from Portsmouth will take the stage at Newmarket, Friday morning, and stop at Warren Yeattons, in Epsom. Inquire for C. S. Emerson. C. S. Emerson.

Notice.

The Advent Chapel at West Hoosick, N. Y., will be dedicated Thursday, the 27th of Sept. Meeting to continue over the following Sunday. I and Bro. J. S. White are expected to attend, and preach the word. By request of the church. M. Batchelor.

Notice.

There is to be a tent meeting near Bro. Joshua Porter's, five miles east from where we held our meeting last year, about seven miles from Monmouth, Warren Co., Ill., to commence Oct. 17th, 2 o'clock, P. M., and continue over Sunday. Bro. and Sr. Mansfield, from Mich., are expected to be with us to preach the word. We give a general invitation to all to come. We expect the Spirit of the Lord will be with us.

Also, a tent meeting in Rough and Ready, Hancock Co., Ill., near Bro. Larken Scott's, to commence Sept. 27th, 2 o'clock, P. M., (Wednesday) and continue over Sunday. We hope to see a general rally. Bro. and Sr. Mansfield are to be there to preach the word.

Also, there is to be two tent meetings in Brown Co., Ill.; one at Mt. Pleasant, or Mt. Sterling, as Brn. Raymond and others may arrange, to commence Oct. 12th, 2 o'clock, P. M., (Wednesday) and continue over Sunday.

The other at Ripley, to commence Oct. 3d, (Wednesday) at 2 o'clock, P. M., and continue over Sunday. Bro. and Sr. Mansfield are to be in attendance at all of the above named meetings and preach the word. I expect God will bless his word to the salvation of souls. I hope the brethren in the different localities will make the meetings a special subject of prayer, that there may be much good done in the name of Jesus.

Moses Chandler, for the Church.

Notice.

The Lord willing, there will be a conference in Buchanan, Mich., to commence on the evening of the 19th of Sept. and continue over Lord's day. Bro. F. H. Berick will be present to preach the word. We trust our brethren will take advantage of this opportunity. In behalf of the church,

D. R. Mansfield.

English Bibles.

We would call the attention of our friends to the fine assortment of English Bibles which we have imported, ranging in price from $1.00 to $2.50, exclusive of postage. It is a rare chance for those in want of the precious book, to send for them now to this office, where they can have them in Morocco, Roan or colored calf binding, with marginal or reference between the verses. We shall have a goodly assortment at the Wilbraham campmeeting, if the Lord will.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Mr. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlet on "Soul" and "Spirit." With a little effort a thousand names may be added to our list ... [illegible]

Appointments.

We would say to our preaching brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

The Lord willing, I will preach in the Grove near the Anderson School-house, 2 1-2 miles south-west of Edenboro, Erie Co., Pa., Sunday, Sept. 23d, commencing at 10 o'clock.

Sept. 24th, 25th, 26th, in Unity, near the Centre Road Depot, on the Pittsburgh and Erie Rail Road.

Sept. 27th and 28th in the Simmon's neighborhood, one mile and a half from Jefferson, Ashtabula Co., Ohio.

Saturday evening and over Sunday, at Ashtabula, Ohio. Monday eve., Oct. 1st, at Girard, near Bro. Alton's. John T. Cummey, Evangelist.

Bro. J. W. Crabtree will preach at
Sandisfield, Mass. ......Sept. 9th
New Britain, Ct. ......Sept. 16th
W. A. Fenn.

I will be at Yarmouth, Me., with Bro. R. R. York, Sept. 14th, and will preach for him that evening if he desires. Also, I expect to be in West Poland, Me., Sabbath, Sept. 16th, and preach in the Free Chapel if there is no other appointment. If there should be, will Bro. Jesse Partridge make appointment for me in that section. O. R. Fassett.

Providence permitting, I will preach from Sept. 6th to 10th in the vicinity of Barnsted, N. H.

☞ Cannot attend the grove meeting in Chichester. Hiram Munger.

Bro. W. Sutherland appoints to preach at
River Point ......Sept. 9th
Warwick Plains ......Sept. 16th

I purpose to preach at Massena, N. Y., the second and third Sundays of Sept. M. Batchelor.

Providence permitting, I will preach at
Portland, Me. ......Sunday, Sept. 9th
Frankfort Mills ......Sunday, Sept. 16th

Commence a series of meetings at Dover, Me., where Bro. Lougee may appoint, Wednesday, Sept. 26th, to continue over the following Sabbath.
J. Hemenway.

APPOINTMENTS for DANIELSONVILLE, CT.
Eld. Geo. Champlin ......Sept. 9th
Eld. H. F. Carpenter ......Sept. 16th and 23d

The R. I. State Quarterly Conference will meet at this place Sept. 26th. We purpose continuing the public services over the following Sunday. Friends from abroad are invited to attend.
H. F. Carpenter, Pastor.

The Lord willing, I will preach at
Newfield, Ct ......Sept. 9th
Litchfield Station ......Sept. 11th
Camps Mills (Bro. Gunn's) ......Sept. 12th
Plymouth Hollow ......Sept. 16th
Wallingford ......Sept. 23d
L. S. Ludington.

On the second Sunday in September I will meet with Dr. Huntington and his people, and preach.
R. V. Lyon.

G. A. Otis and J. Pinkham, providence permitting, will be at Warner, N. H., where J. Morgan may appoint, Sept. 12th, 7 o'clock. At Bradford the 13th, and Newbury the 14th, each at 7 o'clock in the evening.

I will be with them Saturday evening, Sept. 15th, and Sunday the 16th. At Grantham where H. Ford shall appoint. J. G. Smith.

Sarah Higgins will preach at the New Chapel W. H. Point, Sept. 9th.
B. Bancroft, Cor. Sec.

With God's permission I will attend meetings as follows:—
Round Pond, Me. ......Sept. 16th
Surry, Me. ......Sept. 23d
Carmel, Me., (Union Meeting-house) ......Sept. 30th
Thomas Smith.

To Correspondents.

Eld. Jonathan Wilson's P. O. address is Shawnee, Niagara Co., N. Y.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question:* "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second:* "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words nephesh and psuche as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-3 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words ruach and pneuma as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-3 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his condition. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts. [illegible] per hundred. Postage 1 cent.

"The Speedily Coming of the Marriage Feast," by John P. Cowles, ... [illegible]

Bible meaning of the word Hell. ... [illegible]

Death and Life; or the Doctrine of ... [illegible]

INDEX TO VOLUME XI.

MISCELLANEOUS.

A reproof....10
Above, before, etc....79
A handful of gleanings....16
Arbestos....[illegible]
Answer to prayer....31
Awake....21
A demonstration, etc....22
A sermon on hell....26
Arbestos grain....30
A new tract....34
A sermon....34
Acknowledgment....34
A happy family....43
Art of being polite....48
A few historical facts....57
A glorious prospect....60
A correction....64
A whirlwind....64
All but the last....66
A few questions....72
A changed island....74
An inquiry....74
A disguise....74
A ... them....75
A declaration....73, 84, 88, 92
Across space, etc....84
Answer to an inquiry....86
A few more thoughts, etc....86
A brief dialogue....92
An appeal to the brethren east....92
A picture of the times....96
A chronicle of years, from creation, etc....96
A word of warning....102
Artificial flowers....104
All for dignity....104
A bad omen for a mother....104
Born again....16
Be careful....52
But they are not graved, etc....56
Brethren....66
Beginning of the Yellow dispensation....80
Bible clerks....[illegible]
Bible no poetry....85
Brief sayings....[illegible]
Conference at Earlville....10
Curious asymmetries....15
Common experience....16
Correction....16
Conference in Augusta....30
Christ our life....30, 47
Counting the cost....34
Christian growth....36
Christian insanity....44
Co-operation....56
Contentedness....58
Circumspection....60
Controversy, etc....64
Confidence in God....64
Canadian honor....65
Convention at Providence....66
Confounding the inclination....69
Condition in Utah....72
Contrast, etc....74
Campmeeting in Maine....74
Controversia....96
Christians, are you led by the Spirit of Christ?....96
Come and see....96
Come to Jesus....96
"Come" and "go," or Preaching, etc....97
Can you believe....97
Dying words....16
Dunning for credit....28
Doing good....40, 88
Defining my position....41
Disagree....44
Divine goodness....48
Does death kill?....64, 69
Diffidence....68
Do the Scriptures recognize social prayer?....73
Decline of Judaism....80
Did Christ create all things?....[illegible]
Effect of faith....8
Eld. Grant's tour in C. E....7
Eternity....16
Existing powers....24
Extracts from "preachings"....24
Example....24
Epistle....56
Extracts from Bottle....68
Extract from Beecher....86
Faithful unto death....2
Faint, yet pursuing....12
Facts....18
Further exposure....48
For the rest....64
Franklin's sermon....64
Family worship....69
Farewell....71
Family prayer....74
Fate of the Apostles....88
First things....93
Golden bits....12
God a spirit....14
Go, work....14
God never perplexed....22
Good tidings....24
Give me light....36
God's power....48
Gentility....58
Garibaldi....58
Go to the campmeeting....74
"Go, work in my vineyard"....97
Godly sorrow....100
Highways and hedges....3
Harmony wanted....10
Helps and hindrances to faith....12
Holy Spirit....38
Hindoo literature....38
Honor due to Messiah....56
Hudson and Cobb's discussion....62
He died rich....70
He went away sorrowful....78
Hints to mother and daughters....88
Harmony wanted....102
Immortality....4, 8
Interesting conversation....12
In Rochester again....14
I would not live alway....22
It is only his way....24
In the day....32
Immateriality....8, 22
I am weary....32
Idaho Fair....44
Inspiration of the Bible....56
Irrepressible conflict....57
If a man die....61
Is God's will our will?....62
Idleness....68
It is only a prayer meeting....72
Is Sunday a Sabbath?....74
Inquiry answered....76
Important to sick ministers....84
Immortality triumphant....88
"I desire to be a Christian"....94
Journal paragraphs....18
Journey west....24
Jerusalem by moonlight....36
Living testimony....22
Leaves from note book....23
Light ahead....27
Links of truth....37
Live for life....46
Looking glass....48
Losses by religion....52
Loss of ocean steamers....66
Letter to the church....68
Love supreme....72
Living devotion....72
Let us reason together....88
Long sermons....88
Letter....88
Letter from E. B....90
Lost and found....102
Man in death unconscious....3
Moral worth....17
Maine missionary fund....24
My longing heart, etc....44
Matt. 10: 28....44
Man and his barrow....46
Moral measurement....64
My new books....68
Materiality....70
Make confession....74
Making every day happy....76
Modern preachers....84
Maxims of Washington....[illegible]
Notes by the way....12
Nothing deliverance....14
Notes by the way....24, 32, 52, 67
Notice....8
New books....44
New Hampshire conference....64, 72
None but Christ....84
Nature....104
Notice of J. V. H....76
" to brethren in Levant....[illegible]
" books, etc....[illegible]
Night and morning....[illegible]
Odd place for birds' nest....10
Our thoughts....12
Open the pew door....16
On the Son of God....26
One dollar....36
Our paper....36
One word to you....104
Perseverance....4
Pre-existence....12
Praying and living....14
Perseverance to the body....14
Philosophical inconsistency....16
Proved the strong arm....[illegible]
Prayer....[illegible]
Position of the advent....[illegible]
Prayer answered....[illegible]
Poor Jacob....[illegible]
Pity the poor....[illegible]
Peace....72
Preparation for the judgment....72
Parable of the ten virgins....74
Pastoral visiting....76
Pre-existence....76
Preach Christ....80
Prayer....84
Promised grace....86
Procrastination....88
Peculiarities of early preachers....90
Report of discussion at W....4
Reasons for my hope....2, 10, 14, 18, 27, 36, 42
Rich man and Lazarus....9, 13, 17, 21, 25, 28
Retraction....32
Reminiscences....36
Recipe for spiritual health....40
Report of M. L. conference....44
Revival in Scotland....52
Reasons....54, 74
Richard Roche....57
Resurrection....80
Report of the R. I. State conference, etc....92
Reasons for my hope....102
Singular recovery, etc....8
Spiritualism abandoned....10
Saving faith....10
Sketch of labors....16
Sketch of travels....16
Sleep of the dead....24
Silence in nature....24
Spring....24
Singular coincidence....30
Short sermons....32
Sweet conversation....40
Subduing of passions....40
Signs of the times....46
Stand at home....48
Satan....48
Shower of stones....52
Spiritualism....60
Sovereignty of God....72
Swine's flesh....76
Second thought, etc....76
Stay thoughts wrestled....80
Sword of the Spirit....84
Shimeath's chronology....84
Swearing....94
Sympathy....97
Sanctuary ... .100
Suggestions....104
The nature of Jesus....1, 5, 9
" last witness....4, 8
" anointed of God....8
" christian's hope....12, 16
" return of our Lord....18, 20
" need of reformation....16
" past illustrated....18
Two kinds of eternal life....20
" the end....19, 31
Trust in God....20
Testimony of a christian life....21
The sleeping church....21
" creeds of the world....22
Tract Fund for the West....24, 28, 42, 62, 84
The essential oneness....24
" escape....24
" seventh day....28
" kingdom at hand....28
" man for the times....29
" head and the heart....31
Thoughts on my birthday....34
The gayly-filled earth....34
" stumbling of Israel....33, 37
" great High Priest....36
" London merchant....36
" kindred of Christ....38
" Lord cometh....39
" Grant and Loveland discussion....42, 45, 50, 54, 58, 62, 66, 70
" angels that sinned....44
" night watch....46
" lady and robber....48
" man we need....49
" Lord's anointed....49, 101
" anointed of God....50
To the friends of truth....50
The dangerous tendency of a bad heart....52
" new birth....52
" preparation....52
" seventh trumpet....52
" beloved life....52
Theology of the day....53
The Light Ship....54, 74, 90
Thoughts on Rev. 7: 9....56
Turkish empire....56
The burning bush....56
" seventh vial....60
" resurrection of the body....62
" day of trouble....63
Theodore Parker's library....64
The World's Crisis....64
There is another man....64
The religious sentiment....64
" word spoken by angels....69
" book of Job....72
" new birth....72
" Israelite indeed....72
" Babylonish garment....76
" wife's fidelity....76
" willful king....80
" modern history of Universalism....80
" boy preacher of L....82
" doom of the world....89
" new birth....88
" Lord's anointed....89
" grant of Justinian....89
To-morrow....87
The political christian....90
To a number....91
The great controversy....92
Twilight musings....93
The tenth commandment....93
Trial of our faith....96
The great chart....15
Travels and labors....93
The trial of faith....96
" prayer of faith....98
" great heresy....98
1866-68....11
1867....41
The Light Ship....100
" prayer meeting....100
" church thermometer....100
To preachers' wives....101
The papacy....101
The art of not quarrelling....104
Useful knowledge....56
Uncertain what to do....56
Universalist tract....100, 101
Voice of the Church....28
When at Amboy....2
Waiting for Christ....6
" the Lord....6
We pass for what we are....8
Who said all that?....12
Wesley and his preachers....20
Words....57
Why so sad?....60
Why don't God make it morning?....68
What makes a man?....72
Words on fire....76
Words to the winners of souls....80
Warm up prayer meetings....88
Walk with Jesus....92
Wickedness in the world....96
Which is true religion?....100
Wycliffe....101
"What must be done?"....101
What is truth?....104
1 Tim. 5: 24....25

HYGIENE.

A few suggestions....16
Art of taking breath....16
Attention to the feet....24
A valuable secret....24
Bread made of unbolted meal....8
Beecher on health....68
Beards....88
Cleanliness....24, 80
Costume for children....24
Cure for the lockjaw....34
Cold feet....52
Cure for ingrowing nails....60
Directions to restore the drowned....64
Eating....32
Early breakfast....32
Health....40
Influence of dietetic habits....52
Living on excitement....64
Memory as affected by disease....88
Night air....72
Panacea....88
Poisonous rooms....64
Reform....96
Scalds....12
Salt eating....16
Specific for the suffering....20
Sleeping under the clothes....20
Sunlight in houses....24
Saleratus and soda....104
Smoking a cause of insanity....104
The beard....24
" best hair wash....24
To cure hoarseness....32
To invalids....56
Too bad....64
Throat and lungs....68
Take time to sleep....72
To prevent sunstroke....88
The daily baptism....100
Tobacco....100
To avoid the danger of lightning....104
Unhealthy positions....104
Value of fresh air....104
Why children die....[illegible]

READING FOR YOUTH.

A word to the little folks....[illegible]
A plea for the hands....[illegible]
Drowning the squirrel....76
Evil company....68
Fine clothes....76
Forgiveness....100
Good for nothing....4
Give us this day, etc....84
Hold on, boys....92
It is only a cent....92
I did as the rest did....60
"I don't love you now, mother"....32
Love conquers....92
Little Frank....60
Our order book....68
Praying with little children....60
Speak to the stranger....20
Saying prayer....24
The struggle and victory....4
" mother's faith....12
" Bible....20
" first deception....28
" holy child Jesus....48
" child's prayer meeting....64
" boy that would not get mad....76
" idle christian....84
Valuable secret....4
What Emily did....64
Wild flowers....60

POETRY.

Act well your part....5
At evening time, etc....13
A mother's love....20
All we like sheep....49
All in all....64
A hymn....72
A poetical sermon....65, 69
A little longer....77
Adieu....49
"At evening time it shall be light"....97
Be good....65
Babe of Bethlehem....88
Borne with every breeze....60
Come to Jesus....29
Cometh a blessing down....33
Child's hymn....65
Contemplation....65
Christian forgiveness....85
Dedicated to believers....4
Dies irae....64
Day dawn....100
Evening devotion....20
Evening prayer....101
Friendship....56
Farewell....17
Faint, yet pursuing....56
Give me Jesus....25
God unchangeable....84
Hymn....93
Hope and despondency....77
I'm weary....29
I would be there....16
Influence....29
I've trodden, etc....52
I am weary....4
Joyful....65
Little spots....1
Lines....8
Light and darkness....20
Little child's prayer....36
Look on the bright side....56
Lord, be thou my helper....64
Lines....72
Look to Jesus....76
Lines of truth....85
"Let us help one another"....104
My Shepherd....4
Morning worship....28
My peace....36
Not very far....41
Not mine, but thine....100
Our Father....52
Pray without ceasing....21
Prelude by the way....64
Praise to God acceptable....37
Resolutions....61
Reminiscence of '54....85
Submission....41
Speak kindly....48
Song....81
Sweet thoughts....1
The city of gold....9
That beautiful land....17
The swiftness of time....25
" mother....33
To the christian female....32
The Lord's prayer....37
" prayer of the church....37
" bridegroom cometh....40
Time of life....44
Twilight musings....48
The world for sale....52
" true rule....53
" resurrection....56
" promise claimed....57
" sinner's inquiry....61
" heir of the crown....73
" watcher....76
" eternal God....88
" Morning Call....97
Truth will triumph at the last....104
Unity....8
We'll sing....12
What do the birds say?....32
What of the night?....33
We shall meet....45
Waking thoughts....45
What shall I do?....96
We would see Jesus....104

EDITORIAL.

A chance to do good....6
A fact....14, 94
A discussion....14
Acceptance of a challenge....14
Anti-tobacco Journal....30
Are all men immortal?....34
American anti-tobacco society....54
Another letter from abroad....74
Anti-tobacco publications....82
A fast....90
Aurora Borealis....94
A new christology....98
Barbarism of slavery....62
Beh old, I come as a thief....78
Boston....82
Castleton....6, 50, 66, 70, 98
Cassell's Bible....30
Christ our life....54, 62
Convalescent....46
Choice of pearls....58
Conversation and reading....66
Campmeeting items....90
Change times and laws....90
Circus ministers....90
Castleton and Hydeville....98
Campmeeting....98
Discussion at Plymouth....22
Destruction of the wicked....30, 34
Discussion at Bridgeport....34
Dying words of J. Randolph....42
Discussion with Dr. Lyon....42
Dairy notes....86
Earthly gods....18
Evil spirits....42
Eternal consciousness....50
Editorial....54, 62
Errata....66
Great trouble....66
Given up....34
Hard times....26
Important discussion....30
Italy....42
Indulgencies....102
Jesus is here already....42
Light advancing....26
Lovest thou me?....38
Man his own judge....62
New volume....2
Notes of travel....46
Napoleon III....70
New Bedford....82
Napoleon and the Pope....94
Our conference....22
Pilgrim notes....18
Political spiritualism....42
Preachers' Aid Society....90
Pre-existence....26
Plainfield meeting....74
Queries....86, 82, 46, 102
Questions....2
Relief for the distressed....2, 6, 10, 14, 18, 22, 26, 30, 34, 38, 42
Revival in Castleton....74
Railroads to campmeeting....86
Reasons for my hope....90
Revival in Hydeville....98
Rom. 6: 17....102
State of Europe....30, 58
Sayings of spirits....62
Sunday schools....66
Stirring events....74
Sandy Hill....78
Sectarian theology....74
Ship him....78
Signs of the times....[illegible]
Sanctify ... .[illegible]
Truth 2, 14, 18
The revival in Castleton....[illegible]
" Boston conference....[illegible]
The age of fraud....50
" destruction of the wicked....56, 58, 62, 66
Theodore Parker....62
The kingdom of heaven....70
" fourth of July....74
" state of Europe....74
" age of corruption....78
" war in Syria....78, 90
To our subscribers....82
The law of conscience....82
" personal epoch....86
" pope's troubles....90
" Scripture cannot be broken....94
" end is come....94
" Pharisees....94
" second death....94
" state of Europe....98
" close of the volume....102
Voice of the Prophets....34, 50, 78
Visit to the Indians....58
Welcome's Treatise....18
Wine drinking....66
Wayside Notes....90
Wilbraham campmeeting....94, 102

LETTERS.

Wm. McCulloch 7, C E Gierlow 11, L A Wheeler, 11, E S Fenn 11, A N Seymour 11, L G—— 11, M Mathews 11, M R Phettepiace 14, I Damman 14, J H Bartlett 14, Methodist preacher 19, J A Sober 19, H J Brown 19, L Reimer 19, J A Sober 23, J M Stephenson 23, Benj. Spaulding 26, 35, 46, 51, 59, 71, 90, Wm. Sheldon 27, Wm. Oagley 26, E Grant 26, R V Lyon 27, 31, 74, J Morrison 27, M Batchelor 31, Eld. Boutell 31, J Wilson 31, C H Sutton 31, F M Berry 31, M A B 31, M Mathews 34, L P Judson 35, W W Boyden 35, E R Southwick 35, C Tuller 38, H H Janes 38, Jno. McKee 38, S Clark 43, J A Sober 43, R Willard 46, R York 47, F Douglas 47, W H Hull 47, Bro. George 51, M C—— 51, L Boutell 55, B P Manning 59, J T Oagley 59, J Blain 63, M Chandler 63, A Sober 63, S A Elmore 63, R H Clark 66, M A Pote 66, R Chown 71, R Bush 74, C C Stevens 74, B L Clark 74, J C Gilman 75, P Perham 75, B P Manning 79, S N Kent 79, L James 79, N S Latimer 79, S S Brewer 82, F Burr 83, M Lamprey 83, N M Henry 83, L A Wheeler 83, J Parry 83, W A Fenn 86, S S Brewer 86, J Blain 87, E E Ladd 90, W Sheldon 91, L N C 91, J S Fitch 91, P Axe 91, L P Judson 94, A E 94, I W Smith 94, S M Janes 95, Eld. M Batchelor 95, S G Mathewson 98, Eld. L Boutell 99, A S Servis 102, P Alling 102, Geo. Dillabaugh 102, R V Lyon 102.

OBITUARY.

Thomas Taylor 3, D Longstaff 7, H W Yoger 11, C A Sisser 15, C M Young 19, J Boutell 19, B Dammon 19, H D Sargent 19, J Clark 19, P Farnham 23, L A Hill 23, Geo. Welch 23, J W Butler 27, F J Shepherd 27, Geo. Warren 27, J P Garland 27, J W Heath 31, W A Armstrong 31, H L Goodrich 31, L Parker 35, H E Janes 35, W Wilson 35, W D Tuller 35, D Tyler 35, F Wait 43, R B Davis 43, D Prophet 43, E F Sheafe 47, R Rich 47, L Vaugh 47, V Russel 47, W G Miller 51, W W B Dixon 51, E Dixon 51, P West 55, S Munger 55, E Potter 59, A W Wetherell 59, M A Brooks 67, I Gates 75, N Shumway 79, E B Grant 79, C A Chase 79, E Young 83, H S Taylor 95, Sr. Powell 95, A Sage 103, G Bacon 103, S N Streeter 103.

Married.

At Wallingford, Ct., Aug. 25th, by Elder L. S Ludington, Mr Edward Hill and Mrs. Mary A. Ives, both of Wallingford.

Obituary Notices.

Died suddenly, in Southbridge, Mass., July 29th, 1860, Scotto N. Streeter, son of Nathan Streeter and wife, aged one year and three months.

Thus in an unexpected hour these parents, grandparents and friends, were called to bitter weeping on account of the loss of their promising little one. Monday, 30th, we attended the funeral service. A large assemblage of relatives and friends came together to sympathize with the afflicted family.

We took occasion to comfort the mourners with the fact that there would be a resurrection from the dead, when Scotto would *live again*. May this sad bereavement be so improved by the afflicted, that they may be fully prepared to meet where there will be no more death.
L. Boutell.

Died, in Charlton, Worcester Co, Mass, July 9th, 1860, Mr. George Bacon, aged ninety-nine.

He was confined to his bed several weeks entirely helpless, and most of the time was speechless. Sometimes could speak in a low whisper so as to be understood. He has been inclined to consumptive habits for several years. He professed to be a lover of Christ some forty or fifty years ago, and joined the Congregationalists. He had never removed his relation in the church, but has been a firm believer in the soon coming kingdom ever since '43. He has since taken great interest in reading advent papers, as well as the Bible, and especially the words of Christ concerning his coming, and what should take place before his coming. But he has gone to rest till the last loud trump shall sound. He left two daughters and two sons-in-law to mourn his absence.
John Mitchel.

Fell asleep in Jesus, in the city of Hartford, Ct, our beloved Bro. Alvan Sage, aged sixty seven years.

He has left an affectionate companion and family to mourn the loss of one of the kindest of husbands and best of fathers. He died the 7th of July, and was laid in his resting place the 9th of July, where he awaits the return of the Life-giver, when that body, sown in weakness, shall be raised in power, and that mortal shall put on immortality. Our brother attended public worship the last Sunday in Oct., 1859; since that period, he gradually became enfeebled, until paralysis terminated his existence. A few weeks before his death he remarked to his wife, "I have been passing through a struggle. But now, through grace, I have gained the victory. I can now give you and my dear family into the hands of Him who has promised to be the widow's God. I can say farewell to my christian association—my dear brethren and sisters whom I dearly love."

For some weeks before his death he lost the power of articulation, and could only signify his assent by a gentle pressure of the hand. The day previous to his death, when questioned whether he was conscious of his approaching death, and whether the Savior was precious, signified the same with a sweet, serene expression of his countenance, and thus calmly fell asleep in Jesus. "Precious in the sight of the Lord is the death of his saints."

He attended the last campmeeting at Collinsville, and there experienced a rich manifestation of the Comforter. He often referred to that time and place. Some who read this will doubtless remember that aged disciple with smiling face and tremulous voice, pouring forth his praise to God through our Lord Jesus, for grace abounding to the chief of sinners.

Our Bro. was a firm believer in the unconscious state of the dead, and died in the faith that he should not awake, nor be raised out of his sleep, until the heavens be no more. The funeral services were attended by Bro. M. Grant. O come, Lord Jesus, come quickly. Amen, even so, come Lord Jesus.
S. S. Brewer.

Summary of News.

FOREIGN.

Austria is said to have abandoned the idea of retaining Venetia, as guaranteed by Germany. Garibaldi is expected to attack Venice. Austria will maintain the conflict alone against all Italy. Prussia will remain neutral while the other powers don't interfere.

Latest Genoa papers publish dispatches announcing the unopposed disembarkation of Garibaldi, with 8000 men, near Reggio, on the night of the 10th. The same dispatches report the evacuation of the fortress of Scylla by the Neapolitans, but both are doubtful.

A dispatch from Trieste says it was believed there that Garibaldi intends to attack Austria, not on the Venetian but on the Croatian coast, by attempting a disembarkation at Fiume. The Austrian authorities will first endeavor to prepare for revolution in Crotia and Hungary before proceeding to Venetia. All the coasts are rigorously watched by imperial cruisers.

Garibaldi is reported to have had a conference with the revolutionary Neapolitan leaders. Naples is proclaimed to be in a state of siege.

According to a communication from Vienna, active negotiations are going on between the Courts of Vienna and Rome on the subject of the eventuality of an invasion of the Pontifical States by Garibaldi. The Duke of Modena has promised in that case to unite his troops to the Papal army.

Volunteers to the standard of Garibaldi are so numerous as to seriously embarass him, and he has requested that no more be sent at present.

A recent interview between the Kings of Denmark and Sweden gave rise to the report that the two Scandinavian Kingdoms intended to form an alliance against Germany.

Constantinople advices confirm the discovery of a conspiracy against the life of the Grand Vizier. Several individuals of high standing are compromised. The sale of gunpowder is prohibited at Constantinople.

Garibaldi, according to a correspondent writing from Milan, June 27th, contemplates a feat which will throw all his previous exploits in the shade. This is no more than a sudden invasion of the States of the Church by sea, and a march upon Rome. It is thought that, in such an event, the Pope will have to seek refuge in Austria. A French armorer has sent to Garibaldi a gift of a coat of mail, dagger proof and bullet proof. Its workmanship is perfect, and it is valued at upwards of five thousand francs. It may be worn under the uniform like a shirt, for it is extremely flexible, light and portable.

Baron Rothschild, the great Jew banker, is very intimate with Napoleon, is seen arm in arm with him almost every day, and sits at his right hand at public dinners. The political gossips say that the baron is to be made king of Jerusalem, under the protection of France, "for a consideration." A Jew ruling in Palestine would be a notable event, and would answer for a fulfillment of several prophetic texts.

NAPLES AND SICILY.

The Compt of Syracuse, uncle of the King of Naples, has written a letter to Prince Carignan, in which he announces his adhesion to the principle of Italian unity, and closes it with the words, "Hail, Victor Emmanuel, King of Italy."

Garibaldi continued his preparations for a descent on the main land.

The ambassadors at Naples were transferring their families to the steamers in the harbor.

Garibaldi volunteers in Calabria were organizing a revolution in the mountains.

Pending fresh events in Italy, and especially renewed action on the part of Garibaldi, rumors are circulated and conjectures indulged in. Of the former the latest that has reached me is that Col. Franconniere, aide-de-camp to Prince Napoleon, who is now in Turin, was bearer of an autograph letter from the French Emperor to Victor Emmanuel, warning him to be careful what he did, for that if he provoked a collision with Austria, he must not reckon on assistance from France, which Power, bound by the treaty of Zurich, would not interfere on his behalf.

The Paris correspondent of the Allemeine Zeitung of the 10th, says that the Pope has written a most melancholy letter to the Cardinal in France. He looks upon all as lost, and although convinced that he shall die by the bullet of an assassin, he declares he will not quit Rome under any condition or at any price.

The Fugitive Christians of Syria.

The following account of the removal of the surviving women and children of Deir-el-Kamar to Beirut, on board a British steamer, is from a letter of one of the officers, and gives a vivid picture of the bereavement and distress of the poor creatures:—

"When we got to the place pointed out, we saw on some hills, about two miles off the beach, crowds of women and children huddled together, apparently in great distress, and we could not make out how it was they did not come down to the beach to be taken off. So the captain sent me ashore with all the boats to bring them off. I made all the boats lay off the surf, and then landed myself, with an interpreter. I met an armed party of Druses on landing, and told them I wished to see the chief, as it appeared it was he who would not allow the people to depart. I went about two miles to a village where the chief lived. On my way up I met crowds of women and children in a fearful state of distress, but no men; they had all been killed. If I had been an angel, I could not have been more blessed; for, poor creatures, no sooner did they catch sight of my uniform, than they fell down at my feet and kissed my hands, and implored me to save them. I was quite astonished to see the number of them; instead of 200 to 300, as we heard there were, there were at least 1500, and the most horrible part was, there was hardly a man to be seen, nor a boy over 12 years old; they had all been massacred—husbands, brothers, and fathers, every one. Poor things, they seemed overjoyed to get away, and when they got to the beach I had the greatest difficulty in preventing them throwing themselves into the sea, and had to drag one or two of them out of the surf myself.

"We only had about eight boats, but these we began to load with all dispatch, every poor woman and child having to be carried through a tremendous surf to the boats. However, our blue jackets worked well and cheerfully. Some of the women and children were badly wounded. They had been wounded while clinging to their husbands and fathers when they were killed. As soon as a boat was loaded she was sent off to the ship, and the poor creatures stowed as close as they would lie on board, and then the boat was sent back. After two hours' hard work our decks were packed as close as possible, and we had room for no more. The gunboat, I must tell you, was full of fugitives from Sidon, so that she could not hold any. The sun had set, the surf was increasing fast, and two or three of our boats had been pitched bottom up on the beach, and there were still seven hundred unfortunate women and children on the beach, all footsore, and some of them had not touched any food for two or three days."

Jerusalem is now in danger, being menaced from without by three thousand Bedouin Arabs, and from within by the fanatical Moslems. The Missionaries have fled to Jaffa, and unless the Governor proves to be a better man than his colleagues, Jerusalem will be laid low. The streets of Beirut were almost deserted, and the town become as silent as a grave yard. Every trunk is packed ready to embark at a moment's notice, whenever their respective Consuls shall bid them go. Business ceased long ago, and shopping is at an end for the present.

It is generally believed that the French will insist upon occupying Syria immediately, and many think that the last hours of the "sick man" have come. One thing, and only one thing, is certain. Great changes of some kind are at hand in the East.

Thirty thousand Christian women had been sold at twenty-five piastres each, and detained in harems. The number of Christians killed in Syria is 15,000, at least. In Damascus, 8000 were slain.

Napoleon III. has given twenty-thousand Napoleons to help the Syrian Christians, who will be delighted to look upon his picture in gold.

Notices, &c.

To Subscribers.—The cash receipts and a portion of our book notices are unavoidably crowded out this week, owing to the index being inserted.

☞ The conference at Danielsonville, Ct., will be holden on the 26th of Sept. instead of the 6th, as noticed in a previous number.

Acknowledgment.—Have just received of Eld H. L. Hastings from the tract fund, $33.60 of tracts. These are to be scattered free where I travel. Also a few works for sale. Thanks to the donors, and publisher.
W. Sheldon.

Iowa, Minn. and Wisconsin Christian Conference.

Our fourth annual conference will be holden at Springville, Badax Co., Wis., commencing Oct. 4th, at 2 o'clock, P. M., and continuing over Lord's day. Springville is about thirty miles from La Crosse (on the Mississippi river,) from which the stage runs every Tuesday and Friday, and about thirty-five from Sparta (on the Milwaukee and Lacrosse R. R.,) from which place a stage runs every Wednesday to Viroqua, only three or four miles from Springville. Strangers can inquire for Wm. A. Morse, or W. Sheldon.

P. S. W. Deyo, W. Sheldon, } Evangelists.

Campmeeting.

Providence permitting, there will be a campmeeting in Exeter, Me., commencing Monday, Sept. 17th, and continue one week. The meeting will be holden on the old ground, near the Chamberlain meeting-house, and twenty-two miles from Bangor. As there is no stage that runs within four miles of the place, if the brethren will inform us what day or days they will be in Bangor, we will have a team there to take them to the meeting for about one half the fare in the stage.

Arrangements will be made for boarding and horse keeping on reasonable terms. We hope all who can will bring their tents and bedding with them. We expect our preaching brethren, Billings and Hemenway, and all others whom the Lord shall send. As this meeting is not designed to build up any party or sect, we hope our brethren and sisters will come with hearts full of love and zeal for God and his truth, praying that truth may prevail and good order and quietness pervade the encampment.

Circumstances are such, it is thought best to change the location of this meeting from Levant, as was noticed by Bro. Hemenway, to Exeter, Me.

D. E. Ireland, H. N. Patten, H. Cole, } Committee.

Notice.

There will be a barn or grove meeting in South Pittsfield, N. H., about three miles from the village, commencing Sept. 7th, at 7 1-2 o'clock, P. M., and continuing over the Sabbath. Elder Hiram Munger will attend and preach the word. Come, brethren, at the commencement of the meeting. Do not wait until Sunday. There will be provision made for man and beast. Brethren coming from Portsmouth will take the stage at Newmarket, Friday morning, and stop at Warren Yeattons, in Epsom. Inquire for C. S. Emerson.
C. S. Emerson.

Notice.

The Advent Chapel at West Hoosick, N. Y., will be dedicated Thursday, the 27th of Sept. Meeting to continue over the following Sunday. I and Bro. J. S. White are expected to attend, and preach the word. By request of the church.
M. Batchelor.

Notice.

There is to be a tent meeting near Bro. Joshua Porter's, five miles east from where we held our meeting last year, about seven miles from Monmouth, Warren Co., Ill., to commence Oct. 17th, 2 o'clock, P. M., and continue over Sunday. Bro and Sr. Mansfield, from Mich., are expected to be with us to preach the word. We give a general invitation to all to come. We expect the Spirit of the Lord will be with us.

Also, a tent meeting in Rough and Ready, Hancock Co., Ill., near Bro. Larken Scott's, to commence Sept. 27th, 2 o'clock, P. M., (Wednesday) and continue over Sunday. We hope to see a general rally. Bro. and Sr. Mansfield are to be there to preach the word.

Also, there is to be two tent meetings in Brown Co., Ill.; one at Mt. Pleasant, or Mt. Stirling, as Brn. Raymond and others may arrange, to commence Oct. 12th, 2 o'clock, P. M., (Wednesday) and continue over Sunday.

The other at Ripley, to commence Oct. 3d, (Wednesday) at 2 o'clock, P. M., and continue over Sunday. Bro. and Sr. Mansfield are to be in attendance at all of the above named meetings and preach the word. I expect God will bless his word to the salvation of souls. I hope the brethren in the different localities will make the meetings a special subject of prayer, that there may be much good done in the name of Jesus.
Moses Chandler, for the Church.

Notice.

The Lord will, there will be a conference in Buchanan, Mich., to commence on the evening of the 19th of Sept. and continue over Lord's day. Bro. F. H. Berick will be present to preach the word. We trust our brethren will take advantage of this opportunity. In behalf of the church,
D. R. Mansfield.

English Bibles.

We would call the attention of our friends to the fine assortment of English Bibles which we have imported, ranging in price from $1.00 to $2.50, exclusive of postage. It is a rare chance for those in want of the precious book, to send for them now to this office, where they can have them in Morocco, Roan or colored calf binding, with marginal or reference between the verses. We shall have a goodly assortment at the Wilbraham campmeeting, if the Lord will.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. Now is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

The Lord willing, I will preach in the Grove near the Anderson School-house, 2 1-2 miles south-west of Edenboro, Erie Co., Pa., Sunday, Sept. 23d, commencing at 10 o'clock.

Sept. 24th, 25th, 26th, in Unity, near the Centre Road Depot, on the Pittsburgh and Erie Rail Road.

Sept. 27th and 28th in the Simmon's neighborhood, one mile and a half from Jefferson, Ashtabula Co., Ohio.

Saturday evening and over Sunday, at Ashtabula, Ohio. Monday eve., Oct. 1st, at Girard, near Bro. Alton's.
John T. Cooney, Evangelist.

Bro. J. W. Crabtree will preach at
Sandisfield, Mass....Sept. 9th
New Britain, Ct....Sept. 16th
W. A. Fenn.

I will be at Yarmouth, Me., with Bro. R. R. York, Sept. 14th, and will preach for him that evening if he desires. Also, I expect to be in West Poland, Me., Sabbath, Sept. 16th, and preach in the Free Chapel if there is no other appointment. If there should be, will Bro. Jesse Partridge make appointment for me in that section.
O. R. Fassett.

Providence permitting, I will preach from Sept. 6th to 10th in the vicinity of Barnsted, N. H.

☞ Cannot attend the grove meeting in Chichester.
Hiram Munger.

Bro. W. Sutherland appoints to preach at
River Point....Sept. 9th
Warwick Plains....Sept. 16th

I purpose to preach at Massena, N. Y., the second and third Sundays of Sept.
M. Batchelor.

Providence permitting, I will preach at
Portland, Me....Sunday, Sept. 9th
Frankfort Mills....Sunday, Sept. 16th

Commence a series of meetings at Dover, Me., where Bro. Lougee may appoint, Wednesday, Sept. 26th, to continue over the following Sabbath.
J. Hemenway.

APPOINTMENTS for DANIELSONVILLE, CT.
Eld. Geo. Champlin....Sept. 9th
Eld. H. F. Carpenter....Sept. 16th and 23d

The R. I. State Quarterly Conference will meet at this place Sept. 26th. We purpose continuing the public services over the following Sunday. Friends from abroad are invited to attend.
H. F. Carpenter, Pastor.

The Lord willing, I will preach at
Newfield, Ct....Sept. 9th
Litchfield Station....Sept. 11th
Camps Mills (Bro. Gunn's)....Sept. 12th
Plymouth Hollow....Sept. 16th
Wallingford....Sept. 23d
L. S. Ludington.

On the second Sunday in September I will meet with Dr. Huntington and his people, and preach.
R. V. Lyon.

G. A. Otis and J. Pinkham, providence permitting, will be at Warner, N. H., where J. Morgan may appoint, Sept. 12th, 7 o'clock. At Bradford the 13th, and Newbury the 14th, each at 7 o'clock in the evening.

I will be with them Saturday evening, Sept. 15th, and Sunday the 16th. At Grantham where H. Ford shall appoint.
J. G. Smith.

Sarah Higgins will preach at the New Chapel W. H. Point, Sept. 9th.
B. Bancroft, Cor. Sec.

With God's permission I will attend meetings as follows:—
Round Pond, Me....Sept. 16th
Surry, Me....Sept. 23d
Carmel, Me., (Union Meeting-house)....Sept. 30th
Thomas Smith.

To Correspondents.

Eld. Jonathan Wilson's P. O. address is Shawnee, Niagara Co., N. Y.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question;* "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second:* "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words nephesh and psuche as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words ruach and pneuma as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem, and the positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

Death not Life: or the Destruction of the wicked ... [illegible] ... Baptist minister. Price, unbound, [illegible] per hundred; 25 cts. single; postage 6 cts. Bound, 40 cts.; postage 8 cts.

Original Contributions.

For the Crisis.

Truth will Triumph at the Last.

Christian, doth the way seem dreary?
Is thy pathway marked with pain?
Do thy dearest friends forsake thee,
When their love should most sustain?
Trust, oh, trust in Jesus ever,
He will surely come again.

Christian, are you sometimes asking,
When your sky is overcast,
And in darkness you are wading,
When your foes will stand aghast?
Trust, oh trust in Jesus ever,
Truth will triumph at the last.

Christian, let not courage fail you
When the cares of life oppress;
Walking humbly, do your duty,
Though your sky is overcast.
Trust, oh trust in Jesus ever,
Truth will triumph at the last.

Christian, there will come a morning
That will scatter all the gloom,
Brighter hopes and sweeter flowers
Surely then thou 'lt call thine own.
Christian, trust in Jesus ever,
He will surely come to reign.

Christian, pray; pray without ceasing,
Let no chilling wind or blast
Move thy faith, oh, do not waver,
Soon afflictions will be past.
Trust thy faith in Jesus ever,
Truth will triumph at the last.

JULIAETTA TIBBALS.

Canadice, N. Y.

For the Crisis.

"What must be Done?"

The gospel must be preached. In view of the great harvest before us, Bro. H. L. H. asks the important question, "What must be done?" Well, the *gospel* must be preached! And for one, I feel almost certain that a "dispensation of the gospel is committed unto me," but "against my will," and woe is me if I preach it not.

I look upon the world as a vast wilderness of sin, inhabited by human beings who are groping their way in darkness, and wallowing in the filth and mire, because there is no one to instruct and lead them into the gospel light and green pastures of the Lord. There are many so-called teachers and preachers who have stationed themselves in this wilderness, *permanently* to put these wanderers in the right way to Zion. Onward they start, and because they have no *leader*, they soon get lost again, and return to their "wallowing in the mire." Now who will take the gospel-lamp and penetrate this dark wilderness, in search of some poor lost sinners, that would be glad to be led in the way of righteousness, life and peace? I will go, if my Master says so. But how am I to know? by certain *impressions?* I think so. When a man feels that he cannot enjoy religion, nor please God, nor be saved, unless he preaches Christ and him crucified to a dying world, I think it equivalent to saying, Go preach my gospel, or woe is upon thee. Now am I not right, or am I mistaken about this matter? I would know for a certainty, for I consider it holy work, —for none but those who are sent of God to do.

I will relate a few incidents and impressions which have led me to this conclusion. When I was first converted, some nine or ten years ago, under the labors of Bro. Sutherland, we had a young converts' prayer-meeting one afternoon. When I spoke, I talked about the christian's armor, and while speaking, Bro. S. remarked that I would some day "preach the gospel." I always remembered that; and perhaps he does to. My friends were much enraged to learn that I had become a "*Millerite*," and tried every way to shame me, telling me that it would not "last long." I remember saying that I would "preach those things before I would give them up." As I grew in grace, the impression grew stronger on my mind that I must bear that cross. Doubtless Bro's Brazee and Goodrell remember how I used to weep in agony, at times, but they knew not what for. Perhaps some will remember my bitter weeping at the Wilbraham campmeeting a year ago. But none knew the cause of my sorrow. None knew what a great burden I was under. None could sympathize with me, for I kept the secret to myself. I have frequently told my wife that I should backslide and be lost, unless I discharged that duty. For the last few months I have not enjoyed a particle of religion, because I would not do my Master's will.

Within a few weeks my mind has been heavily burdened with thoughts like these. The Lord is soon coming to gather his jewels, and take his loved ones home. I want to go there too, and I must get ready. But sinners don't know that he is so near, and I ought to tell them; yes, I ought to *warn* them of their danger, lest they raise their voice in the judgment, saying, O if you had told me these things, I might have been saved! Two weeks ago to-day, I resolved that I would serve the Lord and bear the cross. Called in both families of the house to hear my resolutions. I read the 51st Psalm, and the 6th chapter of Romans. Talked a little while, then prayed for myself and all in the house. The Lord [illegible] repaid me for obedience. I afterwards called my shop-mates together, talked with and prayed for them. Though the cross was heavy, *grace* was abundantly given; peace and consolation followed. Blessed be the name of the Lord! But must I enter the battle-field and wage war with Satan and his hosts? Must I buckle on the the armor and fight to save perishing sinners? In a word, must I *preach the gospel?* Had I *education*, with my impressions, I would not hesitate a moment. But when I look at *myself*, I behold my insufficiency, my ignorance and my weakness. Perhaps pride and ambition wants to be satisfied. Ah! that's it. If I could only master these *big* "supralapsaria" words, I would *love* to preach. But would the "vandals" understand? Would sinners flee from the wrath to come? No, no. Simple language can persuade the sinner that Christ loves them, and longs to save them. Away then, ambition, let me improve upon the one talent that God has given me, and if I lack any thing more, he can supply the deficiency. Let the learned preach to the learned, and I, being ignorant, will preach *to* the ignorant. Yea, I will go out into the highways and hedges, calling the poor, the lame, the halt and the blind, to come and hear the gospel, and hear what God hath in store for them that will love him.

I have conferred with "flesh and blood" long enough; have had the fear of *man* before me long enough. I must go. I must content myself that it is His will, and that he will qualify me, and be with me, if I will only go trusting in his name, striving to glorify *him* and *his cause*. I think of those poor ignorant fishermen of Galilee, whom he chose to be his apostles; I think of not a few who were called in these days that were ignorant, but now are "mighty in the Scriptures." I recollect that he sometimes takes a weak, ignorant man to confound the learned and mighty. For they, in their eloquence, labor year after year without converting a sinner. But he beholds the labors of a poor ignorant man of God crowned with success. These facts encourage me to go, if the Lord has chosen me, feeling that my sufficiency is of *him*. Oh, my Lord, help me; increase my faith, for I desire to serve thee more faithfully than ever before, securing for myself an abundant entrance into thy blessed kingdom, bringing with me *one* saved by *my* labor to share the glories of that world without end. Amen!

G. W. GILLESPIE.

Dalton, Mass.

For the Crisis.

To Preachers' Wives.

DEAR SISTERS:—I have felt it duty for more than three years past to address you on the subject of dress; but have neglected it for fear of offending some of my best friends. But duty impels me forward. The thoughts of God's cause and the good of sinners roll in upon me with ponderous weight. The cause of truth is suffering. "How?" asks one. Why, by the example of preachers' wives. Not that they are or should be better than others, but because there is more expected of them, and they are looked up to as an example by the weaker ones, we know. And this should be one great reason why we should be very careful to adorn our profession with a well ordered life and godly conversation, and not decorate our bodies with gold and silver, and costly array. But I have seen those I loved dearly decorated both with gold and costly array, and it has come home to my heart in thunder tones, "How can a husband preach the whole gospel, when a part of himself is practicing directly contrary to it?"

"O," says one, "I like good taste; I like to see persons look neat and tasty." So do I, but I had rather be neat and plain, than to spend so much time in fixing up the earthly bodies. I wish to stir up your minds by some of the blessed words of the Lord, written for our instruction. Says Paul, "I will that men pray everywhere, lifting up holy hands without wrath or doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness,) with good works."—1 Tim. 2: 8–10. Read also the language of Peter, as follows:—"Likewise ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear.—Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement."—1 Pet. 3: 3–6. Many other passages I might quote, to show the sinfulness of such a course as I have alluded to.

Have we not given ourselves to the Lord? Has he not called us to be partakers with our companions in the sufferings and sacrifices of the gospel? And are not his servants commanded to preach the whole gospel? Most certainly they are. Then how careful, how conscientious we should [illegible] Eternal things are too much trifled [illegible] with by us. My dear sisters, what can we expect of young converts, if preachers' wives set them no good example in regard to dress, unless God himself takes them in hand? What will be the result of such an example but worldliness and pride? My dear sisters, you are not aware of the immense good or evil you are capable of doing. The young and tender lambs are looking to you for strength; they are perishing for want of spiritual encouragement. O, look about yourselves, and see whether you are in the right path or not. Be companions for your husbands indeed. Throw your whole minds and souls into the work of God. Your husbands can preach with more power, if you will be willing to deny yourselves of a few things. Look after the poor; visit where they are the least respectable, and urge the erring to the path of duty. Do not try to see how much comfort you can take yourself, but see how much you can comfort others. It is for the good of your fellow men that you are placed in such a position as you are. Count not your lives dear to yourselves. If you see a sister in an error, go to her alone, and tell her of her fault, and do not publish it abroad. O that God would seal these instructions upon our hearts, that we may profit by them, is the prayer of

HATTIE.

Providence, R. I.

For the Crisis.

A Word or Two.

Some think organized *matter* cannot reason, therefore they say the body is but the passive instrument or agent of a spiritual essence within it, called spirit. This spirit, they say, possesses reasoning powers. But if this spirit is created, it is either organized matter, for whatever is *created* is matter of some kind, or passive unorganized matter. If a mere passive agency, yet matter, then the reasoning power or faculty is another essence still beyond, and is either only a more refined created organism, or a part of God himself. If the last, then man is but a mere passive instrument, or means through which God reveals or manifests himself; and hence must be saved, or more properly speaking, must have continued existence by virtue of God's unconditional or predestinated purpose. And whatever portion of mankind is refused continued existence must be totally annihilated, or changed to a state of nonentity, so far as capability of happiness or misery is concerned. For if they exist in torment, God is unjust, they not having sinned, being incapable. The total annihilation, so called, of the refused portion, or else the salvation or continued existence of all, is the future condition of every man, on the theory that created intelligences, as distinct beings from God, are an impossibility. We cannot comprehend how a created being can have reasoning powers, yet the Bible declares it possible, whether of this or that quality of matter.

H. B.

For the Crisis.

What is Truth?

"Man giveth up the ghost, and where is he?"—*Bible.*

Answer. 1st, *They are not in heaven.* "No man hath ascended *up* to heaven, but he that came down from heaven."—John 3: 13. "Then said Jesus unto them, yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall *not* find me; *and where I am, thither ye cannot come.*"—John 7: 33, 34. Mark the expression. Jesus says to his disciples, "Little children, yet a little while I am with you; ye shall seek me; and, as I said unto the Jews, whither I go ye cannot come; so now I say to you.'—John 13: 33. "For David is not *ascended* into the heavens."—Acts 3: 34. Was the apostle Peter mistaken, or did he tell the truth with regard to King David? The truth of course. Then let us believe it.

2d. *They are not in hell fire.* "The wicked is *reserved* to the day of destruction; they shall be brought forth to the day of wrath."—Job 21: 30. "The Lord knoweth how to deliver the godly out of temptations, and to *reserve* the unjust unto the day of judgment to be punished; but *chiefly* them that walk after the flesh in the lust of uncleanness, and despise government."—2 Pet. 2: 9–10.

3d. Where are they? We answer affirmatively, *they are in their graves—saints and sinners.* "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—John 5: 28, 29. This is plain talk, *but is it not true?* Where does Peter say that the patriarch David *is?* he has told us where he *is not*,—*that he is not in heaven.* Says he, "Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day."—Acts 2: 29. *All in one place.* "All go to one place; all are of the dust, and all turn to dust again."—Eccl. 3: 20. "For dust thou art, and unto dust shalt thou return."—Gen. 3: 19. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.—Dan. 12: 2. David, when speaking of his death, says, "Thou hast brought me into the dust of death."—Ps. 22: 15. "Now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be."—Job 7: 21.

4th. *The grave is one of darkness, silence and repose.* "There the wicked cease from troubling, and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there, and the servant is free from his master."—Job 3: 17–19. Again, says Job, "I go . . . even to the land of darkness and the shadow of death."—Job 10: 21. David asks the solemn question, "Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?"—Ps. 88: 12. "Whatever thy hand findeth to do, do it with thy might; for there is *no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.*"—Eccl. 9: 10.

Then, according to *Bible* testimony, they that are in their graves, or in the embrace of death, *praise not the Lord, and can exercise no power of the mind whatever. They know not anything.* Death is an enemy; Satan hath the power of this enemy of man, but Christ is coming *soon to destroy both.* 1 Cor. 15: 26; Heb. 2: 14; Rev. 20: 14.

P. TANDY.

Selected for the Crisis.

We would see Jesus.

We would see Jesus, for the shadows lengthen
Across the little landscape of our life;
We would see Jesus, our weak faith to strengthen
For the last weariness, the final strife.
We would see Jesus, for life's hand hath rested
With its dark touch upon both head and brow,
And though our souls have many a billow breasted,
Others are rising in the distance now.

We would see Jesus—the great rock foundation
Whereon our feet were set by sovereign grace;
Nor life nor death, with all their agitation,
Can thence remove us if we see his face.
We would see Jesus—other lights are failing
Which for long years we have rejoiced to see;
The blessings of our pilgrimage are fading—
We would not mourn them, for we go to thee.

We would see Jesus—sense is all too blending,
And heaven appears too dim, too far away
We would see thee to gain a sweet reminding
That thou hast promised our great debt to pay.
We would see Jesus—that is all we're needing,
Strength, joy, and willingness come with the sight;
We would see Jesus—dying, risen, pleading,
Then welcome day, and farewell mortal night.

JAS B.

Hamilton, C W, Aug 8th, '60.

For the Crisis.

Artificial Flowers.

"Why don't you wear them?" is often asked, "God made flowers." It is true, God made flowers, but not artificial ones. Art fails in its endeavors, if it does not present nature in the union of beauty and *truth*. Some artificials are not at all beautiful, and not one-tenth part are true to nature. And be they ever so beautiful and ever so true, they have no fragrance. Give me the blooming rose, the flower that God has made, with its lovely tints and sweet aroma. Works of art, if true to nature, I admire, whether it be statuary, painting or flowers. But our common artificial flowers are a disgrace to art and nature.

MARION A. COTTON.

Selections.

All for Dignity.

Offended dignity! How often have we seen brethren in a frenzy of excitement, because their dignity had been wounded. Some one has slighted them; a word of disrespect has been dropped; due consideration has not been paid to them in the appointment of committees, elections of officers, or councils, and plans of the church; their opinions have not been adopted, and their wishes deferred to in church-meetings; their propositions have been voted down, and their plans and recommendations rejected, and they are offended. Their dignity has not been properly considered, and they resent it. The minister has not called upon them as often as upon others; they are not elected leaders in the social circles; are crowded in the choir; or some one has failed to speak to them some time or other. Under these fearful burdens, these crushing griefs, they fret and foam, complain, snap and snarl, and nurse their trouble, feeling that their dignity has been wonderfully wounded.

Sometimes they will sulk and pout for weeks over it, absent themselves from the meetings of the church, walk stiffly by the preacher, deacons, and brethren, disdaining to unbend their offended dignity and seek to assuage their grief. Then again, they will prove petulant, contrary, throw obstacles in the way of the peace and prosperity of the church, determined to be felt somewhere; if they cannot be loved, they resolve to be feared; if they cannot be appreciated for good deeds, they determine to be recognized as a force, as having power, as of some consequence, by the injury they can do; and they find it much easier to become notorious for doing harm than for doing good. A man need not know much, nor have any virtues, to make a vast amount of trouble. "Almost a fool" can do more harm in a church than several good men can counteract. It is in this way that most men gain their notoriety. They can make trouble, do harm, annoy, destroy good, neutralize the efforts of the good and true, and they can do it in defence of their dignity. Some brother has offended them, and they refuse all social recognition, refuse to speak, withhold the hand, and their vain hearts turn away with the false and foolish thought that they are exalting their dignity. And when two such heroes meet, grumble, pout, swell and strut, what a spectacle of dignity they present! Poor souls, they don't seem to know that all such acts degrade and dishonor them.—*Morning Star.*

☞ Good and evil are in their nature like harmony and discord—both conditions depending on relations, and not principles of themselves.

A Bad Habit for a Mother.

We take the following from the "Mother's Journal:"—

Mrs. Coleman used to say she could not see why her children did not mind her better. She was sure she did not drive them, and make them obstinate in that way, and they had everything done for them which could be done, and yet they never yielded cheerful obedience; and she looked worried and anxious all the time. However, she would have stoutly resented it if any one else had ventured the opinion that they were not the best children in the world, or had suggested a change in her manner of governing them.

It was eight o'clock in the evening, and all the little Colmans were in the sitting-room, when the customary scene was commenced, which was repeated with slight variations every evening.

"Come, Horace," began the mother, addressing her eldest boy, a child of ten years, "come, it is bed-time now—you had better put away your book."

"Oh! I can't go to bed now—I'm right in the middle of a story, besides, I aint going as long as Carrie sits up."

"Come, Carrie, you go too," said the mother. "You won't feel like getting up in the morning."

Carrie took no notice of her mother's remark, but went on crocheting, and the mother busied herself with the baby, who presently fell asleep in her arms.

"There, Georgie, you're sound asleep on the sofa; you must awake now and go up stairs."

No answer from Georgie.

Presently Mrs. Colman rose, and laid the baby softly in the cradle. He had been very fretful all day. She began to shake Georgie gently by the shoulder, saying over and over again, "Come, wake up, Georgie."

"Be still!" vociferated the little fellow at last.

"Sh! sh! don't wake up the baby," said the mother; but Georgie clamored, and presently the baby joined in.

"Dear me, what a noise," said Horace, pettishly. The mother jogged the cradle gently, and by the time its refractory occupant was quiet, the boy upon the sofa was sound asleep again, where he lay till past nine o'clock. At last the waking up scene was recommenced, and the mother began to coax her daughter to rock the cradle.

Ungraciously, at last, she rose, and began to jog the cradle, muttering something about the plague of babies.

After some ten minutes of coaxing, with "Come now, *do*, Georgie, come, please do" reiterated for the fortieth time, Master Georgie was half led and half carried to bed. The two elder children went when their mother did.

Every morning a similar scene was carried on before breakfast to get the children up, and before school to get them ready and started, and the "come now," and the "please do," were about as effectual as in the previously cited instance, usually resulting in the children's doing as they pleased, or being hired to do as their mother pleased.

Occasionally the tune was varied to, "I wouldn't," "now, please don't," when Master Horace proposed to go skating on the river, or riding a dangerous horse—or Georgie took the vases from the mantel-piece to fill his little wheelbarrow.

Poor Mrs. Coleman sighed, and fretted and worried, but never tried the simple remedy once recommended to her, a little firm authority. Her will was weak—the children's strong, and they came off victors. There are many Mrs. Colmans, spoiling many families of children.

Peculiarities of Early Preachers.

The fathers differed much in pulpit action; the greater part used very moderate and sober gesture. Paul, of Samosata, used to stamp with his foot, and strike his thigh with his hand, and throw himself into violent agitations; but he was blamed for it by his cotemporaries. They thought his action theatrical and improper in a church. The first preachers delivered their sermons all extempore, and they studied the countenances of their auditors, to see whether their doctrine was understood.

Sermons in those days were all in the vulgar tongue. The Greeks preached in Greek, the Latins in Latin, for the preachers meant to be understood. They did not preach by the clock, so to speak, but short or long, as they saw occasion. Augustine used to leave off when the hearts of the people seemed properly affected with the subject. Their sermons were usually about an hour long, but many of them may be pronounced in half an hour, and several in less time.—*Robinson.*

Maxims of Washington.

The following maxims of Washington ought to be published in every newspaper in the land once a year:—

Use no reproachful language against any one—neither curses nor reviling.

Be not too hasty to believe flying reports to the disparagement of any one.

In your apparel be modest, and endeavor to accommodate nature rather than procure admiration.

Associate yourself only with men of good quality if you esteem your reputation, for it is better to be alone than in bad company.

Let your conversation be without malice or envy, for it is a sign of a tractable and commendable spirit; and in all cases of passion, admit reason to govern.

Use not base and frivolous things against grown and learned men; nor very difficult questions and subjects among the ignorant; nor things hard to be believed.

Speak not of doleful things in the time of mirth, nor at the table; nor of melancholy things, as death or wounds, and if others mention them, change, if you can, the discourse.

Break not a jest when none take pleasure in mirth. Laugh not loud, nor at all without occasion. Deride no man's misfortune, though there seems to be some cause.

Speak not injurious words, either in jest or in earnest. Scoff at no one though you may get occasion.

Be not forward, but friendly and courteous—the first to salute, hear and answer—and be not pensive when it is time to converse.

Keep to the fashions of your equal, such as are civil and orderly with respect to time and place.

Go not thither, when you know not whether you shall be welcome or not.

Reprehend not the imperfections of others, for that belongs to parents, masters and superiors.

Speak not in an unknown tongue in company, but in your own language; and that as those of quality do, and not as the vulgar. Sublime matters treat seriously.

Think before you speak; pronounce not imperfectly, nor bring out your words too hastily, but orderly and distinct.

"Let Us Help One Another."

[The following quaint lines convey a beautiful moral, teaching us that there is no sphere or circumstance in life in which we cannot render each other "mutual assistance."]

A man very lame, was a little to blame,
To stray far away from his humble abode;
Hot, thirsty, bemired, and heartily tired,
He laid himself down in the road.

While thus he reclined, a man that was blind
Came by and entreated his aid;
"Deprived of my sight, unassisted to-night,
I shall not reach my home, I'm afraid."

"Intelligence give of the place where you live,"
Said the cripple, "perhaps I may know it;
In my road it may be, *and if you'll carry me*,
It will give me much pleasure to show it.

Great strength you have got, which, alas! I have not,
In my legs, so fatigued every nerve is;
For the use of your back, for the eyes that you lack,
My pair shall be much at your service."

Said the poor blind man, "what a wonderful plan,
Pray, get on my shoulders, good brother;
I see all mankind, if they are but inclined,
May constantly help one another."

—*Golden Rule.*

The Art of not Quarreling.

How is it we never quarrel, Mrs. Xantippe? Well, I will tell you. You see, for a quarrel, and especially a good quarrel, it is necessary to have two parties. One person can't make a quarrel. Now if I am in a quarrelsome humor, and break out, my wife remains cool and collected, and doesn't say a word. If my wife is peevish, and displays more temper than is becoming to one of her beautiful sex, I, her husband, remain as unmoved as a monument, or else cheat myself into the belief that I am listening for the moment to one of Grisi's heavenly songs. Thus, whilst one party is volcanically fuming, the other is as calm as a cold potatoe. In all our quarrels there is, in this way, always a controlling power. Seriously, we never quarrel, because there is a philosophic compact between us never to quarrel together. We only quarrel one at a time! and it is astonishing, if you leave a quarrel alone, how very soon it dies out. That's our secret, madam, and I should advise you and all Xantippes to follow it.—*Punch.*

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Value of Fresh Air.

Windows opened more would keep doctors from the door. A very large quantity of fresh air is spoiled and rendered foul by breathing. A man spoils not less than a gallon every minute. In eight hours' breathing, a full grown man spoils as much fresh air as seventeen three-bushel sacks could hold! If he were shut up in a room seven feet broad, seven feet long, and seven feet high, the doors and windows fitting so tightly that no air could pass through, he would die, poisoned by his own breath, in a very few hours; in twenty-four hours he would have spoiled all the air contained in the room, and have converted it into poison!

Reader, when you rise to-morrow morning, just go out of doors for five minutes, and observe carefully the freshness of the air. That air is in the state in which God keeps it for breathing. Then come back suddenly into your close room, and your own senses will at once make you feel how very far the air in your chamber is from being in the same wholesome and serviceable condition.

Tobacco.

Ladies, did you know that tobacco in your families may poison you, your children, and your posterity? Men of sense say but little about it as a *nuisance*. They go deeper; they treat it as a rank poison, which penetrates flesh and blood and bone, becoming part and parcel of the man, making him a living receptacle of the virus, a poisoned body, which, whether asleep or awake, at home or abroad, by insensible perspiration, poisons the common air and all about it! The tobacco effluvia of your son is sufficient to make a stage-load of women and children sick, who are not accustomed to it. The tobacco your husband uses each day, made into a tea, and given to a score of children, would poison the whole, and probably lay many of them dead.

Ladies, I am not attempting to show that the users of tobacco injure themselves; this would be superfluous; but do they injure others? Do they injure you and your children? I think they do. Fathers beget children in their own likeness. They transmit their color, features, temperaments, and diseases, and sometimes their appetites. And the idea that the offspring of parents debauched on tobacco, can avoid the disabilities of birth, or avoid an eternal law of God, would be ridiculous were it not pitiable. Physicians of acumen and sense have sometimes pointed me to family after family of pitiable dwarfs and half-idiots, saying, in substance, "These are specimens of the inherited effects of tobacco! The parents were sots on the poison; like begets like, and here you have it!" Physicians and others have now and then named the case of an infant here and there, which actually inherited a taste for tobacco, and their wailings, when a few days old, were appeased by beastly parents actually applying tobacco to their tongues! A noble woman remarks, "if getting married does not reform the tobacco toper, one of its blessed effects ought to do so, for no man ought to poison his babe!"

Mothers, you who have lost young children—they grew sick and died strangely, and no cause was assigned which robbed you of these objects of endearment. But did it ever occur to you, that, as soon as born, your babes were enveloped in tobacco smoke, and their tender lungs played in a poisoned atmosphere the instant they began to play at all? Did it ever occur to you that your child, by sleeping with its father, slept with a *huge body of poison*, perspiring at a million pores, and lodging its exhalations on the babe? I believe that many fathers, of tearful eyes and noble hearts, have killed their own children without knowing it! Painful thought!

Mothers! are you willing that husbands and sons "should smoke to their heart's content, if they do nothing worse?"—*Anti-Tobacco Tracts.*

Saleratus and Soda.

These articles have entered largely into bread making in this country during the last few years, and to the free use of them is attributed not only much ill health and decayed teeth, but the general frailness of our people, and especially of females. These articles tend to destroy the bloom, freshness and vigor of our people, and make them puny and sickly. A revolution is evidently necessary in bread making. In many countries they have laws regulating bread making, and inspectors of public bakeries. Nothing can be of greater importance to the health of the present generation, and the mental and physical *status* of the generation to follow us, than the food we eat, and especially the bread, which forms so large a portion of our food. We think that if no lady were allowed to marry until she could make good, light, plain, substantial, healthy bread, without poisonous drugs, and that if the *promise to make such bread* should be made a part of the marriage contract, we should all live happier and longer, and the children of subsequent generations would come into the world laughing instead of crying.

Smoking a Cause of Insanity.

The terrible ravages which tobacco is making on the bodies and minds of the young, seem to be attracting the attention of medical men in various parts of the world. In a pamphlet just issued by Dr. Seymore, of London, on Private Lunatic Asylums, and the causes of insanity of late years, the Doctor denounces with emphasis, as one of the producing causes, the immoderate smoking indulged in by boys and young men at Universities and "larger schools called Colleges." The doctor's remarks are as applicable to the youths of this country as those of Europe. No one conversant with disease can doubt that excessive smoking, especially in the case of young people, must be highly injurious to both mind and body. Its effect is to depress the circulation—the heart becomes weak, irregular in its action, and the pulse is scarcely to be felt. The victim becomes irresolute and nervous, his appetite fails, and his mind fills with imaginary evils. This may continue for years, but at length the smoker dies, often suddenly; then the examination has shown that the muscular structure of the heart is imperfect in its action; the left side is thin; and in some cases, in which sudden death has occurred, there has been found little more than a strip of muscular fibre left on that side.

To avoid the danger of Lightning.

During thunder storms persons in houses should sit or lie in some place as far distant as possible from the chimney, and the most exposed part of the walls—the middle of the room, if it is large, is the safest locality. Sailors on the sea should keep as far from the masts as possible, and farmers in the fields should never seek shelter under trees. Horizontal strokes of lightning sometimes take place, and several persons have been struck while sitting at an open window during thunder storms. Every window of a room in which persons are sitting, in such cases, should be closed; a flash of the fluid, which would pass through an open window into an apartment, will be conducted down through the floor and wall to the earth if the window is shut.

Beards.

"There is an intimate connection between the nerves and muscles of the face and eyes," says the Boston *Post*, "and allowing the beard to grow strengthens the eye. It is said that surgeons in the French army have proved by experience, in Africa, that soldiers wearing the beard are much less liable to disease of the eye, and it is generally conceded that it is a protection from diseases of the throat and lungs. It is asserted that in countries where it is the custom to wear the beard, the eye retains its lustre and brilliancy much longer."

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Dies Iræ.

Day of wrath, of clouds and gloom,
Day of earth's predicted doom,
Can I stand when thou shalt come?

When the brave and strong shall quake,
When the hardened heart shall break,
Shall I then with terror shake?

Thou of pierced hands and side,
Thou who hast for sinners died,
Hear me, I to thee have cried.

Rising from the rending tomb,
Listen to the trump of doom,
Bid me to thy presence come.

Weeping bearer of my sin,
Who salvation didst begin,
To thy joy then take me in.

Thou who sought me when I fled,
Thou who for me blood hast shed,
Shelter thou my bowing head. H. L. H.

May, 1860.

For the Crisis.

Just a Word.

Brother, did the coat fit you? Put it on then; wear it; if you have become lukewarm or cold, it will warm you more effectually than the best "composition" in town. Did that arrow come right spat into your face? or did it stick into your bosom, *outside* of course, among the gold studs, chains, etc.? Sister, did the arrow light among your jewelry, flowers, laces and ribbons? or was your heart so bared that it went directly *there*, and begun a good work of grace?

Did the sword gleam frightfully before you? Did you *dodge* it? Ah! friend, God sent it. Thank him for it. Bless him that he loves you enough to chastise you, or to work with you. Were it not for his unbounded *love* he never would notice you enough to say, "repent." "Well, but the sword was so all-killingly *sharp!*" Did it hurt you much? He that maketh sore can make well. When you see the sword coming bless God, and remember this, *no dodging*. Take all he gives; it will be none too much.

I heard a sister say, "I don't like Bro. ——'s preaching, it's so loud, and so very plain and countryfied;" and I trembled for her that moment. I noticed her in our social conference meetings, and she spoke neither soft nor loud, but was mute. How could she be otherwise? She liked *flowery* things, but wore them all in her bonnet. Then the arrows of truth came lighting among these ornaments, and she just "dodged." Well, poor soul, you take your portion *here*. I'd keep *my* gold, and have it purified and made into a crown. And I would like a "golden harp." Then I'd also prefer the fadeless flowers of Eden to these paper and starched ones worn here. And I'm thinking too of that "costly array" which some *will* wear, though God so plainly forbids it. It seems as though those who dress plainly, "as becometh women professing godliness," can be hardly fellowshiped in these times.

Well, it seems as though I'd rather not wear my best garments on the journey, through the toil, smoke, suns and storms of life. I'd rather hide them from the world, and keep them *pure* to wear when I get home. I'm going to a very interesting marriage supper. Shall I put on my wedding garment on the journey, wear all the *best* here, and then sneak in with a muddy, faded dress? O no! I'll pass along in "modest apparel." No matter though friends forsake, and speculating neighbors deride; I'd choose to feed on food simple and healthy, for unless my appetite is good, I'll not relish the marriage supper.

The Bridegroom has sent me a ticket, with a note of invitation, bearing the inscription, "Come, eat and live." But he tells me I must pay my fare hence. Lord, I'll try and be there. I'm glad we have to "come up out of great tribulation," for the rest will be the sweeter. Christ has also promised me a crown, and tells me how I may have it ornamented. It is simply by turning souls to righteousness. By so doing, stars may be gained to deck my crown; and every time it is my happy privilege to turn a doubting one into the path of righteousness, I feel that another star is bought. Sometimes, when searching out the lowly, the most depraved, and pointing them to Jesus, Sr. Self-respect whispers slyly, "Why do you so?" Why, I'm only putting some stars in my crown. As for me, let my crown *shine*. The brighter the better. Light is glory; then the more light it is, the more glorious.

Who is willing to seek their portion in eternity, and take what comes in time? Who is willing to stand and be told their duty, and then fulfill it? Let us be faithful. "Well done" will be said only to those who *have* done well. Then let us work. O realize the shortness of time and be up and doing. Our harvest soldiers are failing. Even Bro. Burnham, that stout man, is feeling mortality. Who will help those who are worn out? Who will aid in the cry? The word comes to you to *work*; no dodging. Go at it. Be honest. Seek to gain an *abundant* entrance into the kingdom. Come, go to work. You have folded your arms too long now. Up, and gain victory and honor for God. Amen.

M. MATHEWS.

Lowell, Mass.

For the Crisis.

The Gospel.

The gospel of God, as revealed by prophets and apostles in the sacred Scriptures, originally signified "good tidings of great joy" concerning the *first* manifestation of Zion's king to Israel, with the promise and prospect of his death, burial, resurrection, ascension, and coming the *second time* at the end of this age or dispensation, to redeem from death the righteous dead, and change both them and the righteous living to immortality and incorruptibility; and to bestow that rich and heaven-bought *recompense* of eternal life—crown of life, kingdom of God under the whole heavens forever, and that far more exceeding and eternal weight of glory, and I conclude that its signification is unchangeable and eternal, God having never changed his purpose in this direction. But should we adopt the so-called orthodox *faith*, as published extensively from the pulpit and press at this age of the world, *as truth*, we should be compelled by force of circumstances to admit, that God, for some wise purpose, had abandoned his former arrangement, and had introduced, through the medium of modern divines, a new order of things. For the *gospel*, that a majority of D. D.'s and Rev.'s publish, is a gospel as wide or distant from the original one, as *death* is from the *resurrection*, or earth is from heaven. For it is assumed and confidently taught, that all men are in the joyful possession of an *immortal nature*, whose existence runs parallel with the Deity, being a fragment of his own divinity, and that this nature bids adieu to its outward and earthly companion, together with the multitudinous relations and scenes of natural life, to enjoy (at death) by translation a more congenial clime in heaven—spirit world—or, as the poet predicts, "beyond the bounds of time and space," or confines of this mundane sphere; a place of departed spirits, where they enjoy a blissful immortality through an endless age.

This proclamation being a true one, it reduces the one cherished and sustained by "holy men of old, who spake as they were moved by the Holy Ghost," to comparative insignificance, and more than this, it renders it null and void. So that, did I receive with "ingrafted meekness" the latter, I should be necessitated to abandon the former, or vice versa. But being thoroughly satisfied of the feasibility, durability, perpetuity and blessedness of the *original one*, I shall, by the *grace* of God, hold on by faith till the announcement is made, "Behold, the Bridegroom cometh! go ye out to meet him." Then I hope, by the merciful goodness of a benevolent and sin-pardoning God, to mingle and commingle with the sainted and angelic host, and enjoy the fruits of redeeming love, while eternity endures. Earth's attractions and pleasures are but small to me; but future ones are full of interest and glory, and are inviting me on to their sublime enjoyments. Worldly honors, riches and pleasures govern the multitude, and they seem to be drunken with them. But give me Jesus, glory, and the kingdom at last, and I'll try to endure life's purifying ordeal, till Jesus comes.

My brother, my sister, love God with all your hearts, and be fully ready for the coming of Jesus in '67.

What glorious news of gospel grace
Flows from a Savior's smiling face.
Our hearts are cheered by prospects given,
As o'er life's billows we are driven.

No earthly jewels, so rich and fair,
Can to us such glad tidings bear;
Our souls are ravished with delight
While looking for that world so bright.
News comes to us by prophet's voice,
The Lord is near, ye saints rejoice;
May this prove true, and never fail,
While the bride says, Amen, all hail!

A. N. SEYMOUR.

For the Crisis.

Improvement.

The Spiritualists say—and some of other classes—that the world is improving, people are growing better, etc. Now how can people be so deluded? Most every paper comes to us with intelligence just the reverse. Recently, the following appeared in a N. Y. paper:—"Fiends in human shape. The man who killed his mother—the man who put to death an old woman of seventy, because she would not give him rum—the man who put cross-ties on the railroad; these are 'fiends in human shape,' and their number appears to be steadily increasing." *Steadily increasing!* How true. Yes, faster, much faster than the inhabitants increase. The N. Y. Tribune enumerates over fifty unpunished murders, which have been perpetrated in that city within three years.

"AN INHUMAN MOTHER.—A mother has been arrested in New York charged with brutal treatment towards her child, a girl eleven years old, by burning her arm with a hot iron. On one occasion the inhuman mother placed a rope around the child's body, and let her down into a cistern, dragging her up and down two or three times. The body of the child bore frightful evidence of the mother's cruelty."

And still the dreamers cry "Improvement." Now, I am not very old, but I boldly say, there is far more wickedness now than when I first began to notice events; for I can remember when a murder occurring a thousand miles away, excited more attention and horror than one does now that is perpetrated in our immediate vicinity. Because there are more—yes, so many, that we expect to hear of them almost every day, and often read of several in a single day. "Improvement?" Does the following account look like it?

"FRIGHTFUL MURDERS AT WALWORTH, ENGLAND.—The London Times, comes to us with a report of one of the bloodiest deeds that ever graced the annals of crime. In comparison, the bloody record of this country falls into insignificance. The case mentioned is that of a servant named John Gridley Youngman, who stands charged with the murder of Elizabeth Youngman (his mother,) aged 46; Thomas Youngman, aged 11; Rayson Youngman, aged 6 (his brothers), and Mary Walls Streeter, a young lady to whom he was paying his addresses. The prisoner was brought before Lambeth Police Court, and during his examination exhibited complete self-possession. He admits having killed his mother, stating that he killed her in self-defence. With regard to the others, he says that she killed them and then made a stab at him, but he wrenched the knife from her grasp and killed her."

But I leave murders, and enumerate a few other facts for those who believe the race is an "Improvement." A Boston paper says of drunkenness on the Sabbath:

"This evil seems to be increasing in our midst, and with it comes brawling, swaggering, bullying, fighting, swearing, black eyes, bloody noses, and torn Sunday clothes."

Pass through the streets of Boston on a Sunday, and many a staggering wretch can be seen. Many rum shops sell more this day than any other. What do the rum-sellers care for a "Sunday law?" Suppose they occasionally get brought before the Police Court, and a fine of $5, or $10 is imposed? I know of a rum-seller in Boston, doing business not a rod from where I work, who on one Sunday sold $27 worth of his vile liquors; and he keeps a *quiet*, a *respectable* place. I have seen children so small that they stood tip-toe to reach the counter, buying rum. I have seen them sitting on a barrel in a rum-shop, with a glass of some kind of spirits, sipping therefrom with much relish. What a place for little ones to be in! What shocking language they hear and learn! I wonder if *this* will pass for "Improvement," too:—

"A SORRY SIGHT.—A boy, only ten years of age, was arrested in New York a few days since as a common drunkard; his eyes were bleared, his countenance bloated, and his general appearance that of a confirmed sot. He was found helpless in the streets from the effects of liquor."

Recently, a whole family—father, mother, and two children—were found drunk in the gutter, wallowing like beasts. Visit the Police Court, and see what a fearful lot of mortals are there, of various nations, and of all ages, from the youth just in their teens, to the aged of threescore and ten,—and if that sight convinces you of "Improvement," you are *very* easily convinced. The following from the Boston *Herald* contains the truth to the point; and really it is a gloomy picture for those to contemplate who look forward to generations ahead:—

"A MOVEMENT IN BEHALF OF YOUNG AMERICA.—A meeting has been held lately at Indianapolis, to consider what plan may be adopted to check the alarming increase of good-for-nothing or positively vicious young men. This is a movement in the right direction, and meetings should be held in every town in the United States of America. It is fearful to see how rapidly the boys of this generation are going to their own destruction. It has been well remarked that the first step in ruin is to permit a boy to go where he pleases, *especially at night*, without inquiry. If he does this often and acquires a habit of concealment, he is almost sure to be doing wrong. His parents may depend upon it that he is getting into mischief of some kind; for this step will invariably lead him into bad company of some sort. He will smoke cigars, begin to drink, acquire the swagger of the engine houses, the slang of the streets, and presently the profanity of low haunts. His language, look and manner, will begin to *reek*. If his parents allow him to run out on Sunday, instead of keeping him at home and taking him to church, they will all the more facilitate his passage down "the easy slope of hell"—which is the literal translation of the famous words of the Latin poet.

Young America in these days, is obliged to go through a terrible ordeal. Parents now delegate nearly all their powers over their children to the educational institutions, religious and secular. They find it very convenient to shirk the responsibility of attending closely to the moral culture of their children. Some send their children to school simply to "get rid of them," or to avoid the trouble involved in a personal attention to their wants. Others have imbibed the wicked notion that the schools and the various "societies" will take better care of their children than their parents—that the patent right machinery for moulding character is an improvement upon the original plan. This species of impiety prevails to an alarming extent in the fashionable religious circles of the day, and to it we may ascribe much of the degeneracy of our youth, the ruination of "Young America."

The men of this country are ruined young. They are blighted and blasted before they arrive at an age when the good that is latent within them would have an opportunity to blossom and to bear fruit. Being left to take care of themselves, or to be cared for by the public institutions, by parents who are wholly absorbed in business or in fashionable frivolities, they are overwhelmed in the rush and the fury of the tide of life that rolls over them. Let us do something for the salvation of "Young America."

I think what I have written is enough to convince any one that there is room for "Improvement," though there are no evidences of it in the incidents named. For my own part, I do believe in "Improvement," but the great Jehovah will accomplish it *just right*, far differently from mortal man's ideas, generally.

And may you and I be with the people who shall dwell in the land that never more will need the hand of "Improvement."

For the Crisis

The Fall of Man.

The following article is from the Phrenological Journal, and was probably written by Prof. Fowler, a man who is versed in the nature of man, possessing a profound knowledge of his constitution, nature, and history, as man has been since his creation, and as he is; and an opinion coming from such a source should be weighed well. We see that an honest man has no difficulty in harmonizing Scripture with true science, or rather we see that true science and Scripture do not clash, but ever harmonize. But those men of our day who love the "science falsely so called"—Spiritualism, better than Bible revelation, cannot at all harmonize Scripture with their spirit revelations from the "land of spirits." The reason is because there is a difference between God's truth and demonological lies. 1 Tim. 4: 1, 2. They say that man is not a fallen creature, but has ever been, and is continually progressing upward and onward to perfection and glory.—S. D. B.

"A correspondent desires us to answer certain queries which he propounds, and remarks: "It has been asserted that what moral organs man has at present, form but a vestige of what he possessed before the fall, and now these are but a meagre seat for the Holy Spirit. Can you reconcile this with the fact, that *children* generally possess the *moral organs* large?"

Reply. How much the moral organs of men have been weakened by "the fall," as in theology it is called, we are unable to say; but our correspondent, we think, is in error in supposing that any of the moral faculties have been obliterated. It is true that usually children have the moral organs more relatively developed than adults; but this is doubtless because the habits of adults have not been so moral and correct as their natural moral endowments would have warranted, and these have been dwarfed by non-use. It is said that "one diseased sheep contaminates the whole flock;" and it is true that a person of immoral and dissolute habits, if he have brilliant intellect, warm social attachment, good musical talent, and racy wit, can lead, and generally does, dozens of young men more or less away from the path of rectitude; and as these perverted young men exercise their animal propensities much more than their moral faculties, the former increase in size, while the latter are not fully developed, and at mature manhood they exhibit, in character and organization, a predominance of the lower over the higher elements of their nature. In other words, "the house of Saul has become stronger, and the house of David weaker." The original fall, like all other subsequent falls into sin and transgression, *gave to the mind a tendency to vice*; and this is illustrated in every human being who is tempted to depart from the ways of virtue. The majority of humankind, in addition to the contaminations of the original transgression, *have had a hundred falls of their own*. Man possesses today as *many faculties* as he did in the beginning, and many of them, especially the intellectual, the mechanical, and the esthetical, are probably in a *higher degree of development now than they were at the beginning*; and there is no doubt that each faculty is open to all good influences, and that religious and moral influences can obtain a foothold in nearly every human being. There may be some who are so low in the scale of being, so debased and demoralized, that they are past all human hope. But this last is a mere supposition; though, if we look among the eccentric, warped, partially insane people, and those who are the descendants of drunkards and the vilest of the vile, we may find instances in which truth is no longer true. Persons who are so low that they can not discern good from evil, as such, would require, certainly, the special influences of divine power to reach and reform them. But this is a theological topic, and does not legimately belong to our field of inquiry."

"It is I—be not afraid."

Life hath its days of darkness,
When thick the storm clouds lower—
When waves dash fiercely round thee,
And threaten to devour:
But still thou need'st not falter,
There's One forever nigh,
Who speaks above the tempest,—
"Fear not, for it is I."

He walks the waves beside thee,
No storm can drive him thence;
He bids the waters bear thee,
His arm is thy defence.
His face shines on the billows,
Let all thy terror fly;
Follow the path illumined,
He beckons,—"It is I!"

F. A. CRAFTS.—*Chronicle.*

For the Crisis.

"Lord, what wilt Thou have me to do?"

Eternal life, though it is "the gift of God," is not an *unconditional* one. It is true that we, who have been violators of God's law, can never *merit* this gift; as present obedience can never atone for past sin,—yet we may fulfill conditions upon which the merits of him in whom the Father is "well pleased" may be imputed to us.

Man's responsibility is born of the fact that he is *free to choose for himself*; for human accountability and human free-moral-agency are inalienably allied, and must always go hand in hand; nor is it signing the death-warrant of the sovereignty of God to acknowledge this union, though many on this supposition have raised the "war-whoop." Undoubtedly God has *power unconditionally* to *fore-ordain* a portion of our race to immortality; but, knowing that this course must so fetter man as to render him unaccountable, it is a question whether the idea that he *exercises* that power is compatible with Divine justice, or in accordance with Divine *truth*. The question is settled by the words of John, "*whosoever will*," etc. Thus it is the "*good pleasure*" of him who "rules in the armies of heaven and among all the inhabitants of the earth," that man should hold the keys of his own destiny.

The wretched devotees among the heathen are a living monument of the instinctive feeling that we all have, that something is required of us *individually*. Their excruciating self-tortures, their costly temples, their sacrifices to their gods, are but the offspring of an effort to appease a conscience *educated to idolatry*. Would that the "Ark of the Covenant" might rest in their temples till "Dagon" falls before it! And would that we, who have the light, know something of the requirements of God, and understand the true way of *meeting* responsibility, had *half* the zeal of those who "walk in darkness,"—half their devotion! Many carry around their responsibility like so much freight, hiring baggage-men to look after it in a separate car, as it is something about which they do not like to trouble themselves. Of this class are those, whose only effort for the advancement of Christ's cause begins and ends in their *pockets*. They never pray individually for those who are "strangers to the covenant of promise," never make a personal effort to bring in "aliens from the commonwealth of Israel." Their voice has never warned the impenitent; never comforted the desponding; never encouraged the weak, and, if we trace their liberality down to its motive, we shall find that it springs from the same source as the old Romish system of purchasing indulgences; which, by the craft of Tetzel, (a most skillful vender,) attained great success. By lightening the pocket, they would take a load from the conscience. It has been truly said, that the conversion which is not *pocket-deep* is not worth much; but, though it is true that if conversion reaches a man's *heart*, it must also reach his *purse*, it is still possible for his *purse* to be converted while his *heart* remains untouched. Many shrink from responsibility by crying, "We have *Abraham* for our father!" But, though *here* around the brow of many a *fool* have been bound the laurels his *ancestors* have won; though *here* the honor or dishonor of our *fathers* rests upon us; though *here* the parent has sometimes been allowed to suffer for the guilt of the child; yet, at the tribunal of *perfect justice*, we stand or fall *for ourselves*.

None can say of the Lord, "*He is my God*," unless they can also say, "*I am his servant*;" for all are not *Israel* "that are *of Israel*;" the oil of the wise virgins can never fill the lamps of the foolish; and "God is able of these stones to raise up children unto Abraham!"

"To whom much is given, of them shall much be required." God has never given to any a higher blessing that was not intended to raise the recipient to a higher range of duties. Wealth brings with it so great a responsibility, that it is hard for those who have riches to "enter into the kingdom of heaven." If it pleases the Lord to give us more *weapons* for the warfare, he does it that we may gird ourselves for *warmer conflicts*. When we pray to be led into *all truth*, we pray in effect that we may be placed in the *front* and *thickest* of the battle, within *full* range of the enemy's cannon.

Those whose eyes have been opened to behold "wondrous things out of God's law" are in a peculiar manner responsible; if by *indifference*, or an *unchanged life*, or by lending their influence, *either avowedly or tacitly*, to *uphold error*, they stamp the truth as "*non-essential*," for that very term applied to God's truth, robs it of its worth, clasps the shackles of error more closely on its unfortunate victims, and prevents the truth from making many free; acting like laudanum on the minds of those who have been "almost persuaded" to embrace the truth. Thus we are not only responsible for our *own* salvation, but, in a measure, for that of *others*; and it is to be feared that the blood of many of the lost will drip from the skirts of those who show by their conduct that God's word is to them of trifling importance. Fearful indeed is the risk they run, who hide the light God has given them; for that light might have warned the poor mariner whose bark is now stranded upon the quicksands of error, or dashed in pieces on the rocks of infidelity,—it might have led him to the "still waters," and enabled him to cast his anchor safely within the vail. Shall not their blood be required at the hands of those who refused to warn them? "*Vengeance is mine; I will repay, saith the Lord!*"

To be sure, as a friend once remarked, "God is able, without the aid of our weak voices, to take care of his own truth;" yet he uses means, and he has chosen us for his witnesses; and though the truth shall indeed "triumph gloriously," we shall have no share in the triumph unless our shoulder is laid to the wheel.

Personal good, demands personal effort. Instead of saying, "Here is my *brother*—send *him*;" let us have that spirit that can say, "Here am *I*, send *me*." And when in our weakness we fear the crushing weight of responsibility, let it be remembered that "*The eternal God is thy refuge, and underneath are the everlasting arms*." By the lives of us who profess to be his followers, will the religion of Jesus be judged by those who are strangers to the blessed hope. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside *every weight*;" let us forget the world with its ceaseless vanities; let us forget the fear of man; let us seek no longer for human praise; but remember "the song of the redeemed," and seek the joys of immortality. And would that we might witness such a manifestation of divine power, that the worshippers of Baal might be constrained to cry, "The *Lord*, *he is the God! The Lord, he is the God!*" and "by *him* only," henceforward, "make mention of his name." F. P.

Pine Avenue.

Patience.

Patience is that frame, or habit of the mind, in which it endures with composure whatever crosses our wishes or designs. It does not, however, preclude the mention of our trials to others, from whose sympathy we would seek relief; nor the use of any lawful means to prevent or extricate ourselves from trouble: where a remedy exists, it would, in many cases, be evidence of weakness, if not indeed of sin, to neglect its application. But it is the province of patience, not only to quiet the soul under irremediable evils, but to compose the mind in our efforts to remove those under our control.

Patience is properly classed among the christian graces; for it is far from being a production of nature, but rather a choice plant in the garden of grace. Indifference under trouble, or a kind of obstinacy, which defies affliction, and refuses utterance to murmurs that rankle in the bosom, may exist in the entire absence of this grace. Genuine patience, is neither indifference, nor stoicism. While it feels most keenly the rod of divine chastisement, it endures, not only without a word of complaint, but without a feeling of peevishness. Its importance in man's present state is proclaimed by every day's experience. Affliction and perplexities are the common lot of all. From these, none are wholly exempt. They meet us, as well in the higher as in the lower walks of life; and can be conquered only by patient endurance. Hence the exhortation of our Lord to the afflicted, suffering disciple:—"In patience possess ye your souls;" as if he had said, such are the trials and perplexing scenes that await you, that you can keep possession of your souls only by the constant exercise of patience. Without this, you will be carried away with unholy passions and feelings, which your trials are so well calculated to set in motion, and thus fall into sin and the snare of the devil. And who does not see how exceedingly applicable to himself is this exhortation of our Lord. Let us then, having glanced at the nature and importance of this grace, offer a few considerations which may urge us to its exercise.

Firstly. We should possess our souls in patience, because we cannot be happy, or enjoy the good within our reach, without it. He that is always finding fault with the present, and looking for bliss upon some future change of fortune, carries in his bosom the very elements of misery, from which no circumstances, however pleasing, can free him. While the patient man, placing his feet in the path of duty, regardless of storm or tempest, is always happy in the consciousness of the divine favor and protection; the peevish soul stumbles from the path at every trifle, and wanders amid thorns and brambles of his own creating. While patience gathers up a thousand precious gems amid the most perplexing scenes of life, and like the bee sips sweetness from almost every bitter thing; impatience dashes from our lips the very cordial which a kind providence would mingle with all our sorrows.

Secondly. The afflicted soul should always consider, that severe as his trials may seem, they bear no proportion to his deserts. Who among us dares say he does not deserve the most severe punishment, when he compares his past life with the requirements of the Son of God, the conditional promises, and the enduring mercy of the Almighty? How often have we acknowledged before the Searcher of hearts, that we deserve eternal banishment from his presence and the glory of his power, and expressed surprise at his long-suffering and forbearance, in so long suspending the fatal blow. And yet, we are not only thus spared, but in reach of eternal life. Why then murmur, as though our sufferings transcended the bounds of justice? And again, we should think how greatly our troubles might be multiplied, but for the special and constant interference of divine providence. We cannot only think of many instances of human suffering far greater than our own, and see a thousand streams of which we never drink; but, in the midst of all our cares, crosses and privations, there are mingled innumerable blessings. And if we are oppressed, God in his mercy has proportioned our strength to our burden, so that we are not yet crushed beneath the load. Our chance for gaining heaven is not lost, and we are yet in reach of riches durable as the throne of God. Have some of your friends failed?—there are many still remaining. If a christian, there still remains to thee the friendship of Almighty God; and does not this infinitely outweigh all thy losses?

Though the introduction of sin into our world was a great evil—since it does exist, it may be considered a favor that misery has become sin's companion to drive the sinner back to God. It does not, however, follow that afflictions necessarily benefit the sinner; for he may turn God's blessings into curses by madly rushing on, in spite of every obstacle, and eventually reap the reward of his labor. But to the child of God, it is certain that all these things work for good. For saith the apostle, "we know that all things work together for good to them that love God." Now this is the love of God, that we keep his commandments. Instead then of fretting about our trials, it is our business to press them all into our service, by a constant observance of all the divine commandments. But some one says, "My perplexities come not so much from God as from sinners; what I complain of, are the wrongs of men." But why fret thyself because of evil doers?—are not their insults included among the "all things?" Has thine enemy thrown an arrow at thee so secretly as to be unobserved by him who numbers the hairs of thy head? Whatever be the design of thine enemy, be assured, God has control of that arrow, and if it touch the saint, it must strike the right spot; for it must work for good. But here some one may say, "Then the sinner ought not to be blamed for doing.

good to the saints of God?" I answer: it is not the sinner that does good, but God that overrules the malicious design. What thanks to the midnight assassin, who aims a dagger at my heart, if God so control the murderous thrust as to open some dangerous abscess, and thus cause the wound, that was intended to destroy, really to preserve my life? Neither are sinners necessary, as unwilling instruments, for the perfection of the saints, as some vainly suppose. God has enough other ways to try his people; but, seeing men will sin, God will turn their conduct to some good account.

Once more. Afflictions afford us an excellent opportunity to glorify God, and do good to our fellow men. Religion never appears so lovely as when wading in the depths of adversity. It is in the furnace of affliction that we look for a tried and genuine piety; and if the christian is ever watched, it is while passing through the fiery ordeal. Of what real use is religion, if it stand by us only in prosperity? I know seasons of prosperity are pleasant and desirable; yet, so many are life's storms, that he who is only prepared to sail heavenward under clear skies and fair breezes, will hardly make the port of eternal life.

Finally, these trials will add to our treasure in heaven. How must the joy of the christian be heightened by the recollection of his past sufferings, when he feels a consciousness of eternal security and bliss in the paradise of God; when his pilgrimage is closed and he sits on the throne, having overcome the world, sin, flesh, and the devil; and his robes are made white by the blood of the Lamb! These promises God has given unto all them who, by a patient continuance in the ways of well doing, seek for glory. Amen.

Our voices with our hearts we lift
To thee, O God, in grateful praise,
For every good a d perfect gift
A song of gratitude we raise.
O God, with all thy gifts still give
The grateful and the trus ing heart;
So shall our souls have learned to live,
When called from earthly scenes to part.

D. A. CHAMBERLIN.

For the Crisis.

Westford Campmeeting.

This meeting commenced Aug. 28th, and continued to Sept. 3d. It continued to increase in numbers to the close. About one-third more attended than last year. The weather was very fine, and the congregations generally quiet and very attentive. As far as we could learn, all seemed to feel at home, and as well satisfied as could be expected in meetings of this kind. The prayer meetings were full of interest, and the Spirit of the Lord was there, to apply truth so as to result in a goodly number of conversions.

On Sunday, at the close of the afternoon service, we baptized five willing followers of Jesus, who came up out of the water giving glory to God for his mercy to them. We never enjoyed the ordinance better than on that occasion. May the Lord keep them in the way, and help others to go and do likewise. At one of the public meetings of the campmeeting at Westford, the following article was read, and, after some discussion, unanimously adopted, with one exception. It was also voted, that it should be sent to the "World's Crisis," for publication.

"Whereas, the Almighty, in his infinite goodness, has been pleased to present to this generation more light on the Scriptures than to any preceding age, and especially light in reference to the second coming of his Son from heaven, in order that we might be prepared to escape the things that are coming on the earth, and stand approved before the Son of man at his appearing;—and whereas, the visible and unmistakable signs in heaven and on earth admonish us that the time has come for every one to be awake to the importance of the second advent message; and that all should maintain an unflinching and unwavering Bible position, and wait for the Lord from heaven, and be identified with those that are giving meat in due season,—therefore,

Resolved, That we believe the announcement of the immediate coming of Christ to be emphatically the present truth,—the grand nucleus around which all other truths cluster,—the last warning and invitation to a perishing world, and necessary to be preached and believed in order for people to be prepared for the glory that is to be revealed; as much so as the preaching of Noah was to be received, that the people might be saved from the flood of water that deluged the earth.

Resolved, That preaching and believing the literal advent of Christ at hand is what makes us a peculiar people, different from other religious denominations; and that, in order to maintain our identity, and occupy the position that God would have us occupy before a gainsaying world, the grand theme and motive power in our meetings should be, "Behold, the Bridegroom cometh! go ye out to meet him." And the notices of Conferences and all other meetings should be advertised as Second Advent meetings; without making any compromise, either in name or practice, to please any that would wish to become popular and respectable in the eyes of an ungodly world; but rather let our light shine, and give our fellow men to understand, that we are expecting the Lord God from heaven, and are making preparations to receive him in peace."

J. S. WHITE, Chairman.

For the Crisis.

East Again.

BROTHER GRANT:—I wish to say to my brethren scattered abroad, that I am once more among the hills and valleys of my native New England. And yet, whether to remain permanently, I do not know. In this, I wait the direction of God. It is not strange that in accomplishing a six years' mission in the great West, one's heart should become greatly attached to the people and country. And although the trials and privations connected with this stay have been many and great,—often utterly intolerable but for the grace of God, who hath said, "I will never leave nor forsake thee,"—yet, the privilege of effectually pointing the sinner to the Lamb of God, with the thought of being instrumental of gathering and putting in order (to some extent) half a dozen churches of Christ,—is not without its practical consideration, be the final result what it may. For I suppose it is no more possible to keep in perpetual healthy existence the churches of this day, than it was those of St. Paul's, or the seven churches of Asia. It is for us to do what God demands, and leave the consequences with him. This is often a hard lesson; but must be learned, if we would be the servants of Christ.

The West—the great West, has lain near my heart, as no other section of earth has, for the past six years; were I able, I would send forth and sustain a legion of men in that vast, destitute but rich field. But the men and the means are God's;—God's will be done. But let those who know the truth and yet withhold more than is meet, remember that it "tendeth to poverty;" and God will by and by settle with his stewards. For two years and more of my stay in the West, I have been confined to pastoral labors mostly, because I lacked means to accomplish evangelistic labor. And yet, a thorough, intelligent, and energetic missionary effort is what is needed. followed by pastoral labors in due time. But all is with God. "It is good that a man should both hope and quietly wait for the salvation of the Lord."

That the great day of the Lord is approaching, and will soon be here to consummate the long cherished hopes of the church, I do not for a moment question. The storm-clouds hang low on the horizon of Europe. Rome must be burned; the battle of Armageddon must be fought; and then, with the rush of the nations, comes the Prince of Peace. "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." "Be ye also ready, for, in such an hour as ye think not, the Son of man cometh!" Of my tour East, I purpose to speak directly. And I am, yours waiting for immortality at the appearing and kingdom of Christ.

P. B. MORGAN.

Boston, Sept. 1st, '60.

For the Crisis.

Rome Quarterly Meeting.

This was a good gathering, Aug 23, but as there are many reports to publish, I will only give a short notice of it. Owing to its being so near the time of our annual State conference, some were not present, preferring to be at the larger one; yet quite a good number attended, and they came prepared to work for the Lord. But few in the vicinity seem to be properly devoted to the work. Our meetings were good, and it refreshed our hearts to worship together. The preaching was good, and listened to with much attention. On Sunday, the town house was filled at an early hour, and the largest part of those who came were obliged to stand without all the day, while they listened to "the word of the kingdom." We trust the Lord will bring good out of this effort.

The Elders present were, H. B. Sevey, D. M. Hanscomb, T. J. Dudley, I. C. Wellcome, also Eld Tibbetts of the Christian church. May we all so live and labor that we may enter into the rest that shall soon be given.

H. B. SEVEY, Pres.
I. C. WELLCOME, Scribe.

Richmond, Me., Aug. 31, 1860.

The Light Ship.

The satisfaction which this little messenger has given has been greater and more general than I dared to expect. Although written for sailors *especially*, it has been read with great interest by all who could get it, and the universal opinion is that it is good.

The price is very reasonable for the *quantity* of matter which the work contains, and it must be perused to judge of the *quality*. I will mail one dozen, postpaid, to any single address for $1.00 after this date. The sailors have them free; but I must sell some to keep up this self-creating fund. Send in your orders to me at 167 Hanover street, Boston, Crisis office, and they will be promptly attended to. Single copies 10 cts., postage 1 ct.

JNO. F. COTTON.

For the Crisis.

HARMONY WANTED.—If God the Father, God the Son, and God the Holy Ghost are three in one, will some one, through the *Crisis*, reconcile this fact with Luke 12: 10; also harmonize Rom. 2: 12 with Rom. 5: 18.

C. G. CARRE.

The World's Crisis.

BOSTON, SEPTEMBER 12, 1860.

The New Volume.

As this is the first number of a new volume, it is befitting that we should say a word to those with whom we are pleasantly associated in the important work of persuading the people to prepare for the coming of the Son of man. Our prospects, so far as the Crisis is concerned, have never been so bright as now since it became a subscription paper. In publishing it, we feel conscious that we enjoy the approbation and blessing of our Father in heaven; and this gives us a cheerful heart to endure our toilsome labor without complaint. If we knew he were not pleased with its issue, we would quit it at once and forever. The cheering epistles from our dear brethren and sisters are also sources of sweet comfort, and are powerful aids in sustaining our hands in this last great work of sounding the judgment alarm. It is a privilege to serve those who love Jesus and his coming. We are *one*. Our work is short, but earnest. Let us, to a man, "STAND UP FOR JESUS."

Our prospects, so far as the consummation of our hope is concerned, are far brighter than ever. It is now nearly eighteen years since we were converted and became interested in the speedy coming of Christ. During this entire period, we have not had one moment of sorrow that we have associated with this people, believed this doctrine, and helped spread it among our fellow men. "Though oft disappointed and sometimes mistaken," we never felt better satisfied than we do *now*, that we are right in looking for the immediate coming of our Savior. All is clear. Heaven, earth, and sea proclaim the end is at hand. The moral and political signs are so plain in their testimony, when compared with the prophecies, that we see no room for a single doubt that the resurrection trump will soon awaken the dead. Surely, this is a "*blessed hope.*" Dear brethren and sisters, let us all awake, and make one more mighty effort to arouse the sleeping virgins before it is too late. We have not one moment to lose. Haste to the work! "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." In heart and hand we are with you in the conflict, trusting in God. Let us make new efforts to scatter light and truth. Send your paper to your neighbor; get him to subscribe, that he may become interested in the grand event about to burst upon an astonished world. Do not delay. It is too late to falter now. He who retreats, draws "back to perdition." The struggle will be earnest, but the victory is sure to the faithful, and the triumph glorious. "Remember Lot's wife."

IMPROVEMENT.—We commence our new volume on *better paper* than we have ever before used. We hope our faithful patrons will succeed in making an addition to our subscription list sufficient to meet the extra expense. As many of our readers lend the Crisis to their neighbors, who are not able to take a copy themselves, and to others partially interested, but not enough to subscribe, it seems necessary that we use a good quality of paper that will endure many readings.

The Wilbraham Canpmeeting.

Our meeting last year at Wilbraham was thought to be the best we had ever had; but the general conclusion this year decided that the one just closed was better. It will be remembered with much pleasure by those who enjoyed its blessings. We think no one present will say, "the time for campmeetings is passed," after beholding the happy results of the one at W. There are several things worthy of notice.

1. THE GROUND is well suited for a campmeeting. It is elevated, grass-grown, and well shaded by tall forest trees. It overlooks the Chicopee river and a large extent of country around, and is located in a neighborhood noted for good morals and kind deeds. It is a hallowed spot, on account of blessings received from the Lord—a kind of Mt. Zion to those who assemble there yearly at "the feast of tabernacles," to enjoy the happy greetings from those of like precious faith.

2. THE ORDER of the meetings at W. is the very *best*, without which much of its excellent effects would be lost. We heard no hooting, swearing or scoffing on the ground. All was quiet as a home circle, save the songs, prayers, exhortations, and shouts of those who participated in the exercises of the meeting. We lay down to rest at night with no more fear of molestation than in a quiet country village. Every one treated us with respect, and seemed pleased to have us assemble for the worship of the God of our fathers. Every year adds new interest to this general gathering. These meetings have become a fixture—a kind of institution—and the people wait with anxiety for their annual return.

3. THE BOARD this year was *first rate*, and gave general satisfaction. The boarding department was conducted by Brn. R. E. Ladd and H. Munger. The baking was done on the ground, and was executed in a superior manner. We had plenty of nice meat, apple, berry, and custard pies, puddings, warm buscuit, etc., as good as is found at the first class hotels. By a vote of the encampment, if we are permitted to meet again next year, all the *profits* of the boarding department and of the entire camp arrangement, are to be used to help pay the board of the preachers, and the poor, and the other expenses of the ground. We are glad to announce this fact, as it must give universal satisfaction.

4. THE PRAYER MEETINGS were refreshing, and produced very happy results. Those in the largest tents were very animated and continually crowded. The singing was really soul-stirring, especially in the tents occupied by the Indians and the Africans; and the praying and exhortations were far from having the *form* without the *power*. In other tents, the meetings assumed a more calm, melting, and heavenly turn, especially calculated to promote devotional feelings, and affect the milder temperaments. So far as our observation extended, we heard no disputings on *doctrine* which so often disturb the social meetings at such gatherings. We are glad to learn that many who have formerly indulged in these unprofitable contentions, are satisfied that all disputings are out of place and detrimental to the best interests of a prayer meeting. The object of a conference and prayer meeting is to increase our *devotional* feelings, our love for God and one another; but controversy has the opposite effect.

5. THE PREACHING was excellent, and well calculated to awaken new interest in the study of the Scriptures, especially in the prophetical portion, relating to the speedy coming of Christ. We think there was more interest manifested on this subject than at any previous meeting upon the ground. There appears to be a genuine waking up to the fact that "the end of all things is at hand." The movements in Europe and Asia are arresting the attention of all classes, and convincing the *Bible* student that the last days have fully come. The preaching on the evidences of the immediate coming of Christ by Brn. Berick, Himes, Couch, and others, produced a very salutary and awakening effect upon those who heard. A new era is dawning upon the friends of Jesus who love his appearing. We shall expect to see a gradual increase of interest till the Savior comes. Our prospects are really heart-cheering. There seems but little room for doubt that we shall soon be with Jesus, if faithful. Praise the Lord, O my soul.

We will now be a little more specific in our report of the meeting. *Mond y*, 20th, was spent in erecting tents. In the evening, we had an interesting prayer meeting in the Boston tent. It appeared evident that those present had come in the name of the Lord, with a disposition to labor for the salvation of others.

Tuesday forenoon, there were so many putting up tents, that we had no preaching from the stand, but enjoyed a very interesting conference meeting in the Boston tent. In the afternoon Bro. L. S. Ludington preached on the character of Christ, his work and miracles, showing that he brought life and immortality to light. In the evening, Bro. C. Goodrich spoke on practical religion, showing the importance of self-denial and self-sacrifice, if we expect to be saved.

Wednesday. On account of rain last night, we had preaching in several tents. We listened to Bro. C. F. Hudson, in the Boston tent. He gave an interesting discourse on the things promised to the faithful, showing their great superiority over every thing for which the mere worldling is seeking. While in this world, he thought christians should dwell more on points of *union* than on the *differences*, and thus promote brotherly love.

In the afternoon, we listened to an able and instructive discourse from Bro. J. S. White of East Boston, founded on 1 Cor. 15: 24-25. He showed the work of Christ in the plan of redemption in a very clear light, which greatly cheered the humble followers of Jesus. It was one of those sermons that lasts for a life-time.

Wednesday evening, Bro. S. S. Brewer preached on the importance of prophecy, showing that those who neglect it, must walk in darkness relative to coming events, which now proclaim in thunder tones that Jesus will soon appear in glory, to gather his weary children to their happy home. Bro. B.'s heart was very much cheered with the glorious prospect.

Thursday, A. M., Bro. Batchelor, of Rutland, Vt., delivered a reviving discourse, showing that man is to inherit the earth, and that the time is at hand when Jesus will return to set up his everlasting kingdom. He said the evidences were so strong that he could not help believing in the speedy coming of Christ.

At 1 1-2 o'clock, we met in front of the stand for a general prayer meeting and love-feast. It was a heavenly season. *One hundred and forty spoke in less than forty-five minutes.* At the close of this meeting, four came forward for prayers. At the time for preaching it began to rain, and the audience adjourned to several tents, and listened to instructive sermons. We were not privileged to hear any of them, and consequently can give no report.

In the evening Bro. G. Champlin preached an animating discourse, describing the life of the christian in this world.

Friday. In the morning, we had interesting prayer meetings in several tents. At the hour of preaching, Bro. S. G. Mathewson, pastor of the church at Sandy Hill, N. Y., gave an interesting discourse from Rev. 7: 13, showing that the kingdom is not gained without an *effort*; that half-hearted desires and feeble resolves are of but little use; that in order to be *christians*, we must do *all* to the glory of God.

At 1 o'clock, we met again in front of the preacher's stand, for a general conference and prayer meeting, and had a very profitable season. *One hundred and twenty-nine spoke in thirty minutes.* We never heard more comprehended in so few words, than in the testimonies of those who stood up for Jesus in this meeting. At its close, six came forward for prayers and were blessed. At the hour of preaching, we were entertained with an able discourse from Bro. F. H. Berick, on the great chain of prophecy in the eleventh of Daniel, showing very conclusively, that we are *near* the end of the christian dispensation. At the close of the P. M. services, we repaired to the Chicopee river and buried seven in baptism. It was a pleasant season, and very comforting.

In the evening, Bro. W. S. Campbell, of New Britain, Ct., preached from Heb. 2: 14, showing the aggressive nature of christianity, and that finally it will end in a complete triumph over all opposing powers, and the destruction of the devil. Bro. J. S. White followed with some very interesting remarks on the second death as being the penalty for sin, and the glorious triumph of the saints in the new earth after the wicked are all destroyed.

Saturday. On account of rain this morning, we had preaching in several tents, and excellent social meetings. We did not have an opportunity to hear either of the sermons, but heard them well spoken of by those who listened. At 1 o'clock we had another very interesting general prayer meeting in front of the preacher's stand. *One hundred and ten spoke in about thirty minutes.* Several came forward for prayers, and found peace. There are a goodly number seeking the Lord. At the hour for preaching, Bro. J. V. Himes preached a stirring discourse, showing that the six thousand years from creation, and the prophetical periods which extend to the end of this dispensation, will probably close about 1867-8. The sermon was well calculated to awake the slumbering virgins, the backslidden and the sinner. We are glad to see a new interest in the evidences of the Lord's speedy coming. All things proclaim the kingdom near. We think the time has fully come for those who have light on the coming of Christ, to let it shine upon the darkness around them. There should be no flinching on the part of those who love Jesus. *Now is the time for* ACTION. In the evening, Bro. P B. Morgan preached from 1 Pet. 1: 10, 11, inviting the sinner to Christ, and showing him how to come, and the glorious results following. Bro. M. has just returned from the West, where he has been laboring very successfully for some years past. He intends to spend some time in the Eastern States. He will be found an efficient workman in the vineyard of the Lord.

Sabbath. This was one of the most lovely days that ever cheered a sin-cursed earth, and every one seemed to enjoy it. Zion's songs echoed very sweetly through our lovely, tented grove. At 8 o'clock, we met in front of the preacher's stand, for our general love-feast. It was a precious season of refreshing from the presence of the Lord. Two hundred spoke of their determination to be *christians*, and be ready to meet the Savior in peace. Their testimonies were really heart-cheering, and indicated a religion of *power*, of love and purity, that makes one a "new creature." It was truly a feast of good things. At its close, an invitation was given for those who did not feel ready to meet the Savior, to gather in the prayer circle, when a goodly number came forward, and we had a very affecting scene. A middle-aged man came and stood in front of the large audience, and said, "I belong to a little church in which the lively members are dragged down, and I have helped do it; pray for me." This confession took hold of his companion, who arose at once in the middle of the congregation, and with streaming eyes came and took her husband by the arm and said, pray for *me*." By this time others began to realize their situation, threw off the fear of man, urging their way to the penitent circle, where earnest and prevailing prayer was offered in their behalf. Preaching was advertised at 10 o'clock, but the interest in the prayer meeting was so great that we were not able to bring it to a close till 10 1-2 o'clock. At this time, Bro. J. Couch preached an interesting discourse on "*the harvest of the earth;*" showing that the physical, moral, and political signs indicate that the reaping angels are about to begin their great work of gathering the saints of God. A vast crowd of people listened with deep attention. There were more present than we have ever seen before at Wilbraham; but we saw no rowdyism to mar the peace of those who had met to worship the King of Kings, who is so soon to come in all his glory. A deep and hallowed sensation appeared to rest upon the entire encampment,—an impression like that felt just before the terrible tornado bursts upon us from the black, tempest cloud,—a consciousness that sublime events are about to open upon an astonished world.

In the afternoon, Bro. H. L. Hastings delivered an able discourse on practical christianity, showing the importance of leaving all for *Christ*, and of following him through evil as well as good report, if we expect to be saved in his coming kingdom; but if any one should "suffer as a *christian*, let him not be ashamed." It was shown, in a very clear and forcible manner, that the *only* appropriate title for the followers of *Christ* is CHRISTIAN, a name *divinely* appointed at Antioch; and that all other names dishonor the author of our salvation.

At the close of the sermon, we assembled again on the banks of the Chicopee river, in which nine happy souls were buried in baptism, and rose to rejoice in the Lord with a delight never before enjoyed. The scene was one of unusual interest. A very large crowd stood as witnesses, and cheered the candidates with hearty songs and shouts of joy. The first candidates were a young couple, who not only enjoyed a happy matrimonial union with each other, but a still happier one with Christ. In cheerful obedience, they walked arm in arm into the flowing stream, were buried, and returned in fond embrace to the rejoicing saints, who made the hills all echo around with joyful praise to him who died and rose again. The ninth was a little girl eleven years old, and quite small of her age. She was dressed in white, and appeared very sincere and lovely. A deep sensation ran through the crowd when they first caught sight of this youthful follower of Jesus, walking calmly in his Jordan steps; but when she rose from the burial, and her little voice was heard shouting "glory," many of the spectators were melted to tears, and no doubt wished they were prepared to follow the example of this young disciple of Christ. This heavenly sight filled the saints with joy and gladness, which was heartily expressed in sweet notes of song and shouts of praise to our coming King. The scene will be long remembered by those who were favored with the sight.

At 6 o'clock, we met at the preacher's stand for the ordination of Bro. Hopkins, from Foster, R. I. A solemn and interesting charge was given by Bro. Himes. At the close of this exercise, we gathered around the communion table, to commemorate the sufferings of our Savior. This was a very interesting occasion,—one that will be remembered with pleasure and profit. Four hundred and twenty-seven sat down to show their love for Jesus and his return. Tears flowed freely from many eyes, when we thought and spoke of Him who died on the cross, that we may wear a crown of glory in the home of the pure and the blest. We felt more than ever resolved, in the *strength* of the Lord, to be christians; so that when earth's jewels are gathered, we may be found in the company of those who will be called to the marriage of the Lamb.

Thus closed one of the best campmeetings we have ever enjoyed. The remark was frequently made, "This is the *best* meeting I ever attended." We think great good will result from this gathering; and that but few weeks of a lifetime are more profitably spent, than the one in this delightful, tented grove. After the tents were taken down on Monday morning, we gathered once more in joyful sadness to say farewell, and repeat our firm resolution to endure to the end. We were sad at the thought of parting, but joyful in the hope that we should *soon* meet to part no more. We sung "When shall we meet again?"—said "good-bye," and slowly moved away from the hallowed spot, to renew our conflicts with a wicked world, while singled out by the finger of scorn as objects worthy of the reproach of a slanderous tongue, and the contempt of the popular throng. With joy we sing, "*This is the way our Master trod.*"

The Coming Struggle.

It will be seen, by referring to the "foreign news" on the, opposite page, that the nations are constantly preparing for the grand onset, and rapidly approaching its consummation. The mere thought of coming events is enough to chill one's blood; but the nations must enter the bloody struggle, before we can see Jesus. The harlot on the "seven hills" must drink her cup of sorrow to the dregs, and she must be burnt ere the saints have their triumph. Then let the worst come; the sooner it begins, the nearer the end. A distinguished diplomatist says the peace of the world through 1860 can only be preserved by a miracle, so great are the complications at the present time.

Letters from Italy state that "*the coming struggles are to be struggles of races; that the Latin races and the Anglo-Germanic races are to enter into a strife, and appeal to the God of battles to decide which shall be master.*"

The Liverpool *Times* says that "war is inevitable. There will be no permanent peace in Europe until we have had another great continental strife of arms. Events now approach so rapidly to a climax, that we may awake any morning to read the news of a struggle which may involve all the Great Powers before its termination."

The Liverpool *Post* says:—"The Turkish Empire is irrecoverably sick.... We are not likely to repeat the Crimean campaign—but we cannot tolerate Russia at Constantinople, or a satrap of France reigning in Syria. In that quarter of the world therefore, affairs are also rapidly assuming an aspect of danger and complexity which demands an instant and decisive solution." Another says:—"A general war in Europe seems to be impending." The Paris *Constitutionnel* publishes a letter from Turin, signed M. Grandguillot, commencing as follows:—

"Italy is now entering the most critical and most decisive period of her regeneration. Henceforth she stakes on a single card either her ruin or her salvation. Engaged as she is in the path upon which she has been thrown by the expedition of Garibaldi, Italy will within two months be either free and completely independent, or Austria will again reign, and this time from Messina to Turin."

A close observer in political matters says, the contending powers "are grappling at last in the death-struggle;" and that "Turkey is already virtually arraigned on trial for her life; and the decisive action of France has made it certain that the trial must be pushed to a final issue."

Christian, awake! Thy King is soon coming. Be upon thy watchtower, to welcome his approach. Take heed! Do not sleep now. Watch and pray. The hour of deliverance is at hand.

Discussion at Holden.

We have made arrangements to have a discussion with Adin Ballou, at the Town Hall, in Holden, Mass., commencing at 2 o'clock, P. M., Sept. 12th, and continuing two days, two sessions in each day, from 2 o'clock, P. M. till 5, and from 7 till 9 1-2 in the evening. QUESTION,—"*Has man an immortal entity?*"

Discussion.

We have arranged to discuss the following resolution, with Luke P. Rand, at Bryant's Pond, Woodstock, Me:—

Resolved, "That departed human spirits hold communion with the living on earth."

The discussion is to commence Tuesday evening, Sept. 25th, and continue three or four evenings, as thought best.

☞ We have received the third number of the "Voice of the Prophets." The contents are as follows:—Nearing Deliverance, The Celestial Railroad, The Coronation of the King of Kings, Notes on Sacred Chronology, To the Reapers, Testimony of a Millenarian, The Finished Mystery, This Gospel of the Kingdom, An old Tradition, A rare Gem, Signs, Fall of the Papacy, The 1,290 years, Cry aloud and spare not, Business Items. We learn that the subscription has run up to near three thousand. We wish success to the enterprise.

Meeting of the Christian Association.

To the brethren in Christ and churches of the Lord, who serve the living God and wait for his Son from heaven, greeting:

We, the undersigned, who are your servants for Jesus' sake, feel it duty to address you upon a matter of some importance.

Called of God, as we are, to the seeking of glory and honor and immortality, and looking for that blessed hope, even the glorious appearing of our Lord, we feel it to be our duty in every department of christian labor, to obey the Master's mandate, "Occupy till I come." Much is to be done, and great wisdom is requisite that the best cause may be promoted by the best means; that sinners may be saved, believers strengenthed, and the gospel of the kingdom preached in all the world for a witness to all nations.

Shall we not labor in such a work? Shall we not labor unitedly?

1. Some parts of our labor can be done single-handed. We can push out alone into the field and preach the gospel in the regions beyond. But in this case, those who stay behind may feel it a privilege to give their brethren the hand of fellowship to go unto the Gentiles, and also to sustain them by their sympathies, their prayers, and their money.

2. So likewise the publication of books and tracts for general circulation can be carried on alone; but yet at great expense of time and labor which might be avoided by consolidation.

3. The publication of a weekly journal devoted to the interests of the body at large cannot so easily be accomplished without association. The results of some experiments indicate that such an organ should not be the property of one man, while the disposition of the persons who sustain it indicates that no one man could originate and long preserve such a solitary interest without provoking rival interests and incurring various jealousies and dangers.

The "World's Crisis" was the result of associated action, and as such, of course, is of right the possession of those who sustain it. But law recognizes no right of property in unorganized bodies. Hence there *must be* an association constituted to *hold* this *property*, or else it is for the time being, legally the private property of the treasurer or business agent; for all demands against which he is personally responsible; and it is subject to his control absolutely—is liable for his debts, and is subject to administration in event of his decease, as also to mal-administration in case of his dishonesty. Since we have no association capable of holding any of our property, there is a positive call for action in this direction.

good to the saints of God?" I answer: it is not the sinner that does good, but God that overrules the malicious design. What thanks to the midnight assassin, who aims a dagger at my heart, if God so control the murderous thrust as to open some dangerous abscess, and thus cause the wound, that was intended to destroy, really to preserve my life? Neither are sinners necessary, as unwilling instruments, for the perfection of the saints, as some vainly suppose. God has enough other ways to try his people; but, seeing men will sin, God will turn their conduct to some good account.

Once more. Afflictions afford us an excellent opportunity to glorify God, and do good to our fellow men. Religion never appears so lovely as when wading in the depths of adversity. It is in the furnace of affliction that we look for a tried and genuine piety; and if the christian is ever watched, it is while passing through the fiery ordeal. Of what real use is religion, if it stand by us only in prosperity? I know seasons of prosperity are pleasant and desirable; yet, so many are life's storms, that he who is only prepared to sail heavenward under clear skies and fair breezes, will hardly make the port of eternal life.

Finally, these trials will add to our treasure in heaven. How must the joy of the christian be heightened by the recollection of his past sufferings, when he feels a consciousness of eternal security and bliss in the paradise of God; when his pilgrimage is closed and he sits on the throne, having overcome the world, sin, flesh, and the devil; and his robes are made white by the blood of the Lamb! These promises God has given unto all them who, by a patient continuance in the ways of well doing, seek for glory. Amen.

Our voices with our hearts we lift
To thee, O God, in grateful praise,
For every good and perfect gift
A song of gratitude we raise.

O God, with all thy gifts still give
The grateful and the trusting heart;
So shall our souls have learned to live,
When called from earthly scenes to part.

D. A. Chamberlin.

For the Crisis.

Westford Campmeeting.

This meeting commenced Aug. 28th, and continued to Sept. 3d. It continued to increase in numbers to the close. About one-third more attended than last year. The weather was very fine, and the congregations generally quiet and very attentive. As far as we could learn, all seemed to feel at home, and as well satisfied as could be expected in meetings of this kind. The prayer meetings were full of interest, and the Spirit of the Lord was there, to apply truth so as to result in a goodly number of conversions.

On Sunday, at the close of the afternoon service, we baptized five willing followers of Jesus, who came up out of the water giving glory to God for his mercy to them. We never enjoyed the ordinance better than on that occasion. May the Lord keep them in the way, and help others to go and do likewise. At one of the public meetings of the campmeeting at Westford, the following article was read, and, after some discussion, unanimously adopted, with one exception. It was also voted, that it should be sent to the "World's Crisis," for publication.

"Whereas, the Almighty, in his infinite goodness, has been pleased to present to this generation more light on the Scriptures than to any preceding age, and especially light in reference to the second coming of his Son from heeavn, in order that we might be prepared to escape the things that are coming on the earth, and stand approved before the Son of man at his appearing;—and whereas, the visible and unmistakable signs in heaven and on earth admonish us that the time has come for every one to be awake to the importance of the second advent message; and that all should maintain an unflinching and unwavering Bible position, and wait for the Lord from heaven, and be identified with those that are giving meat in due season,—therefore,

Resolved, That we believe the announcement of the immediate coming of Christ to be emphatically the present truth,—the grand nucleus around which all other truths cluster,—the last warning and invitation to a perishing world, and necessary to be preached and believed in order for people to be prepared for the glory that is to be revealed; as much so as the preaching of Noah was to be received, that the people might be saved from the flood of water that deluged the earth.

Resolved, That preaching and believing the literal advent of Christ at hand is what makes us a peculiar people, different from other religious denominations; and that, in order to maintain our identity, and occupy the position that God would have us occupy before a gainsaying world, the grand theme and motive power in our meetings should be, "Behold, the Bridegroom cometh! go ye out to meet him." And the notices of Conferences and all other meetings should be advertised as Second Advent meetings; without making any compromise, either in name or practice, to please any that would wish to become popular and respectable in the eyes of an ungodly world; but rather let our light shine, and give our fellow men to understand, that we are expecting the Lord God from heaven, and are making preparations to receive him in peace." J. S. White, Chairman.

For the Crisis.

East Again.

Brother Grant:—I wish to say to my brethren scattered abroad, that I am once more among the hills and valleys of my native New England. And yet, whether to remain permanently, I do not know. In this, I wait the direction of God. It is not strange that in accomplishing a six years' mission in the great West, one's heart should become greatly attached to the people and country. And although the trials and privations connected with this stay have been many and great,—often utterly intolerable but for the grace of God, who hath said, "I will never leave nor forsake thee,"—yet, the privilege of effectually pointing the sinner to the Lamb of God, with the thought of being instrumental of gathering and putting in order (to some extent) half a dozen churches of Christ,—is not without its practical consideration, be the final result what it may. For I suppose it is no more possible to keep in perpetual healthy existence the churches of this day, than it was those of St. Paul's, or the seven churches of Asia. It is for us to do what God demands, and leave the consequences with him. This is often a hard lesson; but must be learned, if we would be the servants of Christ.

The West—the great West, has lain near my heart, as no other section of earth has, for the past six years; were I able, I would send forth and sustain a legion of men in that vast, destitute but rich field. But the men and the means are God's;—God's will be done. But let those who know the truth and yet withhold more than is meet, remember that it "tendeth to poverty;" and God will by and by settle with his stewards. For two years and more of my stay in the West, I have been confined to pastoral labors mostly, because I lacked means to accomplish evangelistic labor. And yet, a thorough, intelligent, and energetic missionary effort is what is needed followed by pastoral labors in due time. But all is with God. "It is good that a man should both hope and quietly wait for the salvation of the Lord."

That the great day of the Lord is approaching, and will soon be here to consummate the long cherished hopes of the church, I do not for a moment question. The storm-clouds hang low on the horizon of Europe. Rome must be burned; the battle of Armageddon must be fought; and then, with the rush of the nations, comes the Prince of Peace. "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." "Be ye also ready, for, in such an hour as ye think not, the Son of man cometh!" Of my tour East, I purpose to speak directly. And I am, yours waiting for immortality at the appearing and kingdom of Christ. P. B. Morgan.

Boston, Sept. 1st, '60.

For the Crisis.

Rome Quarterly Meeting.

This was a good gathering, Aug. 23, but as there are many reports to publish, I will only give a short notice of it. Owing to its being so near the time of our annual State conference, some were not present, preferring to be at the larger one; yet quite a good number attended, and they came prepared to work for the Lord. But few in the vicinity seem to be properly devoted to the work. Our meetings were good, and it refreshed our hearts to worship together. The preaching was good, and listened to with much attention. On Sunday, the town house was filled at an early hour, and the largest part of those who came were obliged to stand without all the day, while they listened to "the word of the kingdom." We trust the Lord will bring good out of this effort.

The Elders present were, H. B. Sevey, D. M. Hanscomb, T. J. Dudley, I. C. Wellcome, also Eld Tibbetts of the Christian church. May we all so live and labor that we may enter into the rest that shall soon be given. H. B. Sevey, Pres.
I. C. Wellcome, Scribe.

Richmond, Me., Aug. 31, 1860.

The Light Ship.

The satisfaction which this little messenger has given has been greater and more general than I dared to expect. Although written for sailors *especially*, it has been read with great interest by all who could get it, and the universal opinion is that it is good.

The price is very reasonable for the *quantity* of matter which the work contains, and it must be perused to judge of the *quality*. I will mail one dozen, postpaid, to any single address for $1.00 after this date. The sailors have them free; but I must sell some to keep up this self-creating fund. Send in your orders to me at 167 Hanover street, Boston, Crisis office, and they will be promptly attended to. Single copies 10 cts., postage 1 ct.

Jno. F. Cotton.

For the Crisis.

Harmony Wanted.—If God the Father, God the Son, and God the Holy Ghost are three in one, will some one, through the *Crisis*, reconcile this fact with Luke 12: 10; also harmonize Rom. 2: 12 with Rom. 5: 13. C. G. Carre.

The World's Crisis.

BOSTON, SEPTEMBER 12, 1860.

The New Volume.

As this is the first number of a new volume, it is befitting that we should say a word to those with whom we are pleasantly associated in the important work of persuading the people to prepare for the coming of the Son of man. Our prospects, so far as the Crisis is concerned, have never been so bright as now since it became a subscription paper. In publishing it, we feel conscious that we enjoy the approbation and blessing of our Father in heaven; and this gives us a cheerful heart to endure our toilsome labor without complaint. If we knew he were not pleased with its issue, we would quit it at once and forever. The cheering epistles from our dear brethren and sisters are also sources of sweet comfort, and are powerful aids in sustaining our hands in this last great work of sounding the judgment alarm. It is a privilege to serve those who love Jesus and his coming. We are *one*. Our work is short, but earnest. Let us, to a man, "Stand up for Jesus."

Our prospects, so far as the consummation of our hope is concerned, are far brighter than ever. It is now nearly eighteen years since we were converted and became interested in the speedy coming of Christ. During this entire period, we have not had one moment of sorrow that we have associated with this people, believed this doctrine, and helped spread it among our fellow men. "Though oft disappointed and sometimes mistaken," we never felt better satisfied than we do *now*, that we are right in looking for the immediate coming of our Savior. All is clear. Heaven, earth, and sea proclaim the end is at hand. The moral and political signs are so plain in their testimony, when compared with the prophecies, that we see no room for a single doubt that the resurrection trump will soon awaken the dead. Surely, this is a "*blessed hope*." Dear brethren and sisters, let us all awake, and make one more mighty effort to arouse the sleeping virgins before it is too late. We have not one moment to lose. Haste to the work! "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." In heart and hand we are with you in the conflict, trusting in God. Let us make new efforts to scatter light and truth. Send your paper to your neighbor; get him to subscribe, that he may become interested in the grand event about to burst upon an astonished world. Do not delay. It is too late to falter now. He who retreats, draws "back to perdition." The struggle will be earnest, but the victory is sure to the faithful, and the triumph glorious. "Remember Lot's wife."

Improvement.—We commence our new volume on *better paper* than we have ever before used. We hope our faithful patrons will succeed in making an addition to our subscription list sufficient to meet the extra expense. As many of our readers lend the Crisis to their neighbors, who are not able to take a copy themselves, and to others partially interested, but not enough to subscribe, it seems necessary that we use a good quality of paper that will endure many readings.

The Wilbraham Canpmeeting.

Our meeting last year at Wilbraham was thought to be the best we had ever had; but the general conclusion this year decided that the one just closed was better. It will be remembered with much pleasure by those who enjoyed its blessings. We think no one present will say, "the time for campmeetings is passed," after beholding the happy results of the one at W. There are several things worthy of notice.

1. The Ground is well suited for a campmeeting. It is elevated, grass-grown, and well shaded by tall forest trees. It overlooks the Chicopee river and a large extent of country around, and is located in a neighborhood noted for good morals and kind deeds. It is a hallowed spot, on account of blessings received from the Lord—a kind of Mt. Zion to those who assemble there yearly at "the feast of tabernacles," to enjoy the happy greetings from those of like precious faith.

2. The Order of the meetings at W. is the very *best*, without which much of its excellent effects would be lost. We heard no hooting, swearing or scoffing on the ground. All was quiet as a home circle, save the songs, prayers, exhortations, and shouts of those who participated in the exercises of the meeting. We lay down to rest at night with no more fear of molestation than in a quiet country village. Every one treated us with respect, and seemed pleased to have us assemble for the worship of the God of our fathers. Every year adds new interest to this general gathering. These meetings have become a fixture—a kind of institution—and the people wait with anxiety for their annual return.

3. The Board this year was *first rate*, and gave general satisfaction. The boarding department was conducted by Brn. R. E. Ladd and H. Munger. The baking was done on the ground, and was executed in a superior manner. We had plenty of nice meat, apple, berry, and custard pies, puddings, warm buscuit, etc., as good as is found at the first class hotels. By a vote of the encampment, if we are permitted to meet again next year, all the *profits* of the boarding department and of the entire camp arrangement, are to be used to help pay the board of the preachers, and the poor, and the other expenses of the ground. We are glad to announce this fact, as it must give universal satisfaction.

4. The prayer meetings were refreshing, and produced very happy results. Those in the largest tents were very animated and continually crowded. The singing was really soul-stirring, especially in the tents occupied by the Indians and the Africans; and the praying and exhortations were far from having the *form* without the *power*. In other tents, the meetings assumed a more calm, melting, and heavenly turn, especially calculated to promote devotional feelings, and affect the milder temperaments. So far as our observation extended, we heard no disputings on *doctrine* which so often disturb the social meetings at such gatherings. We are glad to learn that many who have formerly indulged in these unprofitable contentions, are satisfied that all disputings are out of place and detrimental to the best interests of a prayer meeting. The object of a conference and prayer meeting is to increase our *devotional* feelings, our love for God and one another; but controversy has the opposite effect.

5. The preaching was excellent, and well calculated to awaken new interest in the study of the Scriptures, especially in the prophetical portion, relating to the speedy coming of Christ. We think there was more interest manifested on this subject than at any previous meeting upon the ground. There appears to be a genuine waking up to the fact that "the end of all things is at hand." The movements in Europe and Asia are arresting the attention of all classes, and convincing the *Bible* student that the last days have fully come. The preaching on the evidences of the immediate coming of Christ by Brn. Berick, Himes, Couch, and others, produced a very salutary and awakening effect upon those who heard. A new era is dawning upon the friends of Jesus who love his appearing. We shall expect to see a gradual increase of interest till the Savior comes. Our prospects are really heart-cheering. There seems but little room for doubt that we shall soon be with Jesus, if faithful. Praise the Lord, O my soul.

We will now be a little more specific in our report of the meeting. *Mond y*, 20th, was spent in erecting tents. In the evening, we had an interesting prayer meeting in the Boston tent. It appeared evident that those present had come in the name of the Lord, with a disposition to labor for the salvation of others.

Tuesday forenoon, there were so many putting up tents, that we had no preaching from the stand, but enjoyed a very interesting conference meeting in the Boston tent. In the afternoon Bro. L. S. Ludington preached on the character of Christ, his work and miracles, showing that he brought life and immortality to light. In the evening, Bro. C. Goodrich spoke on practical religion, showing the importance of self-denial and self-sacrifice, if we expect to be saved.

Wednesday. On account of rain last night, we had preaching in several tents. We listened to Bro. C. F. Hudson, in the Boston tent. He gave an interesting discourse on the things promised to the faithful, showing their great superiority over every thing for which the mere worldling is seeking. While in this world, he thought christians should dwell more on points of *union* than on the *differences*, and thus promote brotherly love.

In the afternoon, we listened to an able and instructive discourse from Bro. J. S. White of East Boston, founded on 1 Cor. 15: 24–25. He showed the work of Christ in the plan of redemption in a very clear light, which greatly cheered the humble followers of Jesus. It was one of those sermons that lasts for a life-time.

Wednesday evening, Bro. S. S. Brewer preached on the importance of prophecy, showing that those who neglect it, must walk in darkness relative to coming events, which now proclaim in thunder tones that Jesus will soon appear in glory, to gather his weary children to their happy home. Bro. B.'s heart was very much cheered with the glorious prospect.

Thursday, A. M., Bro. Batchelor, of Rutland, Vt., delivered a reviving discourse, showing that man is to inherit the earth, and that the time is at hand when Jesus will return to set up his everlasting kingdom. He said the evidences were so strong that he could not help believing in the speedy coming of Christ.

At 1 1-2 o'clock, we met in front of the stand for a general prayer meeting and love-feast. It was a heavenly season. *One hundred and forty spoke in less than forty-five minutes.* At the close of this meeting, four came forward for prayers. At the time for preaching it began to rain, and the audience adjourned to several tents, and listened to instructive sermons. We were not privileged to hear any of them, and consequently can give no report.

In the evening Bro. G. Champlin preached an animating discourse, describing the life of the christian in this world.

Friday. In the morning, we had interesting prayer meetings in several tents. At the hour of preaching, Bro. S. G. Mathewson, pastor of the church at Sandy Hill, N. Y., gave an interesting discourse from Rev. 7: 13, showing that the kingdom is not gained without an *effort*; that half-hearted desires and feeble resolves are of but little use; that in order to be *christians*, we must do *all* to the glory of God.

At 1 o'clock, we met again in front of the preacher's stand, for a general conference and prayer meeting, and had a very profitable season. *One hundred and twenty-nine spoke in thirty minutes.* We never heard more comprehended in so few words, than in the testimonies of those who stood up for Jesus in this meeting. At its close, six came forward for prayers and were blessed. At the hour of preaching, we were entertained with an able discourse from Bro. F. H. Berick, on the great chain of prophecy in the eleventh of Daniel, showing very conclusively, that we are *near* the end of the christian dispensation. At the close of the P. M. services, we repaired to the Chicopee river and buried seven in baptism. It was a pleasant season, and very comforting.

In the evening, Bro. W. S. Campbell, of New Britain, Ct., preached from Heb. 2: 14, showing the aggressive nature of christianity, and that finally it will end in a complete triumph over all opposing powers, and the destruction of the devil. Bro. J. S. White followed with some very interesting remarks on the second death as being the penalty for sin, and the glorious triumph of the saints in the new earth after the wicked are all destroyed.

Saturday. On account of rain this morning, we had preaching in several tents, and excellent social meetings. We did not have an opportunity to hear either of the sermons, but heard them well spoken of by those who listened. At 1 o'clock we had another very interesting general prayer meeting in front of the preacher's stand. *One hundred and ten spoke in about thirty minutes.* Several came forward for prayers, and found peace. There are a goodly number seeking the Lord. At the hour for preaching, Bro. J. V. Himes preached a stirring discourse, showing that the six thousand years from creation, and the prophetical periods which extend to the end of this dispensation, will probably close about 1867–8. The sermon was well calculated to awake the slumbering virgins, the backslidden and the sinner. We are glad to see a new interest in the evidences of the Lord's speedy coming. All things proclaim the kingdom near. We think the time has fully come for those who have light on the coming of Christ, to let it shine upon the darkness around them. There should be no flinching on the part of those who love Jesus. *Now is the time for* ACTION. In the evening, Bro. P. B. Morgan preached from 1 Pet. 1: 10, 11, inviting the sinner to Christ, and showing him how to come, and the glorious results following. Bro. M. has just returned from the West, where he has been laboring very successfully for some years past. He intends to spend some time in the Eastern States. He will be found an efficient workman in the vineyard of the Lord.

Sabbath. This was one of the most lovely days that ever cheered a sin-cursed earth, and every one seemed to enjoy it. Zion's songs echoed very sweetly through our lovely, tented grove. At 8 o'clock, we met in front of the preacher's stand, for our general love-feast. It was a precious season of refreshing from the presence of the Lord. Two hundred spoke of their determination to be *christians*, and be ready to meet the Savior in peace. Their testimonies were really heart-cheering, and indicated a religion of *power*, of love and purity, that makes one a "new creature." It was truly a feast of good things. At its close, an invitation was given for those who did not feel ready to meet the Savior, to gather in the prayer circle; when a goodly number came forward, and we had a very affecting scene. A middle-aged man came and stood in front of the large audience, and said, "I belong to a little church in which the lively members are dragged down, and I have helped do it; pray for me." This confession took hold of his companion, who arose at once in the middle of the congregation, and with streaming eyes came and took her husband by the arm and said, pray for *me*." By this time others began to realize their situation, threw off the fear of man, urging their way to the penitent circle, where earnest and prevailing prayer was offered in their behalf. Preaching was advertised at 10 o'clock, but the interest in the prayer meeting was so great that we were not able to bring it to a close till 10 1-2 o'clock. At this time, Bro. J. Couch preached an interesting discourse on "*the harvest of the earth*;" showing that the physical, moral, and political signs indicate that the reaping angels are about to begin their great work of gathering the saints of God. A vast crowd of people listened with deep attention. There were more present than we have ever seen before at Wilbraham; but we saw no rowdyism to mar the peace of those who had met to worship the King of Kings, who is so soon to come in all his glory. A deep and hallowed sensation appeared to rest upon the entire encampment,—an impression like that felt just before the terrible tornado bursts upon us from the black, tempest cloud,—a consciousness that sublime events are about to open upon an astonished world.

In the afternoon, Bro. H. L. Hastings delivered an able discourse on practical christianity, showing the importance of leaving all for *Christ*, and of following him through evil as well as good report, if we expect to be saved in his coming kingdom; but if any one should "suffer as a *christian*, let him not be ashamed." It was shown, in a very clear and forcible manner, that the *only* appropriate title for the followers of *Christ* is Christian, a name *divinely* appointed at Antioch; and that all other names dishonor the author of our salvation.

At the close of the sermon, we assembled again on the banks of the Chicopee river, in which nine happy souls were buried in baptism, and rose to rejoice in the Lord with a delight never before enjoyed. The scene was one of unusual interest. A very large crowd stood as witnesses, and cheered the candidates with hearty songs and shouts of joy. The first candidates were a young couple, who not only enjoyed a happy matrimonial union with each other, but a still happier one with Christ. In cheerful obedience, they walked arm in arm into the flowing stream, were buried, and returned in fond embrace to the rejoicing saints, who made the hills all echo around with joyful praise to him who died and rose again. The ninth was a little girl eleven years old, and quite small of her age. She was dressed in white, and appeared very sincere and lovely. A deep sensation ran through the crowd when they first caught sight of this youthful follower of Jesus, walking calmly in his Jordan steps; but when she rose from the burial, and her little voice was heard shouting "glory," many of the spectators were melted to tears, and no doubt wished they were prepared to follow the example of this young disciple of Christ. This heavenly sight filled the saints with joy and gladness, which was heartily expressed in sweet notes of song and shouts of praise to our coming King. The scene will be long remembered by those who were favored with the sight.

At 6 o'clock, we met at the preacher's stand for the ordination of Bro. Hopkins, from Foster, R. I. A solemn and interesting charge was given by Bro. Himes. At the close of this exercise, we gathered around the communion table, to commemorate the sufferings of our Savior. This was a very interesting occasion,—one that will be remembered with pleasure and profit. Four hundred and twenty-seven sat down to show their love for Jesus and his return. Tears flowed freely from many eyes, when we thought and spoke of Him who died on the cross, that we may wear a crown of glory in the home of the pure and the blest. We felt more than ever resolved, in the *strength* of the Lord, to be christians; so that when earth's jewels are gathered, we may be found in the company of those who will be called to the marriage of the Lamb.

Thus closed one of the best campmeetings we have ever enjoyed. The remark was frequently made, "This is the *best* meeting I ever attended." We think great good will result from this gathering; and that but few weeks of a lifetime are more profitably spent, than the one in this delightful, tented grove. After the tents were taken down on Monday morning, we gathered once more in joyful sadness to say farewell, and repeat our firm resolution to endure to the end. We were sad at the thought of parting, but joyful in the hope that we should *soon* meet to part no more. We sung "When shall we meet again?"—said "good-bye," and slowly moved away from the hallowed spot, to renew our conflicts with a wicked world, while singled out by the finger of scorn as objects worthy of the reproach of a slanderous tongue, and the contempt of the popular throng. With joy we sing, "*This is the way our Master trod.*"

The Coming Struggle.

It will be seen, by referring to the "foreign news" on the opposite page, that the nations are constantly preparing for the grand onset, and rapidly approaching its consummation. The mere thought of coming events is enough to chill one's blood; but the nations must enter the bloody struggle, before we can see Jesus. The harlot on the "seven hills" must drink her cup of sorrow to the dregs, and she must be burnt ere the saints have their triumph. Then let the worst come; the sooner it begins, the nearer the end. A distinguished diplomatist says the peace of the world through 1860 can only be preserved by a miracle, so great are the complications at the present time.

Letters from Italy state that "*the coming struggles are to be struggles of races; that the Latin races and the Anglo-Germanic races are to enter into a strife, and appeal to the God of battles to decide which shall be master.*"

The Liverpool *Times* says that "war is inevitable. There will be no permanent peace in Europe until we have had another great continental strife of arms. Events now approach so rapidly to a climax, that we may awake any morning to read the news of a struggle which may involve all the Great Powers before its termination."

The Liverpool *Post* says:—"The Turkish Empire is irrecoverably sick.... We are not likely to repeat the Crimean campaign—but we cannot tolerate Russia at Constantinople, or a satrap of France reigning in Syria. In that quarter of the world therefore, affairs are also rapidly assuming an aspect of danger and complexity which demands an instant and decisive solution." Another says:—"A general war in Europe seems to be impending." The Paris *Constitutionnel* publishes a letter from Turin, signed M. Grandguillot, commencing as follows:—

"Italy is now entering the most critical and most decisive period of her regeneration. Henceforth she stakes on a single card either her ruin or her salvation. Engaged as she is in the path upon which she has been thrown by the expedition of Garibaldi, Italy will within two months be either free and completely independent, or Austria will again reign, and this time from Messina to Turin."

A close observer in political matters says, the contending powers "are grappling at last in the death-struggle;" and that "Turkey is already virtually arraigned on trial for her life; and the decisive action of France has made it certain that the trial must be pushed to a final issue."

Christian, awake! Thy King is soon coming. Be upon thy watchtower, to welcome his approach. Take heed! Do not sleep now. Watch and pray. The hour of deliverance is at hand.

Discussion at Holden.

We have made arrangements to have a discussion with Adin Ballou, at the Town Hall, in Holden, Mass., commencing at 2 o'clock, P. M., Sept. 12th, and continuing two days, two sessions in each day, from 2 o'clock, P. M. till 5, and from 7 till 9 1-2 in the evening. Question,—"*Has man an immortal entity?*"

Discussion.

We have arranged to discuss the following resolution, with Luke P. Rand, at Bryant's Pond, Woodstock, Me:—

Resolved, "That departed human spirits hold communion with the living on earth."

The discussion is to commence Tuesday evening, Sept. 25th, and continue three or four evenings, as thought best.

☞ We have received the third number of the "Voice of the Prophets." The contents are as follows:—Nearing Deliverance, The Celestial Railroad, The Coronation of the King of Kings, Notes on Sacred Chronology, To the Reapers, Testimony of a Millenarian, The Finished Mystery, This Gospel of the Kingdom, An old Tradition, A rare Gem, Signs, Fall of the Papacy, The 1,290 years, Cry aloud and spare not, Business Items. We learn that the subscription has run up to near three thousand. We wish success to the enterprise.

Meeting of the Christian Association.

To the brethren in Christ and churches of the Lord, who serve the living God and wait for his Son from heaven, greeting:

We, the undersigned, who are your servants for Jesus' sake, feel it duty to address you upon a matter of some importance.

Called of God, as we are, to the seeking of glory and honor and immortality, and looking for that blessed hope, even the glorious appearing of our Lord, we feel it to be our duty in every department of christian labor, to obey the Master's mandate, "Occupy till I come." Much is to be done, and great wisdom is requisite that the best cause may be promoted by the best means; that sinners may be saved, believers strengthened, and the gospel of the kingdom preached in all the world for a witness to all nations.

Shall we not labor in such a work? Shall we not labor unitedly?

1. Some parts of our labor can be done single-handed. We can push out alone into the field and preach the gospel in the regions beyond. But in this case, those who stay behind may feel it a privilege to give their brethren the hand of fellowship to go unto the Gentiles, and also to sustain them by their sympathies, their prayers, and their money.

2. So likewise the publication of books and tracts for general circulation can be carried on alone; but yet at great expense of time and labor which might be avoided by consolidation.

3. The publication of a weekly journal devoted to the interests of the body at large cannot so easily be accomplished without association. The results of some experiments indicate that such an organ should not be the property of one man, while the disposition of the persons who sustain it indicates that no one man could originate and long preserve such a solitary interest without provoking rival interests and incurring various jealousies and dangers.

The "World's Crisis" was the result of associated action, and as such, of course, is of right the possession of those who sustain it. But law recognizes no right of property in unorganized bodies. Hence there *must be* an association constituted to *hold this property*, or else it is for the time being, legally the private property of the treasurer or business agent; for all demands against which he is personally responsible; and it is subject to his control absolutely—is liable for his debts, and is subject to administration in event of his decease, as also to mal-adminstration in case of his dishonesty. Since we have no association capable of holding any of our property, there is a positive call for action in this direction.

4. It might also be well to consider if the counsel of wise and able brethren, authorized by the voice of the brethren at large, might not be of great service in directing the various interests to which we have alluded.

With these views and feelings, at a meeting held in Providence, July 25th and 26th, the undersigned, with others, associated themselves together, under the name of the Christian Association. The constitution, objects, and proceedings of the society were published in the Crisis of Aug. 1st. It was also directed that a regular or an annual meeting should be called, to be held before the 10th of November, 1860. The undersigned have been instructed to call such a meeting, to be held at Salem, on Tuesday, the 16th of October next.

We do accordingly invite all members of the Association to meet at that time and place, to counsel and act in behalf of the interests above named. All pastors of churches and ministers of Christ, disposed to co-operate in the work to be done, are regarded as members. And every church, congregation, or company of believers, who wish to co-operate, is authorized and invited to send one delegate, and one additional delegate for every fifty members above the number of twenty-five members. That is, a church of seventy-five members may send two; a church of one hundred and twenty-five members may send three, and so on.

5. Another matter of business will doubtless claim attention, and should be mentioned by us. In the formation of the society, by a fair and good majority, though not by an unanimous vote, the term "Advent" was made no part of its name. Some friends have feared that this was done because we were ashamed of the name, or from some other worldly policy. We may remind those who could not attend the meeting in in Providence that the question of a name was freely discussed for a whole day's time; and we think some of those who were in the majority are most reliable, laborious and fearless in proclaiming the truths we hold dear. Yet we cordially invite the brethren to send a full representation of their opinions on this question. We can all cheerfully accept the will of the majority concerning the name to be taken by the society, and given as the imprint of its tracts. And let us so do and live that, whatever be our name, we need not be ashamed of our work, our character, or our Lord.

We invite the preaching brethren, and the churches by their delegates, to come and advise together in all these matters. Let the churches all send a full delegation, that it may be *their* interest as well as ours. We wish for a full, frank, free discussion, and then the best kind of action. We do not propose to bind men's consciences, make creeds, or build a *sect*, but simply to put work that must be done in an associated form, in a position to be done in the best possible manner.

And we invite not only preachers and delegates, but all who can come, to give us the benefit of their suggestions, their experience, or their prayers. Yet that all measures may be fairly tested, it is understood that only regular members, preachers or delegates, sent as above named, shall *vote* in matters of business; otherwise churches residing nearest might have exclusive control.

We invite also the correspondence of friends, who, though unable to attend, may by letter advise us of their views and sentiments. Come, then, brethren, to this meeting, and let us do work that God will approve, and that Christ will look upon and say, "Well done." *Our time is short. The Lord is at hand.* People perish for lack of knowledge. From every hand comes the cry for light and labor. The world and church are asleep. Are not *we* asleep also? Let us awake. Let us put our shoulder to the wheel. Let us work while the day lasts. Do not leave us alone in the matter. We may err. We need *your advice*, prayers, sympathies and help. We would serve God and his people. Let us then unite to work his work with zeal.

Your brethren in Christ,

H. L. Hastings,	J. Couch,
M. Grant,	Walter Pratt,
G. T. Adams,	J. Hemenway,
W. S. Campbell,	S. G. Mathewson,
A. Ross,	C. F. Hudson,
H. V. Davis,	

Members of the Executive Committee.

For the Crisis.

"Reasons for my Hope."

Having read this work, written by Bro. H. L. Hastings, I wish to say for the encouragement of its circulation, it is in my judgment, the best work on the subject I have ever seen. No christian can read it without being benefitted many times more than its cost. There are important statistical facts enough to well pay the buyer. Then it is running over with instruction and comfort. Brethren, let it be widely circulated. I. C. Wellcome.

Richmond, Me.

☞ While every man wishes in his heart, it is the peculiarity and glory of the christian's wishes that, by being carried up in aspiration to God, they become sublimed into prayers.

Obituary Notices.

Died, at his residence in Blandford, Mass., May 17th, 1860, Bro. Chester Gibbs, aged fifty-two years.

Death has entered and broken our ranks One of our number has fallen a victim to the last great enemy of our race. Our brother has lived the life of the righteous, and had attended to the great concerns of the soul's salvation, and was a living epistle known and read of all men. When the cry was made in East Otis, "Behold the Bridegroom cometh, go ye out to meet him," his heart responded to the sentiment, and has since been looking for the blessed hope and the glorious appearing of the Savior to ransom the host, and gather the elect from the four winds of heaven, when the kingdoms of this world shall become the kingdoms of our Lord and his Christ.

His sickness was short, and was borne without a murmur. He was ready to go. He left a companion and three children to mourn his loss Their home is very lonely—husband and father gone to return no more till the great gathering day, when parents and children that have been left and scattered shall greet each other safe on Eden's shores to part no more forever.

The occasion was improved by a discourse from the writer, founded on Ps. 88 10,—"Wilt thou show wonders to the dead? Shall the dead arise and praise thee?" A large and deeply attentive audience were gathered. A large number of mourners, friends and neighbors followed his remains to their last resting place, to await till God shows wonders to the dead, and the dead shall arise and praise the Lord. David Bates.

ASLEEP IN JESUS.

Emily M. Hartwell "fell asleep" Aug 28th, 1860.

Sleep, oh thou weary one!
Rest, burdened heart, thy woes are fled,
Rest, weary hand; rest, aching head;
Rest with the peaceful, holy dead:
Rest, for thy toil is done.

Rest, for thy woe is past;
Here in the tomb thy dust we lay,
Accomplished is the hireling's day,
Finished thy weary pilgrim's way,
Thy journey's o'er at last!

Sleep 'neath thy Savior's smile;
Sleep till the morning break o'er thee;
Sleep till death's gathering shadows flee,—
Soon thou thy Savior's face shall see:
Sleep, then, a little while!

Rest, oh thou weary one!
"In Jesus" sweetly "sleep" thou here,
Away from care, and toil, and fear,
Till Christ thy master shall appear,
Then shall he call thee home.

H. L. H.

Portsmouth, N. H., Sept. 5th, '60.

Died, in Worcester, Aug. 10th, Alden Thayer, aged sixty-two years.

Bro. Thayer had been a believer for many years in the revelation which God has given of his Son Hence he believed not only in the first advent of our Savior, but also in his second coming to raise the dead, to give immortality to his people, to judge the world, to reign in his kingdom, to fill the earth with his glory, to restore all things spoken of by the prophets.

Our Bro. died of an injury he received in falling from a wagon He lived about four weeks after. Though he suffered much, he enjoyed much. He was at peace with God and man. He died in full expectation of a "better resurrection" He has left a widow and several children, to whom we hope God will sanctify the affliction. A sermon was preached on the Sunday following by the writer to a large congregation, from Job 14 14. J. S. White.

In Worcester, on the 18th of Aug., William E. Drury, aged forty-nine years.

Bro. Drury died of consumption, after some eight months' sickness. I learned that it was confidently hoped that, in the latter part of his sickness, he experienced that change of mind which gave him good hope of a future life through Christ.

His funeral was attended at his house by a large number of friends and acquaintance, when the following topic was considered "Man as he was, as he is, and as he will be." He left a large family, to whom we pray the Lord to sanctify his providence.

J. S. White.

East Boston, Mass

Died, of typhoid fever, at the residence of her sister, in Monson, Lester Co., Emily M., wife of Bro. Ira Hartwell, of Lowell, Mass., on Monday night, Aug. 28th, 1860, aged thirty years.

There are many who will read the above announcement with pain. Those who have known Sister Hartwell, and have loved her,—those who have shared her sympathies in their sorrows, and her substance in their poverty,—those who have found her home a pilgrim's home and her greeting an ever ready welcome, will grieve to feel that all these are to exist only in memory from henceforth.

Sister Hartwell was converted in early life, and several years ago embraced the promises of the better country and the "blessed hope." Since that time her faith has stood not in the traditions of men, but in the word of God. She looked to Jesus at his coming and to the resurrection of the dead for future life and glory and immortality; this hope was her joy in life and her consolation in death.

She was taken ill while in Connecticut attending on a sick relative, and after several days' sickness was removed to the house of her sister, in Monson, where she lingered for about ten days and died. Her death was unexpected, and the blow was most severe to her husband and little boy, who are overwhelmed with sorrow. Most of the time she anticipated recovering, and desired to do so that she might better than ever before illustrate the doctrine of Christ in her life. But this was not to be her privilege.

While she could converse she endeavored to invite her friends to Christ, and when unable to speak, she by signs and smiles of joy confirmed her testimony of faith and hope in the Redeemer. While many of her friends were met at Wilbraham, she, who had often met them there before, was only a few miles distant struggling in the grasp of death. Her husband failed to receive a dispatch sent to him, and only arrived the morning after she died.

Her struggles and toils are over. She died in great peace. She rests from her labors and her works do follow her. And when the Master shall call his chosen, no doubt he shall say to her, "I was an hungered and ye gave me meat; naked and ye clothed me; I was sick and ye visited me."

Will not those who have shared the hospitalities of Bro. Hartwell's once happy, but now desolate home, breathe a prayer that God's great peace may rest upon the broken heart of the lonely husband and motherless child; and that the severed ones may all meet again,

"Where fears of parting chill,—never, no never."

Sept. 1st, 1860. H. L. H.

Died with consumption, at Hartford, Ct., Aug. 30th, Chauncy Hall, aged fourteen years, only son of Sidney and Harriet Hall.

Chauncy was a lad of a remarkably amiable disposition, greatly beloved by his Sabbath school teacher and associates, and while he lived, a perpetual joy and comfort to his christian parents. And now that he has gone to his rest, we "sorrow not even as others which have no hope." He sleeps in Jesus; and when Jesus comes, "them also who sleep in Jesus will God bring with him." Amen. Come, Lord Jesus. P. B. M.

Died, in South Killingly, Ct., July 22nd, of consumption, Hattie, daughter of Jonah S. and Laura Young, aged eight years and eight months.

This family has drunk very deeply from the cup of affliction during the last six months. Blessed with nine lovely children, lovely by nature and made doubly so by Divine grace, they have seen the enemy Death snatch away to its land of darkness and confusion one after another in rapid succession till three only are left to them. The present year, only half past as yet, has called them to follow to the grave first Mary, whose very being seemed lighted with heavenly radiance, then Carrie, whose heart had learned to prize the Savior, in whom she trusted; and now little Hattie, whose happy innocence robbed death of half its boasting O death! art thou insatiable? wilt thou strip the household of *all* its jewels? Ride on, then, in all thy victory, if thou must, but short shall be thy triumph, for for hark! a voice from heaven—"I will ransom them from the power of the grave—I will redeem them from death—O death, I will be thy plagues! O grave, I will be thy destruction!" What meaneth this? Thy Conqueror comes! He holds the keys of thy dark prison house, He'll rob thee of thy treasures, and as they come forth, Abraham from Machpelah's cave, Daniel from Chaldea's plain, David from his city burial, the saints of God from earth and sea, and Hattie from the hill-side green, loud over them they'll raise this song of triumph—"O, death, where is thy sting, O grave, where is thy victory?" Cease, then, thy boasting, O tyrant, spare the remnant of the flock, for soon thou who hast devoured nations shalt thyself be swallowed up.

Such is the hope of these parents, and it dries their tears as the appointed hour makes haste when Jesus' voice shall pierce the tomb and call the dead to life. While in the furnace of affliction they mourn not as others who have no hope.

We improved the occasion of burial in the use of Isa. 48 10,—"I have chosen thee in the furnace of affliction." In this assurance may they be comforted. H. F. C.

Summary of News.

FOREIGN.

By the arrival of the steamship America, we have news to the 25th ult.

ITALIAN REVOLUTION

Garibalda had received an accession of two fine steamers from England, one called the British Vulcan, and a considerable sum of money. Kossuth's staff had arrived.

The invasion of Calabria and the commencement of the campaign on the main land, by Garibaldi, is fully confirmed.

The town of Reggio had been attacked and taken by Garibaldi. Four thousand Calabrians joined the Garibaldians in this attack.

Fifteen hundred Garibaldians have disembarked in Calabria and were joined by two hundred insurgents, with whom they retired to the mountains. Preparations continued for the defence of Naples.

Col Cosenz, with 4,000 volunteers, had quitted Taormina, taking the direction of the mainland.

Fifteen hundred men, with arms and tents, from Sardinia, had landed at Naples, but were compelled to re-embark.

Four thousand Calabrian insurgents had joined the Garibaldians.

The correspondent of the Daily News confirms the announcement that the Calabrians are in open revolt against the King of Naples and in favor of Garibaldi.

The French Government has abandoned the project of raising Spain to the rank of a great power for the present.

The chiefs of the revolutionary movement at Naples had caused an illumination of the whole city. Crowds of people shouted "Garibaldi for ever," in defiance of the Royalists. About ten of the late police-agents have been killed.

The priests are constantly saying all Italy is falling into infidelity, and the Italians themselves tell us we are coming to believe nothing. With the testimony of priests and people to the same effect, one must conclude that there is some truth in the declaration.

A letter from Rome says

"The situation of this city, as well as that of Naples, is alarming. It is apprehended that the Roman territory will shortly be attacked, for everybody here is confident that Garibaldi will triumph at Naples, and that he will not stop there. His agent, M. Bertani, very explicitly declared so in the proclamation he addressed a few days since to the Italian volunteers.

FRANCE.

The Paris correspondent of the London Times says:—

Commercial men are becoming more and more alarmed at Garibaldi's progress.

The correspondent of the London Morning Post says:—

The friends of Italy will be glad to learn that Garibaldi's plans for occupying Naples are proceeding with the utmost success. Towards the end of next week the public may expect important news. Not less than eight thousand men of Garibaldi's national army are now in the continental dominions.

It is reported in Paris that the French Government has received a communication from St. Petersburg, expressing the desire of Russia to act in concert with France and England in the East. The Russian Cabinet reiterates its opinion that the events now transpiring in the East hold in suspense the peace of the world, and that the very existence of Turkey is at stake.

The Eastern question has for a long while been considered as one of those which may most disturb the world.

RUSSIA.

It is asserted from a semi-official source, that Russia was certainly concentrating fresh troops in Bessarabia, and increasing her naval force in the Mediterranean.

Four Russian frigates, under the command of the Grand Duke Constantine, were about to proceed to Syria.

The Duke of Modena was enrolling volunteers and purchasing horses.

The French government had made known to the European Governments that its proposal to raise Spain to the rank of a great power having given rise to objections, it will not endeavor for the present to carry it out.

The accounts given in all the Russian journals of the prospects of the harvest are very unfavorable. Violent storms of rain and hail, floods and high winds, have damaged the crops in many localities; and, in addition to these causes of destruction, some of the southern provinces have been visited by that scourge, the locust. In Bessarabia the population has been called out against the advancing swarms of this insect as against an invading army. A cordon of 20,000 men, under military orders, was drawn round the district in which the locusts had appeared, and the measures taken for the extermination of the pest had to some extent succeeded, when another band appeared in the same district, and in the government of Cherson.

This insect army spread over the country till it covered an area of sixty wersts in length by twenty broad.

A letter from Japan alludes to a report that 12,000 Russian soldiers were on the march to Pekin. The writer is confident that something mysterious was on foot, and hopes the success of the Allies may not be thwarted by Russia.

ENGLAND.

All British war steamers in the dock yards are to be made ready for the next emergency.

England grows daily more warlike.

AUSTRIA.

A letter in the Paris *Debats* says:

"I need not tell you of the attitude of Austria it is as threatening as it can be and be at peace, i. e., not at actual war. Venetia is encumbered with troops. At Udine, a town of 18,000 inhabitants, there is a garrison of 14,000 soldiers. There are soldiers in the smallest villages."

ONE DAY LATER.

Father Point, Sept. 10 The Canadian steamship Bohemian, from Liverpool August 30, via Londonderry 31st, passed here this evening en route for Quebec.

The Paris correspondent of the London Post telegraphs that it does not appear that the proposal to make the city of Naples neutral has the slightest chance of success. We may hear any day that Garibaldi has entered Naples, and that the king has quitted it.

The Times Paris correspondent remarks that the demand of the French government, on account of the recent outrage on their Embassador at Naples, cannot be viewed otherwise than as a lift given to Garibaldi and the revolution.

Genoa, Aug 29. The Genose *Jounes* of to-day publishes the following report

On Monday last the Neapolitan Generals, assembled in council, had, with the exception only of Gen Bosco, unanimously resolved to advise the King to take his departure from the city.

A report was current in Naples that the officers of the army and navy had tendered their resignation *en masse* to the King.

Notices, &c.

Eld. M. Grant in Canada East.

At the earnest request of the Christian Association in Danville, C. E., Eld. M. Grant will revisit, and hold meetings with the church in this place on last Lord's day in Sept, and first in Oct, the Lord willing. I would most respectfully recommend that the churches in these townships, viz., Melbourne, Hatley, and Barstown, etc., would endeavor to secure a portion of his labor for the good of their health, before he returns.

J. Porter.

Notice.

The brethren in Ohio, through their committee, Geo. W. Cherry, Bro. Southwick, Bro. Fish of Dayton, and P. Alling of Norwalk, have determined on holding a conference this fall in Northern Ohio. They choose as

The place North Fairfield, Huron Co., Ohio.

The time, so far as determined, is Oct. 26th, Friday, 11 A. M., and over the Lord's day, the 28th. The first, or morning meeting, may hold daily as long as needful. The second meeting early in the evening. Thus we shall not be hurried in our services, nor spend time needlessly in going and coming. All "who have an ear to hear" are invited to "*hear*" the proof positive, as holy writ and acknowledged *fact*, that the kingdom of God is *nigh at hand*."

Those who believe are exhorted to come and help forward the objects of the conference. The Judge has said in relation to spreading the knowledge of his approach,—"Blessed is that servant whom his Lord, when he cometh, shall find so doing!" "Now the just shall live by faith, but if he draw back, my soul shall have no pleasure in him."

Come then, beloved, to *dispense*, as well as to "*receive*," more of "the manifold grace of God." To them that *have* shall be given, and they shall have MORE ABUNDANCE.

In behalf of the brethren, and subject to their amendment if deemed needful.

J. B. Cook.

Campmeeting.

Providence permitting, there will be a campmeeting in Exeter, Me., commencing Monday, Sept. 17th, and continue one week. The meeting will be holden on the old ground, near the Chamberlain meeting-house, and twenty-two miles from Bangor. As there is no stage that runs within four miles of the place, if the brethren will inform us what day or days they will be in Bangor, we will have a team there to take them to the meeting for about one half the fare in the stage.

Arrangements will be made for boarding and horse keeping on reasonable terms. We hope all who can will bring their tents and bedding with them. We expect our preaching brethren, Billings and Hemenway, and all others whom the Lord shall send. As this meeting is not designed to build up any party or sect, we hope our brethren and sisters will come with hearts full of love and zeal for God and his truth, praying that truth may prevail and good order and quietness pervade the encampment.

Circumstances are such, it is thought best to change the location of this meeting from Levant, as was noticed by Bro. Hemenway, to Exeter, Me.

D. E. Ireland,
H. N. Patten,
H. Cole,
} Committee.

Iowa, Minn. and Wisconsin Christian Conference.

Our fourth annual conference will be holden at Springville, Badax Co., Wis., commencing Oct. 4th, at 2 o'clock, P. M., and continuing over Lord's day. Springville is about thirty miles from La Crosse (on the Mississippi river,) from which the stage runs every Tuesday and Friday, and about thirty-five from Sparta (on the Milwaukee and Lacrosse R. R.,) from which place a stage runs every Wednesday to Viroqua, only three or four miles from Springville. Strangers can inquire for Wm. A. Morse, or W. Sheldon.

P. S. W. Dexo,
W. Sheldon,
} Evangelists.

Notice to Campmeeting Committee in Me.—Two or three preachers will arrive at Bangor on Tuesday, 18th inst., by the Daniel Webster, that would like conveyance to the camp ground in Exeter. J. Hemenway.

Notice.

The Lord will, there will be a conference in Unity Village, N. H., to commence Friday, Sept. 21st, at half-past ten A. M., and continue over Lord's day. It is expected that Bro. J. G. Smith and G. Otis will be present to preach the word.

In behalf of the brethren, J. Kimball.

Notice.

There is to be a tent meeting near Bro. Joshua Porter's, five miles east from where we held our meeting last year, about seven miles from Monmouth, Warren Co., Ill., to commence Oct. 17th, 2 o'clock, P. M., and continue over Sunday. Bro and Sr. Mansfield, from Mich., are expected to be with us to preach the word. We give a general invitation to all to come. We expect the Spirit of the Lord will be with us.

Also, a tent meeting in Rough and Ready, Hancock Co., Ill., near Bro. Larken Scott's, to commence Sept. 27th, 2 o'clock, P. M., (Wednesday) and continue over Sunday. We hope to see a general rally. Bro. and Sr. Mansfield are to be there to preach the word.

Also, there is to be two tent meetings in Brown Co., Ill.; one at Mt Pleasant, or Mt. Stirling, as Brn. Raymond and others may arrange, to commence Oct. 12th, 2 o'clock, P. M., (Wednesday) and continue over Sunday.

The other at Ripley, to commence Oct 3d, (Wednesday) at 2 o'clock, P. M., and continue over Sunday. Bro. and Sr Mansfield are to be in attendance at all of the above named meetings and preach the word. I expect God will bless his word to the salvation of souls I hope the brethren in the different localities will make the meetings a special subject of prayer, that there may be much good done in the name of Jesus.

Moses Chandler, for the Church.

Notice.

The Lord will, there will be a conference in Buchanan, Mich., to commence on the evening of the 19th of Sept. and continue over Lord's day. Bro. F. H. Berick will be present to preach the word. We trust our brethren will take advantage of this opportunity. In behalf of the church,

D. R. Mansfield.

Notice.

The Advent Chapel at West Hoosick, N. Y., will be dedicated Thursday, the 27th of Sept. Meeting to continue over the following Sunday. I and Bro. J. S. White are expected to attend, and preach the word. By request of the church. M. Batchelor.

English Bibles.

We would call the attention of our friends to the fine assortment of English Bibles which we have imported, ranging in price from $1.00 to $2.50, exclusive of postage. It is a rare chance for those in want of the precious book, to send for them now to this office, where they can have them in Morocco, Roan or colored calf binding, with marginal or reference between the verses.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon, otherwise they will not be in season to be inserted till the week following.

Eld. P. B. Morgan will preach in

Boston, (Chapman Hall)	Sunday, Sept. 16th
Eld J. B. Cook	Sept. 23d and 30th

If the Lord will I propose to commence a series of meetings in the Town Hall at Hinesburgh, Vt., on Wednesday evening, Sept. 12th.

RUFUS WENDELL.

The Lord willing, I will preach in

South Tunbridge, Vt	Sunday, Sept. 16th
Danbury, N. H.	Sept. 17th
Loudon Ridge	Sept. 18th
Auburn	Sept. 19th
South Reading, Mass	Sunday, Sept. 23d
Lowell	Sept. 24th
Westford	Sept. 25th
Manchester	Sept. 26th

L. D. THOMPSON.

Providence permitting, I shall meet with the friends in Prospect, Ct., where Bro. Mix may appoint, Oct. 13th and 14th. Will Bro. Ira Morgan please meet me? Middlebury the 16th. At Bro. Porter's, Roxbury, the 17th. Waurnumang the 18th. JOSEPH GREGORY.

Bro. J. K. Bellows will preach, if the Lord will, at

Bridgeport, Ct	Sept. 16th
Prospect	Sept. 23d
Cheshire Street,	Sept. 30th
North Canton	Oct. 7th

Eld. H. Pratt appoints to preach at

Music Hall Block, Springfield, Mass Sept. 16th

W. PAYNE.

Eld. Geo. Champlin will preach at

Bristol.......Sept. 16th

GEO. L. WHITE.

The Lord permitting, I will preach at

Springfield, Mass., Tuesday evening	Sept. 18th
Chester Factories, Wednesday eve.	Sept. 19th
Albany, Thursday eve	Sept. 20th
Seneca Falls, Friday eve.	Sept. 21st

and over the Lord's day if not supplied.

I shall be on my way home to print more of my works, and prepare to travel in the Western States and C. W. the coming year. I hope to leave home for some part of the West in Jan., 1861.

JACOB BLAIN.

The Lord will, I will preach in South Windsor, (Pleasant Valley,) Ct., Sept. 23d.

Eld. S. P. BABCOCK.

The Lord willing, we will hold a conference in Dalton, commencing on the evening of Sept. 21st, and continuing over the following Sunday, where Bro. Warren may appoint. S. S. BRAZEE.

A. FOX.

Dr. Fox will preach at Chester Factories evening of Sept. 19th. S. S. BRAZEE.

The Lord willing, I will preach at

Litchfield Station	Sept. 11th
Campa Mills (Bro. Gunn's)	Sept. 12th
Plymouth Hollow	Sept. 16th
Wallingford	Sept. 23d

L. S. LUDINGTON.

APPOINTMENTS for DANIELSONVILLE, CT.

Eld. H. F. Carpenter..........Sept. 16th and 23d

The R. I. State Quarterly Conference will meet at this place Sept. 26th. We purpose continuing the public services over the following Sunday. Friends from abroad are invited to attend.

H. F. CARPENTER, Pastor.

The Lord willing, I will preach in the Grove near the Anderson School-house, 2 1-2 miles south-west of Edenboro, Erie Co., Pa., Sunday, Sept. 23d, commencing at 10 o'clock.

Sept. 24th, 25th, 26th, in Unity, near the Centre Road Depot, on the Pittsburgh and Erie Rail Road.

Sept. 27th and 28th in the Simmon's neighborhood, one mile and a half from Jefferson, Ashtabula Co., Ohio.

Saturday evening and over Sunday, at Ashtabula, Ohio. Monday eve., Oct. 1st, at Girard, near Bro. Alton's. John T. Oxgley, Evangelist.

Bro. J. W. Crabtree will preach at

New Britain, Ct. Sept. 16th

W. A. FENN.

I will be at Yarmouth, Me., with Bro. R. R. York, Sept. 14th, and will preach for him that evening if he desires. Also, I expect to be in West Poland, Me., Sabbath, Sept. 16th, and preach in the Free Chapel if there is no other appointment. If there should be, will Bro. Jesse Partridge make appointment for me in that section. O. R. FASSETT.

Bro. W. Sutherland appoints to preach at

Warwick Plains Sept. 16th

I purpose to preach at Massena, N. Y., the second and third Sundays of Sept. M. BATCHELOR.

Providence permitting, I will preach at

Frankfort Mills. Sunday, Sept. 16th

Commence a series of meetings at Dover, Me., where Bro. Lougee may appoint, Wednesday, Sept. 26th, to continue over the following Sabbath.

J. HEMENWAY.

G. A. Otis and J. Pinkham, providence permitting, will be at Warner, N. H., where J. Morgan may appoint, Sept. 12th, 7 o'clock. At Bradford the 13th, and Newbury the 14th, each at 7 o'clock in the evening.

I will be with them Saturday evening, Sept. 15th, and Sunday the 16th. At Grantham where H. Ford shall appoint. J. G. SMITH.

With God's permission I will attend meetings as follows:—

Round Pond, Me.	Sept. 16th
Sorry, Me	Sept. 23d
Carmel, Me., (Union Meeting-house)	Sept. 30th

THOMAS SMITH.

Business Matters.

To Correspondents.

S. G. Clarke's P. O. address is Wales, Ogle Co., Ill.

G. W. T.—We think not.

E. O. Allen.—All right.

B. Greaves.—All right.

Cash Receipts.

For the Preachers' Aid Society.—J. M. Muhlig, $2.00.

J Crowley 292, $1.30, Mrs. M A Haynes 260, $1.25; Hach. Bailey, 5 copies, 285, $5.00, D Stafford 260, $1.58; H Keefer 255, $2.28; J H Cox 260, $1.45, J Renshaw 270, $1.13, W C Keve 216 $2.16; J K Cobb 286, $1.40, C Fleming 282. $1.15; G Huntley 312, 2.26, A A Tupper 304 $1.99, J Baker 255, $1.25, R F Haley 286, $1.40, H Fyler 260, $2.12, E D Root 260, $2.08; R Sevey 269, $1.50, L B Watkins 286, $2.44, W D Hubbs 260, $1.20; C W Smith, 2 copies, 333, $6.40, Al. Gleason 260, $1.32; E Caulkins 265, 20 cts.

W S Olmsted 273, C H Bradford 270, H Shaw 271, A P Hyde 254, L Andrews 268, S H Oatley 273, Al. Rice 293, L Pease 273, C Drake 273, J W Helm 273, D Ashley 273, J L Rich 260, J Sawyer,—50 cts. each.

J Clothey 279, C M Smith 284, E Beals 281, E R Morton 281, T W Haskins 288, W J Hoyt 272, Mrs. S M Clark 260, A Logan 281, G W Hurd 250, C O Perrigo 282, S C Kingsley 282, C Hopkins 286, G H White 278, J C Works 282, T H Girard 265, Al. Loomis 282, J Hanson 265, T R Winn 275, S Shaw 237, Ol. Raymond 301, M Smith 272, H W Farmer 272, J Barker 260, N Fenton 252, F L Smith 275, L Haskell 286, A S Kelley 234, S Brown 276, J P Lougee 252, M M Miller 282, E M Mix 267, R Gibson 286, E Gibson 286, W Elmore 240, M Dansforth 286, J M Strong 276, J S Tenny 218, W Harriman 27 , Al. Williams 286, Em. Franchies 286, J M Dodge 286, J Bliss 260, L Barber 286, J A Chaplin 260, Mrs. L M Plummer 286, S Snyder 286, J Spenser 275, W Sprague 278, E B Woods 271, Mrs J B Piper 286, A K P Dudley 286, E S Diman 269, E Macomber 283, C F Clough 286, A Butler 260, J M Newcomb 182, Ad. Russ 260, M P Hough 286, J H Piper 270, L Deming 286, S Goodell 286, P Coon 286, O Jones 260, S F Hubbard 278, B F Kimball 286, P Howard 286, S Cooper 289, G L Rice 286, A Mayo 285, J J Austin 260, G Wood 260, Mrs H Beecher 286 B Patterson 260, J W Bartlett 286, N Lazelle 286, R Avery 260, Au. Bliss 286, S Mason 221, I I Neal 286, J Hill 286, G L White 286, Am. Richardson 286, A S Richards 286, C Weldon 286, Mrs C Button 282, L Shurtleff 286, A H Chidsey 259, J Brown 260, B Hitchcock 271, J D Fletcher 273, G Miller 234, D Randall 286, I G Wetherell 286, A Hitchcock 260, G P Goodell 260, P Bishop 225, Em. Ayres 286, I B Brown 286, L Tiffany 286, An. Smith 260, D D Chaffee 286, A Goodell 286, W Johnson 286, A L Bradley 281, A Kingsbury 312, A Spoor 286, G Gillet 313, E P Robinson 286, O D Pease 283, D Ford 286, A Streeter 265, A Clapp 286, E Edson 290, H Butler 286, J R Weaver 260, K C Cook 286, S French 282, J R Hersam 286, W Coller 260, L T Cunningham 278, J Gierlow 273, R Whitney 286, Mrs E Collins 286, S J Parsons 283, E G Ament 278, Al. Edson 260, Al. Davis 286, Mrs W Freeman 262, Mrs F Rice 288, A Spaulding 260, E S Mudgett 260, O K Gibbs 260, Mrs M A Small 276, J Davis 260, L A Prince 286, I J Stedman 281, D Campbell 286, And. Pine 286, J Pine 276, S Rayner, 286, S Black 206, P Richards 275, Aaron Yard 275, A A Thompson 286, Al. Jenny 267, N Raymond 286, E R Wormwood 278, I P Perkins 260, H Christenson 286, G F Polley 286, J E Wilson 286, W Beatty 286, C B Winder 286, S Rice 286, S J Craft 286, J B Cook, T Tewksbury 260, G V Adrieme 280, Mrs. P Phillips 286, C Colburn 286, G Huntley 286, S Gerrish 286, E D Hutchinson 281, H B Mead 260, C F Murray 286, R C Jackman 286, L Taylor 286, I Hartwell 260, B Wheelock 312, Mrs. G S Flint 288, H Wilson 286, W E Despa 286, M A Pote 286, Mrs. E Stowe 286, H Mythe 273, Mrs. S Blanchard 26 , J Allen 312, M I Robinson 286, E R Lemont 286, J Oldershaw 286, J M Worthing 286,—$1.00 each.

O I Clisby 281, Ab. Gatchell 260, E Buckland 262, J Jeffrey 261,—$1.50 each.

Books and Tracts.

J Crowley $3.70, W Nute $2.00, Miss J E Everett 86 cts., O I Clisby $2.50, S C Kingsley 27 cts, J W Hill 25 cts, W C Keve 40 cts, T Priday 25 cts. W Steele 48 cts, D B Jones 49 cts, C Fleming 85 cts, A A Tupper 50 cts, E Gibson $1.00, W P Devouport 21 cts, J Sneed $1.00, W L Strood 13 cts, M Stratton 27 cts, A M Cole $1.00, W Baker $1.00, H B Cross $1.34, I Hodgkins $1.00, H Gibbs $5.00, G W Young $3.74, J James $30.45, C Goodrich $1.88, D Mason 22 cts, H F Carpenter $3.00, A R White 69 cts, J McCammon $1.00, C W Smith $9.60, E J Cook 90 cts, O R Gibbs, tracts for poor, $1.50, E Root 48 cts, I Patchen $1.00, A S Whitney 69 cts, I J Stedman 27 cts, A Gleason 63 cts, L B Potter $1.00, D F Salley 43 cts, I Newton 36 cts, B Perkins 50 cts, W M Ingham $1.62.

[Remainder of receipts next week.

Books and Tracts.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Tracts from the Tract Fund.—Friends at the West can get bundles of Tracts for distribution *free* by sending to N. Branch, Jr., Cordova, Ill. Those wishing them should send a dime or two to pay charges on them, that Bro. B. may not be a looser. He has also books and tracts on hand to sell at Eastern prices. Brn. at the West will please send orders to him with the cash.

H. L. HASTINGS.

Son of God, by H. Grew. 10 cts. single; postage 1 cent.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question*: "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second*: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuke* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words *ruah* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

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Zinzendorff's Hymn.

Christ's blood and righteousness to me
As robe and ornament shall be;
With these I'll stand, nor fear the rod,
Before the awful bar of God.

If through thy blood, O Lord, I be
Here doubly faithful unto thee,
And hate all evil for thy sake,
Till death at last shall me o'ertake:

Then will I, when I come to thee,
Not think how good and great I be,
But this: Here comes a sinner, Lord!
Who needs thy gracious, pard'ning word!

Jesus, thy praise the earth shall rend!
That thou from heav'n didst condescend,
And for mankind, and for my sake,
Eternal ransom here didst make.

— *Missionary.*

For the Crisis.

From Bro. S. S. Brewer to Bro. L. Boutell.

(Published by Bro. Boutell's request.)

Dearly Beloved Bro. in Christ:—After an absence of three months, we reached our dear home on the evening of the 10th, tired in, but not *of* the way. Home! O how sweet the old familiar expression, home! Never was home so dear to me. Yet what thoughts arise as I wake to memory the short days of my earthly pilgrimage. Alas, what ravages has Death, the insatiable monster, made even in *my* home. Five have been torn cruelly away from our fond hearts. Yet, hark! what heavenly melody breaks on our ears. O what a balm to my poor aching, bleeding heart, amid the conflicts and turmoils of this present life! "*Thus saith the Lord*, refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." There, dear Bro., that is dearer than all the promises to pay, on demand, that have ever been or can be written by mortal man. And what, in the infinitude of God's most gracious mercy, sheds a heavenly lustre to the promise is, we are very, very soon to be an eye witness to the most sublime exhibition of God's power, in raising the dead. O, my soul, what a grand, awful, sublime subject to meditate upon—the universal waking up of all God's dear saints! What holy raptures will then cling with undying perpetuity to the immortalized host! O, what transcendent felicity will fill the souls of prophets, apostles, martyrs, as they wake in the beauteous, blooming image of the immortal Son of God! What scenes will those spots present where the calcined bones and ashes of the martyrs of Jesus now sleep, as they wake up in that bright morn of joy! O, the contrast! They fell asleep amid the burning flames, standing on coals of fire, surrounded by cruel enemies. Now they wake at the melting strains of the voice of the merciful Redeemer, surrounded by angels and all the just made perfect. That good man in the land of Uz, that feared God and eschewed evil, will see God. Yes, his testimony was, I shall see God.

O, what happy greetings will manifest themselves at Machpelah's tomb, as Abraham wakes from his sleep in Jesus! What a reciprocal thrill of joy will seize the immortal twain, at the dawning of eternal morn, as the father of the faithful salutes his dear companion—Good morning, Sarah! Good morning, Abraham! O, halleluiah, glory, eternal praise to God and the Lamb for the hope of sharing in that exceeding and eternal weight of glory. The anticipation fills my heart with an inexpressible ecstacy.

"And the thoughts of such amazing bliss
Should constant joy create."

Amen and Amen. [And Amen. Ed.]

Home, here, I've none. If permitted to return to what I call home, the missionary fire begins to glow and bubble up, so that, before I am fairly rested, I must be off again. "The King's business requires haste." Home, oh it's sad and dreary at times! The little nest of happy warblers have flown; they are all scattered—Lizzie, John, and Sidney are gone; and Charlie is now away. O, my heart is sad; and

"All the world is sad and dreary,
Everywhere I roam."

Ah! dear Bro., I can imagine very little the feelings of the old patriarch, as he exclaimed, "Joseph is not, and Simeon is not, and ye will take Benjamin away!" Tears flow warm, thick and rapid down my furrowed cheeks, and it does seem impossible for me to suppress the spontaneous outgushing emotion of my full overflowing heart. O that the mental conflict was ended, and Jesus and all the dear saints glorified together. Amen.

Well, dear Luther, with you I have had some very good, hard times. We have had some of the hundred fold in this world. But, oh glory, we shall soon have all the pure unmingled felicity on the free soil of Beulah.

The day for its inauguration is fixed, firm as the throne of God; and we now see its visible approach. Yea, verily, it comes; it hasteth greatly. The old clock keeps ticking. The prophetic clock on the gory soil of Italy is pealing forth the knell of departing day. The morning cometh; day is breaking; omens are thick. The Roman harlot is wailing. The once terrific thunders of the Vatican, armed with vengeful ire, that made imperial thrones totter, fall with utter contempt at the footstool of the imbecile monarch that utters them.

Soon, all mortal conflicts will end. The mourners will be comforted. The merciful will obtain mercy. They that now hunger and thirst will be filled with an everlasting, eternal, overflowing fullness of love. The pure in heart will see God. Never, no, never did so bright a light shine on our pathway, indicating deliverance, as at this precise moment. I expect very soon to hear the weeping bride's long looked for and expected welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' Then the Son of Man shall sit on the Throne of his glory. Amen and Amen. "Even so, come Lord Jesus." O, "come quickly." Thy pilgrim Bro. in the midst of a despised people.

South Glastenbury, Ct.

For the Crisis.

Carlstadt and Luther.

Luther said, "But I wish to decide no doctrine; *only I am not willing to be the slave of the opinions of men!*" * * * *

Carlstadt was a Canon supported by church funds at Wittenburg. * * * Luther said, "I will enter Worms in spite of all the gates of hell and the powers of the air." Some told him they would burn him as they did Huss at Constance. He replied, "Though they kindle a fire all the way between Wittenburg and Worms that shall reach unto the heavens, I will in the name of the Lord appear." At Oppenheim Spalatin warned him to not venture into the city. He replied, "If there were as many devils in Worms as there are tiles on the roofs of the houses, I would still go thither." And he went. * * * *

When broken from public speech, men not only set at nought the Roman worship, but generally all other; they would not follow Luther's views, but claimed, as he did, the right to think and act for themselves in all matters. It seems now that Luther was employed the rest of his life to build, in part at least, what he had lately destroyed. Switzerland felt the effects of religious freedom, and men, acting on Luther's preaching that Rome was Antichrist, rejected her altogether in ceremony and doctrine.

While Luther was at Wartburg, men came from Twickau to Wittenburg claiming that God had given them the spirit of prophecy, and the time had come when the church was to be restored to the apostolical simplicity. Carlstadt, Melancthon, Ansdorf and many connected with the university, were for awhile carried away with their doctrine. The greater part of the monks at Wittenburg followed Luther's example and disbanded, or agreed to do it, and likewise abolished mass service. Carlstadt insisted on bringing all things back to the pattern of the primitive church, without regard to consequences or men's prejudices. Here Luther split with him and became his enemy; it is said he never loved those who would not follow him. Finally the controversy on church ceremonies, ornaments, altars, images, etc., ended in open tumult. Carlstadt went with Zwinglians and Anabaptists, who first began to rebaptize by immersion. Melancthon went with Luther and others. From 1523–25, Luther disputed with Erasmus on the freedom of the will; with Carlstadt on real presence in the Eucharist; with Muncer and peasants on civil government. Subsequently, the Lutheran church gave up Luther's predestinarian views, and Melancthon also adopted the views of Erasmus in this respect. Carlstadt said, "Death itself shall not drive me away from the Scriptures." "I have also requested the magistrates to forbid, under a severe penalty, preaching any thing the Scriptures do not contain and teach. For I know that nothing pleaseth God but what doth conform to his holy word. I shall therefore build exclusively on the word of God, not regarding what others teach. I know that I shall offend only those who are not christians. That we are sometimes at variance is because we do not stand by the word of God, and think that by our reason we can devise something that will please him."

Luther was ready to call in question James' epistle, as he could not reconcile it readily with his views of faith. Carlstadt complains of the audacity, unreasonable severity, the violence, false reasoning and shameless decisions of his friends. He had already distributed wine as well as bread in the supper, but Luther insisted on bread only, and prevailed. Carlstadt rejected the elevating and adoring the host; Luther allowed and introduced it again. Carlstadt said we should not regard what the multitude say or think, but look simply to the word. He held to the divine authority of the Sabbath. Luther believed we are free to observe any day the mass agree upon. Carlstadt said, we are bound to the Bible, and no one may decide after the thoughts of his own heart. Luther said, not so. Carlstadt opposed transubstantiation, consubstantiation, real presence, and the elevation and adoration of the host. Luther rejected the first, asserted the second and third, and allowed the other two.

When Carlstadt was banished as an Anabaptist, the Zwinglians received him, and Luther wrote "The Book against the Celestial Prophets" against him, and remained his enemy. Edwin C. Stiles.

Portland, Me.

☞ Envy shooteth at others and wounds herself.

For the Crisis.

The End.

Words of solemn import. How they thrill through the soul in tones of warning, bidding us know that it is done, all is over, and the end has come. Yes, the end of all our earthly expectations has at length arrived, bringing in its train the sad and unhappy consequences embodied in the mournful event. In the morning of life, when the affections of the youthful heart gush forth from their fountain in artless innocence, and with the sure hope of success,—we look forward to the world's brilliant future, as the place of happiness. As the wheels of time roll rapidly onward, ere we have reached the meridian of life, one after another of our cherished hopes have been consigned to oblivion, and the soul in sadness and sorrow cries out, "I have seen an end to all earthly perfection." Again the desire for wealth springs up in the mind, and the hand of energy is put forth to grasp the phantom, held up by the gay and delusive world to the bewildered gaze of the thoughtless and unwary; but just as the wished for summit reaches the zenith of its splendor, the bubble bursts, the riches have flown, the dream of happiness has closed, the end has come. And thus it will ever be with earthly desires, wealth or ambition. Mutation and decay are written upon all things here below; the withering touch of time blights our dearest hopes, and crushes our fondest prospects. We stand by the tomb, and see the end of all we hold dear; our loved ones are buried from our view, and the cold and heavy earth separates us from those who were once a part of our being; and we turn away to again meet the stern realities of life, dispirited and alone.

But though the earth on which we live is but a howling wilderness, presenting scarcely a trace of its primeval beauty, being filled with sorrow and sighing, tears and bereavements, oppression and bloodshed, man hating his fellow man, and hunting him as a beast of prey. Yet, amid all the ruin and devastation which sin has made, hope is permitted to spring up in the soul, like a verdant oasis in the desert, or a Goshen amid Egyptian darkness,—for the Star of Bethlehem hath appeared, to cheer the gathering gloom, dispersing its shades of night, and pointing with a halo of glory to the celestial joys of the New Jerusalem, where affliction and death are not known, but bliss and life-everlasting shine forth in immortal bloom, and the END is a word that will never be spoken; but onward and expansive heights of delight will open to the enraptured vision of the redeemed soul, as he continues to explore what, here upon the earth, in the tabernacle of clay, the eye had not seen, the ear heard, nor the heart conceived, of the glory which God had in reversion for those who love him.

Shall we not then rejoice that, though we may not reach forth our hand and pluck the flowers of earth, calling them our own, yet, through the glad tidings of the gospel, which are represented by repentance toward God and faith in our Lord Jesus Christ, we may receive, to the joy of our hearts, the forgiveness of sins, and an inheritance that fadeth not away among the sanctified?

M. A. T.

Neal's Creek.

For the Crisis.

Brief Sayings.

Submit the keeping of your souls to God in well doing.

Beware of tampering with reckless and unmatured thoughts; for habit becomes quickly our master.

The blessedness of conquered faults is proportioned to the fierceness of the battle required to obtain the victory.

When pressed by the ungodly to follow the way of unsanctified desires, remember that, as thy need is, so will thy strength be, if thou consent not.

Discouraging and mysterious treatment from friend or foe, is a consuming fire to the bones, and a vampire upon our minds: but to ourselves we owe the most of our losses, for reason is never forsaken of God's help if we use it rightly. Let thy words be few, and thy good deeds many.

A continued dropping weareth a stone; so also many words quencheth the purpose.

If thou canst not bring thy desires into submission to God's will, thou wilt have to be as one chained. Therefore wait God's time, and learn to be content with his bounties, for verily they are his charities.

The glory of the righteous is his privilege to go and come without forcible restraint; but the folly of fools is in their need of exhorbitant requests and services; for where there is much dependence, honor is diminished. Therefore do without delay, or neglect what work is privileged thee, lest thy loss be permanent and always: for when God is furious, he waiteth not.

Let not thy mind dwell unduly upon one attainment of virtue and purpose, lest when thou art weighed in the balances thou art found wanting. Better is a little of every good, than an abundance of only one with many evils continually devouring it of its sweetness.

H. B.

☞ Is not every face that habitually turns towards us with affectionate, guileless smiles, beautiful in our eyes? And will not an habitual frown distort the noblest features, and render them hideous?

For the Crisis.

Gem Jottings.

Selected from the writings of divers authors, by a book-worm.

LOVE DUE TO THE CREATOR.

And ask ye why He claims our love?
O answer all ye winds of even,
O answer, all ye lights above,
That watch in yonder darkening heaven;
Thou earth, in vernal radiance gay
As when his angels first arrayed thee,
And thou, O deep-tongued ocean, say,
Why man should love the mind that made thee!

There's not a flower that decks the vale,
There's not a beam that lights the mountain,
There's not a shrub that scents the gale,
There's not a wind that stirs the fountain;
There's not a hue that paints the rose,
There's not a leaf around us lying,
But in its use or beauty shows
True love to us, and love undying!

— *G. Griffin.*

Obedience.—Says our Savior: "If a man love me, he will keep my words." Love is the fulfilling of the law, and obedience is the first fruit of love. But let no one hope to be owned of Christ hereafter, who does not own and obey him while here.—*A. Joy, A. M.*

KNOWLEDGE AND WISDOM.

Knowledge is proud that he has learned so much,
Wisdom is humble that he knows no more.

— *Cowper.*

Forward, not Upward.—I confess I look oftener forward than I look upward. We are more prone to look upward than to look forward. It is remarkable that all promises of glad things, and bright things, and blessed things, are in the future; and that the most common direction of the Bible is to look forward for our heaven, rather than to look upward . . . We are constantly encouraged to duties by the reward not that is above us, but the reward that gleams in the distance far beyond and before us.—*John Cumming, D. D.*

THE WORLD THAT AWAITS.

A world of all bliss,
But a little from this,
Will ope to the view of the righteous;
A world filled with glory—
Though strange seems the story—
All free from the curses like this.

Faith.—Faith is the believing of facts we do not know, upon the word of one who does. If any one knows every thing, or thinks he does, he can have no faith. A deep conviction of our own ignorance is therefore indispensable to faith.—*Robert Patterson.*

Selections.

Be Kind.

Kind words, looks, and acts are the small currency of social life, each of inconsiderable value, but in the aggregate forming the wealth of society. They are the "excellent oil" which keeps the machinery from rusting, wearing, or creaking. They are the dew that refreshes and nourishes the otherwise arid fields. They are the sunshine of an else murky, dreary world.

Be kind to your partner in life. Are you a husband? Your wife has left the home and friends of her youth, and linked her fortunes with yours. Her weaknesses and infirmities may try your patience at times, still she is your wife, perhaps the mother of your children, and kindness of word and deed may smooth the rough places of your common pathway. Are you a wife? Do not forget that the engagements and distractions of business sometimes cloud a brow that overshadows a true and noble heart. Do not be too exacting of demonstrated affection or of minor attentions. Be content with the evidences of real faithful love. Be ready to sympathize with every joy and sorrow of your companion, for his interests are yours. Make his home so bright, cheerful, happy, that the rivalship of "clubs," bar-rooms, and like temptations shall be vain. Unvarying gentleness and kindness of tone and manner, even when provocations arise, will melt and win.

Be kind to your children. They did not ask to come into the world; do not make them wish to leave it, to be rid of parental tyranny. They are dependent on you; don't misuse your power. They are "bone of your bone;" don't break your own bones. They are "flesh of your flesh;" don't tear your own flesh. They are forming characters for life—nay, for eternity; don't harden their consciences and stiffen their wills, so that their mature years shall bear testimony to the folly and the cruelty of those who gave them being. Rule in love. Conquer by affection. Win by kindness. In the nursery or the parlor, a beaming face, gentle tones, kindly acts, will do more in securing willing obedience and respect for authority than frowns or birch sprouts. Try them, and keep trying them.

Be kind to your servants. They are your "poor friends." Make them true friends and helpers, by a manifest interest in their temporal and eternal welfare; by just and punctual compensation for their services; by reasonable and timely requisitions of labor; by a proper recognition and reward of their fidelity, and by unvarying kindness in all your intercourse. You may have much to bear from them: see to it that they have little to bear from you. They have sensibilities: do not wound them. They have rights: do not invade them. They may have infirmities: do not increase them. You have the same Master in heaven: he is ever kind to you and to them. Imitate him.

Be kind to your neighbors. They may not be just those you would desire: perhaps, if they were to elect, you would move away. It is enough that they are your neighbors. Perhaps you can make them better; who knows? The way to do it is to show them by constant example just what a neighbor should be. Are they sick? Visit, comfort, help them. Are they in trouble? Give them your sympathy. Are they poor? So may you be some day; and if not, they are among the number of those of whom the blessed Jesus said, "Inasmuch as ye have done it unto them, ye have done it unto me." What you do for them in Christ's name, is nothing more than "lending unto the Lord." You have no better investment and no ampler security. Then be a peacemaker in the neighborhood, and thus get into the "beatitudes." Why, one man can hush the quarrels and heal the difficulties of a whole parish, if the law of kindness rule his speech, and the law of wisdom guide his steps, and the blessing of heaven attend his influence.

Of course you will be kind to your pastor: you prove that you don't belong to the fold if you are not.

Be kind to everybody. This world is wicked enough and wretched enough, at best, without adding to its misery by ill-tempered, uncharitable invasions of its peace. Christ came into it to proclaim a gospel of *love*. "God is *love*." The Holy Spirit is styled "the *Comforter*." And shall children of a common Father, the followers of a common Redeemer, the heirs of a common destiny, wrong and fret each other while journeying together to a common grave, and the same judgment bar? Rather let words of peace and acts of love distil like the dew over all the heritage of God.—*Amer. Messenger.*

Go to the Prayer Meeting.

1. It will be a relief to your conscience. It will be redeeming the solemn pledge which you made before angels and men, when you gave yourself to Christ and to his church. You cannot have a peaceful conscience while thus disregarding the vows of God which are upon you.

2. It will bring great good to your own soul. You will be refreshed and gladdened in spirit; you will have new and more satisfying evidence of your being the child of God, and will be prompted to new activity in his service.

3. If you are prompt and regular at the prayer meeting, it will greatly encourage your pastor. His labors are arduous and his discouragements are many, his night watchings often. Allow not his heart to sink at the thought that you have forsaken the place of weekly prayer. Encourage him by your constant presence, and you will be repaid an hundred-fold, in the increased happiness and usefulness of your pastor.

Go to the prayer meeting; it will animate their hearts, and make them feel strong in the day of trial. The few who have borne the heat and burden of the day sometimes feel sad, because no more "come up to the help of the Lord against the mighty." Yet they are resolved never to abandon the cause for they have enlisted for life. Go stand by their side, and share the burdens and toils, and you will also share their abundant rewards.

4. Your weekly presence at the prayer meeting will have a powerful influence upon the unconverted. When they see your perseverance in christian duty, united with a consistent life, they will take knowledge of you that you have been with Jesus; they will be constrained to go themselves to a place that is so constantly attractive to you, and may, through your instrumentality, be brought to a saving knowledge of Christ. Be punctual, then, at the prayer meeting, for the sake of those around you, who are "without hope and without God in the world."

5. Above all, go to the prayer meeting because it will glorify God. This is the great object for which christians should live,—"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." In the spiritual prayer meeting, God is greatly honored by the growth of christians, in grace and in knowledge, and by the marvellous displays of the Spirit's power in the conviction and conversion of men. Go, through the storm, the cold and the heat—go, though but two or three are inclined to meet you there—go, though worldly cares press hard—go, meet the people of God for prayer, and you will meet your Savior also, and be richly blessed.

Reader, do you go to the prayer meeting? Will you go henceforth?

"Prayer makes the darkened cloud withdraw,
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above.

Restraining prayer, we cease to fight,
Prayer makes the christian's armor bright,
And satan trembles when he sees
The weakest saint upon his knees."

Finding Fault with your Children.

It is at times necessary to censure and punish. But very much more may be done by encouraging children when they do well. Be therefore more careful to express your approbation of good conduct than your disapprobation of bad. Nothing can more discourage a child than a spirit of fault-finding on the part of its parent. And hardly anything can exert a more injurious influence upon the disposition of both parent and child. There are two great motives influencing human actions; hope and fear. Both of these are at times necessary. But who would not prefer to have her child influenced to good conduct by a desire of pleasing rather than by the fear of offending? If a mother never expresses her gratification when her children do well, and is always censuring them when she sees anything amiss, they are discouraged and unhappy. They feel that it is useless to try to please. Their dispositions become hardened and soured by this ceaseless fretting; and at last, finding that whether they do well or ill, they are equally found fault with, they relinquish all efforts to please, and become heedless of reproaches.

But let a mother approve of her child's conduct whenever she can. Let her show that his good behavior makes her sincerely happy. Let her reward him for his efforts to please, by smiles and affection. In this way she will cherish in her child's heart some of the noblest and most desirable feelings of our nature. She will cultivate in him a lovely and amiable disposition, and a cheerful spirit. Your child has been, through the day, very pleasing and obedient. Just before putting him to sleep for the night, you take his hand and say, "My son, you have been very good to-day. It makes me very happy to see you so kind and obedient. God loves children who are dutiful to their parents, and He promises to make them happy." This approbation from his mother is, to him, a great reward. And when, with a more than ordinarily affectionate tone, you say, "Good night, my dear son," he leaves the room with his little eyes full of feeling. And when he closes his eyes for sleep, he is happy, and resolves that he will always try to do his duty.—*The Mother at Home.*

Fashionable Professors.

One of the first developed principles of man is imitation. One of the ruling traits in man's life is imitation. The infant that smiles in the face of its fond mother, does so because it first sees its mother smile. The child that begins to articulate words, does so because it hears others. The boy that marches in military pride, with a feather in his cap, and a wooden sword by his side, does so to imitate the martial man. The girl that wants some pretty flowers to decorate her bonnet, or some jewelry to adorn her head or hands, does so because she sees others wear them.

The young man that wears that fine plaited bosom, adorned with some article of jewelry, does so to be in keeping with his companions; not that there is any value in artificials, in the finely plaited linen or jewelry. But it is simply to gratify the pride of the heart.

Now what lesson is here taught? Simply that christians should avoid this outward adorning of the body, which genders strife in the world, pride in our own hearts and a worldly mindedness in the church. But rather should we seek for that inward adorning of the mind, even a meek and quiet spirit which is of great price in the sight of the Lord.—*Palmer.*

A Song for the Million.

BY J. R. ORTON.

God of the mountain, God of the storm,
God of the flowers, God of the worm!
Hear us and bless us,
Forgive us, redress us!
Breathe on our spirits thy love and thy healing,
Teach us content with thy fatherly dealing—
Teach us to love thee,
To love one another, brother his brother,
And make us all free—
Free from the shackles of ancient tradition,
Free from the censure of man for his neighbor;
Help us each one to fulfill his true mission,
And show us 'tis manly, 'tis Godlike to labor!

God of the darkness, God of the sun,
God of the beautiful, God of each one!
Clothe us and feed us,
Illume us and lead us!
Show us that avarice holds us in thrall—
That the land is all thine, and thou givest to all.
Scatter our blindness;
Help us do right, all the day and the night—
To love mercy and kindness,
Aid us to conquer mistakes of the past;
Show us our future, to cheer us and arm us,
The upper, the better, the mansions thou hast,
And, God of the grave! that the grave cannot harm us.

Punctuality.—A committee of eight gentlemen had appointed to meet at twelve o'clock. Seven of them were punctual; but the eighth was a quarter of an hour behind the time, and came in full of apologies. "I had no idea of its being so late." he said, "no idea." "Friend, I am not sure we should admit thy excuse," said one of the committee-men, who was a Qurker. "It were a matter of regret that thou shouldst have wasted thine own quarter of an hour; but there are seven besides thyself, whose time thou hast also wasted, amounting in the whole to two hours, and one-eighth of it only was *thine own property.*"

☞ Absolute purity of thought and life, is the richest human possession, and perfect obedience to the highest attractions of the soul is the only means of its attainment.

Reading for Youth.

For the Crisis.

"He sees Us!"

A few weeks since, in the village of Sandy Hill, N. Y., on the Lord's day, some little children did that which I fear many of our little readers may be tempted to do, notwithstanding it was exceedingly naughty. They attempted to take fruit, without permission, from the owner, thinking without doubt he was at church, and they could do so without being detected. But just as they were about to grasp the prize, the owner stepped to the door and heard them say, "He sees us," and with that they scampered over the wall as precipitately as though they had expected some wild beast of the forest was on their track, proving the saying of the wise man true, that "The wicked flee when no man pursueth."

But why were they so frightened at the sight of the owner, when a greater than the owner saw them all the time? Yes, my little readers, his eye was upon them; and though they might elude the eyes of their parents and the owner, they can never hide these wicked acts from his all-seeing eye, and sooner or later he will surely punish them with that severity a breach of his law demands. These little children evidently knew they were pursuing a wrong course, but I doubt whether they realized they were breaking *three* of the commandments of the great God, and I fear broke another still, in trying to cover their sin. Ah, how many children lie to cover their wicked acts! They were not only guilty of stealing, but, of disobeying their parents and breaking the Sabbath! And could they derive sufficient pleasure in the few moments they were eating this fruit to make amends for the *fear* and *guilt* they must have experienced in consequence of stealing it? Probably their sense of taste was gratified a half hour or so, and then there was their suffering for fear of detection, and thereby gaining the ill will of the owner, and all the *good* people of the place, besides sadly grieving their parents and daily carrying a guilty conscience; and more than all incurring the wrath of Him who gives them life and all the blessings they enjoy, and could by one word take their breath away and consign them to the cold and silent grave.

Now, my dear little friends, will you not think of this when you are again tempted to steal fruit? Do you say the owner has plenty and can spare some just as well as not? How much better that you should go and politely ask him to give you some. Only think how much happier you will feel, how many more friends you will gain than if you stole it. The plea that *others do it* will be no excuse for you. No. It will not palliate your crime in the least when you stand in in the presence of Him who hast said, "Thou shalt not steal." Your friend,

B. Mathewson.

For the Crisis.

A Discussion

Between a little boy named *Walter*, and a little girl named *Hattie*, each six years of age, concerning the dead. An actual occurrence. This colloquy was given me by the *mother* of little Hattie. Both have been made sad by the death of little *Freddie*, the brother of little Hattie. It was told her by the *mother* of little Walter, who overheard the conversation a day or two after little Freddie had died and was buried.

Walter.—Hattie, little Freddie is dead and gone to *heaven*, hasn't he?

Hattie.—No! he is dead, and been taken to the *cemetery* and buried.

Walter.—Why, no! Haitie, Freddie has gone to *heaven*; and he's a little angel there; and he's got *little wings on his back*; and he can fly anywhere; and he's having a good time there.

Hattie.—No! he hasn't gone to heaven, Walter; he is gone to the *cemetery*, and he's put in his *little grave*; and he'll stay there till Jesus comes, when he'll rise in "the first resurrection," and live with God in the "new earth."

Walter.—(A little excited.)—Hattie, I tell you he's gone to *heaven*; and if you don't stop, *you shan't go to heaven* and see little *Freddie*; and you shan't have *little wings on* YOUR *back*, like little *Freddie*.

This answer was so abrupt, that little Hattie did not reply, but went to inquire of her mother concerning these things. Will the *children* decide which had the best of the argument, little Walter or little Hattie. Let the *doctors of divinity* also decide. See Matt. 11: 25; Matt. 21: 16.

O. R. Fassett.

Do it Yourself.

Do not ask the teacher or some classmate to solve that hard problem. *Do it yourself.* You might as well let them eat your dinner, as "do your sums" for you. It is in studying as in eating; he that does it gets the benefit, and not he that sees it done. In almost any school I would give more for what the teacher learns than for what the best scholar learns, simply because the teacher is compelled to solve all the problems, and answer all the questions of the lazy boys.

Do not ask him to parse the difficult words, or assist you in the performance of any of your studies. *Do it yourself.* Never mind, though they look as dark as Egypt. Don't ask even a hint from any one. Try again. Every trial increases your ability, and you will finally succeed by dint of every wisdom and strength gained in the effort, even though the problem at first was beyond your skill. It is the study, and not the answer, that really rewards your pains.

Look at that boy, who has succeeded, after six hours of hard study, perhaps; how his large eyes light up with proud joy as he marches to his class. He treads like a conqueror. And well may he. Last night his lamp burned, and this morning he waked at dawn. Once or twice he nearly gave it up. He had tried his last thought; but a new thought strikes him and he ponders the last process. He tries once more, and succeeds; and now mark the air of conscious strength with which he pronounces the demonstration. His poor, weak schoolmate, who gave up that same problem after his first trial, now looks up to him with something of wonder as a superior being.

And he is his superior. That problem lies there, a great gulf between those boys who stood side by side yesterday. That boy that did it for himself has taken a stride upward, and what is better still has gained strength to take other and better ones. The boy who waited to see others do it, has lost both strength and courage, and is already looking for some good excuse to give up school and study forever. Remember, *do it yourself.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Lines to Nellie.

BY L. M. H.

Thou 'rt gone from my gaze,
Like a sad, sweet dream,
And I seek thee in vain
By moonlight's pale beam;
Then I breathe thy dear name,
But the winds only sweep
A low, mournful cadence
Where we laid thee asleep
In thy beauty and bloom
Away in the tomb.

Thou 'rt gone from my gaze,
But in dreams of the night
Thou art with me again,
Thy smile still as bright
As before death had sought thee
With a cold, icy hand;
And had borne thee away
To the dark, silent land,
In thy beauty and bloom
Away to the tomb.

Thou 'rt gone from my gaze,
No more shall I hear
Thy low, cherished accents
Fall on my sad ear.
Thy friends all are weeping
Since thou art away;
Regretting their loved one
So soon passed away,
In her beauty and bloom
Away to the tomb.

Thou 'rt gone from our gaze,
And in sorrow we weep;
Yet we know thou 'lt awake
From thy long, silent sleep,
When the morning shall dawn,
And the "Conqueror" appear,
To change living saints
And dispel every tear;
While immortal bloom
Awakes from the tomb.

"Ye must be Born Again."

I. *Nature of Regeneration.*

It was a remark of John Wesley, that if any doctrines within the whole compass of christianity may be properly termed fundamental, they are these two:—Justification by faith, and regeneration by the Spirit. By regeneration I understand a work of the Spirit of God in the human heart, resulting in the destruction of sin, and a complete renovation of man's moral nature. Regeneration, then, is not a conversion from one sect or creed to another, nor from atheism to a belief in the divine existence; but is a radical change of heart and life.

II. *Necessity of Regeneration.*

1. It is necessary in order to the attainment of eternal life. Man has incurred the displeasure of the Almighty,—has opposed the character, law, design and government of God, and stands a condemned criminal before him. Such being the case, he is not a fit associate for the company of the redeemed, nor capable of appreciating the joys of that higher life. Hence the imperative necessity of being made "a new creature" in Christ Jesus.

2. It is necessary in order to make man capable of enjoying eternal life. It is evident that, in the present state, sinners do not relish things of a spiritual nature. "God is not in all their thoughts." To the sinner, religion possesses no charm; the means of grace, the prayers of the saints, and even the blessed influence of the Spirit of God, seem to fall powerless upon his heart. Then how utterly incapacitated is he for the enjoyment of that better life that awaits us at the resurrection morn.

III. *Evidences of Regeneration.*

There are some unerring marks by which we may discern our spiritual state; but as many persons apply false tests to religious character, it may be well to point out these fallacies, and present the true tests of a regenerate state.

1. *Zeal* is no certain evidence of our spiritual state. For atheists are as zealous in trying to undermine the living God, as christians are in trying to convince men of his existence. Again, look at the Jewish nation. Having suffered for ages, and been driven from point to point, houseless, homeless and friendless, they still with unabated zeal defend their peculiar faith. Again, we find even among infidels, a zeal worthy of a better cause. In the market place, in the street, in the shop, and in whatever place you find them, they are incessantly urging and advocating the overthrow of christianity. And, I ask still further, where can a people be found under God's high heaven, outside of Pagan nations, who are so zealous as the Roman Catholics? Now all this shows conclusively, that zeal is no certain criterion by which we may know a regenerate heart; for the worst of causes have zealous advocates and defenders.

2. Exactness in the performance of external rites and ceremonies, is no evidence of regeneration. Instance the Pharisees, whose morality was unimpeachible, and whose external life bore unmistakeable evidence of sound morality. Nor, as to the external rites of the church, are the Catholics very far behind; for to them no sacrifice is too great, if it has a bearing on the church; in a word, the external rites of *true* christianity form the basis of the religion of the Romanists. Now if these marks do not indicate our condition before God, what are the true tests of regeneration?

1. Internal consciousness of being a child of God. Now a person may mean to do right, and still with all his endeavors to do so, he feels within dissatisfied, and sees clearly that there is a want of something he does not possess; but when a man is converted to God, and his heart is renewed and illuminated by the Spirit, then it is that he feels the powers of his soul going out after God, and becomes conscious of a new relation existing between him and God.

2. Love to the brethren. He is no christian, who does not and cannot look beyond the church of his choice. There is in christianity a sympathy that flows to every one of God's children; no matter by what name they are called, nor of what nation they are, nor in what circumstances they are placed; if they love Jesus, the true christian loves them. "We know that we have passed from death unto life, because we love the brethren." I don't care what pretentions a person may make, nor how many prayers he may offer, if he love not the brethren *of every name*, he is not of God, and wants the very leading evidence of being regenerated by the Spirit.

3. Another evidence of a regenerate state is seen in the *fruit* we bear. An old maxim says, that "actions speak louder than words." And this is especially true of the christian. His external life, his daily walk, oftentimes speak forth in loudest terms. Every true christian in his acts with his fellow man, shows forth his religion, and is a standing argument in favor of regenerating power.

IV. *Effects of Regeneration.*

1. It brings us into a new relation to God. Before, we were estranged from God, "aliens from the commonwealth of Israel, and strangers to "the covenant of hope;" now we are of "the household of faith," and "heir of the promise," looking forward in hope of a better resurrection from the dead, and immortality beyond the grave. Then, we were rebellious; now, obedient. Then, fought against God, now, fight for him. Then, our hope clung to earthly pleasures; now, hope clusters around the glories of the future state. Our former relation was that of criminal to Judge; now, that of redeemed to Redeemer.

2. It removes our liability to eternal death. Man had transgressed, and trampled under foot the law of God; and as a transgressor, he could only look forward to the direct punishment; but Jesus wrought out for us the great salvation, and made known unto us, through the blessed gospel, the terms on which we may be saved;—"being born again." Regeneration, then, removes our liability to punishment, and brings us into favor with God.

3. It brings eternal life within our reach. When I look at the terrible doom that awaits the race of sinners, and then look at the glories of that upper temple, and the sunlight of the countenance of the Savior, and the raptures of an eternal life, O how I wonder at the folly of men in refusing this offer of mercy, and turning their backs upon the last ray of hope for this sin-cursed earth. O who would not, in view of the rich promises of the gospel, seek and serve Jesus? Let us, then, look to Jesus; bear in our breasts the evidence continually of our acceptance with God, live a life of faith, and we shall finally rest in the better kingdom. Above all things, let us see to it that we are born from above.

HENRY W. DANN.

West Troy.

SPECIAL PRAYER.—In one of the visits of her pastor, Dr. John Mason, Mrs. Graham mentioned to him the want of good servants as one of her trials. "Have you ever prayed to the Lord," he asked, "to provide good servants for you? Nothing that concerns our comfort is too minute for the care of our heavenly Father."

☞ May each of us who profess to be followers of Christ, imitate his example and the example of those who have been eminently distinguished for their labors of love.

For the Crisis.

Earthly Pleasures.

"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity."—ECCL. 11: 9, 10.

I am aware that this is an important subject; one which should rest with weight upon the youthful mind. When they have passed the pleasures of this world; when the enjoyments, which they could once pursue with delight, have been blighted by the call of God, as they have felt it, not only while engaged in their different pursuits of business, but even in the lone and silent watches of the night; it is then that the sin sick one can no longer find cheer by walking in the ways of his heart. It is then that he feels that he is without hope and without God in the world. He has once seen the time when he could go and enjoy the company of those who sought their comfort in this present world; but now the world charms him no more. He begins to turn his thoughts to the word of God; and as he anxiously inquires, what must I do to be saved? he reads the blessed promises of God to those that will be good; or in other words, to those "who by patient continuance in well doing, seek for glory and honor and immortality." He finds a new earth promised to the faithful—a home where sorrow is forever unknown. He reads that the inhabitants of that land shall not say, I am sick. Again he reads of the river of life, as it proceeds out of the throne of God, which has on its banks the tree of life. As he takes his standpoint there, and looks off in the far distance, he beholds the beautiful earth dressed in unfading green. He sees the loved and faithful ones of earth there united, to be separated no more forever. He says with anxious heart, that is a blessed home, but shall I, *can* I be there?

It is written, "whosoever will, let him take the water of life freely." In the language of the preacher I would invite you, dear reader, if yet unreconciled to God, to repent. As one that loves you, I ask you in the name of my Master to forego the pleasures of earth and live for God. Let us meet on the fair banks of deliverance when Jesus comes.

W. N. HOUGHTALING.

Colerain, Mass.

P. S.—I would like to say to the brethren that the Lord is at work in this place, (Griswoldville.) Bro. H. G. McCulloch has preached the word to the people, and gladly some have received it. W. N. H.

For the Crisis.

"Behold, I make all things New."

In the beginning, God made all things, both in heaven above and earth beneath; and he pronounced every thing which he made to be "*Very good.*" And I have not the least doubt but that it was just as God said, "*Very good;*" *good* in its highest sense too. And I do not think that any body, *except* Adam and Eve, ever saw the earth in all its primeval beauty and glory. Man being in honor, abode in that honorable, sinless state but a little while, before he *voluntarily transgressed the holy law of God;* hence that union and communion which existed between man and his Maker was terminated! Man violated God's law, sinned, and died! *He did die*, though the devil said he should *not* die; and the whole earth was *cursed* for man's sake, and has been groaning under the curse ever since.

Now, what is to be done? Man has sinned and come short of the glory of God. He is in a perishing condition truly. He cannot save himself; his offended God is under no obligation to save him, or help him in the least. What does the Lord do, but comes forward, and says to man, sinful as he is, "Here, *live!* for I have *found a ransom!!!*" The long and short of this whole story seems to be this: God says to man, you have voluntarily violated my holy law, and separated yourself from me; now just volunteer your love and hearty service to me, during this short life; and I will save you, and give you eternal life in my kingdom. Under these conditions, God has promised that "the seed of the woman shall bruise the serpent's head." That is, the saints of God shall finally come off victorious conquerors through Christ.

Having made these preliminary remarks, I wish to return to the subject first named, "Behold, I make all things new." In a former letter, I spoke of the earth as it *was*, and as it *is;* and now I wish to say something in regard to the earth as it *will be*. I am a sincere believer in the *glorious restitution of* ALL THINGS *spoken of by all the holy prophets since the world began!* Glorious, indeed, will be the change which these sure and holy prophets contemplate. The earth is groaning under the curse, as I have already intimated; every thing that springs from it for the sustenance of man and beast is, more or less, cut down by frost, blasted by mildew, or stung or devoured by beasts and insects. But not so in the restitution age.

"No chilling winds, or poisonous breath,
Shall reach that healthful shore."

Before the fall of man, the animal creation were all in perfect harmony, and submissive to man. But now they bite and devour each other; they are at enmity with man too. This enmity and savage disposition must be taken away, before things can be brought back to their Eden state. That such will be the case, under the restitution age, is evident from the following prophecies: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; *and a little child shall lead them.* And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Other prophecies of similar import might be named; but this will suffice on this point. Does the candid reader doubt the real fulfillment of these blessed promises? He should not; for the all-wise and benevolent God is abundantly able to perform what he has promised. The Lord has said, "Behold, I create new heavens and a new earth," etc. And now, according to his promise, says Peter, "we look for new heavens and a new earth, wherein dwelleth righteousness."

I don't think the dear saints will be disappointed in this, but their hope will be fully realized. Palestine will not only be restored to its Eden state, but the whole earth will be greatly blessed. For the sun and the moon will shed their *seven-fold* light and life-invigorating influence over the whole world; and this will doubtless so change the seasons as to cause the earth to yield her increase. The prophet goes on to say, "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing, the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God." And he further states in another passage, "For the Lord shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." The lands that are now desolate, are to become like the garden of the Lord. Happy change! Glorious Restitution! May it soon take place.

"Then, truth shall sit on every hill,
And blessings flow in every rill,
And praise shall every heart employ,
And every vine shall shout for joy."

P. TANDY.

For the Crisis.

Mount Calvary!!!

Is there such a mountain? I judge that hundreds and thousands would say, "yes," to such a question. And why? Because the general impression is on the minds of the people, that Calvary is a mountain. Eminent ministers have spoken it; learned writers have written it; fine poets have woven it into their songs; thousands of converts refer to Mount Calvary; and old christians point sinners to the consideration of the sacrifice of Christ on Mount Calvary. While reading these remarks, you will call to mind the many expressions like these in verse: "Jesus died on Calvary's mountain," "On Calvary's rugged summit," etc., etc.

How comes all this? "Why," say a hundred voices, "the Bible teaches us that Jesus was crucified on Mount Calvary." No, no. You are too fast. Look again. The Bible does not teach thus. In Luke 23:33, we read, "And when they were come to the place called Calvary, there they crucified him." No mountain mentioned. Travelers to the Holy Land have inquired for "Mount Calvary," when shown the place where Jesus is supposed to have been crucified, but did not find it. They have turned to the New Testament to find it described; but, behold, it was not mentioned there! They found "a place called Calvary" mentioned, and they found it geographically situated in Judea, as described; but it is a plain, and not a mountain. Why is it so strongly fixed in the mind as "a mountain?" It is not by divine revelation; it is not by intuition of human reason. It may be because somebody imagined it to be so, and it has grown to a tradition, so as now to be almost universally believed, except by those who have explored the place.

Is it not, then as easy to slide into the tradition of "the land of spirits," "world of spirits," "immortality of the soul," "eternal life of the wicked," and many more of such strange and unscriptural dogmas? I think so. Let us be sure on what ground we tread;—never be hasty in our investigations and conclusions. Better to be "ten years on the fence," than to jump over and slump in the deep ditch out of sight, on strange ground. Let us not adopt an idea because many others have; but because, after patient, careful, deep and thorough investigation, we find it *must* be true, because God has made it so. Be sure you can master an animal, before you put him on the road for service. Be sure you have the true idea, before you venture to teach it as your theology. We will continue to study the sure word.

I. C. WELLCOME.

Richmond, Me.

For the Crisis.

Lines,

On the death of SCOTTO N., youngest child of Nathan J. and Jane Y. Streeter.

BY L. B. WEAVER.

He sweetly sleeps beneath the ground,
His lovely form by death is bound;
He heeds no sound, nor can he wake
Till God the chains of death shall break.

He suffered much whilst here his stay,
Six dreadful hours convulsed he lay
Beneath the iron grasp of death,
Till God saw fit to take his breath.

His little words ring in our ears,
Whilst to our minds his form appears;
At midnight hours we dream him here,
But we awake and all is drear.

Our hearts are grieved, and mangled sore,
We hear his little voice no more;
Our little child, our darling one,
O can it be that he is gone?

Yes, all is right, our Father gave,
That he has taken, he will save;
That lovely one he'll plant all fair
In his own garden soon, with care.

O come, Lord Jesus, quickly come,
And raise to life our sleeping one;
Restore to life, to health, to bloom,
Our lovely one now in the tomb.

For the Crisis.

Sacrifice.

DOES GOD REQUIRE THE MINISTER TO MAKE ALL THE SACRIFICE?

BRO. GRANT:—My heart has often been pained, when reading of God's ministers being obliged to leave the great harvest that is already white for the sickle,—when the blessed Son of God, who gave his own life a ransom for us, that we through obedience might not *perish*, but have life everlasting in the kingdom of God, declared that the laborers were *few*, and that we should pray the Lord of the harvest,—to do what?—make those *few* quit preaching and go to work like other men for a livelihood? No, no; but to pray the Lord to send forth *more* laborers into his harvest. Said he, to those whom he sent out, "Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes." But why, Lord, go so destitute? we shall need these. "For," (or, because) "the *laborer is worthy of his hire.*" As if he had said, if you spend your time and talents ministering to others in spiritual things, let them supply your temporal and physical necessities; for it is not meet that you should make all the sacrifice; let all bear their part of the burden, that all may be sanctified together.

Since I have been made acquainted with the devotion, the trials, sacrifices, and self-denials of ministers, and their families; I have been led to ask myself this question: does God require those whom he commands to preach his word, to do so at their own expense? Does he demand of them all the sacrifice, all the self-denials that are to be made, on the part of all who would inherit the kingdom? or does he demand sacrifice on the part of all? Will he permit some to ride into the kingdom in soft-cushioned carriages, surrounded with their wives, their children, their houses, barns, lands, sheep, swine, cattle and horses, comfortable fires, plenty in the house and cellar to eat, drink and wear, and more in the barn to replenish with when necessary? who think if they entertain God's servant when he calls on them, and give him of their good things to eat, and say when he is about to leave, "God bless you, brother; come again. I think you might do a great deal of good here; there is a large field open, and scores that have never heard the truth, who would see it and believe it if they could only hear it; can't you make it convenient, brother, to give us a call? You will ever find a pilgrim's home at our house!"—who think, I say, that they have done all that God requires of them. Poor souls! they little dream of the sacrifice this brother would have to make to do as they require; nay, of the sacrifice he has already made in leaving his wife perhaps in feeble health, with all the cares of the family, and all the out-door cares devolving upon her; his children, and what little he hath, are also left to the mercies of the weather, and the companionship of a cold, heartless world, perhaps without a spoonful of flour in the house. I knew a preacher's wife who took the last dust of flour from her barrel twenty times in one season. Luxuries are unknown to them, and but few of the comforts of life. The minister looks forth upon the broad fields already ripe for harvest, and hears his Master's voice calling,—"Go work in my vineyard." Behold, "The harvest truly is plenteous, but the laborers are few." "Preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Work while the day lasts, for behold "the night cometh when no man can work."

How his heart yearns to go forth bearing the precious seed, but his energies are crippled; if he goes, he must needs leave his family in destitute circumstances. His heart twines about them, dependent as he knows they are upon his labor for that which sustains life. Again, if he goes forth to preach the gospel, his business must be suspended; for he cannot be in two places at one time; he cannot preach, and be at home seeing to his business. Do brethren ever think of this fact? Do they not know that when they are obliged to be from home a great deal, their business suffers? Nevertheless they may be able to hire a good trusty hand! Franklin hath well said:

"Whoever by the plough would thrive,
Himself must either hold or drive."

Let those who are in the habit of thinking they have a "hard row to hoe" to "make the ends meet" when they spend all their time at their business, take the minister's place, and go forth here and there proclaiming the everlasting gospel, for which I will warrant them an abundant harvest of that which will starve a dog to death. Let them be faithful servants for *one year*, and see how near they will make the ends meet. Methinks, if conscience has nothing to do in the matter, they will be very glad, at the end of the year, to hide themselves by the side of their own comfortable fireside, surrounded with their own quiet families. Yes, they will esteem it a privilege; nay, more, a great blessing to be permitted to see to their own affairs, and enjoy the society of the nearest and dearest on earth continually. O the blessings of a quiet home! Who would barter them away for the cold embrace of strangers? Who, of choice, would leave all that is most dear on earth, and go out into the cold, heartless world, facing heat, cold and storm, with no prospect of remuneration in this life, save now and then a "thank you," or a "God bless you?" I say, who of their own free will would do it? No sane man would be so reckless of the comforts of life.

Now, dearly beloved brethren and sisters, what say you? Have you no part nor lot in this matter? If God, who so loved the world as to give his only begotten Son to die, that we through obedience might have eternal life, requires his ministers to make such a sacrifice of their time, and all that is dear to them; do you not suppose that he hath something for you to do besides giving your whole time and energies to the work of laying up something of this world's goods? Do you not think he requires you to make sacrifices or self-denials sometimes for the advancement of his cause? In whose skirts will the blood of those souls be found, who might have been saved had not those ministers been obliged to leave the field for want of sufficient remuneration for their toils? What is the end of those who keep back the hire of the laborer? Remember Jesus said, "The laborer is worthy of his hire," when he sent out his disciples to preach the gospel. If God requires that one class of men should leave *all* that they have, and go forth as sheep among wolves to preach his word in order that some may be saved, and they themselves not be cast away, will he admit you there, after you have spent your whole life trying to lay up some of the goods of this world, and, if ever you have given anything to God, it has been something that you could spare just as well as not? Does Christ mean a part of mankind, or all, when he says, "Unto whomsoever much is given, of him shall be much required?" Will this apply to ministers only? Does it not have something to do with worldly goods? What think you, my brother, my sister? Hath not God something for you to do? a sacrifice, a self-denial for you to make, that you may find an abundant entrance there? These are important questions—queries that ought to settle deep into the hearts of all that profess to love God, especially of those that are looking for the speedy return of their Lord.

Of all people in the world, we are the ones that should be up and doing; we should be willing to make self-denials; not only this, but to present our "bodies a living sacrifice," [illegible] We profess to be looking for the King of kings, expecting him to bring us great rewards, and yet compel God's servants, whom he hath sent to work in his vineyard, to leave the field for want of the necessaries of life, because we withhold from them the just reward of their labor. Such a state of things does not savor of God. If we love God and our fellow men as well as we do the world and its ease, this state of things would not exist among us. No, never. Think not to say within yourselves, we have more truth than any other sect, and that will save us; for remember, to "him that knoweth to do good, and doeth it not, to him it is sin," and he "shall be beaten with many stripes." Think of the perishing mortals about you for whom Christ died, and ask yourself this solemn question, am I doing all in my power for their salvation? If you cannot preach, you can help those that can, by paying them for their labor out of the treasury of the Lord which he hath committed to your care. Be careful how you lay away your Lord's money, for he will demand it with usury at his coming.

O when I think of the coldness, the lukewarmness, the worldly-mindedness of those looking for the Savior, my heart fails me, and I am led to exclaim, "When the Son of man cometh, shall he find faith on the earth?" Remember, that *faith* without *works* is *dead* being *alone*, and that all our boasted knowledge will profit us nothing; nay, will prove a curse to us if we have not corresponding works. Then let us be up and doing while the day lasts, for behold "the night cometh when no man can work." Behold how the signs thicken all about us, saying in thunder tones, "*Behold he cometh*, go ye out to meet him." But O! remember "the speechless guest." Strive to have on the wedding garment. In the language of Peter, "Seeing that ye look for *such things*, what manner of persons ought ye to be?" Yes, O yes, what manner of persons ought we to be? O! God help us to be just what thou wouldst have us be. *Amen.*

MARTHA J. W. SOBER.

Burlington, Mich.

For the Crisis.

Advice.

"Let no man despise thy youth."—HEB. 4: 12.

Paul, the author of this epistle, among many good qualities, possessed in a great degree what we at this day call a knowledge of the world. He knew that although age and honors, authority of position, great learning, and commanding personal appearance usually command the veneration of mankind, unless counteracted by some degrading vice. One virtue of a young preacher appears to me to be *frugality;* for if there be a calling in the world which demands freedom from *debt*, it is that of a preacher, depending upon the brotherhood for his living. I would most earnestly warn young men against contracting debts, either in a small or large degree. It will place a very heavy load upon all your acts. Should a case of poverty come under your observation, you cannot relieve it because you are in debt. Let no young preacher presume to boast of honor, of independence, who fears the face of his creditors, and who meets a creditor in every street. It will be found much better for all men to "owe no man any thing," than to be continually ashamed of ourselves.

In conclusion, I would say, go, my brother, into the vineyard of the Lord, and may the grace of God go with you. The religion you preach is true. Dispense its ordinances with seriousness, its doctrines with sincerity; urge its precepts; be sober, be vigilant; of all men have a good report, confirm the faith of others, adorn your own by the virtues of your life; be peaceable, be courteous, "condescending to men of low estate;" be gentle to all men, that you may gain some; and the awakened sinner, the enlightened saint, the young whom you lead to virtue, shall pursue you with prevailing blessings and fervent prayers. And at the last day, if you present even one recovered soul, what a grateful offering it will be to him whose mission was to save the lost.

S. F. MATTHEWS.

For the Crisis.

The Fullness of Christ.

In order that we may approach to a comprehension of the greatness or perfection of Christ's righteousness, let us consider the question,—does it require the combined righteousness of the whole household of faith to equal Christ's?

The church is the bride of Christ, has not as yet been ready for the marriage. Our own individual fitness [illegible]

For the Crisis.

Poor Business.

Yes, poor business, mean business, wretched business, disagreeable business, unprofitable business. I have been doing it, and I believe I will not do much more of it, for several reasons:

1. It is hard work, and takes time that might be employed in the work of God.

2. It is not as agreeable as working in the Lord's vineyard.

3. It isn't productive business, as I can earn money faster working with my hands than by doing that.

4. It never ought to be done, but should not be needed.

5. It hinders the tracts from being sent off, as I can't do too many things at once.

6. It makes me, and others too, feel bad, and is about as unpleasant as begging.

"*But what is it?*" "What?" Can't you guess? Didn't you ever have to do it? Well, I hope you won't have much of it, indeed I do. "But what is it?" What *is* it? Why, it is writing dunning letters, and sending out appeals to men who owe me for publications to send me the pay. I think I may about as well quit that business, and try something more agreeable and profitable,—praying, for instance. What do you think about it, brother? Let me know, will you? Yours in Christ,

H. L. Hastings

Providence, R. I.

For the Crisis.

Tour East—Observations, etc.

It is contrary to our nature to leave long cherished scenes and associations without a feeling of pain, however sensible one may be that duty calls to the step proposed. And my last day with the congregation, whose interests I had made my own for the past sixteen months,—the general gathering, the throbbing hearts, the tearful eye, and the choked farewell,—I shall, I think, never forget. And oh the thought, should we never meet on the earth! God grant ours may be a blessed reunion in the coming kingdom.

With a speedy journey, we soon found ourselves beneath the roof of my christian parents in Connecticut. God be thanked for the kindly, fostering care of God-fearing-and-loving parents! To them, under God, I owe all that I am. O that all parents knew and realized more their responsibilities as parents; and could realize that theirs it is to affectionately lead their children to Christ! When their minds are young and tender, this can be done. Love, properly exhibited, will woo to Christ.

My first Sabbath was spent at Hartford. Here we have a large and interesting church of stanch and faithful brethren. They are now worshiping in a fine brick edifice, for which they pay annually the sum of five hundred dollars. The congregation is large, and yet for many months they have been without a pastor. God grant them one after his own heart.

My next Sabbath was spent at the Wilbraham campmeeting. This national feast of Tabernacles has finally become very-like a settled institution, among many of those who are looking for the Lord. This year the attendance was said to be larger than ever before. There were upwards of fifty preachers present; fifty-three tents, beneath whose curtains there were estimated to be encamped upwards of a thousand souls. On Sunday, it was variously estimated that there were present from five to seven thousand persons. How many were desirous of profiting by the privilege, God knoweth; but it is worthy of remark, that throughout the entire meeting, there was not observed so much as the semblance of disorder. Much of this is owing to the vigilance of the almost argus-eyed superintendent,—Bro. H. Munger—who, with the greatest quietness and kindness, sees that all things are done "decently and in order."

In point of worth, it was generally said, that this was the best meeting ever held on the ground. A large number were either turned from backslidings, or converted from the world. The preaching was highly practical and spiritual. By this it is not meant that the doctrine of Christ's speedy advent, to give immortality to his saints, was neglected, any more than the doctrine of his first advent, with the atonement, and kindred doctrines. For to us, as a people, we know no practical preaching that does not hinge upon these great truths.

My last two Sabbaths have been spent in Boston. The church worshiping at Chapman Hall have a large and interesting congregation, with a fair prospect for the future; although it is evident they are far from what might have been realized, but for the imperative call that has kept their worthy pastor—Elder Grant—so much occupied in the open field. Evidently, God has called, and eminently fitted Bro. Grant for a large and important work. As an evangelist, we have none whose labors at this time compare with his; and, as a debater, he is probably surpassed by few, if any, in our country. The editorial chair of the *Crisis* has felt, too, the absence of Elder Grant, but in this he has been largely sustained by the untiring efforts of his companion, whose ample scholarship has eminently fitted her as his helper. Suffice it to say, the paper is prospering. The church worshiping on Hudson St. have what is unspeakably advantageous in a city like Boston—the benefit of an elegant meeting-house of their own. The congregation has added somewhat to the number since I was last here; and with the indefatigable labors of their old pastor—Elder Himes—cannot well do otherwise than hold their own. The church at East Boston—across Charles river—have a small, plain edifice, and, under the pastoral care of Bro. J. White, is in a healthful, growing condition.

Finally, as the result of my observations thus far, I am quite of the conviction that the cause is growing in New England. But the most noticeable and painful feature of it is, the want of able and earnest ministers to preach the truth, and care for the churches. The sequel of this is evidently, 1st, the idolatrous spirit of covetousness that has cursed the age; and 2d, the want of system in our church economy. But of this hereafter. P. B. Morgan.

Boston, Mass.

For the Crisis.

Cause in the West.

Our tent meeting commenced according to the appointment. Bro. and Sister Mansfield arrived Wednesday evening. We had our tent pitched in a beautiful place. The brethren were in the Spirit at the commencement of the meeting. We had a glorious time. I trust much good will be the result. We buried one in the likeness of Christ's death, and a number of others we expect will soon follow. We had a good attendance all through the meeting. We had a very severe storm on Saturday afternoon. It commenced just before our meeting was out. The wind blew a terrific gale, and lasted for about two hours; yet our tent outrode the storm, and no damage was done to it. Another storm came up about 2 o'clock on Sunday morning. At 9 o'clock, it cleared up, and the people began to come, and continued to do so till about 11 o'clock. We had a large and attentive congregation, and the meeting wound up gloriously. God be praised. We struck our tent on Sunday evening, ready for another move. The labors of our dear Bro. and Sister Mansfield, were very highly appreciated. God bless them.

Tuesday, we started for Brown county. We went by private conveyance, and arrived at Bro. Raymond's the second day. We had a very pleasant trip. We commenced our meeting on Thursday evening. Good attendance. Pitched our tent on the old ground. We continued the meeting over the Lord's day,—then we moved our tent to Mt. Pleasant, five miles from the first place, and continued the next week. Had a good time. Sunday evening, four rose for baptism, and many more were interested. I think the meeting will result in the conversion of a number of men and women to God, and the removal of a great amount of prejudice. God's name be praised. We think Bro. and Sister Mansfield's visit to Illinois has made the hearts of many glad. I found them true yoke-fellows in the gospel.

Thursday, 21st, they were to commence a meeting in Ripley. I think the result will be good. From there, they return back to Mich. May the peace of God be with them forever.

I would say a few words about their course, as some may think it strange; as they had made their arrangements to go from our tent meeting in Brown Co. to Wis., and spend a few weeks there and in Iowa. When they arrived at Brown Co., they found a letter from Bro. Deyo, of Strawbury Point, stating that times were so hard, they were fearful they could not meet their expenses. As they were not expecting them, they wished them to defer their visit till Sept. They received another from Wis., rather discouraging. On the whole, they concluded to defer their visit north till a future period, and spend their time now in Ill.

The calls are many. O that we had men of God in the field to fill them. I think I am the only Advent preacher t at travels and spends his whole time in the field, that lives now in the State of Ill; and my health is failing. I have one very lame lung. My cough is hard; and if I do not get help soon, I shall be laid by. I expect I shall have to leave this climate. O how I wish some one or more of God's true ministers would come to this field of labor. Bro. Pratt has left for the present. I am sorry. He is one of the men for the West. He was a good yoke-fellow. God bless him, and aid him to come back, if duty calls. Is there not some one else who ought to come? I can find places for six men of the right stamp, who would be well supported. Who will come? If any conclude to come, write me. The Lord direct. I expect our work is most done. The Master will soon be here.

"Fly on wings of morning,
Ye who the truth can tell."

I hope I shall have the prayers of the church that my lungs may be healed; that I may still sound the alarm to a guilty world, and a sleepy church.

Moses Chandler.

Monmouth.

[This was overlooked.—Ed.]

☞ "Do good," says the Hungarian proverb, "and throw it into the sea. The fish will never know it, but God will!"

☞ Nothing can be more unjust and ridiculous than to be angry with another because he is not of your opinion.

The World's Crisis.

BOSTON, SEPTEMBER 19, 1860.

Stop! Stop!!

In looking over our subscription book, we find several who have paid nothing for the past year; consequently, are owing the office $2,00, besides the *advance* pay for the present volume just commenced. If such are not *able* to pay, and will take the trouble to write us, and let us know the fact, we will continue the paper if it be their wish. If others *can* pay, but have been careless and neglected to do so, we wish they would sit down *now*, before they forget it again, and send us a note containing the money. If there are others who *can* pay and *will not*, if they will send us a line stating the fact, we will kindly stop the paper, and let them settle with the Lord. If *He* is satisfied, we have no fault to find.

Unless we hear *immediately* from those who have paid nothing for the *Crisis* during the past year, who now owe us $2.00, besides the *advance* pay for the present volume, we shall be obliged to *stop* its weekly visits to their homes. We are sorry to do this at a time like the present, when every one so much needs all possible helps to prepare him for the great event about to burst upon an astonished world. Our *free* list is large, numbering several hundreds; but if you are poor, and wish the paper continued, we shall send it *cheerfully*, so long as we possibly can. We have not yet had to turn the poor empty away, and if those who can, will only pay, we think we shall not in time to come. We hope those who cannot pay, as well as those who can, will try to get some new subscribers. In this way they may favor the office and their neighbors too.

Come, let us all do the best we can. Our toilsome days are nearly ended; and if faithful, we shall soon be resting in our happy Eden home with all the pure and lovely.

Wayside Notes.

We have recently paid a visit to Bro. D. T. Taylor at "Our Home" in Dansville, Livingston Co., N. Y. We were rejoiced to find him improving under the skillful treatment of Dr. Jackson and his associates. He is very anxious to gain strength sufficient to assist again in sounding the last alarm to a guilty world. He feels much like a sick man who sees his neighbor's house on fire, but is not able to render scarcely any assistance. He appears to be satisfied that the Dr. understands his case, and is treating him very successfully. Bro. T. requests the prayers of those who love the Lord, that he may regain strength to preach the gospel.

We found several other preachers at "Our Home," of different denominations, some of whom are becoming interested in the glorious truths we love so well. May they be restored to health and help spread the glad tidings of the coming kingdom and reign of Christ, where pain and sickness, sorrow and death are forever unknown.

While at "Our Home," Dr. Jackson kindly opened his rooms, Sabbath morning, for the accommodation of those who wished to hear us speak on the saint's inheritance. An intelligent audience listened attentively. A large number who were unable to get into the house, were provided with comfortable seats outside. In the afternoon and evening, we spoke in Canaseraga Hall, in the village, to large and attentive audiences, which seemed anxious to know the truth. We hope for good fruit from this brief effort.

"Our Home." We would not close without saying a word concerning this health institution, where people are successfully cured without medicine. "Our Home" is pleasantly situated on the hill-side, or rather, on the side of a small mountain, and overlooks the entire village of Dansville, with its plentiful fruit and shade trees, gardens, meadows, flocks and herds, thus making it one of the most pleasant situations in our country for such an institution; from the fact that its inmates are surrounded by very pure air and a plentiful supply of soft water that gushes out of a rock some three hundred and fifty feet above the Cure. This remarkable fountain is called "THE ALL-HEALING SPRING." Judging from the number cured, many of whom are those who have been pronounced by other physicians incurable, we think the name very appropriate.

Their new and extensive bath-rooms are said to be the best on the continent. They have about one hundred and fifty patients. From observation, and the testimony of many others better qualified to judge than ourselves, we think we do not exaggerate at all, when we say that this health institution is the best in America. Dr. Jackson, Dr. Austin, Dr. Hurd and their associates have had very extensive, and the most successful experience. This would not properly be called a "*Cold Water Cure*," the thought of which almost produces a chill, especially to those who have heard the screeches, the "oh's!" and the sighs of those who are compelled to take the shocking cold baths, in some institutions of this kind; for we learn that Dr. J. seldom gives a bath below eighty-five degrees—Fahrenheit. The patients speak of their baths as being *agreeable* instead of unpleasant. The Dr. seems to have hit upon a method of treating various diseases of our race in a very successful manner, without the use of a particle of medicine. He has a strong and active mind, well disciplined in studying cause and effect in all the various departments of the human system. His course of treatment is now no matter of *experiment* with him, but an established *fact*. He appears to be thoroughly posted in the laws of life and health, and does not go about his work with any fears relative to the results, if his advice is followed. One could hardly spend a week more profitably, than at "Our Home," for the purpose of learning how to live,—what kind of food to use, and how to prepare it.

While there, we attended an interesting prayer meeting, which is held weekly, Thursday afternoons, besides their daily family prayers, which are conducted by Dr's. Jackson and Hurd.

We also had a very pleasant visit with Bro. Cogswell and family, who live in the village. He loves the "blessed hope," while he stands firmly in its defence, and is highly respected for his consistent christian life.

On our return, we called a short time on Bro. P. A. Smith, in Rochester, who is one of the Lord's faithful servants; and is having good success in the regions round about, in turning men from Satan to Christ. He is one of those men that have "no fellowship with the unfruitful works of darkness; and is sounding a faithful alarm to the slumbering virgins.

Editorial Notices.

☞ The article in our last week's number, headed "Improvement," should have been credited to N. D. Berry.

Better Paper.—We announced last week that we should print the Crisis on better paper than we have before used. It so happened that some portion of the paper was of the same quality that we have been using; and the same is true of this week's issue; but we hope our paper maker will have it all right by next week.

The Millennial Harbinger and Bible Expositor.—This is now the name of what was the *Prophetic Expositor*. In other words, the *Prophetic Expositor* has been moved to Seneca Falls, N. Y., and is in the hands of Bro. Thos. G. Newman, who is Editor, proprietor and publisher. It is now published weekly at $2.00 a year. We are pleased with the spirit and contents of the paper. We wish our Bro. Newman success in his arduous labors.

We have just received three new tracts from Bro. Himes, entitled, "The Judgment nigh," 1 cent single, 50 cts. per 100; "The Personal coming," 2 cents single, $1,00 per 100; and "My Position," 1 cent single, 50 cts. per 100.

Our Discussion with Adin Ballou.

We have now had eighteen public discussions on points relating to our "blessed hope," but we have had no opponent so fair and gentlemanly as Mr. Adin Ballou, of Hopedale, Mass. His object seemed to be to arrive at the truth, rather than to obtain the victory.

We discussed the following question:—"*Has man an immortal entity?*" He affirmed, we denied. Our debate was at the Town Hall in Holden, about seven miles from Worcester. We began Wednesday P. M., at 2 1-2 o'clock, and continued till 5. On account of the tremendous storm, we adjourned to meet at 9 o'clock the next day. On Thursday we met according to adjournment, and discussed the question from 9 till 12, from 2 till 5, and from 7 till 9 1-2 o'clock, before a very orderly, attentive, large, and intelligent audience. We think a very good effect will follow.

Mr. Ballou adduced nearly all the passages that are ever brought to sustain the doctrine of the immortality of the spirit. He maintained that after the "breath of life" entered into the human organization, it [the breath] became "*individualized;*" and at the death of the body, it left as the moral and intellectual being, to exist eternally.

We introduced the Scriptures which declare that this breath is in man's "*nostrils;*"—is not the man in whose nostrils it is found; but *common* to all living creatures upon the planet; as Solomon says of man and beast, "They have all one breath;" (Eccl. 3: 19,) and that when taken away, they all die and return to dust; or as David expresses it, "Thou hidest thy face, they are troubled, thou takest away their *breath*, THEY *die* and return to dust."—Ps. 104: 19. We urged our gentlemanly opponent to produce *one* passage of Scripture to show that anything but "the breath of life," in our nostrils, leaves us at death; but none was given. He held that different men and animals had different "*degrees*" of "the breath of life," which accounted for their varied moral and intellectual faculties; while we contended that the difference resulted from variations in their *physical organisms*, especially the *brain*; and that all our thinking stops when it is destroyed; hence, as Paul says, "If the *dead* rise not, then is not Christ raised; and if Christ be not raised, ... then they also which are fallen asleep in Christ are PERISHED." We claimed that this Scripture could not be true, if "the real man" escapes the power of death.

At the close of the discussion, one of the audience arose and requested us to repeat the discussion in the city of Worcester. To this we both consented, on condition that the seats should be free. We have not decided definitely on the time, but mentioned the month of Nov. We varied the question to the following:—*Resolved:* "That eternal existence is a gift of God dependent upon the character of the receiver." We shall expect a very interesting discussion. Notice of it will be given in due time.

Eccl. 3: 18-21.

The Septuagint of Eccl. 3: 18–21, reads as follows:—"I communed with my heart concerning a saying of the sons of men, '*That God distinguisheth them.*' Now in order to show that they themselves are beasts, that at least which befalleth man, befalleth them; and that which befalleth the beast befalleth man. The same event happeneth to both. As the one dieth so dieth the other. And they have all one breath. What advantage then hath man over the beast? None; for all are vanity. They are all for one place. They were all from the dust; and to dust they shall all return. And who hath seen the breath of the sons of men whether it ascendeth upwards; and the breath of the beast, whether it descendeth downwards into the earth?"—*Thompson's Septuagint.*

The word *ruach* is properly rendered *breath* in these three examples. Whoever attempts to prove from this scripture that a spirit entity leaves *man* at death, should also claim that the same goes from *beasts;* for "they have all one breath."

"Precocious Crime."

The above is the heading of an article in the "The World." While facts are *abundant* on every hand to show that our race is rapidly growing "worse and worse," it is astonishing to see the blindness of many who pretend to preach the gospel, and yet tell us the world is continually growing better. Why, even the mere *boys* are worse than the most wicked men were formerly. Says "The World" of Aug. 20th:

"Not long since we noticed the arrest of a boy, ten years of age, for habitual intoxication, and again, of another, who was hardly recovered, and whose life is still doubtful. Then followed the police report of the arrest of six boys, varying in age from seven to fifteen years, members of a gang of burglars, who had carried on a system of house-breaking so cunningly that they eluded for a long time the utmost vigilance of the police. Instances of assaults with deadly weapons, and even of murders by boys no older than these, have not been wanting to our police records during the past few months. A peculiarly distressing case was reported last week of the death of an honest lad, from injuries received three years ago at the hands of his companions. He was employed, with other boys, in a rope-walk in Williamsburgh, and for refusing to join in a strike, was seized by the others and hung by the neck and heels to a beam, where he remained three hours before he was discovered."

The foregoing is a specimen of the boasted *progress* of the age. It is rapid, it is almost universal, but it is to *destruction*. When the angel is told to thrust in his sickle, the reason given is, "For their *wickedness* IS GREAT." We think the harvest must be near. It seems as if the vileness of Sodom had returned. O Lord, "Let *thy* kingdom come" and end the revolting scene.

Correspondence.

From Sr. L. W. Bragg.

To the Saints Scattered:—After an elapse of time, I can say, to the praise of God, that my courage is still good, yea, never was better than now. I do believe the Lord is at the helm, and "that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8: 28. Though we have passed through many a rough storm since '54, yet the old ship's crew have not as yet lost their reckoning, or point of compass; but are still looking, longing, and sighing for a home in the land of promise, that is soon to "be given to the saints of the Most High." Dan. 7: 27. We expect to obtain it, "by patient continuance in well doing;" by fulfilling the royal law according to the Scripture, and in loving our neighbor as ourselves. All must be done by the principle of love. Bro. Paul says, "By love serve one another; for all the law is fulfilled in one word, even in this, thou shalt love thy neighbor as thyself." Gal. 5: 13, 14. This is the only principle that will fit us "for glory, honor, and immortality, eternal life." This is the way the Master went before us, and has said, "Be of good cheer, I have overcome the world."

He has so loved us while we were yet sinners, as to give "his life for us; and we ought to lay down our lives for the brethren."—1 John 3: 16. Says Paul, love "is the bond of perfectness."—Col. 3: 14. If we are now lacking the perfection of the gospel, we can look to Christ, who has "suffered being tempted." He has been tempted "in all points" "as we are, yet without sin." "He is able to succor them that are tempted." O then, with joy we'll enter the furnace of affliction, where the Lord has chosen his people; remembering these light afflictions, which are "but for a moment," work out "for us a far more exceeding and eternal weight of glory; while we look not at the the things which are seen, but at the things which are not seen." Let us take heed to the exhortation of Peter, to "Arm yourselves likewise with the same mind" of Christ, to suffer in the flesh, for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."—1 Pet. 4: 1, 2. O praise the good Lord for the perfect law of liberty, that will free us from sin and condemnation; that will make us righteous as he is righteous; holy as he is holy: but this state is attainable only on the road of loving our neighbor as ourselves, bearing one another's burdens, and so fulfill the law of Christ."—Gal. 6: 2. If we "have the same care one for another," being baptized "by one spirit" "into one body," we shall all suffer together, being "of the same mind," speaking the same thing; and will "remember them that are in bonds as bound with them, and them which suffer adversity, as being yourselves also in the body."—Heb. 13: 3.

"With such a people I want a share,
And reap and toil till Christ appear;
Then home to glory I will go,
And all my Savior's glory know."

I know this way is contrary to the old man. It is self-denying in every step, yet we can claim the promise sure, that the Lord will never leave nor forsake them that trust in him, but will make us like Mount Zion that cannot be moved, but abideth forever. To all that overcome is the promise sure of a seat with him on his throne. O praise the good Lord. I love the prize, and the way to obtain it. I ask not an easier way to the land of rest, but with Moses can say, I choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."—Heb. 11: 25. We have the promise, if "we suffer with him," we shall also reign with him. Then let us never complain of having so many trials that we cannot serve the Lord; but always reckon that all things work for our good. Let us never be fearful, or faint by the way, but "say to them that are of a fearful heart, be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you."—Isa. 35: 4.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word."

I feel, for one, that we have every reason to be of good courage, and do the commandments, which "are not grievous," but joyous; for in keeping them there is a great reward,—a hundred fold here, with persecution, and life eternal in glory. Then cheer up, pilgrims and strangers, who are seeking a home by sin undefiled. Pray much, watch unto prayer, and obtain the gospel union, begotten by the Holy Ghost, in keeping the commands. From a pilgrim sister, in hope of eternal life through Christ.

Canaan.

From Bro. Timothy Cole.

Bro. Grant:—As I was not permitted to attend either of the campmeetings, on account of domestic cares and afflictions, I have failed to see many of the beloved friends in Christ, that I expected to see. And with some, I had expected to arrange appointments for future labor, in protracted meetings and Sabbath supplies. I would now say, that by the falling asleep of some, and the better health of others, I feel, by God's permission, a willingness to go and labor where doors may be opened for the work of God. Brethren who shall wish my co-operation and help, please address me at Haverhill, Mass. Yours in hope of the promise made to the fathers.

From Bro. B. Spaulding.

I take my pen to acknowledge the receipt of two packages of tracts from some unknown friend or friends. The Lord bless them, is the prayer of my heart. They come just at the right time, when my tracts were most gone. We have spread tracts far and wide in Aroostook, and they are waking up a spirit of inquiry all through this country. The reception of these bundles of tracts makes me feel that I have the sympathy of my brethren and sisters in more favored portions of the country. Such little favors do me good; it raises my courage, strengthens my hands, encourages my heart. I am subject to depression of spirits, and sink down sometimes in my feelings, and feel as David did, when he said in his depression, I shall one day perish by the hand of Saul.

A few weeks ago I received by mail a letter containing one dollar, purporting to be from a brother Scribner of Topsham, Maine; a brother I never knew. And O how my poor heart overflowed with gratitude to God, and to the unknown giver. It encouraged me in my labor, and I went on my way rejoicing, feeling that God favored me. O let the brethren and sisters remember poor me, away down east on the Aroostook river, and let them communicate with me, by sending me tracts, or a few post office stamps, or letters filled with encouraging words. They can do it; many of the sisters might do it; they need not fear to write to me, for I have a wife I love and respect as much as any man ought to. It would be very cheering, very encouraging indeed to me, far removed from home as I am, to receive letters from any body. Any who desire to communicate or correspond with me, can direct to Presque Isle, Me. I shall probably be here some weeks. There is a large field here for labor; ears and doors are open; the spirit of inquiry is wakened up in all this region of country. The spirit of opposition is also wakened up, as might be expected. Many have embraced the truth in relation to the coming of Jesus and his kingdom; and the unconscious state of the dead, and the destruction of the wicked. Many others are inquiring in relation to these truths, and a great interest is felt generally in the subject in all this region. We have held meetings for ten or fifteen miles all around Presque Isle, embracing six townships, and visited most every family. Bro. Corliss has left for Mass., and I am alone again; and I feel that this is my place for the present. I hope brethren will remember and communicate with me, as the Lord may direct.

To the givers of those bundles of tracts, let me say, I will do my best to put them into the hands of those who will read them. I generally add a word of exhortation to every tract, and my tracts introduce me and the subject to every family. I esteem it a privilege to be the bearer of these tracts to the poor and destitute. I love the work; I enjoy it; had rather be in this humble work, than to be a king on a throne.

May the Lord bless you, and while you have watered others, may your own souls be like a well watered garden. Pray for me, that I may have strength of body, and force of mind, and the wisdom which comes from above, and that I may have access to the minds of the people of this new and very fast increasing country.

Salmon Brook Plantation,
Aroostook Co., Me.

From Bro. A. N. Seymour.

Bro. Grant:—I have just returned from the Indiana State Conference. We had one of the best, if not the best meeting I ever attended. Betwixt three and four hundred brethren and sisters, from different parts of the State, were present, full of faith and love; and it was truly blessed to enjoy their society. The preaching, praying, exhortations, and singing, were all excellent and timely. The Bible they adopt as their *only rule* of faith and practice; and freedom of speech, thought, investigation and judgment, is granted to each one, and nothing but christian character is made a test of fellowship. Every thing seems to be moving forward quietly and in a prosperous manner. The cause of truth can but prosper in that State, while devoted men and women are intelligently pushing forward the car of truth as they now are. We bid them all a hearty *God speed*.

From Bro. H. Morrison.

Bro. Grant:—As we look over the christian world, we find thousands professing to follow Jesus; but how few are in reality walking in his footsteps, living out his principles, obeying his commands. There are a few, however, who are striving to obtain the promise who love to obey; and by the grace of God will obey, though the world scoffs and frowns. Yes, as Bro. S. S. Brewer says, their scoffs and jeers just serve to drive us nearer and nearer to Jesus, as did the stones hurled at Stephen. Yes, the daily disappointments will just serve to wean us from man, whose breath is in his nostrils.

O the mercy and goodness of God to us! He has delivered us from darkness to light, from human discipline, creeds, etc., to the precious Bible.

How well thy blessed truths agree!
How wise and holy thy commands!
Thy promises, how sure they be!
How firm our hope and comfort stands.

Should all the forms that men devise
Assault our faith with treach'rous art,
We'd call them vanity and lies,
And bind the gospel to our heart.

As Bro. Wm. G. Moncrieff remarks, "Alas! when piety has no essential life, but a sort of galvanic existence. Alas! for those who are not good because God requires it, and because it is proper to be holy in summer as in winter; but merely puts on a little goodness because the Lord is about to appear." On account of the tarrying of the vision the few here have fallen away. "No man, having put his hand to the plough and looking back, is fit for the kingdom of God." "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire."

Dear Brn. and Srs. let us take warning, even by such, and remember that the promises are only to them that shall endure unto the end; the same shall be saved. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching. "Cast not away therefore your confidence, which hath great recompense of reward." Let us

keep walking in all the commandments and ordinances of the Lord blameless, and be "steadfast, unmoveable, always abounding in the work of the Lord." And soon, very soon, it will be said, "come ye blessed of my Father."

New Glasgow, C. E.

From Sr. M. J. Achorn.

Bro. Grant:—I take pleasure in reading the letters from the Brn. and Srs.; and perhaps a line from me may encourage some lone heart still to trust in God. I am desirous to live nearer to the throne of mercy. I feel that I need more than ever the prayers of God's dear children for me; and more especially do I desire the prayers of my Brn. and Srs. for an absent son, that lies prostrated by the caving in of the mine where he was at work. His back was seriously injured, and his left leg was broken in two places. It was set the next day, but the fifth day after, amputation became necessary. The injuries in his back, together with four bed sores that were made by lying so long, have confined him ever since the 19th of last January. He can sit up now most of the time, but has no use of his well leg, as yet. Believing that the prayers of the righteous availeth much, I make this one request, that you will remember him at the throne of grace, that God, who is rich in mercies, would look in tender compassion on the widow and her son; that he would raise him to health, to return to his friends.

When I think of the blessed privilege those enjoy who meet for the worship of God, I long to be with them; but, as I cannot, I will try to be contented with my lot. You may well think how dear to my heart are the weekly visits of the *Crisis*. It seems as though I could not be without it. I am, hoping for deliverance soon. Your sister in tribulation and patience till Jesus comes.

Washington.

For the Crisis.

Financial Report of the Savoy Campmeeting.

In answer to many inquiries in regard to the profits and expenses of the boarding stand, the committee wish to state that the receipts taken at the stand were not quite sufficient to meet the expenses. The reason of this was in consequence of the number of free boarders. The committee wish further to state, that all the collections taken were distributed to the preaching brethren, after paying the bill for keeping horses.

E. M'Cullock.

Obituary Notices.

Died, in Lockport, N. Y., Aug. 16th, Dr. Samuel Leinbach, aged sixty-nine.

Dr L. was a man well read in the science of his profession, and a consistent member of the Lutheran church. He was also a *Bible student*. Guided by the light of the Word, he had learned that Heaven had purposed to establish a kingdom on this earth. Believing in a kingdom of *reality*, he looked for a King. By comparing prophecy and history, he became convinced that the day was at hand for the King to appear and establish the kingdom. In this waiting and expecting state he was living, when the enemy laid his icy hand upon him. But he yielded to his power in full hope of a complete victory in the morning of the resurrection. His funeral was attended by the writer on Saturday, Aug. 18th. The audience, on the occasion, were invited to consider the subject of the resurrection of the just

The day after the above funeral, a Mrs. Mary Price, daughter of the deceased, was thrown from a carriage, on returning from a Methodist campmeeting which had been held in Pekin, in this county, and had one arm broken in three places, and her side bruised. During the week mortification commenced, and on Sunday, Aug. 26th, she died. The funeral was attended the next day. By her special request, we preached on the occasion, and took for our text and subject, "*That blessed hope.*" The audience was large, and gave very good attention to the word. We hope for favorable results.

Mrs. Price lived and died at Shawmee, where the funeral services were held and she was buried. She was a member of the Presbyterian church, but had been an attendant upon services we have been holding there for a few weeks past, and was becoming deeply interested in the examination of our views. She was one of those intelligent, candid and consistent christian women who command universal respect. She leaves a family of seven children to feel more deeply her loss than others. This is rendered the more afflictive because, four years since, they were called to part with a father.

In contemplating this work, it was truly blessed to be able to say, "An enemy hath done this." Few instances have occurred to render more impressive the fact that death is an enemy. I love this feature of our hope, as well as the glorious truth that death is a conquered foe. The saints shall have the victory through Jesus Christ, the great Life Giver. The Lord grant us our portion in the first resurrection.

L. P. Judson.

In Danbury, Ct., Aug. 24th, 1860, after eleven long weeks of extreme pain and suffering, Sister Jane B. Jennings, wife of Mortimer Jennings, in the twenty-third year of her age, retired from earth's rude scenes of suffering and strife, to sleep in Jesus, until all the faithful shall awake in his likeness.

For the first time death, that cruel enemy, has broken our family circle, consisting of parents and six children. She was the constant companion of my childhood days, being only two years younger than myself. We [illegible] in years, has been called the second time to pass through the same trying scene. She leaves to his care an infant son aged four weeks.

Funeral services were attended in the Baptist church in Brookfield, near the residence of my father. Bro. R. Wendell of Albany, who accompanied us from the Wilbraham camp-ground, preached to a crowded house a truly comforting and deeply instructive discourse, from the familiar words of the apostle Paul, recorded in the last six verses of the fourth chapter of his first epistle to the Thess. We trust it will not be a lost season to very many who listened with deep attention. No other occasion would have permitted us to listen to our own ideas of the *gospel hope* within that consecrated (?) house. Nearly three years have passed away since Sister Jane knelt at the same altar where her encoffined form was laid, and gave her heart to God. Two years ago last spring, she at the same altar gave her hand in marriage to Bro. Jennings. Both were engaged in the Sabbath school at that time. Since then she, with parents, brother William and two sisters, with other family connections, have been excluded as members from the same church; not for vile and immoral deeds, (of which, it is to be feared, some still within its pale are guilty,) but because they trusted they had found a livelier hope and a more excellent way.

But to return to the scene at Wilbraham I wish to tender many thanks to the dear friends, not only for their sympathy, but for the friendly aid shown me in that needful hour. After bidding you a hasty adieu, my Bro. and myself, in company with our dear Bro. W., were hurried along on our journey until we reached Norwalk, where we were obliged to wait four long hours. After taking some refreshment, we walked to the oft-referred-to bridge, a few rods from the depot, where but a few years since so many lives were hurried out of existence in a moment of time. As we stood upon the bridge, the rumbling chariots went sweeping by, shaking the huge timbers, and causing earth to tremble at their approach; while we in our imagination pictured the heart-rending scene, and viewed them as plunging into the fearful chasm below, which furnished a watery resting place for torn and mangled bodies, crushed within those massive cars. Truly "in the midst of life we are in death." O may we learn the lesson well, and so "number our days that we may apply our hearts unto wisdom."

Evening came, and we were again on our way to Danbury, where we arrived about nine o'clock. My heart grew more sad as I neared the door where, six months before, dear Jane, with tearful eyes, bade me a last farewell till Jesus comes. I pressed her living offspring to my aching heart, and then they led me to the room where, encircled in ice, her lovely form was laid; and when I saw her pale face, still beautiful, though robed in death, and felt the cold damp chill as I laid my head upon her bosom, and for the first time realized that Jane was truly dead, grief that I had never known before burst in deep sighs from my swelling heart; and what to me seemed most cruel was, that the enemy should come and steal her life away, while I with weeping, went forth to preach God's word. But care for the living must occupy my mind, and deep thought take the place of grief, that I my short race too may run and gain with her a conqueror's crown.

Elvira S. Fenn.

Summary of News.

FOREIGN.

TWO DAYS LATER.

New York, Sept. 13. Steamship Asia, from Liverpool Sept. 1, via Queenstown 2d, arrived at noon to-day.

Naples was tranquil. Garibaldi had quitted Calabria. His destination is not known. It is reported that he had entered Monteleone.

Garibaldi's whole army had reached the main land.

Forty-five hundred French soldiers had landed at Beirut. There had been threatening manifestation between the Christians and Moslems.

The following dispatches refer to Garibaldi's operations in Naples.

Naples, Aug. 28. The royal troops in Calabria have again been defeated. The insurgents of Basilicata are advancing toward Salerno. It is believed they will join Garibaldi and march against Naples.

Naples, Aug. 28, (Official.) The Neapolitan troops were attacked by the Garibaldians at Piale, (the telegram says on Piale,) by whom they were surrounded and defeated. An armistice was then proposed. The commanding officer referred this proposition to the general-in-chief. In the meantime the enthusiasm of the Neapolitan troops abated, they became disorganized and dispersed, leaving the batteries without any defenders.

The Paris *Pays*, till lately one of the staunchest adherents of the King of Naples, now publishes the following desperate "latest news:"

"The last dispatches from Naples represent the situation as more serious than ever. The insurrectional movement spreads rapidly in the provinces, and the desertion of the troops goes on in daily increasing proportions. A panic pervades all minds in Naples itself, notwithstanding the material tranquility hitherto maintained in the city. It is thought that Francis II, in this almost desperate situation, will soon resolve to leave his capital. The tenor of the last news from Calabria and the attitude of the navy are said to have induced the King to seek safety in flight."

A letter in the Times says:

"All the news received of Garibaldi is to the effect that he is making great progress. Even the most sanguine of his enemies dare not doubt of his success. The *Monde* says that all the news received is of a revolutionary origin, and disguises a part of the truth, but adds, it is easy to see that the inaction of the Neapolitan fleet and the inertness of the government leave the field clear for the enemy."

FOUR DAYS LATER.

St. Johns, N. F., Sept. 14. Steamship Melita, from Liverpool 5th inst. for New York, via Halifax, was intercepted off Cape Race at three o'clock this afternoon by the news boat of the Associated Press.

FRANCE.

The Emperor and Empress had reached Chambéry, and were enthusiastically received.

A Paris correspondent says that France has just purchased ten large steam transports in the United States.

AUSTRIA.

A revolutionary conspiracy has been discov[illegible]

The papers seized are said to throw a startling light on the proceedings of a neighboring power.

SYRIA.

The French troops continued at Beyrout, and it was thought they would not be required to go into the interior.

The details of the executions at Damascus show that individuals belonging to the highest families had been found guilty and suffered the penalty of death. One hundred and sixty-seven additional executions had taken place.

ITALY.

Sardinia was about to interfere at Naples. It is reported that General La Mamora was about to leave for Naples with 30,000 men, his object being to prevent Naples from becoming a prey to anarchy, in view of the fall of the Bourbon dynasty.

All the disposable vessels of the Sardinian navy were to be sent to Naples, and military preparations were going on more vigorously than ever in Piedmont. The government was hiring every available transport, and it is said that if the rapid conveyance for so large a force is found to be impossible, the Pope will be asked to allow its passage through his dominions.

The Province of Terra Dilavaro had risen in insurrection. Bands of insurgents had united and were marching on Camp Basso.

There is nothing as to Garibaldi's movements, further than was at Monteleone.

It is reported that the Neapolitan ministers had tendered their resignations, but that they were not accepted.

The King of Naples is to pay an indemnification of three million francs for French losses during the bombardment of Palermo.

It is asserted that the prohibition placed on the departure of volunteers from the Sardinian States is to be removed.

It is rumored that the cabinets of France and Turin have agreed to prevent any invasion of the States of the Church. The French garrison at Rome is to be increased some 3500 men.

Ancona has been declared in a state of siege, and the Papal delegate recalled.

LATEST.

Liverpool, Sept. 5. Confusion was increasing at Naples. The annexation committee on the 3d inst., received a communication from Garibaldi, announcing that as the country required a definite solution of the present difficulties, he would be in Naples about the 8th, and in the name of Victor Emmanuel assume the dictatorship of the two Sicilies.

The Neapolitan Ministry had withdrawn their resignations, as an attempt to form a new one under Prince Ischitella had failed. Count Persigny had made another speech, giving the impression that Napoleon will do no more than maintain the Pope's throne in the Vatican, and not help Lamoriciere to keep the Roman States.

The Paris Bourse was quite steady on the 4th.

It is reported from Syria that the French troops had suffered a reverse at the hands of the Druses in Lebanon.

TWO DAYS LATER.

Father Point, Sept. 17. Steamship Jura, from Liverpool 6th, via Queenstown 7th, passed here this morning, en route for Quebec.

FRANCE.

The Emperor is reported to have assured M Farini of his sincere desire to see Italy independent, and said that when Victor Emmanuel is master of Sicily and Naples he will be strong enough to contend alone against Austria; but should Austria prove victorious in a conflict, France would not allow her to abuse her victory.

The Paris Bourse was dull and drooping. Rentes closed at 67f. 95c.

It was reported that the Empress is not well, and will not be able to accompany the Emperor to Algeria.

ITALY.

Garibaldi was last heard of at Palmi, when he was marching upon Salerno.

An insurrection had broken out at Sala, where Victor Emmanuel was proclaimed King.

It is reported that the Austrian Minister at Naples had telegraphed to Vienna that the King of Naples had resolved to quit his States, and that his pictures, furniture and luggage were embarked on the 4th, on board a Spanish vessel.

Latest.—Naples, Thursday, 1 P. M.—It is said that the King will leave here to-day for Gaeta.

SYRIA.

It is again asserted that Christians had been massacred at Baalbec, and in the village near Jean d' Acre.

THE FRENCH IN SYRIA.

(Correspondence of the Traveller.)

Beirut, Syria, Aug. 16.—One battalion of French troops arrived at Beirut this morning, and others will arrive to-morrow. All doubts about the occupation of Syria by the French are now dispelled. The Eastern question is again upon the *tapis*. Correspondents of the London Times and other English and French papers have arrived, and the public will now receive information of all passing events.

Yesterday was the grand *fete* day of the French Emperor—the fifteenth of August. Every one of the twenty-five ships of war in the harbor fired a salute, and in the evening the corps diplomatique, together with the local authorities, and the admirals and chief officers of the combined squadrons, met at dinner at the French Consulate General. The usual amount of champagne was distributed among the guests, and *Vive l' Empereur* was shouted with all due enthusiasm by Moslem and Greek alike. The dinner was magnificent,—so say the gentlemen, the ladies were not invited,—and is considered a brilliant affair. The illumination was fine, and the uniforms of the fifty civil, diplomatic and naval officers added a striking effect to the scene. Every nation was there represented, and many knotty questions were quietly discussed. These cosmopolitan dinners have a good effect, they bring the representatives of the different nations together and enable them to understand each other better, which promotes good feeling.

Every nation seems desirous of being represented in Syria at this time, and Sardinia, Holland and Spain have sent their fleets to the Beirut station. All but America have shown their interest in behalf of their subjects and the Christians of Syria, by sending large and numerous vessels of war.

(From the London Times.)

Syria.—The accounts received from the coast of Syria have realized all our worst fears. On the 9th of this month the city of Damascus was attacked by the Druses, and five hundred Christians are said to have perished. The Consulates, with the exception of the English, were burnt down. In short, the whole place seems to have been at the mercy of the marauding army, the Turkish authorities having shown their usual complicity with the aggressors. This frightful event must remove the scruples of the most cautious politician. Instant action must take place to save the world from crimes which will be a reproach to it for ages. No one can tell what another week may bring forth. The next mail from Beyrout may inform us that Aleppo has shared the fate of Damascus, that at Jerusalem Christians of every nation and church, including a number of Protestant Englishmen, have been put to the sword. Whatever may have been the beginning of this movement, there can be no doubt that it has assumed a most formidable character. Yesterday it was a feud between two mountain tribes; to-morrow it may be the onslaught of the Musselman races on the Christians, whom recent events have caused them to look upon with increasing hatred and dread. Before succor can arrive, before the Turk can be made to feel that Europe will stand no trifling in this matter, it may be that every village in Syria, nay, in the whole of Asia, may be stained with blood. Races which have lived in security for centuries under the protection of the European Powers, may be swept from the earth by this fierce outbreak of fanaticism, all hopes of a better future may be destroyed, and the regeneration of these unhappy lands made impossible for ever by a single month of unchecked lawlessness. When too late, it may be discovered that civilization has been once more overwhelmed by a deluge as it was beginning to blossom and to give hopes of bringing forth fruit.

It is strange that a land which was the cradle of christianity should continue, age after age, to be the place of its sharpest trial. It would almost seem as if a spell hung over that renowned and holy corner of Asia, and condemned it to keep forever its former likeness, to furnish persecutors and martyrs, frenzied multitudes demanding blood, and timid Governors giving up the guiltless to death. Since the days when the Patriarchates of Antioch and Jerusalem went down under the first shock of Arab invasion, the Christians of Syria and Palestine have been the most ill used subjects of the most fanatical part of Islam. Their fate has somewhat resembled that of the tribes whom Israel, ages before, found in the same land. They have been exterminated, or reduced to the condition of slaves, or forced to conform to the victorious faith.

Notices, &c.

Notice.

Meeting of the "Christian Association."—Those interested in devising means to make a more earnest and effectual effort to arouse a wicked world and a sleeping church to the all-important truth that the Lord is soon coming, are invited to meet at Salem, Mass., Tuesday, Oct. 16th, 10 1-2 A. M., at the Union Street Chapel, for this purpose. Let those who cannot come, pray that the *Lord* may direct those who may assemble to adopt the best mode of action, and help them to do all things to his glory. For particulars, see Crisis No 1, Vol. 12, Sept. 12th.

M. Grant, for the Committee.

Notice.—A Request.

Our views have been preached against of late, which shows that there is fear of danger to the craft. Bro Wendell, if you will come at some convenient time, though poor, we will do what we can to make it agreeable.

N. S. Latimer.

Milton, Ulster Co., N. Y.

Eld. M. Grant in Canada East.

At the earnest request of the Christian Association in Danville, C. E., Eld. M. Grant will revisit, and hold meetings with the church in this place on last Lord's day in Sept. and first in Oct., the Lord willing. I would most respectfully recommend that the churches in these townships, viz., Melbourne, Hatley, and Barstown, etc., would endeavor to secure a portion of his labor for the good of their health, before he returns.

J. Porter.

Notice.

The brethren in Ohio, through their committee, Geo. W. Cherry, Bro. Southwick, Bro Fish of Dayton, and P. Alling of Norwalk, have determined on holding a conference this fall in Northern Ohio. They choose as

The place North Fairfield, Huron Co., Ohio

The time, so far as determined, is Oct. 26th, Friday, 11 A. M., and over the Lord's day, the 28th. The first, or morning meeting, may hold daily as long as needful. The second meeting early in the evening. Thus we shall not be hurried in our services, nor spend time needlessly in going and coming. All "who have an ear to hear" are invited to "*hear*" the proof positive, as holy writ and acknowledged *fact*, that the kingdom of God is *nigh at hand*."

Those who believe are exhorted to come and help forward the objects of the conference. The Judge has said in relation to spreading the knowledge of his approach,—"Blessed is that servant whom his Lord, when he cometh, shall find so doing!" "Now the just shall live by faith, but if he draw back, my soul shall have no pleasure in him."

Come then, beloved, to *dispense*, as well as to "*receive*," more of "the manifold grace of God." To them that *have* shall be given, and they shall have more abundance.

In behalf of the brethren, and subject to their amendment if deemed needful.

J. B. Cook.

Iowa, Minn. and Wisconsin Christian Conference.

Our fourth annual conference will be holden at Springville, Badax Co., Wis., commencing Oct. 4th, at 2 o'clock, P. M., and continuing over Lord's day. Springville is about thirty miles from La Crosse (on the Mississippi river,) from which the stage runs every Tuesday and Friday, and about thirty-five from Sparta (on the Milwaukee and Lacrosse R. R.,) from which place a stage runs every Wednesday to Viroqua, only three or four miles from Springville. Strangers can inquire for Wm. A. Morse, or W. Sheldon.

R. S. W. Deyo, W. Sheldon, } Evangelists.

Notice.

The Lord will, there will be a conference in Unity Village, N. H., to commence Friday, Sept. 21st, at half-past ten A. M., and continue over Lord's day. It is expected that Bro. J. G. Smith and G. Otis will be present to preach the word.

In behalf of the brethren, J. Kimball.

Notice.

There is to be a tent meeting near Bro. Joshua Porter's, five miles east from where we held our meeting last year, about seven miles from Monmouth, Warren Co., Ill., to commence Oct. 17th, 2 o'clock, P. M., and continue over Sunday. Bro and Sr. Mansfield, from Mich., are expected to be with us to preach the word. We give a general invitation to all to come. We expect the Spirit of the Lord will be with us.

Also, a tent meeting in Rough and Ready, Hancock Co., Ill., near Bro. Larken Scott's, to commence Sept. 27th, 2 o'clock, P. M., (Wednesday) and continue over Sunday. We hope to see a general rally. Bro and Sr. Mansfield are to be there to preach the word.

Also, there is to be two tent meetings in Brown Co., Ill.; one at Mt. Pleasant, or Mt. Stirling, as Brn. Raymond and others may arrange, to commence Oct. 12th, 2 o'clock, P. M., (Wednesday) and continue over Sunday.

The other at Ripley, to commence Oct 3d, (Wednesday) at 2 o'clock, P. M., and continue over Sunday. Bro. and Sr. Mansfield are to be in attendance at all of the above named meetings and preach the word. I expect God will bless his word to the salvation of souls. I hope the brethren in the different localities will make the meetings a special subject of prayer, that there may be much good done in the name of Jesus.

Moses Chandler, for the Church.

Notice.

The Advent Chapel at West Hoosick, N. Y., will be dedicated Thursday, the 27th of Sept. Meeting to continue over the following Sunday. I and Bro. J. S. White are expected to attend, and preach the word. By request of the church. M. Batchelor.

English Bibles.

We would call the attention of our friends to the fine assortment of English Bibles which we have imported, ranging in price from $1.00 to $2.50, exclusive of postage. It is a rare chance for those in want of the precious book, to send for them now to this office, where they can have them in Morocco, Roan or colored calf binding, with marginal or reference between the verses.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld J. B. Cook will preach in Boston, (Chapman Hall) .... Sept. 23d and 30th

Providence permitting, we will preach in
Portsmouth, Friday evening .... Sept. 21st
Portland, Sabbath .... Sept. 23d
MILES GRANT.

Bro. J. Turner will preach, Providence permitting, on the camp-ground near Unionville, on land of Bro. Johnson, Sept. 23d. S. WOODRUFF.

Providence permitting, I will meet the brethren in Danbury, N. H., Sabbath, Sept. 23d.
DANIEL CHURCHILL.

The Lord willing, there will be a conference at Sandwich Centre, N. H., commencing Sept. 20th and continuing over the Sabbath.
TRISTRAM MASON.

Providence permitting, I will preach in Portland, Me., Wednesday evening, Oct. 31; and commence a four days meeting at Machias Port, Me., Oct. 5th, if the boat from Portland arrives on that day, or the first arrival after. HIRAM MUNGER.

Bro. J. T. Ongley appoints to preach near Bro. John Sherwood's, Waterford, Pa., evening, Oct. 2d.
Ravlin Hill, near Clymer, Chautauqua Co., N. Y., Oct. 3d and 4th.
Findley's Lake, Chautauqua Co., N. Y., evening, Oct. 5th.
Ripley Hill, Chautauqua Co., three miles south of the State Line depot, Oct. 6th and 7th.

The Lord willing, I will preach in
South Reading, Mass .... Sunday, Sept. 23d
Lowell .... Sept. 24th
Westford .... Sept. 25th
Manchester .... Sept. 26th
L. D. THOMPSON.

Providence permitting, I shall meet with the friends in Prospect, Ct., where Bro. Mix may appoint, Oct. 13th and 14th. Will Bro. Ira Morgan please meet me? Middlebury the 16th. At Pro. Porter's, Roxbury, the 17th. Wauraumaug the 18th. JOSEPH GREGORY.

Bro. J. K. Bellows will preach, if the Lord will, at
Prospect .... Sept. 23d
Cheshire Street, ... Sept. 30th
North Canton .... Oct. 7th

The Lord permitting, I will preach at Seneca Falls, Friday eve. .... Sept. 21st and over the Lord's day if not supplied.
I shall be on my way home to print more of my works, and prepare to travel in the Western States and C. W. the coming year. I hope to leave home for some part of the West in Jan., 1861.
JACOB BLAIN.

The Lord will, I will preach in South Windsor, (Pleasant Valley,) Ct., Sept. 23d.
Eld. S. P. BABCOCK.

The Lord willing, we will hold a conference in Dalton, commencing on the evening of Sept. 21st, and continuing over the following Sunday, where Bro. Warren may appoint. S. S BRAZEE. A. FOX.

The Lord willing, I will preach at Wallingford. .... Sept. 23d
L. S. LUDINGTON.

APPOINTMENTS FOR DANIELSONVILLE, CT.
Eld. H. F. Carpenter .... Sept. 23d
The R. I. State Quarterly Conference will meet at this place Sept. 26th. We purpose continuing the public services over the following Sunday. Friends from abroad are invited to attend.
H. F. CARPENTER, Pastor.

The Lord willing, I will preach in the Grove near the Anderson School-house, 2 1-2 miles south-west of Edenboro, Erie Co., Pa., Sunday, Sept. 23d, commencing at 10 o'clock.
Sept. 24th, 25th, 26th, in Unity, near the Centre Road Depot, on the Pittsburgh and Erie Rail Road.
Sept. 27th and 28th in the Simmon's neighborhood, one mile and a half from Jefferson, Ashtabula Co., Ohio.
Saturday evening and over Sunday, at Ashtabula, Ohio. Monday eve., Oct. 1st, at Girard, near Bro. Alton's. John T. Ongley, Evangelist.

Providence permitting, I will
Commence a series of meetings at Dover, Me., where Bro. Lougee may appoint, Wednesday, Sept. 26th, to continue over the following Sabbath.
J. HEMENWAY.

With God's permission I will attend meetings as follows:—
Surry, Me .... Sept. 23d
Carmel, Me., (Union Meeting-house) .... Sept. 30th
THOMAS SMITH.

Business Matters.

To Correspondents.

S. G. Clarke's P. O. address is Wales, Ogle Co., Ill.

S. C. Carpenter.—All right.

P. S. Pekham, Coventry.—All right.

N. Orcott.—Paid to No. 265.

N. Orcutt.—Bagster's Bible, with Maps and Index, Turkey morocco binding, $5, at 106 Washington street.

M. Field.—Send the book.

Cash Receipts.

For Preachers' Aid Society.—Sr. Loomise, Hitchcockville, $1.00.

C. E. Scribner.—For missionary purposes, $2.00.

E H Chase 244, Mrs. A Ricker 278, J K Bean 260, S Rose 260, J D Smith 260, J McWade 260, C W Safford 260, H O Harris 260, D G Sawyer 271, Mrs. G W Pease 309, O M Matthews 312, H O Hatman 260, A Farrow 312, H Fellows 260, J M Phillips 260, E Smead 260, J Lyford 260, M Stratton 312, I Hatter 260, G Taylor 260, W W Harding 260, J Stone 312, E Baker 312, A M Cole 270, I Hodgkins 312, S K Dyer 286, W H Albro 297, N K Thurston 260, W Davis 260, D S Cables 306, B Jones 260, H Bennett 286, H Card 260, E Mathews 269, C Marble 290, T Pease 312, L J Beach 273, J Cooper 309, S Titus 234, E M Freeman 286, S Bliss, 2 copies, 286, W O Hough 306, W Pynchon 312, J D Merriam 260, B T Weaver 297, S B Colton 250, J W Doten 276, E Loomis 273, E Pendleton 306, S Warner 264, H E Twing 260, Mrs. P C Chandler 317, L G Ingalls 324, H O Page 338, J E Roberts 286, A B Reed 261, H C Benton 260, Mrs. S Orcott 286, D W Spear 286, N J Winchell 282, O Loomis 278, P Converse 298, B R Clark 286, J H Hall 273, 2 copies, 273, M W Benham 286, L T Moses 286, E D Hutchins 260, M Merrill 286, C Newell 312, B A Sherman 286, T Glover 338, E B Boynton 312, S Robbins 290, C A Hastings 290, E A Eggleston 343, E Phelps 271, L Paine 260, C R Crossett 260, M Bogardus 286, A Morse 312, S F Otis 286, G A Otis 260, Mrs. R S Robinson 318, C Benton 260, G L Mixter 286, Oph. Haynes 287, O H Lawrence 263, L Lord 312, C H Mead 280, F Burr 286, E J Cook 312, E Skillens 260, B Perkins 274, J W Piper 260, Mrs. D Perry 312, E A Black 260, W Hoar 276, D S Randall 312, N L Robie 234, B Fifield 286, Mrs. M A Fogg 290, C B Walker 312, R P Volentine 260,—$2.00 each.

S Hale 278, $1.59; W Mix 300, $1.56; Mrs. M E Hamilton 269, 36 cts; A B Swanesburg 260, $1.40.

R Thurlow 273, P Harp 286, Mrs. C Smith 256, Mrs. H M Butters 273, E Wood 273, J Saunders 273, C H Berry 268, J Dunbar 269, J R Hyde 265, J B Clark 273, J N Boxwell 273,—50 cts. each.

C Churchell 284, J M Muhlig 322, C Ford 226,—$3.00 each.

Books and Tracts.

T W Wright $1.00, Eld. C P Dow $2.00, W E Harris 12 cts, S K Fenton 12 cts, W Mix 44 cts, Ab. Kidder $1.00, J N Boxwell $1.50, W S Ingraham 30 cts, E P Conser 27 cts, Mrs. F Parker 25 cts, E E Dalton $1.00.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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H. L. HASTINGS.

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H. L. HASTINGS, 43 Weybosset St., Providence, R. I.

January, 1860.

** These publications can be obtained in Boston of Miles Grant, 167 Hanover st.; New York: G. W. Young, 138 William st.; Philadelphia: A. P. Porter, 728 Erie st., and they can be ordered of the publisher through all Booksellers.

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For the Crisis.

To Minnie on her Birthday.

BY MARY M. MORGAN.

Thy fourteenth birthday, darling Minnie!
My heart goes out in prayer for thee,
That 'mid the thorns of life's rough journey,
Thine eyes may ever roses see;
That happy birthdays may be given
To thee, till earthly ties are riven.

What shall I wish for thee, dear Minnie?
A life unstained by earthly gloom?
A heart untouched by blighting sorrow?
A painless passage to the tomb?
I would, (were these vouchsafed to any,)
Ask them for thee, my darling Minnie.

This may not be, love's hand may soften
The ruggedness of life's dark way;
Yet still thy heart will very often
Yearn for a brighter, better day;
Thick clouds the shining sun will cover,
And darkness round thy pathway hover.

I'll ask that when thy hearth is weary,
With toil and labor, care and strife,
And earth seems dark and very dreary,
That even in this fitful life,
Enough of light to thee be given
To guide thy wandering steps to heaven.

And when at last this mortal story
Is finished, may'st thou glorified,
Stand with the saints, in fadeless glory,
Close to the loving Savior's side,—
Praising the riches of his grace,
Spend an eternity of bliss.

Cheshire, Ct.

Correspondence.

From Sr. M. D. Wellcome.

DEAR BRETHREN AND SISTERS:—I would like to write you a letter, and tell you about my pleasant tour to the "Old Bay State," and the refreshing season enjoyed at Wilbraham campmeeting. Thanks to the generosity of a few good sisters, and kindly greetings of friends long cherished in memory, and many newly found. But I am too weary with my journey, and too much pressed with needful care, to say much now.

A little business matter is that of which I now would speak. So numerous were the testimonies given in regard to the interest and profit with which "Letters Illustrative of Christian Experience" were read, that I have thought best to make an effort to do, what many think ought to be done, viz: publish them in book form, adding thereto other letters illustrative of our hope. I have written respecting this before, but not in a very proper manner, as I opened the way only for those who would take copies at wholesale price, and then the printer made a blunder, giving the price $200, instead of $2.

The following plan was suggested to me, and I began to act upon it during the hour of intermission, Tuesday noon, at Westford; and as the result of that limited effort, obtained subscribers for fifty copies.

The plan was this: obtain the names of those who will subscribe for one or more copies, and if a sufficient number can be procured, publish the book. Some subscribed for three, six, and nine copies. Had I only acted upon this plan at Wilbraham, I doubt not from the evidence, that I could easily have obtained subscribers for two hundred copies.

It would probably cost about two hundred and fifty dollars for a stereotyped edition of one thousand copies; and I think there are a sufficient number interested in this matter, to raise the amount necessary. How many of you will subscribe one dollar, two dollars, three dollars, and receive payment in books? Let some brother or sister take a pencil and paper, and obtain the names of those in their vicinity who will subscribe, and for every five they shall receive a copy as premium. This can soon be settled, provided you act promptly. Those who subscribe for half a dozen or more to sell again, shall have them at one-third discount. Let me hear from you soon, and your names shall be duly entered on a book, with the amount subscribed. Your sister in Christ.

Richmond, Me.

From D. R. and M. S. Mansfield.

BRO. GRANT:—We arrived home very much fatigued and worn. We have spent four weeks with the brethren in Central Illinois. On our arrival in Warren county, at the place of meeting, we met Bro. Chandler on the ground, all ready to pitch the tent, which was accomplished by him and others in a short time, and all arrangements made to seat as many as the tent would hold. By the by, Bro. Chandler has added sixteen feet in length to the tent, which makes it with the new addition quite roomy and calculated to hold a large congregation.

Our meeting commenced in the Spirit and wound up without a jar or discord. Quite a number of brethren came from a distance. All seemed to enjoy the meeting. We trust a lasting impression was made on the minds of some. They lingered around, and seemed loth to have the tent come down. But our next appointment was in Brown county, and we had no time to tarry; so we bade them farewell, and hastened away in company with Bro. and Sister Chandler. After two days' ride across the prairie, forty-five miles, we arrived in Brown county in time to rest one day. Here we received letters from the brethren north, who, on account of the hard and busy times, desired to have their meeting deferred to a future time.

Our meeting commenced here under favorable circumstances. The Lord smiled upon us, and we had good weather, good congregations, good health, and a good gospel to preach to sinners,—salvation, full and free to all who will accept offered mercy upon the terms given by Him who died for us. Much interest was felt at this meeting; and a desire to hear more on the subject, aroused the brethren to action. A motion was made, and carried into effect, to strike the tent and pitch it at Mt. Pleasant, four miles distant. Here we had the same congregation. The cloud broke, and the Lord helped us in pulling some out of the fire. Ten willing converts were planted in the likeness of Christ's death, and arose to walk in newness of life. Three more received the right hand of fellowship.

Here wound up our third tent meeting. Every heart was full of praise to God for what he had done. Now, dear children, you have come in at the eleventh hour;—work well, and you will receive a reward. Be humble; watch and pray; hunt for the "old paths," and give no countenance to the many conflicting notions and commandments of men. Live in peace; let love be without dissimulation; and the very God of peace sanctify you wholly. We will see you again in due time, if the Lord will. Farewell.

Here we parted with our Bro. and Sister Chandler. We spent four days with the church at Ripley. Our congregations were large. All appeared to be interested, and to enjoy the meeting. Sorry we could not have stayed longer.

Our dear Bro. Chandler is almost alone in this large field of labor. Who will come to his aid? Four or five good, judicious laborers could be well sustained, we think. To such as have nothing to do but ride a hobby from one church to another, we frankly say, your room is better than your company. The cause demands such men as will labor to build up, and strengthen the things that remain, encourage to prayer and holy living. The church is quite tired of men who are filled with nothing but theory. Our prayer is, Lord, send us men filled with the Spirit, who will labor for God.

Buchanan, Mich.

From Bro. Wm. M. Ingham.

BRO. GRANT:—I left my home at Lawrence, May 28th, on a tour in Maine. Stopped in Boston four days at the Anniversary meetings,—attended the Advent conference, at Kneeland St., part of the time, and had some good meetings; some interest was waked up on the time of the Lord's coming. From Boston, I went to Augusta in the Steamer. Stopped there two Sundays. There, is a little company that are loving the appearing of the Lord, and striving, amidst opposing influences, to travel the narrow way to the kingdom.

June 5th, went to China, had two meetings at the meeting house, Week's Mills. A small remnant is there that are still interested in the blessed hope of soon seeing Jesus. June 7th, went to Bolton Hill, four miles east of Augusta, and had an evening meeting,—good attention, some interest to hear. June 8th, had an evening meeting at a school house, two miles from the former place. Evening of the 11th, meeting on the east side of the river,—good attention. June 12th, quite sick. June 13th and 14th, attended a Free-will Baptist quarterly meeting at Augusta. Had some good preaching. Evening of the 14th, a meeting on Sand Hill, in Augusta. At Somerville the 15th, fifteen miles east of Augusta, where I had an evening meeting; had a free time speaking. After I finished, gave liberty, and we had twenty-eight exhortations in quick succession. Our meeting did not last as long as Paul's did, but it did not close very early.

Sunday, the 18th, meeting at the same place; spoke twice, had a social meeting in the evening, baptized two, administered the Lord's supper to those of the Father's children that were ready to partake. Had a good, interesting meeting all day. Hope that some good was done. There have been quite a number reclaimed there within a few months past, and some few converted. Bro. Elbridge Chisam lives there, and takes the lead of the meetings, and is a good helper to the little flock. May the Lord prosper him and them, and may many more there be brought to a knowledge of the truth, that they may be saved. June 19th, meeting at Bro. Elijah Grant's, in Palermo. Five years have passed since I was there before. Many changes have taken place; some have fallen asleep, I trust, in Jesus; some have moved away, and some I fear have been led away by the spirits that have manifested themselves in these last days, in fulfillment of prophecy. May the Lord help them to see the danger, and flee from the snare of the arch enemy, that walketh about as a roaring lion, seeking whom he may devour.

June 21st, at the Richmond meeting, at the Reed school-house, 6 o'clock, P. M. But few out. Had rather a discouraging time. June 22d, sick at Bro. Umberhind's—the pilgrim's home. At Brunswick the 23d. Sunday, 24th, spoke twice at the yellow school-house. Not many out, but good attention. Some are there who are decided to go through to the end. June 25th, at Cumberland, at a school-house. Good number present and good attention. There is quite an interest there of late to hear on the subject of the blessed hope. May the interest increase, till many are led to embrace the truth as it is in Jesus. June 26th, evening, at Yarmouth. Good attention. Bro. York and a Baptist preacher were present; I took a part. At Biddeford the 27th and 28th. Had two meetings,—not a large number present, but good attention. The meeting was at Bro. John Libby's. They have established a meeting, and hired a convenient hall in a central part of the city, and are glad to have preaching brethren visit them and preach the word. June 28th, visited the residence of Bro. Edwin Towne, of Kennebunkport, the home of the lamented Lizzie Towne, who was killed in the fall of the Pemberton Mill. Visited her grave, a few rods from the house, where she sweetly sleeps in Jesus, to awake to immortality when the last trump sounds. Happy morn to all the saints, when loved ones will meet to part no more. The parents feel their loss very sensibly. May the Lord sustain them under this sore affliction, and prepare them for his heavenly kingdom. June 29th, had a meeting at the school-house, in Bro. Towne's district. Had a free time speaking, and good attention. At Kennebunkport the 30th.

Sunday, July 1st, spoke three times at the Advent meeting-house, to attentive congregations. Enjoyed good freedom in speaking, and hope that some good was done in the name of the Lord. July 2d, returned home; found my family as well as usual, for which I desire to be thankful to the Lord. Thus ended five weeks' labor, for which I must give an account at the judgment of the great day, that is near at hand and hasteth greatly. May we all realize it more and more, and live in daily readiness for the solemn event, so that we may hear the Master say, "Well done." Amen.

Lawrence, Mass.

From Bro. J. T. Ongley.

BRO. GRANT:—By the request of a number of brethren and sisters, I will endeavor to write a few lines for the benefit of the friends of truth; also to give a few "Notes by the way," having just returned home from a short tour. Found a few at my first appointment at Cherry Tree, Venango Co., Pa., that have become interested in the truth. One purchased a Bible of us; also a number of other books. He is one of the many that have become disgusted with the popular preaching, and had neglected the study of the Bible, having but little or no faith in it; but the presentation of truth has awakened in him and others an interest to search the Scriptures. He told me that it was the first time in his life that he could say he was owner of a Bible, and he was past the meridian of life. I am astonished to see how many there are that have become infidels on account of the gross misrepresentation of the Bible.

We found a few at our next appointment—south-west, Warren Co., Pa.,—who begin to see men as trees walking; but there were so many there joined to their idols, that we could not do much in the presentation of truth. Went to our next appointed place of meeting, on the Alleghany river, and found a few friends fixing seats in the grove. It being a very busy time, there were but few out on Saturday, but a tolerably good turn out on Sunday. At the close of the service in the afternoon, Bro. Isaac Jones was baptized. Quite a number in that region are almost persuaded to become christians. In the evening, we had a meeting at the house of Bro. Isaiah Jones. I never shall forget that dear family, and the interest they take in searching the Word, and the care manifested towards us. May the good Lord reward them in the Kingdom, is my prayer.

Although tired and weary, yet on we went over the high hills near the Alleghany river, to our next appointment. There appeared quite an interest in the word preached. Bro. Bush aided in exhortation after our discourses. As he was rather unwell, the preaching was done by myself.

Our next appointment was in Deerfield, Warren Co., Pa., an entirely new place. Bro. B. left us at this place for home. Bro. Jones, of Crawford Co., assisted us in singing and talking the truth in private houses. We found at this place a notice given out for a three days' meeting; and it was one of the most interesting to me; for here I found the people willing to hear, with one or two exceptions. We presented the subject of "Man as he was, is, and will be." Two preachers were present, and one gave notice that he would review me at the close, as I would not answer his questions, etc., when he would speak out in time of preaching—as it was evident all he wanted was to disturb. The last day, we appointed the meeting at an early hour, so as to give him a chance to review us. We had written out three passages of scripture on the blackboard, which seemed to cause him a great deal of trouble; for he raved, and struck with his fists, until he almost obliterated the chalk marks. A gentleman made a remark after the meeting in relation to his actions, saying, the "hand-writing" was as great a trouble to him as to one of old. He undertook to quote a very few passages, but did not quote one right. We think that it will result in good. To our heavenly Father be all the glory. Quite a number were anxious that we should come again. The friends there were not in circumstances to aid us at present, but spoke of the future, believing what the Bible teaches in that respect, that "we should not muzzle the ox that treadeth out the corn," and "they that preach the gospel should live of the gospel." Two or three spoke of taking the *Crisis*, and *Expositor*, but could not just yet. In the morning we started for our next appointment, three miles south of Columbus, Pa. Met quite a company in the evening, and found an interest to hear. They begged hard for us to hold a grove meeting in the neighborhood, which we consented to do. The above are all new places. Saturday evening, met with the little church at Root's settlement, Athens, Crawford Co. Bro. Geo. Bush met us again at this place, and aided in presenting the truth. Sunday morning, met at 9 A. M., for a love-feast and business,—had a good time. At 10 o'clock, Bro. Bush gave us an excellent discourse on "Faith, Hope, and Charity." In the afternoon, at 4 o'clock, spoke to the friends in the Hatch settlement, five miles from Root's. The next morning we started for home.

Here ends one short tour, in which we traveled 157 miles, and were gone from home thirteen days. We preached fourteen times, Bro. Bush once, besides his good exhortations after us. He is young, but is truly gaining, and, if he does his duty, will soon become an able minister. Receipts—cash, $1.50; wool, etc., $1.80. Expenses—21 cts.: broke wagon spring, which will cost me 50 cts. or more. I do not wish to complain, for my receipts were better this time than at some other times. I have thought that I should have to wait awhile; and yet, to see the anxiety manifested in different places, and knowing that the friends have not the means, and feeling that "wo is me if I preach not the gospel," I still go ahead, trusting in the Lord. Hitherto he hath helped me. The harvest is great and the laborers few. Soon Jesus is coming, and what we do must be done quickly. Brethren and sisters, let us all do our duty, whatever it may be. If it is "teaching," then teach; if it is exhortation, then exhort; if it is giving, then do it with simplicity; let all be done for the glory of God. Pray for us, that we may prove ourself sufficient for the task put upon us, and be the means, in the hands of God, of bringing some few to see the truth and obey the same, and be prepared for his coming kingdom. Amen. Yours in hope.

Blooming Valley, Crawford Co., Pa.

Selections.

Baptism of a Dying Girl.

In Dr. Magoon's church, in Albany, a few Sundays since, a spectacle was witnessed, which for sublimity has rarely been equalled. A young lady of that city—a Miss McKown—long a sufferer from consumption, whose disease had very nearly approached its termination, expressed a desire to baptized. Her friends and Dr. M. endeavored to persuade her against it. Her condition was such that it was feared she had not the strength to withstand the effect of the ordinance. For weeks she had not spoken above a whisper, or been able to walk across her apartment. She still insisted on its performance, and a council of the trustees of the church being called, they consented that the wishes of the dying girl should be carried out. Their decision being made known to her, she requested that her spiritual robes should be made and worn at the baptism. Accordingly on the following Sunday she was conveyed to the church, and after the morning service, preparations were made for her baptism, along with several others. Dr. Magoon announced to the audience—the large church being crowded to suffocation—that they were about to witness the most impressive and sublime spectacle of their lives—the baptism of a young lady whose lamp of life was just flickering in its socket, and whose breath might possibly cease with the ordinance. She was then brought forth, dressed in her grave clothes, and Dr. Magoon picking her up carefully in his arms, carried her into the pool of water. Her white robes were scarcely whiter than her own pale cheeks. With the gentlest motion she was passed under the water, and as she was brought out, her head dropped upon the shoulder of the minister, and amid the tears of hundreds, the murmur ran through the church—"She is dead"—"She is dead." But not so; she still lived, and in answer to an inquiry, said she never was so happy in her life as at that moment. The announcement was then made to the congregation that she was alive, and the revulsion of feeling was of the happiest and most pleasing nature.—*Troy Daily Times.*

A Warning to Novel Readers.

The following communication, just received, is from the pen of a beloved sister in the Lord, on whom God has bestowed special mercy, in restoring her soul and leading her a second time in paths of righteousness. Let others, taking warning by her example, beware of Satan's traps. We withhold the name of the authoress from motives of delicacy, as her experience was not intended to meet the public eye.—ED.

Mr. Newton, *Dear Sir*:—Think me not bold in writing this letter to you, my heart is full and I long to tell you how much I thank you for that visit. You remember, perhaps, that I was reading one of those "literary serpents" when you came in. You told me that it would be the ruination of my soul if I did not give it up. Too well I know your words were true, and I blush to think that I, who had professed to know a Savior's love, should have yielded to temptation, and given myself and my time to such reading.

Your words sink deep in my heart when you told me not to bring reproach on my Savior;—they have haunted me in my silent hours. When I have had time to think, and when I would seek my bed at night, I could not pray; for well I knew that I was serving some other master besides my Savior. I knew I was bringing reproach on my Savior. I have been a professor of religion nearly three years; I was fourteen years of age when I first enlisted in the good way; I loved my Savior and felt that he owned me for his child, but for five or six months I had been growing cold and neglected my duties. I commenced taking three weekly papers, the New York "Ledger," "Weekly," and "Mercury;" I lost all interest in my prayer-meetings and finally staid away from them entirely! I gave myself up to those papers; I could not do any kind of work till I had read them. When you left your papers ("The Golden Rule,") I did not think I should read them, but my best friend, Jesus, had not forgotten me after all my backslidings; he alone it was that put it into my heart to read your papers. Oh! how they spoke to me in language stronger than words! I think it wholly through their influence that I am found kneeling again to a slighted Savior, an humble supplicant at his feet.

P. S.—Pardon me for the liberty I have taken in writing, but I felt that I must tell you how much good your paper was doing for me. Oh! speak more earnestly, if possible, against those wicked papers; there are hundreds of young folks that are being led away by them in the same way that I have been. Permit me to subscribe myself, your friend in the Lord.—*Golden Rule.*

[We take pleasure in recommending the *Golden Rule* to our readers. Address David F. Newton, Ed., Box 1212, N. Y.—ED.

An Appeal to the Smoker.

Throw the tempting pipe aside—
Act upon a nobler plan;
Rise, assist with honest pride
Mind's dominion over man.

Throw the tempting pipe away—
Bend not to its base control;
Rend the chords which sense has tied
Round the fibres of the soul.

Throw the tempting pipe aside,
What though passion's plea be strong;
For thyself the right decide—
Be not governed by the throng.

Throw the tempting pipe aside—
Wage not with thy system war;
Nature slighted and defied,
Will avenge her broken law.

Throw the tempting pipe aside—
Know thy rank in nature's scale;
Man to angel is allied,
Let not the resemblance fail.

Throw the tempting pipe aside—
Nerve thy soul and bend thy will;
Vow—and then whate'er betide,
Faithfully thy vow fulfill.

Fashionable Women.

Fashion kills more women than toil and sorrow. Obedience to fashion is a greater transgression of the laws of woman's nature, a greater injury to her physical and mental constitution, than the hardships of poverty and neglect. The slave woman at her tasks will live and grow old and see two or three generations of her mistresses fade and pass away. The washer-women, with scarce a ray of hope to cheer her in her toils, will live to see her fashionable sisters all die around her. The kitchen-maid is hearty and strong, when her lady has to be nursed like a sick baby. It is a sad truth that fashion-pampered women are almost worthless for all the great ends of human life. They have but little force of character; they have still less power of moral will, and quite as little physical energy. They live for no great purpose in life; they accomplish no worthy ends. They are only doll-forms in the hands of milliners and servants, to be dressed and fed to order. They dress nobody; they feed nobody; they instruct nobody; they bless nobody; and save nobody. They write no books; they set no rich examples of virtue and womanly life. If they rear children, servants and nurses do all, save to conceive and give them birth. And when reared what are they? What do they ever amount to, but weaker scions of the old stock? Who ever heard of a fashionable woman's child exhibiting any virtue or power of mind for which it became eminent? Read the biographies of our great and good men and women. Not one of them had a fashionable mother. They nearly all sprang from strong-minded women, who had about as little to do with fashion as with the changing clouds.

Useful Information.

The washerwomen of Holland and Belgium, so proverbially clean, and who get up their linen so beautifully white, use refined borax as a washing powder, instead of soda, in the proportion of a large handful of borax powders to about ten gallons of boiling water. All the large washing establishments adopt the same mode. For laces, cambric, etc., an extra quantity of the powder is used, and for crinolines, (required to be made very stiff,) a strong solution is necessary. Borax being a neutral salt, does not in the slightest degree injure the texture of the linen; its effect is to soften the hardest water, and therefore it should be kept on every toilet table. To the taste it is rather sweet, is used for cleaning the hair, is an excellent dentrifice, and in hot countries is used with tartaric acid and bicarbonate of soda as a cooling beverage. Good tea cannot be made from hard water; all water can be made soft by adding a tea-spoonful of borax powder to an ordinary sized kettle of water, in which it should boil. The saving in the quantity of tea used will be at least one-half.—*Scientific American.*

TO PREVENT METALS FROM RUSTING.—Melt together three parts of lard and one of rosin. A very thin coat will preserve Russia iron, stoves and grates from rusting during summer, even in damp situations. The effect is equally good on brass, copper, steel, etc. The same compound forms an excellent water-proof paste for leather. Boots, when treated with it, will soon after take the usual polish when blacked.

☞ When we are alone, we have our thoughts to watch; in the family our tempers; in company our tongues.

Making Sermons.

Rev. J. B. Simmons, a Baptist minister of Indianapolis, writing on this subject says: "First. If you have a printed book of plans and skeletons, throw it into the fire. Secondly. If you have a blank book in which you have collected the plans of sermons you have heard other ministers preach, throw that in the fire too. Thirdly. If you have been in the habit of picking your sermons up from scraps, and newspapers, and books, stop it. Fourthly. If you have been in the habit of reading printed sermons a good many times over and then attempting to preach them, stop that. Get your Bible, fix on a passage, sit down to it, and begin reading the passage over and over again. Study every verse thoroughly, and select the verse you wish to use for a text. Of this verse study not only every sentence, but every clause and every word most diligently. Look out the meaning of the individual words especially. Note down on paper whatever thoughts occur to you during this effort. Avoid commentators, except for the meaning of obscure clauses or phrases; and even then, only use them after, not before you have sucked out of the passage all you can by your own effort. If you take this course, your thoughts will be mainly both rich and original. They will please yourself, and of course excite you to additional thought. Having worked on in this way for six, twelve, or fifteen hours of hard and prayerful study, being careful to write down all the thoughts that occur to you as you go on, you will find that you have collected a mass of thought sufficient to make three, perhaps five sermons. But do not make three of five. Make only one. Out of this accumulation of thought select the choicest and best, arrange them under proper headings in one sermon. If you write on only one side of single leaves, which is an excellent plan, you can throw much of your matter into sermon form without re-writing. Imbue your soul with your theme by going prayerfully over it several times; then rising from your knees in your closet, hasten to the pulpit, and try to preach as though you never expected to address your hearers again."—*N. O. Advocate.*

FIRE-PROOF.—Take whitewash and alum, in the proportion of one pound of the latter to one gallon of the former, and give your roofs, or other wood exposed to taking fire, one or two coats, and hot coals will have no more effect than ice on it.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Twelve Ways of Shortening Life.

1. Wearing of thin shoes and cotton stockings on damp nights and in cool, rainy weather. Wearing insufficient clothing, and especially upon the limbs and extremities.

2. Leading a life of unfeeling, stupid laziness, and keeping the mind in an unnatural state of excitement by reading trashy novels. Going to theatres, parties and balls in all sorts of weather, in the thinnest possible dress. Dancing till in a complete perspiration, and then going home without sufficient over-garments through the cool, damp air.

3. Sleeping in feather beds in seven-by-nine bedrooms, without ventilation at the top of the windows, and especially with two or more persons in the same unventilated bedroom.

4. Surfeiting on hot and very stimulating dinners. Eating in a hurry, without half masticating your food, and eating heartily just before going to bed every night, when the mind and body are exhausted by the toils of the day and the excitement of the evening.

5. Beginning in childhood on tea and coffee, and going from one step to another, through chewing and smoking tobacco, and drinking intoxicating liquors, by personal abuse and physical excesses of every description.

6. Marrying in haste and getting an uncongenial companion, and living the remainder of life in mental dissatisfaction. Cultivating jealousies and domestic broils, and being always in mental ferment.

7. Keeping children quiet by giving paragoric and cordials; by teaching them to suck candy, and by supplying them with raisins, nuts, and rich cake. When they are sick, by giving them mercury, tartar emetic, and arsenic, under the mistaken notion that they are medicines, and not irritant poisons.

8. Allowing the love of gain to absorb our minds, so as to leave no time to attend to our health. Following an unhealthy occupation because money can be made by it.

9. Tempting the appetite with bitters and niceties, when the stomach says, No, and by forcing food when nature does not demand, and even rejects it. Gormandizing between meals. Using tobacco and stimulants.

10. Contriving to keep a continual worry about something or nothing. Giving way to fits of anger.

11. Being irregular in all our habits of eating and sleeping; going to bed at midnight and getting up at noon. Eating too much and too many kinds of food, and that which is too highly seasoned.

12. Neglecting to take proper care of ourselves, and not applying early for medicinal advice when disease first appears. Taking celebrated quack medicines to a degree of making a drug-shop of the body.

The above causes produce more sickness, suffering and death than all the epidemics, malaria, and contagion combined with war, pestilence, and famine. Nearly all who have attained to old age have been remarkable for equanimity of temper, correct habits of diet, drink, and rest—for temperance, cheerfulness, and morality. Physical punishment is sure to visit the transgressor of nature's laws. All commit suicide, and cut off many years of their natural life, who do not observe the means for preventing disease and of preserving health.

Uses of Ice.

In health no one ought to drink ice water, for it has occasioned fatal inflammations of the stomach and bowels, and sometimes sudden death. The temptation to drink it is very great in summer; to use it with any safety the person should take but a single swallow at a time, take the glass from the lips for half a minute, and then another swallow, and so on. It will be found that in this way it becomes disagreeable after a few mouthfuls.

On the other hand, ice itself may be taken as freely as possible, not only without injury but with the most striking advantage in dangerous forms of disease. If broken in pieces of the size of a pea or a bean, and swallowed as freely as practicable, without much chewing or crushing between the teeth, it will often be efficient in checking various kinds of diarrhea, and has cured violent cases of Asiatic cholera.

A kind of cushion and powdered ice kept to the entire scalp, has allayed violent inflamations of the brain, and arrested fearful convulsons induced by too much blood there.

Water, as cold as ice can make it, applied freely to the throat, neck and chest with a sponge or cloth, very often affords an almost miraculous relief, and if this be followed by drinking copiously of the same ice-cold element, the wetted parts wiped dry, and the child be wrapped up well in the bed clothes, it falls into a delightful and life-giving slumber.

All inflamations, internal or external, are promptly subdued by the application of ice or ice water, because it is converted into steam and rapidly conveys away the extra heat, and also diminishes the quantity of blood in the vessels of the part.

A piece of ice laid on the wrist will often arrest violent bleeding of the nose.

To drink any ice-cold liquid at meals retards digestion, chills the body, and has been known to induce the most dangerous internal congestions.

Refrigerators constructed on the plan of Bartlett's, are as philosophical as they are healthful, for the ice does not come in contact with the water or other contents, yet keeps them all perfectly as cool.

If ice is put in milk or on butter, and these are not used at the time, they lose their freshness and become sour and stale, for the essential nature of both is changed, when once frozen and then thawed.—*Journal of Health.*

A Drunkard's Brain.

Hyrtl, by far the greatest anatomist of the age, used to say that he could distinguish in the darkest room, by one stroke of the scalpel, the brain of the inebriate from that of the person who had lived soberly. Now and then he would congratulate his class upon the possession of a drunkard's brain, admirably fitted, from its hardness, and more complete preservation, for the purpose of demonstration. When the anatomist wishes to preserve a human brain for any length of time, he effects his object by keeping that organ in a vessel of alcohol. From a soft, pulpy substance, it then becomes comparatively hard; but the inebriate, anticipating the antagonist, begins the indurating process before death. Terrible enchantment that dries up all the fountains of generous feelings, petrifies all the humanities and sweet charities of life, leaving only a brain of lead and a heart of stone."—*Boston Med. Journal.*

A Fact Worth Knowing.

It may not be generally known, that when a person is drowning, if he be taken by the arm from behind, between the elbow and the shoulder, he cannot touch the person attempting to save him, and whatever struggles he may make will only assist the person holding him in keeping his head above water, and a good swimmer can keep a man thus above the water for an hour. If seized any where else, the probability is that he will clutch the swimmer, and perhaps, as is often the case, both will be drowned.

A GOOD THING.—The Golden Salve, prepared by C. P. Whitten, is demonstrated to be a good thing. We have used it in a variety of ailments, and find it acts like a charm. We wish always to keep it as a present relief for many of the ills that flesh is heir to.

J. B. COOK.

FRUITS.—Dr Kennicott says:—"The free use of ripe fruits not only prevents disease, but their regulated enjoyments helps to remove that which already exists. All ripe fruits are more or less nutritious. Prof. Salisbury has clearly demonstrated that the apple is superior to the potato, in the principles that go to increase the muscle and the brain of man, and in fattening properties it is nearly equal, when cooked for swine, or fed to other domestic animals."

THE TEETH.—Chemical analysis shows that "tartar" on the teeth is the product of a living insect, upon which neither vinegar nor tobacco juice has any effect, but which is instantly destroyed by soapsuds; hence the Journal recommends plain white soap as the best dentrifice.

THE CRISIS.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth: especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Man.

BY F. T. KANSFIELD.

Is man so great a mystery as theologians teach?
Possessing other entities the eye can never reach?
The outer man of dust was made, in which they
all agree,
And in this house there dwells a soul and spirit,
making *three?*

By this arrangement, don't you see a triune man
appears?
Mysterious as a three-one-God, whose center's
everywhere?
For in the *outer* man there dwells the *mystic* man—
the soul;
Also, a third or *spirit*-man, which makes the compact whole.

Soon body-man returns to dust; the spirit-man to
God;
The soul-man down to hell is cast to writhe in fire
and flood;
So must Cain for six thousand years in these conditions dwell;
One *Cain* in dust,—one *Cain* with God,—the other
Cain in hell!

Woodstock, McHenry Co., Ill.

For the Crisis.

Unity.

When inspiration calls the attention of the human family to look upon any particular object, whether it be a pleasing one or the opposite, it is always for the moral benefit of those addressed; therefore, inattention to *such* a call, from *such* a source, is positive demonstration of the most foolish improvidence, and should be reckoned in the catalogue of the sins of "neglect," which, according to the Apostle's teaching, incurs the fearful malediction of heaven.

In the 133d Psalm, the writer designates no particular class of the family of man; therefore, it is obvious, when compared with other Scriptures, that both saints and sinners are called upon to gaze on a scene not only beautiful and pleasing to the senses, but calculated to promote the highest good of the beholders. Says the sweet singer of Israel, "Behold, how good and how pleasant it is for brethren to dwell together in unity." At first he would only attempt to fix the mind upon the sublime spectacle, without any particular explanation or comparison; as much as to say, if I can only establish the attention upon a scene so beautiful and lovely, it will so completely ravish the beholder, as to inspire the desire at once to become one of the number whose very appearance casts so sweet and salutary an influence over all who are favored with the sight.

"How good!" How natural the expression. When we have participated in any superior excellency, either moral or physical, with congenial associates, what expression so natural to address to each other, when taking a retrospective view of the same, as "How good!" it was! The superlative adjectives may be employed to those outside the delightful entertainment, but is not sufficiently social for familiars like David and Jonathan. What saint can gaze upon so lovely a scene as is here presented, without feeling new aspirations to be made a partaker of the Divine nature, and determinately suppress every selfish and captious emotion that shall presume to deface the bright tablet of a christian heart? When such a scene has made an indelible impression upon the mental vision of a disciple of Christ, "peace and good will to man" will appear a most prominent insignia of his character; hence he will make use of every laudable means to promote that *union which is strength* indeed to the church of God. He had rather bear the flag of truce, than insert the tiniest wedge to dissever the "unity" of brethren. He will rather suffer *long*, than gratify self, when aware he by thus doing may cast one spot upon, or in any measure mar the lovely picture presented by the Eternal to the ken of mortals. He will exhibit christian courtesy while filling the different stations assigned by Providence. To superiors he is reverential; to equals and inferiors is affable, practicing self-denial to render them happy, and thus promote that "unity" that insures the high encomiums of heaven. He will by no means *press* what God has not enforced, especially, where he sees disunion among brethren is likely to be the result. He considers no service too menial that shall promote "unity" among brethren. If necessity require, he does not consider it at all derogatory to his dignity to wash his brother's feet.—John 13th. He sees what must be apparent to all, that in order to *dwell* together in unity, much christian forbearance must be exercised; and all desirous of maintaining this agreeable state of things must heed the apostle's admonition, "Yea, all of you be *subject* one to another."

The other class of the human family,—who know not God, are also called to behold the goodly picture of "*brethren dwelling together in unity,*" as an inducement to make choice of that blessed Spirit that teaches you to love one another here; and if secured in time, will be a passport to introduce you where every being will welcome you with acclamations of immortal love.

Again, when your eyes are permitted to behold this heavenly picture, recollect this is proof positive that Christ *has* true disciples on the earth, and this is the distinctive feature by which you may know the fact. Read Christ's words,—"By this shall *all men know* that ye are my disciples, if ye have love one to another." Now when your senses witness the existence of such a class, conviction must force itself upon you, however skeptical you may have been. Though the great mass professing Christianity exhibit the opposite characteristics, just as inspiration informs us they would do in the last days, still Christ has a "little flock," so small perhaps as to escape your notice, yet they are extant. Now please condescend to take a more humble position, and see if you cannot discern a little company who love one another well enough to dwell together in unity. And if you will look at the likeness inspiration has pleased to draw of those "dwellers in unity," you will see it is pertinent indeed, as are all heaven's comparisons. Says the Psalmist, "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." In order to understand the force of this likeness, we should turn to Ex. 30 : 23, 24, where we shall find the recipe for this compound, or perfumery, which was poured in such profusion upon the head of Aaron as to run down upon the skirts of his garments. This ointment, or perfumery, being composed of the "principal spices," each in itself highly odoriferous, must, when compounded after the art of the apothecary, or perfumer, emit the highest fragrance; and when used in such abundance, could not fail to agreeably affect all who came near. Perhaps all have not considered how much an agreeable affection of the olfactories contributes to the pleasure of our being.

Just enter an apartment where every thing may be pleasant to the other senses, the eye, the ear, etc., and at that moment let some very disagreeable exhalations, either from decayed animal or vegetable substances, present themselves to your sense of smell, and you at once feel very unpleasant, and very likely an involuntary scowl will cloud your visage, and you no longer wish to gratify your auditory and optic nerves at the expense of your olfactories. On the other hand, enter the second apartment, where there is nothing particular to gratify the eye or ear, but at the same time a sweet odor greets your sense of smell, and you involuntarily smile, feel quite agreeable, good natured, etc. Quite similar is the effect upon one who beholds "brethren dwelling together in unity." The witnessing this scene produces not only a most agreeable and cheering sensation, but its effect is highly conducive to spiritual health and progress. Then if the effect of *beholding* this heavenly picture is so salutary, will not all try to increase the number? Every one can do something in this direction. But where this heavenly portrait already exists, how careful should all be about casting one spot or defacing it in the least! It surely must be a most fearful work to mar a portrait heaven has been at the expense of drawing, and one on which it is obvious such value is set.

Again, the Psalmist employs another comparison relative to these dwellers in unity, which is the *dew* upon Mount Hermon, which travelers inform us is very copious; so much so that it feritlizes the earth, causing it to bring forth to its inhabitants.

Then, according to the last mentioned similitude, this class are really necessary to the promotion of spiritual life. As Mt. Hermon would have yielded but little or nothing for the service of man without these copious dews, so the world would present a moral sterility bereft of this heavenly picture. Look at the phase of spiritual affairs where the opposite picture exists, and you may be able to form some idea of what would be the effect if there were none existing in the world. Surely there must be a moral famine. Then, mortals, steadfastly behold the picture to which heaven calls your attention; get it indelibly fixed on the heart, and in so doing receive the benefit accruing from obedience to heaven's call.

BEULAH MATHEWSON.

Sandy Hill, N. Y.

For the Crisis.

Endurance.

How much there is contained in this word, the past history of this world plainly declares. Read the profane history of Rome, and on almost every page there is written *endurance.* The people of those times prided themselves on their powers of physical endurance. It was to them a virtue of no mean character to suffer the most excruciating of torments. They would contend with wild beasts, the most ferocious on account of their hungry condition; they would present these things as proofs of the noblest traits of character man could possess. The like spirit has not been confined to Rome. Go to Mexico; see there the gladiatorial exhibitions of endurance. Again view the superstitious Hindoo; how he will subject himself to all manner of tortures; and what for? In the case of the Romans and Mexicans, it was simply an exhibition of strength and brute courage; in that of the Hindoo, it is more often to appease the wrath of his offended Deity. In fact, we have no necessity to go to any of the above named places to discover this manifest characteristic of flesh and blood; it is in our midst. Read of the pugilistic encounters of men of our own times and nation. It is for the amount of endurance they are able to perform, they obtain the prize.

Let us leave those who manifest this kind of endurance, and go into the busy walks of every day life. What here do we observe? Endurance. Go into the shop of the mechanic, and look upon the sturdy son of labor; and what do we observe? Endurance. Go where you will, be where you may, we cannot fail to see the necessity of *some* kind of endurance. Endurance is primarily a *necessity;* secondly, it becomes a *choice,* as I have shown; but the *circumstances* leading to the choice, be they good or bad, are what I have here to do with.

We are born into this world physically and intellectually incapable of doing but little, very little, that is of an enduring character; the most *helpless* of all, is the son of man,—dependent, *wholly* so; yet, to to hear the boasted immortality of this worm talked of, we might think, did not the Scriptures inform us to the contrary, that it was even so, as a certain poet has said,—"a worm, a god." Well, seeing, as we have reason to be thankful for, that *man,* made up of "body, soul and spirit," (as it is once expressed in the word of truth,) is so mean a creature in his composition, and so *entirely* dependent upon the mercy of those around him, it becomes a *necessity* that he should have powers of endurance; and *this* has been provided him; and in the ratio that these powers are used, in the same do they grow.

Having looked at man in his natural condition, and seen what he is, and may be; I will now turn to him, and see if he bears the same relation to God as his son, as he does to Adam the first as his son. The apostle Paul has said, when giving Timothy, his son in the gospel, a charge as a soldier of Jesus Christ,,—"endure hardness." Now Timothy, you have enlisted under the banner of Jesus Christ; you'll get your pay *some* day; but you'll have to endure even hardness. You will, in all probability, have to suffer privations of a severe character; yet I, as the ambassador of Jesus Christ, assure you you'll get your reward; therefore "endure." The Lord has promised, he will not fail. Well, this is encouraging, truly; but, brother Paul, *how* am I to get this pay, and *when?* Two very significant questions to be put, and natural ones, too. Well, Timothy, as you ask these questions, I'll answer them. I desire you should keep before you this *fact:* you have enlisted, and I call upon you for the love of the King and country you will fight for, be faithful. I repeat what I have before said, *endure.* You are aware that the requirements of an army are, *first,* believe your commander; i. e., that he means *just* what he says. When he says, "shoulder arms," he does not mean "carry arms." No; I want you to be very careful of this. *Obey* orders, is the next thing for you to do; and see that you do it willingly, as a "good soldier." The Captain, you know, is seated on a horse; he can see when you cannot. The smoke of the battle field may obscure your further march; yet, if the word is "march"—*march!* The *result* is with him. So of the captain under whom you have engaged to fight. The way may appear dark—*very* dark; yet be assured of the *all-seeing* ability of your commander. I tell you, "*endure;*" if the contest is hot and heavy, it will not be long. But, Timothy, I desire to answer your questions. You have not joined this army without knowing *something* of Him under whom you fight. You have from a child known those writings which have enlightened your mind and prepared you for this step. Well, "God, who cannot lie," has promised to *all* who have a faith like unto Abraham, declared by God as the father of many nations, and as I have said that *all* who have the same faith as he did they *shall* be blessed when he is. You have asked, "when," and "how?" The "*when*" is at the time the Lord Jesus shall be revealed from heaven; and the "*how*" is by a resurrection of the dead, or by a "change." He has the power to effect this change from "mortality to immortality." I *know* whereof I affirm in this matter, and *therefore* do I speak. Now, my son Timothy, *endure;* for you know what a great reward is yours, if you prove a faithful and valiant warrior. *I* have endured all things for the elect's sake; and it is a faithful saying, that if we be dead, or suffer death for Christ's sake, we *shall live* with him, and *reign* with him. "Thou hast made us unto our God, kings and priests, and we *shall*" (yet future) "reign on the earth." Now, Timothy, see to it that you *endure;* see to it that you overcome; see to it that though the enemy may for a time conquer you, *you* will conquer him; you'll yet have the power so to do, and the song yet to sing in its fullest strain of glory, "I have fought my way through."

From the foregoing remarks, it is self-evident that, in order to contend against *all* opposition, and to "so run that we might win," we have to be *established* with a good *physical* constitution, if we would secure an earthly prize; for, should we attempt to contend for earthly honor, fame or glory, and the attaining of the same is *dependent* on our powers of endurance, *how* essential this pre-requisite becomes; so, if we would attain the prize of eternal life with eternal honor and glory, we have to be faithful to the laws of spiritual life. A proper use of *all* the faculties of the mind is to be made. We have to know how to use the good G[illegible] has provided. "Every word that proceedeth out of the mouth of God" is the bread which is to be our support; hence the necessity of *knowing* what are the words of God, and *how* they are to be used. Show me a man whose *faith* and *life* are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," and I'll show you a man that will *endure,* yes, the scorching heat of opposition may pour its most direct rays upon him, and he'll not wilt under it; he'll flourish and grow strong. Yea, let the violent storm of adversity descend upon him, he'll not be moved; his faith is built upon a *Rock,* and in the end he will be able to show what it is to have "a faith that will not shrink." Be admonished, you who are ready to fall by the way; you who have toiled and struggled amid the "fiery darts of the enemy," be encouraged and faint not; "the Judge standeth before the door." "The triumphing of the wicked is short." It is *his* time *now,* but it will not always be so. David prayed, "Let the wickedness of the wicked come to an end." "In the name of the Lord, I (Jesus) will destroy them," Ps. 118 : 11—a prophecy for Christ. Jesus said, "*all* things must be fulfilled which were written in the law of Moses, and in the prophets, and in the *psalms* concerning *me.*" And it will be fulfilled; as true as God lives, he will not alter one word that has gone out of his mouth.

Fight on, then; keeping your armor well polished, your sword ever ready to strike, your feet well shod, that you may run and not be weary, walk and not faint; and a crown of life is laid up at the end of the contest. "So run that ye may obtain." It is a glorious prize; it's an ever sparkling crown. Age will not lessen its lustre. It is worth more than it will cost you. It is yours, if you will only stretch out your hand and receive it. ALL things are yours if you ENDURE to the end.

G. W. Y.

For the Crisis.

I can but Weep, yet rest in Hope.

When I consult my own heart, and find how sadly I am in want of the spirit of Him "who, when he was reviled, reviled not again;" that "if compelled to go a mile," could not, I fear, "go" in the spirit of Christ, "twain;" or, "if sued at the law," losing my "coat," could not freely "give my cloak also;" or, "if smitten on one cheek," could not meekly "turn the other also,"—I can but weep.

When I attempt to proclaim "the truth as it is in Jesus," and find myself laboring under "the plague of an evil heart of unbelief," insomuch that, "though to will is present with me, yet how to perform that which is good I find not," but find myself worshiping God, not so much in the spirit, as in the truth, and those who "come in" as the fruits of my labors, bearing the same marks,—I can but weep.

When I remember how abundantly the power of God was manifest in prayer meetings years ago, and not only the "power," but the love, simplicity, fervor and earnestness which marked the exercises on those occasions; and behold now the reluctance with which brethren meet for prayer, and the disposition to treat the exercises as a duty—a burden, rather than a privilege—the majority neglecting them altogether, or acting as mere spectators,—I can but weep.

When I reflect that those who preached in former days would aim at sin, and especially the sins of those who should be listening, accounting it sin in them not to rebuke sin; and behold how prone are teachers now to touch only on "those things on which all are agreed," lest they shall be accounted "fault finders," and continue "daubing with untempered mortar," while the moral canker is gnawing at the very vitals of their hearers, and their destruction immediately impending,—I can but weep.

When I behold how infidelity is o'erspreading our land like a flood, supported by a wonderful display of miraculous power, opposed by none of the world and but few of the professed church, while friends on the right and left are daily smitten with its deadly sting, and no one says, "why do ye so,"—I can but weep.

But, when I read that "the wicked shall do wickedly," and also that "the wise shall understand,"—I rest in hope.

When I read that, though all slumber and sleep following the disappointment, they should yet arise and trim their lamps before the bridegroom comes,—I rest in hope.

When I read concerning the time immediately preceding the Lord's coming, "Here are they that keep the commandments of God and the faith of Jesus,"—I rest in hope.

I. K. LOMBARD.

E. Stoneham, Me.

For the Crisis.

Evening and Morning Visions of Daniel.

MR. EDITOR:—With your permission, I would like to present your readers a short series of brief articles on the very important distinction between the two visions of the prophet Daniel, as he says, "The visit of the evening and morning are true."

I have no wish to controvert any cherished theory, my only aim being to *mark* such important distinctions and necessary connections as will induce all to examine candidly the *words* of the prophet, rather than be led by the *opinions* of uninspired men.

The fact that *Geography* is as necessarily inseparably connected with, and as essential to, a right understanding of prophecy, as history and chronology, may have been admitted by some, but of too little practical bearing on the minds of most. The predictions of Daniel and John, especially, have a definite *locality,* as well as order of *time.*

But my present object is to notice, what the oversight of all, or nearly all, the most distinguished English and American writers on prophecy have omitted; or, what is worse, they have confounded distinctions, and blended events, so as to obscure and confuse the minds of students. For instance, the two visions of Daniel, for he had but two grand outlines, (the last or morning vision being filled in detail at different interviews with the angel), which are generally confounded; whereas, each vision has a different *location,* different *numbers* and time of beginning; different "little horns," i. e., systems of religious imposture, and different and distinct periods of termination. Thus regarded, the whole becomes delightfully clear and instructive.

The great outlines of the *evening* vision are drawn in the 7th chap., and the other, or morning vision, in the 8th; the filling up of the latter in detail, follow in the remaining chapters of the book. Corresponding with the first vision of the 7th, is the dream of Nebuchadnezzar in the 2d chap., which Daniel interpreted three years after being carried into Babylon—48 years previous to his own first vision.

The emblems of the two, though identical in meaning, are widely different in their aspect. To the earthly mind of this ambitious prince, the four great empires were represented by the four parts of a magnificent image; but to the devout mind of Daniel, by four wild and voracious beasts.

As to the time assigned to the power of these four empires, we shall find, in the sequel, to be "seven times," or 2520 years. The time allotted to the morning vision, is 2300 years; or, in the words of the angel, "unto two thousand three hundred days,"—*prophetical* days of course.

As before observed, the first outline of the morning vision was given in the 8th chap. It was only two years after the first, but it anticipated fifteen years, as the scene was laid at Shushan, the capital of Persia, while Daniel was in Babylon. After the Persian empire was established on the ruins of the Babylonian, and Daniel was transferred, and made an officer in the Persian court, the angel was sent to give him the full detail, or to fill up the outline given several years before. He says, "I am now come to make thee understand the vision."

But I will close by repeating the pledge of brevity, and promising to be concise as possible, and to make the proof of each assumption ample.

D. C.

A Song of Praise.

Can birds in spring refuse to sing,
And give their Maker praise,
While they can see, from bush and tree,
The goodness of his ways?

Can humble vines and lofty pines
Receive the summer showers,
And not their praise of glory raise
In evening's silent hour?

Can sunny field neglect to yield
Its verdure ever green,
For him who gave the rills that love
The lovely hills between?

Can mount or vale accept the gale
Their guardian angels bring,
And not in song, both loud and long,
The Giver's praises ring?

How, then, shall we in silence be
Before our gracious Lord,
Who giveth all, both great and small,
The blessings of his word?

"Watch!"

"Watch ye, therefore. . . . And what I say unto you, I say unto all, Watch!"—MARK 13: 35.

Who of all men in the world most need this exhortation? The christian. Why?

1. Because he is a *soldier,* surrounded by enemies who are waiting to destroy his soul. They are ready to take advantage of his carelessness or neglect of duty; they are vigilant; they are numerous; they are subtile. Therefore he should watch.

2. Because he is a *pilgrim,* traveling through a hostile land. There may be snares in his way; stones, over which he may stumble; pits, into which he may fall; enemies, who would strive to make him linger on his way, and lure him from his heavenly home. Therefore he must watch.

3. Because he is a *steward.* He has precious treasures to take care of—his own soul, his talents, his time, his Master's honor. He must take care that he does not lose the first, misuse the second, waste the third, and endanger the fourth. Therefore he need to watch.

4. Because he is a *servant.* His Lord is now absent; his return is uncertain; it may be years hence; but it may be to-night. When he comes back he will expect all to be in readiness for his reception—each one at his post, each one looking out for him. Therefore the christian must watch.

Christian reader! *you* are a *soldier*—you have entered Christ's army by your profession; his enemies are yours; his cause is yours. Are you *watching?*

Christian reader! *you* are a *pilgrim*—you confess that earth is not your home, that you are dwelling here but for a time; you know that you are surrounded with dangers. Are you *watching?*

Christian reader! *you* are a *steward.* Christ has given precious treasures into your possession. Are you *watching?*

Christian reader! *you* are a *servant*—you profess to be expecting the return of your Lord. Are you *watching?* Your Captain, your Lord, your Master says to you, "Watch!" and pronounces you "blessed" if you *watch.* Rev. 16 : 15.—*Friendly Visitor.*

For the Crisis.

"Know Thyself."

They are strongest, who know their weakness; they are humblest, who know their guilt; they are safest, who know their danger; they are wisest, who know their ignorance. The truest, and by far the *rarest* knowledge, is a knowledge of ourselves. Says one, "Man, know *thyself;* all wisdom centres there." A thorough knowledge of our need, our deficiences, and our capabilities, is a good main-spring to pure ambition, and a sure forerunner of greatness. While ignorance of self might lead us to assume a position for which we are unqualified, self-knowledge would have an opposite tendency, and might save us the mortification of discovering that we had been "thinking of ourselves more highly than we ought to think." Many might save themselves the disgrace of taking a lower seat, had they known their unfitness to fill a higher one. Not that our aims should be low; they should be high, the higher the better. The danger is, that instead of *raising our actions* to a high standard of excellence, we *lower our standard* down to the level of our actions. Yet while our banner bears the motto "Excelsior," let us not forget that in every position there is an A B C department. Superiority in any department is gained "*step by step.*" The adventurous rope-walker at Niagara did not, with all his presumption, run so fearful a risk without having practiced rope-walking in safer positions. A knowledge of the frailty of human nature *in general,* and of our own nature *in particular,* might teach us caution. The full radiance of the noon-day sun does not burst *suddenly* on "the path of the just," but we read that it "shineth *more and more* unto the *perfect day.*" We must "*grow* in grace."

Self-exaltation and undue self-esteem are cradled in the lap of ignorance, and the first dawning of a pure intellect is a death-blow to each of them. A fool is always a professor of universal knowledge; considering himself to have attained already the highest point of excellence, he is of course *stationary.* On the other hand, we often see persons whose intellectual powers, though naturally good, have been dwarfed for want of exercise, brought down to the level of baser surroundings. Indolence, it is true, is most frequently the cause of persons choosing a position below their capabilities; yet ignorance of self is one great reason why the intellectual attainments of some are always at a stand-still, while, under the genial influence of a proper degree and kind of exercise, they might be daily on the increase.

There is no position so favorable to intellectual growth as one in which every attainment is but an eminence from whence we view *higher* good, yet to be striven for; and higher paths, yet untrodden. Knowledge of self, being the prompter to ambition for mental excellence, as well as a guide to its attainment, is then, as says the poet, "the centre of all wisdom;" and from this centre springs a desire to cultivate what graces we have not, and increase those that we have; and this desire brings forth fruit in the form of a cultivated mind and heart.

The generality of people are better acquainted with every body else than with themselves. We sometimes seem almost blinded to our motives, when others can discover them. Our own trials and conflicts are indeed known only to ourselves and to our God; for "the heart knoweth its own bitterness, and a stranger intermeddleth not therewith." Often smiles are but a veil for tears, and a glad voice screens a bleeding heart. Yet of the *moral quality* of our actions, others are sometimes the best judges; and so says Burns:

"O had some power the gift to gie us,
To see our-sel as others see us!"

Such a sight might bring down many a lofty head. With true disinterestedness we forget the *beam* in our own eye, while we are much concerned about the *mote* in our brother's eye. This unselfishness is strikingly evinced under the preaching of a close-cutting, practical sermon, when each will be engaged in fitting the cap upon a neighbor's head; and Mr. A.'s heart will swell with the benevolent hope that Mr. B. will be convinced of his error and reform accordingly. We need not be afraid that, by taking all the good advice we need to ourselves, we shall rob our neighbor of his share.

At the close of the last supper, when Jesus was about to "make his soul an offering for sin," he turned upon his disciples with the sad and startling announcement, "*One of you shall betray me!*" What consternation must have filled the hearts of the little band at these words; and what distrust of self is implied in the question they ask! "Lord, is it I?" Had they lived in these latter days of Pharisaical pride, John might have said, "Lord, is it Peter?" and Peter might have said, "Lord is it Thomas?" For there are, in these days, very few who possess the spirit indicated by a remark a friend once made, in speaking of a practical sermon,—"I did not need to ask 'Is it I?' *for I knew it was.*" On *such* a spirit, good advice, kindly given, is never wasted.

Self-knowledge is the stepping-stone to reform; and *experience* is the best text-book to be used in acquiring that knowledge. There is nothing that so thoroughly engrafts lessons of wisdom upon our hearts as experience. We need to feel the pain and languor of disease as a token of our mortal natures, ere we can read our pledge of immortality in the wounded side of Him upon whom is the "chastisement of our peace." 'Tis only when the destroyer enters our own circle that we realize, what the death-knell of thousands to whom we are indifferent might fail to teach us, how easily the "silver cord is loosed," and how deep the gloom that shrouds the "valley of the shadow of death." We need to feel the stroke of the chastening rod, ere the Hand that held it can apply to us the balm of healing.

We need to feel the effects of a fall, ere we know how weak we are, and in whom our true strength lies. "Let him that thinketh he standeth take heed lest he fall." Peter, over-rating his own strength, said to Jesus, "Though *all men* are offended because of thee, yet will *I* never be offended!" and that very night broke his vows of allegiance, denied the thorn-crowned heir to David's throne, saying, "*I know not the man.*" When we trust to ourselves, God will allow us to fall that we may know that "in *the Lord Jehovah*" is *alone* found "*everlasting strength.*" May the Lord teach us to know ourselves and our weakness; to know *Him* and his *strength*; and to know *Jesus*, and the efficacy of his atonement and mediation. F. P.

Pine Avenue.

For the Crisis.

Maine Annual Advent Conference.

This Conference assembled according to notice in Augusta, Blanchard Hall, Sept. 6th, at 10 o'clock, A. M. After singing an appropriate hymn, prayer was offered by Eld. I. Smith, of Eddington, and the time of the first meeting spent in prayer and social remarks. At 2 o'clock, P. M., Eld. I. Smith preached from 2 Pet. 3 : 14, an appropriate discourse, which was followed by several forcible exhortations.

Evening. Eld. H. B. Sevey preached a good discourse from John 12 : 32, which was followed by stirring remarks from others. The Conference began with spirit and devotion.

Friday. Met at 8 o'clock, A. M. After prayer, Eld. H. B. Sevey was re-elected Chairman, and Eld. I. C. Wellcome Secretary. A committee of three—I. Smith, Eld. R. R. York, Benj. Ray—was then chosen to arrange the business of Conference and see to its expenses. The Executive committee on home missions was called on to report their doings, when the foreman, Eld. I. C. Wellcome, presented the following Report:—

"Brethren beloved:—It was our first object to see if means could be raised to sustain an evangelist, and it was sometime before that appeared. We have corresponded with several ministers abroad, whose labors were desired by some of the principal donors They cannot be obtained. It is but recently that we were assured of this. $36.50 have been paid into the treasury, and $44 more subscribed, and there is a mind on the part of many to aid, when they see the evangelist in the field. It is our conviction that we should turn our attention to the sending out evangelists from among the ministry of Maine, who are now obliged to devote much of their time to other work, because not sustained. They are as able ministers, and, if properly sustained, could gain as great acquirements as the ministry of other States."

This report called forth many spirited and timely remarks by I. Smith, N. Smith, Humphrey, York, Hanscomb, Wellcome, Wight, Kennedy, and Carr, concurring with the ideas of the report. We wish all our people in Maine could have heard and appreciated these remarks; they would then take an active interest in sustaining their ministers in the State.

At 10 o'clock we adjourned business to 8 o'clock, Saturday, and spent the remainder of the A. M. in social worship. The Lord blessed us abundantly, and we truly found it good to be there. A large number of brethren and sisters came in from abroad. At 2 o'clock, P M., preaching by Bro. Levi Rhodes, from John 6 : 68, followed by several brethren, who spoke earnestly and scripturally of the importance of the agency of the Holy Spirit to accompany the word.

Evening. At 7 o'clock, Eld. L. L. Howard preached from Luke 16 : 19; several exhortations followed.

Saturday, A. M., 8 o'clock. After prayer, the Secretary read the doings of yesterday, which were approved. The report of the committee on missions was again called up, and after being read and approved by vote of conference, the committee asked to be dismissed. But the conference voted that they serve another year, with the addition of two more members,—I. Wight and E. M. Haggett. Eld. I. Smith now moved that the committee be instructed to proceed forthwith to employ an evangelist of our own State, or elsewhere, as they judge best, and put the mission in operation. Unanimously voted. Eld. I. C. Wellcome then offered the following resolution, which met a hearty response and action:

"Whereas some of our fellow laborers have called and held a convention in Providence, R. I., the 25th of July last, and reported their doings in the *Crisis* of Aug. 1st, by which we learn that they took preliminary steps, and adopted a constitution, under which to organize a society for the work of the gospel, we in this State feel a deep interest in said action and proposition, inasmuch as the paper recognized by them to be published as their organ, and the tract interest desired to be united with it, are much patronized by us, as auxiliaries to our work; also the general work desired, as set forth in said preamble and constitution is one with our own. We therefore wish in conference capacity to suggest to our brethren that we deem it inconsistent with our standing before a gazing world, and with the rights of another organized body of christians, to adopt their society title, by which to be distinguished as an organized body; nor consistent with the interests of our society generally. There are many and appropriate names given in the Bible to persons, sects, and characters, which names arise from their parentage, residence, or their prominent points of doctrine. All who believe in Christ claim the christian name; but something peculiar to their various positions or views has led to their other proper names, as sects, or tribes, excepting one, now known to the world as the '*Christian Church*,' or *Society*. Our faith in the speedy personal advent of Christ to the earth, with his accompanying work, has procured for us the name 'Adventists,' appropriate to our position and labor. By it we are known and recognized throughout Christendom. We heartily respond to it. We now have several Conferences, and many churches organized under it. Also many preachers who have been ordained and received their credentials under it. And inasmuch as said society proposes to publish an organ of the Advent faith, with tracts and books on the same, to organize churches, ordain ministers, and sustain by these gospel order and labor, all of which we are equally interested to do; we therefore beg of them as a matter of justice to 'the Christian Society,' and that we may be allowed to work with our brethren without division and confusion, to retain our real, well known, well deserved, appropriate given name. Then you may add the christian name with it."

This called forth an active statement of our true position and duty by many present, with a hearty approval of the resolution. Eld. L. L. Howard moved an amendment as follows:—"We heartily remonstrate against the action of said convention." It prevailed, and the resolution unanimously passed as amended.

I. C. Wellcome then presented the following resolution:—"Whereas there are persons in various parts who hold to certain points of doctrine in common with us,—by which we are denominated Adventists, and who yet claim not to be associated with us as fellow laborers, nor with some of the most vital points of doctrine we recognize as scriptural, but 'teach things they ought not, pervert whole houses,' and bring desolation to society; we believe it unscriptural and unreasonable that we should use our money, labor and toil to produce, under God, christian society and unity, to call conference and other meetings in pursuance of such work, and then deliver them over to the instructions and influence of such teachers, and waste our labor in questions to no profit, but to the subverting of the hearers." See 2 John 9 : 10; Rom. 16 : 17–18. "If they wish society congenial with their own views, let them produce it by their own means and labors, call their own meetings, and we will not contend for rights in them."

This caused some discussion, and called for explanation, which was given. The resolution referred to those who teach the community of goods, the taking the right of stewardship from individuals and giving it to the elders; no resurrection of infants; no radical and sudden conversion; a perfection that leads to Cochranism; and much more of the like evils, too bad to name here,—and we present this resolution because some who come among us to sow their doctrine, talk of being deprived of their rights when we refuse to have them preach here. The resolution then passed by a rising vote. The remaining part of the A. M. was spent in reports of the cause abroad.

At 2 o'clock, P. M., Eld. B. Emery preached a cutting and trimming discourse on Titus 2 : 15. We thought it must do good, for it seemed as though the Lord sent it. Several exhortations followed. The remainder of the reports were then given. Brn. Haggett, Hanscomb, Howard, Emery, S. K. Partridge, Jere. Partridge, Kennedy, Chism, I. Smith, N. Smith, Wellcome, Humphrey, Rhodes, Carr, Sevey, Wheeler, Oakes and Meader gave reports, the most of which were very heart-cheering, showing an increase of converts and of devotion, a spread of truth, and an open door for the gospel of the soon coming kingdom. A Baptist, who heard these reports, remarked to his friend that he had not attended so good a conference, nor heard so good a report of churches for twenty years. We have much encouragement to work on by "the same rule, and mind the same things."

Conference voted that the doings of this session be forwarded by the secretary to the *Advent Herald*, and the *World's Crisis* for publication. Voted, that when this conference closes, we adjourn to A. D. 1861, at such time and place as the secretary shall notify.

Evening, 7 o'clock. Eld. D. M. Hanscomb preached from 2 Tim. 4 : 8,—the christian warfare and crown. A blessed theme.

Sunday, 8 o'clock, A. M. Met in social prayer and conference, which was a precious season. A large number of testimonies were given of the love of God, the power of his saving grace, and of the joys arising from the blessed hope of soon seeing Jesus return to bestow his rewards. We could truly say,

> "What a glorious hope is ours,
> While here on earth we stay;
> We more than taste the heavenly joys,
> And antidate that day."

At 10 1-2 o'clock, Eld. E. M. Haggett preached a good discourse to a very attentive audience. At 2 o'clock, P. M., Eld. I. C. Wellcome preached a discourse from Heb. 6 : 1, 2; after which the Lord's supper was shared by a large number of believers in his return to their salvation.

Evening, 7 o'clock. Eld. L. L. Howard preached from Isa. 8 : 12–17, showing the signs of the times, and the duty of watching for the coming of our Lord. It seemed as though all present felt the force of the truth. Great solemnity rested on all. Several strong appeals were made to the people to obey the Lord, and be ready for the coming kingdom of our God, to share its glories and live forever.

The time for parting had now arrived. Our hearts seemed more closely knit together than ever before. New and happy acquaintances had been formed. Our hearts entwined around the blessed hope—and each other. Several young preachers of promise, who had just entered the field, were with us, and resolved to preach the truth as they found it. Dr. N. Smith, it will be noticed, was able to be with us once more. Although very feeble, and unable to labor, it did us good to see him. Thus closed the largest, and, in several points, the best annual Conference we have yet held. The hearts and houses of our brethren in Augusta were open to do all they could to entertain us. May the Lord shower his blessing upon them, and crown their labors of love with abundant success. And may we all so live that we may soon meet in the coming kingdom of our God, to part no more forever. Amen.

H. B. Sevey, Chairman.
I. C. Wellcome, Secretary.

Richmond, Me.

For the Crisis.

Report of the Annual Conference of Northern Illinois.

Bro. Grant:—I send you a brief account of the annual conference of Northern Illinois and Southern Wisconsin, which met at Crave's Grove, Stephenson Co., Ill., Sept. 7th, 8th and 9th. The church appointed Eld. H V. Reed President, and the writer as Secretary; and Brn. Creaton, Austin and House to arrange matters during the conference. The business committee consisted of Brn. Renner, Bridge, Clark, and Kinneston The following resolutions were passed:—

1. *Resolved*, That the above business committee retain their office until the next annual conference.

2. *Resolved*, That Elder Robert Chown be our Evangelist for the next year.

3. *Resolved*, That our next quarterly conference be at Harvard, on Friday, Dec. 28th, 1860.

4. *Resolved*, That we give our thanks to the friends of Crane's Grove for their kind hospitality during the conference.

5. *Resolved*, That we adjourn our annual conference until Sept., 1861,—due notice to be given.

The preaching and exhortation were practical, and stirring to the child of God, and calculated to awaken the unconcerned Three were immersed on the confession of their faith in the gospel of the kingdom. The first discourse was by the writer, from Jude 3,—"That ye should earnestly contend for the faith which was once delivered unto the saints." Eld. H. V. Reed delivered a discourse showing that our conversation must be such as becometh the gospel, so that the way of truth shall not be evil spoken of. Bro. N. Hitchcock gave a discourse on the christian's hope of eternal life. Eld. E. G. Clark discoursed on the kingdom, enforcing obedience to the gospel. Eld. H. V. Reed delivered two other discourses in his usual manner of earnestness for the truth, being a workman that needeth not to be ashamed, rightly dividing the word of life. Bro. Reed delivered a sweeping discourse from 1 Tim. 3 : 16,—"And without controversy, great is the mystery of godliness." He clearly showed that God's word was no longer a mystery, but a revelation made known to all nations. Rom. 16 : 25, 26. The writer delivered another discourse on 2 Tim. 4 : 2,—"Preach the word,"—showing the word is the good seed, (Luke 8 : 11,) which must be understood, received, and kept in honest hearts, and fruit produced with patience in order to be saved.

Dear Bro., may we be willing to take God's word in all its teachings, that we may rightly divide to each a portion of meat in due season. I can look back when I was published as a disturber for proclaiming life eternal through Christ alone; and requested not to speak of it by some who are now its strong supporters, and are writers for the *Crisis*. May we then, dear brethren, search the Scriptures, that we may grow in grace and in knowledge; that we may no longer be dwarfs, but men of full stature in understanding.

I wish to express many thanks to that brother who sent me a package of tracts, which I have faithfully circulated among the sects, believing they will accomplish much good. I am ready to work for my Lord wherever a door may be opened; and hope to be found faithful, so that with you I may receive the reward of the inheritance.

Robert Chown, Evangelist.

Plumb River, Jo Davis Co., Ill.

☞ True philosophy can discern nothing else in a great many words and names but the letters of the alphabet which compose them.

The World's Crisis.

BOSTON, SEPTEMBER 26, 1860.

☞ We would say to our readers that the article on the "Evening and Morning Visions of Daniel," by D. C., are from one who was instrumental in first getting Bro. Wm. Miller to come to Boston. This same D. C. kept the first "*Graham* Eating House" in our country; and afterwards established the first "Water Cure" in America. If he can give us any light on the visions of Daniel it will be thankfully received.

Italy.

The revolution in Italy is progressing rapidly. There is scarcely a ray of hope left for the temporal, or even the spiritual power of the Pope. He is like a confined prisoner in a besieged city, while the surrounding army is continually receiving fresh troops; or, like a man in the heart of a burning city, when the flames have completely surrounded him, and all avenues of escape are cut off, and his destruction is only a matter of time, depending upon the progress of the flames.

It is thought by some that the French troops at Rome will defend the Pope. True, this is the *avowed* object as declared by Napoleon; but we surmise that the *real* design is only to keep Austria, Spain and others who would send aid to the Pope, from doing so, till it is too late, and then allow the revolutionists to do as they please with Rome and its Pontiff. It is evident that Napoleon sympathizes with Garibaldi in his efforts to liberate Italy. The fact that the French troops were at Rome, nominally to protect the Pope and his dominions, has prevented him from making military preparations, as he would have done if he had been left to his own resources; so that he is worse off for the French troops, in case they do not fight for him. It is now too late for him to raise an army sufficient to protect his estates, hence he is as helpless as Napoleon I. when banished to St. Helena.

It is said that Napoleon III. has already given orders to his troops not to attempt to defend the States of the Church, but only the Pope's throne at the Vatican, and in case of an insurrection, they are to remain in their barracks. It is said the French troops are to the Pope, like a guard around the house of a dying man, to prevent too much outside disturbance while in the death-struggle.

Francis II., king of Naples, has fled to Gaeta, about forty miles north-west of Naples, where the Pope sought an asylum in 1849. It has been a resort for wealthy Roman families, and is a strongly fortified seaport city of the kingdom of Naples. Cicero died near here, B. C. 43.

The troops that once sustained the Pope, are deserting by thousands and joining the victorious march of Garibaldi, rejoicing that the liberty of Italy is at hand, and determined to assist in the great work. Generals and other officers of the Roman government, are resigning, and giving their aid to the revolution. In a word, the throne of the "Abomination of Desolation" is tottering to its fall, and is evidently about to be "given to the burning flame." As saith the poet,—

"To be living is sublime."

Our King is at hand, let us be ready to meet him with joyful acclamations, and "crown him Lord of all."

"This Generation."

"Verily I say unto you, This generation shall not pass away till all be fulfilled."—Luke 21 : 32.

In the "Supplemental Annotations" to "The New Covenant," by Granville Penn, we find the following interesting remarks on verse 32, quoted above. We think he sets forth the matter in its true light. He says:—

"I tell you, that *that generation* shall not pass away, until all *those* things be done,—*he genea autee*,—'*that* generation;' not '*this* generation,' as our *English version* has erroneously rendered; following the *Latin Vulgate*, which renders, 'generatio *hæc*.' It is evident that '*that* generation' which is here pointed out, is that which is predicated in the preceding warning respecting the '*times of the full accomplishment of the Gentiles*;' and that our Lord declared, that '*that* generation' should not pass away before the '*times of the Gentiles*' should be fully accomplished: or that, while *that* generation should be still subsisting, the '*times of the Gentiles*' should be brought to their termination. There are *contemporary generations* between an *aged* man and a *new-born* infant; but which of these generations is the one here designed in the prophecy, is not pointed out by our Lord. The Port Royal grammarians show (B viii. c. 6) from Budæus, '*that there is sometimes occasion for ambiguity in the pronoun autos*.' That ambiguity, in this place, misled the Latin translator, and Wickliffe; and from the latter it misled also all our following translators from the Greek. 'If *autos* has the *article* before it, it signifies *the same—idem*' (Matthiæ, Gr. Gr. § 467); therefore *autee—eadem*, here relates to the *genea—'generation'* in which '*the times of the Gentiles shall be fully accomplished*.' The verse 33 resumes, and clinches the verse 24: *e. g.*

24. Jerusalem shall be trodden down by the Gentiles, *until* the times of the Gentiles be *fully accomplished*:—

33. Verily I tell you that *that generation* shall not pass away *till* those things be done.

Euthymius (in the twelfth century,) who clearly saw that '*the generation*' intended by our Lord did not mean *a particular generation of coexisting persons*, thus proposed to explain the reference: 'What did he mean by *genea autee*? He called "generation" the "*religion of all who believed on him*." The apostles did not suppose that our Lord's predicted dangers would entirely extinguish both the *preaching* and the *faithful*; for he assured them that his religion would not be effaced before his *second advent*; but that it would continue to the consummation of time, and would not be affected by any danger.' (Vol. 2, p. 935.)

But the interpretation thus ingeniously devised is not required; for the *genea autee*—'*that* generation' here expressed, is plainly to be understood in its ordinary acceptation: and, therefore, it eminently behoves *us* of '*this generation*,' so signally noted, to mark well our Lord's concluding and most solemn warning:—*What I say to* you, *I say to* all, Watch!—Watch, *therefore; for ye know not in what day your Lord cometh*."

"One Spot."

The following remarks of Dr. Cumming probably express the feelings of many honest minds, who have not yet seen the clear light of Scripture on this point. When speaking of the doctrine of eternal torment, he says:—

"I feel no pleasure in showing it; my wish is to believe that the torments of the lost are not eternal; that hell is not so terrible; for I must say, it is the one difficulty I have encountered in studying this holy book, that there should be one spot in God's magnificent universe where tears will be ceaselessly shed, where the wild and piercing wail of sorrow will rise disturbing the harmony of songs that are perpetual; and where there shall be ceaseless sinning, and therefore ceaseless suffering. I say, that it is just the thought that has always struck me as the most difficult."

It seems strange to us, that a doctrine so plainly taught in the Bible as is the destruction of the wicked, should be overlooked by so many. But we think the chief difficulty arises in consequence of a belief in the immortality of the soul, for if man is an immortal soul, then it follows that some must be eternally miserable, unless all are saved. The Scriptures forever settle this point beyond all doubt, by affirming that "The Lord *preserveth* all that love him; but all the *wicked* will he *destroy*."—Ps. 145 : 20. Mr. Webster defines *destruction* to consist "in the annihilation of the *form* of any thing; that form of parts which constitutes it what it is." All is plain relative to this doctrine when we let the Bible mean what it says. We are thankful that the Lord has not left us to believe in the doctrine of eternal torment, for we verily think that there is no error preached that dishonors God more than this. We do not wonder that Dr. Cumming looks at it as a *spot* upon the universe.

Study.

The following truthful remarks from John Wesley are worthy the consideration of all who preach the gospel. They were written to one who neglected the habit of reading and study. He says:—

"Hence your talent in preaching does not increase; it is just the same as it was seven years ago. It is lively, but not deep; there is little variety; there is no compass of thought. Reading can only supply this, with daily meditation and daily prayer. You wrong yourself greatly by omitting this; you can never be a deep preacher without it, any more than a thorough christian. O, begin! Fix some part of every day for private exercises. You may acquire the taste which you have not; what is tedious at first, will afterward be pleasant. Whether you like it or not, read and pray daily. It is your life! there is no other way; else you will be a trifler all your days, and a pretty, superficial preacher. Do justice to your own soul; give it time and means to grow; do not starve yourself any longer."

Scoffers.

It is sometimes said of those who love the appearing of Christ and are looking for his coming; that "the fools are not all dead yet;" if this is true, it is equally so that the *scoffers* are not all dead yet. In the Boston *Traveller* of Sept. 1st, we find the following:—

"The Millerites, who are supposed to number 50,000 strong and foolish, are not agreed as to the exact time of the falling due of immortal smash, which will be paid without any days of grace. Some of them expect that we shall all be done up in little less than seven months, or about three weeks after the inauguration of Mr. Lincoln as President of the United States, and perhaps they merely typify the disunionists. Others take a more cheerful view of things, because expecting a speedy last view of them, and are certain that the world will go to pot, amidst a great panic, just before the close of the year, which is to be the last year, so that we'd all better make the best of it. These two classes are the radicals and destructives among the sect, who would have the pulling down work done in a hurry, as is the custom with such chaps; but there is a conservative class of Millerites, who are for hastening slowly, and they place the last day so far off as the autumn of 1870, when the world will fall with the leaf. Those will be "the melancholy days" indeed, and "the saddest of the year" to all but the Millerites, who will exhibit the usual spectacle of pleased prophets of evil. But so many of us will be dead long before this time ten years, that the world might as well not be destroyed, so far as the greater part of grown up people are concerned. Some of us will be robbed of our right by this postponement of the grand finale, and we should use our interest with the slower portion of the Millerites, to have the hands on their clock put forward a few days."

We are sorry to find a paper like the *Traveller* using such low language and turning into the ranks of those who scoff at the second coming of Christ. Says Jesus, "Inasmuch as ye have done it unto one of the *least* of these my *brethren*, ye have done it unto me." It is no enviable position to occupy, when fulfilling the following prophecy:—"There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?"

Truth Spreading.

The following sensible remarks are extracted from Dr. J. K. Finley's "letter to a clergyman," published in the *Bible Examiner*. Dr. Finley was an Elder in the Presbyterian church, at Niles, Mich. He says:—

"In endeavoring to ascertain the true nature and constitution of man, it is most reasonable and proper for us to go to the account which God himself has given in the history of his creation; and we will find the inspired record very plain and very explicit on the whole subject. In the second chapter of Genesis, 7th verse, we read, "The Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life, and *man became* a living soul." Examine the expression carefully, "*he became*," not "he received," not "was put into him;" but he *became* a *living* soul. Man was made of the dust, —the whole man, not a part of him,—and when the breath of lives was put into his nostrils—the same breath that sustained the lives of all other animals, or in other words, when he was caused to breathe, henceforth he was a living soul. Previous to this he had been a lifeless soul. "Here we see an organized creature, a *lifeless* soul, which by a specified process becomes a soul alive, and, therefore, begins to perform the functions peculiar to his rank in the universe."

How different is this, the inspired account, from the common notions on the subject of the human constitution. Not a word is said about any *immortal*, *immaterial* entity put into the man to complete the process; nothing hinted at except organization, formed from existing world elements. When God would remind Adam of what *he* was constituted, he says, without the remotest allusion to any thing else, "Dust *thou* art." Our brethren, who claim to be "par excellence" *the* orthodox, say, that this is not him at all, it is only the shell that encases *him*—or as some say, the house in which *he* dwells *temporarily*—thus "perverting the truth at the bidding of a dogma which has been not merely enshrined but enthroned in the temple of our divine religion."

Did it never strike you, my dear sir, as very singular, to say the least, that when God inspired Moses to give an account of the formation of *Man*, he should have thought his mission completed, when he had told how the case was made in which the man was confined? If a mechanician had underaken, by the direction of some mighty potentate of earth, to give an account of the construction of a watch, and had pronounced his work completed after describing the case, would it be esteemed satisfactory, do you suppose? And if not in this instance, why should it in the other? And yet no other part of the Bible professes to give any further account of the matter.

"A soul then is no mystery, so far as its origin and composition is concerned. It can be seen and felt, and weighed, but it is an astonishing mystery, beyond our highest conceptions, how that out of the 'dust of the ground' such a complex being could be formed; a being capable of such varied and sublime functions, such intense sufferings and enjoyments."

But let us inquire more particularly, what is meant by man being a *soul?* The word soul is, as you well know, the English translation of the Hebrew word *Nephesh*, and this word comes from a verb *nesme*, signifying to breathe. Man, then, is a soul, a nephesh, because he lives by breathing; the man became a living soul, or breathing creature—a creature to live by breathing vital air. Such being the case, we would reasonably expect that all creatures in the world, which live by breathing, would have the same designation, and *such we find to be the fact*.

In the following passages, and many others that might be specified, the same word occurs and is used to describe the various orders of inferior animals. Gen. 1 : 21; "And God created great whales and every living creature" (*nephesh*.) Verse 24; "Let the earth bring forth the living creature" (*nephesh*.) Gen. 9 : 10, "Every living creature" (*nephesh*) "that is with you." Levit. 11 : 46. "of every living creature" (*nephesh*) "that moveth in the waters." And by referring to the 30th verse of the first chapter of Genesis, you will find it designates "every beast of the earth, and every fowl of the air, and every thing that *creepeth* upon the earth, wherein there is *nephesh*;" our translation says, "wherein there is *life*." Every living creature then, of birds, reptiles, fishes, and beasts, that lives by breathing, is a *nephesh*, a soul, as certainly as man is; and he is more *soul* than they are. They are all souls because they have life maintained by inspiring the common electrified air, which is, therefore, called the *breath* or *spirit of lives*. "Man's superiority to the other breathing tribes consists, not in his being a soul, but in the magnitude of his powers; in other words, in the loftier position he occupies in the scale of existence, as an intellectual, moral, and responsible agent."

As it is impossible for me, in the limits of such a communication as this, to give all the proofs by which the non-immortality of the soul is established: I will only further suggest one, which to a scholar like yourself, or, in fact, to any man of ordinary good sense, who is honestly searching for the truth, must be irresistible. Indeed, it may be said in the language of a powerful writer on the subject, in England, "It may be regarded as removing the question of the immortality of the soul entirely out of the arena of controversy." It is this. The word *nephesh* is translated by the *inspired* writers of the New Testament into the Greek, by the word *Psuche*. Psuche, then, is the equivalent of nephesh. Now, if you refer to the 15th chapter of Corinthians, where Paul is treating of the resurrection, you will find, verse 44th, he uses the adjective, Psuchikon, literally *soulical*, to designate the *natural*, *corruptible* body, in contradistinction from the word Pneumatikon, which designates the *spiritual* and *immortal* body which christians will receive at the resurrection. You see, here, the Spirit of God takes the very word psuche, which orthodoxy says indicates the *immortal soul*, and from it constructs an adjective by which to teach that the soul is corrupt, and mortal, and perishable. Can any article be more conclusive?"

For the Crisis.

Seamen sometimes Poetical.

It is the general impression, among those who know them not, that sailors are almost entirely devoid of sentiment, and are governed by their passions and appetites, in defiance of the higher order of morality and refinement. This is true only in a limited sense. They, poor fellows, experience so little of the ease and pleasures of this life, that when they get a chance are apt to go it pretty strong. But withal, they are unacquainted with the mean vice of the land debauchee, only when they are victimized by the crowds of pimps who inveigle them into dens, where they are plundered, abused, and not unfrequently murdered. It is not to be wondered at if the exterior of a being should be rough

"Who has been used to talk with winds."

Yet beneath the shaggy surface there often lies a heart guileless as a child's and loving as a woman's, true to the duties and affections of home, cherishing the memory of some dear one far away, and keeping the shrine inviolable amid many temptations which beset his way. I have seen men whose cheek no danger could blanch, drop tears over a portrait or a lock of hair; and one man I knew who bore about with him in a pocket, made in the inside of his flannel shirt for its accommodation, the tiny shoe of his dead child, and at last carried it with him down into the dark caverns of his ocean tomb. There is hardly a ship's company who has not its "Joe Miller," and oftentimes its "poet Laurette,"—he who makes the doggerel, while his mates stand by ready to strike the chorus at the proper time. Some of the poetry, however, is of a better class, and often a religious sentiment pervades the song.

While visiting some of the seamen's boarding houses last week, scattering the "Light Ship," a young man of about twenty years, from Liverpool, England, showed me his log book, from which I took the following lines, composed by himself:—

THE DRUNKARD.

> Ah, how silly is the drinker swallowing more than he can need!
> To the eye of every thinker he must seem a fool indeed:
> So he hurts his constitution, adding drunkenness to thirst,
> All for want of resolution not to yield to drink at first.
> Was he used to work and labor, honest industry his pride?
> Idle now, a wretched neighbor, hurts himself and all beside.
> Has he wife of love and beauty, yielding him a plenteous share?
> Soon he falls in every duty, nor for dearest ties will care.
> Has he children, young and tender, sweetly prattling at his knee?
> Nought but curses does he render to his humbling family.
> Business must decay and fail him,—none a drunkard will employ;
> No disease that e'er could harm him could so sure and soon destroy.
> See, religion mourns and warns him—virtue, goodness flee away,—
> Does God love the wretch who leaves him? for a drunkard does not pray.
> O what shame to see a creature found in shame so much divine,
> Ruined and debased, each feature swollen and bloated like the swine!
> How debased that noble reason which to worship God was given,—
> Foul the drunkard's sin, 'tis treason, and will cast him out of heaven.
> How deformed his best affections, warped from heaven to dying earth,—
> Can he bear his own reflections? On his base his sordid mirth
> To drink he truly sacrifices health and wealth, and self and friends,—
> This the only God he prizes, see how slavishly he bends.
> But can this his pleasure save him when he's on a dying bed,
> When the devils wait to have him, watching round his guilty head?
> What new plea, what strong petition can he urge to stop his doom?
> Vain his cries, and vain his wishing, when to judgment he shall come!
> Stop then, drinker, dash the liquor, dash it on the ground,
> Not a serpent stings thee quicker, none with viler poison's found.
> Stop then, turn thine eyes to heaven, seek the loving, dying Lord,
> Pray to have thy sins forgiven, and thy sin-lost soul restored.
> Grace can heal thy sick nature, give thee power thy lusts to quell,
> Make thee quite another creature, make thee whole and keep thee well.
> Hear the words that gospel sends thee, "Laden sinner, come to me!"
> If the Savior does befriend thee, saved forever thou shalt be.
>
> James Hatton.

April 13th, 1860.

I will let it speak for itself; but *I* think a chap like that is worth looking after.

Jno. F. Cotton.

Peculiarities of Ancient Sects.—They constantly appeal to the Bible as the only rule of faith and practice. Scarcely a man or woman not better read in the Scriptures than the doctors of the church. Luther admired their aptness in Scriptures. Every person, even women, are allowed to preach. —*Benedict*, p. 56–7.

☞ Lord Shaftesbury recently stated, as the result of his personal investigation, that "of all the adult male criminals in London, not two in a hundred who live an honest life up to the age of twenty, afterwards enter upon a course of crime," and that "almost all who enter upon such a course of crime, do so between the ages of eight and sixteen." Oh! the necessity of family discipline!

We need to feel the effects of a fall, ere we know how weak we are, and in whom our true strength lies. "Let him that thinketh he standeth take heed lest he fall." Peter, over-rating his own strength, said to Jesus, "Though *all men* are offended because of thee, yet will *I* never be offended!" and that very night broke his vows of allegiance, denied the thorn-crowned heir to David's throne, saying, "*I know not the man.*" When we trust to ourselves, God will allow us to fall that we may know that "*in the Lord Jehovah*" is *alone* found "*everlasting strength.*" May the Lord teach us to know ourselves and our weakness; to know *Him* and his *strength*; and to know *Jesus*, and the efficacy of his atonement and mediation. F. P.

Pine Avenue.

For the Crisis.

Maine Annual Advent Conference.

This Conference assembled according to notice in Augusta, Blanchard Hall, Sept. 6th, at 10 o'clock, A. M. After singing an appropriate hymn, prayer was offered by Eld. I. Smith, of Eddington, and the time of the first meeting spent in prayer and social remarks. At 2 o'clock, P. M., Eld. I. Smith preached from 2 Pet. 3 : 14, an appropriate discourse, which was followed by several forcible exhortations.

Evening. Eld. H. B. Sevey preached a good discourse from John 12 : 32, which was followed by stirring remarks from others. The Conference began with spirit and devotion.

Friday. Met at 8 o'clock, A. M. After prayer, Eld. H. B. Sevey was re-elected Chairman, and Eld. I. C. Wellcome Secretary. A committee of three—I. Smith, Eld. R. R. York, Benj. Ray—was then chosen to arrange the business of Conference and see to its expenses. The Executive committee on home missions was called on to report their doings, when the foreman, Eld. I. C. Wellcome, presented the following Report:—

"Brethren beloved:—It was our first object to see if means could be raised to sustain an evangelist, and it was sometime before that appeared. We have corresponded with several ministers abroad, whose labors were desired by some of the principal donors They cannot be obtained. It is but recently that we were assured of this. $36.50 have been paid into the treasury, and $44 more subscribed, and there is a mind on the part of many to aid, when they see the evangelist in the field. It is our conviction that we should turn our attention to the sending out evangelists from among the ministry of Maine, who are now obliged to devote much of their time to other work, because not sustained. They are as able ministers, and, if properly sustained, could gain as great acquirements as the ministry of other States."

This report called forth many spirited and timely remarks by I. Smith, N. Smith, Humphrey, York, Hanscomb, Wellcome, Wight, Kennedy, and Carr, concurring with the ideas of the report. We wish all our people in Maine could have heard and appreciated these remarks; they would then take an active interest in sustaining their ministers in the State.

At 10 o'clock we adjourned business to 8 o'clock, Saturday, and spent the remainder of the A. M. in social worship. The Lord blessed us abundantly, and we truly found it good to be there. A large number of brethren and sisters came in from abroad. At 2 o'clock, P M., preaching by Bro. Levi Rhodes, from John 6 : 68, followed by several brethren, who spoke earnestly and scripturally of the importance of the agency of the Holy Spirit to accompany the word.

Evening. At 7 o'clock, Eld. L. L. Howard preached from Luke 16 : 19; several exhortations followed.

Saturday, A. M., 8 o'clock. After prayer, the Secretary read the doings of yesterday, which were approved. The report of the committee on missions was again called up, and after being read and approved by vote of conference, the committee asked to be dismissed. But the conference voted that they serve another year, with the addition of two more members,—I. Wight and E. M. Haggett. Eld. I. Smith now moved that the committee be instructed to proceed forthwith to employ an evangelist of our own State, or elsewhere, as they judge best, and put the mission in operation. Unanimously voted. Eld. I. C. Wellcome then offered the following resolution, which met a hearty response and action:

"Whereas some of our fellow laborers have called and held a convention in Providence, R. I., the 25th of July last, and reported their doings in the *Crisis* of Aug. 1st, by which we learn that they took preliminary steps, and adopted a constitution, under which to organize a society for the work of the gospel, we in this State feel a deep interest in said action and proposition, inasmuch as the paper recognized by them to be published as their organ, and the tract interest desired to be united with it, are much patronized by us, as auxiliaries to our work; also the general work desired, as set forth in said preamble and constitution is one with our own. We therefore wish in conference capacity to suggest to our brethren that we deem it inconsistent with our standing before a gazing world, and with the rights of another organized body of christians, to adopt their society title, by which to be distinguished as an organized body; nor consistent with the interests of our society generally. There are many and appropriate names given in the Bible to persons, sects, and characters, which names arise from their parentage, residence, or their prominent points of doctrine. All who believe in Christ claim the christian name; but something peculiar to their various positions or views has led to their other proper names, as sects, or tribes, excepting one, now known to the world as the '*Christian Church*,' or *Society*. Our faith in the speedy personal advent of Christ to the earth, with his accompanying work, has procured for us the name 'Adventists,' appropriate to our position and labor. By it we are known and recognized throughout Christendom. We heartily respond to it. We now have several Conferences, and many churches organized under it. Also many preachers who have been ordained and received their credentials under it. And inasmuch as said society proposes to publish an organ of the Advent faith, with tracts and books on the same, to organize churches, ordain ministers, and sustain by these gospel order and labor, all of which we are equally interested to do; we therefore beg of them as a matter of justice to 'the Christian Society,' and that we may be allowed to work with our brethren without division and confusion, to retain our real, well known, well deserved, appropriate given name. Then you may add the christian name with it."

This called forth an active statement of our true position and duty by many present, with a hearty approval of the resolution. Eld. L. L. Howard moved an amendment as follows:—"We heartily remonstrate against the action of said convention." It prevailed, and the resolution unanimously passed as amended.

I. C. Wellcome then presented the following resolution:—"Whereas there are persons in various parts who hold to certain points of doctrine in common with us,—by which we are denominated Adventists, and who yet claim not to be associated with us as fellow laborers, nor with some of the most vital points of doctrine we recognize as scriptural, but 'teach things they ought not, pervert whole houses,' and bring desolation to society; we believe it unscriptural and unreasonable that we should use our money, labor and toil to produce, under God, christian society and unity, to call conference and other meetings in pursuance of such work, and then deliver them over to the instructions and influence of such teachers, and waste our labor in questions to no profit, but to the subverting of the hearers." See 2 John 9 : 10, Rom. 16 : 17–18. "If they wish society congenial with their own views, let them produce it by their own means and labors, call their own meetings, and we will not contend for rights in them."

This caused some discussion, and called for explanation, which was given. The resolution referred to those who teach the community of goods, the taking the right of stewardship from individuals and giving it to the elders; no resurrection of infants; no radical and sudden conversion; a perfection that leads to Cochranism; and much more of the like evils, too bad to name here,—and we present this resolution because some who come among us to sow their doctrine, talk of being deprived of their rights when we refuse to have them preach here. The resolution then passed by a rising vote. The remaining part of the A. M. was spent in reports of the cause abroad.

At 2 o'clock, P. M., Eld. B. Emery preached a cutting and trimming discourse on Titus 2 : 15. We thought it must do good, for it seemed as though the Lord sent it. Several exhortations followed. The remainder of the reports were then given. Brn. Haggett, Hanscomb, Howard, Emery, S. K. Partridge, Jere. Partridge, Kennedy, Chism, I. Smith, N. Smith, Wellcome, Humphrey, Rhodes, Carr, Sevey, Wheeler, Oakes and Meader gave reports, the most of which were very heart-cheering, showing an increase of converts and of devotion, a spread of truth, and an open door for the gospel of the soon coming kingdom. A Baptist, who heard these reports, remarked to his friend that he had not attended so good a conference, nor heard so good a report of churches for twenty years. We have much encouragement to work on by "the same rule, and mind the same things."

Conference voted that the doings of this session be forwarded by the secretary to the *Advent Herald*, and the *World's Crisis* for publication. Voted, that when this conference closes, we adjourn to A. D. 1861, at such time and place as the secretary shall notify.

Evening, 7 o'clock. Eld. D. M. Hanscomb preached from 2 Tim. 4 : 8,—the christian warfare and crown. A blessed theme.

Sunday, 8 o'clock, A. M. Met in social prayer and conference, which was a precious season. A large number of testimonies were given of the love of God, the power of his saving grace, and of the joys arising from the blessed hope of soon seeing Jesus return to bestow his rewards. We could truly say,

"What a glorious hope is ours,
While here on earth we stay;
We more than taste the heavenly joys,
And antedate that day."

At 10 1-2 o'clock, Eld. E. M. Haggett preached a good discourse to a very attentive audience. At 2 o'clock, P. M., Eld. I. C. Wellcome preached a discourse from Heb. 6 : 1, 2; after which the Lord's supper was shared by a large number of believers in his return to their salvation.

Evening, 7 o'clock. Eld. L. L. Howard preached from Isa. 8 : 12–17, showing the signs of the times, and the duty of watching for the coming of our Lord. It seemed as though all present felt the force of the truth. Great solemnity rested on all. Several strong appeals were made to the people to obey the Lord, and be ready for the coming kingdom of our God, to share its glories and live forever.

The time for parting had now arrived. Our hearts seemed more closely knit together than ever before. New and happy acquaintances had been formed. Our hearts entwined around the blessed hope—and each other. Several young preachers of promise, who had just entered the field, were with us, and resolved to preach the truth as they found it. Dr. N. Smith, it will be noticed, was able to be with us once more. Although very feeble, and unable to labor, it did us good to see him. Thus closed the largest, and, in several points, the best annual Conference we have yet held. The hearts and houses of our brethren in Augusta were open to do all they could to entertain us. May the Lord shower his blessing upon them, and crown their labors of love with abundant success. And may we all so live that we may soon meet in the coming kingdom of our God, to part no more forever. Amen.

H. B. Sevey, Chairman.
I. C. Wellcome, Secretary.

Richmond, Me.

For the Crisis.

Report of the Annual Conference of Northern Illinois.

Bro. Grant:—I send you a brief account of the annual conference of Northern Illinois and Southern Wisconsin, which met at Crave's Grove, Stephenson Co., Ill., Sept. 7th, 8th and 9th. The church appointed Eld. H. V. Reed President, and the writer as Secretary; and Brn. Creaton, Austin and House to arrange matters during the conference. The business committee consisted of Brn. Renner, Bridge, Clark, and Kinneston. The following resolutions were passed:—

1. *Resolved*, That the above business committee retain their office until the next annual conference.

2. *Resolved*, That Elder Robert Chown be our Evangelist for the next year.

3. *Resolved*, That our next quarterly conference be at Harvard, on Friday, Dec. 28th, 1860.

4. *Resolved*, That we give our thanks to the friends of Crane's Grove for their kind hospitality during the conference.

5. *Resolved*, That we adjourn our annual conference until Sept., 1861,—due notice to be given.

The preaching and exhortation were practical, and stirring to the child of God, and calculated to awaken the unconcerned Three were immersed on the confession of their faith in the gospel of the kingdom. The first discourse was by the writer, from Jude 3,—"That ye should earnestly contend for the faith which was once delivered unto the saints." Eld. H. V. Reed delivered a discourse showing that our conversation must be such as becometh the gospel, so that the way of truth shall not be evil spoken of. Bro. N. Hitchcock gave a discourse on the christian's hope of eternal life. Eld. E. G. Clark discoursed on the kingdom, enforcing obedience to the gospel. Eld. H. V. Reed delivered two other discourses in his usual manner of earnestness for the truth, being a workman that needeth not to be ashamed, rightly dividing the word of life. Bro. Reed delivered a sweeping discourse from 1 Tim. 3 : 16,—"And without controversy, great is the mystery of godliness." He clearly showed that God's word was no longer a mystery, but a revelation made known to all nations. Rom. 16 : 25, 26. The writer delivered another discourse on 2 Tim. 4 : 2,—"Preach the word,"—showing the word is the good seed, (Luke 8 : 11,) which must be understood, received, and kept in honest hearts, and fruit produced with patience in order to be saved.

Dear Bro., may we be willing to take God's word in all its teachings, that we may rightly divide to each a portion of meat in due season. I can look back when I was published as a disturber for proclaiming life eternal through Christ alone; and requested not to speak of it by some who are now its strong supporters, and are writers for the *Crisis*. May we then, dear brethren, search the Scriptures, that we may grow in grace and in knowledge; that we may no longer be dwarfs, but men of full stature in understanding.

I wish to express many thanks to that brother who sent me a package of tracts, which I have faithfully circulated among the sects, believing they will accomplish much good. I am ready to work for my Lord wherever a door may be opened; and hope to be found faithful, so that with you I may receive the reward of the inheritance.

Robert Chown, Evangelist.
Plumb River, Jo Davis Co., Ill.

☞ True philosophy can discern nothing else in a great many words and names but the letters of the alphabet which compose them.

The World's Crisis.

BOSTON, SEPTEMBER 26, 1860.

☞ We would say to our readers that the article on the "Evening and Morning Visions of Daniel," by D. C., are from one who was instrumental in first getting Bro. Wm. Miller to come to Boston. This same D. C. kept the first "*Graham* Eating House" in our country; and afterwards established the first "Water Cure" in America. If he can give us any light on the visions of Daniel it will be thankfully received.

Italy.

The revolution in Italy is progressing rapidly. There is scarcely a ray of hope left for the temporal, or even the spiritual power of the Pope. He is like a confined prisoner in a besieged city, while the surrounding army is continually receiving fresh troops; or, like a man in the heart of a burning city, when the flames have completely surrounded him, and all avenues of escape are cut off, and his destruction is only a matter of time, depending upon the progress of the flames.

It is thought by some that the French troops at Rome will defend the Pope. True, this is the *avowed* object as declared by Napoleon; but we surmise that the *real* design is only to keep Austria, Spain and others who would send aid to the Pope, from doing so, till it is too late, and then allow the revolutionists to do as they please with Rome and its Pontiff. It is evident that Napoleon sympathizes with Garibaldi in his efforts to liberate Italy. The fact that the French troops were at Rome, nominally to protect the Pope and his dominions, has prevented him from making military preparations, as he would have done if he had been left to his own resources; so that he is worse off for the French troops, in case they do not fight for him. It is now too late for him to raise an army sufficient to protect his estates, hence he is as helpless as Napoleon I. when banished to St. Helena.

It is said that Napoleon III. has already given orders to his troops not to attempt to defend the States of the Church, but only the Pope's throne at the Vatican; and in case of an insurrection, they are to remain in their barracks. It is said the French troops are to the Pope, like a guard around the house of a dying man, to prevent too much outside disturbance while in the death-struggle.

Francis II., king of Naples, has fled to Gaeta, about forty miles north-west of Naples, where the Pope sought an asylum in 1849. It has been a resort for wealthy Roman families, and is a strongly fortified seaport city of the kingdom of Naples. Cicero died near here, B. C. 43.

The troops that once sustained the Pope, are deserting by thousands and joining the victorious march of Garibaldi, rejoicing that the liberty of Italy is at hand, and determined to assist in the great work. Generals and other officers of the Roman government, are resigning, and giving their aid to the revolution. In a word, the throne of the "Abomination of Desolation" is tottering to its fall, and is evidently about to be "given to the burning flame." As saith the poet,—

"To be living is sublime."

Our King is at hand, let us be ready to meet him with joyful acclamations, and "crown him Lord of all."

"This Generation."

"Verily I say unto you, This generation shall not pass away till all be fulfilled."—Luke 21 : 32.

In the "Supplemental Annotations" to "The New Covenant," by Granville Penn, we find the following interesting remarks on verse 32. quoted above. We think he sets forth the matter in its true light. He says:—

"I tell you, that *that generation* shall not pass away, until all *those* things be done,—*he genea autee*,—'*that* generation;' not '*this* generation,' as our *English version* has erroneously rendered; following the *Latin Vulgate*, which renders, 'generatio *hæc*.' It is evident that '*that* generation' which is here pointed out, is that which is predicated in the preceding warning respecting the '*times of the full accomplishment of the Gentiles*;' and that our Lord declared, that '*that* generation' should not pass away before the '*times of the Gentiles*' should be fully accomplished: or that, while *that* generation should be still subsisting, the '*times of the Gentiles*' should be brought to their termination. There are *contemporary generations* between an *aged* man and a *new-born* infant; but which of these generations is the one here designed in the prophecy, is not pointed out by our Lord. The Port Royal grammarians show (B viii. c. 6) from Budæus, '*that there is sometimes occasion for ambiguity in the pronoun autos.*' That ambiguity, in this place, misled the Latin translator, and Wickliffe; and from the latter it misled also all our following translators from the Greek. 'If *autos* has the *article* before it, it signifies *the same—idem*' (Matthiæ, *Gr. Gr.* § 467); therefore *autee—eadem*, here relates to the *genea*—'*generation*' in which '*the times of the Gentiles shall be fully accomplished*.' The verse 38 resumes, and clinches the verse 24: *e. g.*

24. Jerusalem shall be trodden down by the Gentiles, *until* the times of the Gentiles be *fully accomplished*:—

38. Verily I tell you that *that generation* shall not pass away *till* those things be done.

Euthymius (in the twelfth century,) who clearly saw that '*the generation*' intended by our Lord did not mean *a particular generation of coexisting persons*, thus proposed to explain the reference: 'What did he mean by *genea autee*? He called "*generation*" the "*religion of* all *who believed on him*." The apostles did not suppose that our Lord's predicted dangers would entirely extinguish both the *preaching* and the *faithful*; for he assured them that his religion would not be effaced before his *second advent*; but that it would continue to the consummation of time, and would not be affected by any danger.' (Vol. 2, p. 935.)

But the interpretation thus ingeniously devised is not required; for the *genea autee*—'*that* generation' here expressed, is plainly to be understood in its ordinary acceptation: and, therefore, it eminently behoves *us* of '*this generation*,' so signally noted, to mark well our Lord's concluding and most solemn warning:—'*What I say to* you, *I say to* all, Watch!—Watch, *therefore; for ye know not in what day your Lord cometh*.'"

"One Spot."

The following remarks of Dr. Cumming probably express the feelings of many honest minds, who have not yet seen the clear light of Scripture on this point. When speaking of the doctrine of eternal torment, he says:—

"I feel no pleasure in showing it; my wish is to believe that the torments of the lost are not eternal; that hell is not so terrible; for I must say, it is the one difficulty I have encountered in studying this holy book, that there should be one spot in God's magnificent universe where tears will be ceaselessly shed, where the wild and piercing wail of sorrow will rise disturbing the harmony of songs that are perpetual; and where there shall be ceaseless sinning, and therefore ceaseless suffering. I say, that it is just the thought that has always struck me as the most difficult."

It seems strange to us, that a doctrine so plainly taught in the Bible as is the destruction of the wicked, should be overlooked by so many. But we think the chief difficulty arises in consequence of a belief in the immortality of the soul, for if man is an immortal soul, then it follows that some must be eternally miserable, unless all are saved. The Scriptures forever settle this point beyond all doubt, by affirming that "The Lord *preserveth* all that love him; but all the *wicked* will he *destroy*."—Ps. 145 : 20. Mr. Webster defines *destruction* to consist "in the annihilation of the *form* of any thing; that form of parts which constitutes it what it is." All is plain relative to this doctrine when we let the Bible mean what it says. We are thankful that the Lord has not left us to believe in the doctrine of eternal torment; for we verily think that there is no error preached that dishonors God more than this. We do not wonder that Dr. Cumming looks at it as a *spot* upon the universe.

Study.

The following truthful remarks from John Wesley are worthy the consideration of all who preach the gospel. They were written to one who neglected the habit of reading and study. He says:—

"Hence your talent in preaching does not increase; it is just the same as it was seven years ago. It is lively, but not deep; there is little variety; there is no compass of thought. Reading can only supply this, with daily meditation and daily prayer. You wrong yourself greatly by omitting this; you can never be a deep preacher without it, any more than a thorough christian. O, begin! Fix some part of every day for private exercises. You may acquire the taste which you have not; what is tedious at first, will afterward be pleasant. Whether you like it or not, read and pray daily. It is your life! there is no other way; else you will be a trifler all your days, and a pretty, superficial preacher. Do justice to your own soul; give it time and means to grow; do not starve yourself any longer."

Scoffers.

It is sometimes said of those who love the appearing of Christ and are looking for his coming, that "the fools are not all dead yet;" if this is true, it is equally so that the *scoffers* are not all dead yet. In the Boston *Traveller* of Sept. 1st, we find the following:—

"The Millerites, who are supposed to number 50,000 strong and foolish, are not agreed as to the exact time of the falling due of immortal smash, which will be paid without any days of grace. Some of them expect that we shall all be done up in little less than seven months, or about three weeks after the inauguration of Mr. Lincoln as President of the United States, and perhaps they merely typify the disunionists. Others take a more cheerful view of things, because expecting a speedy last view of them, and are certain that the world will go to pot, amidst a great panic, just before the close of the year, which is to be the last year, so that we'd all better make the best of it. These two classes are the radicals and destructives among the sect, who would have the pulling down work done in a hurry, as is the custom with such chaps; but there is a conservative class of Millerites, who are for hastening slowly, and they place the last day so far off as the autumn of 1870, when the world will fall with the leaf. Those will be "the melancholy days" indeed, and "the saddest of the year" to all but the Millerites, who will exhibit the usual spectacle of pleased prophets of evil. But so many of us will be dead long before this time ten years, that the world might as well not be destroyed, so far as the greater part of grown up people are concerned. Some of us will be robbed of our right by this postponement of the grand finale, and we should use our interest with the slower portion of the Millerites, to have the hands on their clock put forward a few days."

We are sorry to find a paper like the *Traveller* using such low language and turning into the ranks of those who scoff at the second coming of Christ. Says Jesus, "Inasmuch as ye have done it unto one of the *least* of these my *brethren*, ye have done it unto me." It is no enviable position to occupy, when fulfilling the following prophecy:—"There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?"

Truth Spreading.

The following sensible remarks are extracted from Dr. J. K. Finley's "letter to a clergyman," published in the *Bible Examiner*. Dr. Finley was an Elder in the Presbyterian church, at Niles, Mich. He says:—

"In endeavoring to ascertain the true nature and constitution of man, it is most reasonable and proper for us to go to the account which God himself has given in the history of his creation; and we will find the inspired record very plain and very explicit on the whole subject. In the second chapter of Genesis, 7th verse, we read, "The Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life, and *man became* a living soul." Examine the expression carefully, "*he became*," not "he received," not "was put into him;" but he *became* a *living* soul. Man was made of the dust,—the whole man, not a part of him,—and when the breath of lives was put into his nostrils—the same breath that sustained the lives of all other animals, or in other words, when he was caused to breathe, henceforth he was a living soul. Previous to this he had been a lifeless soul. "Here we see an organized creature, a *lifeless* soul, which by a specified process becomes a soul alive, and, therefore, begins to perform the functions peculiar to his rank in the universe."

How different is this, the inspired account, from the common notions on the subject of the human constitution. Not a word is said about any *immortal*, *immaterial* entity put into the man to complete the process; nothing hinted at except organization, formed from existing world elements. When God would remind Adam of what *he* was constituted, he says, without the remotest allusion to any thing else, "Dust *thou* art." Our brethren, who claim to be "par excellence" *the* orthodox, say, that this is not him at all, it is only the shell that encases *him*—or as some say, the house in which *he* dwells *temporarily*—thus "perverting the truth at the bidding of a dogma which has been not merely enshrined but enthroned in the temple of our divine religion."

Did it never strike you, my dear sir, as very singular, to say the least, that when God inspired Moses to give an account of the formation of *Man*, he should have thought his mission completed, when he had told how the case was made in which the man was confined? If a mechanician had underaken, by the direction of some mighty potentate of earth, to give an account of the construction of a watch, and had pronounced his work completed after describing the case, would it be esteemed satisfactory, do you suppose? And if not in this instance, why should it in the other? And yet no other part of the Bible professes to give any further account of the matter.

"A soul then is no mystery, so far as its origin and composition is concerned. It can be seen and felt, and weighed, but it is an astonishing mystery, beyond our highest conceptions, how that out of the 'dust of the ground' such a complex being could be formed; a being capable of such varied and sublime functions, such intense sufferings and enjoyments."

But let us inquire more particularly, what is meant by man being a *soul?* The word soul is, as you well know, the English translation of the Hebrew word *Nephesh*, and this word comes from a verb *nesme*, signifying to breathe. Man, then, is a soul, a nephesh, because he lives by breathing; the man became a living soul, or breathing creature—a creature to live by breathing vital air. Such being the case, we would reasonably expect that all creatures in the world, which live by breathing, would have the same designation, and *such we find to be the fact.*

In the following passages, and many others that might be specified, the same word occurs and is used to describe the various orders of inferior animals. Gen. 1 : 21, "And God created great whales and every living creature" (*nephesh.*) Verse 24; "Let the earth bring forth the living creature" (*nephesh.*) Gen. 9 : 10, "Every living creature" (*nephesh*) "that is with you." Levit. 11 : 46. "of every living creature" (*nephesh*) "that moveth in the waters." And by referring to the 30th verse of the first chapter of Genesis, you will find it designates "every beast of the earth, and every fowl of the air, and every thing that *creepeth* upon the earth, wherein there is *nephesh*;" our translation says, "wherein there is *life*." Every living creature then, of birds, reptiles, fishes, and beasts, that lives by breathing, is a *nephesh*, a soul, as certainly as man is; and he is more *soul* than they are. They are all souls because they have life maintained by inspiring the common electrified air, which is, therefore, called the *breath* or *spirit of lives*. "Man's superiority to the other breathing tribes consists, not in his being a soul, but in the magnitude of his powers; in other words, in the loftier position he occupies in the scale of existence, as an intellectual, moral, and responsible agent."

As it is impossible for me, in the limits of such a communication as this, to give all the proofs by which the non-immortality of the soul is established: I will only further suggest one, which to a scholar like yourself, or, in fact, to any man of ordinary good sense, who is honestly searching for the truth, must be irresistible. Indeed, it may be said in the language of a powerful writer on the subject, in England, "It may be regarded as removing the question of the immortality of the soul entirely out of the arena of controversy." It is this. The word *nephesh* is translated by the *inspired* writers of the New Testament into the Greek, by the word *Psuche*. Psuche, then, is the equivalent of nephesh. Now, if you refer to the 15th chapter of Corinthians, where Paul is treating of the resurrection, you will find, verse 44th, he uses the adjective, Psuchikon, literally *soulical*, to designate the *natural*, *corruptible* body, in contradistinction from the word Pneumatikon, which designates the *spiritual* and *immortal* body which christians will receive at the resurrection. You see, here, the Spirit of God takes the very word psuche, which orthodoxy says indicates the *immortal soul*, and from it constructs an adjective by which to teach that the soul is corrupt, and mortal, and perishable. Can any article be more conclusive?"

For the Crisis.

Seamen sometimes Poetical.

It is the general impression, among those who know them not, that sailors are almost entirely devoid of sentiment, and are governed by their passions and appetites, in defiance of the higher order of morality and refinement. This is true only in a limited sense. They, poor fellows, experience so little of the ease and pleasures of this life, that when they get a chance are apt to go it pretty strong. But withal, they are unacquainted with the mean vice of the land debauchee, only when they are victimized by the crowds of pimps who inveigle them into dens, where they are plundered, abused, and not unfrequently murdered. It is not to be wondered at if the exterior of a being should be rough

"Who has been used to talk with winds."

Yet beneath the shaggy surface there often lies a heart guileless as a child's and loving as a woman's, true to the duties and affections of home, cherishing the memory of some dear one far away, and keeping the shrine inviolable amid many temptations which beset his way. I have seen men whose cheek no danger could blanch, drop tears over a portrait or a lock of hair; and one man I knew who bore about with him in a pocket, made in the inside of his flannel shirt for its accommodation, the tiny shoe of his dead child, and at last carried it with him down into the dark caverns of his ocean tomb. There is hardly a ship's company who has not its "Joe Miller," and oftentimes its "poet Laurette,"—he who makes the doggerel, while his mates stand by ready to strike the chorus at the proper time. Some of the poetry, however, is of a better class, and often a religious sentiment pervades the song.

While visiting some of the seamen's boarding houses last week, scattering the "Light Ship," a young man of about twenty years, from Liverpool, England, showed me his log book, from which I took the following lines, composed by himself:—

THE DRUNKARD.

Ah, how silly is the drinker swallowing more than he can need!
To the eye of every thinker he must seem a fool indeed:
So he hurts his constitution, adding drunkenness to thirst,
All for want of resolution not to yield to drink at first.
Was he used to work and labor, honest industry his pride?
Idle now, a wretched neighbor, hurts himself and all beside.
Has he wife of love and beauty, yielding him a plenteous share?
Soon he fails in every duty, nor for dearest ties will care.
Has he children, young and tender, sweetly prattling at his knee?
Nought but curses does he render to his humbling family.
Business must decay and fail him,—none a drunkard will employ;
No disease that e'er could harm him could so sure and soon destroy.
See, religion mourns and warns him—virtue, goodness flee away,—
Does God love the wretch who leaves him? for a drunkard does not pray.
O what shame to see a creature found in shame so much divine,
Ruined and debased, each feature swollen and bloated like the swine!
How debased that noble reason which to worship God was given,—
Foul the drunkard's sin, 'tis treason, and will cast him out of heaven.
How deformed his best affections, warped from heaven to dying earth,—
Can he bear his own reflections? On his base his sordid mirth
To drink he truly sacrifices health and wealth, and self and friends,—
This the only God he prizes, see how slavishly he bends.
But can this his pleasure save him when he's on a dying bed,
When the devils wait to have him, watching round his guilty head?
What new plea, what strong petition can he urge to stop his doom?
Vain his cries, and vain his wishing, when to judgment he shall come!
Stop then, drinker, dash the liquor, dash it on the ground,
Not a serpent stings thee quicker, none with viler poison's found.
Stop then, turn thine eyes to heaven, seek the loving, dying Lord,
Pray to have thy sins forgiven, and thy sin-lost soul restored.
Grace can heal thy sick nature, give thee power thy lusts to quell,
Make thee quite another creature, make thee whole and keep thee well.
Hear the words that gospel sends thee, "Laden sinner, come to me!"
If the Savior does befriend thee, saved forever thou shalt be.

James Hatton.

April 13th, 1860.

I will let it speak for itself; but *I* think a chap like that is worth looking after.

Jno. F. Cotton.

Peculiarities of Ancient Sects.—They constantly appeal to the Bible as the only rule of faith and practice. Scarcely a man or woman not better read in the Scriptures than the doctors of the church. Luther admired their aptness in Scriptures. Every person, even women, are allowed to preach.—*Benedict*, p. 56–7.

☞ Lord Shaftesbury recently stated, as the result of his personal investigation, that "of all the adult male criminals in London, not two in a hundred who live an honest life up to the age of twenty, afterwards enter upon a course of crime," and that "almost all who enter upon such a course of crime, do so between the ages of eight and sixteen." Oh! the necessity of family discipline!

We need to feel the effects of a fall, ere we know how weak we are, and in whom our true strength lies. "Let him that thinketh he standeth take heed lest he fall." Peter, over-rating his own strength, said to Jesus, "Though *all men* are offended because of thee, yet will *I* never be offended!" and that very night broke his vows of allegiance, denied the thorn-crowned heir to David's throne, saying, "*I know not the man.*" When we trust to ourselves, God will allow us to fall that we may know that "*in the Lord Jehovah*" is *alone* found "*everlasting strength.*" May the Lord teach us to know ourselves and our weakness; to know *Him* and his *strength*; and to know *Jesus*, and the efficacy of his atonement and mediation. F. P.

Pine Avenue.

For the Crisis.

Maine Annual Advent Conference.

This Conference assembled according to notice in Augusta, Blanchard Hall, Sept. 6th, at 10 o'clock, A. M. After singing an appropriate hymn, prayer was offered by Eld. I. Smith, of Eddington, and the time of the first meeting spent in prayer and social remarks. At 2 o'clock, P. M., Eld. I. Smith preached from 2 Pet. 3 : 14, an appropriate discourse, which was followed by several forcible exhortations.

Evening. Eld. H. B. Sevey preached a good discourse from John 12 : 32, which was followed by stirring remarks from others. The Conference began with spirit and devotion.

Friday. Met at 8 o'clock, A. M. After prayer, Eld. H. B. Sevey was re-elected Chairman, and Eld. I. C. Wellcome Secretary. A committee of three—I. Smith, Eld. R. R. York, Benj. Ray—was then chosen to arrange the business of Conference and see to its expenses. The Executive committee on home missions was called on to report their doings, when the foreman, Eld. I. C. Wellcome, presented the following Report:—

"Brethren beloved:—It was our first object to see if means could be raised to sustain an evangelist, and it was sometime before that appeared. We have corresponded with several ministers abroad, whose labors were desired by some of the principal donors. They cannot be obtained. It is but recently that we were assured of this. $36.50 have been paid into the treasury, and $44 more subscribed, and there is a mind on the part of many to aid, when they see the evangelist in the field. It is our conviction that we should turn our attention to the sending out evangelists from among the ministry of Maine, who are now obliged to devote much of their time to other work, because not sustained. They are as able ministers, and, if properly sustained, could gain as great acquirements as the ministry of other States."

This report called forth many spirited and timely remarks by I. Smith, N. Smith, Humphrey, York, Hanscomb, Wellcome, Wight, Kennedy, and Carr, concurring with the ideas of the report. We wish all our people in Maine could have heard and appreciated these remarks; they would then take an active interest in sustaining their ministers in the State.

At 10 o'clock we adjourned business to 8 o'clock, Saturday, and spent the remainder of the A. M. in social worship. The Lord blessed us abundantly, and we truly found it good to be there. A large number of brethren and sisters came in from abroad. At 2 o'clock, P M., preaching by Bro. Levi Rhodes, from John 6 : 68, followed by several brethren, who spoke earnestly and scripturally of the importance of the agency of the Holy Spirit to accompany the word.

Evening. At 7 o'clock, Eld. L. L. Howard preached from Luke 16 : 19; several exhortations followed.

Saturday, A. M., 8 o'clock. After prayer, the Secretary read the doings of yesterday, which were approved. The report of the committee on missions was again called up, and after being read and approved by vote of conference, the committee asked to be dismissed. But the conference voted that they serve another year, with the addition of two more members,—I. Wight and E. M. Haggett. Eld. I. Smith now moved that the committee be instructed to proceed forthwith to employ an evangelist of our own State, or elsewhere, as they judge best, and put the mission in operation. Unanimously voted. Eld. I. C. Wellcome then offered the following resolution, which met a hearty response and action:

"Whereas some of our fellow laborers have called and held a convention in Providence, R. I., the 25th of July last, and reported their doings in the *Crisis* of Aug. 1st, by which we learn that they took preliminary steps, and adopted a constitution, under which to organize a society for the work of the gospel, we in this State feel a deep interest in said action and proposition, inasmuch as the paper recognized by them to be published as their organ, and the tract interest desired to be united with it, are much patronized by us, as auxiliaries to our work; also the general work desired, as set forth in said preamble and constitution is one with our own. We therefore wish in conference capacity to suggest to our brethren that we deem it inconsistent with our standing, before a gazing world, and with the rights of another organized body of christians, to adopt their society title, by which to be distinguished as an organized body; nor consistent with the interests of our society generally. There are many and appropriate names given in the Bible to persons, sects, and characters, which names arise from their parentage, residence, or their prominent points of doctrine. All who believe in Christ claim the christian name; but something peculiar to their various positions or views has led to their other proper names, as sects, or tribes, excepting one, now known to the world as the '*Christian Church*,' or *Society*. Our faith in the speedy personal advent of Christ to the earth, with his accompanying work, has procured for us the name 'Adventists,' appropriate to our position and labor. By it we are known and recognized throughout Christendom. We heartily respond to it. We now have several Conferences, and many churches organized under it. Also many preachers who have been ordained and received their credentials under it. And inasmuch as said society proposes to publish an organ of the Advent faith, with tracts and books on the same, to organize churches, ordain ministers, and sustain by these gospel order and labor, all of which we are equally interested to do; we therefore beg of them as a matter of justice to 'the Christian Society,' and that we may be allowed to work with our brethren without division and confusion, to retain our real, well known, well deserved, appropriate given name. Then you may add the christian name with it."

This called forth an active statement of our true position and duty by many present, with a hearty approval of the resolution. Eld. L. L. Howard moved an amendment as follows:—"We heartily remonstrate against the action of said convention." It prevailed, and the resolution unanimously passed as amended.

I. C. Wellcome then presented the following resolution:—"Whereas there are persons in various parts who hold to certain points of doctrine in common with us,—by which we are denominated Adventists, and who yet claim not to be associated with us as fellow laborers, nor with some of the most vital points of doctrine we recognize as scriptural, but 'teach things they ought not, pervert whole houses,' and bring desolation to society; we believe it unscriptural and unreasonable that we should use our money, labor and toil to produce, under God, christian society and unity, to call conference and other meetings in pursuance of such work, and then deliver them over to the instructions and influence of such teachers, and waste our labor in questions to no profit, but to the subverting of the hearers." See 2 John 9 : 10; Rom. 16 : 17–18. "If they wish society congenial with their own views, let them produce it by their own means and labors; call their own meetings, and we will not contend for rights in them."

This caused some discussion, and called for explanation, which was given. The resolution referred to those who teach the community of goods, the taking the right of stewardship from individuals and giving it to the elders; no resurrection of infants; no radical and sudden conversion; a perfection that leads to Cochranism; and much more of the like evils, too bad to name here;—and we present this resolution because some who come among us to sow their doctrine, talk of being deprived of their rights when we refuse to have them preach here. The resolution then passed by a rising vote. The remaining part of the A. M. was spent in reports of the cause abroad.

At 2 o'clock, P. M., Eld. B. Emery preached a cutting and trimming discourse on Titus 2 : 15. We thought it must do good, for it seemed as though the Lord sent it. Several exhortations followed. The remainder of the reports were then given. Brn. Haggett, Hanscomb, Howard, Emery, S. K. Partridge, Jere. Partridge, Kennedy, Chism, I. Smith, N. Smith, Wellcome, Humphrey, Rhodes, Carr, Sevey, Wheeler, Oakes and Meader gave reports, the most of which were very heart-cheering, showing an increase of converts and of devotion, a spread of truth, and an open door for the gospel of the soon coming kingdom. A Baptist, who heard these reports, remarked to his friend that he had not attended so good a conference, nor heard so good a report of churches for twenty years. We have much encouragement to work on by "the same rule, and mind the same things."

Conference voted that the doings of this session be forwarded by the secretary to the *Advent Herald*, and the *World's Crisis* for publication. Voted, that when this conference closes, we adjourn to A. D. 1861, at such time and place as the secretary shall notify.

Evening, 7 o'clock. Eld. D. M. Hanscomb preached from 2 Tim. 4 : 8,—the christian warfare and crown. A blessed theme.

Sunday, 8 o'clock, A. M. Met in social prayer and conference, which was a precious season. A large number of testimonies were given of the love of God, the power of his saving grace, and of the joys arising from the blessed hope of soon seeing Jesus return to bestow his rewards. We could truly say,

> "What a glorious hope is ours
> While here on earth we stay;
> We more than taste the heavenly joys,
> And antidate that day."

At 10 1-2 o'clock, Eld. E. M. Haggett preached a good discourse to a very attentive audience. At 2 o'clock, P. M., Eld. I. C. Wellcome preached a discourse from Heb. 6 : 1, 2; after which the Lord's supper was shared by a large number of believers in his return to their salvation.

Evening, 7 o'clock. Eld. L. L. Howard preached from Isa. 8 : 12–17, showing the signs of the times, and the duty of watching for the coming of our Lord. It seemed as though all present felt the force of the truth. Great solemnity rested on all. Several strong appeals were made to the people to obey the Lord, and be ready for the coming kingdom of our God, to share its glories and live forever.

The time for parting had now arrived. Our hearts seemed more closely knit together than ever before. New and happy acquaintances had been formed. Our hearts entwined around the blessed hope—and each other. Several young preachers of promise, who had just entered the field, were with us, and resolved to preach the truth as they found it. Dr. N. Smith, it will be noticed, was able to be with us once more. Although very feeble, and unable to labor, it did us good to see him. Thus closed the largest, and, in several points, the best annual Conference we have yet held. The hearts and houses of our brethren in Augusta were open to do all they could to entertain us. May the Lord shower his blessing upon them, and crown their labors of love with abundant success. And may we all so live that we may soon meet in the coming kingdom of our God, to part no more forever. Amen.

H. B. Sevey, Chairman.
I. C. Wellcome, Secretary.

Richmond, Me.

For the Crisis.

Report of the Annual Conference of Northern Illinois.

Bro. Grant:—I send you a brief account of the annual conference of Northern Illinois and Southern Wisconsin, which met at Crave's Grove, Stephenson Co., Ill., Sept. 7th, 8th and 9th. The church appointed Eld. H. V. Reed President, and the writer as Secretary; and Brn. Creaton, Austin and House to arrange matters during the conference. The business committee consisted of Brn. Renner, Bridge, Clark, and Kinneston. The following resolutions were passed:—

1. *Resolved*, That the above business committee retain their office until the next annual conference.

2. *Resolved*, That Elder Robert Chown be our Evangelist for the next year.

3. *Resolved*, That our next quarterly conference be at Harvard, on Friday, Dec. 28th, 1860.

4. *Resolved*, That we give our thanks to the friends of Crane's Grove for their kind hospitality during the conference.

5. *Resolved*, That we adjourn our annual conference until Sept., 1861,—due notice to be given.

The preaching and exhortation were practical, and stirring to the child of God, and calculated to awaken the unconcerned. Three were immersed on the confession of their faith in the gospel of the kingdom. The first discourse was by the writer, from Jude 3,—"That ye should earnestly contend for the faith which was once delivered unto the saints." Eld. H. V. Reed delivered a discourse showing that our conversation must be such as becometh the gospel, so that the way of truth shall not be evil spoken of. Bro. N. Hitchcock gave a discourse on the christian's hope of eternal life. Eld. E. G. Clark discoursed on the kingdom, enforcing obedience to the gospel. Eld. H. V. Reed delivered two other discourses in his usual manner of earnestness for the truth, being a workman that needeth not to be ashamed, rightly dividing the word of life. Bro. Reed delivered a sweeping discourse from 1 Tim. 3 : 16,—"And without controversy, great is the mystery of godliness." He clearly showed that God's word was no longer a mystery, but a revelation made known to all nations. Rom. 16 : 25, 26. The writer delivered another discourse on 2 Tim. 4 : 2,—"Preach the word,"—showing the word is the good seed, (Luke 8 : 11,) which must be understood, received, and kept in honest hearts, and fruit produced with patience in order to be saved.

Dear Bro., may we be willing to take God's word in all its teachings, that we may rightly divide to each a portion of meat in due season. I can look back when I was published as a disturber for proclaiming life eternal through Christ alone; and requested not to speak of it by some who are now its strong supporters, and are writers for the *Crisis*. May we then, dear brethren, search the Scriptures, that we may grow in grace and in knowledge; that we may no longer be dwarfs, but men of full stature in understanding.

I wish to express many thanks to that brother who sent me a package of tracts, which I have faithfully circulated among the sects, believing they will accomplish much good. I am ready to work for my Lord wherever a door may be opened; and hope to be found faithful, so that with you I, may receive the reward of the inheritance. Robert Chown, Evangelist.

Plumb River, Jo Davis Co., Ill.

☞ True philosophy can discern nothing else in a great many words and names but the letters of the alphabet which compose them.

The World's Crisis.

BOSTON, SEPTEMBER 26, 1860.

☞ We would say to our readers that the article on the "Evening and Morning Visions of Daniel," by D. C., are from one who was instrumental in first getting Bro. Wm. Miller to come to Boston. This same D. C. kept the first "*Graham* Eating House" in our country; and afterwards established the first "Water Cure" in America. If he can give us any light on the visions of Daniel it will be thankfully received.

Italy.

The revolution in Italy is progressing rapidly. There is scarcely a ray of hope left for the temporal, or even the spiritual power of the Pope. He is like a confined prisoner in a besieged city, while the surrounding army is continually receiving fresh troops; or, like a man in the heart of a burning city, when the flames have completely surrounded him, and all avenues of escape are cut off, and his destruction is only a matter of time, depending upon the progress of the flames.

It is thought by some that the French troops at Rome will defend the Pope. True, this is the *avowed* object as declared by Napoleon; but we surmise that the *real* design is only to keep Austria, Spain and others who would send aid to the Pope, from doing so, till it is too late; and then allow the revolutionists to do as they please with Rome and its Pontiff. It is evident that Napoleon sympathizes with Garibaldi in his efforts to liberate Italy. The fact that the French troops were at Rome, nominally to protect the Pope and his dominions, has prevented him from making military preparations, as he would have done if he had been left to his own resources; so that he is worse off for the French troops, in case they do not fight for him. It is now too late for him to raise an army sufficient to protect his estates, hence he is as helpless as Napoleon I. when banished to St. Helena.

It is said that Napoleon III. has already given orders to his troops not to attempt to defend the States of the Church, but only the Pope's throne at the Vatican; and in case of an insurrection, they are to remain in their barracks. It is said the French troops are to the Pope, like a guard around the house of a dying man, to prevent too much outside disturbance while in the death-struggle.

Francis II., king of Naples, has fled to Gaeta, about forty miles north-west of Naples, where the Pope sought an asylum in 1849. It has been a resort for wealthy Roman families, and is a strongly fortified seaport city of the kingdom of Naples. Cicero died near here, B. C. 43.

The troops that once sustained the Pope, are deserting by thousands and joining the victorious march of Garibaldi, rejoicing that the liberty of Italy is at hand, and determined to assist in the great work. Generals and other officers of the Roman government, are resigning, and giving their aid to the revolution. In a word, the throne of the "Abomination of Desolation" is tottering to its fall, and is evidently about to be "given to the burning flame." As saith the poet,—

"To be living is sublime."

Our King is at hand; let us be ready to meet him with joyful acclamations, and "crown him Lord of all."

"This Generation."

"Verily I say unto you, This generation shall not pass away till all be fulfilled."—Luke 21: 32.

In the "Supplemental Annotations" to "The New Covenant," by Granville Penn, we find the following interesting remarks on verse 32, quoted above. We think he sets forth the matter in its true light. He says:—

"I tell you, that *that generation* shall not pass away, until all *those* things be done,—*he genea autee*,—'*that* generation;' not '*this* generation,' as our *English version* has erroneously rendered; following the *Latin Vulgate*, which renders, 'generatio *hæc*.' It is evident that '*that* generation' which is here pointed out, is that which is predicated in the preceding warning respecting the '*times of the full accomplishment of the Gentiles*;' and that our Lord declared, that '*that* generation' should not pass away before the '*times of the Gentiles*' should be fully accomplished: or that, while *that* generation should be still subsisting, the '*times of the Gentiles*' should be brought to their termination. There are *contemporary generations* between an *aged* man and a *new-born* infant; but which of these generations is the one here designed in the prophecy, is not pointed out by our Lord. The Port Royal grammarians show (B viii. c. 6) from Budæus, '*that there is sometimes occasion for ambiguity in the pronoun autos*.' That ambiguity, in this place, misled the Latin translator, and Wickliffe; and from the latter it misled also all our following translators from the Greek. '*If autos* has the *article* before it, it signifies *the same—idem*' (Matthiæ, *Gr. Gr.* § 467); therefore *autee—eadem*, here relates to the *genea—'generation'* in which '*the times of the Gentiles shall be fully accomplished*.' The verse 33 resumes, and clinches the verse 24: *e. g.*

24. Jerusalem shall be trodden down by the Gentiles, *until* the times of the Gentiles be *fully accomplished*:—

33. Verily I tell you that *that generation* shall not pass away *till* those things be done.

Euthymius (in the twelfth century,) who clearly saw that '*the generation*' intended by our Lord did not mean *a particular generation of coexisting persons*, thus proposed to explain the reference: 'What did he mean by *genea autee*? He called "*generation*" the "*religion of* all *who believed on him*." The apostles did not suppose that our Lord's predicted dangers would entirely extinguish both the *preaching* and the *faithful*; for he assured them that his religion would not be effaced before his *second advent*; but that it would continue to the consummation of time, and would not be affected by any danger.' (Vol. 2, p. 935.)

But the interpretation thus ingeniously devised is not required; for the *genea autee*—'*that* generation' here expressed, is plainly to be understood in its ordinary acceptation: and, therefore, it eminently behoves *us* of '*this generation*,' so signally noted, to mark well our Lord's concluding and most solemn warning:—'*What I say to* you, *I say to* all, Watch!—Watch, *therefore; for ye know not in what day your Lord cometh*."

"One Spot."

The following remarks of Dr. Cumming probably express the feelings of many honest minds, who have not yet seen the clear light of Scripture on this point. When speaking of the doctrine of eternal torment, he says:—

"I feel no pleasure in showing it; my wish is to believe that the torments of the lost are not eternal; that hell is not so terrible; for I must say, it is the one difficulty I have encountered in studying this holy book, that there should be one spot in God's magnificent universe where tears will be ceaselessly shed, where the wild and piercing wail of sorrow will rise disturbing the harmony of songs that are perpetual; and where there shall be ceaseless sinning, and therefore ceaseless suffering. I say, that it is just the thought that has always struck me as the most difficult."

It seems strange to us, that a doctrine so plainly taught in the Bible as is the destruction of the wicked, should be overlooked by so many. But we think the chief difficulty arises in consequence of a belief in the immortality of the soul, for if man is an immortal soul, then it follows that some must be eternally miserable, unless all are saved. The Scriptures forever settle this point beyond all doubt, by affirming that "The Lord *preserveth* all that love him; but all the *wicked* will he *destroy*."—Ps. 145 : 20. Mr. Webster defines *destruction* to consist "in the annihilation of the *form* of any thing; that form of parts which constitutes it what it is." All is plain relative to this doctrine when we let the Bible mean what it says. We are thankful that the Lord has not left us to believe in the doctrine of eternal torment; for we verily think that there is no error preached that dishonors God more than this. We do not wonder that Dr. Cumming looks at it as a *spot* upon the universe.

Study.

The following truthful remarks from John Wesley are worthy the consideration of all who preach the gospel. They were written to one who neglected the habit of reading and study. He says:—

"Hence your talent in preaching does not increase; it is just the same as it was seven years ago. It is lively, but not deep; there is little variety; there is no compass of thought. Reading can only supply this, with daily meditation and daily prayer. You wrong yourself greatly by omitting this; you can never be a deep preacher without it, any more than a thorough christian. O, begin! Fix some part of every day for private exercises. You may acquire the taste which you have not; what is tedious at first, will afterward be pleasant. Whether you like it or not, read and pray daily. It is your life! there is no other way; else you will be a trifler all your days, and a pretty, superficial preacher. Do justice to your own soul; give it time and means to grow; do not starve yourself any longer."

Scoffers.

It is sometimes said of those who love the appearing of Christ and are looking for his coming; that "the fools are not all dead yet;" if this is true, it is equally so that the *scoffers* are not all dead yet. In the Boston *Traveller* of Sept. 1st, we find the following:—

"The Millerites, who are supposed to number 50,000 strong and foolish, are not agreed as to the exact time of the falling due of immortal smash, which will be paid without any days of grace. Some of them expect that we shall all be done up in little less than seven months, or about three weeks after the inauguration of Mr. Lincoln as President of the United States, and perhaps they merely typify the disunionists. Others take a more cheerful view of things, because expecting a speedy last view of them, and are certain that the world will go to pot, amidst a great panic, just before the close of the year, which is to be the last year, so that we'd all better make the best of it. These two classes are the radicals and destructives among the sect, who would have the pulling down work done in a hurry, as is the custom with such chaps; but there is a conservative class of Millerites, who are for hastening slowly, and they place the last day so far off as the autumn of 1870, when the world will fall with the leaf. Those will be "the melancholy days" indeed, and "the saddest of the year" to all but the Millerites, who will exhibit the usual spectacle of pleased prophets of evil. But so many of us will be dead long before this time ten years, that the world might as well not be destroyed, so far as the greater part of grown up people are concerned. Some of us will be robbed of our right by this postponement of the grand finale, and we should use our interest with the slower portion of the Millerites, to have the hands on their clock put forward a few days."

We are sorry to find a paper like the *Traveller* using such low language and turning into the ranks of those who scoff at the second coming of Christ. Says Jesus, "Inasmuch as ye have done it unto one of the *least* of these my *brethren*, ye have done it unto me." It is no enviable position to occupy, when fulfilling the following prophecy:—"There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?"

Truth Spreading.

The following sensible remarks are extracted from Dr. J. K. Finley's "letter to a clergyman," published in the *Bible Examiner*. Dr. Finley was an Elder in the Presbyterian church, at Niles, Mich. He says:—

"In endeavoring to ascertain the true nature and constitution of man, it is most reasonable and proper for us to go to the account which God himself has given in the history of his creation; and we will find the inspired record very plain and very explicit on the whole subject. In the second chapter of Genesis, 7th verse, we read, "The Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life, and *man became* a living soul." Examine the expression carefully, "*he became*," not "he received," not "was put into him;" but he *became* a *living* soul. Man was made of the dust, —the whole man, not a part of him,—and when the breath of lives was put into his nostrils—the same breath that sustained the lives of all other animals, or in other words, when he was caused to breathe, henceforth he was a living soul. Previous to this he had been a lifeless soul. "Here we see an organized creature, a *lifeless* soul, which by a specified process becomes a soul alive, and, therefore, begins to perform the functions peculiar to his rank in the universe."

How different is this, the inspired account, from the common notions on the subject of the human constitution. Not a word is said about any *immortal*, *immaterial* entity put into the man to complete the process; nothing hinted at except organization, formed from existing world elements. When God would remind Adam of what *he* was constituted, he says, without the remotest allusion to any thing else, "Dust *thou* art." Our brethren, who claim to be "par excellence" *the* orthodox, say, that this is not him at all, it is only the shell that encases *him*—or as some say, the house in which *he* dwells *temporarily*—thus "perverting the truth at the bidding of a dogma which has been not merely enshrined but enthroned in the temple of our divine religion."

Did it never strike you, my dear sir, as very singular, to say the least, that when God inspired Moses to give an account of the formation of *Man*, he should have thought his mission completed, when he had told how the case was made in which the man was confined? If a mechanician had underaken, by the direction of some mighty potentate of earth, to give an account of the construction of a watch, and had pronounced his work completed after describing the case, would it be esteemed satisfactory, do you suppose? And if not in this instance, why should it in the other? And yet no other part of the Bible professes to give any further account of the matter.

"A soul then is no mystery, so far as its origin and composition is concerned. It can be seen and felt, and weighed; but it is an astonishing mystery, beyond our highest conceptions, how that out of the 'dust of the ground' such a complex being could be formed; a being capable of such varied and sublime functions, such intense sufferings and enjoyments."

But let us inquire more particularly, what is meant by man being a *soul?* The word soul is, as you well know, the English translation of the Hebrew word *Nephesh*, and this word comes from a verb *nesme*, signifying to breathe. Man, then, is a soul, a nephesh, because he lives by breathing; the man became a living soul, or breathing creature—a creature to live by breathing vital air. Such being the case, we would reasonably expect that all creatures in the world, which live by breathing, would have the same designation, and *such we find to be the fact*.

In the following passages, and many others that might be specified, the same word occurs and is used to describe the various orders of inferior animals. Gen. 1 : 21; "And God created great whales and every living creature" (*nephesh*.) Verse 24; "Let the earth bring forth the living creature" (*nephesh*.) Gen. 9 : 10, "Every living creature" (*nephesh*) "that is with you." Levit. 11 : 46. "of every living creature" (*nephesh*) "that moveth in the waters." And by referring to the 30th verse of the first chapter of Genesis, you will find it designates "every beast of the earth, and every fowl of the air, and every thing that *creepeth* upon the earth, wherein there is *nephesh*;" our translation says, "wherein there is *life*." Every living creature then, of birds, reptiles, fishes, and beasts, that lives by breathing, is a *nephesh*, a soul, as certainly as man is; and he is more *soul* than they are. They are all souls because they have life maintained by inspiring the common electrified air, which is, therefore, called the *breath* or *spirit of lives*. "Man's superiority to the other breathing tribes consists, not in his being a soul, but in the magnitude of his powers; in other words, in the loftier position he occupies in the scale of existence, as an intellectual, moral, and responsible agent."

As it is impossible for me, in the limits of such a communication as this, to give all the proofs by which the non-immortality of the soul is established: I will only further suggest one, which to a scholar like yourself, or, in fact, to any man of ordinary good sense, who is honestly searching for the truth, must be irresistible. Indeed, it may be said in the language of a powerful writer on the subject, in England, "It may be regarded as removing the question of the immortality of the soul entirely out of the arena of controversy." It is this. The word *nephesh* is translated by the *inspired* writers of the New Testament into the Greek, by the word *Psuche*. Psuche, then, is the equivalent of nephesh. Now, if you refer to the 15th chapter of Corinthians, where Paul is treating of the resurrection, you will find, verse 44th, he uses the adjective, Psuchikon, literally *soulical*, to designate the *natural*, *corruptible* body, in contradistinction from the word Pneumatikon, which designates the *spiritual* and *immortal* body which christians will receive at the resurrection. You see, here, the Spirit of God takes the very word psuche, which orthodoxy says indicates the *immortal soul*, and from it constructs an adjective by which to teach that the soul is corrupt, and mortal, and perishable. Can any article be more conclusive?"

For the Crisis.

Seamen sometimes Poetical.

It is the general impression, among those who know them not, that sailors are almost entirely devoid of sentiment, and are governed by their passions and appetites, in defiance of the higher order of morality and refinement. This is true only in a limited sense. They, poor fellows, experience so little of the ease and pleasures of this life, that when they get a chance are apt to go it pretty strong. But withal, they are unacquainted with the mean vice of the land debauchee, only when they are victimized by the crowds of pimps who inveigle them into dens, where they are plundered, abused, and not unfrequently murdered. It is not to be wondered at if the exterior of a being should be rough

"Who has been used to talk with winds."

Yet beneath the shaggy surface there often lies a heart guileless as a child's and loving as a woman's, true to the duties and affections of home, cherishing the memory of some dear one far away, and keeping the shrine inviolable amid many temptations which beset his way. I have seen men whose cheek no danger could blanch, drop tears over a portrait or a lock of hair; and one man I knew who bore about with him in a pocket, made in the inside of his flannel shirt for its accommodation, the tiny shoe of his dead child, and at last carried it with him down into the dark caverns of his ocean tomb. There is hardly a ship's company who has not its "Joe Miller," and oftentimes its "poet Laurette,"—he who makes the doggerel, while his mates stand by ready to strike the chorus at the proper time. Some of the poetry, however, is of a better class, and often a religious sentiment pervades the song.

While visiting some of the seamen's boarding houses last week, scattering the "Light Ship," a young man of about twenty years, from Liverpool, England, showed me his log book, from which I took the following lines, composed by himself:—

THE DRUNKARD.

Ah, how silly is the drinker swallowing more than he can need!
To the eye of every thinker he must seem a fool indeed:
So he hurts his constitution, adding drunkenness to thirst,
All for want of resolution not to yield to drink at first.
Was he used to work and labor, honest industry his pride?
Idle now, a wretched neighbor, hurts himself and all beside.
Has he wife of love and beauty, yielding him a plenteous share?
Soon he falls in every duty, nor for dearest ties will care.
Has he children, young and tender, sweetly prattling at his knee?
Nought but curses does he render to his humbling family.
Business must decay and fail him,—none a drunkard will employ;
No disease that e'er could harm him could so sure and soon destroy.
See, religion mourns and warns him—virtue, goodness flee away,—
Does God love the wretch who leaves him? for a drunkard does not pray.
O what shame to see a creature found in shame so much divine,
Ruined and debased, each feature swollen and bloated like the swine!
How debased that noble reason which to worship God was given,—
Foul the drunkard's sin, 'tis treason, and will cast him out of heaven.
How deformed his best affections, warped from heaven to dying earth,—
Can he bear his own reflections? On his base his sordid mirth
To drink he truly sacrifices health and wealth, and self and friends,—
This the only God he prizes, see how slavishly he bends.
But can this his pleasure save him when he's on a dying bed,
When the devils wait to have him, watching round his guilty head?
What new plea, what strong petition can he urge to stop his doom?
Vain his cries, and vain his wishing, when to judgment he shall come!
Stop then, drinker, dash the liquor, dash it on the ground,
Not a serpent stings thee quicker, none with viler poison's found.
Stop then, turn thine eyes to heaven, seek the loving, dying Lord,
Pray to have thy sins forgiven, and thy sin-lost soul restored.
Grace can heal thy sick nature, give thee power thy lusts to quell,
Make thee quite another creature, make thee whole and keep thee well.
Hear the words that gospel sends thee, "Laden sinner, come to me!"
If the Savior does befriend thee, saved forever thou shalt be. James Hatton.

April 13th, 1860.

I will let it speak for itself; but *I* think a chap like that is worth looking after.

Jno. F. Cotton.

Peculiarities of Ancient Sects.—They constantly appeal to the Bible as the only rule of faith and practice. Scarcely a man or woman not better read in the Scriptures than the doctors of the church. Luther admired their aptness in Scriptures. Every person, even women, are allowed to preach. —*Benedict*, p. 56–7.

☞ Lord Shaftesbury recently stated, as the result of his personal investigation, that "of all the adult male criminals in London, not two in a hundred who live an honest life up to the age of twenty, afterwards enter upon a course of crime," and that "almost all who enter upon such a course of crime, do so between the ages of eight and sixteen." Oh! the necessity of family discipline!

For the Crisis.

"They will not hear."

No; if they do, they get mad, call you a fanatic, hug the golden god, the clay god, the god of tea, tobacco and snuff, closer than ever. Reason with them, and they pronounce you a fool. Give them Bible arguments, but one volley of smoke from that nasty, abominable, steaming, puffing old pipe will scare it all into nothingness. No use to talk with them; the smoke is so thick they can't see; snuff has spoiled the sense of smelling, no matter how sweet the odor. The mind is dull as iron; no use to offer argument. Let them smoke,—let them die.

Who can admire a man lined in and out with tobacco? The inside coating reflects on the outward appearance, and he's a smoky, dirty, grim, grey color, from head to foot. Then what eyes! The natural lustre is not. The clear, bright expression has given place to a half-and-half color, that looks like an egg-shell rolled in log-wood dye. Then old mother Waste-money brings on some tea, partaking of a peculiar *brassy* taste, which adds much to the swimming, drowning look of the faded eye. "Saving bacon," indeed, to smoke the animal alive,—smoked from childhood to old age. Father smokes, mother smokes, no wonder my breathing became difficult. If I hadn't run out into the fields, wandered from home, and refused to smoke too, they might have smoked religion out of me,—fairly *smoked me to death* long ago. Thank a horrible hatred to smoke, I never would puff tobacco.

Brethren, did our Leader or the apostles smoke? Did you ever imagine how pretty Paul would have looked, had he have taken out a huge pipe and smoked and spit, till every one gagged and run, especially after preaching a "*practical* discourse," showing how we ought to deny ourselves, forsake the world, and "cleanse ourselves from all filthiness of the flesh?"

M. Matthews.

Correspondence.

From Bro. P. S. W. Deyo.

Bro. Grant:—The quarterly conference at New Hartford, Butler Co., Iowa, was an excellent one. The meetings were held in a beautiful grove. There were six preachers present. Conference opened Saturday, Aug. 25th, to transact business. At nine o'clock the constitution was read. Then the doors were opened for admission. The church at New Hartford of thirty members were presented by Eld. Castile Churchill, and received; also Eld. S. Wright of New Albion was received. This brother had been in "Doubting Castle," and awhile on the fence, but is now delivered.

While at this place, my child was taken very sick, and has not yet recovered. I wish to express my gratitude for the kindness and hospitality of Bro. and Sr. Churchill and Bro. S. Wright, who attended my child. May the Lord reward them. Five united with the church. The meeting was well attended. I visited the churches at Marble Rock, and baptized one. They all seem to be steadfast in the faith and hope of the gospel.

Strawberry Point, Iowa.

From Bro. J. Raymond.

Bro. Grant:—I am glad that I am a pilgrim and a stranger here, and to the world unknown. I live away back in the woods of Wisconsin. I find a people here that like to hear the gospel of the kingdom. It is something new to the most of them. They are afraid of Millerism, and consider it one of the signs of the last days; but praise the Lord, quite a number are now rejoicing in what we believe. I have been here about three years,—all alone, except the Master. We have now a little band of loving children, that are waiting for the Prince of David to raise up the tabernacle. Do the watchmen think he will come soon? O tell us when the chief Shepherd will appear.

I preach, or try to, to quite a large field. We are all poor; our crops have been cut off for three years. I get no money for my services. I have a family of four to care for. Thanks me to my Master, while I was gone out in harvest to get some clothes to wear to meeting, the Lord converted my boy, a lad fifteen years old. How glad was my heart! and would God that it might be gladdened by having a companion reconciled to him.

I am now fifty-two years old. I was a sailor for several years, but am now bound for the land of everlasting glory. I now live in Stockbridge, Calumet Co., Wis. There are a good many of the Stockbridge and Brothertown Indians here. There is one Eld. Dick, who is an Advent preacher. His labors are mostly with his own people. Sometimes he helps me in this place. He will be with me next Lord's day. We have a meeting at Brothertown the 5th of Oct.

Stockbridge, Wis.

EXTRACTS FROM LETTERS.

Bro. Moses Tallmadge, from W. Martinsburg, writes:—"I am seventy-five years of age, and will introduce myself as a man who has been taught to believe in the world's conversion, until, by affliction, I was brought to take the *Bible* as the only rule for my faith and practice. When I behold professed christendom "having a *form* of godliness," without the power and without the cross, conforming to a proud and sinful world; and when I see the multitude driving with railroad speed to destruction, and iniquity abounding as it is now, I conclude there is to be no conversion of the world, but the masses will be as they were in the days of Noah. These things speak loudly, 'Escape for thy life; look not behind thee.'"

Bro. Albert P. Allen, Lafayette, R. I., writes:—"The little church here has not been in a very flourishing condition for some time past. Sometimes we have had only two or three out, but we have tried to keep up the interest in our prayer meetings. But at present our labors seem *not* to have been in vain. On Wednesday evening, at one of our prayer meetings, our hearts were made glad to see one poor sinner rise up and request our prayers. He now testifies to the goodness of God, and invites sinners to come to Jesus and flee from the wrath to come. There are three others that have come to the Savior and are now giving testimony for him. Dear Brn., still be faithful; trust in Him who is able to save to the uttermost; soon Jesus will come and claim his own."

A Stranger writes:—"Truly I might have said a few days since with the Psalmist, 'My steps had well nigh slipped.' But as God would have it, a kind friend put into my hand "The Three Worlds," or Earth's past, present and future, by H. L. Hastings. I read it, and to-day I can thank God it was written. In my youthful days I was brought from darkness to light, and from the power of Satan unto God. Since 1833, I have been looking to see God raise up a people; for, as far as I am acquainted, I could find no order but what had fallen from their former steadfastness. When the cry was made in 1842–3, 'Behold the Bridegroom cometh,' I was among the number that heard the joyful sound. But oh my weakness, my weakness! Shall I confess it? Yes, I will. I have been swayed by circumstances. In 1844, my husband, then living, was a preacher of the Free-will Baptist order. He, together with his church, was cut off from the quarterly meeting (I was among the number) for the crime of attending an Advent camp-meeting; this being agreeable to a resolution passed by that body. Notwithstanding the crosses we had borne, the reproaches that had come upon us, we went back to the church after the time passed. Yet my husband, as long as he lived, preached the coming of the Lord nigh. He died as the good man dies, and I believe he will have a resurrection with the just.

Years have passed on. My present husband preaches to a Congregational church, having all the conviction that I have, that the day of the Lord is nigh. Yet I fear he does not fully give the alarm. O what shall we do in that great day? God save us, is my prayer. I write to relieve my troubled mind. Will not some kind friend say what I shall do? Pray for us. A stranger in distress."

Summary of News.

FOREIGN.

St. Johns, N. F., Sept. 18th. Steamship Europa, from Liverpool 8th, via. Queenstown 9th, passed Cape Race, on Sunday evening, en route for Boston via. Halifax.

ITALY.

Garibaldi landed at Salerno on the 5th, and was expected to arrive at Naples at any moment.

A battle was considered likely to occur on the 7th at Nocoro and Salerno. The royal troops occupied a strong position, and in case of defeat would retire upon Gaeta.

The Queen of Spain had offered the King of Naples a refuge in Spain, which the latter accepted.

The brigade Caldarelli is reported to have passed over to Garibaldi.

The Swiss journals denounce the position of the troops of Gen. Lamoiciere, and call on the Pope to disband his foreign mercenaries.

It is rumored that Count Cavour has sent a note to Rome, announcing that any movement of the Pontifical troops beyond the Roman frontier would be considered an act of intervention, and Piedmont would in such a case consider herself justified in occupying the Marches.

The latest dispatches from Naples are to the evening of the 5th. They announce that the King left there for Gaeta on that day on board a Spanish vessel. Before leaving he reduced the penalties of prisoners.

Garibaldi dined at Lavaca on the 6th, and was expected to enter Naples on the 7th, as Lavaca is only twenty-six miles from the capital.

The advanced guard of Garibaldi's army arrived at Salerno on the noon of the 6th.

Naples was tranquil.

The London Times editorially says, "the King has gone to Gaeta only to consider whether he will fly to Madrid or Vienna. Naples is as good as lost, and the turn of Rome must come next."

AUSTRIA.

It is reported that 35,000 Austrian troops had received orders to leave Vienna for Trieste.

Recent disturbances at Undine had led to the discovery of a great conspiracy favorable to Garibaldi. Numerous arrests had been made.

GERMANY.

A general meeting of the National Union at Coburg unanimously adopted a programme for the transfer of the central power to Prussia, and the convening of a German Parliament.

The Grand Duke of Mechlenburg is dead.

Bologna, Sept. 8—An Insurrectionary movement has taken place in the province of Pesaro, and four hundred of the insurgents had attacked and defeated the Papal troops.

Telegraphic communication with Naples is interrupted.

Turin, Sept. 8.—The manager of the Southern Railway has been requested to prepare for an extraordinary transport of troops.

The third, fourth, and eighth corps de armee are about to be placed on a war footing, and the soldiers on furlough have received orders to join their regiments.

Your Halifax agent is informed, on what he thinks reliable authority, that the British Government received a dispatch after the Europa left Liverpool, to the effect that Garibaldi entered Naples triumphantly and without opposition on the 7th.

FRANCE.

The Paris correspondent of the Liverpool Times writes:—The displeasure with which the Emperor views the resolution taken by the Pope, of confiding the organization of his army and of his defense to Gen. Lamoriciere, one of his political adversaries, has a great effect on the policy which he is pursuing at this moment. French influence has been proved powerless against the acts of Gen. Lamoriciere. But in the event of any mishap befalling him, such a circumstance would be far from displeasing at Paris; and the French government, in fact, has already arranged how to act in the event of the disorganization of the Roman army, and its consequent defeat, which appears inevitable."

AUSTRIA.

Austria is evidently anticipating a conflict with the Italians for the retention of Venetia, and she is also threatened with another insurrection in Hungary. If the first outbreak should occur, the second will assuredly follow. The recent intelligence from Pesth leaves little doubt that the train is already laid for the conflagration. General Benedek has determined to resign the Governorship of Hungary, on the ground that he cannot reconcile himself to the idea of doing what the authorities at Vienna require—namely, to shoot and hang those who are likely to rise in insurrection to regain their national liberties. Another, and perhaps a still stronger motive, is said to influence him—the belief that, in the event of a conflict, the army cannot be relied on.

SARDINIA.

The Paris letter in the London Daily News says that unless the Pope, yielding to the demand of Piedmont, at once dismissed Lamoriciere and his bands, they will probably be attacked immediately by a Sardinian army, with Victor Emmanuel in person at its head.

TURKEY.

A letter from Constantinople says:—"In spite of all the military displays, the arrests and executions that are taking place, and although everything may appear quiet, a desperate outbreak is expected here from day to day. Do not be astonished at whatever may happen. The Turk has confidence in the fulfilment of a prophecy of fanatical doctrine that the time is at hand when the Turkish empire will be at an end, and consequently it has become a common saying among the Turks that, as they gained Constantinople by the sword, they will mark the loss of it with the dagger.

GARIBALDI'S PROCLAMATION.

Garibaldi has addressed the following proclamation to the people of the Neapolitan continent:

The opposition of the strangers interested in our humiliation and internal factions have impeded Italy from constituting herself.

To-day, it seems, Providence has put an end to so much misfortune. The unanimity of all the provinces, and the victory which is smiling everywhere on the sons of liberty, are proofs that the evil times of this land of genius draw toward their end.

A step still remains, and that step I do not fear. If we compare the small means which led a handful of brave men to these straits with the great means which we can dispose of now, every one can see that the enterprise is not difficult.

But I wish, nevertheless, to avoid bloodshed among Italians, and therefore turn to you, sons of the Neapolitan continent.

I have seen that you are brave, and do not wish to see it again. Our blood we will shed together on the corpses of the enemies of Italy, but between us let there be peace.

Accept the right hand which has never served a tyrant, but which has been hardened in the service of the people. I ask you to help to constitute Italy without the loss of her sons, and with you I will serve her or die for her.

G. Garibaldi.

RESULT OF THE SYRIAN MASSACRES.

The Beyrout correspondent of the Daily News, writing on the 22d August, says:—"I mentioned that the number of Christians massacred in Damascus, during five or six days that the reign of terror lasted, amounted to 5500 men, women and children. This has now been ascertained to be correct. The total number of persons killed in cold blood by Druses and Moslems since the disturbances first commenced at the end of May, including the various towns on the Lebanon, Sidon, Damascus and elsewhere, amounts to the fearful number of 12,000, besides those who fell in open fight, when as yet the war was a mere sectarian outbreak. The amount of property plundered, burnt, destroyed, and otherwise swept away during the same period—not counting the consequent losses to trade, but simply the actual loss of money, jewels, houses, furniture, horses, cattle, silk, cocoons, silk factories, mulberry and olive trees, vines, oil, wine, grain, flour, and (a very considerable item) church plate, has been very carefully calculated, and is found to represent no smaller a sum than between fourteen and fifteen millions sterling. The number of villages destroyed amounts to 163. The churches burnt are more than 220. Of convents, large and small, seven have been destroyed, and nearly 200 priests have been butchered in various parts."

LATEST.

The steamship Adriatic brings foreign files to the 12th inst.

GARIBALDI'S ENTRY INTO NAPLES

The London Times of the 12th has the following dispatch:

Marseilles, Sept. 11. Letters received from Naples to the evening of the 8th inst. state that the Sardinian flag was flying from all the forts. Before Garibaldi's entry into Naples the Sardinian Admiral had threatened to fire upon any Neapolitan vessel which should attempt to proceed to Gaeta. Garibaldi had found an immense quantity of war *materiel*, and 80,000,000 lire in the bank. A *Te Deum* had been celebrated in the Cathedral by Father Gavazzi, the people shouting "Hurrah for Victor Emmanuel!" "Hurrah for Garibaldi!" The people were armed, some even with pikes and sticks.

General illuminations had taken place.

The Papal Nuncio, the most of the Ambassadors, and Count Trapani had followed the king to Gaeta.

The king had appointed Signor Ulloa, brother of General Ulloa, as his Prime Minister, and had issued a proclamation.

THE PAPAL STATES.

Rome, Sept, 8. A panic prevails here. M. Merrode has left for the Neapolitan frontier.

The town of Frosinone has been declared in a state of siege.

The news of an insurrection at Ponte Corvo has been confirmed.

Sardinian troops are advancing through Tuscany and the Romagna, to be in readiness to enter the Papal States.

General Lamoriciere has concentrated his troops at Spoleto, and has denied the alleged order of the day, in which he was said to have directed his soldiers to plunder any town which should rise in insurrection.

Sept, 9. General Pianelli has arrived here to announce to the Pope the retreat of the King of Naples to Gaeta.

Monsignor Merode, with 200 gendarmes has proceeded to Frosinone, where 5000 workmen engaged on the railways threaten an outbreak.

Bologna, Sept. 10.—The town of Urbino has been fortified. The Provisional Government has proclaimed the annexation of the province of Urbino to Sardinia amid shouts of "Long live Victor Emmanuel!"

The Papal troops are discouraged, and are retiring. They offer no resistance, but commit acts of ferocity on their passage.

Sunday in Paris.—We hardly know the value of our Sabbaths till we witness the evils of Sunday desecration as developed in those lands where God's holy day is not devoted to his service. Rev. Dr. Leyburn spent a recent Sabbath in the French capital, and he thus writes to the Presbyterian of his impressions:

"Having reached Paris on Saturday evening, we had, at the outset, the opportunity for seeing a Parisian Sunday. And how striking and shocking the contrast with what we have been accustomed to in our own Sabbath keeping land. One sees nothing here to distinguish the Lord's day from any other day in the week, unless it be a greater excess of frivolity. The shops are open just as usual, workmen are hammering away at a new building adjacent, carts loaded with stone and lime are lumbering along the street, and just opposite us, at one set of windows, tailors are busy plying their needles, whilst at another women are working and knitting fancy worsted work. The military, of course, are parading, and the roll of drums and flash of bayonets, looks almost as if we were in the midst of one of those revolutions with which this gay and wicked capital has so much abounded. Verily, it would seem as if, in our short transit across the Channel, we had suddenly fallen upon a heathen land."

Is the Sun growing Cold and Dark?—There are now more spots on the sun than have been seen before for many years; some of these are visible through a smoked glass to the naked eye. Several stars—some of them of great brilliancy, which, from their ascertained distance, must have been as large as our sun—have totally disappeared from the sky; and the question has been raised among astronomers, whether the light and heat of the sun are gradually fading away. As this would be accompanied by the destruction of all the plants and animals on the earth, it is rather an interesting question. The sun's light and heat are diminished by the dark spots at the present time about 1 per cent.—*Scientific American*.

Horses for Louis Napoleon.—The French legation has lately visited Boston, to approve the purchase by a well known horse dealer of five superb Vermont horses for the stable of the French Emperor, who already possesses twenty-four specimens of the same breed. A correspondent of the New York Evening Post writes:

The new horses are fifteen hands high, having a fine action, and a speed of not less than 2: 50. They are of the emperor's favorite color, a deep bay, as are nearly all of the emperor's stock of four hundred, and their tails are of the natural length, with one exception. The cost was between $2000 and $3000 a pair. These horses will be taken to Europe in one of the Vanderbilt steamers.

Married.

In Providence, R. I., Sept. 17th, 1860, by Joseph D. Brown, Bro Albert C. Garner and Sr. Ann E. Arnold, both of River Point, R. I.

Notices, &c.

Notice.

Meeting of the "Christian Association."—Those interested in devising means to make a more earnest and effectual effort to arouse a wicked world and a sleeping church to the all-important truth that the Lord is soon coming, are invited to meet at Salem, Mass., Tuesday, Oct. 16th, 10 1-2 A. M., at the Union Street Chapel, for this purpose. Let those who cannot come, pray that the *Lord* may direct those who may assemble to adopt the best mode of action, and help them to do all things to his glory. For particulars, see Crisis No. 1, Vol. 12, Sept. 12th.

M. Grant, for the Committee.

☞ The Tract on the Rich man and Lazarus is now ready. This tract also contains the subject of *immortality* through Christ only. Price, single 3 cts; 25 cts. per dozen; $1 50 per hundred. Postage 1 ct. To be had at the Crisis office, or of me, at East Boston, Mass. J. S. White.

Protracted Meeting.

Providence permitting, there will be a protracted meeting held in Foster, (Tabernacle,) commencing Tuesday evening, Oct. 2nd, and continuing through the week and over the next Sabbath. Preaching brethren from abroad are expected. Let all who love the Lord and can, attend this meeting. Come praying. All preaching brethren are invited.

In behalf of the church,

M. R. Phetteplace.

Notice.

The Christian Chapel at Sandy Hill, N. Y., will be dedicated for religious worship on Thursday, the 4th day of Oct., at 2 o'clock, P. M. It is expected that Elder John Howell, of Poultney, Vt., will be present on the occasion. The meetings will continue evenings during the week. J. Parry.

Notice.

There will be a discussion at Frankfort Mills, Me, commencing Oct. 4th, at 7 o'clock, P. M., to continue three evenings, or longer if necessary. *Question*, "Does the Bible or philosophy prove that man has a spirit that has a conscious existence separate from the body?" M. Taylor, Affirmative; J. Hemenway, Negative.

Notice.

Elder J. V. Himes will preach in Boston, (Advent Chapel,) Sept. 30th; and Eld. Edwin Burnham (Sabbath) Oct. 7th, all day.

Conference in Lawrence, Mass., Oct. 5th, 6th and 7th. I shall be present and preach in the afternoon and evening of Friday, Saturday and Sunday, all day. All interested are invited to attend. Subject to be discussed,—the Time, and the signs of the Advent in 1868. J. V. Himes.

Eld. M. Grant in Canada East.

At the earnest request of the Christian Association in Danville, C. E., Eld. M. Grant will revisit, and hold meetings with the church in this place on last Lord's day in Sept. and first in Oct., the Lord willing. I would most respectfully recommend that the churches in these townships, viz., Melbourne, Hatley, and Barstown, etc., would endeavor to secure a portion of his labor for the good of their health, before he returns.

J. Porter.

Iowa, Minn. and Wisconsin Christian Conference.

Our fourth annual conference will be holden at Springville, Badax Co., Wis., commencing Oct. 4th, at 2 o'clock, P, M., and continuing over Lord's day. Springville is about thirty miles from La Crosse (on the Mississippi river,) from which the stage runs every Tuesday and Friday, and about thirty-five from Sparta (on the Milwaukee and Lacrosse R. R.,) from which place a stage runs every Wednesday to Viroqua, only three or four miles from Springville. Strangers can inquire for Wm. A. Morse, or W. Sheldon.

P. S. W. Deyo, W. Sheldon, } Evangelists.

Notice.

The brethren in Ohio, through their committee, Geo. W. Cherry, Bro. Southwick, Bro. Fish of Dayton, and P. Alling of Norwalk, have determined on holding a conference this fall in Northern Ohio. They choose as

The place North Fairfield, Huron Co., Ohio.

The time, so far as determined, is Oct. 26th, Friday, 11 A. M., and over the Lord's day, the 28th. The first, or morning meeting, may hold daily as long as needful. The second meeting early in the evening. Thus we shall not be hurried in our services, nor spend time needlessly in going and coming. All "who have an ear to hear" are invited to "*hear*" the proof positive, as holy writ and acknowledged *fact*, that the kingdom of God is *nigh at hand*."

Those who believe are exhorted to come and help forward the objects of the conference. The Judge has said in relation to spreading the knowledge of his approach,—"Blessed is that servant whom his Lord, when he cometh, shall find so doing!" "Now the just shall live by faith; but if he draw back, my soul shall have no pleasure in him."

Come then, beloved, to *dispense*, as well as to "*receive*," more of "the manifold grace of God." To them that *have* shall be given, and they shall have more abundance.

In behalf of the brethren, and subject to their amendment if deemed needful.

J. B. Cook

Notice.

There is to be a tent meeting near Bro. Joshua Porter's, five miles east from where we held our meeting last year, about seven miles from Monmouth, Warren Co., Ill., to commence Oct. 17th, 2 o'clock, P. M., and continue over Sunday. Bro and Sr. Mansfield, from Mich., are expected to be with us to preach the word. We give a general invitation to all to come. We expect the Spirit of the Lord will be with us.

Also, a tent meeting in Rough and Ready, Hancock Co., Ill., near Bro. Larken Scott's, to commence Sept. 27th, 2 o'clock, P. M., (Wednesday) and continue over Sunday. We hope to see a general rally. Bro. and Sr. Mansfield are to be there to preach the word.

Also, there is to be two tent meetings in Brown Co., Ill.; one at Mt. Pleasant, or Mt. Stirling, as Brn. Raymond and others may arrange, to commence Oct. 12th, 2 o'clock, P. M., (Wednesday) and continue over Sunday.

The other at Ripley, to commence Oct 3d, (Wednesday) at 2 o'clock, P. M., and continue over Sunday. Bro. and Sr. Mansfield are to be in attendance at all of the above named meetings and preach the word. I expect God will bless his word to the salvation of souls. I hope the brethren in the different localities will make the meetings a special subject of prayer, that there may be much good done in the name of Jesus.

Moses Chandler, for the Church.

English Bibles.

We would call the attention of our friends to the fine assortment of English Bibles which we have imported, ranging in price from $1.00 to $2.50, exclusive of postage. It is a rare chance for those in want of the precious book, to send for them now to this office, where they can have them in Morocco, Roan or colored calf binding, with marginal or reference between the verses.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld J. B. Cook will preach in Boston, (Chapman Hall)............Sept. 30th

The Lord willing, I will meet the brethren at the Axe Factory, Westford, Ct., Oct. 7th.

C. W. BAKER.

Bro. J. Hemenway appoints to preach in Portland, Me..............Oct. 4th

The Lord willing, I will attend meetings as follows:—

Great Works, Me..........1st Sunday in Oct.
Holden, Me..........Sunday, Oct. 7th
Milo or Sebec..........Sunday, Oct. 14th
3d Sunday in Oct., 21st, as the brethren may appoint.
4th Sunday in Milo or Sebec, as the friends may arrange.

THOMAS SMITH.

Sr. Sarah Higgins appoints to preach Sunday, Sept. 30th, at the Advent Chapel, Warehouse Point, Ct.

The Lord willing, I will preach at South Windsor, Ct., (Pleasant Valley) School-house, Oct. 7th.

Eld. S. P. BABCOCK.

Providence permitting, I will preach in Portland, Me., Wednesday evening, Oct. 3d; and commence a four days meeting at Machias Port, Me., Oct. 5th, if the boat from Portland arrives on that day, or the first arrival after. HIRAM MUNGER.

Bro. J. T. Ongley appoints to preach near Bro. John Sherwood's, Waterford, Pa., evening, Oct. 2d.
Ravlin Hill, near Clymer, Chautauqua Co., N. Y., Oct. 3d and 4th.
Findley's Lake, Chautauqua Co., N. Y., evening, Oct. 5th.
Ripley Hill, Chautauqua Co., three miles south of the State Line depot, Oct. 6th and 7th.

Providence permitting, I shall meet with the friends in Prospect, Ct., where Bro. Mix may appoint, Oct. 13th and 14th. Will Bro. Ira Morgan please meet me? Middlebury the 16th. At Bro. Porter's, Roxbury, the 17th. Wauraumaug the 18th. JOSEPH GREGORY.

Bro. J. K. Bellows will preach, if the Lord will, at
Cheshire Street..........Sept. 30th
North Canton..........Oct. 7th

Business Matters.

To Correspondents.

Bro. L. C. Thomas.—"The Voice of the Prophets" is published quarterly by Eld. J. V. Himes, Boston, at 25 cents a year.

Cash Receipts.

M M Lewis 280, 30 cts; T W Titus 286, $4.00; W Simes, 3 copies, 289, $3.00; D Austin 293, $1.50; S P Whitney 260, 32 cts; N W Wait 21 copies, for the Sandy Hill Brn., 312, $33.33; I F Lovejoy 260, $1.62, G Brackett 277, 65 cts, E Hamlin 286, $3.00.

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Books and Tracts.—N L Robie $5.00, C Goodrich $14.00, S Hale 25 cts, W H Kendrick $1.00, R Slayton 10 cts, I Dimmick $1.00, J Emery $1.00, H B Baldwin 50 cts, Mrs. L Burgess $1.00.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

☞ Bro. Isaac L. Allen, 10 Howard Street, Albany, N. Y., has an assortment of our books and tracts, and will fill orders at the same rates that are charged at this office.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Tracts from the Tract Fund.—Friends at the West can get bundles of Tracts for distribution *free* by sending to N. Branch, Jr., Cordova, Ill. Those wishing them should send a dime or two to pay charges on them, that Bro. B. may not be a looser. He has also books and tracts on hand to sell at Eastern prices. Brn. at the West will please send orders to him with the cash.

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My Friend,	by H. L. H.	" 4
Abundant Grace	"	" 4
Wondrous Love	"	" 4
Go in Peace	"	" 4
Living Water	"	" 4
The Banner	Anonymous	" 4
The Blood of Christ	"	" 4
Are you a Christian?	by H. L. H.	" 4
Why not Now?	"	" 4
Are you Pardoned?	"	" 4
Are you Safe?	"	" 4
Are you Saved?	"	" 4
Do you Pray?	"	" 4
When Will He Come?	by J. C. Ryle	" 4
Statement of Account	by H. L. H.	" 1
Man in Death	By Bishop Law	" 4
Forty Questions on Immortality		" 4

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No. 2. The State of the Dead		" 1
No. 3. The Coming of Jesus		" 1
No. 4. The Resurrection		" 1
No. 5. Plain Truths		" 1
No. 6. The Judgment		" 1

POETRY.

Brother, Shall we Meet?	by H. L. H.	" 2
Sister, Shall we Meet?	"	" 2
Stand up for Jesus!	"	" 1
The Harvest is Past	"	" 1
Beyond!	"	" 1
At Rest!	"	" 1
We would see Jesus	by Josephine	" 1
A Little While	by J. C.	" 1

LEAFLETS FOR LETTERS.

Life Insurance, Envelope Size	H. L. H.	" 12
Home	"	" 12
Lost, Lost	"	" 8
Peace in Christ	"	" 4
Worth Knowing	"	" 4
All things are Yours	"	" 4
Now	"	" 4
Assurance	"	" 4
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For the Crisis.

"No Room."

"*There was no room for them in the inn.*"—LUKE 2: 7.

No room: for Bethlehem's streets were thronged with those
Who came from various parts, at Cæsar's word,
To pay their customed tribute. Gathered there
The rich, the poor, the young, the old—and in their thoughts
None seemed to care but for himself. The busy mart,
The crowded inn, the throng, gave constant proof
The poor and weak must suffer. Such the scene and such
The day our Lord was born. Therefore the manger
Was his bed; and when the wise men came
To worship him, they found him there, the child
Of poverty.
"There was no room." And thus it was
When o'er Judea's plains he roamed, without
A home or place to lay his head. The mount
At night beheld his grief—the voiceless night
Witnessed his prayer—the garden saw his agony—
The tree drank of his blood—the earth
Heaved at his dying groans—the grave
Received his corse—cast out of men, despised
And crucified. Owning him God, the earth,
The air, the sea, his word obeyed.
Yea, demons gave him room whom man thrust out.
His servants too—pilgrims they wander o'er
The earth, by men despised. There is no room.
There shall be room. Again to earth he comes,
Heaven's armies follow in his train. "Make room,"
He cries; "Bring forth the dead!" From far are seen
God's Israel coming through the air to meet
Their welcome Lord. The last great battle's fought,
The victory won. The kingdoms of this earth
Are now become the kingdoms of our Lord
And of his Christ; forever he shall reign.

FRANK BURR.

Honeoye, N. Y.

For the Crisis.

My Experience.

For twenty-three years I have been a lover of this world and its vanities. Although not what the world called a bad person, I was self-righteous, and thought I had religion enough of my own that was better than the Bible. I believed that, as God created man, he would surely save him. I knew that I did not serve him,—did not obey him. I seldom prayed, but was quite attentive to church. I could read the Bible in order that I might show others how to live; in this way, I let worldly morality be the tree to bring forth its own peceptive fruit. Once during this period, I attempted to follow one of my associates to the anxious seat to be prayed for by the people of God; but while there, I felt no change, and thought that it was a delusion; yet I never could deny but there was something in religion, and if it was for me, I wished I might get it sooner or later. Thus I went on sinning against God with a high hand, rolling sin as a sweet morsel under my tongue, profaning the name of the Most High, exerting that influence among all my associates which would have a tendency to draw them off from every thing that was good and right, not willing to own up to conviction. About four months since, while at work in the field, something ran through my mind to this effect: "*Why do you insult the spirit of* GOD?" for it is appointed unto man once to die and after death the judgment. I thought for a moment, and tried to drown it by worldly thoughts, but all in vain. Not a single day from that time to my conversion came, but some of my past life would come up before me, and show me my lost and undone condition while out of Christ. But finally, I drove it off with the idea that by and by would do; but that conviction still grated throughout my unbelieving heart.

Just after the campmeeting had commenced, while at work in the field, I was accosted by a gentleman in this manner,—"How do potatoes turn out?" I answered, nothing extra; in the meantime he was at my side. After a little conversation with him, I found that he was from the campground, and we conversed for nearly an hour, during which time he made such an impression upon my mind that I had to acknowledge to him that I was a sinner, and would like to be a christian. He told me how to go to work, and what to do, and if I would attend the meeting in the evening it might be the starting point for me to decide either for life or death.

Time will not permit me to give all the details. But I went to looking for myself. I obeyed my convictions, and was led out of darkness into God's wondrous and marvellous light. I now hate the things that I once loved and love those things that I once despised. My sins have been washed away in the precious blood of Jesus.

And now, dear brothers and sisters in Christ, I am determined, by the grace of God, to live a humble, meek, and lowly follower of that Jesus who is to come and establish his kingdom upon this earth, and give his saints who shall have done his will an inheritance therein. My prayer is, that my life may be well ordered, and my conversation godly; that I may be watching unto prayer for the appearing of my Lord and Master, when he shall come to judge the world, and that my reward shall be, "come ye blessed of my Father." May I have the prayers of Christ's people, as I feel that I am but a babe in Christ.

ANDREW J. BOIES.

Westford, Mass.

IRISHMEN.—Historians assert that during the ninth century Ireland produced the most learned men of which the world could boast, and the greatest number of them. It will also be remembered that the two first Methodist societies in America were formed under the zealous labors of two Irishmen, viz., Philip Embury and Robert Strawbridge,—one society in New York, and the other in Maryland, the same year.

For the Crisis.

Brief Sayings.

Truth, like the light, appears more luminous after a night of error. What thou doest in God's service, thou doest for thyself, as well as for him and his people; grudge not them, for thereby thou thyself shall also suffer.

If thou art weary in a time of peace, what wilt thou do when troubles compass thee even to the neck? The sword religion will be rejected at the last, and meek subjection alone shall save thee; therefore learn to keep thyself under, while yet thou mayest.

Truth would sicken at thy covetousness and love of power; yea, would spue thee out utterly, wert thou not sweetened by its proximity to thee.

When the last series of consecutive truths come, dost thou well to say the full end hath not come, though only in its beginning? Say not that the time is a mistake, but that it only fulfilleth itself less rapidly than thou lookedst for. Feed not thy friend with stones who bringeth cooling waters to thee, lest when thou wouldst, thou find no place for repentance.

If thou wouldst know the year of God's full judgment, confess thy ignorance and thy dependence upon him for light. Yet if thou asketh to know the time, thou art not wise, for his word shall never fail.

When God calleth one to work in his vineyard, doth he ask a permit from thee, or that the servant's gifts should be like thine? Know that all gifts are not alike, and be content that thou art free from the burdens of those whose gifts thou art insufficient for.

If we complain that we are not equally honored with others, while we show not an equal control over our appetites, we complain at the only means of knowing each other's worthiness. So also is it in other respects, such as diversities of gifts. Though thou art superior to another in the one respect, yet he may be equal, yea more than equal to thee, by his superiority in the other.

He that useth that which offendeth a weak brother, walketh not charitably, yet not utterly, if he is fruitful in other good works. For verily though by one fault a man is guilty of all, yet to no greater degree than the fault is sinful. If thou lovest thy brother, thou wilt show it by thy works; and as far only as thou usest the means in thy power to do him good, canst thou claim to love him.

H. D.

For the Crisis.

Confidence.

What would this life be if we had not some kind friend in whom we could confide. when this weary, care-worn heart is overburdened with the grief and strife of every day life? What a solace to have one sympathizing heart that beats in unison with ours; one to whom we can open the pages of this every day history of our inmost soul.

When the calm of life is ruffled by the waves of adversity, or the heart is rejoicing in the gladness of success, it is then with implicit confidence we pour into the willing ear our griefs or joys; it is then we meet a sympathetic return, which seemingly relieves us of half our burden. Such confidence should be cherished with something akin to holiness. It is a pearl of inestimable worth.

ANNIE.

Amboy, Ill.

For the Crisis.

Gem Jottings.

[Selected from diverse authors, by a Book-worm.]

THE LAND ELYSIAN.

Beyond these chilling winds and cloudy skies—
Beyond death's gloomy portal—
There'll be a land where beauty never dies,
Where saints shall live, immortal.

"TRIBULATION."—We all know, in a general way, that this word—"tribulation"—which occurs not seldom in Scripture and in Liturgy, means affliction, sorrow, anguish; but it is quite worth our while to know *how* it means this, and to question the word a little closer. It is derived from the Latin "tribulum,"–which was the thrashing instrument or roller whereby the Roman husbandman separated the corn from the husks; and "tribulatio," in its primary significance, was the act of this separation. But some Latin writer of the christian church appropriated the word and image for the setting forth of a higher truth; and sorrow, distress, and adversity, being the appointed means for the separating in men of their *chaff* from their *wheat*, of whatever in them was light and trivial and poor, from the solid and the true; therefore he called these sorrows and griefs "tribulations,"—thrashings, that is of the inner spiritual man, without which there could be no fitting him for the heavenly garner. —R. C. FRENCH, Prof. of Div., King's College.

SELF-WISE MAN.—There is a class of aspirants to gentility who refuse to recognize any person not dressed in the style which they suppose fashionable among the higher classes. A Glasgow butcher's wife, in the Highlands, attired in all the magnificence of her satins, laces and jewelry, returned the courteous salute of the little woman in the gingham dress and gray shawl with a contemptuous toss of the head, and flounced past, to learn, to her great mortification, that she had missed an opportunity of forming an acquaintance with the Queen. So a large class of pretenders to science refuse to become acquainted with Bible truth, because it is not shrouded in the technicalities of science, but displays itself in the plain speech of the common people to whom it was given. They will have it, that, because its author used common language, it was because he could not afford any other; and because he did not contradict every vulgar error believed by the people to whom he spoke, it was because he knew no better; and because the Hebrews knew nothing of modern discoveries in astronomy, geology, and the other sciences, and the Bible does not contain lectures on these subjects, the God of the Hebrews must have been equally ignorant, and the Bible consequently beneath the notice of the philosopher.—FABLES OF INFIDELITY, by R. Paterson.

GRACE SUFFICIENT.—And God is *able* to make all grace *abound* towards you; that ye, *always having all sufficiency*, in *all* things, may abound to EVERY GOOD WORK.—PAUL.

For the Crisis.

Steady Work for Idle Moments.

Nothing to do, say you? You have the grain threshed, wood drawn, fencing stuff got out, the pork and beef marketed, and now nothing to do; but you want steady work. Be up and doing then. There's a swarm of bees settling down around you; one by one and hour by hour they are to be taken. Hive them, feed them, make them the inmates of your home, and partners of your every act. They will fill your heart with nectar, delicious and unalloyed. Lest you should mistake any of them, please find below a list of the queens.

B patient, B prayerful, B humble, B mild,
B wise as a Solon, B meek as a child;
B studious, B thoughtful, B loving, B kind,
B sure you make matter subservient to mind.
B cautious, B prudent, B trustful, B true,
B courteous to all men, B friendly to few;
B temperate in argument, pleasure and wine,
B careful of conduct, of money, of time.
B cheerful, B grateful, B hopeful, B firm,
B peaceful, B benevolent, willing to learn;
B courageous, B gentle, B liberal, B just,
B aspiring, B modest, because thou art dust.
B patient, B circumspect, sound in the faith,
Be active, B devoted, B faithful till death;
B honest, B holy, transparent and pure,
B dependent, B Christ-like, and you'll B secure.

P. C. W.

For the Crisis.

One of the Beauties of Dr. A. Clark, on Heb. 2: 9, last clause.

"That he by the grace of God should taste DEATH for every man."—PAUL.

See Clark's Note.—"In consequence of the fall of Adam, the whole human race became sinful in their *nature;* and in their *practice*, added *transgression* to *sinfulness* of disposition, and thus became exposed to *endless perdition*. To redeem them, Jesus Christ took on him the nature of man, and SUFFERED THE PENALTY DUE TO THEIR SINS."

Query,—Did he suffer "*endless perdition?*" "It was a custom in ancient times to take off criminals by making them drink a cup of poison. Socrates was adjudged to drink a cup of the juice of hemlock, by order of the Athenian magistrates. The sentence was one of the most unjust ever pronounced on man," etc. After alluding further to Socrates' conduct under the unjust sentence of the Athenian court, who hastened to drink his poisoned cup cheerfully, he adds the following:—"The reference in the text seems to point out the whole human race as being accursed, tried, found guilty and condemned; each having his own poisoned cup to drink; and Jesus, the wonderful Jesus, takes the cup out of the hand of *each*, and cheerfully and with alacrity drinks of the dregs! Thus having drunk every man's poisoned cup, he tasted THAT DEATH *which they must have endured* had not their cup been drunk by another." Does not Clark unwittingly support Universalism here? and besides, is it not *beautifully absurd?* What! Christ taste "eternal torment," eternal perdition for every man?

C. P. DOW.

Selections.

Parental Patience and Perseverance.

"Oh dear!" exclaimed a young mother, "how many times have I corrected Ellen for that one thing, and she does not remember it!"

This was said in the presence of her own aged mother, who had reared a large family of children, and thus "been through the mill," as we say, and the old lady replied in words of wisdom, learned from a long and eventful experience:

"Yes!" and you will have to keep correcting her for this one thing until she is twenty-one years of age."

This was "cold comfort," it is true, but the reply involved a great fact. The mother who expects to discipline all the evil out of a child's heart in a few months, has yet to learn a very important part of family government. A little boy may learn his letters in four weeks, by studying them only fifteen minutes in a day; but try him on saying "*please,*" when he asks for anything at the table, or elsewhere, and see if it be not "line upon line, and precept upon precept." How is it with the respectful "*yes sir!*" and "*no sir?*" We have heard parents complain that their children were so prone to forget the use of these euphonious replies, even after instruction and correction for a season, but they soon forget, and out comes the blunt "Give me this," or "give me that," and the equally rough "yes" or "no." There appears to be more inclination in children to forget the good lessons of home than the bad things which they learn in the street, and it is proof of the natural bias of the heart to evil. A very little child will catch some vulgar or profane word from another, which the counsels and whippings of months will not correct. In some unguarded moment it will drop from his lips, notwithstanding all previous chastisements. It is not so with good lessons. How prone he is to forget them! They appear to slip from the mind as an eel slips through the hand. The parent wonders, and perhaps the child too. But it is strange only when we do not consider what the human heart is, that it is naturally inclined to sin as the sparks to fly upwards. A correct view of the heart ought to prepare us to expect that the young will learn the bad more readily than the good.

All these things, however, demand patience and perseverance. It is not one year, nor two, that is always long enough to establish the habit of saying "yes, sir," or "please." The mother must make up her mind to very unpleasant and tedious repetitions, ere she can realize the consummation of her hopes in this and other respects. It is of no avail to say, "I am discouraged," or to conclude that a child never will learn. Patience and perseverance will achieve happy results.—*Home Monthly.*

Above Work? Are You?

Well, take the easy chair—sit down, fold your arms. Bro. J. Lawrence of the "Religious Telescope" says:—

Of all the contemptible mortals under the sun, the lowest and meanest are the young gents with down on their upper lips, and the young ladies with bare necks, bare arms, and immense hoops, who are above work and working people. The highest culture may be associated with the very best possible performance of domestic duties. Education only spoils fools.

An industrious woman should never work a day or an hour for a lady who is raising her daughters to despise work. Never. What a shame! The hired girl, away back in the hot kitchen, washing, ironing, cooking, scrubbing, from early morn till late at night, for $1,00 a week, three or four young ladies in the parlor, thumping on the piano, or receiving the calls of idle and dissipated young men, while the father is at his wits' end, in the shop or store, to provide support for his expensive establishment! Again we say, let no girl who respects herself ever work a single week for a woman who is raising her daughters to despise labor and laborers. We would never suffer a friend or a daughter of ours to go into such a house; and we want no one to sit down at our table as a social visitor, who considers herself too good to associate with our hired girl, if we have one. We covet no idler's society, and have no especial admiration for "lily-white hands." We have long since found out that the honor, intelligence, virtue,—in a word, the *true worth* of the world is to be found among the working people—the people who heard our Lord gladly.—*Golden Rule.*

Time and Eternity.

We step the earth; we look abroad over it, and it seems immense—so does the sea. What ages had men lived—and knew but a small portion. They circumnavigate it now with a speed under which its vast bulk shrinks. But let the astronomer lift up his glass, and he learns to believe in a total mass of matter, compared with which the great globe itself becomes an imponderable grain of dust. And so to each of us, walking along the road of life, a year, a day or an hour shall seem long. As we grow older, the time shortens; but when we lift up our eyes to look beyond this earth, our seventy years, and the few thousands of other years which have rolled over the human race, vanish into a point, for then we are measuring Time against Eternity.

TIME.

I came in the morning—it was Spring,
And I smiled;
I walked out at noon—it was Summer,
And I was glad;
I sat down at even—it was Autumn,
And I was sad;
I lay down at night—it was Winter,
And I slept.

No Middle Course in Religion.

Often do we hear remiss professors strive to choke all forward holiness by commending the golden mean. A cunning discouragement; the devil's sophistry! The mean of virtue is between two degrees. It is a mean grace that loves a mean degree of grace; yet this is the staff with which the world beats all that would be better than themselves. What! will you be singular,—walk alone? But were not the apostles singular in their walking, a spectacle to the world? Did not Christ call for this singularity? What do ye more than others? You that are God's peculiar people, will you do no peculiar thing? Ye that are separate from the world, will ye keep the world's road? Must the name of a Puritan dishearten us in the service of God? St. Paul said in his apology, "By that which they call heresy, so worship I the God of my fathers;" and by that which profane ones call Puritanism, which is indeed zealous devotion, so let my heart desire to serve Jesus Christ.

Description of Christ.

[Re-published by request.]

This was found in an ancient manuscript, sent by Publius Lentulus, President of Judea, to the Senate of Rome:

"There lives at this time in Judea a man of singular character, whose name is Jesus Christ. The barbarians esteem him as a prophet, but his followers adore him as the immediate offspring of the living God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every sort of disease with a word or touch. His person is tall and elegantly shaped; his aspect amiable and reverend. His hair flows in those beautiful shades which no united *colors* can match, falling in graceful curls below the ears, agreeably couching on his shoulders, and parting on the crown of his head, like the head dress of the sect of the Nazarites. His forehead is smooth, and his cheeks without a spot, save that of a lovely red. His nose and mouth are formed with an exquisite symmetry; his beard is thick and suitable to the hair of his head, reaching a little below his chin, and parted in the middle like a fork. His eyes are bright, clear and serene. He rebukes with majesty, counsels with mildness and persuasive language; his whole address, whether in word or deed, being elegant, grave, and strictly characteristic of so exalted a being. No man has ever seen him laugh; but the whole world has frequently beheld him weep; and so persuasive are his tears, that the multitude cannot withhold theirs from joining with him. He is very modest, temperate and wise. In short, whatever this phenomenon may be in the end, he seems at present a man of excellent beauty and divine perfection, every way surpassing the children of men."

Charity.

Give! let the gift be ever so small;
Better do little than nothing at all;
An act of kindness, a word, a prayer
To lighten the burden of sorrow and care.

Little hands, little hearts, their little may do;
Little works of advice, so kind and so true;
Little errands of mercy and actions of love;
Little prayers prayed in earnest for help from above.

The cheerful giver is loved of the Lord,
And Charity never shall lose its reward;
E'en the poor widow's mite was better than all—
'T was the best she could do, though the gift was small.

The Quarter Dollar Sin.

Rev. Daniel Lindley, after an absence of forty years—more than half of the time passed as a missionary in Africa—returned to this country, and recently visited Athens, Ohio—the home of his youthful days. He examined the old paths and inquired for the companions of his youth. Changes had passed upon every scene, and few, indeed, were the associates of early life he could recognize there. But his name and presence was known, and he was asked to preach at night, and to give some account of his life in Africa. At the close of the services, a very respectable and aged gentleman approached and desired him to take a walk.

When they reached a somewhat retired place, the gentleman turned and said:

"Bro. Lindley, if a man has ever done wrong—has committed sin—don't you think he should confess it?"

"Why yes," said Mr. Lindley, "if thereby he may glorify God; if it will make amends to the party wronged, or do good to the party who sinned."

"Well, that is just what I think. I am in that predicament. I have long desired and prayed for an opportunity to make a confession and amendment to you. When we were boys together, fifty years ago, we were playing together. You dropped a quarter of a dollar, and I snatched it up and put it in my pocket and claimed it as my own, and kept it. It was, perhaps, a little, mean, dirty trick; and it has worried and troubled me ever since."

"O, it was a small matter, and I have no recollection of it," said Mr. Lindley.

"Ah, you may call it a small matter, but it has been a mighty burden for me to bear. I have carried it now fifty years; I would not carry it for fifty more for all the gold of California. And, suppose I had to carry it for fifty thousand years, or to all eternity. No, sir, it is no small matter; it has been growing bigger, and heavier and heavier, and I want to get rid of it. I have no doubt you have forgotten it, but I could never forget it. I have not for the last fifty years, heard your name mentioned, or the name of your father, or any of the family, but the quarter has come in connection. Why the very buttons on your coat—everything that is round represents a quarter. Sun, moon and stars are magnified and illuminated quarters. You need not call it a little sin; if it was, it has grown mightily to plague me; and deservedly too."

With this the gentleman took from his pocket book a five franc piece, worn bright and smooth, and said:

"I wish you to take this; it belongs to you, it is rightfully yours, and will be no burden to you. And if this is not enough I will give you more."

Mr. Lindley accepted it, and the gentleman raised himself and drew a long breath as a man would who has thrown off a heavy load. He was at last relieved.

The sense of guilt is enduring and tormenting, and can only die or be relieved by repentance, confession, amendment or atonement. It needs not that it be the theft, fraud or wrong amounting to a thousand dollars in order that the soul be oppressed by its burden; a twenty-five cents—a quarter of a dollar sin, may become larger than the globe, weightier than many worlds, with a punishment like the sin of Cain—*unendurable.*—*N. Y. Observer.*

A Contented Farmer.

Once upon a time, Frederic, king of Prussia, surnamed "Old Fritz," took a ride, and espied an old farmer plowing his acre by the wayside, cheerfully singing his melody.

"You must be well off, old man," said the king; "does this acre belong to you, which you so industriously labor?"

"No, sir," replied the farmer, who did not know that it was the king, "I am not so rich as that; I plow for wages."

"How much do you get a day?" asked the king.

"Eight groschen," (about twenty cents,) said the farmer.

"This is not much," replied the king; "can you get along with this?"

"Get along, and have something left."

"How is that?"

The farmer smiled, and said:

"Well, if I must tell you, two groschen are for myself and wife; two I pay my old debts; two I lend away; and two I give for the Lord's sake."

"This is a mystery which I cannot solve," replied the king.

"Then I will solve it for you," said the farmer:

"I have two old parents at home, who kept me when I was weak and needed help, I keep them; this is my debt toward which I pay two groschen a day. The third pair of groschen, which I lend away, I spend for the children, that they may receive a christian instruction; this will come handy to me and my wife when we get old. With the last two groschen I maintain two sick sisters, whom I would not be compelled to keep; this I give for the Lord's sake."

The king, well pleased with this answer, said:

"Bravely spoken, old man! Now I will give you something to guess. Have you ever seen me before?"

"Never," said the farmer.

"In less than five minutes you shall see me fifty times, and carry in your pocket fifty of my likenesses."

"This is a riddle which I cannot unravel," said the farmer.

"Then I will do it for you," replied the king.

Thrusting his hand into his pocket, and counting him fifty new gold pieces into his hand, stamped with his royal likeness, he said to the astonished farmer, who knew not what was coming, "The coin is also genuine, for it also comes from our Lord God, and I am his paymaster."

Reading for Youth.

Break every Bone in his Body.

Revenge is one of the strongest passions of the unrenewed human heart, and among heathen nations has often been enjoined as a sacred duty. But it is forbidden by the christian religion, and those who are injured are enjoined to return love for hatred and blessing for cursing. The gospel method is a difficult one to practice oftentimes, but it secures the result of heaping coals of fire on the offender's head. The following incident is a capital illustration of the power of christian revenge to break every bone in the body of one's enemy:

"What would you advise me to do, grandpa? Jim Blake does everything he can to vex me. He hides my books to make me miss my lessons, trips me when we run races, and brags how big he is beside me, and how easily he can take me down; and to-day he broke the snapper off the new whip you gave me, and when I ran to tell the teacher, he called out 'tell tale.' I wish I could leave the school, or get him turned out."

All this was said by little Sammy Halsey, on his way from the large front gate, where his grandfather had taken him in his carriage on his way to the barn. Imagine his surprise when the white-haired old man, whose quiet temper had always been held up as a model for imitatation, turned about and said:

"I don't know, Sammy, unless you contrive in some way to break every bone in his body; that is the way my father once conquered an enemy."

"Why, grandpa, I thought your father was a minister."

"So he was, and at the time that I refer to was a christian boy, just beginning to turn his attention to the subject of studying for the ministry."

Seeing Sammy's wondering, dissatisfied look, grandpa said:

"Take hold and help me unharness Bill, and while we are at work I will tell you about it. When my father, whose name was Robert, was a boy, he and his brother Richard used to have some differences. They loved each other, but still their high temper sometimes led them astray. After a while my father became a christian, and by his godly example reproved many of the wicked and thoughtless practices of his companions. He refused to accompany them when going to rob an orchard, break the Sabbath, or disobey their parents, and persisted in reproving their conduct on all proper occasions, so that even his own brother was for some time turned against him.

"By-and-by," I heard my uncle say, "we couldn't stand Robert's pious ways any longer, particularly as he had told father of some of our wrong doings, and got us punished. So one day I caught him alone in the orchard, got a horsewhip, and gave him a regular thrashing; and knowing that he would tell my father and get me whipped in return, I gave him several extra cuts on that account. I came in rather slowly when the horn was blown for supper, for I dreaded father's angry looks, and besides I began to be ashamed of my disgraceful conduct. As Robert had not tried to resist me, but had walked away without speaking, I felt sure that he would make up for it by telling of me as he reached the house. To my surprise, no one seemed to know about it, and Robert greeted me as kindly as if nothing had happened, though I knew his back was so sore that he could hardly sit up. Just before bed-time I said, in a kind of sneaking way,

"Didn't you tell father of me, Bob?"

"No, Richard, no one but my Father in heaven, and he has helped to forgive you."

"That remark, and the kind look of his face, broke every bone in my body. I begged his forgiveness alone and before the whole family, and from that day was a changed boy. I never again did anything to grieve him, and before long, began, I trust, to walk the strait and narrow path with him."

"Poor, dear Robert, after many sufferings and toils, he has gone to that bourne from which no traveler returns."

Sammy's grandfather added, "I have frequently heard uncle Richard say, in a trembling voice, 'That time he broke every bone in my body.'"

By this time the horse was turned into the field, the wagon-house closed, and Sammy walked by his grandfather's side in a different mood from that in which he had entered the carriage.

As grandpa went into the house, he said:

"Sammy, don't you think you had better try Robert's way of subduing an enemy? Take my advice; try it; 'heap coals of fire upon his head,' and he will be apt to surrender."—*Ex.*

A Letter from Hon. Horace Mann.

[Addressed to children, on the use of Tobacco.]

MY YOUNG MASTERS:—Did you ever see a moth fly into a candle and burn its wings off? You say, "I have; and a foolish creature he was, too." But why do you call the moth foolish? Did he mean to burn off his wings? "O, no," you say; "but he saw how bright the candle was, and he had no more brains than to think it would *feel* as pretty as it *looked.*" Ay, that was the mistake, was it? The bright candle was a temptation to him, and he only did what people who have a thousand times more brains do,—he fell into temptation.

I wish to call your attention to one of the lowest and poorest of tempters. It is called Tobacco by those who use it; but wise men call it the "vile weed."

Tobacco is a poison most virulent and fatal. It is not poisonous to man only, but it will kill an ox or a horse.

I said that Tobacco was a poison. In one of the Reports of Dr. Woodward, the late excellent Superintendent of the Massachusetts Hospital for the Insane, at Worcester, when speaking of Tobacco as one of the causes of insanity, he quotes the opinions of a large number of the most eminent medical men, who pronounce the same opinion. God probably gave it as a medicine to be used in very extreme cases, where all common remedies would fail. When first taken into the system it produces nausea, vomiting and a deadly sickness; and puts all the organs into a perfect agony of effort to expel the invader. The heart beats to arms. The stomach cascades. The lungs pant. The eyes overflow with rheumy tears; the mouth with saliva; the nostrils with mucus, and the skin with offensive perspiration. Every organ is put on tenfold duty that the enemy may be driven out.

Tobacco is highly injurious to the brain. Those who indulge in its use, indeed, sometimes pretend that Tobacco does not injure the brain; but this must be in the sense of the anecdote told of the old woman, who asked her physician if snuff ever injured folks' brains. "O no, madam," said he, "for folks who have any brains don't take it."

Even if the use of Tobacco were decent, its costliness would render the indulgence criminal. For the single item of cigars there is more money spent in these United States, every year, than for the education of the children in all its Common Schools. Yes, all the Common Schools in our whole Union, do not equal in expense what is puffed away to pollute God's atmosphere, every year of our lives, whilst two millions of children are growing up in brutish ignorance around us. Now is he a christian man, who is not willing to forego this dirty gratification in order to double the educational privileges of the youth of his country?

I must not omit to allude to Misses as well as Masters in this connection; but I do not address the former to dissuade them from the filthy habit, for I rejoice in believing that it is a habit so contrary to cleanliness, to decency, and to all notions of propriety and good taste, that, with very few exceptions in this country, the female sex enjoy an immunity from it. Dissuade your associates of the other sex from this pernicious practice, and punish them by your neglect, if your admonitions are unheeded. You can let every young man know that if he will have Tobacco in his mouth, he cannot have you by his side.

Table Manners.

A WORD TO OUR YOUNG READERS.

Young friends, good behavior at table is a crowning grace. Please observe the following rules:

1. Always be in time. The moment the signal is given, drop all, never wait to finish what you are doing, or delay till after the blessing.

"In silence take your seat,
And give God thanks before you eat."

2. Talk very little, keep quiet. Interrupt no one. Are you in want of any article of food, ask for it modestly and politely.

3. Observe the wants and movements of others at a single glance. Some young folks render themselves ridiculous and disgusting by making remarks while older persons are talking.

4. If need be, help others to any dish or article that stands nearest you.

5. Eat slowly, masticate well your food. Some ill-mannered voracious children and youths, devour their food like the pigs or a starved wolf! Awful!

6. Never complain, find fault, put on sour looks, at table, or turn up your nose at food. Such habits are clownish, disgraceful. Be thankful to God for every article of nourishment bestowed.

7. Use your knife and fork easily, in a proper, gentlemanly manner.

8. Never rest your elbows on the table, nor lay your arm upon it, or make any disagreeable noises with your mouth or nose. Keep quiet.

9. Be careful that you drop or spill nothing. A beautiful white table cloth looks badly soiled with liquids or things from your plate.

"The table cloth you must not spoil,
Nor with your food your fingers soil."

10. Keep your seat till all rise from the table. It is ill-manners for children or the younger members to rise up and leave the table before others are done. And what, if possible, is still more ungenteel, is lingering to finish your meal and keep others waiting.

When told to rise, then you must put
Your chair away with noiseless foot,
And lift your heart to God above
In praise for all his wondrous love.

Children, truly polite at table, are almost sure to be polite every where.—*Golden Rule.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Sing to Me!

BY VESTA N. CUDWORTH.

Sing to me, for I am weary,
While my vision dimly scans
Future scenes, whose shadows dreary,
Pain my heart and chill my hands.
Let it be a song of pity,
Angel music, soft and low,
And its breath of love so near me,
It may sweep my throbbing brow.

Sing a dirge for earth; bemoaning
Her bright gems, grown dim and rare;
Trees of righteousness once blooming,
Stretch their branches cold and bare.
There is no redeeming feature
Marks this mercy-deluged age;
Prayers and Bibles sink her deeper,
While she writes her darkest page.

Jesus save! the "hour of trouble"
Circles 'round thy little flock;
Earthly peace is but a bubble,
Broken with the lightest shock;
Sacred bonds are lightly broken;
Perjured priests at every post;
Trust betrayed; no hopeful token
Lingers 'round this bankrupt host.

Sing to me—the vision brightens,
O'er the wave is a starry shore;
One glad smile that land enlightens,
Where the gathered weep no more.
Far beyond this night of sadness,
Far beyond the day of doom,
Man shall walk in native gladness,
Earth shall smile in Eden bloom.

Zoar, Mass.

For the Crisis.

The Soul.

Much has been and is being said at the present day concerning the *soul of man*. Perhaps it will not be out of place for me to throw in my mite with the rest.

First, what is the soul? The popular voice terms it the intellect or mind, which they say is a living *principle*, eternal, immortal. Let us examine Webster in regard to the mind, intellect, talent, soul, etc. He defines the mind to be the intellectual power of man. Talent is defined to be a faculty or power of the mind. Consequently the mind is powerless without talent. If powerless, then it must be inactive; if inactive, it is insensible; if insensible, it is unconscious. Webster also defines talent to be genius. Genius, he defines to be vigor. Vigor signifies strength. Hence, to be a talented man, would be to be strong of mind. Now for the application. To be a talented man according to the popular view, is to be strong of soul, (mind.) Then one a little talented, would be weak of soul, (mind.) Consequently, the idiotic are void of talent, mind or soul!

We now come to Webster's definition of the term soul, which he says is the spiritual, rational part of man—life, vital principle, etc. Can a man be a rational man, and be void of the power of mind (the soul)? *Question*. Did Noah Webster understand the use of the English language? By tracing Webster through, we find that talent, mind, intellect, amount to the self-same thing; and neither of the three can exist separate from the other, for there is no mind without an equal amount of talent. But again, if the soul is the *life* of man, or vital principle, it cannot be immortality; for to lose the vital principle, would be to lose immortality at death, instead of gaining it in a higher degree. The result is, "the dead know not anything."—Eccl. 9 : 5.

But for the sake of argument *only*, we will admit the popular sentiment, that the mind, or talent, for they are the same, is the soul. This brings us to another question. How many immortal souls is a human being capable of containing? We answer, that depends entirely upon the cultivation of the mind, or improvement of the talent. This calls our attention again to those who have no mind to cultivate, no talent to improve, or, in other words, no soul; but still they are not void of *vital principle*. Perhaps their physical powers are equal to that of Noah Webster's.

We now turn to a parable spoken by our Savior to his disciples upon the Mount of Olives (Matt. 25 : 14), in order to show the absurdity of the generally received opinion of the soul of man. "For the kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents (powers of mind), to another two, and to another one" (power of mind). Perhaps to one he gave the power of healing, raising the dead, casting out demons, exhortation and prophesying; to another, he only gave the power of healing the sick, and exhortation. By trading with the same, I understand to be the improvement of the power already given; and thereby gaining a deeper knowledge of what they have received. This, to me, seems to be the common sense view of the subject. But now let us look at it in the light of popular theology. And unto one he gave five souls, (powers of mind); to another two souls, to another but one soul, etc. Then he that had received the five souls went and traded with the same, and gained other five souls also; so that he now has ten souls! Likewise he that had received the two gained other two; but he that had received the one soul, went and digged in the earth and hid his Lord's soul. So it did not belong to him after all, but to his Lord. O, what an absurdity! But still further. "After a long time, the Lord of those servants cometh and reckoneth with them." And so he that had received five souls came and brought other five souls, saying, Lord, thou deliveredst unto me five souls; behold, I have gained besides them, five souls more. His Lord said unto him, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Likewise the one that had received two souls received the *same* blessing, "enter thou into the joy of thy Lord." But he who had received but one soul was not satisfied, but complained of the partial dealings of his Master. What is the result? Take therefore the soul from him, and give it unto him that hath ten souls, "and cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Hence we see the wicked servant is cast out after his soul (power of mind) is taken from him. Then the bodies are capable of suffering when the power of the mind is taken from them. Do you not suppose the idiot could suffer from the flames of fire, although he has not enough power of mind to remove himself from the burning element? Here, again, we see that their theory proves too much for them; for instead of the suffering of that never-dying principle, it is but the *body* after all; and they admit that the body cannot suffer the pangs of eternal fire, separated from the soul (power of mind).

Then again, according to their own mode of reasoning, they would prove the universal salvation of the power of the mind (soul), for the talent was taken from him, and given to him who was more worthy. Surely the doctrine of natural immortality makes awful havoc of the word of divine inspiration! It charges the God of mercy, love and justice, with being a God of eternal vengeance and wrath; counts the blood of the covenant an unholy thing, and robs Christ of the glory which belongs to him for purchasing man's redemption by his death and resurrection. *God only hath immortality.* A. N. BOSTWICK.

Green River.

For the Crisis.

Exhortation.

We copy the following from an old Baptist Magazine of 1840. We believe it to be conformable to the spirituality and zeal manifested in the New Testament by the disciples. The Lord speaketh to us as well as to those of old: "He that hath an ear, let him hear what the Spirit saith unto the churches." The apostle John saith, respecting himself and his fellow apostles, "We are of God: he that knoweth God, heareth us: he that is not of God, heareth us not. Hereby know we the spirit of truth and the spirit of error." M. H. M.

New Glasgow, C. E.

"On Exhortation."

ADDRESSED TO THE CHURCHES OF CHRIST.

BRN.:—That mutual exhortation is an ordinance which the disciples of Christ ought to observe in their assemblies on the first day of the week, appears to me founded on the word of God. It is for you to judge how far the following proof of it is conclusive.

The church of Christ is commanded to exhort one another in their associated public capacity. The Epistle to the Romans is addressed "to all that be in Rome, beloved of God, called saints." These are exhorted in the 12th chapter, 3d verse, in language that leads me to conclude, that the believers at Rome over-stepped the mark, like the Corinthians, by making an ostentatious display of their gifts; and, therefore, they are cautioned to "think soberly," and as members of one body in Christ, and "one of another," exhorted to a faithful and conscientious discharge of the duties incumbent on them, in proportion to the grace that was given to each, whether prophecy, ministering, teaching, or exhorting. And in the confidence of their qualification for this duty and their ready obedience, the Apostle adds, Romans 15 : 14, "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another."

That the churches are enjoined to exhort one another, seems apparent from what is recorded in Heb. 3 : 13, "Exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin." If any presume to say this refers to private conversation, surely this cannot be said of Heb. 10: 25;—"Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." Here the duty of assembling together is enjoined; and with this is immediately connected the duty of exhortation. They are joined together by the inspired apostle. "What God hath joined together, let not man put asunder. It is worthy of notice, that this injunction is addressed to the churches in Judea, which were in Christ Jesus. And the church in Thessalonica is commended in the 1st Epistle, chap. 2 : 14, for becoming "followers (imitators) of the churches of God which in Judea are in Christ Jesus." This church is enjoined and instructed in certain duties and truths, chap. 4 : 4–18, and the Apostle directs,—"Wherefore comfort (exhort) yourselves together, and edify (build up) one another, even as also ye do." When such injunctions and commendations are addressed "unto the church of God," it is surely matter of serious consideration for those churches who lay claim to submission, without reserve to the word of God, whether they be imitators of the primitive churches.

The whole of the 14th chapter of the 1st Epistle to the Corinthians, is conclusive on this subject. By prophecy, it seems evident that it did not mean foretelling future events, but speaking in a known language "unto men to edification, and exhortation, and comfort."—See ver. 3; and in the 31st verse, the apostle says: "Ye may all prophecy one by one, that all may learn, and all may be comforted." The advocates for silencing the brethren in the church on the first day of the week, throw a veil on the plain instructions contained in this chapter and the other parts of God's testimony, where this duty is enjoined, by telling us that the primitive christians had miraculous gifts bestowed on them. True, the primitive disciples, at least several of them, had gifts conferred on them of various kinds, for the accomplishment of one grand purpose; viz., the spreading of the knowledge of salvation by believing in Jesus. But they were not universally or generally bestowed, and in no case were they bestowed for the edification of the church. See 22d verse of this chap. Throughout this chapter, the Apostle is instructing "all who in every place call on the name of the Lord Jesus," to speak, pray, and sing in plain, intelligible language; that with the former the church might be edified, and with the latter they could join and say, Amen. The gift of tongues, that is, being capable to speak various languages which they never learned, was a sign to unbelievers, showing them in the clearest manner that the mission and qualifications were of God. Again, that the directions here given refer particularly to the churches assembling together on the first day of the week, appears from the following considerations:

We are informed, Acts 20 : 7, "And upon the first day of the week, when the disciples came together to break bread," etc. In 1 Cor. 11 : 18, the Apostle corrects their abuse of the ordinance of the Lord's Supper, and says, "That ye come together not for the better," etc.; "for, first of all, when ye come together in the church," etc., (or as a church). And verse 20: "When ye come together, therefore, into one place." Let us compare the above cited quotations (which undoubtedly refer to the assembling of the believers on the first day of the week) with the 23d verse of the 14th chapter of the Epistle to the Corinthians. "If, therefore, the whole church be come together into one place," etc. Here the phraseology is literally the same; and it requires much ingenuity, and a fearful degree of hardihood, to make the meeting for the observance of the Lord's Supper distinct from that of meeting for exhortation. Again, the relation in which the members of a church are represented to bear to each other as members of the human body. See Ephesians 4 : 15. The christians at Ephesus are cautioned against instability in the truth. "But speaking the truth in love, may grow up unto him in all things which is the head, even Christ, from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love." The Lord, who ascended on high, gave gifts of various kinds to the collective members of his church, for the edification of his body, and still continues to communicate the spirit of wisdom in the knowledge of his will; and having given to each his one, two, or five talents, has also given the solemn command, "Occupy till I come." The frequent and repeated injunctions to the believers, in the Epistles, to make progress in knowledge, for the purpose of being fellow-helpers of each other's faith and comfort, establishes beyond a doubt the propriety and necessity of the duty. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another."—Col. 3 : 16. This is addressed to a church; and it is indisputable, that every command that is given by the apostles to a church, as such, is binding on all the churches that "are built on the foundation of the apostles and prophets," and on Christ the foundation, till the end of time. The assembling of the believers is by Apostolic authority, and being commanded not to forsake the assembling of themselves together, but exhorting one another, seems to make the duty to exhort as binding as meeting together. Hence, when Jude wrote to the sanctified in Christ Jesus, warning against the prevailing apostasy of some sensualists who separated themselves, he adds, "But ye, beloved, building up yourselves on your most holy faith," etc. To the same effect the Apostle says to the Hebrews, chap. 3 : 12, "Take heed, therefore, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin."

Brethren, the duty of mutual exhortation to a mind imbued with the truth, is neither difficult nor complex. The truth God revealed in his word, needs no varnish. "When unadorned, is adorned the most." The most singularly gifted of mere human beings says, 1 Cor. 2 : 4, "And my speech, and my preaching, was not with enticing words of man's wisdom." "Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual." Standing up among our brethren, and those who may come in amongst us, has necessarily a beneficial effect on our minds, inasmuch as our repeated profession of the truth has a tendency to excite to our adorning that truth. To exhort, does not require that we make a long and eloquent discourse; it is only to stir up the pure mind by way of remembrance, to bring to our notice things which we know, and forewarning us of the evil tendency of departing in the least degree from the straight path. Thus, by exercising any talent bestowed upon us, it may grow and increase, that we may render an account to Him who is ready to reckon with us, and be received with, "Well done, good and faithful servant, enter thou into the joy of thy Lord." "He that hath an ear, let him hear what the Spirit saith unto the churches."

For the Crisis.

Pago-Christianized Poetry.

"Vital spark of heavenly flame,
Quit, O quit this mortal frame!
Trembling, hoping, lingering, flying—
O the pain, the bliss of dying.

Hark they whisper! angels say,
Sister spirit, come away;
What is this absorbs me quite,
Steals my senses, shuts my sight,
Drowns my spirit, draws my breath?
Tell me, my soul, can this be death?

The world recedes, it disappears;
Heaven opens on my eyes; my ears
With sounds seraphic ring;
Lend, lend your wings—I mount, I fly;
O grave, where is thy victory?
O death, where is thy sting?"

Here we have the theology of Plato in all its sublimity! In this death scene we have the vital spark, or immortal soul of heavenly flame of the divine essence, or part of the Deity. Then follows an injunction for this vital spark to quit this mortal frame; then the attitudes of the vital spark, which is represented as trembling, hoping, lingering, flying, and exclaiming,—"O the pain, the bliss of dying!" This may be good poetry, but it is miserable theology. For if it have any meaning at all, the body is represented to address the spirit thus:—

"Vital spark of heavenly flame,
Quit, O quit this mortal frame."

To which the spirit replies,—I am "trembling, hoping, lingering, flying." And then exclaims,—mind, the spirit exclaims,—"O the pain, the bliss of dying." According to this, therefore, the *spirit trembles, lingers, hopes, flies, and finally dies.* For it is represented as saying, "O the pain, the bliss of dying!"

The spirit is then represented as addressing the body thus:—"Hark!" did you not hear the "whisper? Angels say, sister spirit come away." The poor body, then already crumbling to dust, is made to say,—"What is this drowns *my spirit*, draws my breath? Tell me, my soul, can this be death?" *Both dead.* Platonists, teach your poets better, or they will make sad havoc of your theology.

But now comes the crisis—the eventful period. When the soul takes its flight, and gains kingdoms beyond the skies, the spirit exclaims:—

"The world recedes, it disappears;
Heaven opens on my eyes; my ears
With sounds seraphic ring."

An appeal is then made to the attending angels,—"Lend, lend your wings," with the annunciation, "I mount, I fly." And as the ghost leaves the world, and passes through the bounds of time and space, (as another poet has it) it looks back to the grave, where its "mortal coil" is deposited, and shouts,—

"O grave, where is thy victory?
O death, where is thy sting?"

Such is the teaching of our day. And such is modern theology, proclaimed from the sacred desk as God's truth, and palmed off on the people as the gospel of God's dear Son. Our children are educated to believe it, and it becomes as it were woven into our very being. We read the very *sentiments* upon tomb stones and in religious newspapers. We hear them in almost every religious newspaper of the day. Heaven for the saints when they *die*, and endless torment for the sinner, upon which they enter at *death*. They will tell you,—"We have an *immortal soul* that must live forever, either in heaven or hell, and that we go to one of those places at *death*. The poet says:—

"Beyond the bounds of time and space
Look forward to that heavenly place,
The saints' secure abode."

But when we turn our attention to the word of God—to the inspiration of prophets and apostles, we find no such teachings there. That sacred volume does not point to the day of one's death, as the time when the song of victory will be sung; but to the period when the dead shall be raised incorruptible. The apostle Paul fixes it at the second appearing of Christ; then and not before, will be brought to pass the saying,—"Death is swallowed up of victory. O death, where is thy sting? O grave, where is thy victory?—1 Cor. 15 : 55. "At the sound of the *last trump*; for the trumpet shall sound; and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. 15 : 51–55. Neither do the Scriptures teach that any of us shall ever inhabit a region beyond the starry skies. Hear what they do say. "Blessed are the meek, for they shall inherit the earth."—Matt. 5 : 5. Again, "But the meek shall inherit the earth."—Ps. 37 : 11. "The wicked shall perish," "for evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth."—Ps. 37 : 20, 9.

"Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." They will judge us at the last day; for by them we shall be acquitted, or by them condemned. Remember we shall be *judged* at the *day of judgment*, and not at the day of our *death*. And remember you cannot find the words jointly—*immortal-soul*—in all the Bible. Plato and Socrates are said to be the first who brought the doctrine of immortality to light. But my Bible says Jesus Christ brought life and immortality to light through the gospel. It becomes us, each and all, to search the word of God for ourselves, and know these things for ourselves. I hope by the light of the divine Spirit, many will break away from the dogmas of the age, and be brought to see and believe the truth of the pure gospel of the Son of God. That many thousands of poor, deluded, blind men and women, who deny the word of God, and say there is no God, may be brought to know the love of Christ, and the reality of his religion. Soon the day of grace will be past, and the awful day of judgment will meet us in the face. Prepare to meet thy God.

J. E. C.

For the Crisis.

"Ye must be born again."

Our Lord did not say to Nicodemus he must be baptized again, or otherwise he could not see the kingdom of God. This is the testimony, "Verily, verily, I say unto thee, except a man be *born again*, he cannot see the kingdom of God." Well, that is plain. Mark; it don't read "baptized again." It was evident to Jesus, and likewise to Nicodemus, that he had been a participant of the first birth; but Nicodemus did not comprehend how he could be born again when he was old! He could not think that our Lord referred to baptism, for he exclaimed, "Can he enter the second time into his mother's womb and be born?" No, that is not it, Nicodemus; but, you must be born again. Jesus repeats the assertion, but with additional instructions, thus: "Except a man be born of *water* (natural birth) and of the spirit, he cannot enter into the kingdom of God!" "That which is born of the flesh is flesh,"—the natural birth, the production of which is corruption, flesh and blood, and cannot inherit the kingdom of God. But that which is born of the spirit is spirit, being the new birth, which qualifies its possessor for the kingdom of God.

Our Lord compares the second, or spiritual birth, to the blowing of the wind. He says, it can be heard, and also felt; the results of which are tangible, although the precise point from whence it arises cannot be accurately ascertained: but not so with baptism; that we can comprehend. But as it regards the dead saints, the precise chemical process which Jehovah shall institute in their resurrection, we cannot at present comprehend. All we can understand of it is founded upon the inference, that the same power by which man was formed originally from the common dust of the earth, is sufficient to bring the dead forth again to a second life; and also the fact, as here stated, that this work is to be effected by the Spirit or power of God, by which he created and destroys worlds, and governs all his works. But when that event takes place, it will be known as truly, as we may now know whether the winds of heaven blow; and when the breath of the Almighty comes rushing forth from the four winds and breathes its immortal vitality into the chambers of the sleeping saints, then they "that are in the graves shall hear his voice and shall come forth." Then a nation shall "be born at once!" We must be born again. S. MASON.

Northfield, Ct.

For the Crisis.

Gem Jottings.

[Selected from diverse authors, by a Book-worm.]

A GOOD CONSCIENCE.

What stronger breastplate than a heart untainted?
Thrice is he armed that hath his quarrel just;
And be but naked, though locked up in steel,
Whose conscience with injustice is corrupted.
—*Anon.*

ARE WE READY?—We must, on all these great questions, not ask what the Rabbi's say, but try to ascertain what God has revealed in his holy word. Let me ask, if that lightning were to stretch from east to west; if the warning voice, "Behold, I come as a thief," told to-day, were to-morrow to be a reality; if the shout were to be heard going from earth to heaven, and from heaven to earth, "Behold, the Bridegroom cometh;"—are we ready? are our lamps burning? are our loins girt? Can we say, "I know in whom I have believed, and that he is able to keep that I have committed to him against that day?" Have I settled the great question of personal acceptance before God through Jesus Christ? If not, we dream upon the edge of a tremendous precipice; we sleep upon the margin of the sea on which the flowing tide is rolling inwards with irresistible force.—*Dr. Cumming.*

DUTY IS DUTY.—If you are not faithful in that which is "least," would you be so in that which is greater? If you owe but a single dollar, are you not as much bound to pay this, as you would be bound to pay if you owed a hundred dollars or more? Allow that your position, in life or church, is the most humble; you are as fully bound to discharge the duties of that position, as you would be those of one far higher, and having far more depending upon it.—*The Pastor's Gift.*

THE WORD "HEAVEN."—With how lively an interest shall we discover words to be of closest kin which we had never considered till now but as entire strangers to one another! What a real increase will it be in our acquaintance with and mastery of English, to become aware of such a relationship! Thus "heaven" is only the perfect of "to heave;" and is so called because it is "heaved" or "heaven" up, being properly the sky as it is raised aloft.—*Richard Chevenix French*, professor of Divinity in King's College, London, Eng.

DILIGENCE.—What a lesson the word "diligence" contains! How profitable is it for every one of us to be reminded,—as we are reminded when we make ourselves aware of its derivation from "diligo," to love,—that the only secret of true industry in our work is *love of* that work!—*Ibid.*

☞ He that borrows, binds himself with a neighbor's rope.

☞ Moderation, fairness and dignity are prominent in christian character.

The Judge standeth at the Door.

Church of the living God! hast thou heard the voice which spoke from heaven, "Surely I come quickly?" And hast thou responded to it gladly, "Even so, come Lord Jesus?" Does his absence lie heavily upon thy spirit? Does the promise of his return cheer thee? And is the thought of his speedy coming a most welcome hope in these days, when men's hearts are failing them for fear? Then how is this prospect operating? Is it full of quickening, animating, stimulating power? Is it kindling up your love into greater warmth? Is it increasing the intensity of your earnestness? Is it making the separation between you and the world a more decided thing? Is it imparting a deeper solemnity to your deportment, and attaching an unutterable importance to every word and action? Is it rebuking idleness, and sloth, and vanity, and frivolity, and levity, and selfishness? Has it uprooted and destroyed in you covetousness and worldliness, those two master-sins of the evil age? And has it made you liberal and generous, enlarging your heart to give,—to give with no sparing hand so long as the time remaineth? Ah, brethren in Christ, we are surely far behind! Our religion is a poor, second-rate, ineffective thing! We are dreaming when we should be working; we are pleasing self and indulging the flesh when we should be serving the Lord. We are indolent and yielding when we should be energetic and indomitable. We are shrinking and fastidious when we should be resolute and hardy. We sit idly in our tents, with weapons sheathed and banners folded, when we should be in the thickest of the fight, for the world's last conflict is begun, and the armies are mustering for the battle of the great day of God Almighty.

And you, ye men of the earth, whose portion is not among the things unseen, have you heard the voice that speaks to *you* from heaven,—"Fear God, and give glory to him, for the hour of his judgment is come?" Has the warning pierced your ears and broken your mad security? How long do you count it safe to remain unreconciled? And what short of reconciliation with God will avail you in the day when he ariseth to shake terribly the earth? And when is he to arise? Have you ascertained the time, that you sit so easy and unalarmed? The long pent-up winds are beginning to break loose; and the sudden bursts of tempest that have swept over Europe these few years past, are precursors of the world's last desolating storm. At present there is a lull, but it will be brief; and behind that lull there is the more terrible tempest; and behind that tempest there is the Judge of quick and dead; and behind the Judge there are the everlasting burnings! Has this prospect no terrors for you, and have these terrors no urgency to compel you to consider the overwhelming necessity of betaking yourselves to the provided shelter, ere another day, with all its gloomy uncertainties, shall have dawned upon you?

Are you ready? Are you hidden in the clefts of that rock to which no weapon, no storm, no fire can reach? He alone is safe who has reached the hiding place; and that hiding-place stands with its unfolded gates ready to receive you now. Will you enter? Or will you remain without? Remain without, and perish in the fiery storm!—"For every battle of the warrior is with confused noise and garments rolled in blood, but this shall be with burning and fuel of fire." It is now, in these last days, as in the days of Noah. God's purpose of vengeance has been declared, the warning has come, and the judgment is making haste to follow. But the ark is still open, and the preacher of righteousness beckons you in. For one hundred and twenty years Noah preached, but the unheeding world heard him not. Then he entered the ark, and for seven days he remained there before the deluge came, and standing at the open door of the ark, he delivered God's last message of grace, entreating men to come in. It seems as if we were now in the period corresponding to those seven last days,—proclaiming God's last loving message to long-resisting man! For what, then, are you waiting? Are you lingering in the hope that the millennial day will softly steal in upon the world, and that then you will be converted with all the rest? Alas for you! Do you not know that between you and that glory there lies a region, as dark as midnight, and strewed with terrors such as earth has not yet witnessed? Why, then, do you wait without? There is room enough within, and will you not go in and occupy it? There is love enough, and will you not go in and enjoy it? It will cost you nothing; and you are welcome! The Father bids you welcome; and the Son bids you welcome; and the Spirit bids you welcome; and angels bid you welcome; and every saved one bids you welcome; and with so many welcomes will you still hesitate or delay?—Tracts [illegible]—No. 2.

For the Crisis.

Christian, or Advent: Which Name shall we have?

There was a time among us when all, or nearly all, were partial to the name Adventist, as the most proper designation in view of our position on the coming of Christ. Nor was it understood by us then, nor by our opponents either, that we regarded nothing as essential in religion but what was suggested by our name. Our name was chosen rather, because we thought a special prominence due to the coming of Christ, signs of the times, and other associated truths; and the more so, because other professors of religion chose to be carelessly indifferent, yea, prided themselves in their indifference, even at this critical hour, when the solemn realization of these things was immediately impending. And what name should we choose? One by which our position should be known, or unknown? The former was immediately and almost unanimously adopted; not that we would have people forget that Christ was crucified, but would have them remember that he is soon to be glorified.

Our name is, in a measure, our banner; and people look upon it, as suggesting our leading principles. If, then, it is right for us to give prominence to "that blessed hope the glorious appearing of the great God and our Savior Jesus Christ," it is wrong for us to choose a name in which a careless church will read nothing but their own position, and the unbelieving world will find nothing to distinguish us from the careless. Our name should indicate our position, and should distinguish us as much from others as our position should. Hence, if it is our duty to make these truths which we hold an important matter of consideration for the church, we cannot yield our significant name and choose an indifferent one, without betraying our trust, and periling our faithfulness toward God and our fellow men. No one expects God to know us by our name, but only our fellow men. Therefore, if we would have them know us by our position, we must have a name to indicate that position.

If God were to save those who are designated by the denominational name of Christian, and those only, he would save thousands who never had the wisdom, the spirit, nor the character of a follower of Christ; and would have to damn nine hundred and ninety-nine out of every thousand who have borne that character.

And, if the name Christian were God's choice under all circumstances, he would have expressed his choice in revealing to us his will, and we should have found this distinguishing name as prevalent as the distinguishing character of his people. God's word demands of all his children a uniformity in character and spirit; and wherever we find this uniformity, there we find the children of God.

But this uniformity of character is found under a great variety of names, and is in every case the result of a divine superintendence, as none can become "new creatures in Christ Jesus" but by the direct agency of God. Is it likely that God would superintend a uniformity in character, but leave the name as varied as we find it, if he chose uniformity there also. Is it not rather more likely, that since he superintends a uniformity of character, but not in name, leaving it to be dictated by circumstances and generally to indicate "present truth," the latter is no less an expression of his will, than the former?

It is said that "the disciples were first called christians at Antioch,"—but there were thousands of believers at Jerusalem, and it seems that several years had elapsed before Christ was preached at Antioch. It was not, at least, till after Stephen's death; for those who preached Christ there, were those who were "scattered because of the persecution which arose about Stephen."—Acts 11 : 19. And we know not how long after this, before the name Christian was given to them. Nor do we know who gave them the name, whether friend or foe. I think it most likely, however, that it was chosen from among themselves.

Does it seem likely that the name Christian, chosen under these circumstances, was divinely selected, and demands our acceptation to the exclusion of all others? If so, why did God leave the thousands of believers in Jesusalem these several years without this name? And why did he communicate his choice, or introduce the name first, at Antioch, among the ordinary believers, instead of Jerusalem, where were the apostles and elders who were especially chosen to declare the counsel of God? And why does Luke allude to the matter with as little interest, as if given accidentally, not mentioning by whom it was given, if he thought it given by divine authority? Why did he not make use of the word himself, instead of "disciples," "saints," etc., if he endorsed the name as divinely chosen. It is evident that he used these names, in the same way that the name Christian was used at Antioch.

The New Testament writers do not show any special preference for this name, for it is used but once, besides this, in the Bible. Nor do they show a partiality for any name in particular. They sometimes speak of "believers," sometimes "saints," and sometimes "disciples." Yes, and sometimes the church of God. We cannot say, from the New Testament writings, that it was endorsed then, nor from the history of the church that it has been endorsed since. Since the days of the apostles, the names have been various and generally proper, in view of the circumstances which gave rise to each particular party.

The Reformers, or Protestants, are justified in choosing a name to distinguish them from others who professed to be christians at that time; on the ground that God's people should not be identified with the Papacy, but should be distinguished as *protesting* against the iniquities of that system, and desiring a *reformation*.

The early Puritans are justified in choosing a name to distinguish them from others who claimed to be christians at that time where they arose; on the ground that the Protestant church should be purified from the corruptions of the Papacy, many of which the Church of England still retained.

The Baptists are justified in choosing their name, since there was, at that time, such a general tendency to sprinkle adults, and infants as well, among most of the English Protestants, who retained the custom when they claimed to renounce the Catholic religion.

The Friends, in view of their disposition to be friends to all, reminding all of their danger in the sight of God, and harming no one, but willing rather to suffer wrong than do wrong, were justified in the choice of their name.

The Methodists, in view of the loose manner of life at that time prevalent among professed christians, were justified in accepting the name so generally bestowed upon them by their opponents, as indicating a stricter method of life than was generally accepted.

The Free Will Baptists were justified in choosing their name, since they would be distinguished from those christians who thought sprinkling sufficient for baptism; and from those Baptists who regarded man as having no power of choice, but subject in all things to the direction of God.

The Christian Connexion were justified in choosing their name, since they had a position to distinguish them from other religious bodies; and were right in taking that position. But who will say that they were any better christians because of their name; or, that the other religious bodies were any worse for not having that name? The name denominates a party, as much as either of the other names above mentioned; and if we as a people adopt the same name, it will only make another party. For as long as our position differs from other people, just so long shall we be a distinct party from others, though we might acknowledge every name in Christendom.

Whoever will contend earnestly for the faith once delivered to the saints, will be known by his position, and cannot hide himself under any indifferent name. This is illustrated in the many instances where our brethren have been turned out of other churches, as soon as they have embraced the sentiments which we hold; and this before they have assumed any other name.

And very often too, in such cases, they expressly acknowledge their christian character, but refuse to fellowship them because of their sentiments. We know well that we cannot unite with others but at the expense of truth, and when we are willing to accept of such a union as this, we may as well have one name as another. But we must remember that God will not be without a people; and when *we* get tired, he will call up *another* people, who are not ashamed of their position. As for me, I choose a name by which our position may be known,—I am an Adventist.

I. K. Lombard.

Stoneham, Me.

For the Crisis.

"Collection for the Saints."

Bro. Grant:—In the *Crisis* of July 25th, W. D. Crosfield, of Beverly, Mass., asked the meaning of 1 Cor. 16 : 1, 2, 3. Will you please insert the following extract from I. W. Morton's "Vindication of the true Sabbath," for the consideration of the above named individual, or any one else whose eye may chance to fall upon it.

He says: "The apostle simply orders that each one of the Corinthian brethren should lay up at *home* some portion of his weekly gains on the first day of the week. The whole question turns upon the meaning of the expression, 'by him;' and I marvel greatly how you can imagine that it means 'in the collection box of the congregation.' Greenfield in his Lexicon translates the Greek term—'*by one's self, i. e., at home.*' Two Latin versions, the Vulgate and that of Castellio, render it '*apud se*,'—with one's self, at home. Three French translations, those of Martin, Osterwald and De Sacy, '*chez soi*,'—at his own house, at home. The German of Luther, '*bei sich selbst*,'—by himself, at home. The Dutch, '*by hemselven*,' same as the German. The Italian of Diodati, '*appresso di se*,'—in his own presence, at home. The Spanish of Felipe Scio, '*en su casa*,'—in his own house. The Portuguese of Ferreira, '*para isso*,'—with himself. The Swedish, '*nær sig sielf*,'—near himself. I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above."

A. P. Patten.

Brewerton, N. Y.

The World's Crisis.

BOSTON, OCTOBER 3, 1860.

A Pilgrim's Notes.

Friday, Sept. 22nd, we left Boston at three o'clock, P. M., en route for Canada East, and stopped at Portsmouth over night, and spoke to a large and attentive audience in the convenient chapel in Hanover street. Here is a goodly number who love the truth, and the appearing of Christ, and are striving to be ready to meet him. They are expecting him soon, and are not ashamed of the "blessed hope."

Here we met two faithful pilgrims—Bro. and Sr. Brewer,—who are on their way to Mt. Zion; well satisfied that the land is very near. In their songs, they have already anticipated the glad day, when lovely sleeping ones rising from their graves will greet father and mother in fond embrace around the King of glory. How cheering to meet such pilgrims on our way to the land of Emmanuel.

From Portsmouth we went to Portland and spent the Sabbath. The church in this city is holding fast, and looking for the "blessed hope," expecting its consummation soon. Their hall was crowded with attentive listeners. We think a little extra effort would lead several more into the truth. This is an interesting field for a good pastor. Portland is one of the most pleasant cities in the union, occupying a very healthy location, overlooking a wide field of delightful scenery, containing three hundred and sixty-five islands, which are a favorite summer resort for those who seek traveling pleasure.

From Portland we went to Bryant's Pond, on the Grand Trunk R. R., sixty-two miles from P., to attend a discussion with Luke P. Rand. We met at the Universalist meeting-house, and discussed the following question:—"Is the doctrine that departed human spirits hold communion with men in the flesh, sustained by the Scriptures, philosophy and fact?" Mr. Rand affirmed; we denied. By the way, this L. P. Rand is the one who was confined in jail with the Davenport boys, in Oswego, N. Y., and claims that the spirits unlocked the prison and let him out. He was formerly a Universalist preacher.

We commenced our discussion Tuesday afternoon, Sept. 25th, at 1 1-2 o'clock, and continued two hours and forty minutes, when, on account of the rain, we adjourned to 9 1-2 o'clock, Wednesday A. M. At the time appointed we met again and continued the debate till a few minutes past 12 o'clock, when Mr. Rand proposed to close the discussion of the first question, to which we agreed.

We then adjourned to meet at 1 1-2 o'clock to discuss the following:—

Resolved, "That immortality is a gift from God, dependent upon the character of the receiver." We affirmed, Mr. Rand denied. We continued our discussion for three hours, when, in compliance with his wish, we brought it to a close. The house was well filled with attentive listeners, who continually manifested an increasing interest to know the truth. Prejudice gave way, and those who at the first thought, of the two, our position was the worst, became satisfied that we were sustained by the Bible, and were anxious to hear more. Accordingly, at the conclusion of the discussion, we were invited to preach in the Baptist meeting-house in the evening, to which we consented, and addressed quite a large audience. At the close of this meeting it was concluded best to have us spend another evening in the same place. We learned that some, who had not been in the habit of attending meeting anywhere, had become deeply interested.

We will now notice some of the sayings of Mr. Rand. Among others are the following:—"The spirit of Elias was in John the Baptist." "Angels are the spirits of men, and the first ones came from other worlds than ours." "Angels do not have a *physical* form." "I have shaken *hands* with them, and have frequently had their hands upon my forehead, and know that they have eaten corn and other food prepared for them." "Our bodies will not be raised." "The angels probably carried off Christ's body." "We have a spirit-body in us." "We know that Job did not teach the truth, because he said, 'Man lieth down and riseth not, till the heavens be no more, they shall not awake, nor be raised out of their sleep,' and *Christ* is risen before the passing away of the heavens." "It said God took Enoch; so a *bear* might have taken him." "Seventeen spirits came and spoke through the apostles on the day of Pentecost." "A belief in the resurrection of the dead is from the old fang of the rattlesnake." "The new Jerusalem is descending in Spiritualism." "The Spiritualists believe the Bible more fully than any other class," etc., etc.

We are more and more satisfied that Spiritualism, and the spiritual interpretation of the Scriptures have become the curse of this age, and have struck a death blow to the effective power of truth and christianity. Who will "stand up for Jesus" and his word? May the Lord give new courage to his faithful children, in sounding the last alarm to a guilty world.

"Lovers of Pleasures."

The apostle Paul has given a prophecy to be fulfilled "in the last days," in which he says, when describing nominal church members, that they are "lovers of pleasures more than lovers of God, having a *form* of godliness, but denying the power thereof." We have daily evidence that this prophecy is now fulfilling. If it were not so, we should not believe we were "in the last days." When we come near to the close of the present dispensation, the political, physical and moral signs, and chronological periods will all combine to prove that the coming of Christ is at hand. Such is the case *now*. We see no room to doubt that within a brief period we shall see "the sign of the Son of man in heaven," followed by the personal appearing of the King of kings.

It is a sad fact for consideration that large numbers of prominent church members are found associated with the popular amusements of the day. Only make the entertainment FASHIONABLE, and we are sure to find ministers and laymen participators in the merry scene. But few will go, even for the truth's sake, where they cannot enjoy the popular favor. They seem to have adopted the sentiment advanced by a distinguished minister, when he said, "The church must float with the great current or she will sink;" "she must conform to the spirit of the times, or she will lose her influence." Truly these are "PERILOUS TIMES." We think Satan cares not how many ministers and churches there are, if they will only adopt the opinion of this minister. Prayer meetings are scarcely in the way of the enemy of all righteousness, if he can persuade the members to attend his scenes of amusements.

We learn from the New York papers that "prominent church members of that city . . . . are concerned in the preparations for the ball" to be given in honor of the Prince of Wales. And yet, no doubt, these very men would not keep in the church a member that should attend a common country dance. But where is the difference, unless it is in favor of the latter? Truly men have stolen the livery of heaven to serve the devil in, and cover their self-righteous rags. We need scores of Luthers to cry against these abominations. Men of God, arouse, and sound the alarm.

"Oh! let all the soul within you
For the truth's sake go abroad;
Strike! let every nerve and sinew
Tell on ages,—tell for God."

Horrible Fruits.

Fruits of what? Satan's lie. What lie? The one he told Eve. When? At the time he met her in paradise. What did he say? "Ye shall not surely die." If Eve had an immortal soul, which was the *real Eve*, that would never die, did he not tell the truth? Most certainly. But he was a liar, therefore Adam and Eve were mortal, and so the sequel proved, for they both died. But what about the *fruits* of that lie? Why here is one just following. News from the coast of Africa states that, "The king of Dahomey was about to sacrifice *two thousand men* to the memory of his late father." In Mexico hundreds have sometimes been sacrificed in a similar manner, so that their *souls* can go and wait on the *soul* of some distinguished individual, who was said to be in the "spirit land."—"HORRIBLE FRUITS." Let us lay the axe "at the root of the tree."

Is it Right?

Is what right? Read the following from a faithful and intelligent young man who feels that the Lord would have him preach his word, and then answer. After laboring for awhile he writes:—"The young have trials that the more experienced do not. The greatest barrier I have found is that the more advanced *forget* to 'strengthen the weak.' This has been a source of trial to me, but the good Lord has granted me sustaining grace. Our people forget that children must first *creep* before they can *walk*; and *walk* before they can *run*; and therefore if they cannot have a '*big gun*,' they do not want any."

Brethren, is *this right?* There are but few young men who enter the ministry that can stand up under the cold reception which is too often the only assistance received. This withering, Argus-eyed criticism abounds most in backslidden churches. They then become tenacious for all their peculiar forms of expressions and doctrinal sentiments, and will make a man an offender for a *word*; and as soon as he leaves the pulpit, they are ready to pick him as unmercifully as vultures do lambs. He at once becomes confused, disheartened, and spends wearisome nights in groaning prayer; and if he got no more sympathy from the Lord than from carping, lukewarm professors, he might well say with Job, "O that thou wouldst hide me in the *grave*." If it were not for the *woe* upon him if he refuses to sound the alarm, he would return at once with a glad heart to the most toilsome manual labor. But what will be the portion of those *professors* of religion, who have thus crushed the messengers sent them by the Lord? When we look over the Scriptures we find that those who have not co-operated with those whom the Lord has sent to warn the people, have lost the favor of the Most High. It is rare that a very learned and eloquent man will be sufficiently humble to be guided by the Lord; hence but few such have ever been employed by *him* in the proclamation of his word. *Men* send out such, and set a *price* on them as upon other wares that are bought and sold; and, as the prophet says,—"They are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter." This class get an abundance of sympathy among the popular sects of the day; but God's faithful watchmen that go forth to sound the last alarm to a guilty world, not for the praise of men, or the love of filthy lucre, but because the Lord hath sent them; though they be as ignorant as the apostles Peter and John, and are reproached as they were, by a proud, fashionable church; yet, they should be sustained by all that love Jesus and his word, if they wish to enjoy his smiles. Remember, he has said, "Inasmuch as ye have done it unto one of the *least* of these my brethren, ye have done it unto *me*."—Matt. 25 : 40.

Read the following, and see what kind of treatment Jesus receives at the present day, from those who *profess* to be waiting for his second coming. The writer says:—

"How many efficient gospel preachers have left the field from necessity, while the woe rings constantly in their ears, if they preach not the gospel of Christ; while, on the other hand, they are perplexed with the apostle's declarations, 'Owe no man anything; and, He that provides not for his own household is worse than an infidel.' Others, that have loved these great truths as well as any of us, have got discouraged, and gone to other denominations. O, my heart aches to-day, while I think of these things.

I knew one preacher who has the seal,—yes, I ought to say many seals—of a true gospel preacher; he labored through poverty and distress. On one occasion, after being absent from his family for some time, on a cold winter evening he returned to his home, his wife on meeting him burst into tears, his children, with little sad faces gathered around him, he took his little boy upon his knees, he read in their sad faces that they had no food, it was too much to bear, and the little boy's hand wiped the tears from his father's face, as he said, Don't cry, papa. How did he feel as he thought of those he called brethren, for whose welfare he had spent his time, and offered his prayers and tears? Their houses and barns some of them, were full to overflowing, and when he left them, they told him to trust in God, and he would take care of him!

O I would not write this in a spirit of bitterness, as God bears me record. To-day my heart, thank God, is at peace with all men; but I do fear our brethren, that have means, will meet, in the day of the Lord Jesus, with a great loss, if they do not lose their souls. Preachers' lips are sealed on this subject, because men get offended. Writers' pens are paralyzed, because it is called begging. Well, be it so, I am a beggar. I do beg of our brethren who have the means, to use it freely to save your own souls; use it freely to feed the hungry, and to clothe the naked; use it freely to magnify the riches of Christ's gospel, and glorify God; use it freely, to speed on his way the angel that is flying with the message, Fear God, and give glory to him, for the hour of his judgment is come. Brethren that have this world's goods, this responsibility is upon you, whether you realize the fact or not."

The foregoing is no fancy sketch, or isolated case, but one of common occurrence. "IS IT RIGHT?"

The Pope's Allocution.

The following extract from what the Catholics denominate the "Allocution of our holy father, Pope Pius IX," dated July 13th, shows that he there had fearful forebodings relative to coming events. He says:—

"Venerable brethren, we are borne down with heartfelt grief. . . . We doubt not that our venerable brethren, with the piety, devotion and sacerdotal zeal which distinguish them, will persevere with still greater courage and energy, together with the faithful entrusted to them, in defending with constancy the cause of the church and of the apostolical see, and in confidently approaching, together with us, the throne of grace with their most fervent prayers and those of the faithful, and imploring the most powerful patronage of the Immaculate and most Holy Virgin Mary, Mother of God, that this great and violent storm may be dispelled—that the Catholic Church may obtain the peace she sighs for, and everywhere enjoy her own liberty."

Here we see the fruit again of Satan's lie to our first parents, which has been adopted by the "mother of harlots." In consequence of believing this, we find a whole church, numbering many millions, all praying to a *dead woman*, whom the Devil affirms to be alive. O that the eyes of *Protestants* might be open to see the fruits of the great error which teaches that a *dead* man knows more than a *living* one! When will men turn from fables to the truth in the word of the Lord?

The Pope.

Says "The Catholic," a Roman Catholic paper published at Pittsburgh:—

"It were idle to dissemble that the Pope is in great danger of being obliged for a time to abandon his dominions . . . . Now is the hour of darkness."

We think the Pope will soon "abandon his dominions" for ever. It is very evident that the harlot woman on "the seven hills" is about to receive her plagues. The hatred of "the ten horns" is intense and constantly increasing. Says the prophet, "These shall hate the whore, and shall make her *desolate* and naked, and shall eat her flesh and *burn her with fire*; for God hath put in their hearts to fulfill his will." They are to Rome—the modern Babylon—what Cyrus was to ancient Babylon,—the instruments in the Lord's hands for her destruction. She must soon fall "like a great millstone" to rise no more. Ere long, the triumphant song of the martyrs, whose blood filled her to intoxication, will be heard in swelling strains, saying, alleluia; for the Lord God omnipotent reigneth."

The "Seven-hilled City."

Mrs. Harriet Beecher Stowe, in one of her late pen-pictures of Rome, says:—

"Rome! Rome the mystery—Rome the strange enchantress, gorgeous, gloomy, sullen, yet sublime. It is even now that the shadow of an awful prophecy rests on her, that all her miseries, cruelties and crimes which have been accomplished here for two thousand years, are rolling up like storm-clouds to some mighty fate, awful and sublime, worthy her wierd history! There is a dread old book that has words in it of some seven-hilled city, that come strangely over our mind."

Ay, the prophetic words of that "dread old book," relative to the "seven-hilled city," must soon be a matter of thrilling history.

For the Crisis.

Important Meeting.

Dear Brethren:—I wish to call your attention to the call of the "Christian Association," to meet at Salem, Mass., Oct. 16th. Please read it again, and notice what is proposed in the call. All that have the interest of the cause at heart, will feel it a privilege to do what they can to spread the truth. We can do more to act together than we can single-handed. We are responsible to God for the talent committed to our trust. I am aware that many have fears that those interested in the association will pursue a course that will tend to restrict the liberty of others and result in evil. If our brethren will have interest enough to send delegates to help by their counsel, I think we shall be able to accomplish something that will be for the good of *all*. Something must be done in relation to the tract enterprise, and much good will be the result of a *right* action. Then again, some complain that our paper is not conducted as it should be. Now, brethren, it is not just that you should complain, and then refrain from acting. Come and tell us what would be a better course to pursue, and show by your acts that you are interested for good, and not for evil.

But you are not satisfied with the name that the association have taken. Then send on your delegates to act in relation to the matter. If you leave the work for a few to do, you should not complain when they have done the best they can. This meeting should be the voice of the church, saying what she will do for the interest of the cause of truth. If you choose to neglect this matter, you must expect that those that do act will act as they think best, and you ought not to complain.

Now let every church in New England give us a delegate, or letters expressing what they want. If you want the association to change the name, then send your delegate with instructions, so that we may hear the voice of the church in the matter.

Do you want tracts published that shall present the truth, to scatter for the benefit of your fellow men? Then come and help in the work. Do you want a paper that shall do good? Then let us have help in the work by your counsel and means. Do you want the gospel preached in new fields? Then come and advise with us how it can best be done. Do you want the preachers to visit the little churches that have been neglected? Then let your wants be known by assisting your brethren in the missionary enterprise.

Let EVERY PREACHER be at the meeting; let EVERY CHURCH speak some way, either by delegates or letter. Wake up! brethren. The cause of God languishes through the neglect of the use of means that are in our reach to do much to strengthen and build up the cause of truth. Will you act, and act NOW? or will you let a few brethren bear the burden and do the work to be done, and then complain because they have not done it better? Let us have your prayers and help in this matter.

If any should want to send letters to the conference, they can direct them to the care of F. H. Berick, Salem, Mass.

J. Hemenway.

For the Crisis.

Counterfeit Coin.

The world and the church are full of it. It is passing current in this place. I know men and women who are in the daily habit of passing it, knowing it to be counterfeit. Truth is the current coin of the kingdom—error is the counterfeit. The personal reign of Christ—the sleep of the dead—the destruction of the wicked, are the current coin of God's *mint*—the Bible. Whatever opposes these doctrines is spurious. The spiritual reign of Christ—the conscious state of the dead—the eternal torment of the wicked, will not bear the test of God's word—they are all counterfeit coins. Yet they pass current in our day, even by those who know they are spurious. According to the laws of the land, the man who knowingly passes counterfeit coin, is guilty of a crime punishable by fine and imprisonment. Are they not equally guilty, who circulate and support what they know to be false for their own personal profit and advantage, and thus aid in defrauding God and man of their just demands? But, my these pawners of false coin, the counterfeit is as good as the true, as long as it passes current, and the people do not find it out; let it go—it will make a sad muss if the fraud should be discovered. Better keep the "*detectors*" out of sight as much as possible, and all will come out right.

Very well, brothers; your doctrine may do for *Rome*—"let us do evil that good may come." But a day of trial is at hand, that will try every man's work of what sort it be. In that day I would much rather be ignorant of the truth, than having known it, pocket the good coin, and continue to circulate what I know to be counterfeit.

If truth is more precious than gold and silver, who is most guilty in the sight of God; the poor wretch who circulates base coin for a living, or the flaming deacon of the church of Christ who holds the truth in unrighteousness, and willfully circulates what he knows to be false?

J. Parry.

For the Crisis.

Correction.

Bro. Grant:—Allow me to say that the price of my book will be *two shillings*, instead of "two dollars." I design it to be a book that shall instruct the weak in faith; present the Bible standard of christianity; give incidents of religious experience, and elucidate the gospel hope.

Mary D. Wellcome.

For the Crisis.

Volunteer Testimony.

The article below is from a Presbyterian clergyman in New Jersey, who has been giving two series of articles, and has come to the conclusion here stated. We also learn that two Baptist ministers in Philadelphia have come out boldly in the same views. They see that Christ's second coming is now near. Through opposition and persecution, they have both left their congregations. One has hired a hall, and is preaching the truth of the Word. About half of his former congregation cleave to him. There are open signs of progress in sight. The article appears in the *Christian Observer*—Presbyterian. J. B. C.

THE FUTURE OF THE UNREDEEMED.

The salvation of Jesus was provided for our whole being, body, soul and spirit. It extends to our whole being, because sin reaches our whole being. It undoes what sin has done. It delivers man from all the effects of the fall, in body, soul and spirit. It renovates his entire being, and makes him like his Maker. . . .

Redemption has been provided for man—provisions of mercy have been made by which he may be saved; hence the entire human family will be resurrected. Even the impenitent sinner will be raised; but only raised in order to be tried, condemned and executed, for he has rejected all the provisions of mercy. So guilty criminals, known to be criminals, are brought forth from cells, not to be released, but to receive a just trial, condemnation and execution. . . . Man's second death will, in every sense, be analogous to the first, only it will be eternal. As Christ has died for man, and his blood extends as far as Adam's sin, every man will be resurrected, and every man will be tried. But if in the great trial he is condemned, he will die again. And from that death there will be no resurrection. Hence their death will be eternal. They die to live no more. . . .

Paul says in 1 Cor. 15 : 53–55,—"For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" From this passage we learn that the complete victory is not gained by any one until incorruption and immortality are put on. The glorious victory is not gained at death, but at the resurrection. Then the apostle puts the triumphant song into their mouths. When mortality and corruption are exchanged for immortality and incorruption, then they sing, "O death, where is thy sting?" The sting of death is forever lost. As "the sting of death is sin," consequently those only who are saved from sin, can escape death's sting. Those who put on incorruption can sing that triumphant song; hence it is evident to me, that none will put on incorruption except those who are saved from sin. As "the sting of death is sin," *death cannot kill where there is no sin, and can and will kill where there is no sin*; hence all those who put on immortality must be free from sin and therefore those who are not free from sin, are not immortal. There is no life, no immortality, out of Christ. I can only write darkness on all the prospects of every Christ-rejecter. My only hope is in that blood which cleanseth from all sin. . . .

At the close of the thousand years, and of the second resurrection, when those whose names are not found written in the book of life, are condemned and cast into the lake of fire, *thanatos* and *hades* are also cast into the lake of fire.—Rev. 20 : 14, 15. There being no more sinners on earth there will be no more work for death and hades here; they will be cast into the lake of fire. But why are they cast into the bottomless pit? . . . Certainly no one will contend that death and hades, like guilty conscious beings, will be cast into the lake of fire for their punishment. As they do not possess personality, they cannot endure personal punishment. But they have their appropriate work to perform—a work analogous to their work here; and when that work is done, the wicked, having died again, "death itself shall die"—die for want of victims. . . . s. s.

For the Crisis.

One Hundred Ministers—Two Hundred Laymen.

Where? Wanted in Salem, Mass., Oct. 16th. Why? Because some of the brethren have waked up to the importance of having some *body* own the *Crisis* and be responsible for it. Also, that some *body*, or the same body, own the tract interest, and make both more efficient, and less burdensome to a few. I am glad to see it—have wished to see it long ago.

Again, because at a convention of a few, held in Providence, R. I., last July, a committee was chosen to appoint a conference to fix the thing wanted, and that committee has appointed said conference, to be holden in Salem, Oct. 16th; and very *frankly* and freely set forth its object, and called for a general rally, and written advice. And because some of said brethren seem to have become wearied of the name by which we have been so often and so vilely reproached, or else become conscientious about bearing any name but christian. And certain other brethren have come among us, because they hold to and teach one or two prominent points which we do, and find sympathy and aid among us to help along their work, and give room for their publications, whose "brow seems not to have been made of brass, and neck as an iron sinew," in facing a scoffing world, as we have, because of our faith that our blessed Lord was soon to come. They have never learned the blessedness of being everywhere known as the "world burners," the "going up class," nor met the scornful taunt, with pleasure, "Where is the promise of his coming?" "When are you going up?" "You have'nt gone up yet," etc. They have not endorsed "our specific work," but we are glad to unite with them in every good work, and glad they are learning, also, the importance of the *Advent message*. But we are not ready to lose our identity as *that same people* who have been *a sign to this generation*. And if a discussion is to issue about a name, then we all want to be there to act or hear, for if Bible names only must be used, we want it settled which. It will probably turn out that we must adopt the Quaker's real name—"Friends," for so Christ named his followers.

Lastly, be at the conference, because somebody *will* be there, and something *will* be done; and if you are not there, or do not send your mind in writing, you should not complain of what is done. And we should not let our old and faithful brethren be slid off from our conspicuous position, or be led to adopt unscriptural measures, without an effort to counsel with them. I may not be there because my ill health, or scanty means, may not allow me to be. But, if I think the Lord would have me, I shall go. Yours in the faith.

I. C. WELLCOME.

Richmond, Me., Sept. 22, 1860.

Correspondence.

From Bro. F. Douglas.

BRO. GRANT:—As week after week passes by, the *Crisis* is truly a welcome visitor to us. Deprived of the privilege of meeting with christians, my companion finds its stirring scriptural thoughts solacing and strengthening. Though still unable to walk, and almost helpless, yet she has a strong voice and good eyesight, and occupies much of her time in reading moral and religious pieces, to *my*, as well as her *own* mental advantage. Though not permitted to meet with the loved ones who worshiped once again in that heaven-blessed grove in Wilbraham, yet we often thought of and prayed for them. We are glad that so many pilgrims journeyed thence, for the history of its daily services indicates that much good resulted therefrom. The associations that hallow that spot to me, are yet fresh in my mind.

Dear brother, you, with other brethren, may like to know whether I am performing the Lord's work. I answer, yes. Daily caring for the sick, and otherwise doing the good in my power, besides a short time occasionally spent in bookkeeping, to assist in supporting us, make up my life's passing hours. I am generally confined Sunday as other days in the week, and seldom have the privilege of attending church. Brethren of our faith are far and scattering in this city; but are active in doing good—not *shy* like the partridge. Our dear Bro. Dillebaugh must have been misinformed, or have drawn his conclusions from not having *seen* any of the brethren. My companion and self have, in our long affliction, received from most of them substantial tokens of sympathy, and active evidence of their self-denial for others' good. Bro. C. B. Turner has appointments in other localities, and has done much good wherever he has preached.

I am heartily glad that Bro. Rufus Wendell is doing battle for the Lord. May his heart be cheered by seeing the wayward reclaimed by his efforts through grace. To the brethren in Muscatine, Iowa, I would say, I am still a "prisoner of hope," temporally speaking; spiritually, *free*, through the truth, in Christ. To all who wait for our Lord, I would send assurance of kindred efforts. I would ask the wanderers, what of their oft-told hope? Is it yours now? May sober reflection cause you to turn again and *live*. Of sinners I would inquire, are you satisfied with your condition, when examined by the light of revelation? It cannot be that you feel secure. Whether you see it or not, the *truth* reveals your danger. As a fellow mortal, once occupying the same dangerous ground, let me exhort you to heed wisdom's voice, when she says, "Be not wise in thine own eyes: fear the Lord, and depart from evil." Prov. 3: 7.

Syracuse, N. Y.

From M. A. Belding.

DEAR BRETHREN AND SISTERS:—Having just returned home from the campmeeting at Wilbraham, and feeling something as I think one of a family would that loved each other and were separated, with the prospect perhaps of never all meeting again in this life, I felt constrained to write a few lines for the Crisis. I can truly say the week that has just past has been the best week of my life. But what is our enjoyment here compared to the joys that await the faithful, in the world to come? We cannot comprehend what is in reserve for us, neither hath it entered into the heart of man to conceive these things, but Paul says, it is an "eternal weight of glory." I truly feel that we are all of one family, and I trust and hope, are striving for one home, even the kingdom; and I think it is our Father's good pleasure to give it to us. When I read the article from Brother Grant, that the campmeeting was one of the best places in the world for those that were cold and half backslidden; and also read the good advice given, I resolved that I would be one of that number that would work for the Lord, let others do as they would, and I was blest in so doing. There is enough to do in the vineyard, and but a short time to do it in. Oh brethren and sisters, let us gird on the armor anew, and stand as way-marks for Mount Zion. It is the willing and obedient that will eat of the good of the land.

I felt while I was on that mountain, that I gave all to the Lord, and I expect in a little while from this, I shall see my Savior coming in the clouds of heaven with all his holy angels, to gather his elect from the earth; and can it be that there will be one that I met on that camp ground that will not have on the wedding garment, and go in to the marriage supper of the Lamb? I desire to meet you all there. I love you all as brethren and sisters, and I long to meet you all where partings will be no more. Let us pray for one another, and so much the more as we see the day approaching. Is not eternal life worth laboring for, worth suffering for, and worth dying for, if need be? Then let us endure unto the end, for such alone will be saved.

South Windsor, Ct.

From Sr. M. J. W. Sober.

BRO. GRANT:—While perusing the second number of the "Voice of the Prophets," I could not help asking myself these questions:—Is it possible these things are so? Are we living so near the end of all things? Is our King so soon to come? our rewards so soon to be given? these vile bodies so soon to be changed, and fashioned like Christ's glorious body? Shall we so soon behold our loved ones, now sleeping 'neath the cold clods of the valley, clothed in immortality? Shall we so soon behold the earth, now groaning under the curse, robed in more than Eden beauty, with the throne of God and of the Lamb in it? Can it be possible that soon the voice will be heard saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away." O God, are these things so? and yet thy professing church living at so great a distance from thee? all the avenues by which they can reach a fallen world closed or partially so? thy servants, whom thou hast sent to preach thy word, driven from the field for want of the necessaries of life? O God, are there not means enough that thou hast given into thy children's hands sufficient for all these things? Awake thy slumbering church.

My brother, my sister, what think you? Could you rejoice at this moment to behold Jesus in the clouds of heaven? Could you say, "Lo, this is our God; we have waited for him ... we will be glad and rejoice in his salvation," "this is the Lord," "he will save" me? Where are your treasures? on earth, or in heaven? Which do you love most, God or mammon? Remember, God will have your whole affections, or none? He wants no half services. Without holiness of heart no man can see the Lord and live. Paul says a crown of righteousness is laid up for all those "that love his appearing." Do you love the appearing of Jesus? Do not hastily answer this question; too much is involved. If you love the appearing of Jesus, then you love Jesus himself, and are willing to sacrifice for the advancement of his cause.

Behold he cometh "as a thief;" sudden as the lightning. Are you ready? Have you presented your bodies "a living sacrifice, holy, acceptable unto God?" or are you keeping back part of the price? O, deal not treacherously with thyself; behold the Judge standeth before the door. Do not forget that the world will be found, when Jesus comes, as it was in the days of Noah and Lot,—they were eating, drinking, marrying, ploughing, sowing, reaping, trading, frolicking; in short, everything was moving on as usual; no sign of any danger visible. Noah and Lot had been warning them of approaching danger, but they heeded not the warning. So shall it be when the Son of man cometh; everything will be moving on as usual, when lo! and behold *the sign!* it is unmistakable. The heavens are parted as a scroll, and Jesus is seen to descend; ten thousand angels escort the King of glory down the burning pathway of the heavens. Ye waiting ones, lift up your heads and rejoice; behold, your redemption draweth nigh. Put on thy beautiful garments, and go forth to meet thy Lord; thou hast been faithful over a few things, thou shalt be made ruler over many; enter into the joys of thy Lord. But thou slothful one, where, oh where will you hide your guilty face? Thou hast had a name to live, and art dead; thou wast numbered with God's children by the world, but God knew thy heart. Thou didst love the world and its pleasure better than Him whom thou professest to love; verily, thou shalt have thy reward. O my brethren! in view of these things, what manner of persons ought we to be, making every sacrifice in our power for the cause of God; living without spot and blameless, holy, acceptably in the sight of God, with all watchfulness and prayer, *ready to be delivered at any time*. May God help us all to be ready. Amen.

EXTRACTS FROM LETTERS.

A correspondent from Denton, Texas, Sept. 2d, writes:—"This country is in a dreadful state of excitement. Insurrections are all around us. Men's lives and property are not safe. Incendiary fires have burnt whole villages. Barns and stacks of grain are destroyed daily. The negroes are whipped and often hung. White men who excite the blacks, are hung; others are ordered to leave the State. Surely we are in 'perilous times,'—'the time of the end.'"

BRO. EDWARD BROWN, Manannah, Minn., writes:—"I wish to say a few words through the Crisis to some of the preaching brethren west. The blessed Lord is at work in this place, and some have been led to believe the truth as it is in Christ, and wish to be buried with him in baptism. There has been no preaching here except through the Crisis, and some of H. L. H.'s tracts, which are good preachers, but can't bury the dead. We hope the Lord of the harvest will send some of his laborers to do the work. We can pray for you, but we cannot promise you money. The brother who will come, will please write to me, or give the notice in the Crisis."

Obituary Notices.

Died, in Springfield, Mass., Sept. 24th, of cholera infantum, little FRANKY, infant son and only child of G. L. and Carrie E. Rice, aged five months, twenty-three days.

He was a great sufferer during his sickness; but his sufferings are over; he sweetly sleeps in Jesus, and will come again from the land of the enemy. He was a lovely babe, and manifested great love for his mother, although he was so young. Dr. Higgins ministered words truly comforting and consoling to the bereaved family. We sorrow not as others who have no hope.

Sweet Franky now sleeps,
In Jesus secure.
In sorrow we weep,
But the promise is sure.

His sweet prattling voice
Is silent in death,
We bow to God's choice,
His word hold in faith.

He'll soon come again
From the enemy's land,
Then free from all pain
In beauty he'll stand.

His sweet voice we'll hear,
His smiles we'll behold,
Not a sigh nor a tear,
But pleasures untold.

No more will we part,
But forever we'll be
United in heart
With the blest company.

We'll join with the blest
In praising our King,
In that land of rest
Our voices will ring.

G. L. R.

The only daughter of Henry H. and Levina M. Waugh, deceased, at their family residence, Bro. Geo. Waugh's in Stoughton, Sept. 27th, aged four months and a few days.

The funeral services were attended by sympathizing friends. The occasion was improved to show the origin of evil and of death to man, and also the remedy brought by Him who is "the Resurrection and the Life." As death is personal, so is the resurrection. The reality of death and resurrection renders the restitution of the earth a positive necessity, to maintain coherency, and meet the emergency of the case. "Wherefore comfort one another," saith the Holy Ghost, "with these words."—1 Thess. 4: 18.

J. B. C.

Summary of News.

FOREIGN.

Per Steamer Glasgow. Advices of the 20th ult.

It is reported from Toulon that Louis Napoleon was fired at by an insane man in that city. The man's aim was averted by a bystander, and no harm done. The French journals are silent on the subject.

The attempt to lay a submarine cable between Toulon and Algiers had proved a failure.

The Sardinia troops took Perugia after a hot fight, and made 1500 prisoners, including General Schmidt.

The citadel of Spoletta had capitulated, and its garrison, 600 strong, were taken prisoners.

The Sardinians also occupied numerous other places.

General Cialdoni was advancing against Ancona, at which place the late Neapolitan fleet had arrived to assist him in the attack.

There is an unconfirmed rumor that the Pope had fled from Rome, an event which is generally speculated upon.

There are also unconfirmed rumors that General Lamoriciere, with 9000 men, was moving from Ancona towards the Neapolitan frontiers, with a view of effecting a junction with the Neapolitan troops.

It is reported that Garibaldi is exclusively occupied in organizing his army and navy. The army is to consist of 150,000 men, and five hundred vessels are to be made for war purposes.

These are considered indications that he intends going to Venetia.

Kossuth was expected at Naples.

General Lamoriciere and troops had been defeated with great loss by the Sardinians.

Several officers of high rank had been shot at Damascus.

A Russian envoy had arrived at Vienna with a formal invitation to the Emperor of Austria to visit Warsaw.

The Italian Revolution.

The Florence correspondent of the Providence Journal furnishes the following interesting intelligence respecting the state of affairs in Italy. The letter is dated September 10.

"Since last year, the excitement among the population has not been so great as at this moment. Happily, it is not of dissension, but of ardent hope for, and enthusiastic confidence in, the success of a common cause. The city of Arezzo, only forty miles from us, is the centre of the movement which has for its object the immediate occupation of the towns and cities in Umbria and the Marches, two provinces of the Pontifical States. Pesaro, Citta di Pieve, Urbino, Montefeltro and Sant' Agata Feltria have already declared for Italy and Victor Emmanuel, and shaken off the Papal yoke. At Perugia extraordinary agitation prevails. The report comes that many thousand pounds of pitch are collected in the Pauline fortress, and that an order will be given by the general in command to burn the town if the population venture to revolt. Such an act would be so atrocious that one, in charity, can hardly believe that it is the intention of Lamoriciere to resort to it. But after the massacre of a year ago, one is prepared to believe in the possibility of any enormity to be committed by the Roman authority.

It would seem as if Lamoriciere was ready to use measures as extreme in their severity in this unholy war in the heart of Italy, as he would be if he were once more contending with tribes of savage Africans. Another report, which has just now been received, says that the Papal soldiers, to the number of about 1500, stationed at Perugia, will make no opposition to revolt, and march out of the town on the payment to them of $20,000. The proposal is consistent and legitimate. Mercenaries they are, and fighting to them is purely a trade, and they must wish to make the best market they can in compromising their services.

Different towns in the Pontifical States are sending committees to Turin, praying the king to assume the protection of them in that independence of their present rulers, which they are ready to declare, and offering to him their hearty allegiance. Now that France has defined the line and the limit of defense which she will accord to the Pope in his dominions, the opposition of the Papal army to the national movement beyond those limits will prove ineffectual and useless. Without doubt, within a few days, the insurrection will be general. The populations will stretch out their hands for protection to Victor Emmanuel, and there is but one course for his government to pursue. A state of war between Rome and the Italian Kingdom will shortly exist, and events must follow each other to their natural end. About the character of the issues, or which of the party will triumph, there can be no doubt.

Married.

August 29th, at Brewer, Me., by Eld. T. Smith, Mr. CHARLES G. REED, son of Eld. N. G. Reed, and Miss EMILY C. CLEWLEY, both of Holden, Me.

Also, by the same, at Lincolnville, Sept. 2d, Moses YOUNG, Esq. and Miss HENRIETTA MORSE, both of Lincolnville, Me.

Notices, &c.

Notice.

TOUR WEST.—I contemplate a tour West, as far as Cincinnati, Ohio, in the months of October and November.

The following are my appointments, as far as Springwater, N. Y. Other notices will be given duly. In the mean time, I will be glad to hear from any who wish for a visit, or single lecture, on my way out, beyond Springwater, or on my return. I go by way of Buffalo and Cleveland. Address me, Boston, Mass.

Worcester, (Thomas St.,) Monday evening, Oct. 15th.

Springfield, Tuesday evening, Oct. 16th.

Albany, N. Y., Wednesday eve., Oct. 17th.

Syracuse, N. Y., Thursday eve., Oct. 18th.

Homer, N. Y., Friday evening, Oct. 19th.

Auburn N. Y., Sabbath, Oct. 21st.

Senaca Falls, N. Y., Monday and Tuesday evenings, Oct. 22d and 23d.

Lockport, N. Y., Wednesday evening, Oct. 24th.

Lewiston, N. Y., Thursday, Oct. 25th.

Springwater, N. Y., Saturday and Sabbath, Oct. 27th and 28th.

While in this vicinity, I shall visit Dansville, Conesus, Honeoye, etc., and will give due notice of appointments further west.

J. V. HIMES.

Notice.

MEETING OF THE "CHRISTIAN ASSOCIATION."—Those interested in devising means to make a more earnest and effectual effort to arouse a wicked world and a sleeping church to the all-important truth that the Lord is soon coming, are invited to meet at Salem, Mass., Tuesday, Oct. 16th, 10 1-2 A. M., at the Union Street Chapel, for this purpose. Let those who cannot come, pray that the *Lord* may direct those who may assemble to adopt the best mode of action, and help them to do all things to his glory. For particulars, see Crisis No. 1, Vol. 12, Sept. 12th.

M. GRANT, for the Committee.

Notice.

Providence permitting, there will be a two days' meeting in Gilead, Branch Co., Mich., in the school-house near Humphrey Foster's, to commence Oct. 27th, at 10 o'clock, A. M. Bro. Greenleaf, Robison and Sober may be expected to be present to assist in preaching the word of life. Let all the friends of Jesus interested in this meeting, be present at the commencement of the meeting. Brethren and sisters, come with overflowing hearts of love to God and one another, and labor for the salvation of sinners. We desire earnestly to see a general waking up to a full preparation to meet the soon coming Savior.

In behalf of the friends of Jesus,

A. N. SEYMOUR.

☞ The Tract on the Rich man and Lazarus is now ready. This tract also contains the subject of *immortality* through Christ only. Price, single 3 cts; 25 cts. per dozen; $1.50 per hundred. Postage 1 ct. To be had at the Crisis office, or of me, at East Boston, Mass.

J. S. WHITE.

Notice.

The brethren in Ohio, through their committee, Geo. W. Cherry, Bro. Southwick, Bro. Fish of Dayton, and P. Alling of Norwalk, have determined on holding a conference this fall in Northern Ohio. They choose as

THE PLACE North Fairfield, Huron Co., Ohio.

THE TIME, so far as determined, is Oct. 26th, Friday, 11 A. M., and over the Lord's day, the 28th. The first, or morning meeting, may hold daily as long as needful. The second meeting early in the evening. Thus we shall not be hurried in our services, nor spend time needlessly in going and coming. All "who have an ear to hear" are invited to "*hear*" the proof positive, as holy writ and acknowledged *fact*, that the kingdom of God is *nigh at hand*."

Those who believe are exhorted to come and help forward the objects of the conference. The Judge has said in relation to spreading the knowledge of his approach,—"Blessed is that servant whom his Lord, when he cometh, shall find so doing!" "Now the just shall live by faith; but if he draw back, my soul shall have no pleasure in him."

Come then, beloved, to *dispense*, as well as to "*receive*," more of "the manifold grace of God." To them that *have* shall be given, and they shall have MORE ABUNDANCE.

In behalf of the brethren, and subject to their amendment if deemed needful.

J. B. COOK.

Notice.

There is to be a tent meeting near Bro. Joshua Porter's, five miles east from where we held our meeting last year, about seven miles from Monmouth, Warren Co., Ill., to commence Oct. 17th, 2 o'clock, P. M., and continue over Sunday. Bro and Sr. Mansfield, from Mich., are expected to be with us to preach the word. We give a general invitation to all to come. We expect the Spirit of the Lord will be with us.

MOSES CHANDLER, for the Church.

Notice.

Providence permitting, there will be a prayer and conference meeting held on every Friday evening at Bro. Elijah Skinner's house, Sandwich Centre, N. H. Preaching brethren when convenient are invited to call and preach the word. For the brethren,

JAS. WM. NUTE.
TRISTRAM C. MASON.

English Bibles.

We would call the attention of our friends to the fine assortment of English Bibles which we have imported, ranging in price from $1.00 to $2.50, exclusive of postage. It is a rare chance for those in want of the precious book, to send for them now to this office, where they can have them in Morocco, Roan or colored calf binding, with marginal or reference between the verses.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. John Couch will preach in
Boston, (Chapman Hall)........Sunday, Oct. 7th
Eld. P. B. Morgan..............Sunday, Oct. 21st

Sr. Locke.—I will preach at your house Oct. 6th. Circulate an appointment for me on Sunday, the 7th.

J. G. SMITH.

I have appointments to preach at
Springfield, Mass..........Oct. 7th
Hartford, Ct..........Oct. 14th, 21st and 28th

☞ When I see my way clear to visit Milton, N. Y., to hold meetings, I will write Bro. N. S. Latimer to that effect.

RUFUS WENDELL.

L. Wetherbee appoints to preach in
Levant..........Oct. 7th
South Hermon..........Oct. 14th
South Orrington..........Oct. 21st
East Grate Works..........Oct. 28th
Belmont, (school-house)..........Nov. 4th

Bro. John W. Crabtree will preach at
Southington, Ct..........Sunday, Oct. 7th

Bro. Elnathan Hawse is engaged for the present to preach at the new Advent Chapel in Acushnet, formerly North Fairhaven.

HURVEY REED.

H. B. Sevey appoints to preach in
Augusta, Me., Oct. evenings 3d, 4th, 5th, 6th and 7th.

J. K. Bellows appoints to preach in
Wells' Forge..........Oct. 14th
At Bro. Wm. Fenn's..........Oct. 17th
Pine Swamp..........Oct. 21st

The Lord willing, I will preach in Concord, Oct. 12th, Friday and Saturday evenings, and over Sunday.

Rochester, N. H., (Shory Mills) Oct. 20th, and over Sunday.

Great Falls, N. H., Monday evening, Oct. 22d.

Kennebunk Port, Me., Oct. 27th and over the two following Sundays.

Cumberland, Me., Tuesday eve, Nov. 6th.

Woolwich, Me., Thursday and Friday evenings, Nov. 8th and 9th.

Round Pond, Saturday evening, Nov. 10th, and over Sunday.

SAMUEL BRAGG.

The Lord willing, I will meet the brethren at the Axe Factory, Westford, Ct., Oct. 7th.

C. W. BAKER.

The Lord willing, I will attend meetings as follows:—
Great Works, Me..........1st Sunday in Oct.
Holden, Me..........Sunday, Oct. 7th
Milo or Sebec..........Sunday, Oct. 14th
3d Sunday in Oct., 21st, as the brethren may appoint.
4th Sunday in Milo or Sebec, as the friends may arrange.

THOMAS SMITH.

The Lord willing, I will preach at South Windsor, Ct., (Pleasant Valley) School-house, Oct. 7th.

Eld. S. P. BABCOCK.

Bro. J. T. Ongley appoints to preach at Ripley Hill, Chautauqua Co., three miles south of the State Line depot, Oct. 6th and 7th.

Providence permitting, I shall meet with the friends in Prospect, Ct., where Bro. Mix may appoint, Oct. 13th and 14th. Will Bro. Ira Morgan please meet me? Middlebury the 16th. At Bro. Porter's, Roxbury, the 17th. Waterbury the 18th.

JOSEPH GREGORY.

Bro. J. K. Bellows will preach, if the Lord will, at North Canton..........Oct. 7th

Business Matters.

To Correspondents.

The Jubilee Harp is now out of print.
A. Storey.—All right, pays to 300.
Rachel S. Griffin.—All right.
J. S. Arnold.—All right, pays to 268.
H. W. Dann.—Paid to 262.
Wm. Brown.—Money received and credited.
H. B. Sevey's P. O. address is Mt. Vernon, Me.
Ezra Baker.—All right.

Cash Receipts.

Ph. White, 2 copies, 267, $4.00; B H Couch 260, $2.70; H W Dann 15 cts, S Parker, p. pd., 312, $2.26; H G Smiley for poor, 50 cts; S Gay 273, 50 cts; Ed. Wolcott for Portsmouth brethren, $3.00; A J Bois 273, 50 cts.

J B Richardson 260, Mrs. L Bills 286, E A Sackett 291, E Oakes 253, H Wheeler 283, C Haskins 286, L Moran 286, N McCulloch 286, ? Curtis 286, L Watrous 286, R Burdett 286, G R Baker 286, W W Doughty 286, W Howard 286, A Chamberlin 286, J W Buckland 286, N Fogg 244, H T Holton 260, R S Griffin 270, C Farrington 260, S Sanderson 286, W Moore 286, A Ash 286, D B Rogers 286, C Avery 286, H Pettingell 286, W Colbath 288, Syl. Neal 286, B E Dennett 286, J McGowan 286, J S Brooks 286, Jos. Harris 283, P Johnson 286, F Granborn 286, J Clifford 312, S H Waldron 248, J West 234,—$1.00 each.

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Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

☞ Bro. ISAAC L. ALLEN, 10 Howard Street, Albany, N. Y., has an assortment of our books and tracts, and will fill orders at the same rates that are charged at this office.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

TRACTS FROM THE TRACT FUND.—Friends at the WEST can get bundles of Tracts for distribution *free* by sending to N. Branch, Jr., Cordova, Ill. Those wishing them should send a dime or two to pay charges on them, that Bro. B. may not be a looser. He has also books and tracts on hand to sell at Eastern prices. Brn. at the West will please send orders to him with the cash.

H. L. HASTINGS.

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H. L. HASTINGS, 43 Weybosset St., Providence, R. I.

January, 1860.

* These publications can be obtained in Boston of Miles Grant, 167 Hanover st.; New York: G. W. Young, 138 William st.; [illegible] Porter, 725 Erie st., and they can be ordered of the publishers through all Booksellers. [illegible]

For the Crisis.

Trust in Jesus.

DEDICATED TO MY BRO. ANDREW, ON THE OCCASION OF HIS BAPTISM.

BY M. MATHEWS.

My brother, thou hast made such vows
As holy ones alone can keep;
And keeping them, the saints rejoice,
But breaking them, the angels weep.

Now in thine infancy of love,
To Him who let thy soul go free;
The heart seems filled with heavenly light,
Nor dreams that darkened it may be.

Remember, then, nor think it strange,
That gloom shall cast its fearful shade,—
Nature will sink,—O then look up,
On Jesus let your hopes be staid.

The little one steps boldly forth,
And thinks to walk, or even run;
But must discover need of help,
Ere ought of worthiness is done.

Rely on Jesus,—trust his word,—
Walk forth in his Almighty power;
He'll guide thee in the paths of peace,
He'll save thee in each trying hour.

The vineyard of the Lord is great,—
But few the laborers therein;
Wilt thou not enter it and snatch
Some precious ones from vice and sin?

Go tell the world that Jesus comes,
To give to every one their doom;
Go tell the mourning widow lone,
That soon her loved will leave the tomb.

Go tell the sick of realms of health;
Go tell the weary ones of rest;
Go tell the starving poor of wealth,—
Tell them of Jesus and be bless'd.

Be faithful in thy Master's cause,
Nor lay thy sword once careless by;
O, wage the war in mighty power,
Till Jesus comes in yonder sky.

Then as He comes in glory bright,
Thou can'st exclaim, "Behold! behold!
I leave the realms of death, of night,
And claim a crown of fadeless gold."

Westford, Mass.

Correspondence.

From Bro. H. H. Hall.

BRO. GRANT:—Doubtless many of your readers will be glad to hear that a *little* is being done for the advancement of the truth in this region. I reside, at present, about seven miles south-east of Peru, my former place of residence, on the beautiful Mississenawa river, in the Reserve of the Miami tribe of Indians, the most of whom have been removed by our government west of the Mississippi. There are about fifty or sixty left here, and some thirty of these are members of the Baptist church. The most of them, who formerly paid their devotions to the white man's *"fire-water,"* are truly christians, and very devoted to the "Great Spirit."

Old Capt. Brouillette, (about seventy years old,) formerly a very influential man in the tribe, a man of fine talents, and an orator, is their preacher. The church to which these Indians belong, have their stated monthly meetings, and a white minister. At every meeting, when the regular preacher closes his sermon, Brouillette addresses his Indian brethren in their own language. He commences in a low, conversational tone of voice, as most orators do; and, as he proceeds, gradually warms with the subject. His eyes dilate, his arms extend. His voice, tremulous with the deepest emotion, is now raised to the highest pitch. His swimming eyes, his agitated manner, his erect form, his forcible gestures, all convince you that you are listening to a man who deeply feels his all-absorbing subject; that he *believes* what he says, and that he is not only driving conviction home to the consciences of his red brethren of the forest, but even to others who understand scarcely a word he utters. I observed that while the *white* preacher made little or no impression on the minds of his audience, the *red* man convulsed nearly the whole congregation,—not by his *fine* language, for that was not understood by the whites; not his rhetorical flourishes, nor well rounded periods, for these could not be appreciated; but by the deep, tremulous intonations of his voice, his heaving frame, his falling tears, his dignified bearing, all produced by his *pungent* feeling for the souls of men. Is not this, then, the great *secret* of success in the gospel ministry?

My brethren, is it *fine* words, *fine* language, and *splendid sermons*, as they are sometimes called, that produce an abiding effect, and leads souls to Christ? Is it not rather a warm heart, intensely devoted, and deeply imbued with the love of Christ and his precious gospel; a heart that can feel for others' woes, that *can* and *does* sympathize with, and weep over, perishing men? When the heralds of the cross stand up to proclaim the unsearchable riches of Jesus Christ, they must themselves *feel* if they would have their hearers feel. And if they would thus feel, they must be men of prayer; they must always pray, watch, strive and labor to be "workmen" approved of God, "that needeth not to be ashamed; rightly dividing the word of truth."

But I am wandering from what I intended to communicate. Eld. Blain was here last winter, and spent about ten days with us, preaching every evening and two Sabbaths to attentive audiences, and making a deep impression. A number of christians embraced the truth, and, as near as one could judge, a majority of non-professors believed it. The whole church (church of God) I believe, would have received the truth, if their leader—the owner of the house of worship, who was absent at the time—had been here and embraced it with them. But when he did come he opposed it, and thus stood directly in the way, refusing to enter himself, and not suffering others to enter that would. O, how much will cold professors have to answer for in the day of judgment for their opposition to the glorious truths of the gospel! I envy not their position.

I am now giving a course of lectures on the state of the dead, and destruction of the wicked, by request, about five miles from here. This reminds me of a circumstance that shows how liberal some of the professed ministers of Christ are in the West. The several Baptist ministers belonging to the association, were holding a ministerial conference with the Baptist church I have before spoken of;—and on Sabbath I went over, (having been a Baptist myself, and being personally acquainted with some of the preachers,) to hear the preaching. But I must say I was very much disappointed, after listening to three sermons, (for there was no life, nor power, nor point in them) until Brouillette, the Indian preacher, got up and gave us something *warm* and *refreshing*, and which melted the most of the congregation to tears; and although I did not understand a single sentence, I found myself weeping with the rest. Glory to God for a religion that takes hold of the affections, and for an *utterance* that comes from the Holy Spirit, which breaks up the fallow ground of the heart, and leads to repentance. But I was going to say that I had requested a member of this Baptist church, who has embraced the truth, to get his pastor to give out an appointment for me to speak on the penalty of God's law, at a schoolhouse, about three miles distant, and at a time when it would not interfere with any other meeting. So the pastor came to talk with me about it; and he finally agreed to consult with his ministerial brethren, and that, if they would not consent to announce it, *I* should have the privilege of doing so. But on consultation they decided, it seems, not to have my appointment given out. Accordingly, after the benediction was pronounced, I called the attention of the audience, and gave out my appointment. After which, Eld. Surl stated to the congregation—probably with the view of bringing me into disrepute—that I was an excluded member of the Baptist church—had been excluded with Eld. Richmond, the pastor, for *erroneous doctrines*,—that we had been faithfully labored with, etc., and a council had advised the church to exclude us. As the Elder did not state the facts in the case correctly, I made the correction, stating that the church did not labor with us at all, and that they *secretly* called a council to decide what should be done with us, and that we did not know of the council till the very day it convened, and that it was then found out by accident,—that they met, myself being present, (Eld. R. having gone to Lafayette,) and decided that the church ought, forthwith, to exclude us without any trial whatever, which was accordingly done, there being only four members present, some of the other members not having been notified, for obvious reasons. While I was speaking, the large congregation, which had convened in a grove, was spell-bound; and as I alluded, in the language of scripture, to the *"erroneous doctrines"* I was excluded for embracing, the interest seemed overwhelming, and I was sure I should get a good hearing at my appointment; nor was I disappointed. I have spoken in the same place three times, the congregation increasing every time, and the interest deepening. Only a few christians come out who seem to listen candidly; while the most who profess christianity stay at home, preferring, I suppose, to still read (if they read at all) the Bible through their sectarian spectacles.

They are evidently afraid to hear on these subjects, lest their minds be discomposed by hearing something they cannot in their own minds answer by a reference to the Bible, but which they would be unwilling to embrace, though it might be truth, at the expense of losing *caste* among their brethren, and enduring persecution at their hands. They ought not to forget the words of the Master, who says, (Mark 8: 38) "Whosoever, therefore, shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels."

O, how precious to me are these glorious truths of the gospel; and especially are they so, when I think that Jesus will soon come and reward us for all we have suffered from cold hearted and worldly minded professors, for all our trials, our deprivations, our anxieties, and above all our love for Him and his glorious gospel. Speaking of *deprivations*—O, how often have I wished I could enjoy the blessed privilege of your Wilbraham campmeetings, and hear the thrilling sermons, the soul-stirring prayers, the heavenly singing, and, best of all, to see perishing sinners seeking for glory, honor and immortality, and hear their cry, "What shall I do to be saved?"—and then the glad shout, "Glory to God in the highest!" O, these are scenes I would rejoice once more to witness and enjoy. Glory to God, we shall soon enjoy something that far surpasses all this. The King, in his beauty, will soon meet our eyes; the golden harps, attuned to the symphonies of heaven, will greet our ears; "sweet fields, arrayed in living green" will ravish our unbeclouded eyes; while that innumerable company that shall have come up through great tribulation, and shall have washed their robes and made them white in the blood of the Lamb, shall strike up the heavenly chorus, and make the heavenly arches ring. Then indeed shall we enjoy the full fruition of all our hopes, and rejoice forevermore.

"O glorious day, O blessed hope,
My heart leaps forward at the thought;
When in that happy, happy land,
We no more take the parting hand."

Let us *"stand up for Jesus."*

H. H. HALL.

Reserve, Ind.

From C. G. Carre.

TO THE MINISTERS OF GOD SCATTERED ABROAD:—There are circumstances in real life that in themselves deserve all honor and unlimited encouragement. Among these there is one fact that absolutely urges itself upon the ministers of God.

About two miles from Blackstone, there is a beautiful rural district called "Chestnut Hill." Here, only eighteen months ago, there was but one Advent believer; and as far as the Bible was concerned, chaos reigned. There were, however, a few—a very few—who styled themselves Restorationists; but, in the intervening time, God has worked by his divine agency, through that zealous Bro., in convicting and converting some twenty souls to the truth as it is in the Lord Jesus.

I know that good Bro. will not deem this presumptuous boldness, if I impute to him all honor and credit for his devotedness and manifest interest in laboring with untiring zeal in the cause of his coming Lord. Through his earnest endeavors, there has been a little church organized, which is at this time in a prosperous condition, considering how severe is the struggle in encountering and overcoming that *Demon*, SPIRITUALISM.

We have no desire to conceal the fact that we are reckoned the filth and offscouring of the region in which we dwell; but while these emissaries of Satan are thus critically employed, we also "reckon (with Paul) that the sufferings of this present time are not to be compared with the glory that shall be revealed in us."

We have every reason to be grateful that the star of our blessed hope is in the ascendant, rising higher and higher, grasping the promises, and applying them with all their healing balm to our wayward hearts; while they point us onward beyond the tainted trail of the serpent, beyond the animosity and malignity of a reviling world, to that bright spot amid the new earth's bloom, where the angels of God shall be the consorts of the just through that eternity of golden hours which shall outlive all sorrow.

But what we want is, bread—the BREAD OF LIFE. A hungry church has but little vitality, and no vigor. It degenerates in the same ratio that this invigorating element is withheld from it. In plain words, we want this gospel of the kingdom preached among us, and we must have it. I am not a casual observer of the appointments of our preaching brethren, as from week to week they notify the public, through the *Crisis*, of their intentions to preach in this or that place; but I do observe, with extreme concern, that Chestnut Hill is seldom, if ever, mentioned, as demanding a passing notice.

Now this ought not so to be. It is here that we are few and poor; but, thank God, we have enough to eat, and we will gladly contribute for this inestimable blessing, to him who shall come among us, and perhaps pay his expenses; (but will not promise that). At any rate, he shall be received by willing hearts and willing hands. Let us remember that "not many wise men after the flesh, not many mighty, not many noble, are called," but, says Christ, "the poor have the gospel preached to them." Paul also says, let there "be equality."

Now let some minister of God turn his attention to this part of the Lord's vineyard, and he may rest assured that the seed sown will not fall by the wayside, or among thorns; for God will take care of it, and in his own good time, will bring forth fruit to his glory.

Let him who shall come, not be heedless or inattentive to the words of our Savior, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Let us be watching. Already the rumbling wheels of the chariot of the Lord are heard in the distance; and ere long, like the spring of the trap upon the encaged animal, he will descend the burning pathway of heaven, in wreath of flame, and robe of storm. O that our little church, in that fatal hour, may have on her bridal robes, and pass in triumph through those golden gates, unto the marriage supper of the Lamb—

"Where every severed wreath is bound;
Where none shall hear the knell
That smites the heart with that deep sound,
'Farewell, beloved, farewell.'"

☞ Light will blind a man sooner than darkness. Are we, then, to pray that we may be left in darkness? Oh, no! but beware, ye who walk in light, lest ye turn your light into a curse.

For the Crisis.

My Experience.

"I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable serv ce."—ROM. 12: 1.

In the spring of 1837, I was brought to believe that we have life *only* through Christ; also, to believe in his coming to reign on the earth. Since that time, I have been trying to live a disciple of Jesus. I wish to tell you a little of my experience since then. I had thought of saying something on *tobacco*. I can speak from experience. I had used it for many years. After I had been a believer in the "Advent faith" for a short time, Bro. H. L. H. came to my house and kindly admonished me to leave it off. I then thought it no sin; but on reading the word of the Lord, I found the words which head this article. The thought came to me with force, can I use *tobacco* and be a disciple of Jesus? The text came up before me, can I present my "body a living sacrifice," and *"holy"* before God, and use *tobacco?* Thus and thus the text came into my mind for three months or more before I yielded to the WORD OF TRUTH. I stopped using it two years ago the 31st of last January. I am not sorry I left it off, but rejoice in God that he gave me strength to do so, that I might not sin away the day of grace, but present myself before God "holy," which is my "reasonable service."

My brethren in the Lord, and readers of the Crisis scattered up and down the earth, can you use *tobacco* and not defile your bodies before God? Can you present yourselves holy before God and use the noxious weed? Can you set godly examples before your fellow men as becometh disciples of the meek and lowly Lamb of God? Some of our brethren that try to preach are not free from this destructive habit.

Are any of our sisters sinning against God by the use of *tobacco?* If so, I beseech you to leave it off and present yourselves holy before God. Let us, my brethren and sisters, live as becometh followers of Jesus in all things as near as we can, the Lord helping us. Amen.

T. F. FANSWORTH.

Conesus Centre.

Selections.

John Wesley.

We take the following interesting account of John Wesley's life from the *American Missionary:*—

"John Wesley was a man of small stature, weighed but one hundred and thirty, and his constitution was naturally feeble; still, by the grace of God, his self-control, his temperance, his method, his economy of time, his industry, his power of comprehending and managing at once the outlines and the details of plans, his genial disposition, his fearlessness, his intuitiveness, his faith, his prayerful spirit, his long and healthful life, enabled him to accomplish more than has been permitted to any other man in modern times. The utmost neatness and simplicity were manifest in every circumstance of his life; in his chamber and study not a book was misplaced, or even a scrap of paper left unheeded; he could enjoy every convenience of life, and yet acted in the smallest things like a man who was not to continue an hour in one place; he appeared at home in every place, settled, satisfied, and happy, and yet was ready any hour to take a journey of a thousand miles. In his dress, he was a pattern of simplicity, while an air of neatness was diffused over his whole person.

Wesley was pre-eminently distinguished by the practical energy with which he prosecuted the great variety of his labors. He was perpetually traveling and preaching, studying and writing, translating and abridging, superintending his societies, and applying his great conceptions. He traveled usually four thousand five hundred miles a year, when traveling was quite a different thing from what it is in this day of steamers and railroads, when most of his journeys were pursued on horseback, preaching two, three, and sometimes four sermons a day, commencing at five o'clock in the morning. He kept the press teeming with his publications; and his works, including abridgements and translations, amounted to about two hundred volumes. He wrote as he preached, *ad populum.* His temperament was warm, but not fiery. His intellect never appeared inflamed, but always glowing—a serene radiance. His maxim was: 'Always in haste, but never in a hurry.' He generally blew the gospel trumpet and rode twenty miles before most of the professors who despised his labors had left their downy pillows. One wonder of his character was, the self-possession by which he preserved himself calm, while he kept all in excitement around him.

Like most men who have reached old age, Wesley was careful in his physical habits. His regularity produced a vigor and equanimity which are seldom the accompaniments of a laborious mind, or of a distracted life. Often did he declare that he had not felt lowness of spirits one quarter of an hour since he was born—that ten thousand cares were no more weight to his mind than ten thousand hairs to his head, and that he never lost a night's sleep in his life before his seventieth year. At the end of his eighty-second year, he recorded: 'I am never tired with writing, preaching, or traveling.' His congregations sometimes amounted to more than thirty thousand. He preached forty-two thousand four hundred sermons after his return from Georgia, more than fifteen a week. He died Feb. 1791, in the eighty-eighth year of his age and sixty-fifth of his ministry, having passed his long life, intent upon extensive services for the glory of the Redeemer and the good of souls. [The passage beginning "and preach at five o'clock" is printed in the column before "his age".]

and preach at five o'clock, to scatter books and tracts, to live by rule, and to die without fear. He found that some became 'nervous' by too little work rather than by too much, and by neglect of their physical habits. He gave them advice on the subject: 'Touch no intoxicating drink, or tobacco, eat very light if any supper. Breakfast on nettle, or orange-peel tea. Lie down before ten; rise before five. Every day use as much exercise as you can bear, or murder yourself by inches.'

Wesley taught the itinerant preachers to manage difficulties in the societies, to face mobs, to brave any weather, to subsist without means, except such as might casually occur on their routes, to rise at four

He advised his itinerants not to continue public services beyond one hour, and seldom to pray longer than eight or ten minutes at a time; not to allegorize their subjects; to stick to their texts, and never to select such as are obscure. He denounced clamorous preaching. To one of his American preachers he wrote, 'Scream no more at the peril of your soul. Speak as earnestly as you can, but do not scream. Speak with all your heart, but with a moderate voice. It was said of our Lord, 'He shall not *cry*:' the word properly means, He shall not *scream.* I often speak loud, often vehemently, but I never scream; I never strain myself; I dare not; I know it would be a sin against God and my own soul.'"

Signs of the Times.

At the anniversary of the American Society for ameliorating the condition of the Jews, celebrated in the city of New York, the Rev. Dr. Tyng recited a remarkable poem of *Charlotte Elizabeth*, with the foregoing title. The Reverend Doctor offered a resolution "that the signs of the times are such as should arouse all who love the Lord Jesus Christ, and wait for his salvation, to renewed and enlarged effort in this holy enterprise"—and concluded an eloquent speech upon the subject by the remark that this poem embodied the whole of all he had further to say.

When from scattered lands afar,
Spreads the voice of rumored war;
Nations in tumultuous pride,
Heaved like ocean's roaring tide;
When the solar splendors fail,
When the crescent waxeth pale,
And the powers that starlike reign,
Sink dishonored to the plain;
World! do thou the signal dread.
We exalt the drooping head,
We uplift the expectant eye,
Our redemption draweth nigh.
When the fig-tree shoots appear,
Men behold the summer near;
When the hearts of rebels fail,
We the coming conqueror hail.
Bridegroom of the weeping spouse,
Listen to our longing vows;
Listen to her widowed moan,
Listen to creation's groan;
Bid, O bid Thy trumpet sound,
Gather thine elect around,
Gird with saints Thy flaming car,
Summon them from clime afar,
Call them from life's cheerless gloom,
Call them from the marble tomb,
From the grass-grown village grave,
From the deep, dissolving wave,
From the whirlwind and the flame,
Mighty Head, thy members claim.
Where the cross of anguish stood,
Where Thy life distilled its blood,
Where they mocked Thy dying groan,
King of nations! plant thy throne.
Send Thy law from Zion forth,
Speeding o'er the willing earth—
Earth, whose Sabbath glories rise,
Crowned with more than Paradise.
Sacred be the impending veil,
Mortal sense and thought must fail;
Yet the awful hour is nigh,
We shall see Thee eye to eye;
Be our souls in peace possessed,
While we seek Thy promised rest,
And from every heart and home
Breathe the prayer, "O Jesus, come!"
Haste to set the captive free,
All creation groans for Thee.

Getting Time.

Some years ago I numbered among my friends a gentleman of high social position, who was possessed of much benevolence and kindness of heart. He enjoyed uninterrupted health, and rejoiced in the prospect of a long life. I often spoke to him of things pertaining to eternal life, but he met all my appeals with light words and his own peculiar smiles. One day in company he made a remark so irreverent that I instinctively drew in my breath with such force as to arrest his attention. Quickly turning to me, he said, in a low tone, with more seriousness than he had ever manifested,—"I suppose you think I never care for these serious matters that you have urged upon me, but I *do* think of them, often I think seriously, and when I *get time* I am going to read my Bible and study into them."

"Get time!" and he looked earnestly at me as if to read the rush of thoughts that swept through my mind. But I said no more, and with a smile he turned away. O! had I known that those two words of warning were the last I should ever give him, I could not have said to myself as I then did, "It can do no good to admonish him." Not long after, my friend stood upon a wharf, giving directions to men in his employ. He was in the strength of manhood, and the ruddy flush of health was on his cheek. But the winds of heaven tore a derrick from its apparently firm setting, and the ponderous shaft struck his spinal column, crushing together the vertebræ and "silver cord."

So he who could not *get time* to prepare to die, was laid away in the tomb. Thus suddenly did his time of probation cease. And with many equally solemn warnings before them, how many continue to delay the most important action of their lives. "Now is the accepted time."—*Congregationalist.*

An Incident in the Cars.

On the whole, pleasant traits and incidents are not common in the cars, I think. This opinion I expressed to my friend Somers the other day. In reply to my remark he related a little adventure, which, as it is apropos, and moreover involves a little love and sentiment, I give it without apology, in his own words. It appears that in the most unlikely places love and sentiment may be discovered.

"I was escorting home the lovely Charlotte D——, to whom I was at the time quite devoted; we got in one of the crowded avenue cars. Charlotte could scarcely find room to spread her crinoline and arrange her voluminous flounces; I stood up near her, there being no vacant seat.

After a few minutes came in a poor woman, who deposited a basket of clothes on the platform, and held in her arms a small child, while a little girl hung to her dress. She looked tired and weary, but there was no vacant seat; to be sure, Charlotte might have condensed her flounces, but she did not. Beside her, however, sat a very lovely and elegant young woman, who seemed trying, by moving down closer to others, to make space enough for the stranger between herself and Miss D——. At last she succeeded, and with the sweetest blush I ever saw, she invited the poor burdened female to be seated. Charlotte D—— drew her drapery around her and blushed too, but it was not a pretty blush at all, and she looked annoyed at the proximity of the new comer, who was, however, clean, and decently though thinly clad.

The unknown lady drew the little girl upon her lap, and wrapped her velvet mantle around the small, half-clad form, and put her muff over the half-frozen little blue hands.

So great was the crowd that I alone seemed to observe. The child shivered—the keen wind from the door blew upon her unprotected neck. I saw the young lady quietly draw from under her shawl a little crimson woollen shawl, which she softly put on the shoulders of the little one. The mother looked on with confused wonder. After a short time she rose to leave the car, and would have removed the shawl, but the unknown gently whispered, 'No; keep it for her.' The woman did not answer, the conductor hurried her out, but her eyes swam in tears, which no one saw but me. I noticed her as she descended to a basement, and I hastily marked the house.

Soon after my unknown also rose to depart. I was in despair, for I wanted to follow and discover her residence, but could not leave Miss D——.

How glad, then, was I to see her bowing as she passed out to a mutual acquaintance who stood in the doorway. From him, ere many minutes, I had learned her name and address.

To shorten the story as much as possible, that lady is now my wife. In the small incident which introduced her to me she showed her real character. A few days after our marriage I showed her the blessed crimson shawl, which I had redeemed from its owner, and shall always keep as a memento. There are sometimes pleasant things to be found even in unexpected places. Certainly, I may have said, to have picked out my wife in the cars."

English Women.

"So far as health, comfort, and fitness are concerned, the American ladies have much to learn from the English, especially in their traveling costume. We see no finery or frippery here in the railway carriage; and silks and satins in the street are apt to excite rather uncomplimentary suspicions of the wearers. The 'Balmoral' is almost universally worn; and even fiery red stockings are by no means uncommon. Long dresses are never seen out of drawing rooms.

One-half of the consumption cases among the American women are owing to wafer-soled shoes, which render walking both difficult and dangerous. And so they sit pining in satin chairs in their over-heated rooms, sucking cough candy, and waiting for the doctor, and his shadow—the undertaker; while these buxom English beauties are trampling about in their water-proof boots, or darting through lanes or parks in their saddles. To appear delicate or lackadaisical is no part of an English woman's ambition. Health and vigor of body are considered of primary importance, not only for comfort's sake, but as the most essential qualifications for satisfactorily and successfully performing the duties of wives and mothers. And they dress, and eat, and exercise accordingly. On calling on Lady —— the other morning, one of the most beautiful and accomplished ladies in London, I found her dressed in a plain, purple colored woolen robe, made of cheap and coarse material, and yet so tastefully fitting her fine figure, that I was struck with the elegance and comfort of the *ensemble.* An ultra fashionable of the Fifth avenue would hardly 'come down' to her visitor in so simple a costume; or if she did, it would be with a confusion of apologetic words and blushes."

Speak Gently to the Erring Ones.

How often as we pass along through this life do we meet with the erring ones. And we pass by them as worthless creatures without a kindly look or a bow of recognizance. Ah! we little think of what one gentle and kindly word might do towards bringing them back into the path of virtue, from which they have strayed. And we little know the thoughts that fill their bosom as they turn from us.

Perhaps once we were loved friends, schoolmates it may be, but now we turn from them—for the finger of scorn is pointed at them, and we dare not, if we would, linger by their side or mingle our voices with theirs; and why? Because the world would, we fear, cast her withering blight at us. Is this right? Should we fear the finger of scorn more than our duty? Did not our Savior while on earth teach us by his example to seek the erring ones, and bring them to his love? Has he not died for all? Ah yes. Then let us be faithful, do unto others as we would that they should do to us, and God will bless us.

"Go seek the erring ones;
Teach them the Savior's love,
And in that world to come
We'll reign with them above."

—M. T. P.—*Herald of Gospel Liberty.*

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

For the Crisis.

Keep Clean.

"Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Who that believes in experimental religion, does not attach vast importance to having the heart sprinkled from an evil conscience? Let all such remember that it stands in immediate connection with having the body washed with pure water. And the context shows that they are a part of the qualifications for entering into the holiest by the blood of Jesus.

In time long past I practiced the daily washing of the body for the sake of the comfort, the vigor it gave to the mind, and the energy it afforded to the body. I am well satisfied that the constitution may be greatly changed by a knowledge of, and a proper attention to, the laws of our being. More than that, if we do it to please our Heavenly Father, we can with boldness and full assurance of faith draw near to God.

To call attention to early rising, which will give time for washing, I will refer to two items in an extract from "Hall's Journal of Health." See Crisis May 18, '59.

"Besides, emanations aerial and more or less solid, are thrown out from every person—thrown out by the processes of nature, because no longer fit for life purposes, for they are dead and corrupt; but if breathed into another living body, it is just as abhorrent as if we took into our mouths the matter of a sore or any other excretion."

It is the bodily emanations collecting and concentrating under the same cover, which are most destructive of health,—more destructive than the simple contamination of an atmosphere breathed in common. To avoid the aerial emanations partly, we can keep the head uncovered, and start from the bed at first waking, and wash off the solid with pure water.

E. J. MARDEN.

For the Crisis.

Effects of Tea.

I deem it duty to write a few lines on the effects of tea. I know of a family of seven children; five have been fed strong tea ever since they were old enough to drink from a spoon, and all five of them are stupid, willful, and indisposed to eat any food without the aid of tea to wash it down. One of the number has such a morbid appetite, that almost all kinds of filth picked up from the street and gutters, and back-door slops, are greedily swallowed. Two of them have a kidney disease, which causes much trouble. The children are allowed to have their own way in every thing, and are ugly and disobedient.

RHODA.

Early Rising.

We have somewhere seen remarks against the habit of early rising; but think the following remarks, published in the *Herald of Progress* much the most sensible:

"Now, so far as my experience and observation extends, (and I am in my seventieth year,) I must say that those of my acquaintance, who, from their early manhood, have been in the habit of rising early and laboring an hour or two before breakfast, have been the most healthy class of people, and have lived to the greatest age. My father was one of this class, and lived to be eighty-six years of age, and never was confined to a bed of sickness a day in his life, till a few days before his death. And the mother of my present wife was one of the pioneers of this western country, from 'the land of steady habits,' and always labored hard, not only before breakfast, but through the day; and she lived to be one hundred years old, wanting four days, and always enjoyed excellent health up to the time of her last sickness. These are but two instances among hundreds which have come under my observation. Indeed, I find that those who rise early and labor before breakfast, and are of temperate habits, are generally the most healthy and best citizens. People who live in large cities, and never know what it is to breathe the pure air which is enjoyed by the farmers in the country, are illy qualified to give lessons of health to those who cultivate the earth."

FRESH AIR.—Give your children plenty of fresh air. Let them snuff it until it sends the rosy current of life dancing joyfully to their temples. Air is so cheap, and so good, and so necessary with all, that every child should have free access to it. Horace Mann beautifully says: "To put children on a short allowance of fresh air, is as foolish as it would have been for Noah, during the deluge, to have put his family on a short allowance of water. Since God has poured out an atmosphere of fifty miles deep, it is enough to make a miser weep to see our children stinted in breath."

CURE FOR RHEUMATISM.—Bathe the parts affected in water in which potatoes with their skins on have been boiled, as hot as can be borne, just before going to bed. By the next morning the pain will be much relieved, if not removed. One application of this simple remedy has cured the most obstinate rheumatic pains.—*English paper.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Savior, Come!

BY C. T. DOW.

Come! O come! thou hast tarried long,
Come with the bliss of joy and song;
Saints pine for thee on a thousand shores,
Where the billows break, and the wild wind roars.
There's a voice of wail from the ages past,
That tells of the storm, the wild wind's blast;
Gloom hath shrouded earth's pleasant bowers,
Sin hath cursed, and death devours;
And every hour on its fleeting wing
Sends up the cry—Come, heal its sting.

Come! Savior, come! we sigh for thee,
To hear thy voice—thy glory see;
We wait as lonely captives here,
But will rejoice, for thou art near;
Come, put an end to war and strife,
Come, bring the joys of endless life;
Come, heal the breach that sin hath made,
Restore the forms that death hath laid;
And let the darkness flee away
Before the beams of endless day!

For the Crisis.

Sacrifice.

An article on this subject in the *Crisis* of Sept. 19th, is to my mind exceedingly apt, and worthy of consideration. Yet I doubt not, like this and many other presentations of duty, it will pass unheeded by numbers who ought to receive it as a well-intended rebuke and admonition expressly for themselves. The writer suggests the idea that the impression generally received with regard to the sacrifice required in the cause of Christ is, that *ministers* and their families are the persons upon whom this responsibility falls. It is expected of them that they go forth in heat and cold, day and night, to labor earnestly in proclaiming the gospel message,—while their families are to subsist on the plainest fare, and very scant at that, denying themselves not only the luxuries, but even the comforts of life, in order that this work shall be done. This is expected, nay, even demanded of them, while the church may live very comfortably and at their ease, doing for the cause simply that which is *perfectly convenient* for them to do.

Now let me ask if this is not a fact that cannot be gainsayed? And, is it not contrary to reason and Scripture? Listen to the word: "Whosoever there be of you that *forsaketh not all that he hath*, cannot be (my minister? No.) my disciple." And *whosoever* doth not *bear his cross* and come after me, cannot be my disciple. All will admit that this was not intended for ministers alone, but for all who profess to be the followers of Christ. There must be sacrifice on the part of every one who would gain admittance into the kingdom. Why, then, this mistaken idea?

We hear a great deal said about ministers being obliged to leave the great harvest-field of gospel labor, to engage in business for the support of their families. And many are found fault with for so doing. How often the remark is made about Bro. A., or Bro. B., "I fear he is losing his interest in the cause, for he is not devoting all his time to preaching, but is engaged in some kind of business." Now brother, or sister, who say such things, let me put a question home to you. How much have you given for a year past to support the preaching of the gospel? And one more. How many privations have you endured, or, in other words, how much sacrifice made in order to sustain the ministry? Just look the matter over and make an estimate, and see if your conscience is perfectly satisfied before God.

Again, the church can enjoy their fine houses, nice furniture, nice clothing, etc.; but if a minister's family perchance have any of these things (a case rare indeed,) the remark is made, "They seem to be very worldly, and not living much as *ministers* ought." Now there is evidently a wrong in these things, which I do not know will be ever righted in the present age of anarchy and wrongs. But, so far as duty is concerned, it is well to speak out upon the subject, and admonish those who are in the wrong, leaving the result with Him who is infinitely right, and whose aim is, the harmony of all things in his universe.

A word more relative to the reason, or one reason of ministers leaving the field to engage in worldly business. God is a lover of *order*, which is manifested through his entire universe. And but little is accomplished in any thing without some plan or system. Now it is well known that among those who are usually denominated Adventists, there is almost an entire want of system in regard to meeting the expenses of the ministry. They so much dislike the idea of a "salaried clergy," that all is left to chance, whether a minister receives anything or not. And it is very easy to get along in our churches in this matter; for one who loves his money can hold on to it. He is not required to give, as in other churches, and so can slide easily along; while others who are free-hearted, and love the truth ardently, often do more than they are able, because they are not willing to see those who proclaim the truth suffer for the necessaries of life. Some therefore are "eased, and others burdened."

Now if, when a preacher of the gospel goes into a region of labor, each brother would state *how much* he would give towards his support, and therefore obligate himself in that way, it does seem as though those difficulties that now cripple and harrass the ministry might be removed, and more laborers go forth into the great harvest field of the Lord. Only let there be some system in this matter, and the cry would not be so frequently heard, "Ministers are leaving the field to attend to temporal things."

O! brethren, if you knew the anguish of these ministers in secret,—if you could witness their groans and tears, and hear them saying, "Must I leave this great work which my Master has given me to do—a world perishing, and the Judge standing even at the door!"—methinks you would arouse, and ask yourselves whether there were anything lacking on your part, that caused such an evil as this. Shall *we* who believe the Lord is coming speedily, be just as eager for worldly ease, comfort and riches even, as the great mass who walk only by sight?

Alas! how little is realized of the position in which we stand. The Lord send truth to the heart, and let those who are deceived be awakened to their true condition, before it is too late. A. C. J.

Lockport, N. Y.

For the Crisis.

The Evening and morning Visions of Daniel.—No. 2.

As we proceed to notice the *evening* vision of Daniel, in chap. 7, it is well to bear in mind that the dream of Nebuchadnezzar, of the 2d chap., runs parallel with Daniel's dream. The interpretation of the former was given while Daniel was yet a youth, having been in Babylon but three years, being about sixty-seven years before he was cast into the lions' den.

The imagery of this vision of the king, made a magnificent appearance before the mind of a heathen prince; while to Daniel, the same events are afterwards represented under the appearance of four fierce and devouring wild beasts. It is only necessary for the reader to turn to and read the 2d chap. of Daniel, from the 31st verse to the close. The readers of the *Crisis* are so well posted in all these matters, it is only necessary to allude to these grand outlines of all subsequent history both of the church and the world; all comprised under the reign of four great monarchies, to be superceded by the "kingdom of heaven," or, in the language of the angel to Daniel, when "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting," etc.

The duration of this long rule of persecuting power, must always have been of great interest to believers in divine revelation; but especially to us, living so near the termination, it becomes a matter of vast importance. To determine the *date*, we must ascertain the *commencement* of the four great empires. I have assumed the whole period to be 2520 years; but Daniel, in his *evening* vision, has only one term of duration given—and that is only one-half the period I have assumed. This must have reference to the reign of the "little horn," and therefore be the last half, or final termination of the whole dynasty.

I will leave the *chronology* of this evening vision till the next number, in order to make a few remarks of a more practical bearing *just now*. Witness the great anxiety manifested by Daniel, at the conclusion of this vision, especially the signification of the fourth, which was "the dreadful and terrible" beast. He says, in the 7th verse, "After this, I saw in *the night vision*, and behold a fourth beast, dreadful and strong exceedingly; and it had great iron teeth; it devoured, and brake in pieces, and stamped with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns." The "little horn" of that beast awakened his special inquiry. In the 8th verse, "I considered the horn, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; in this horn were eyes like the eyes of a man, and a mouth speaking great things." All agree that the "little horn" of this beast denotes the Roman hierarchy, which grew up from small beginnings, and became a temporal kingdom, extending over the territory occupied by "three" of the "ten" kingdoms, "plucked up."

It is an interesting topic of inquiry just now, *when* it was the Pope took possession of "three" kingdoms in and about Italy; for he is soon to be *dispossessed* of the last remnant of his territorial possessions—if Garibaldi is as successful in Rome, as he has so recently been in Naples!

If it is true, as we read nearer the close of the 7th chapter, that "this horn is to make war with the saints, and prevail against them until the Ancient of days come, and judgment is given to the saints of the Most High,"—what is to follow the present diminution of the power of this "little horn" *now* manifest in Rome?

For the Crisis.

The Right Name.

Are you a Presbyterian, a Baptist, or a Methodist? No. I have heard many good gospel sermons from preachers of various denominations; but when they strike the key-note of *ism*, I find only husks—no gospel meat or sincere milk of the WORD. I rejoice in the name of CHRISTIAN, and am glad to meet with any who love CHRIST more than father or mother, brother or sister, or even their own *sect*.

A brother who had been converted very early in life under the preaching of a devoted christian, and who had afterward united with the M. E. Church in W—, Mass., eventually took up his abode in Perry county, Pa. He carried the usual certificate of regular standing in that church; but, as he held some views not found in the M. E. discipline, he would not present his certificate until he had first told the pastor candidly something of his belief. This he did on the first convenient opportunity, stating that some of his views were the result of Advent or "Millerite" influence. The brother humbly acknowledged the possibility of his being in error, but at present he did not believe in the immortality of the wicked. The pastor was a very stiff specimen of the class who say, "I am holier than thou," and "*my* way only is right."

After the brother had resided some months in the place, the pastor inquired of one of the neighbors how that man C— got along. The neighbor in turn inquired, "Are you going to receive him into the church?" The pastor said "No! he has too strange ideas to be admitted to *our* church."

Take courage, brother. Only make sure of being a CHRISTIAN, and let the proud Pharisee say, "Stand by thyself." Soon you will be admitted into the presence of the GOOD SHEPHERD, while those who despised you will be cast out. F. H. C.

For the Crisis.

"Be not conformed to this World."

Will not pure religion, the principles of Christ, lived out, dictate in relation to unnecessary expenditures for external appearances? Certainly. And that Bro. or Sr. who is understandingly exercised thereby, will cut off from those things which are incompatible with the gospel, and only calculated to gratify carnal nature, and to please a vainly admiring world. The church of believers should be as pilgrims and strangers.

"Conformed," says Webster, "is made to resemble; to reduce to a likeness of; made agreeable to." What is that resemblance, or likeness, to which they should not conform? That this conformation and transformation, if not spoken with direct reference to dress, or external appearance, does as fully and definitely embrace that, as any other position or principle adopted by this world, I most fully believe. But says one, "It is not a transformation of dress, but the renewing or changing of the mind, that is spoken of and urged upon the church." Pause one moment, while I ask what governs the man? Is it not the mind? Surely it is. Every act is only a development of some internal principle, or the mind acted out. It is true, the apostle speaks of being quickened, and being renewed by the Holy Ghost; and it is only through this divine agency, by yielding our mind and will to its renewing or changing influence, that this transformation is effected; and just so far as we have the mind of Christ, we shall act Christ-like, and no further. The stream can rise no higher than the fountain. "By their fruit ye shall know them." A fountain cannot send forth both sweet and bitter water.

Again, if we have the mind, the principle, or the spirit of the people of the world, do we not act like them? Most surely. If our mind is not in harmony with the world, do we act like them? Certainly not. While I would not condemn, or uncharitably judge any one, let me pursue this subject a little further, and inquire what can be the object of the lovers of this world in striving to adorn their persons with silver and gold and costly attire, not necessary for the comfort of life? or in building for themselves stately mansions, expensively furnished; having fast horses and gilded chariots? Is it that bread may be dealt out to the hungry? that the thirsty may have drink? that the naked may be clothed? that the sick and those in prison may be visited? Is it to fulfill the royal law,—thou shalt love thy neighbor as thyself? Is it to follow the example of Christ, or his apostles, that they do this? No, never, never. Such things are opposed to the pure principles of the gospel, and never originated in love to God, or to our neighbor, but from love of self, and a desire to be admired by a world at enmity with God. Brethren and sisters, let us think of these things. Think of Him who was rich and for our sakes became poor. S. C.

For the Crisis.

The Rock of Ages.

I dare not meet the storms that rise,
And spread their rage from strand to strand,
Unsheltered by the mighty Rock
That rises in a "weary land."
Without my Captain at my side,
I dare not cross life's battle-field,
I'm all ungirded for the strife
Without my buckler and my shield.

I dare not cross life's stormy sea,
Nor dare unloose the rudder-band,
Without "my Father's at the helm,"
Without my Savior's guiding hand.
And when "the silver cord is loosed,"
And death's dark shadows compass me,
I'll rest until a Savior's hand
Unbinds my bonds and sets me free!

Pine Avenue. F. F.

Coming of Christ.

Is the second coming of Christ before or after the millennium? What saith the Scriptures?

That the Lord Jesus will come personally a second time, is firmly believed by all christians. It is almost as generally believed, that there will be a period when holiness will fill the earth. This glorious state is often called "the Millennium;" the Scriptures speak of it as "the kingdom of God and of his Christ."

The point to which we now request attention is this, *Which of the two events just mentioned will occur first?* Will the universal kingdom be established, prosper, and come to an end, while the Savior remains in heaven; or will Christ return in person, and rule the world in righteousness? Psa. 96: 10-13.

If we ask this question of the professing church, or inquire of her teachers, the answer generally is, "We look for the millennium *first*; we do not expect that Christ will come in person for many hundreds, or perhaps many thousands of years." If we turn from man, and inquire at "the oracles of God," we find that the personal advent of the Savior is *the great event* predicted. For this the people of God are directed to *wait*, to *hope*, and to *watch*. All the sacred writers who treat upon the subject, and who point out the relation between "the coming and kingdom" of Christ, agree with the prophet Daniel, who testifies that he "saw in vision one like the Son of man come in the clouds of heaven," at the time of the destruction of the fourth beast, or the Roman power. Nothing intervenes between that dreadful tyranny and the peaceful universal kingdom of Christ, besides his coming and acts of judgment. HE COMES, HE JUDGES, HE REIGNS!

That this coming "in the clouds of heaven," *before* the kingdom, is a personal coming, is evident from our Lord's own words in his last prophecy, (Matt. 24: 30;) his testimony before the Jewish High Priest, (Matt. 26: 64;) the declaration of the angels just after the resurrection of Christ, (Acts 1: 9-11;) and the prophecy of John, (Rev. 1: 7,) "Behold, he cometh with clouds, and every eye shall see him."

This one passage in Daniel 7, compared with the texts above referred to, is sufficient to prove that the personal advent of Christ is before the millennium. O that christians would ponder God's simple testimony, and compare one portion of Scripture with another, in order to see whether these things are so.

I have searched the New Testament in vain to find one passage which asserts, or even fairly implies, that there will be a period of universal blessedness before the coming of the Savior. I can find no single instance in which the apostles expressed any hope that the whole world would be converted by the preaching of the gospel during the Savior's absence; but I have found *many* passages which, understood in their literal meaning, and interpreted in the same way as events have already interpreted other prophecies, directly oppose any such expectation as a universal conversion of the nations before the Lord's coming.—*Tracts on the Prophecies, No. 4.*

For the Crisis.

New Name.

That God has promised to call his people by a *new name* is true, as we find in Isa. 62: 2; and it is also true that in this connection he has declared what this *new name* shall be, (verse 4th)—"Thou shalt no more be termed Forsaken; . . . but thou shalt be called Hephzi-bah," (my delight is in her.) In verse 12th we have another name: "And thou shalt be called Sought out;" which together are significant both of position and character. But supposing we think Isaiah to be wrong in this matter, and seek for the *new name* under the new covenant, what do we find here?

1. Matt. 5: 9; "Blessed are the peacemakers; for they shall be *called* the children of God."

2. Jesus says, "I have *called* you friends." John 15: 15.

3. "Not ashamed to *call* them brethren." Heb. 2: 11.

4. "*Called* to be saints." Rom. 1: 7. "And when he had *called* the saints," etc.

5. "They shall be *called* the children of God." Rom. 9: 26.

6. "Behold what manner of love the Father hath bestowed upon us, that we should be *called* the *sons of God*."

Here is but a specimen of divine appointment, to say nothing of that doubtful call in Acts 11: 26, where the disciples were first *called* christian; names significant of our relation to God through Jesus Christ our Lord. God has ever chosen such titles to represent his people as were at once significant either of their character, relation or position.

1. As to character—called to be saints, eminent for piety and virtue.

2. Relation—sons of God—beloved—brethren—heirs of God and joint heirs with Christ.

3. Position—"Then shall the kingdom of heaven be likened unto ten virgins that took their lamps and went forth to meet the bridegroom." In this position the church is found ready—"They that were ready went in with him to the marriage," etc. Matt. 25: 10.

Now as it is perfectly demonstrable and apparent that the Roman harlot is trembling to fall; and whereas in connection with her fall comes the marriage supper of the Lamb, it is certain that the church has taken her "waiting" position; therefore any name that is applicable to her character, relation, and especially her position, must be well pleasing to the Bridegroom and significant to all, and it will be time enough for the bride to take the *Bridegroom's name* when the marriage takes place. Is it not so?

Therefore, as the name "Second Advent" gives prominence to the first Advent, and the event is to be the completion of the christian's hope, for which we are now looking, and in fact is a confession of the entire plan of God in the resurrection and restitution, and as such sufficiently understood by the candid, I see no good reason to change the name unless to save reproach. And if believing in the Second Advent at hand entitles us to the name of Second Advent believers, and reproach comes in consequence, let us bear it with patience.

If we should assume the name of Christian, we fall back upon a name already assumed by a sect from which many of our brethren came out; and to distinguish ourselves to the inquirer, we should have to confess we were Advents, or something else significant of our faith, or be accused of going under false colors. If the Lord has called us out here to wait for his Son from heaven, then we are in fact, or ought to be, believers in the speedy second advent of Christ, and I think the man that wants to wipe out this reproach, is not the man for the times.

Then let us once more to the fight—fight manfully under a banner significant of our faith, and then invite others to join the virgin army,—"but return not unto them."

H. PRATT.

☞ Dust, by its own nature, can rise only so far above the road; and birds which fly higher never have it upon their wings. So the heart that knows how to fly high enough, escapes those little cares and vexations which brood upon the earth, but cannot rise above it into that purer air.

☞ A religious or holy life has a voice; it speaks when the tongue is silent; and is either a strong attraction, or a perpetual reproof to those around us.

For the Crisis.

Gem Jottings.

[Selected from diverse authors, by a Book-worm.]

RESIGNATION.

"Go! sendeth sun, he sendeth shower,
Alike they're needful to the flower;
And joys and tears alike are sent
To give the soul fit nourishment.
As comes to me or cloud or sun,
Father! thy will, not mine, be done."—
Sarah F. Adams.

THE LONG PROMISED DAY.—We can learn this lesson, at least,—that that man has no humanity, no philanthropy, and certainly no christianity, who does not long for that long promised day when earth shall be restored from its thraldom, when the groans of creation shall cease, when all things shall be made new, when Paradise shall return; and Christ shall reign over a happy, a holy, a peaceful world; and God shall have glory, and we shall praise him day and night, as the monuments of his love, and the purchase of a Savior's blood, and without ceasing. Come, Lord Jesus, come quickly. Amen.—*Great Tribulation, By Dr. Cumming.*

FRIENDSHIP.

Small service is true service while it lasts,
Of friends, however humble, scorn not one:
The daisy, by the shadow that it casts,
Protects the lingering dew-drop from the sun.
Wordsworth.

TRUTH.—As the turning of our eyes from the sun, or the burying ourselves in caves, deep beyond its reach, does not blot the sun from the heavens, or obliterate its light, so our discarding the truth will not destroy that truth, nor diminish its binding obligations.—*Rev. A. Joy, A. M.*

LIVE NOT FOR SELF.

Play not the niggard; spurn thy native clod,
And self disown;
Live for humanity; live unto thy God;
Not to thyself alone! *Anon.*

OBLITERACY AND PERMANENCY.—The tomb of Moses is unknown; but the traveler still slacks his thirst at the well of Jacob. The gorgeous palace of the wisest and wealthiest of monarchs, with its cedar, and gold, and ivory,—even the great temple of Jerusalem, hallowed by the visible glory of the Deity himself,—are gone; but Solomon's reservoirs are as perfect as ever. Of the ancient architecture of the Holy City, not one stone is left upon another; but the pool of Bethesda commands the pilgrim's reverence at the present day.—*Quar. Review.*

Celebrities of the English Pulpit.—Spurgeon.

[Correspondence of the *Amer. Monthly.*]

LONDON, June 5th, 1860.

My Dear Friend at Home:—In answer to your eager upturned faces, as in imagination, we see you gather around the "household chair," listening to the last despatch from friends "far away," we say yes, we have heard Mr. Spurgeon, and many other celebrities of the English pulpit, of whom, if it please you, we may say something hereafter.

There is no name that flies from lip to lip so often as that of Spurgeon,—except it be the equally, and hardly more, popular name of Napoleon. It is a rare thing in the history of the Church, that a single voice can be heard so universally, even when the slumbers of a church "at ease" offer no resistance to the shrill sound of a reformer's rising in the power of an alarmed conscience, and the majesty of a renewed faith. Luther and Wesley arrested ears and hearts because there were none else to arrest them among a backslidden and God-forsaken priesthood. But, for a single voice in its first utterances, to rise above the accumulated war of trumpeters more numerous and more vigilant than ever covered the walls of Zion since the builders commenced the glorious task of "repairing her waste places," is an event too remarkable to be passed over without notice, and, after weighing all the circumstances, he will be a more wonderful man than the subject of our remarks, who does not do as every gazer on the wonderful pile at Stonehenge, does,—wonder how it came into its position, and turn away, wondering still.

A better idea of the popularity of Mr. Spurgeon in England cannot be given, than to say, that on going down on one of the river boats from Westminster to London Bridge, a *boatman* answered my inquiry, "Where is Mr. Spurgeon's chapel?" with singular promptness, staring at me the while, as much as to say, "art thou a stranger and knowest not these things?"—then pointing in the direction of the chapel, said, "It is close by Surrey Bridge, on the Surry side of the river, down a flight of steps in Park street. You can't miss it; anybody will tell you. He preaches there Sunday nights and Thursday nights." And yet, probably this man never saw the inside of a place of worship—living Sundays and all days on his boat.

To give greater effect to this, I may mention, that, on riding up "City Road" on the box with the driver of a "'bus" a day or two ago, when we passed Bunhill Burying Ground, the celebrated spot where lie the sacred ashes of the great and holy Bunyan, and the sweet moral singer, Isaac Watts, and a noble army of martyrs of cherished memory; I asked the driver to point out Bunyan's tombstone—(a modest, upright slab, known, one would suppose, to every child in London.) Looking over the burial ground a moment, and then turning his head directly across the way, where stands the famous "City Road Chapel," the Cathedral of English Methodism, the coachman replied, "he's buried there, sir, there somewhere," waving his whip conclusively. So little do these men know of the men and things that have moved the world! Yet they know of Spurgeon, albeit, it is but as they know of Jenny Lind. Nor does their knowledge of this great wonder arise from any intimate relation in which he has placed himself with this class, for, as far as I can gather, he has little to do with any movement, either religious, philanthropic, or otherwise, beyond the pale of his own denomination, and scarcely beyond his own individual position as a Baptist preacher, over the Park Street Congregation.

After a long walk across interesting streets, we at length came to the steps our boatman had pointed out, and landed by the blank wall of Barclay & Perkins' Brewery. A street back of this mammoth manufactory of "liquid damnation," as our teetotal friends here are fond of denominating it, stands the famed Park Street Chapel, a plain, unpretending old conventicle, whose walls could tell if they had tongues, full many a tale of puritanic fervor and stubbornness.

It was a little past six o'clock P. M., when we arrived at the door of the chapel, and the service was to commence at seven o'clock. Two or three ladies had entered within the iron railing separating the few feet of yard from the street, and by the iron gate leading to the vestry on the east side of the Chapel, stood lazily lolling a man, whom we supposed was the "chapel keeper," and probably occupied the house in the yard adjoining the vestry.

"Does Mr. Spurgeon preach to-night, sir?" we inquired of our friend just introduced.

"Yes," was the gruff reply, "at seven o'clock." he added, as though to avoid all further questions.

"When will you open the church," we asked.

"O! not till half past six."

"Then will you be kind enough to let this lady with me take a seat in the vestry until you open the doors of the church? We have traveled far and she is weary."

"O! you must wait awhile, the chapel will be open soon;—but I cannot let any one in until *those who hold tickets* are seated."

• • • •

A little before seven, o'clock a number of male candidates for baptism entered the vestry side of the church, wearing snuff-colored alpaca robes, seating themselves in a group of seats at the back of the pulpit, which stands some way in the body of the chapel, and is ascended by winding-stairs, after the ordinary English model. That staircase, by the way, has been the subject of much slander, as well as the minister it serves. It is untrue that Mr. S. descends to any such tricks as sliding down the rail; a feat which a mountebank would be crafty to perform on that rail!

A few minutes after the clock had struck seven, with a quiet, confident, and rather quick pace, enters the wonder of the world, and after a moment's silent prayer, in a seated, upright position, and with uncovered face, he rises and deliberately surveys his audience. What a face! so radiant and so young! Why, his portraits are miserable caricatures! That thick, pug nose, and those almost African lips, and great tusks which part them; that stiff, unintellectual look which his photographs and busts give us, are as foreign to him, at least as he now is, as they are foreign to some others we might name, who, without a tithe of his fame, would feel degraded by such embellishments. He stands a little below the medium height, firmly and rather stoutly built, dressed in ordinary clerical garb, preferring, however, the lappelled coat to the long frock, with a broader neckcloth, perhaps, than many of his brethren, and having a great deal of unbending starch in it, giving his neck the appearance of a hidden "wen" in his pictures. His hair is wavy and long, of a glossy, dark-brown color, while his skin is fair as alabaster, so that the delicate coloring of his cheeks plays on his features like the blushes of June roses. Inclined to flesh, his movements are sometimes awkward, and added to his short arms, gives him, in gesticulating, a stiff-

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Savior, Come!

BY C. F. DOW.

Come! O come! thou hast tarried long,
Come with the bliss of joy and song;
Saints pine for thee on a thousand shores,
Where the billows break, and the wild wind roars.
There's a voice of wail from the ages past,
That tells of the storm, the wild wind's blast;
Gloom hath shrouded earth's pleasant bowers,
Sin hath cursed, and death devours;
And every hour on its fleeting wing
Sends up the cry—Come, heal its sting.

Come! Savior, come! we sigh for thee,
To hear thy voice—thy glory see;
We wait as lonely captives here,
But will rejoice, for thou art near;
Come, put an end to war and strife,
Come, bring the joys of endless life;
Come, heal the breach that sin hath made,
Restore the forms that death hath laid;
And let the darkness flee away
Before the beams of endless day!

For the Crisis.

Sacrifice.

An article on this subject in the *Crisis* of Sept. 19th, is to my mind exceedingly apt, and worthy of consideration. Yet I doubt not, like this and many other presentations of duty, it will pass unheeded by numbers who ought to receive it as a well-intended rebuke and admonition expressly for themselves. The writer suggests the idea that the impression generally received with regard to the sacrifice required in the cause of Christ is, that *ministers* and their families are the persons upon whom this responsibility falls. It is expected of them that they go forth in heat and cold, day and night, to labor earnestly in proclaiming the gospel message,—while their families are to subsist on the plainest fare, and very scant at that, denying themselves not only the luxuries, but even the comforts of life, in order that this work shall be done. This is expected, nay, even demanded of them, while the church may live very comfortably and at their ease, doing for the cause simply that which is *perfectly convenient* for them to do.

Now let me ask if this is not a fact that cannot be gainsayed? And, is it not contrary to reason and Scripture? Listen to the word: "Whosoever there be of you that *forsaketh not all that he hath*, cannot be (my minister? No.) my disciple." And *whosoever* doth not *bear his cross* and come after me, cannot be my disciple. All will admit that this was not intended for ministers alone, but for all who profess to be the followers of Christ. There must be sacrifice on the part of every one who would gain admittance into the kingdom. Why, then, this mistaken idea?

We hear a great deal said about ministers being obliged to leave the great harvest-field of gospel labor, to engage in business for the support of their families. And many are found fault with for so doing. How often the remark is made about Bro. A., or Bro. B., "I fear he is losing his interest in the cause, for he is not devoting all his time to preaching, but is engaged in some kind of business." Now brother, or sister, who say such things, let me put a question home to you. How much have you given for a year past to support the preaching of the gospel? And one more. How many privations have you endured, or, in other words, how much sacrifice made in order to sustain the ministry? Just look the matter over and make an estimate, and see if your conscience is perfectly satisfied before God.

Again, the church can enjoy their fine houses, nice furniture, nice clothing, etc.; but if a minister's family perchance have any of these things (a case rare indeed,) the remark is made, "They seem to be very worldly, and not living much as *ministers* ought." Now there is evidently a wrong in these things, which I do not know will be ever righted in the present age of anarchy and wrongs. But, so far as duty is concerned, it is well to speak out upon the subject, and admonish those who are in the wrong, leaving the result with Him who is infinitely right, and whose aim is, the har- [illegible]

engage in worldly business. God is a lover of *order*, which is manifested through his entire universe. And but little is accomplished in any thing without some plan or system. Now it is well known that among those who are usually denominated Adventists, there is almost an entire want of system in regard to meeting the expenses of the ministry. They so much dislike the idea of a "salaried clergy," that all is left to chance, whether a minister receives anything or not. And it is very easy to get along in our churches in this matter; for one who loves his money can hold on to it. He is not required to give, as in other churches, and so can slide easily along; while others who are free-hearted, and love the truth ardently, often do more than they are able, because they are not willing to see those who proclaim the truth suffer for the necessaries of life. Some therefore are "eased, and others burdened."

Now if, when a preacher of the gospel goes into a region of labor, each brother would state *how much* he would give towards his support, and therefore obligate himself in that way, it does seem as though those difficulties that now cripple and harrass the ministry might be removed, and more laborers go forth into the great harvest field of the Lord. Only let there be some system in this matter, and the cry would not be so frequently heard, "Ministers are leaving the field to attend to temporal things."

O! brethren, if you knew the anguish of these ministers in secret,—if you could witness their groans and tears, and hear them saying, "Must I leave this great work which my Master has given me to do—a world perishing, and the Judge standing even at the door!"—methinks you would arouse, and ask yourselves whether there were anything lacking on your part, that caused such an evil as this. Shall *we* who believe the Lord is coming speedily, be just as eager for worldly ease, comfort and riches even, as the great mass who walk only by sight?

Alas! how little is realized of the position in which we stand. The Lord send truth to the heart, and let those who are deceived be awakened to their true condition, before it is too late. A. C. J.

Lockport, N. Y.

For the Crisis.

The Evening and morning Visions of Daniel.—No. 2.

As we proceed to notice the *evening* vision of Daniel, in chap. 7, it is well to bear in mind that the dream of Nebuchudnezzar, of the 2d chap., runs parallel with Daniel's dream. The interpretation of the former was given while Daniel was yet a youth, having been in Babylon but three years, being about sixty-seven years before he was cast into the lions' den.

The imagery of this vision of the king, made a magnificent appearance before the mind of a heathen prince; while to Daniel, the same events are afterwards represented under the appearance of four fierce and devouring wild beasts. It is only necessary for the reader to turn to and read the 2d chap. of Daniel, from the 31st verse to the close. The readers of the *Crisis* are so well posted in all these matters, it is only necessary to allude to these grand outlines of all subsequent history both of the church and the world; all comprised under the reign of four great monarchies, to be superceded by the "kingdom of heaven," or, in the language of the angel to Daniel, when "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting," etc.

The duration of this long rule of persecuting power, must always have been of great interest to believers in divine revelation; but especially to us, living so near the termination, it becomes a matter of vast importance. To determine the *date*, we must ascertain the *commencement* of the four great empires. I have assumed the whole period to be 2520 years; but Daniel, in his *evening* vision, has only one term of duration given—and that is only one-half the period I have assumed. This must have reference to the reign of the "little horn," and therefore be the last half, or final termination of the whole dynasty.

I will leave the *chronology* of this evening vision till the next number, in order to make a few remarks of a more practical bearing *just now*. Witness the great anxiety manifested by Daniel, at the conclusion of this vision, especially the signification of the fourth, which was "the dreadful and terrible" beast. He says, in the 7th verse, "After this, I saw in *the night vision*, and behold a fourth beast, dreadful and strong exceedingly; and it had great iron teeth; it devoured, and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns." The "little horn" of that beast awakened his special inquiry. In the 8th verse, "I considered the horn, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; in this horn were eyes like the eyes of a man, and a mouth speaking great things." All agree that the "little horn" of this beast denotes the Roman hierarchy, which grew up from small beginnings, and became a temporal kingdom, extending over the territory occupied by "three" of the "ten" kingdoms, "plucked up."

It is an interesting topic of inquiry just now, *when* it was the Pope took possession of "three" kingdoms in and about Italy; for he is soon to be *dispossessed* of the last remnant of his territorial possessions—if Garibaldi is as successful in Rome, as he has so recently been in Naples!

If it is true, as we read nearer the close of the 7th chapter, that "this horn is to make war with the saints, and prevail against them until the Ancient of days come, and judgment is given to the saints of the Most High,"—what is to follow the present diminution of the power of this "little horn" *now* manifest in Rome?

For the Crisis.

The Right Name.

Are you a Presbyterian, a Baptist, or a Methodist? No. I have heard many good gospel sermons from preachers of various denominations; but when they strike the key-note of *ism*, I find only husks—no gospel meat or sincere milk of the WORD. I rejoice in the name of CHRISTIAN, and am glad to meet with any who love CHRIST more than father or mother, brother or sister, or even their own *sect*.

A brother who had been converted very early in life under the preaching of a devoted christian, and who had afterward united with the M. E. Church in W—, Mass., eventually took up his abode in Perry county, Pa. He carried the usual certificate of regular standing in that church; but, as he held some views not found in the M. E. discipline, he would not present his certificate until he had first told the pastor candidly something of his belief. This he did on the first convenient opportunity, stating that some of his views were the result of Advent or "Millerite" influence. The brother humbly acknowledged the possibility of his being in error, but at present he did not believe in the immortality of the wicked. The pastor was a very stiff specimen of the class who say, "I am holier than thou," and "*my* way only is right."

After the brother had resided some months in the place, the pastor inquired of one of the neighbors how that man C— got along. The neighbor in turn inquired, "Are you going to receive him into the church?" The pastor said "No' he has too strange ideas to be admitted to *our* church."

Take courage, brother. Only make sure of being a CHRISTIAN, and let the proud Pharisee say, "Stand by thyself." Soon you will be admitted into the presence of the GOOD SHEPHERD, while those who despised you will be cast out. F. H. C.

For the Crisis.

"Be not conformed to this World."

Will not pure religion, the principles of Christ, lived out, dictate in relation to unnecessary expenditures for external appearances? Certainly. And that Bro. or Sr. who is understandingly exercised thereby, will cut off from those things which are incompatible with the gospel, and only calculated to gratify carnal nature, and to please a vainly admiring world. The church of believers should be as pilgrims and strangers.

"Conformed," says Webster, "is made to resemble; to reduce to a likeness of; made agreeable to." What is that resemblance, or likeness, to which they should not conform? That this conformation and transformation, if not spoken with direct reference to dress, or external appearance, does as fully and definitely embrace that, as any other position or principle adopted by this world, I most fully believe. But says one, "It is not a transformation of dress, but the renewing or changing of the mind, that is spoken of and urged upon the church." Pause one moment, while I ask what governs the man? Is it not the mind? Surely it is. Every act is only a development of some internal principle, or the mind acted out. It is true, the apostle speaks of being quickened, and being renewed by the Holy Ghost; and it is only through this divine agency, by yielding our mind and will to its renewing or changing influence, that this transformation is effected; and just so far as we have the mind of Christ, we shall act Christ-like, and no further. The stream can rise no higher than the fountain. "By their fruit ye shall know them." A fountain cannot send forth both sweet and bitter water.

Again, if we have the mind, the principle, or the spirit of the people of the world, do we not act like them? Most surely. If our mind is not in harmony with the world, do we act like them? Certainly not. While I would not condemn, or uncharitably judge any one, let me pursue this subject a little further, and inquire what can be the object of the lovers of this world in striving to adorn their persons with silver and gold and costly attire, not necessary for the comfort of life? or in building for themselves stately mansions, expensively furnished; having fast horses and gilded chariots? Is it that bread may be dealt out to the hungry? that the thirsty may have drink? that the naked may be clothed? that the sick and those in prison may be visited? Is it to fulfill the royal law,—thou shalt love thy neighbor as thyself? Is it to follow the example of Christ, or his apostles, that they do this? No, never, never. Such things are opposed to the pure principles of the gospel, and never originated in love to God, or to our neighbor, but from love of self, and a desire to be admired by a world at enmity with God. Brethren and sisters, let us think of these things. Think of Him who was rich and for our sakes became poor. S. C.

For the Crisis.

The Rock of Ages.

I dare not meet the storms that rise,
And spread their rage from strand to strand,
Unsheltered by the mighty Rock
That rises in a "weary land."
Without my Captain at my side,
I dare not cross life's battle-field,
I'm all ungirded for the strife
Without my buckler and my shield.

I dare not cross life's stormy sea,
Nor dare unloose the rudder-band,
Without "my Father's at the helm,"
Without my Savior's guiding hand.
And when "the silver cord is loosed,"
And death's dark shadows compass me,
I'll rest until a Savior's hand
Unbinds my bonds and sets me free!

Pine Avenue. F. F.

Coming of Christ.

Is the second coming of Christ before or after the millennium? What saith the Scriptures?

That the Lord Jesus will come personally a second time, is firmly believed by all christians. It is almost as generally believed, that there will be a period when holiness will fill the earth. This glorious state is often called "the Millennium;" the Scriptures speak of it as "the kingdom of God and of his Christ."

The point to which we now request attention is this, *Which of the two events just mentioned will occur first?* Will the universal kingdom be established, prosper, and come to an end, while the Savior remains in heaven, or will Christ return in person, and rule the world in righteousness? Psa. 96: 10-13.

If we ask this question of the professing church, or inquire of her teachers, the answer generally is, "We look for the millennium *first*, we do not expect that Christ will come in person for many hundreds, or perhaps many thousands of years." If we turn from man, and inquire at "the oracles of God," we find that the personal advent of the Savior is *the great event* predicted. For this the people of God are directed to *wait*, to *hope*, and to *watch*. All the sacred writers who treat upon the subject, and who point out the relation between "the coming and kingdom" of Christ, agree with the prophet Daniel, who testifies that he "saw in vision one like the Son of man come in the clouds of heaven," at the time of the destruction of the fourth beast, or the Roman power. Nothing intervenes between that dreadful tyranny and the peaceful universal kingdom of Christ, besides his coming and acts of judgment. HE COMES, HE JUDGES, HE REIGNS!

That this coming "in the clouds of heaven," *before* the kingdom, is a personal coming, is evident from our Lord's own words in his last prophecy, (Matt. 24: 30;) his testimony before the Jewish High Priest, (Matt. 26: 64;) the declaration of the angels just after the resurrection of Christ, (Acts 1: 9-11;) and the prophecy of John, (Rev. 1: 7,) "Behold, he cometh with clouds, and every eye shall see him."

This one passage in Daniel 7, compared with the texts above referred to, is sufficient to prove that the personal advent of Christ is before the millennium. O that christians would ponder God's simple testimony, and compare one portion of Scripture with another, in order to see whether these things are so.

I have searched the New Testament in vain to find one passage which asserts, or even fairly implies, that there will be a period of universal blessedness before the coming of the Savior. I can find no single instance in which the apostles expressed any hope that the whole world would be converted by the preaching of the gospel during the Savior's absence; but I have found *many* passages which, understood in their literal meaning, and interpreted in the same way as events have already interpreted other prophecies, directly oppose any such expectation as a universal conversion of the nations before the Lord's coming.—*Tracts on the Prophecies, No. 4.*

For the Crisis.

New Name.

That God has promised to call his people by a *new name* is true, as we find in Isa. 62: 2; and it is also true that in this connection he has declared what this *new name* shall be, (verse 4th)—"Thou shalt no more be termed Forsaken; . . . but thou shalt be called Hephzi-bah," (my delight is in her.) In verse 12th we have another name: "And thou shalt be called Sought out;" which together are significant both of position and character. But supposing we think Isaiah to be wrong in this matter, and seek for the *new name* under the new covenant, what do we find here?

1. Matt. 5: 9; "Blessed are the peacemakers; for they shall be *called* the children of God."

2. Jesus says, "I have *called* you friends." John 15: 15.

3. "Not ashamed to *call* them brethren." Heb. 2: 11.

4. "*Called* to be saints." Rom. 1: 7. "And when he had *called* the saints," etc.

5. "They shall be *called* the children of God." Rom. 9: 26.

6. "Behold what manner of love the Father hath bestowed upon us, that we should be *called* the *sons of God*."

Here is but a specimen of divine appointment, to say nothing of that doubtful call in Acts 11: 26, where the disciples were first *called* christian; names significant of our relation to God through Jesus Christ our Lord. God has ever chosen such titles to represent his people as were at once significant either of their character, relation or position.

1. As to character—called to be saints, eminent for piety and virtue.

2. Relation—sons of God—beloved—brethren—heirs of God and joint heirs with Christ.

3. Position—"Then shall the kingdom of heaven be likened unto ten virgins that took their lamps and went forth to meet the bridegroom." In this position the church is found ready—"They that were ready went in with him to the marriage," etc. Matt. 25: 10.

Now as it is perfectly demonstrable and apparent that the Roman harlot is trembling to fall; and whereas in connection with her fall comes the marriage supper of the Lamb, it is certain that the church has taken her "waiting" position; therefore any name that is applicable to her character, relation, and especially her position, must be well pleasing to the Bridegroom and significant to all, and it will be time enough for the bride to take the *Bridegroom's name* when the marriage takes place. Is it not so?

Therefore, as the name "Second Advent" gives prominence to the first Advent, and the event is to be the completion of the christian's hope, for which we are now looking, and in fact is a confession of the entire plan of God in the resurrection and restitution, and as such sufficiently understood by the candid, I see no good reason to change the name unless to save reproach. And if believing in the Second Advent at hand entitles us to the name of Second Advent believers, and reproach comes in consequence, let us bear it with patience.

If we should assume the name of Christian, we fall back upon a name already assumed by a sect from which many of our brethren came out; and to distinguish ourselves to the inquirer, we should have to confess we were Advents, or something else significant of our faith, or be accused of going under false colors. If the Lord has called us out here to wait for his Son from heaven, then we are in fact, or ought to be, believers in the speedy second advent of Christ, and I think the man that wants to wipe out this reproach, is not the man for the times.

Then let us once more to the fight—fight manfully under a banner significant of our faith, and then invite others to join the virgin army,—"but return not unto them."

H. PRATT.

☞ Dust, by its own nature, can rise only so far above the road; and birds which fly higher never have it upon their wings. So the heart that knows how to fly high enough, escapes those little cares and vexations which brood upon the earth, but cannot rise above it into that purer air.

☞ A religious or holy life has a voice; it speaks when the tongue is silent; and is either a strong attraction, or a perpetual reproof to those around us.

For the Crisis.

Gem Jottings.

[Selected from diverse authors, by a Book-worm.]

RESIGNATION.

"God sendeth sun, he sendeth shower,
Alike they're needful to the flower;
And joys and tears alike are sent
To give the soul fit nourishment.
As comes to me or cloud or sun,
Father! thy will, not mine, be done."—
Sarah F. Adams.

THE LONG PROMISED DAY.—We can learn this lesson, at least,—that that man has no humanity, no philanthropy, and certainly no christianity, who does not long for that long promised day when earth shall be restored from its thraldom, when the groans of creation shall cease, when all things shall be made new, when Paradise shall return; and Christ shall reign over a happy, a holy, a peaceful world; and God shall have glory, and we shall praise him day and night, as the monuments of his love, and the purchase of a Savior's blood, and without ceasing. Come, Lord Jesus, come quickly. Amen.—*Great Tribulation, By Dr. Cumming.*

FRIENDSHIP.

Small service is true service while it lasts,
Of friends, however humble, scorn not one:
The daisy, by the shadow that it casts,
Protects the lingering dew-drop from the sun.
Wordsworth.

TRUTH.—As the turning of our eyes from the sun, or the burying ourselves in caves, deep beyond its reach, does not blot the sun from the heavens, or obliterate its light, so our discarding the truth will not destroy that truth, nor diminish its binding obligations.—*Rev. A. Joy, A. M.*

LIVE NOT FOR SELF.

Play not the niggard; spurn thy native clod,
And self disown;
Live for humanity; live unto thy God,
Not to thyself alone!
Anon.

OBLITERACY AND PERMANENCY.—The tomb of Moses is unknown, but the traveler still slacks his thirst at the well of Jacob. The gorgeous palace of the wisest and wealthiest of monarchs, with its cedar, and gold, and ivory,—even the great temple of Jerusalem, hallowed by the visible glory of the Deity himself,—are gone; but Solomon's reservoirs are as perfect as ever. Of the ancient architecture of the Holy City, not one stone is left upon another; but the pool of Bethesda commands the pilgrim's reverence at the present day.—*Quar. Review.*

Celebrities of the English Pulpit.—Spurgeon.

[Correspondence of the *Amer. Monthly*.]

LONDON, June 5th, 1860.

My Dear Friend at Home:—In answer to your eager upturned faces, as in imagination, we see you gather around the "household chair," listening to the last despatch from friends "far away," we say yes, we have heard Mr. Spurgeon, and many other celebrities of the English pulpit, of whom, if it please you, we may say something hereafter.

There is no name that flies from lip to lip so often as that of Spurgeon,—except it be the equally, and hardly more, popular name of Napoleon. It is a rare thing in the history of the Church, that a single voice can be heard so universally, even when the slumbers of a church "at ease" offer no resistance to the shrill sound of a reformer's rising in the power of an alarmed conscience, and the majesty of a renewed faith. Luther and Wesley arrested ears and hearts because there were none else to arrest them among a backslidden and God-forsaken priesthood. But, for a single voice in its first utterances, to rise above the accumulated war of trumpeters more numerous and more vigilant than ever covered the walls of Zion since the builders commenced the glorious task of "repairing her waste places," is an event too remarkable to be passed over without notice, and, after weighing all the circumstances, he will be a more wonderful man than the subject of our remarks, who does not do as every gazer on the wonderful pile at Stonehenge, does,—wonder how it came into its position, and turn away, wondering still.

A better idea of the popularity of Mr. Spurgeon in England cannot be given, than to say, that on going down on one of the river boats from Westminster to London Bridge, a *boatman* answered my inquiry, "Where is Mr. Spurgeon's chapel?" with singular promptness, staring at me the while, as much as to say, "art thou a stranger and knowest not these things?"—then pointing in the direction of the chapel, said, "It is close by Surrey Bridge, on the Surry side of the river, down a flight of steps in Park street. You can't miss it; anybody will tell you. He preaches there Sunday nights and Thursday nights." And yet, probably this man never saw the inside of a place of worship—living Sundays and all days in his boat.

To give greater effect to this, I may mention, that, on riding up "City Road" on the box with the driver of a "Bus" a day or two ago, when we passed Bunhill Burying Ground, the celebrated spot where lie the sacred ashes of the great and holy Bunyan, and the sweet moral songster, Isaac Watts, and a noble army of martyrs of cherished memory: I asked the driver to point out Bunyan's tombstone—(a modest, upright slab, known, one would suppose, to every child in London.) Looking over the burial ground a moment, and then turning his head directly across the the way, where stands the famous "City Road Chapel," the Cathedral of English Methodism, the coachman replied, "he's buried there, sir, there somewhere," waving his whip conclusively. So little do these men know of the men and things that have moved the world! Yet they know of Spurgeon, albeit, it is but as they know of Jenny Lind. Nor does their knowledge of this great wonder arise from any intimate relation in which he has placed himself with this class, for, as far as I can gather, he has little to do with any movement, either religious, philanthropic, or otherwise, beyond the pale of his own denomination, and scarcely beyond his own individual position as a Baptist preacher, over the Park Street Congregation.

After a long walk across interesting streets, we at length came to the steps our boatman had pointed out, and landed by the blank wall of Barclay & Perkins' Brewery. A street back of this mammoth manufactory of "liquid damnation," as our teetotal friends here are fond of denominating it, stands the famed Park Street Chapel, a plain, unpretending old conventicle, whose walls could tell if they had tongues, full many a tale of puritanic fervor and stubbornness.

It was a little past six o'clock P. M., when we arrived at the door of the chapel, and the service was to commence at seven o'clock. Two or three ladies had entered within the iron railing separating the few feet of yard from the street, and by the iron gate leading to the vestry on the east side of the Chapel, stood lazily lolling a man, whom we supposed was the "chapel keeper," and probably occupied the house in the yard adjoining the vestry.

"Does Mr. Spurgeon preach to-night, sir?" we inquired of our friend just introduced.

"Yes," was the gruff reply, "at seven o'clock." he added, as though to avoid all further questions.

"When will you open the church," we asked.

"O! not till half past six."

"Then will you be kind enough to let this lady with me take a seat in the vestry until you open the doors of the church? We have traveled far and she is weary."

"O! you must wait awhile, the chapel will be open soon;—but I cannot let any one in until *those who hold tickets* are seated."

• • • •

A little before seven, o'clock a number of male candidates for baptism entered the vestry side of the church, wearing snuff-colored alpaca robes, seating themselves in a group of seats at the back of the pulpit, which stands some way in the body of the chapel, and is ascended by winding-stairs, after the ordinary English model. That staircase, by the way, has been the subject of much slander, as well as the minister it serves. It is untrue that Mr. S. descends to any such tricks as sliding down the rail; a feat which a mountebank would be crafty to perform on that rail!

A few minutes after the clock had struck seven, with a quiet, confident, and rather quick pace, enters the wonder of the world, and after a moment's silent prayer, in a seated, upright position, and with uncovered face, he rises and deliberately surveys his audience. What a face! so radiant and so young! Why, his portraits are miserable caricatures! That thick, pug nose, and those almost African lips, and great tusks which part them; that stiff, unintellectual look which his photographs and busts give us, are as foreign to him, at least as he now is, as they are foreign to some others we might name, who, without a tithe of his fame, would feel degraded by such embellishments. He stands a little below the medium height, firmly and rather stoutly built, dressed in ordinary clerical garb, preferring, however, the lappelled coat to the long frock, with a broader neckcloth, perhaps, than many of his brethren, and having a great deal of unbending starch in it, giving his neck the appearance of a hidden "wen" in his pictures. His hair is wavy and long, of a glossy, dark-brown color, while his skin is fair as alabaster, so that the delicate coloring of his cheeks plays on his features like the blushes of June roses. Inclined to flesh, his movements are some-

ness of manner sometimes very disagreeable.

But his voice!—what did ail our friend, Rev. Mr. Milburn, when he heard him two years ago, to describe that voice as harsh and grating? or has it so much changed since then? We are told it has greatly changed, and that he has rubbed off many of the oddities of his debut. His voice is now rich and full, rolling and swelling in most mellifluent cadences, and capable, we should judge, of wonderful expansion. His reading is good, but not remarkable; his enunciation measured, and consequently, distinct and clear; his utterance unfaltering, and his language very free but common-place. From the moment he opens his lips to speak until he closes his work, there is no stammering, or lisping, or faltering of language or of voice. He seems capable of any amount of labor. His whole manner and appearance is of one who feels he has a work to do and is determined to do it, fully conscious, withal, that he is equal to his task. In his opening prayer he at once raises his voice to an earnest key, and never lowers from this through all the long services of the occasion, his lesson from Scripture is carefully selected and meant to chime in with his sermon, and he commences it with a preface and proceeds with expositions, which, to our mind, (aside from his theology, from which, of course, we differ) are the strength of his services. We hope never to forget the melting unction that attended his glowing exposition of the eighth chapter of Romans; and the sense of triumphant security we felt in the grace of our Lord Jesus, as Mr. Spurgeon played on that magnificent apostrophe, with which that most glorious of all chapters in the epistles closes,—"For I am persuaded, etc."

As a preacher, we must acknowledge that we know not where the secret of his great popularity lies. A few propositions,—earnestly, but very illogically and bigotedly defended rather than argued—with consummate arrogancy and inconsistency—formed the frame-work of his discourse. He seemed to say, "I am set for the defence of Calvinism and the uprooting of every other system, particularly Arminianism; which he boldly declared to be only another name for Antinomianism. Evidently believing Arminianism to be anti-Christ, he dashed at it with all the holy fury of an angel of wrath sent down to destroy the "man of sin," vehemently declaring that if he were to embrace Arminianism (which he had just defined to be Antinomianism) he should "expect that the gates of heaven would be closed against him the next moment!" And yet, apart from this, there were home thrusts and telling words, which burned as they lodged, and an unction which no criticism can touch. His figures were often coarse and far-fetched, and fitted, as the Yankee would say, "any how;" but also, as often the homely figure had an application and force which no logic could give. Sometimes his humility melted you down into love and forgiveness of all his incongruities, and then again, his arrogance and protrusion of self made you "wish he had not said that." After all, there is a something in him or about him, which wins upon all, but what that something is, I have again to say, I cannot by any means determine. * * * * *

The singular desire for his picture, or else the determination of his friends to force it on the public, is so great that one house in the famous Paternoster Row has its windows filled with them in every imaginable shape and position, from the marble bust, life size, to pocket size; from the life size engraving lithograph, to the miniature photograph, the medalion in bronze and in plaster of paris—now the orator on some fancy flight with hands outspread, then the declaimer with clenched fist, again, the pointed finger, and now "Mr. Spurgeon at prayer," or "Mr. Spurgeon as he appears when reading," *et cetera adfinitum, ad nauseam*—just as over the way in the theatre bookstore, are seen the prints of, "Mr. Macready, as Richard the Third, "Mr. Brooks, as Hamlet," or "Charlotte Cushman, as Meg Merriles." The wonder is how the poor fellow can swing clear in the pulpit or out of it, of the Boswells that crowd upon his path. Happy will it be for him if he can say also with Paul, "I determined to know nothing among you save Jesus Christ and him crucified."

FRANK.

For the Crisis.

"Spiritualism Exposed," etc.

BRO. GRANT:—Permit me to say through the *Crisis*, that I have about two hundred copies of this pamphlet, which I want circulated. About seven dollars more will enable me to pay up the publisher for the work, and I will now mail twenty copies, post paid, to any one sending me $1,00. It meets the Spiritualist not only on Bible ground, but on their own ground; and gives in a condensed form all the arguments necessary to expose this satanic delusion. Will not the friends take the remaining copies off my hands, and circulate them among those who are infected with this destroying doctrine?

MARY D. WELLCOME.

Richmond, Me.

☞ Men are like words; when not properly placed, they lose all value.

The World's Crisis.

BOSTON, OCTOBER 10, 1860.

Diary Leaves.

Bryant's Pond, Sept. 27th. This village is on the Grand Trunk R. R., sixty-one miles from Portland. The pond is a sheet of water, at the base of a steep and rocky mountain, and floats a sail boat for pleasure parties.

This evening, we had an interesting meeting at the Baptist house, which was well filled with very attentive listeners; indeed, we think we never spoke to any more so. Some portion of the time complete silence prevailed, except from our own voice. It was easy preaching to people so anxious to hear the word of the Lord. There is a bright prospect for a revival of pure religion, if the meetings could be continued. The discussion has awakened much interest in the study of the Scriptures; and many are astonished at what they find in the Bible. They almost think our Bible is different from theirs, and will not believe to the contrary till they have made an examination.

Friday, 28th. To-day several have called on me to talk about Bible truth, who are most deeply interested. Some of them have been associated with Universalism and Spiritualism, but now do not hesitate to say, that our position completely overthrows both systems, while at the same time it makes the Bible a plain and harmonious book. They say the Scriptures never looked plain before; "but your preaching," said an intelligent lady, "overturns about all I have believed." This we very well knew. Another said, "There is no use in trying to overturn your position, for it is fortified at every point, unlike any other doctrine." Our visitors to-day have made us think of Paul's, when in his hired house at Rome, where the people were continually coming and going for the purpose of asking him questions about the "new doctrine." Several are evidently under conviction. We have made an appointment to meet them again the 9th of Oct., on our return from C. E.

Saturday 29th. At 11.25 o'clock, we left Bryant's Pond for Danville, C. E., a distance of one hundred and seventy miles, where we arrived about 7 P. M., and met a very hearty reception from Bro. J. Porter and family. Danville is a thriving village, midway between Montreal and Quebec, it being eighty-four miles from each place. On our way, we passed through a wild section of country interspersed with log huts, occupied or deserted by wood-choppers, that were far from looking very inviting. The scenery is not only rude, but quite mountainous, which makes the prospect rather interesting, especially when we find the mountain tops snow-clad before the close of the first autumnal months, as is the case now. We passed Mt. Washington, the noted peak of the White mountains, so often visited by tourists and summer pleasure parties. It is now covered with snow, having retired into winter quarters, and hid its top among the clouds, so that we did not see its steepled summit. At Island Pond, and for several miles around, we found the earth and trees whitened with snow, and the atmosphere feeling like the last of November.

Sabbath, Sept. 30th. This has been a pleasant day, and one of interest at Danville. The meeting was full in the morning, and crowded in the afternoon and evening with very attentive listeners. At the close of the evening meeting some ten or fifteen requested prayers, expressing their determination to leave all for Christ, and be prepared for his speedy coming. We found the church with their earnest pastor, Bro. Porter, struggling to keep the mastery over the wiles of Satan, and ready to press the battle to the very gates of the enemy. The prospect is encouraging for a good work in this place.

Danville, and this section of Canada, is noted for its pleasant sunsets. We have never before witnessed one so beautiful as at the close of this day. We thought of the new earth, when beholding the pleasant scene. The entire horizon was bordered with a golden or crimson hue, fading upward with a peculiarly soft tinge that was very pleasing to the eye of the beholder. Said one, who had traveled extensively, "I have been in no place where there are such beautiful sunsets as in Danville."

Monday, Oct. 1st. In the evening we had an interesting meeting, and quite a large audience, notwithstanding it was very rainy. Many came several miles to the meeting, and one lady *walked* about five miles and back in the rain. A Baptist and Congregationalist minister were present. The truth with the Spirit of the Lord is stirring the people, and we are looking for happy results.

Tuesday, Oct. 2nd. Our meeting this evening was one of deep interest. Several came forward for prayers, and others were almost persuaded to be christians. The revival tide is rising rapidly.

☞ Night brings out stars, as sorrow shows us truths; we never see the stars till we can see little or naught else—and thus it is with truth.

An Interesting Baptism.

When we arrived in Danville, C. E., Sept. 29th, 1860, and inquired of Bro. Porter concerning the welfare of his family, he replied that all were well but John, his eldest son, now about twenty-seven years of age, who was nigh unto death,—whose funeral we should probably attend before we left. This son has been in business in Boston, but was obliged to return home some eight months since. Since that time, he has been continually declining, till there is now no hope of his recovery. He has not lain down for over seven months. He is obliged to keep standing upon his feet or knees in order to breathe. He spends a considerable portion of his time kneeling in a chair, with his arms elevated and resting upon a kind of sling on the top of the back of the chair. By this means he produces the greatest possible cavity for the action of the lungs. In this painful position he passes long days and nights. He is truly an object of pity; and his condition would be almost intolerable were it not for the comfort of the christian's hope. Yet he is much troubled with the neglect of one duty, which is that of baptism. Being quite diffident, while in Boston, he neglected to make his feelings known, consequently this ordinance has not been observed. When he learned we were to visit D., he expressed a wish to be buried with Christ in baptism. The week before our arrival, he had failed so fast that he was expected to live but a few days, still he could not bear the thought of dying before he had obeyed this command. His father asked him if he would not be embarrassed at sight of the crowd? He replied, "It will not weigh a feather with me." Again he said, "If the whole universe stood by scoffing, I would wish to go forward." His friends are astonished at his firm boldness as compared with his former timidity; but he now looks upon earthly things as they are—"vanity of vanities." His father said, when referring to his proposed baptism, "John, you may die in the hands of the administrator." He replied, "I am willing to die thus."

Seeing his anxiety, and firmness of purpose, we appointed 5 o'clock, Tuesday afternoon, Oct. 2nd, as the time for this solemn ordinance. As we approached the appointed hour, a deep solemnity rested upon us, similar to that felt on the day of a martyr's execution. The clock was carefully watched, hour by hour, till one says, "It is 3 o'clock—two hours more." Another says, "4 o'clock—only *one* hour." The father came in and said, "I begin to tremble. If he should die during the administration of the ordinance, our enemies would make great handle of it." He again went to John, and put the baptism before him in the most unfavorable light, almost hoping he would decide it is too late; but the son is firm, and calm, ready to die obeying the Lord, but entirely unwilling to breathe his last till he has observed the important ordinance.

We next hear, "It is twenty minutes past four,—half past,—only fifteen minutes more,—it is time to get ready!" At this time Sr. Porter was so affected with palpitation of the heart, that it became evident she could not attend the baptism. The people were assembling in solemn silence on the banks of the stream, and we felt that we must begin to move. It was like taking a corpse to the hearse for burial. By the kind aid of our brethren, we succeeded in getting John into the wagon, which was backed up to the piazza; but when we sat him down, we found he could not breathe in that situation, and we were obliged to keep him standing, by taking hold under his arms. His feet and legs were so swollen with dropsy, that he could not control them; and his body was so bloated that there was no room for his lungs to act unless he occupied a standing position with his arms elevated. He sometimes rests his arms, by hanging his head in a sling, and holding up his body in part in this way.

After we had arranged him as well as we could, Bro. Porter led the horse through the street to the place of baptism, which was but a short distance from the house, and within a few feet of the meeting-house. When we were ready to go into the water, John wished me to say to the spectators, "No one has urged me to do this, and I wish to bear the whole responsibility before the Lord." It was arranged that his father should go into the water and assist in the ordinance. Some years since he had the misfortune to lose one hand, and the thumb and forefinger of the other; hence we had a little fear that he might not be able to render the necessary assistance; but as it was John's request, we ventured, trusting in the Lord. A deep sensation was felt by the spectators when we began to walk into the liquid tomb, which became intense as we laid the young man down in the watery grave, in the likeness of Christ's burial. We have never seen a living man, who appeared so like a corpse, as did John when we looked upon his calm features beneath the yielding wave. Not a muscle moved, and, for the moment, we thought he might be dead. We raised him up, and a heavenly smile illumined his face, as he said, "No act of my life has afforded me so much pleasure as this,—praise the Lord." The father's tears of joy, met a hearty response from those who witnessed the thrilling scene. We returned in joy, to participate in the sweet peace of the obedient one. It was expected that he would die in the act of baptism, but he sustained no physical injury, and the next morning felt better than he had for several days previous, and was greatly benefited spiritually. We hope to be with him in the kingdom, when the faithful are gathered.

What do the Spirits teach?

The following extracts from the teachings of spirits, as published in the *Banner of Light* (?), will give the reader some idea of their doctrines. They need no comments to show that they are "doctrines of devils," which Paul said should come from "seducing spirits" "in the latter times." Says a spirit, "No man should rely upon any Savior outside of himself.... Jesus Christ was not the Savior of the world, more than any one before us.... Each and every one is a Savior, as he is a judge, a God."

Another spirit being asked his name, answered, "No matter—the devil I am... You cannot have my name, sir. Call me Satan."

Another says:—"According to our understanding, God will not hold man responsible for anything." Compare this with the Bible, which says: "God shall bring *every work* into judgment." Says Jesus, "Every idle word that men shall speak, they shall give account thereof in the day of judgment."

Another spirit says, "When man became a living soul, he became a God." "All living souls are Gods. They die not." "So, living soul, rejoice in thy wisdom, ... be a a King, a God, a Jehovah." How plainly this corresponds with what Satan said to Eve in paradise.

Sayings of Spiritualists.

Says Dr. P. B. Dandolph:—"I believe there is a principle at work from one end of the world to the other, and the day is already dawned when all society will be swept on by the rushing tide of truth and common sense, to the ultimate belief in Modern Spiritualism."

A new development has been made among Spiritualists, called, "The Angel Movement." It proposes "An entire overthrow of the existing external order of things, both in church and state." It also advises "The entire reconstruction of society after the laws of divine (?) order, and in such a manner as will realize the ancient predictions concerning the millennium, and the kingdom of heaven on earth." We would suggest that the word "divine" in the foregoing be changed to *demon*, as being more expressive of the facts in the case.

In answer to the question,—"Jesus, then, is not your Savior?" a writer in the *Herald of Progress* says, "No, if your Jesus be a dogmatical, supernatural wanderer, and a special 'Son of God.'"

A gentleman speaking of the death of his child says, it "died into immortality."

Another, when speaking of the spirits, answers the question, "What is Christ?" saying, "Christ is any sent spirit of God; in other words, any sent spirit of God is a Christ." He then goes on to say, "Christians, who are so earth-minded as to oppose the spiritual coming of Christ, have not their spiritual capacity exercised.... The spiritual plane being higher than the earth plane, the earth mind cannot, in the nature of things, understand the spiritual." Our prayer is that their "spiritual plane" may be kept so high that no one will ever attempt to reach it; for when they get there, they have only found a dream-land, like the one "beyond the bounds of time and space," about which some foolishly sing.

At the seventh annual convention of Vermont Spiritualists, held at South Royalton, Aug. 24th, 1860, among other things it was "*Resolved*, That the peculiar and exalted mission of Spiritualism is to elevate human beings, in all their relations, whether domestic, social, ecclesiastical, or political, from a mere sensual, material, to a spiritual plane of thought, feeling and action."

May the Lord forbid that the reader should ever seek such a "a *spiritual plane* of thought, feeling and action." Beware of it, as of the bite of the rattlesnake. They are only "speaking *lies* in *hypocrisy*, having their conscience seared with a hot iron." The "*spiritual plane*," of which they speak, is only one of the "seducing" terms in the mystical theology of "*anti-Christ*." In the name of the Lord, let every christian stand up *boldly* in the defence of the "old paths," and the pure doctrine of *Christ*.

Questions for the Crisis.

At *midnight* will there not be a faithful and true cry;—"Behold the Bridegroom cometh, go ye out to meet him"? Then will not the wise virgins who took their lamps and went forth to meet the bridegroom, awake and trim their lamps, or do right as well as talk right? And will not the foolish virgins awake and find that they have not time to do so? Have we passed the hour of midnight? Christ received by faith is both life and light.

I. M. BRUCE.

Wilmington, Vt., Sept. 30th, '60.

☞ Idleness is the very source of sin. Standing pools gather mud, and nourish and breed venomous creatures; and so do the hearts of idle and slothful christians.

For the Crisis.

My Journal.

From July 11 to the 28th I have labored with the church in Boston. Nothing of special interest. The church is in the utmost harmony, with a good religious interest. Some of the members are deeply interested in the time and signs of the coming of Christ.

Sabbath, July 29. Preached in exchange with Eld. C. Cunningham, at North Attleboro'. I spoke to good audiences during the day on great practical questions, and in the evening, being stormy, to a small audience on the time of the advent. Some are interested in the subject; but most, I should judge, though not opposing, were not much interested in the calculation of 1867–8. Bro. C. has a large and flourishing interest in Attleborough, is highly esteemed by his people, and is doing a good work.

On the question of the time, I may here remark, that I have ever believed that the prophetic periods were given to teach definite time, and that they would be understood by the church before the coming of Christ. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." We have had some light all the way, since the passing of Mr. Miller's time. In 1845 the following article was adopted by the conference of Adventists at Albany, N. Y., which was expressive of the views of Adventists at that time:—We hold "That the second coming, or appearing of Christ, is indicated to be now emphatically nigh, even at the doors (Matt. 24 : 33) by the chronology of the prophetic periods, (Dan. 7 : 25; 8 : 14; 9 : 25, etc.) the fulfillment of prophecy, (Dan. 2 : 7, 8., etc.) and the signs of the times, (Matt. 24 : 29; Luke 21 : 25, 26). And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh, and the last be warned to flee from the wrath to come, before the Master of the house shall rise up and shut to the door." In 1848 I gave the following article in tract form, as an expression of the views I then held, with many other Adventists, showing my faith in the time.

TIME OF THE SECOND ADVENT.

What do the Adventists preach now on the time?

The year 1847 is past. The disputed time of about four years, among accredited chronologers, is now gone. The exact calculations which have been made by them on the prophetic periods have failed. What are Adventists now to do? is the grand question.

To determine our future course, we must consider the following things:—

1. Did the truth of the Bible, or the correctness of the prophetic periods in themselves, rest on those calculations? No.

2. Do not other calculations, based upon the prophetic periods, extend into the future? Yes.

3. Will it not be wise to look for the real fulfillment of these periods in the future? Have we not the best of reasons for doing so? Is not this the only safe course? So we think.

We can take no very definite ground on exact time, with our present light. The events are in the future, and may, so far as we can determine, speedily break upon us. So that the imperative duties of watchfulness, prayer, and all the duties of the ministry and church, are to be performed in all faithfulness.

On this important question, we present the views of Dr. Elliott, contained in his late work:—

"With regard to our present position, we have been led, as the result of our investigations, to fix it at but a short time from the end of the now existing dispensation, and the expected second advent of Christ. This thought, when we seriously attempt to realize it, must be felt to be a very startling as well as solemn one. And for my own part I confess to risings of doubt, and almost scepticism, as I do so. Can it be that we are come so near to the day of the Son of man, that the generation now alive shall very possibly not have passed away before its fulfillment; yea, that perhaps even our own eyes may witness, without the intervention of death, that astonishing event of the consummation? The idea falls on my mind as almost incredible. The circumstance of anticipations having been so often formed quite erroneously heretofore of the proximity of the consummation,—for example, in the apostolic age, before the destruction of Jerusalem,—then, on the breaking of the old Roman empire,—then, at the close of the tenth century,—then at and after the Reformation, and still later even by writers of our own day,—I say the circumstance of all these numerous anticipations having been formed and zealously promulgated of the imminence of the second advent, which, notwithstanding, have by the event itself been shown to be unfounded, strongly tends to confirm us in our doubt and incredulity. Yet to rest in scepticism simply and altogether upon such grounds, would be evidently bad philosophy. For these are causes that would operate always; and that would make us be saying, even up to the very eve and moment of the advent, 'Where is the promise of his coming?' Our true wisdom is to test each link of the chain of evidence by which we have been led to our conclusion, and see whether it will bear the testing;—to examine into the causes of previous demonstrated errors on the subject, and see whether we avoid them;—finally, to consider whether the signs of the times now present be in all the sundry points that prophecy points out, so peculiar as to warrant a measure of confidence in our inference such as was never warranted before."

Here we have the full confidence of a ripe scholar, and a thorough student of prophecy, while all the evidence of ten years' profound study of the prophetic word, and the signs of the times, were all fresh before his mind.

Mr. Cuninghame, of Scotland, another distinguished student of Prophecy, remarks on this subject:

"If we who have watched every sign in the spiritual horizon for a long series of years, were now asked, 'Is any sign of His [Christ's] coming yet to be accomplished?' we should be constrained to answer, 'To our view, not one sign remains unaccomplished.' If we were further asked, 'Shall he come this year?' our answer would be, 'We know not; but this much we know and believe, that he is at hand, even at the door.'"

Notwithstanding all our trials and disappointments, we, as Adventists, still look for our coming Lord with all the confidence we ever did. The following extract from a correspondent of the *Herald* is in point:

"We expect the coming and kingdom of Jesus at the dissolution of the fourth earthly empire,—the great agency in persecuting the church—at the end of the two thousand and three hundred days, 'the times of the Gentiles,'—in 'the generation' which has witnessed the specified 'signs' given us by Jesus Christ our Lord,—after the first six trumpets have sounded, and at the seventh, which is now about sounding. Never, no never, was there an expectation of the Lord's coming based on the descriptive prophecies, the signs, and the first six trumpets fulfilled, till now! Never till now could it be ascertained that the prophetic periods were about expiring. All the rays of revelation are here converging to a local point. Luther's time—the apostles' time—the Savior's time, is our time, just so far as we can ascertain the import of their preaching: and all is founded on God's time. Dan. 8th. "At the time appointed the end shall be." The Lord will come! Past failures, when understood, 'tend strongly to confirm' our faith that he is now nigh. He will come soon, and not tarry. Amen."

J. V. HIMES.

Boston, April, 1848.

After this, and in the same year, Dr. Cumming came out on the subject both of the nature and time of the advent, adopting very nearly the views of Dr. Elliott. His lectures in London in 1848 materially strengthened my faith in the time. This faith in these time calculations gave me great interest in the circulation of Drs. Elliott's and Cumming's works, and for the last ten or twelve years I have sought to spread the information they contain to the extent of my power, both by the pulpit and press. Within the last year a work by the Rev. Mr. Shimeall, of New York, entitled, Our Bible Chronology, was placed in my hands. This work I hailed with joy, as it gave me much light. I think it will well repay the Bible student who will give it a careful study. I have detected no mistakes that affect my faith in the main question. In conversation with Mr. S. he assured me that so soon as his health and necessary duties would allow, he should give attention to any criticisms relating to his work. He is desirous that they should say all they have to say about it first. But my faith has been strengthened also by the writings of the late Rev. E. Bickersteth, Wm. Cuninghame, Esq., Dr. George Croly, as well as other distinguished persons, who give A. D. 533 for the date of the Justinian decree and beginning of the 1260 years of the Papacy, and so ending in 1793; also beginning the 1335 at the same date, and ending them in 1868. Dr. Croly says: "The things, whose fulfillment was to commence at the end of the 1260 years, are the universal war, and the fall of popery and its adherents. The prophet then asks, 'O my Lord, what shall be the *end* of these things?' and he is answered, that it shall be in 1335 prophetic days, or 75 years from the year 1793; in the year 1868." Besides this class of writers, who support the calculation of '68, there is another, who give it much help by pointing to 1866 as the time of the destruction of the papacy and the commencement of the millennium. Of this class are the late Dr. Ramsey, Dr. Rice, and Rev. Mr. Bryant, all of the Presbyterian church. Dr. Coggswell and other New England divines take the same view. These writers believe the 1260 years began in 606, and hence will end in 1866. They believe that at that time, or about that time, the man of sin will be destroyed. So do I. They believe the millennium will be ushered in. So do I. But there is a difference in our views as to the coming of Christ and the nature of the millennium. With the light which now shines upon the time of the advent, together with the marked signs of this time, I have no doubt about the coming of the great crisis in 1867–8. Some of my brethren, whose judgments I value, think the time ought not to be preached with much positiveness; while others think it should not be preached at all. But I differ from them, and agree with the late learned and pious Bickersteth, who was an example of christian prudence and conservatism. In his Practical Guide to the Prophecies, he makes the following remarks on the subject, which may be found in the 19th chapter of that work.

"It would be a grievous error in the church to disregard such prophecies. Because many in past ages have made serious mistakes respecting the dates, we must not, therefore, in the spirit of infidelity, refuse to consider them, as if they were *full of danger and evil*. The mistakes of others should lead us to more caution and diligence and prayer in our researches, and more diffidence in our conclusions. But having now the advantage of a more lengthened manifestation of God's mind, from the past history of the church, we have with this greater light for the true interpretation. Because men, hundreds of years back, said the coming of Christ was near to them, do not let us now say it cannot be near to us. The rolling away of 1800 years must have brought it much nearer. Because they anticipated the event before the time, do not think it will not come suddenly, and cannot be at the doors, and that it is not your duty to look for it and expect it. Oh, unhappy perversion of preceding mistakes! by which Satan gains this immense advantage; that wise and holy, that cautious and good men are brought into a state either of neglect of that word of prophecy which is a *light shining in a dark place*, until the day dawn, and to which GOD HAS EXPRESSLY COMMANDED US TO TAKE HEED; or of hampering it with such rules as almost to shut out the study from the general body of the church. Oh, deep design of Satan! by which he accomplishes that predicted dangerous state of men in general, before the day of the Lord come; 'as a snare shall it come on all them that dwell on the face of the whole earth.' Luke 21 : 35. 'When the Son of man cometh shall he find faith on the earth?' Luke 18 : 8. Let us not be 'ignorant of his devices.' 2 Cor. 2 : 11. How perfectly contrary is this to the mind of the holy prophets! 1 Pet. 1 : 10, 11."

I am prepared to work in the great field with any and all men, who believe in the near coming of Christ, and will faithfully proclaim with a "loud voice, the hour of His judgment is come." I do not ask them to believe as I do. If their faith is that Christ may come to-day, this year, or before 1868—that it is imminent, and so labor, according to their faith—I am with them so far, in their work. Only let us be faithful to our convictions of duty, to God, the church and the world.

J. V. HIMES.

Correspondence.

From Bro. C. B. Turner.

BRO. GRANT:—As circumstances would not allow my presence at the annual meeting at Wilbraham, I take this method of saying to all the lovers of truth that from time to time peruse the *Crisis*, that I am still striving, in my weak way, to present the truth to a perishing world. The last year has been one of trial and conflict, both within and without. And while I look over the history of my life for the last four years, I can say truly, the Lord has been my helper. I was thrust out with my deep feelings of duty, after contending with the Lord about it for two years, until I made up my mind that I must preach or give up my faith in my God and my Bible. In resisting the influences of the Spirit of God so long, I became so lean that I thought I had no religion left; the only way that I could obtain a blessing at all was by promising the Lord that I would obey his voice. But how soon would the tempter say, you cannot preach; you have not been educated for that purpose; you have no faculty for speaking in public, and you had better never attempt, than to fail and bring a reproach upon the cause of God.

I never shall forget the feelings of my heart in that hour, when life and death stood before me, and I thought I would give up my faith, and meet the consequences as they should come, rather than preach. It seems to me that not an hour passed over my head for weeks, either at midnight or at noonday, but that I heard the still small voice saying to me, go preach my word. I well knew to obey was life, to disobey was death. In this frame of mind, between hope and despair on account of my own weakness, I faithfully promised the Lord that if he would open the way once more, I would, by the help of his grace, do my duty. When I had made this promise, the Lord smiled upon me. I thought if I refused to obey this time, the Lord would leave me to myself. How easy it was for the Lord to open the way; for within a day or two I received a letter from Bro. Morrell, of Oneida Co., saying they desired to hear something on the Advent doctrine. Bro. Morrell was then a member of the M. E. Church. Now, thought I, the Lord is opening the way; but I began to excuse myself by saying, I must fulfill my engagements with my employers. I cannot go now; I must get some one else to go. But soon my excuse was made in vain, like the dew before the sun; for my employer came to me, soon after receiving Bro. Morrell's letter, saying, "Our engine is out of order, and we shall be under the necessity of making repairs, which will take about two weeks." The first thought that came into my mind was, the Lord has opened the way, and I will obey. I dispatched a letter to Bro. Morrell, requesting him to give out an appointment for me on the Sunday following. Sunday came. I found myself

in the old school-house where I had spent many of my boyhood hours, surrounded by many of my childhood companions, for the first time to try to preach the word of God. The result was, Bro. Morrell came out,—although it was like a death-struggle for him to break away from a people to whom he had become wedded by many ties of affection, holding as he did several offices in the church, having just obtained a license to exhort, being loved by all. The truth is taking deep root in that vicinity through his instrumentality.

From that time a large field opened, and I commenced in good earnest proclaiming the truth. With no one to give me counsel, with no one whose experience has taught them how to present the truth so that the most good may result therefrom, I left all, looking to the Lord to direct. How do you think I came out at the end of two years? The fields being new, the people poor, and the hard times coming on, I found myself run behind one hundred and fifty dollars, including books, tracts, etc., that I gave away. I thought this would not do. I soon found employment, and have worked and preached, and preached and worked, and, by the grace of God, with what the friends have been willing to give, together with what I have earned, I have not only been able to support my family, but to pay a good share of my arrearages.

The last has been the busiest year of my life, and I feel that my time has not been lost. God has crowned every effort with success, for which I thank his holy name.

The experience of the last four years, in trying to preach the gospel, has been a good school to me, and never was I more determined to persevere than now. As soon as the length of the evenings will permit, I purpose to give all my time to preaching the word.

I am now ready to go where the Lord may direct. If there are any places in New York State where there a few hungry children, almost starving for a portion of gospel food, if they will make it manifest by letter or otherwise, I will try to make arrangements to see them this coming autumn and winter. Come, Brn. and Srs., let us arise and shake ourselves from the dust, and prepare to meet the coming Lord.

But you may say, we are few, and poor at that. Well, the Lord says he has chosen the poor of this world to be heirs of the kingdom, but you must be rich in faith; and if you have no money, no wheat, no corn, no cheese, no butter, no potatoes, nor anything of this kind to sacrifice to the cause of God, then you shall have the gospel as free as the air you breathe, or the water that runs at your feet, until I am obliged to enter the shop again; for the poor must have the gospel preached to them. I don't expect to get rich; don't expect to lay up money; but I do expect to have a living for myself and family until the Lord comes; and if I cannot get it by preaching alone, then I shall try to get it by preaching and working. May the Lord help us all to do what we can in warning the world of the coming judgment. What we do must be done quickly.

Syracuse, N. Y.

From Bro. J. A. Sober.

Bro. Grant:—I am still in the gospel field, laboring for the interest of the cause of God, which I love above every sublunary object. And though I get but a meagre support for my labors, and toil under discouraging circumstances, yet I am bound to press the battle for my soon coming King. When he comes, I hope to receive a crown of endless life in the kingdom of God's glory. For this I am willing to toil and suffer.

I have been able thus far to fill all my appointments since I have been on my circuit, except one. I have no news of especial interest to report, but, on the whole I think the cause of truth is steadily on the advance in the region where I labor. In August, I held a two days' meeting at Wakeshna, in Kalamazoo Co. We had a very good meeting, and a new interest was awakened in the community.

Our quarterly meeting for this district came off on the 31st of Aug., Sept. 1st and 2d, at Mendon, St. Joseph Co. There were present to preach the word of life, Brn. E. Miller, Jr., E. Chesebrough, H. H. Nottingham, and the writer. One put on Christ in baptism.

Burlington, Mich.

From C. W. Baker.

To the Saints scattered abroad:—Inasmuch as the night is far spent, and the day is at hand, let us watch and be sober, not being overcharged with the cares of this world, but have our loins girt about with truth, our lamps trimmed and burning,—we, as waiting servants, upon our watch so that day overtake us not as a thief. Mercy soon will be gone. Let us work while the day lasts. Have we done all we can for the conversion of sinners? Lord, help us to be diligent in the work, that it may be said of us "Well done," and we be among that company whom the Lord will receive as his jewels, so as to shine in the everlasting kingdom. O, what a blessed hope is ours! The signs tell us the day draweth nigh; we are nearing the kingdom. Glory to God! almost home. Soon we'll shout "victory" over the grave, and live forever. Hallelujah! How bright the hope; while faith lays hold unwavering upon the word, it is yea and amen.

Worcester, Mass.

Obituary Notices.

Died, in Providence, R. I., Sept. 14th, 1860, aged 13 months, Mary, infant daughter of Bro. and Sister H. L. Hastings.

This dear little daughter, whom they tenderly loved, and perhaps more because it was always feeble, and required so much attention, sleeps. It became my duty to be present and extend "comfort" to those who mourned, which I sought to do by bringing to their remembrance those blessed promises of resurrection and life which they have often spoken in the ears of others, and which belong equally to themselves. Bro. Hastings was far away in N. H. or Maine, about the Master's business; yet he was not forgotten, but was earnestly remembered before the throne, that the great Physician would heal his wound and minister him consolation as he alone can do it. "Thy children shall come again from the land of the enemy." Praise Jesus for the promise!

Joseph D. Brown.

Died, in Greenville, R. I., Sept. 20th, 1860, in the thirty-third year of her age, Sister Abby H., wife of Bro. Harley Phillips, of Providence.

Our sister who now sleeps in Jesus had one of those gentle or warm dispositions which cause those who possess them to be loved wherever they are known; and during her partnership with our little church in Providence, which dates from '54, she had grown into our affections as a christian, so that we loved her as we loved ourselves, and we can say of her, and speak truly:—

"Sister, thou wast mild and lovely,
Gentle as the summer breeze;
Pleasant as the air of evening,
When it floats among the trees."

A large congregation of those who had known and loved her, came together at her funeral in the Free Will Baptist church in Greenville, on Sunday the 23d, at which time the writer addressed them on the christian's ground of "comfort." It seemed as though the assembly appreciated the strength of a christian's "hope," as the Lord enabled me to present it to them, for every ear was listening intently. Her husband, who is left behind, is supported by this "staff" of the Lord, and expects to see her again very soon, awake. How blessed it is, when death must come, to "sleep in Jesus;" them will God bring with him. Amen.

Joseph D. Brown.

Summary of News.

FOREIGN.

Per steamship Connaught. Advices of the 25th ult.

Ancona had been bombarded nine hours by the Sardinian ships, and replied vigorously, when hostilities were suspended for a conference.

Garibaldi's troops were concentrated at Volturna.

Queen Victoria embarked for Prussia on the 23d. She will meet the Prince Regent at Calrusch. Lord John Russell accompanies the Queen, and will, it is said, have a political conference with Baron Schlemitz, the Prussian Minister for Foreign Affairs

Four sub-marine cables between Valencia and the islands of Ivica, Majorca and Minorca, and thence to Barcelona, have been successfully laid.

Prince John of Bourbon publishes in the Times an appeal to the Spanish people relative to his rights to the Spanish throne.

The King of Naples was supposed to be at Capua, which town was barricaded.

It is reported that the King's troops and the Garibaldians had exchanged shots at the outposts near Capua.

Garibaldi, in a letter, declares that there exists an irreconcileable difference between his policy and Count Cavour's.

It is reported that the quarrel between the Sardinian government and Garibaldi had arrived at such a pitch that Victor Emmanuel determined to proceed to Naples for the purpose of having a personal interview with Garibaldi.

The details of the battle between Lamoriciere and Cialdini, in the official bulletins, agree with those previously published Among the six hundred prisoners taken by the Sardinians, were upwards of thirty officers, some of high rank. In consequence of this victory four thousand of the Papal troops, mostly foreigners, and fifty officers, the guards of Lamoriciere, capitulated and laid down their arms. Six guns, a large quantity of ammunition, etc., also fell into the hands of the Sardinians.

The arrival of Gen. Guyon at Rome had, it was said, determined the Pope to remain in Rome.

An incendiary proclamation, calling the people to arms, had been introduced into Hungary from Bucharest. All the garrisons in Hungary were to be placed on a war footing. Austria had concentrated a large force on the Po, and increased military patrols; also restricted the use of arms in Venetia.

False reports had been current in Paris that the Austrians had crossed the Mincio.

It is stated that Napoleon will not visit Warsaw; also that the Prince of Prussia will not be there at the same time with the Emperor of Austria.

The French commander in Syria has sent a detailed report of Syrian affairs to Paris, giving his opinion that Syria will require foreign occupation for at least two years.

PER STEAMSHIP VANDERBILT

Garibaldi had made an attack on Capua, during which 200 of his men were wounded.

The Garibaldians had succeeded in passing Cattabene.

The Neapolitans had made an unsuccessful attempt to recover Cajazzo.

Garibaldi was awaiting the arrival of General Turr for an immediate attack on the Neapolitan forces.

The inhabitants of Viterbo had revolted and driven away the Papal garrison.

TWO DAYS LATER.

The Sardinians continued to advance into the Papal States.

The fortress of Santo Leo surrendered after some hours firing, and was occupied by the Sardinians.

The official Roman journal contains Antonelli's note, claiming assistance from the Catholic Powers.

Garibaldi had concentrated his troops on the heights of Valturno, preparatory to attacking the Neapolitan forces.

Garibaldi, in a fresh proclamation, indicates that he will join the Sardinian troops in their march upon Rome, and then will march against Venice.

The antagonism between Garibaldi and the Piedmontese government continued.

The King of Naples had published decrees at Gaeta, ordering a state of siege in all the provinces where the revolutionary struggle exists, and cashiering all the officers of the marine as guilty of high treason, except those of one vessel which went to Gaeta.

The Republicans were gaining ground in Naples, and their influence upon Garibaldi was increasing.

It is reported that Victor Hugo had arrived at Naples.

A letter from the Turin correspondent of the *Debats*, dated the 17th ult., says:

"The Government here is resolved to avoid everything of a nature to lead to a collision with France. They would sooner break with Garibaldi. The expedition into the Roman States was undertaken purposely to prevent Garibaldi doing it himself. Once master of Umbria and the Marches, it was feared that, excited by new success, he would not be able to resist the temptation of pushing on to Rome, and taking revenge for 1859

Everything possible is done to negotiate with this terrible auxiliary, but they have to contend against his dislike to Count Cavour. In Garibaldi's eyes Count Cavour personifies diplomacy, the particular object of his hatred. Moreover, Count Cavour committed the unpardonable crime in his eyes of ceding Nice to France."

Victor Emmanuel, according to a recent rumor from Italy, is again to be excommunicated, his name being this time specially mentioned in the Bull.

A dispatch from the Sardinian Minister at Paris to M. Thouvenal is said to state that Garibaldi has given Piedmont to understand, in a peremptory manner, that if she does not immediately disperse the foreign volunteers of the Papal army, he would proceed from Naples to Rome in order to pursue and accomplish the task himself, and that he would only respect Rome on the condition that the Marches and Umbria were occupied by Sardian troops.

The Paris correspondent of the Liverpool Times writes:

"Little or nothing was known of the movements of the King, as the telegraph with Gaeta was interrupted, beyond the fact that His Majesty had anything but an agreeable voyage to Gaeta. Having met at sea with the ship commanded by M. Longo, who was reputed to be a faithful servant of the monarchy, he ordered him to follow him, but instead of obeying this command, M. Longo got up all steam and set off at once for Naples, where he delivered up his ship to the Dictator. It is also said that when Francis II. arrived under the walls of Gaeta, his soldiers were for some time very unwilling to open the gates of the fortress to him. The troops which followed him are represented as daily deserting his standard, and returning to Naples in small detachments. Some of them have sought service in the Italian army, but most of them have taken advantage of the decree of the Dictator, which allows them, if they wish, to return to their homes."

Italian Revolution.

[Correspondence of the "World."]

"Florence, Sept. 12th.

* * * * * *

But the curtain has risen upon a new scene in the Italian drama.

"With news the time's with labor, and throes forth
Each moment some."

This afternoon brought us a proclamation from Victor Emmanuel, which is equivalent to a declaration of war with the Roman states. Two days since it was whispered in certain circles, that Cavour had intrusted to the Count Minerva a note to be presented to Cardinal Antonelli. In it the Sardinian government had demanded the immediate dismissal of the papal mercenaries, affirming that the presence of upwards of 20,000 foreign troops in the centre of Italy, was tantamount to a violation of the principle of non-intervention, now recognized by Europe, as well as a source of perpetual vexation and menace to contiguous states. An answer to this note was demanded within twenty-four hours, under pain of an armed occupation of Umbria and the Marches, on the part of Piedmont.

All to-day there was a vague feeling abroad that we were on the eve of great events I was, therefore, not surprised this evening, when distant cheers and the increasing hum of many voices announced that something important had occurred. On hurrying into the grand piazza of the Loggia, beneath the old palace of Arnulp, I found a crowd of many hundreds pressing round a proclamation affixed to the walls. The noise of the throng prevented for a time my catching the words that were shouted forth amid wild bursts of cheering by a succession of readers. At length I gathered, that no notice having been taken of the ultimatum addressed to the Papal court, the army was immediately to cross the frontier, and that the king was to put himself at the head of his troops. The exact wording of the proclamation is as follows:

SOLDIERS.

You enter the Marches and Umbria to restore civil order in their desolated cities and to afford the people the opportunity of expressing their wishes. You have not to combat powerful armies, but to free unhappy Italian provinces from foreign bands of mercenaries. You go not to avenge the injuries done to me and to Italy, but to prevent the bursting forth of popular hatred and vengeance against misrule. You will teach by your example forgiveness of injuries, and christian tolerance to him, who in his folly has compared to Islamism our love for our country, Italy.

At peace with all the great powers, and without any idea of provocation, I intend to remove from the centre of Italy a perpetual source of disturbance and discord. I desire to spare the seat of the head of the church, to whom I am ready, in accord with allied and friendly powers, to give all those guarantees for independence and security which his blind counsellors have vainly imagined they could obtain from the fanaticism of that mischievous party that conspires against my authority and the liberty of the nation

SOLDIERS.

They accuse me of ambition! Yes! one ambition is mine—that of restoring to Italy the principles of moral order and of preserving Europe from the continual perils of revolution and of war.

Victor Emmanuel,
C. Cavour.
Farini.

It would be very difficult to give a stranger an idea of the enthusiasm excited by the above; it has revived all that feeling of personal attachment to the king which he had earned no less by the straight-forward honesty of his character than by the conspicuous gallantry he displayed in the field. What last week was denounced as lukewarmness and a betrayal of all the hopes of Italy is to-day spoken of as prudent reserve and the caution of a consummate statesman. Cavour, who a few days since was a retrograde, jealous of the fame of Garibaldi and anxious at all hazards to rob him of the popular favor, is to-day a Fabius, the

"Unus qui nobis cunctando restituit rem;"

and in very truth, the moment is most happily chosen by Cavour for regaining that influence which had begun to pale before the splendid star of Garibaldi.

Funds for Italy.—The success of the Italian liberator, and the exhibition of his noble virtues, have stimulated the patriotic on both sides of the Atlantic to aid him. In England a ladies' Garibaldi fund, with the Countess of Shaftesbury as directress, has been started. Measures are being taken in New York by the ladies to follow the example thus set them in England. The amount sent from this country to Garabaldi probably does not exceed twenty-five thousand dollars, but undoubtedly a larger sum will soon be dispatched. Garibaldi is not the only recipient of funds from America; the Pope is not forgotten by the Catholics. Fifty thousand dollars have been sent to His Holiness, and contributions are flowing in from all quarters, contributed mainly in small sums by Catholic congregations.

Notices, &c.

☞ Providence permitting, there will be a conference at Danbury, N. H., to commence Thursday evening, Oct. 25th, and hold over the following Sunday. The following brethren are expected, and perhaps others: D. Churchill, Geo. A. Otis, J. Pinkham.

J. G. Smith.

Quarterly Conference.

The next session of the Western Central Quarterly Conference will meet in the Read meeting-house, Richmond, Maine, Oct. 25th, Thursday, P. M., at 2 o'clock, and continue over the following Sunday. We hope to see all our preaching brethren, and as many other brethren and sisters present to work in the Lord's vineyard as can consistently come. There is an open door for gospel work, and may the Lord guide us in it, and add his blessing with it, that good may be done. Let us continue to rally the Lord's host, and work for the salvation of sinners until the Master comes. Soon the work will be finished, and we will rest in the kingdom.

I. C. Wellcome, Secretary.

Notice.

There will be a Second Advent meeting in Bristol, near Bro. Mix's, to commence Friday, Oct. 26th, and hold over Sunday. Come, brethren, in the name of the Lord.

J. K. Bellows, for the Brethren.

Notice.

Tour West.—I contemplate a tour West, as far as Cincinnati, Ohio, in the months of October and November.

The following are my appointments, as far as Springwater, N. Y. Other notices will be given duly. In the mean time, I will be glad to hear from any who wish for a visit, or single lecture, on my way out, beyond Springwater, or on my return. I go by way of Buffalo and Cleveland. Address me, Boston, Mass.

Worcester, (Thomas St.,) Monday evening, Oct. 15th.
Springfield, Tuesday evening, Oct. 16th.
Albany, N. Y., Wednesday eve., Oct. 17th.
Syracuse, N. Y., Thursday eve., Oct. 18th.
Homer, N. Y., Friday evening, Oct. 19th.
Auburn N. Y., Sabbath, Oct. 21st.
Senaca Falls, N. Y., Monday and Tuesday evenings, Oct. 22d and 23d.
Lockport, N. Y., Wednesday evening, Oct. 24th.
Lewiston, N. Y., Thursday, Oct. 25th.
Springwater, N. Y., Saturday and Sabbath, Oct. 27th and 28th.

While in this vicinity, I shall visit Dansville, Conesus, Honeoye, etc., and will give due notice of appointments further west.

J. V. Himes.

Notice.

Meeting of the "Christian Association."—Those interested in devising means to make a more earnest and effectual effort to arouse a wicked world and a sleeping church to the all-important truth that the Lord is soon coming, are invited to meet at Salem, Mass., Tuesday, Oct. 16th, 10 1-2 A. M., at the Union Street Chapel, for this purpose. Let those who cannot come, pray that the *Lord* may direct those who may assemble to adopt the best mode of action, and help them to do all things to his glory For particulars, see Crisis No. 1, Vol 12, Sept. 12th.

M. Grant, for the Committee.

Strangers who may attend the conference will inquire for *Union Street Chapel*.

Notice.

Providence permitting, there will be a two days' meeting in Gilead, Branch Co., Mich., in the school-house near Humphrey Foster's, to commence Oct. 27th, at 10 o'clock, A. M. Brn. Greenleaf, Robison and Sober may be expected to be present to assist in preaching the word of life. Let all the friends of Jesus interested in this meeting, be present at the commencement of the meeting. Brethren and sisters, come with overflowing hearts of love to God and one another, and labor for the salvation of sinners We desire earnestly to see a general waking up to a full preparation to meet the soon coming Savior.

In behalf of the friends of Jesus,
A. N. Seymour.

Notice.

The brethren in Ohio, through their committee, Geo. W. Cherry, Bro. Southwick, Bro. Fish of Dayton, and P. Alling of Norwalk, have determined on holding a conference this fall in Northern Ohio. They choose as

The place North Fairfield, Huron Co., Ohio.

The time, so far as determined, is Oct. 26th, Friday, 11 A. M., and over the Lord's day, the 28th. The first, or morning meeting, may hold daily as long as needful. The second meeting early in the evening. Thus we shall not be hurried in our services, nor spend time needlessly in going and coming. All "who have an ear to hear" are invited to "*hear*" the proof positive, as holy writ and acknowledged *fact*, that the kingdom of God is *nigh at hand*."

Those who believe are exhorted to come and help forward the objects of the conference. The Judge has said in relation to spreading the knowledge of his approach,—"Blessed is that servant whom his Lord, when he cometh, shall find so doing!" "Now the just shall live by faith; but if he draw back, my soul shall have no pleasure in him."

Come then, beloved, to *dispense*, as well as to "*receive*," more of "the manifold grace of God." To them that *have* shall be given, and they shall have more abundance.

In behalf of the brethren, and subject to their amendment if deemed needful.

J. B. Cook.

☞ It is recommended by the committee that Thursday, the 25th Oct., be observed as a day of fasting and prayer by the brethren and sisters of Ohio, and all others who may be pleased to join us, that the blessing of the Lord may rest upon his waiting people, and especially upon our contemplated meeting—that it may be one of profit to all who may attend, and the cause of Christ advanced in this portion of his moral vineyard, and also that "his kingdom may come and his will be done in earth as it is done in heaven."

In behalf of the committee, P. Alling.

P. S.—Brethren coming by the Toledo Rail Road will stop at Norwalk, some ten miles north of Fairfield, where conveyances can easily be procured. Those by the Newark and Sandusky road will stop at Plymouth, some ten miles south west thereof, and inquire for Bro. Hoffman.

P. A.

Notice.

There is to be a tent meeting near Bro. Joshua Porter's, five miles east from where we held our meeting last year, about seven miles from Monmouth, Warren Co., Ill., to commence Oct. 17th, 2 o'clock, P. M., and continue over Sunday. Bro. and Sr. Mansfield, from Mich., are expected to be with us to preach the word. We give a general invitation to all to come. We expect the Spirit of the Lord will be with us.

Moses Chandler, for the Church.

Notice.

Providence permitting, there will be a prayer and conference meeting held on every Friday evening at Bro. Elijah Skinner's house, Sandwich Centre, N. H. Preaching brethren when convenient are invited to call and preach the word. For the brethren,

Jas. Wm. Nute.
Tristram O. Mason.

☞ The Tract on the Rich man and Lazarus is now ready. This tract also contains the subject of *immortality* through Christ only. Price, single 3 cts; 25 cts. per dozen; $1.50 per hundred. Postage 1 ct. To be had at the Crisis office, or of me, at East Boston, Mass.

J. S. White.

English Bibles.

We would call the attention of our friends to the fine assortment of English Bibles which we have imported, ranging in price from $1.00 to $2.50, exclusive of postage. It is a rare chance for those in want of the precious book, to send for them now to this office, where they can have them in Morocco, Roan or colored calf binding, with marginal or reference between the verses.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. P. B. Morgan will preach in
Boston, (Chapman Hall)........Sunday, Oct. 21st

Providence permitting, I will preach in
Castleton, Vt.........Oct. 21st
MILES GRANT.

I will meet the brethren in Sandwich Centre, N. H., Saturday evening, Oct. 20th, and over the Sabbath.
L. C. GLAZIER.

The Lord permitting, I expect to preach at Canterbury, (Town-house) Sunday, Oct. 21st.
T. M. PREBLE.

H. B. Sevey appoints to preach in
Augusta, Me.........Oct. 21st

I will preach in Southbridge, Westville, (school-house) Mass., Oct. 14th.
L. P. BABCOCK.

T. W. Piper appoints to preach in
West Ossipee.........Oct. 14th
Tuftonborough.........Oct. 21st
Merideth Neck.........Oct. 28th
Clark meeting-house.........Nov. 4th

S. C. Hancock will meet with the brethren in New York, (corner of Grand and Elizabeth Streets) Oct. 14th.
Plymouth Hollow, Ct.........Oct. 21st

C. Goodrich appoints to preach in
Danielsonville, Ct.........Oct. 21st
Providence, R. I.........Oct. 24th and 25th
Warwick Plains.........Oct. 28th
Lafayette.........30th and 31st
Peacedale.........Nov. 4th

J. G. Smith appoints to preach in
Dorchester, N. H.........Oct. 21st
West Ossipee.........Oct. 14th

L. D. Thompson will preach in Concord, N. H., Oct. 17th, evening, 7 o'clock.
Westford, Mass., Oct. 18th, (where Bro. Vose may appoint.)
Lawrence.........Sunday, Oct. 21st
Auburn, (where Bro. Roby may appoint) Oct. 22d

George L. Teeple appoints to preach in
Pine Swamp, Ct.....Oct. 11th and over Sunday.
Bantam.........Oct. 16th
Bakerville.........Oct. 20th and 21st
Winsted, (where Bro. Whitehead may appoint) Oct. 23d
Cold Spring.........Oct. 24th
Blandford, (Bro. Bates').........Oct. 25th
Chester Factories.........Oct. 26th
Goshen.........Sunday, Oct. 28th
Plainfield Pond.........Oct. 30th
Savoy.........Nov. 1st
Cheshire, Mass.........Nov. 2d
Dalton, (where Bro. Warren may appoint) Nov. 3d and 4th
Chester Factories.........Nov. 8th
Sandisfield, (where Bro. Fenn may appoint,) Nov. 10th and 11th

N. B.—If any of the above conflict, please address me at Bakerville, Ct., care of C. Goodrich.

I have appointments to preach at
Hartford, Ct.........Oct. 14th, 21st and 28th

☞ When I see my way clear to visit Milton, N. Y., to hold meetings, I will write Bro. N. S. Latimer to that effect.
RUFUS WENDELL.

L. Wetherbee appoints to preach in
South Hermon.........Oct. 14th
South Orrington.........Oct. 21st
East Grate Works.........Oct. 28th
Belmont, (school-house).........Nov. 4th

J. K. Bellows appoints to preach in
Wells' Forge.........Oct. 14th
At Bro. Wm. Fenn's.........Oct. 17th
Pine Swamp.........Oct. 21st

The Lord willing, I will preach in
Rochester, N. H., (Shory Mills) Oct. 20th, and over Sunday.
Great Falls, N. H., Monday evening, Oct. 22d.
Kennebunk Port, Me., Oct. 27th and over the two following Sundays.
Cumberland, Me., Tuesday eve, Nov. 6th.
Woollwich, Me., Thursday and Friday evenings, Nov. 8th and 9th.
Round Pond, Saturday evening, Nov. 10th, and over Sunday.
SAMUEL BRAGG.

The Lord willing, I will attend meetings as follows:—
Milo or Sebec.........Sunday, Oct. 14th
3d Sunday in Oct., 21st, as the brethren may appoint.
4th Sunday in Milo or Sebec, as the friends may arrange.
THOMAS SMITH.

Providence permitting, I shall meet with the friends in Prospect, Ct., where Bro. Mix may appoint, Oct. 13th and 14th. Will Bro. Ira Morgan please meet me? Middlebury the 16th. At Bro. Porter's, Roxbury, the 17th. Wauraumaug the 18th.
JOSEPH GREGORY.

Business Matters.

To Correspondents.

C. W. Baker's P. O. address is Scitico, Ct.
C. W. B.—Yes, on practical themes.
J. P. Darling, T. Capen.—Money credited last week.
G. W. Dean.—All right—pays to No. 218.
J. M. Dudley.—All right.
J. G. Duncan.—All right.
R. B. Estes.—All right.
We have received a letter, with 50 cts. enclosed, from some person in McGrawville, N. Y., but no name to it. Will the party please enlighten us as to who it came from?
L. R.—Money for Bro. Conrad received.
C. A. Hill.—Receipts published this week.

Cash Receipts.

T Sables 256, $1.00; T B Potter 256, $2.00; Mrs. H E Wright 306, $1.70; C H Sutton 256, $1.40; Mrs. M A Mexton 276, $5.00.

Mr. Elijah 275, E J Turner, S S Campbell 279, L Hurlbert 275,—50 cts. each.

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I Thurlow 260, J C Blackman 260, D S King 260, J M Stone 312, L H Stone 286, E D Stearns 273, D J Morse 260, M Rickart 312, P W Jones 262, J D Rogers 312, H Drake 296, S Herrick 286, C A Holt 312, J Whitcomb 316, C Churchell 273, J J Johnson 260, And. Lawrence 260, C Perry 260, J B Walker 286, G W Wetherell 260, M Dodgson 273, R Emery 312, B Snyder 301, S Dunham 312, C Rowe 264, D Woodside 282, L S Pratt 286, W A Smith 312, E Hibbard 312, J Converse 312, H Briggs 309, J S Heath 312, D Hoskins 312, Mrs. F Parker 312,—$2.00 each.

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H. L. HASTINGS, 43 Weybosset St.,
Providence, R. I.

January, 1860.

* These publications can be obtained in Boston of Miles Grant, 167 Hanover st.; New York: G. W. Young, 138 William st.; Philadelphia: A. B. Porter, 725 Erie st., and they can be ordered of the publisher through all Booksellers.

Bibles of the British and Foreign Bible Society. [illegible] references between the verses, $1 50 to $2. 25. Nonpareil, marginal references, or references between verses, $1.20 to $2.10. Pearl, references between verses, $1.75. Marginal references, $1.20 to $1.25. Diamond, marginal references, 75 cts. to $1.25. Bindings, Sheep, Calf and [illegible] the difference in prices.

For the Crisis.

The Angel of Patience.

BY VESTA N. CUDWORTH.

She came to me in a fearful hour,
When the wild waves mocked my utmost power;
Desolation spread her wing around,
And lightnings played through the gloom profound.
Her snowy robes, like a wreath of light,
Beamed like a star on despair's night;
And she laid her hand on my burning brow,
And my throbbing heart beat soft and low.
She cried—"I've an errand! but not to save
Thy little bark from the stormy wave;
But a priceless boon is mine to give,
A patient skill in the storm to live.
The darkest wave is within thy breast,
And the fearful storm is the soul's unrest.
Sorrow and pain have a sure life-lease,
Spurn not the rod, 'tis an earnest of peace;
Conflict will give thee a nerve for ill
Thou wilt surely need; for a darker still,
Shall bring thee work in this trial hour,—
Fight and conquer, thou hast the power.
The gold must be tried, for base alloy
Never can enter the world of joy.
Not a victor in glory the crown will wear,
But the overcomer through trials here;
Not a soul be greeted with sweet 'well done,'
But the faithful steward, whom God will own;
None but the workers will ever find rest,
No room for the idlers among the bless'd."

* * * * * * *

She is with me still on the stormy wave,
She has saved my soul from a yawning grave;
I bless the Lord for the power of prayer,
For the angel of PATIENCE found me there.

For the Crisis.

"Stray Thoughts Arrested."—No. 2.

BY T. W. S.

NOW, AND THEN.—What a wide contrast does the plan of salvation preached by the *evangelical* ministers of the day present, with the simple method taught by the apostles. Observe Peter's answer to the inquiry of the multitude to whom he had been preaching Jesus as the Christ—the Messiah. He had convinced them that Jesus, whom they had crucified and buried, was really their expected Messiah—the Son of God. They then, of course, believed in him—believed that he was the Son of God. They had faith. They inquired what was to be done. "Men and brethren, what shall we *do?*" Living faith *works*. Peter replied, "*Repent* and be *baptized* every one of you *for* the *remission of sins*, and ye shall receive the gift of the Holy Spirit."

The word "repent" should be translated reform,—it is "metanoia," not "metamelomai." Unfortunately, these two words, though widely different, are in the common version always rendered "to repent"—or "repentance;" so that the distinction which is made in the original, does not appear in the translation. Both these words are found in 2 Cor. 7 : 10, which reads: "For godly sorrow works repentance to salvation not to be repented of." Dr. George Campbell remarks that we have here a play upon words which was far from the design of the Apostle, who in the first part of the sentence uses *metanoia*, but at the close employs the other expression. The former denotes not only *sorrow* for sin, but a conviction of its true nature as tends or leads to amendment of life. The latter signifies merely that regret or uneasiness of mind which may exist without any change of conduct. Perhaps a truer rendering would be—"For godly sorrow works a *reformation* unto salvation not to be *repented* of." So perhaps Acts 2 : 38, would read better, "Reform, and be baptized," etc. Peter thought (and declared) that faith in Christ as the Son of God, reformation of life and character, and baptism into the name of the Lord Jesus, would secure the remission of sins, and constitute a man a christian.

But our learned D. D.'s think those terms of salvation too easy. *Then*, it was faith in Christ as the Son of God. *Now* it is faith in the doctrine of the "trinity," "baby sprinkling," "predestination," "the discipline," "the creed," etc., etc. *Then*, it was a change of heart, of life, of character. *Now*, it is "come to the anxious bench—try to feel that you deserve to be sent to the lowest depths of hell—pour out your soul in tears—then believe!" *Then*, it was baptism into the name of Jesus Christ. *Now*, it is sprinkling in the name of the adorable *trinity*. *Then* it was that "they were added to the church the same day." *Now*, it is six months' probation. In apostolic days the disciples met on the first day of the week for the breaking of bread,—(meaning, no doubt, the celebration of the Lord's Supper.) *Now*, with some, once a month; others, every three months; others, every six months; and others think once a *year* is often enough. In vain we look to those who profess to be *the Church*, for that simplicity which characterized the early christians. In vain we look among the evangelical churches for "the faith once delivered to the saints." Commandments of God are supplanted by the traditions of men. The Bible not being sufficient, creeds are invented, and for doctrine the commandments of men are taught. In primitive times, it was said of the followers of Jesus, "See how these christians love one another!" Now, the sceptic raises the finger of scorn at many, and cries, "See how these who profess to be followers of Him who was meek and lowly, gentle and peaceable, despise, hate, persecute and devour each other." O, how the heart longs for a return of peace and unity, of love and sympathy! O that christians now spoke the same things, and minded the same things! O for that one Lord, that one faith, one baptism, and one hope. To expect such things is not consistent with the divine teachings. We look for darker seasons than we have yet experienced. We look for less faith, for less purity, for less zeal, for less unity. A brighter day will dawn when Jesus comes, not before. Men may teach and men may pray for the conversion of the world before Jesus comes; but in vain. The Scriptures declare that "wicked men shall wax worse and worse,"—that "many shall depart from the faith, giving heed to seducing spirits," etc. It needs but a glance at the church and her condition, and at the world, to convince the most skeptical that the end draweth nigh. "Behold! I come quickly, and my reward is with me. Even so, come, Lord Jesus, come quickly."

For the Crisis.

"He that giveth to the Poor, lendeth to the Lord."

DEARLY BELOVED OF THE LORD:—I have felt it duty of late to address you on a subject that to me is of vast importance. During my short pilgrimage, I have been engaged more or less in looking up the destitute, wretched and degraded ones of earth, who are too low and vile for kid gloves to touch, or self-righteous eyes to look upon. Knowing that "the servant should not be above his Master," I have felt it a privilege to do what my Master said when he dwelt among men. O, what love did he exhibit! He loved to do good. Don't you think his heart filled with holy joy when he found a subject of want and he could relieve the sufferer? I tell you, yea. I think I know by experience something what such rejoicings must be.

Some days ago I met a little bright-eyed boy, whose patched garments bespoke poverty at home. I said to him, "My little boy, do you go to Sabbath School?" "No, ma'am," was the frank reply. "Why not?" "Hav'nt got any clothes to wear." Soon after I called on his mother, and found her an honest, smart and intelligent person as I seldom meet with, working with her hands to support herself and family. She had seen better days. The husband and father had been a man of industrious habits; but strong drink had ruined him, and thus brought poverty and desolation into the family. The mother was a broken-hearted woman. O, how she wept when she told me her sad story. She is an American woman, and loves the Lord. I talked with her husband, and asked him to come to the prayer meeting; he promised me he would. O! may the Spirit of God follow him.

I could enumerate many such instances, but this will suffice. These things come under my observation every week, whenever I put myself in the way, and I sigh for their desolation; for I know the disposition of the mass is to trample upon those who have erred,—if they have done wrong, kick them down; they are not fit to live. But not so with the christian, for they have charity that covereth a multitude of sins. O, how quick we can tell when a person has the spirit of Christ! He will overlook the faults of others. He has that charity that hopeth all things—beareth all things—endureth all things. Sweet charity! precious boon! let me possess thee forever. It thinketh no evil—is not easily provoked. O, then, thou shalt be mine. Twine around me, thou faith, hope and love, that I may be able to approach the enemy; for without thee I am as sounding brass, and a tinkling cymbal.

But I see I am wandering from my subject. What I was going to say, is this: we are about starting a Sabbath School for ragged children. We have given all we can spare, and now I am going to beg old clothes of you, brethren and sisters. Have you not some that you have laid aside, that you can pick up and send, old pants, coats, dresses—anything that can be made over—old ribbons that I can color; anything will be acceptable; old clothes of every description. If you have them, and have not poor enough among yourselves to take them all, just gather up a bundle and send it to me, and I will show you a crop of wheat by and by.

Come, sister, that one who has got the biggest heart, sally out to stir up the minds of your neighbors. *You* that live where you don't have your spirits crushed, day by day, by destitute and starving children,—remember one thing: "Christ came not to call the righteous, but sinners to repentance." "They that are whole need not a physician, but they that are sick."

Christ's work while here on the earth, was in looking up the lost ones. And shall we not give heed to the command, "Go ye out into the highways and hedges, and compel them to come in?" Well, dear brethren, I am trying to obey this command, by the grace of God. I mean to visit every house where I think is any opportunity of doing good—leaving a tract at each place. O, how much I have wanted the *means* to do good with! The Lord is near, even at the door. Have we done our best to give the last invitation to the "marriage supper of the Lamb?" "Go into the highways and hedges, and compel them to come in." Who will help me to fulfill this message? *Who?* Who? Time is short; sinners must be saved. The poor *can* be reached. They *will* hear. I have seen the tear of penitence fall, as I have been on my mission, and have found that the spirit of Jesus through me can reach the hearts of sinners as well now as in days past and gone. God is on the giving hand yet—and shall we not be up and doing, and work while the day lasts? Pray for us, dear brethren, that God will bless our efforts here in Providence. Yours looking for Jesus.

HATTIE.

N. B. Should any see fit to send any bundles, direct them to H. L. Hastings, per express, Providence, R. I.

For the Crisis.

Our Nation—Its Sins, etc.

Somewhere in the past, our nation has reached a crisis, similar to the Jewish nation when the Roman army took possession of their country. But we are not utterly cast off—we have a privilege of returning to our land again like as the Jews to Palestine. And although this return is hardly noticed in comparison to the final gathering at the appearing of Christ, yet it is a part or an inseparable item in the preparatory work of the great gathering, and we are called upon to treat the subject seriously, and be in earnest in the work. The settling in new fields—as the west—is also a part of the plan. Let none suppose they must engage in either work except as they have facilities. Both we and the Jews must expect to be faithful and believing if we would expect Christ's coming to be a deliverance and vindication of our course.

The new comers to this country, like the nations who have possessed Palestine, have had a chance to almost dispossess us; or more properly speaking, a chance to attain to nearly, if not quite, an equality with us; but they have been too anti-christian in their character to thus prevail, and hence God is choosing us again, and has been so doing a number of years past.

That some of the new comers have attained to nearly, if not quite, an equality with us, is clear; but generally speaking, we are the inheritors and possessors, and the rest, as far as they are righteous, are grafted into the branches.

H. B.

October.

Ay, thou art welcome; heaven's delicious breath,
When woods begin to wear the crimson leaf,
And suns grow meek, and the meek suns grow brief.
And the year smiles as it draws near its death.
Wind of the sunny south! oh, still delay
In the gay woods and in the golden air,
Like to a good old age released from care,
Journeying, in long serenity, away.
In such a bright, late quiet, would that I
Might wear out life like thee, 'mid bowers and brooks,
And, dearer yet, the sunshine of kind looks,
And music of kind voices ever nigh,
And when my last sand twinkled in the glass,
Pass silently from men, as thou dost pass.

W. C. Bryant.

For the Crisis.

"How shall we escape, if we neglect so great Salvation?"

Our gratitude for deliverance from any thraldom or danger, is usually in proportion to the means employed to effect it. We are also apt to appreciate anything we possess according to the price paid for it; and thus if we make large sacrifices to obtain a desired object, the value of the same is enhanced accordingly.

Hence, as the Apostle calls the salvation of the Bible a great one, it might be useful and important for us to inquire why it is so. And the first thing we wish to know relative to the subject is, who is its author? Did our sin-ruined world excite the pity of some personage of earthly greatness who, by his achievements of mighty valor, had acquired to himself a name of world-wide fame? Was it one of milder form who, by his general benevolence and anxious concern for the wants of others, had endeared himself to the surrounding multitude, with the prospect of his bearing our burden of guilt and sorrow? Or was a band of angels commissioned on an errand of mercy to our fallen race, who, by their words of sympathy and consolation for our tribulation and grief, might mitigate in a degree human woe? Did a ray of bright effulgence emanate from the eternal throne, and cast its influence over the gloom and moral night that brooded over our world, thus enlightening the checkered pathway of benighted mortals? Ah! no; though mercy, weeping mercy, would have done all this, in view of our deplorable condition, yet nothing could be answerable, or availing to the inexorable demand of justice, save the blood of the everlasting covenant, "even Jesus, who became through suffering the author of salvation to all that believe." Wonder, then, oh ye heavens, and be astonished ye ends of the earth, that when in our lost estate there was no eye to pity nor arm to save, His own arm brought deliverance, even his who is "Lord over all, God blest forevermore."

How great, then, must be that salvation, which required the blood of the glorious Son of God to procure it! Another evidence of its greatness is its effects upon those who receive it. It is understood that while in a state of impenitence, we are all under sentence of condemnation, and nothing is wanting to effect its execution but the cessation of mortal life, and the departure of the spirit from the body to that God who cannot look upon sin with the least allowance. Hence, it is said of the wicked dead, "they are reserved in chains of darkness to the judgment of the great day." Therefore, must not the salvation be great which proposes a release from all former sentence of condemnation and death, and an entire escape from the bondage and corruption of the world, and, finally, a safe arrival and happy admittance into the haven of eternal rest, where sin with its attendant train of temptation cannot enter, but where all will praise the Lamb of Calvary forever and ever?

Another feature of its greatness consists in the present happiness of its recipients, as they pass along in their journey heavenward. It is said in the sacred page, that when the blessed Savior led captivity captive, and ascended up on high, it was for the glorious purpose of giving gifts unto men. And now, what are some of these gracious gifts? O! have we not seen in the sanctuary his waiting children, in answer to prayer, receive such manifestations of the Redeemer's presence as brought joy and peace to every heart, while the opening heavens seemed to shine around them with beams of sacred bliss? And such has often been the glorious result, that poor, perishing sinners, who beheld the melting scene, were moved to contrition, and the tear of penitence, as it stole down the cheek, told that they too would gladly share in such earnests of a Savior's love. And these gifts and graces are strewed all along the christian's pathway, thus inviting all of every name, kindred and tongue, to reach forth and partake of the waters of life freely.

Then is it any wonder that, in view of the great cost of this salvation, and its gracious benefits to the human family in their lost condition, the Apostle should ask, how we shall escape if we neglect it? If, with his inspired mind, he saw no way of escape for the poor deluded sinner who should reject the offer of sovereign mercy, then let us hasten to accept the easy terms of life and salvation as proposed in the gospel of the Son of God, that when that great and notable day shall come, we may be able to stand.

M. A. T.

Neal's Creek, Ind.

For the Crisis.

Religious Gambling.

Well, what is it? I have seen the cards shuffled for money, and the dice box tipped to cheat somebody out of their wages. I have seen the wheel of fortune turn, the billiards roll, the ten pins knocked down, the raffling for the coat on the back, the pig in the pen, or for the three cent glass. The world calls such "black legs," "night birds," "hard cases," "gamblers," etc. Why? Because they extract from their fellow men that for which they pay no equivalent.

But what is "Religious Gambling?" Let us see. Look on yonder post, or in the store—yea, all over the streets; see those large hand-bills, headed with great capital letters—a fair to cushion Rev. Mr. C.'s church; or to pay a standing debt; or to add to our library a new list of books, etc., etc. Read on. "In which fair will be tickets sold from 25 cents up to $2.00. The following articles will be drawn for in lottery: two sewing machines, one melodeon, three gold watches, several gold breast pins, worth $28.00 each, one baby carriage, worth $15.00, silver spoons, etc., etc., with other articles too numerous to mention. Come one, come all, to-night in the large hall."

Well, let's go and see this fair. Yes, up the great stairway we go, and arrive at the door; here stands a man straight up against the door, who calls out, "Ticket, sir, or the entrance fee, 25 cents." But do common gamblers charge a quarter for admittance to their lotteries? O no, they go in free. Well, we pay the quarter and are inside. Sidewise we elbow our way along. What a crowd! Faces all flushed, some with excitement, some with wine, more with brandy, and some with villainous gin. Let's see; here is the hotel keeper, and Squire S., Deacon B., clerks in the store, young men, old men, boys, black legs, and all, all that have got any money left, have bought tickets in the lottery, and with flushed faces anxiously wait for the prizes to be drawn. Now comes the hour. The numbers are drawn. Hark! No. 12 is drawn. Nothing! A poor factory girl starts up; that's my number. O dear! nothing. Number 22 is drawn. Nothing! a neighbor behind me starts up, (who has not paid his house rent the last quarter,) that's my number. "Let it slide, 'twas only a dollar." And so it goes, ticket after ticket is drawn, and many silently curse the day they ever heard of a lottery. Finally, a *prize* is drawn. It is a melodeon. "That is mine," says a rich man in the corner. "O what a lucky fellow," says another, "he's always lucky;" "but we are not," say a dozen voices, who have lost all the money they have got. Finally the prizes are all drawn, and fifty to five go away heart-sick and mad at themselves, but ready to go the next night and try their luck again. *This is religious gambling.*

G. W. DENNY.

THE WAY TO BE HAPPY.—You must learn to be happy in the discharge of daily duty, and in the enjoyment of daily blessings. God never intended that we should go through our daily toil with our heads down as a bulrush. We must be hopeful. Every trial and affliction that comes upon us, in the path of duty is designed for our good—is a blessing in disguise, and we should meet these trials and afflictions with a brave heart, and a cheerful spirit. The student must learn to be happy in his studies, the teacher among his pupils, the husbandman on his farm, and the mechanic in his shop. In God's great world there is enough to make us all happy if we seek it. If any one is miserable it is his own fault.

For the Crisis.

BRO. GRANT:—I send you the following lines, which I very much desire to see in your paper should you think them worthy.

The more the troubles of the pilgrimage increase, the more the struggle becomes intense, the more will the strong soul of faith be nerved to action, and the *more noble the action*. The love which operates, as a principle, and ascends more fully to God and truth by all its want of an object on earth, becomes a grand exalting and redeeming power, sanctifying at every step, while with this we may *trust* under all disappointments and difficulties, for there are promises of success; and I am sure the day of salvation and strength, with glory crowning the triumphant contestant for the truth and right, will soon appear.

Yours, P. D. CAMPBELL.

New Britain, Ct.

Toil, Love and Trust.

BY SARAH FAUSETT.

Toil! though your soul has grown weary,
Though the way is darksome and long;
Live in the great world nobly,
With a spirit true and strong;
Dreaming of life is not living,
But toil with a smile and a song!

Toil! though the strife may seem fruitless,
It will not, at last, be in vain:
An Eye above you is noting
The weary toil and pain;
The struggle will soon be over—
Your soul may the victory gain!

Love! though your heart has been darkened
And crushed by a withering blight;
Though your love has been scorned and down-trodden,
Lock not your spirit in night—
Walk not alone in the shadow—
Open your heart to the light!

Love! there is bliss in loving;
There are souls who faint by the way;
There are weary hearts to be strengthened—
Gladden them while you may;
Your soul will grow purer and stronger,
And rise to the light of day!

Trust! though your trust has been broken,
Though your faith has been guarded by none;
Faint not, and doubt not, oh, spirit!
The life-work will soon be done;
The day is coming in glory,
Trust, till the goal is won!

Trust when strife is around you,
When your idols are crumbling to dust,
All your doubt will be known in the future,
For the Father is loving and just;
Then look up to the Heaven above you,
Toil nobly, and love and trust!

Selections.

"Fear Not."

A missionary in India writes that he has chosen the words "Fear not," for his motto this year. He says, "just look up the phrase, and see how often it is repeated in the Old and New Testaments." It is indeed repeated often, no less than fifty times in the whole Bible, and how many circumstances are there in life to which it is applicable!

Fellow christian,—if dark prospects rise before you, let not anxieties for the future fill your mind; for, remember, "not a sparrow is forgotten before God." Hear him say, "Fear not, therefore; ye are of more value than many sparrows." Do you mourn the death or alienation of friends near and dear? "Fear not," saith the Lord, "for I am with thee, and will bless thee." Should enemies appear against you, even very many, the Lord is on your side. "Fear not, for they that are with you are more than they that be with them." When your sins rise up against you, and despair is ready to take possession of your soul; look to Jesus, and obey his voice saying, "Fear not;" "only believe." Hear his blessed assurance, "Fear not; for I have redeemed thee." Though temptations assail you, yield not, but go forward in the strength of the Lord, encouraged by his word; "Fear not, I am thy shield and exceeding great reward." What though the cause of Christ seem to languish for a season? Pray and labor on. Jesus says "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." Yes, though you are a little flock, a feeble band! Not because you merit success, for then you must despair, but "it is your Father's good pleasure." O greatly beloved, fear not, be strong, yea, be strong.

These comforting words are addressed to "the souls that on Jesus have leaned for repose;" but those who are seeking the Savior may well be encouraged by these "gracious words," for they show the kindness of that One who says, "Him that cometh to me I will in no wise cast out." Then let them come to him now, and these precious assurances will be theirs.

Finally, whatever difficult duty the christian is called upon to perform, whatever affliction he may endure, and especially in the hour of death, let him remember the cheering words, "Fear not."

"Fear not, I am with thee, oh, be not dismayed!
For I am thy God, and will still give thee aid,
I will strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand."

—*Tract Journal.*

Complete Consecration to God.

There was a time when to profess christianity publicly was to expose the professor to insult, to torture and not unfrequently to death itself. Then christians were compelled to renounce all worldly ambition, not only theoretically, but practically; and hence, before men professed religion, they became most thoroughly convinced that it was a verity, and that it was more important to serve God, though at the expense of their lives, than "enjoy the pleasures of sin for a season."

Now to profess christianity is no disgrace, even in the eyes of the world, and in many places it is for the interest of a man who wishes to be respected and popular to be a christian; not a strict, thorough-going christian, of course, but a sort of a moderate man of the world christian, who goes to church when it is pleasant, to hear the mellow-toned organ and the sweet singing choir, who pays the minister liberally, and takes care that he preach the most pointed part of his eloquent discourse against the tyrannical Egyptians, or stubborn Jews; and when he reproves his own parishioners, that he speak in general terms, lest he incur the odium of preaching politics; in a word, that the minister tickle the ears, instead of pricking the hearts of genteel sinners.—*Herald of Gospel Liberty.*

Opposites in Religion.

"Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching."—*Paul.*

"I believe I'll stay at home to-day, as it is rainy and I don't like to go and spend my time listening to Bro. W., for he can't preach much anyhow."—*Fair Weather Laxiness.*

"Pray without ceasing, and in everything give thanks, for this is the will of God in Christ Jesus, concerning you."—*Paul.*

I can't find time to pray, and then I have so many things to attend to, and my mind is so taken up with the business of the day that I am not prepared to pray.—*Worldly-mindedness.*

"See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and to all men."—*Paul.*

My neighbor has done so much evil and has acted so badly that I will not stand it any longer; I'll make him know that I have rights as well as other men, and I'll make him respect them.—*Revenge.*

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit."—*Peter.*

I do not see what good baptism will do; if the Spirit of God does its work upon the sinner's heart, outward forms and ceremonies are not of any use.—*Skepticism.*

"Strive to enter in at the strait gate."—*Christ.*

All will be made holy and happy, so there is no use of striving, as there is no danger.—*Presumption.*

"Hold fast the form of sound words which thou hast heard from me, in faith and love, which is in Christ Jesus."—*Paul.*

Unless you have a human creed, we cannot admit you as evangelical. You are piratical, sailing under a false flag.—*Orthodoxy.*

"Contend earnestly for the faith, once delivered to the saints."—*Jude.*

Don't preach doctrinal sermons, or you will offend the sects.—*Faintheartedness.*

"Withdraw from every brother that walks disorderly, and have no fellowship with the unfruitful works of darkness, but rather reprove them.—*Paul.*

If we withdraw from Brother B. he will do us all the injury he can, so I think we had better let him alone.—*Trimmer.*

"For as many of you as were baptized into Christ have put on Christ."—*Paul.*

I don't like that view of the matter, for that leaves out all that have not been baptized.—*Disobedience.*

"Seek first the kingdom of God and his righteousness."—*Christ.*

As soon as you get settled in life it will be easy for you to serve God, but you cannot well do it before.—*Satan.*

"They that preach the gospel should live of the gospel."—*Paul.*

"I think that they should preach for nothing, or at least should follow some other business for their living.—*Covetousness.*—*Ex.*

"Thy numerous works exalt the Lord,
Nor will I silent be;
O rather let me cease to breathe,
Than cease from praising thee."

Some One Must Pray.

A man of learning and talent, but an unbeliever, was traveling in Manilla on a scientific expedition. He was escorted by a native of rank, and, as they were about to start, the native, with the refined politeness which characterizes the Orientals, requested the white stranger to pray to his God.

This was probably the only thing he could have been asked to do without being able to comply; and on his declining, the native said, "Well, *some* God *must* be prayed to, so you will excuse me if I pray to mine."

"Full many a shaft at random sent,
Finds mark the archer never meant."

And so it was in this case. The unbeliever was rebuked by a heathen, and the man of science who had gone there in quest of natural curiosities, returned, having found the "pearl of great price." His next visit is to be as a missionary to preach Christ.—*Ex.*

Reading for Youth.

About the Bible.

Little folks, what think you of this blessed book, the Bible? Is it not true, every word? Do you read it? When? how often? *How* do you read it? Solemnly, attentively, prayerfully? Do you read it as God's book, Heaven's choice purchase, —the book of mercy, judgment and grace? Do you take this book as *your* book, your guide, your wisdom, your hope, your joy? In the Bible you will find *every* thing good; every thing to meet your wants for time and eternity—every thing to make you wise, kind, obedient, lovely, mild, humble—Christ-like. O, read it young friends, read it on your knees—read it imploring God's Spirit to enlighten, purify, sanctify. Read it. Begin at Genesis, read on and on to Revelations—then begin again, and again, read on and on. The more you read it in truth, honestly desiring to be good and do good, the more you will like to read it, till it becomes like honey to your taste, more precious than gold. Read the historical part, the lives of Abraham, Isaac and Jacob, of Joseph, Moses and Joshua, the history of the Judges and the Kings also. And above all, and more than all, read about Jesus, the Lamb of God, who shed his blood for you, for all. Read over and over the Evangelists, Matthew, Mark, Luke and John, till your whole souls are enlisted. The Acts also, and the Epistles are rich, very rich, more precious than rubies.

Read all, search all, pray over all, practice all, live out all. Imitate Christ in all his beautiful loveliness, his goodness, meekness, mercifulness and truthfulness. Read the Bible daily, read it as you lie down, as you rise up, read every spare moment, make it your constant companion. Read the Bible, search it out, commit portions of it daily, meditate in it, get your little hearts alive, on fire! your souls kindled to a living flame!

O how joyful you will be! Read it and pray over it in this way till you can say, "O how I love thy law, it is my meditation all the day."

"Source of wisdom—thou dost show
The debt of love to God I owe;
In thee my duty I may see,
And what kind heaven's done for me.

Holy Bible—Book of Truth,
I loved thee from my early youth;
And thou shalt ever be my guide—
More precious than all else beside."

Golden Rule.

"Father's at the Wheel."

Among the passengers on a bark running as a packet from a northern to a southern port was a little boy, the son of one of the sailors engaged on the vessel. His playfulness and good-nature made him quite a favorite with the passengers, and they learned from him that this was his first voyage in the bark, and that he was going to visit his grandmother, whose home was in a town near to the port to which they were bound.

"When father asked the captain if I might go," said little Albert, as he was giving an account of himself one day, "he said he didn't like to have sailors bring their little boys in the vessel, but father told him I would be good and not make any trouble; and now I'm going to be just what father said, because that will please him."

His father was a large, strong man, and a whole-souled sailor. During the voyage, there was a great storm. The wind blew so violently that for some hours it seemed doubtful whether the bark would live through it or go down. The passengers gathered together, most of them, in the cabin, and spoke anxiously of their situation and prospects. Very few cheerful words were heard among them, and it was indeed a gloomy company.

Little Albert joined the group, but it was evident that he did not share in the fears of the others.

"Don't you think the bark will be lost and we shall all be drowned, Ally?" said one of the passengers.

"Oh, no!" he answered; "I have just been out on deck, and I know we are all safe for *father's at the wheel.*"

Perhaps some of my little friends do not know that the "man at the wheel," who is also called the helmsman, on a ship, is the man who steers or guides the ship. When he turns the wheel, the rudder is moved, and in this way vessels are directed in their course when moving through the water. And the man who performs this duty must be a strong man; he must be watchful too, and always listening to catch the first word of an order given to change the ship's course.

"Father's at the wheel," said little Albert. The simple-hearted, trustful child had found that his father occupied the post of helmsman, and without waiting to think or to ask how much that fact had to do with sails or rigging, winds or waves, he was satisfied that all was well.

We love to see children anxious to please a good father, and having confidence in him. But there is another kind father, in heaven, stronger and more able to help than any earthly friend, for he is the Almighty God, and he can guide all children and their dear parents through every storm,—every scene of trial and sorrow in this world, and bring them safely to his bright and beautiful home. And those who love him are glad to think they have such a Father and such a friend. Little reader, do you love him, and are you glad to have such a Father? Can you say to him in your heart: "My Father, thou art the guide of my youth"?

Did Jesus Sing?

At a gathering of children on Christmas day, a gentleman present related a very interesting incident.

A little girl, about three years of age, was very curious to know why Christmas greens were so much used, and what they were intended to signify.

So Mr. L. told her the story of the babe at Bethlehem,—of the child whose name was Jesus.

The little questioner was just beginning to give voice to the music that was in her heart; and, after Mr. L. had concluded the narrative, she looked up in his face and asked, "Did Jesus sing?"

Who had ever thought of that? If you will look at Matthew, twenty-sixth chapter and thirtieth verse, you will there find almost conclusive proofs that Jesus sang with his disciples.

Is not that encouragement for us to sing,—not with the understanding only, but with the heart also?—*S. S. Gazette.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 265. BOSTON, WEDNESDAY, OCTOBER 17, 1860. VOL. XII. NO. 6.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

My Home.

My home is on the other shore,
Beyond the billow's foam,
And you green fields, to some so fair,
But part me from my home.

And oh! each pain-throb of the heart
Shall there forever cease,
And all the tumults raging here
Be hushed to "perfect peace."

Thank God! there's light to guide me home,
Where darkness reigned of yore,
A watch-fire on the narrow way,
A light-house on the shore!

The willow 'neath its burden bends,
It's borne my harp too long;
I'll strike again those trembling chords,
And raise a triumph song!

For now the pilgrim's almost home,
The pearly gates I see,
And glory to His name, I know
They'll open unto me! F. F.

Pine Avenue.

For the Crisis.

"Be not conformed to this World."

Being greatly blest of God, and knowing that it is the duty and privilege of the christian to grow in grace, I wish to say a few words to those who are seeking eternal life. Dear brethren and sisters, I have found "great peace" in Christ, and I am anxious every dear saint of God should enjoy this same blessing. Allow me to tell you, that as long as you let the natural man rule and reign, you never can be free in Christ. "Let not sin, therefore, reign in your mortal body," saith the apostle. "To be carnally minded is death." "Come out from among them, and be ye separate," is the divine command, which should be obeyed in its most absolute sense. If you do not follow the Savior's directions, you cannot be saved. Now, brother and sister, do you come out from the world when you go to the worldly gatherings and join in their revelry? In some places, brethren belong to agricultural societies. They put in their dollar with the gambler and the drunkard. The brother may not trot his horse for money, but he will draw his oxen hard, or plough for money, which is just as bad. When he pays his dollar, he does it so that he can have a chance to draw his five or ten dollar premium. I ask, dear brother, is this coming out from the world and being separate? I think not. Now wont you tell me which is the gambler, the man who draws his oxen for money, or the man who trots his horse for money? Come, let us be honest. Is not one a gambler just as much as the other?

We are told by the apostle not to do any thing "through strife or vain glory," but this is not heeded; for what a strife there is going on all the year to excel in horses, cattle, butter and cheese, fruit, and every thing indoors and out. Oh, how these yearly gatherings unfit the christian for the service of Christ! The world love such christians. Go to meeting the next Lord's day, and if they are there, they will be silent on the subject of religion, and all filled up with the spirit of the world; and before they can get into the element of religion again, they will have to repent and pray as David did, "O God, . . . restore unto me the joy of thy salvation." Dear brother and sister, Jesus denied himself of every thing to obtain salvation for you. Wont you do as much for yourself as another will do for you?

There are many that profess religion, who have never lived self-denying lives. They have a will in this matter. They sometimes obey the Lord and conscience, and the teachings of the Spirit, and sometimes they obey beloved *self;* consequently they make no progress in divine life. Now, brother or sister, wont you have this for your motto?—*no compromise with sin.* How destructive are these worldly gatherings to young christians. It is like running their ship aground. Christ says, except we deny ourselves daily, we "cannot" be his disciples. Let us give up the world and be good soldiers of Jesus Christ. He wants soldiers that wont desert and run after the enemy's temptations. How you would feel to have your friends desert you as you do Jesus. When he forgave you your sins, you promised to be wholly his without reserve. Have you kept your promise? Come, make up your mind to be a whole hearted christian, and get ready to meet the Lord when he comes. Do in religion as you have done in the pursuit of worldly things,—be in earnest about it. If our religion does not distinguish us from the world now, it will not when Jesus comes. AUGUSTUS L. CHAMBERLIN.

Worcester, Mass.

For the Crisis.

Hinesburgh, Vt.

On Wednesday evening, the 26th ult., I closed a series of well attended, interesting meetings in the Town Hall of the above named village; and as the place is "new ground" for the views of Bible truth which distinguish us as a people, it ought perhaps to be introduced to the readers of the Crisis. Hinesburgh village—located near the centre of the town of the same name—is in Chittenden county, and is twelve miles from Burlington, in a south-easterly direction. Charlotte Depot is the nearest R. R. station on the Rutland and Burlington road. The village of H. is about the size of Castleton, I should judge, and contains three churches—Baptist, Methodist and Congregational. My first knowledge of the place dates back to March 27th, 1859, when two now greatly beloved sisters in Christ, Mrs. Irane R. Castle and Mrs. Susan A. Durfee, of Hinesburgh, accompanied by their brother-in-law, Mark H. Irish, whose family they were then visiting in Troy, came to this city to hear Bro. George Storrs preach, and spent the interval between two meetings at our house. At that time Mr. Irish was a sincere inquirer after truth, and a few months afterwards, under circumstances of sorrow which are referred to in the obituary column, he learned by a happy experience what it was to have "Christ in" him "the hope of glory." After we had partaken of the Lord's Supper at our afternoon meeting, Bro. Storrs invited any to speak who might feel it a privilege to do so. Sr. Castle, then an entire stranger to us all, was one of the number who improved the opportunity, and in doing so she gave a deeply interesting account of her exclusion, but a little while before, from the Baptist church for holding the doctrines of the unconsciousness of the dead and no immortality out of Christ. We all felt, while listening to her heart-stirring and heart-cheering recital, that she would not fail to let the light of truth shine; but nothing could then have seemed more unlikely to any of us, than that the writer of this notice should be the first man to defend, before a Hinesburgh audience, the truths for believing which she had been made to feel the bitterness of a bigoted persecution. But thus the Lord has ordered it, and the prayers of these faithful sisters, and others of like precious faith, that their neighbors and friends might be permitted to hear the testimony of God's word concerning man's mortality the resurrection of the dead, Christ as the Life-Giver and the "blessed hope" of his coming again, have been answered. Their prayer now is that the seed sown may be watered by the blessing of God, and that perishing men and women, viewing the character of the Most High in the light of revealed truth, may be led to accept the gracious offer of eternal life as the gift of God through Jesus Christ our Lord.

My first visit to H. was to attend the funeral of Bro. Irish's wife; this was held in the Baptist meeting-house on Saturday, Aug. 18th. I say more elsewhere of this occasion, and of the effort to exhibit the true ground of comfort concerning "the dead in Christ." By invitation of the pastor, I preached in the same house on the morning and afternoon of the next day to good congregations. My last discourse was on the nature and destiny of man, and in it I endeavored to array against the doctrines of the immortality of the soul and the eternal torment of the wicked the clear and harmonious utterances of the word of God. The occasion was one of deep interest to me, for I felt that in some honest minds confidence in the popular theory was yielding to the power of truth. When I had done speaking, the pastor of the church made a few pertinent remarks, and announced his purpose to preach on the same subject the following Lord's day. I regretted, of course, that it would not be my privilege to hear his discussion of the question, while I was very glad that it was to receive his attention in the manner promised. The truth has nothing to fear from investigation, and I am fully persuaded that the sermons (some half a dozen in number) that have recently been preached in defence of inherent immortality and endless woe, to the three congregations of H., have in no wise hindered the spread of the doctrines of conditional immortality and unconsciousness in death.

During the progress of our recent meetings, which began on Tuesday evening, Sept. 13th, and continued two weeks, it gave me pleasure to examine many of the texts that had been adduced in support of the common view—showing their harmony with my views and the hostility of many of them to the theories in behalf of which they had been cited. I preached sixteen times, besides holding two prayer meetings—one of the latter at the house of a Baptist brother and sister who love the truth. There is reason for the belief that lasting good has resulted from this effort—made in weakness, it is true, but with a desire to honor God and bless the people. The claims of practical godliness were by no means lost sight of, and it is hoped that formal professors and other worldlings, including some whose only hope has been in the truth of Universalism, have been led to *feel*, as well as see, that something must be *done* if we would "inherit eternal life." "If ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." So says Peter; and Paul, having enumerated "the works of the flesh," declares—"they which do such things shall not inherit the kingdom of God." Our congregations were, throughout, encouragingly large—unexpectedly so, considering the amount of prejudice existing in the community, and the influence used to prevent church members from attending; every seat was filled at our last meeting. The attention given to the word spoken was uniformly good. After meeting last Wednesday evening, one prominent citizen, who had been an interested listener from the first, came to Sr. Castle and said he had determined to travel with us to the kingdom of God. May he faithfully execute this noble resolve, and may his example exert a saving influence upon many around him who know not God and have no hope in Christ.

Prayer meeting was appointed for Saturday evening at Bro. Castle's house. Dr. HUGH TAGERT, of Shelburn, and his excellent wife, attended a number of the meetings. For years the Dr. has stood up boldly everywhere in defence of the doctrine of life through Christ, and he has accomplished much in calling attention to the subject. Bro. and Sr. T. love the truth; they have suffered for it, but they rejoice in being counted worthy of this honor. Bro. E. H. Glass, of St. George, and his companion, came to H. to attend the meetings, and remained to the close. They long ago embraced the truth of no immortality out of Christ, and are willing to suffer reproach for the Master's sake. At the close of one of the evening meetings, I had a pleasant interview with Eld. C. S. Shattuck, a Christian minister, from Starksborough, and I judged that he was quite friendly to the main features of our faith. One gentleman who attended nearly all the meetings, and who is a believer in modern Spiritualism, admitted that I had clearly shown the unconsciousness of the dead to be a Bible doctrine, but with him the Bible was a fallible book! I thanked him for the concession he had made, and hope he may yet be led to abandon his Spiritualism and his skepticism together.

I might devote a paragraph or two to the opposition that was brought to bear against the truth before the meetings, and during their progress; but as an impartial statement of facts bearing upon that feature of this, my first campaign, would fail to exhibit some of our opponents in a very amiable light, I prefer to let it pass,—endeavoring to remember, everywhere, that "the servant of the Lord must not strive." During my stay at H. I was most hospitably entertained at the house of Mr. John Ray, and before my departure the friends looked after my temporal wants in a bountiful manner.

Thirteen copies of "The Christian Lyre" were disposed of at H., and the book is much liked on all hands. I was informed that the Baptist minister had sent or would send for a lot of them to circulate among his own congregation.

RUFUS WENDELL.

Albany, Oct. 1st, 1860.

Friendship.

The sage observed, True friendship, with good counsel, demands both our pure esteem and implicit confidence. * * As the roots firmly fixed in the heart exhibit their branches on the tongue, so will perfect love only emanate from a true heart. * * The sage was asked to define love; and replied, The tendency of hearts, and their mutual inclination. * * He used to say, The space of a needle's eye suffices for two friends, whilst the universe itself can scarcely contain two enemies. * * To distinguish thy friend from thine enemy, examine thine own heart. * * Rely not on him who burthens thee with his sorrows, but withholds from thee his joys. * * The sage was asked, whom he loved most, Either him, he said, who has experienced the greatest kindness from me, or I from him. * * We may recognize the friend when our heart is cognizant of his affections, and our tongue utters his praise. * * Flatter not thy friend, nor inquire too anxiously after him, lest thou tempt his enemy to gainsay thee, and seek to sever thee from him. * * Be liberal to thy friends with thy heart and thy means, to thy acquaintances with thine influence and kind words; bestow on mankind thy countenance and friendly salutation, on thine enemies, thy charity: be mindful of the law of God, but of thy reputation above all. * * Beware of those who measure their love by their interest, for the one expires when the other is attained. * * Depend not on the favor of the prince, if the minister frown on thee, but with the favor of the latter thou needest not despair of the former. * * I never failed to repay the love of my friends with pure and undivided affections, nor to pray to God to restore mine enemies to the path of rectitude; neither betrayed the secret intrusted to me, nor desired a thing unworthy of me; nor did I assent and retract, even at the risk of my worldly treasures. * * Patience is always commendable, save when our frend is calumniated.—*Choice of Pearls.*

For the Crisis.

To a False Friend.

I.

Our hands and hearts have met, but met in vain,
O, they will never, never meet again!
Friends if we ever were, our love was vain,
Friends we can never, never be again!

II.

Friendship once spurned, can ne'er again be sweet;
Our hearts in unison can never meet;
A frown may blight love's flower to bloom no more,
Or ope its tiny bud upon life's shore.

III.

What bitter fruit doth broken friendship bear,
How oft it shrouds the soul in deep despair!
Then let us cherish love's bright, sunny flower,
That hath o'er life a touch-stone spell of power.

IV.

So like a looking glass this world appears,
Each look of ours a spirit wounds or cheers;
And every sunny glance returns a smile,
Some lonely heart from sorrow to beguile.

E. S. W.

West Winsted, Ct.

Coming of Christ.

To a few out of many passages I would ask attention. Study the parable of "the tares and wheat," (Matt. 13 : 24–30,) and the Savior's explanation of it, (37–43,) and ask how all this agrees with the idea of a millennium during the gospel dispensation. Mark, that the whole period between the Savior's ministry on earth and his advent in glory is included in this parable, but not a word is said about any millennium, or the general prevalence of holiness, till *after* the separation of the tares from the wheat; on the contrary, an evil state of things is spoken of as existing during the whole of the gospel dispensation, or to "the end of the age."

The parable of the sower and the seed—the net cast into the sea—the absent nobleman going to receive a kingdom,—with many others, prove the same point as the parable of the tares and wheat. The history of the gospel hitherto has agreed with these descriptions. Few have welcomed its free proclamations. Most have loved darkness rather than light. It is so still, and we are told will be so till the end; when the prince of this world shall be bound, and the kingdom be the Lord's. Reader, are you on the Lord's side now?

Turn to the prophecies of Christ, in Matt. 24 and Luke 21. We have there an outline of the principal events which are to happen, until the Lord comes in the clouds of heaven. But among all the things spoken of as sure to occur, there is no mention of a millennium. Instead of this, it is foretold that wars, heresies, wickedness, and sorrow, will abound *until* the Lord's return.

Rev. 11 : 15–19 describe the coming of "the kingdom of God and his Christ." We are there plainly told, that at the time when this universal kingdom will be established, the dead will be raised, the righteous of all ages rewarded, and the destroyers of the earth destroyed. All allow that these *three* events are frequently connected with the second coming of the Savior, and this passage connects them with the *beginning* of the universal kingdom,—thus proving that the advent is before the reign.

In 2 Thess. 2 : 8, the apostle teaches that there will be "a falling away" before the coming of Christ; that the apostasy, whatever it is, will continue until *his* coming, and that its leader, "the man of sin," will be destroyed by his bright appearance. He also connects this apostasy with evil principles working in his own time. If, then, error and sin work through the whole dispensation, and grow worse towards its end, there can be no millennium of truth and righteousness *before* the advent of the Son of God. The wine-press must be trodden, the great image ground to powder, and the body of the fourth beast burned. In short, in almost every place of Scripture, where the conversion of the nations is foretold, we have predictions of terrible judgments to fall on the earth.

If these things are so, if this terrible storm may soon come, is it wise to cry "peace, peace," and prophecy smooth things of a gradually dawning millennium, of which God's word knows nothing?

The state of things around us should awaken solemn thoughts, lead to fervent prayer, and induce renewed attention to the sure word of prophecy. This word is "a light shining in a dark place, to which we do well to take heed." The prophet Daniel was commended for studying the prophetic page, and for desiring to know more of God's designs; and a special blessing still belongs to those "who read, hear, and keep" the words of the last inspired prophet. Rev. 1 : 3.

Reader, I would solemnly ask you, have you obeyed these directions? Are you taking heed to the sure word of prophecy? Is it to you a cheering and comforting light, because it proclaims a coming Savior?

Do you think that the blessing pronounced upon the diligent and obedient student belongs to you? Especially, I would ask, have you searched *for yourself* the sacred page of truth, in order to ascertain what is revealed therein, concerning the second coming of the Savior? Or have you taken this important point upon trust, and received the opinions of others, without testing them by God's word? If you have done so, do you think you have acted wisely, or treated the words of the Redeemer of your soul as you ought to have done? Perhaps, if you were diligently to gather out from God's word all the testimonies concerning the second coming of Christ, you would be surprised at their number, at the important practical bearing of the doctrine, at the order it occupies in relation to other future events, and at your own neglect of such a subject. Suffer me, if you have acted thus, to address to you a few words of direction.

Do not regard prophecy as a separate study, or as something distinct from other parts of divine truth. How can this be if "the testimony of Jesus is the spirit of prophecy," if his glory be its great theme? Just as the doctrine of salvation through the blood of Christ is found everywhere throughout the Bible, so is that of his second coming, and the terrors and glories connected therewith. We believe that scriptural views of the second coming of Christ are a key to the right understanding of a great part of the Bible, and that it brings into nearer communion and sympathy with God.

Do not think of prophecy as something very difficult and abstruse. Like everything else in God's word, it has its unfathomable depths and searchless heights; but the grand outline is clearly revealed, its leading and most important points are easy to be understood. Make Christ the centre of this, as of everything else, and a glory will radiate from him which will shed light on the whole. Seek the Holy Spirit to glorify Christ, and to "show you things to come," and you shall rejoice in hope of Christ's day, and long for his appearing.

Do not think that it is safe or right to neglect the study of prophecy. Christians who do this are great losers. They rob themselves of the pleasures of hope; exclude themselves from many of the green pastures and pleasant heights of God's word; are in danger of misunderstanding the Scriptures, and of teaching others to do so.

Blessed are those who, as regards their views of the coming of Christ, are "built upon the foundation of the apostles and prophets." These holy men made "the coming of the Lord, and their gathering together unto him," their frequent theme; and surely it is not wise to substitute the spread of the gospel, and the death of believers, for these great events; yet this is done very generally, and men love to have it so.

Reader, the Lord Jesus declares, that in such an hour AS MEN THINK NOT, he will come again, (Luke 12 : 40.) He may come *soon*, yea, *immediately:* we dare not say that a long period of holiness will first transpire; for Scripture denies such a statement. We may not say positively, that certain events will be *sure* first to occur; for we may be mistaken. His coming will be as "a thief," "as a snare," sudden, unlooked for. The day of the Lord will burst upon the world, when men are saying, "peace and safety." "Let us take heed, then, lest our hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon us unawares."

Ministers of Christ and stewards of the mysteries of God, you who believe that the Lord Jesus is coming to reign, and that he may come soon, remember that it is required in stewards, that a man be found faithful. Fear not to preach, and by every means to make known, the neglected and frequently despised truth of the pre-millennial coming of the Savior.

People of God, be it your grand concern to trust the cross of Jesus, to look for his coming, and to labor for his cause, seeking by every means, while opportunity lasts, to spread abroad the truth. So shall you be found of him in peace, and be forever with the Lord.—*Tracts on the Prophecies.*

For the Crisis.

Gem Jottings.

[Selected from diverse authors, by a Book-worm.]

JESUS' BLOOD SUFFICIENT.

"If all the sins which men have done,
In thought or will, in word or deed,
Since worlds were made or time began,
Were laid on one poor sinner's head,
The stream of Jesus' precious blood
Could wash away the dreadful load."

SATAN TAKEN ABACK.—Once upon a time the devil came to me and said,—"Martin Luther, you are a great sinner, and you will be damned!" "Stop, stop," said I. "one thing at a time: I am a great sinner, it is true, though you have no right to tell me of it. I confess it; what next?" "Therefore you will be damned!" "That," said I, "is not good reasoning. It is true I am a great sinner, but it is written, 'Jesus Christ came to save sinners;' therefore I shall be saved. Now go your way." So I cut the devil off with his own sword, and he went away mourning because he could not cast me down by calling me a sinner!—*Martin Luther.*

THE LAST DAY.

Great God, what do I see and hear?
The end of things created!
The Judge of man I see appear,
On clouds of glory seated:
Beneath his cross I view the day
When heaven and earth shall pass away,
And thus prepare to meet him.

—*Martin Luther.*

PROMISE BREAKING.—An honest old gentleman, in telling us his troubles, gave great prominence to the necessity he was frequently under of disappointing his customers, whose work could not be finished as soon as he had promised. After explaining the difficulty, he looked up with great earnestness, and exclaimed, "*O dear, shall we ever be done with this lying?*" We have often wondered ourselves whether such a consummation would ever take place. "Your boots will be done Saturday night without fail." Nevertheless, you have to go to church with gaping toes for want of them. "Your coat shall be sent home by nine o'clock Saturday night;" and you get it in fact on the Wednesday after. "Will you lend me your wheelbarrow? I will return it to-night." You wait for it a week, and then send for it. My wood was to be split on Saturday afternoon—enough for the Sabbath: so it was—but I had to do it myself. "O dear, shall we ever get done with this lying?"—*Henry Ward Beecher.*

For the Crisis.

What's in a Name?

"Not much," says one. "A great deal," says another. Very indefinite answers. Can we find nothing definite? Let's see. I think its value depends very much on two things.

1. Its appropriateness. Suppose a man should call me a "Methodist" or "Presbyterian," what should I care? No man could call me thus without making a serious mistake, and any Methodist or Presbyterian would tell him so, and would probably feel like chiding him for applying so respectable a name to one with so disreputable a faith as mine. Suppose I should be called an "Advent preacher," should I be ashamed to own it? Not I. Try me and see. I *am* an Advent preacher, and therefore it is perfectly proper to call me an Adventist.

2. The spirit in which it is given. A man, in the spirit of reproach, called me an "Atheist" the other day. It was not appropriate, and therefore not so valuable, but I took it for what it was worth, which was the *reproach* it bore. I call *that* worth something. Suppose he had called me an "Adventist" in the same spirit. That would have been appropriate, and would have borne a reproach for Christ's sake, and therefore I would have rejoiced in it. "Blessed are ye when men shall hate you . . . and reproach you, and cast out your name as evil, for the Son of man's sake."—Luke 6 : 22.

Give me a name, if name I have at all, that has the reproach. Once 'twas a reproach for Christ's sake to be ranked as a "Puritan"—once to be a "Methodist." Then I would have rejoiced in these names for the reproach they bore. Now, people call me a "Millerite" sometimes. Although not wholly appropriate, I accept it gladly, and pass it over to the Lord to be laid up to account. Men may call me a Christian, and such I am. But the term is used at the present day to denote a sect in church polity. Christianity I love, but Christianism I have but little sympathy with. The "Christian Church" and Church of Christ at the present day are not synonymous. Adventism—meaning Advent doctrine—is gospel, and whoso rejects the name had better for consistency's sake refrain from preaching it. Adventism is Bibleism—therefore it gives the greatest liberty to its believers—therefore it is not, and cannot be in its true sense, sectarian. A still more literal definition of Adventism is, the doctrine pertaining to the second advent of Christ to the earth. Doctrine pertaining to any other subject cannot be called Adventism, and whoever calls it thus, perverts the name.

Now, brethren, I am an Adventist in the truest sense, and therefore I am not sectarian, and hope ever to continue thus.

FRANK BURR.

Honeoye, N. Y.

For the Crisis.

Colloquial.

BRO. GRANT:—Enclosed I send you a part of a conversation I had a few days ago with a member of a Methodist church, professing to be a child of God. Please insert it in the "Crisis," to show its readers that the church of the present age is more in darkness and ignorance than is generally admitted. I only pick out a few questions and answers, and leave it to the reader to decide on whose side is the truth.

L. So you believe that when man dies, his soul goes directly to heaven, to be rewarded, or to hell, to be punished?

M. Yes, I do, because the Bible says so.

L. Where does the Bible say so?

M. In many places.

L. Can you show me *one* passage in the whole Bible, where it says, that man's soul is immortal and will never die?

M. The Bible is full of it.

L. Where was the soul of Christ when he was dead?

M. The Bible says, in Hell, which means his soul went down into the lowest regions of hades, and there he subdued the devil and his angels to himself.

L. Was there the Paradise where the thief on the cross was to meet the Lord on that day?

M. No; but anyhow, I believe no such doctrine as you say, that the soul of man is unconscious between death and resurrection.

L. Did God give an immortal soul to Adam after he had formed him out of the dust of the ground?

M. Certainly he did.

L. What did God put into his nostrils

M. The breath of life.

L. What did man become after this?

M. A living soul.

L. Does this look like receiving an immortal soul?

M. Yes, but man has got a spirit, which is a part of God, which can never die.

L. What kind of a spirit has the drunkard, who lies in the gutter and is worse than a beast?

M. He has a bad spirit.

L. But can a part of God sin and become worse than a beast? In taking this ground, don't you make God a sinner, which is a fearful assertion?

M. I can't see that.

L. Does not the word of God say plainly the soul that sinneth it shall die?

M. Yes, that means he shall be tormented eternally in hell.

L. Who tells you that this passage has such a meaning?

M. Christ himself says the wicked shall be tormented forever and ever.

L. Can you quote such a passage?

M. O, there are a great many of them.

L. Does not the Bible say in many places that the wicked shall be destroyed, cut off, burnt up, put an end to, be as though they never had been, not left of them neither root nor branch, put out of existence, etc.?

M. Yes, but not their spirit, because that goes to God who gave it.

L. Does both the spirit of the righteous and of the wicked go to God?

M. Yes, the first to be rewarded and the other to be punished.

L. Does the Bible in one single passage speak of any kind of reward or punishment before the resurrection or the second coming of Christ?

M. Yes, but I believe that there is some kind of reward or punishment before the reunion of soul and body, because the soul must be somewhere.

L. Was the soul of Adam any thing more or less than the breath of life which God had breathed into his nostrils after

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

My Home.

My home is on the other shore,
  Beyond the billow's foam,
And yon green fields, to some so fair,
  But part me from my home.

And oh! each pain-throb of the heart
  Shall there forever cease,
And all the tumults raging here
  Be hushed to "perfect peace."

Thank God! there's light to guide me home,
  Where darkness reigned of yore,
A watch-fire on the narrow way,
  A light-house on the shore!

The willow 'neath its burden bends,
  It's borne my harp too long;
I'll strike again those trembling chords,
  And raise a triumph song!

For now the pilgrim's almost home,
  The pearly gates I see,
And glory to His name, I know
  They'll open unto me! — V. P.

Pine Avenue.

For the Crisis.

"Be not conformed to this World."

Being greatly blest of God, and knowing that it is the duty and privilege of the christian to grow in grace, I wish to say a few words to those who are seeking eternal life. Dear brethren and sisters, I have found "great peace" in Christ, and I am anxious every dear saint of God should enjoy this same blessing. Allow me to tell you, that as long as you let the natural man rule and reign, you never can be free in Christ. "Let not sin, therefore, reign in your mortal body," saith the apostle. "To be carnally minded is death." "Come out from among them, and be ye separate," is the divine command, which should be obeyed in its most absolute sense. If you do not follow the Savior's directions, you cannot be saved. Now, brother and sister, do you come out from the world when you go to the worldly gatherings and join in their revelry? In some places, brethren belong to agricultural societies. They put in their dollar with the gambler and the drunkard. The brother may not trot his horse for money, but he will draw his oxen hard, or plough for money, which is just as bad. When he pays his dollar, he does it so that he can have a chance to draw his five or ten dollar premium. I ask, dear brother, is this coming out from the world and being separate? I think not. Now wont you tell me which is the gambler, the man who draws his oxen for money, or the man who trots his horse for money? Come, let us be honest. Is not one a gambler just as much as the other?

We are told by the apostle not to do any thing "through strife or vain glory," but this is not heeded; for what a strife there is going on all the year to excel in horses, cattle, butter and cheese, fruit, and every thing indoors and out. Oh, how these yearly gatherings unfit the christian for the service of Christ! The world love such christians. Go to meeting the next Lord's day, and if they are there, they will be silent on the subject of religion, and all filled up with the spirit of the world; and before they can get into the element of religion again, they will have to repent and pray as David did, "O God, . . . restore unto me the joy of thy salvation." Dear brother and sister, Jesus denied himself of every thing to obtain salvation for you. Wont you do as much for yourself as another will do for you?

There are many that profess religion, who have never lived self-denying lives. They have a will in this matter. They sometimes obey the Lord and conscience, and the teachings of the Spirit, and sometimes they obey beloved *self;* consequently they make no progress in divine life. Now, brother or sister, wont you have this for your motto?—*no compromise with sin.* How destructive are these worldly gatherings to young christians. It is like running their ship aground. Christ says, except we deny ourselves daily, we "cannot" be his disciples. Let us give up the world and be good soldiers of Jesus Christ. He wants soldiers that wont desert and run after the enemy's temptations. How you would feel to have your friends desert you as you do Jesus. When he forgave you your sins, you promised to be wholly his without reserve. Have you kept your promise? Come, make up your mind to be a whole hearted christian, and get ready to meet the Lord when he comes. Do in religion as you have done in the pursuit of worldly things,—be in earnest about it. If our religion does not distinguish us from the world now, it will not when Jesus comes.

AUGUSTUS L. CHAMBERLIN.

Worcester, Mass.

For the Crisis.

Hinesburgh, Vt.

On Wednesday evening, the 26th ult., I closed a series of well attended, interesting meetings in the Town Hall of the above named village; and as the place is "new ground" for the views of Bible truth which distinguish us as a people, it ought perhaps to be introduced to the readers of the Crisis. Hinesburgh village—located near the centre of the town of the same name—is in Chittenden county, and is twelve miles from Burlington, in a south-easterly direction. Charlotte Depot is the nearest R. R. station on the Rutland and Burlington road. The village of H. is about the size of Castleton, I should judge, and contains three churches—Baptist, Methodist and Congregational. My first knowledge of the place dates back to March 27th, 1859, when two now greatly beloved sisters in Christ, Mrs. Irane R. Castle and Mrs. Susan A. Durfee, of Hinesburgh, accompanied by their brother-in-law, Mark H. Irish, whose family they were then visiting in Troy, came to this city to hear Bro. George Storrs preach, and spent the interval between two meetings at our house. At that time Mr. Irish was a sincere inquirer after truth, and a few months afterwards, under circumstances of sorrow which are referred to in the obituary column, he learned by a happy experience what it was to have "Christ in" him "the hope of glory." After we had partaken of the Lord's Supper at our afternoon meeting, Bro. Storrs invited any to speak who might feel it a privilege to do so. Sr. Castle, then an entire stranger to us all, was one of the number who improved the opportunity, and in doing so she gave a deeply interesting account of her exclusion, but a little while before, from the Baptist church for holding the doctrines of the unconsciousness of the dead and no immortality out of Christ. We all felt, while listening to her heart-stirring and heart-cheering recital, that she would not fail to let the light of truth shine; but nothing could then have seemed more unlikely to any of us, than that the writer of this notice should be the first man to defend, before a Hinesburgh audience, the truths for believing which she had been made to feel the bitterness of a bigoted persecution. But thus the Lord has ordered it, and the prayers of these faithful sisters, and others of like precious faith, that their neighbors and friends might be permitted to hear the testimony of God's word concerning man's mortality the resurrection of the dead, Christ as the Life-Giver and the "blessed hope" of his coming again, have been answered. Their prayer now is that the seed sown may be watered by the blessing of God, and that perishing men and women, viewing the character of the Most High in the light of revealed truth, may be led to accept the gracious offer of eternal life as the gift of God through Jesus Christ our Lord.

My first visit to H. was to attend the funeral of Bro. Irish's wife; this was held in the Baptist meeting-house on Saturday, Aug. 18th. I say more elsewhere of this occasion, and of the effort to exhibit the true ground of comfort concerning "the dead in Christ." By invitation of the pastor, I preached in the same house on the morning and afternoon of the next day to good congregations. My last discourse was on the nature and destiny of man, and in it I endeavored to array against the doctrines of the immortality of the soul and the eternal torment of the wicked the clear and harmonious utterances of the word of God. The occasion was one of deep interest to me, for I felt that in some honest minds confidence in the popular theory was yielding to the power of truth. When I had done speaking, the pastor of the church made a few pertinent remarks, and announced his purpose to preach on the same subject the following Lord's day. I regretted, of course, that it would not be my privilege to hear his discussion of the question, while I was very glad that it was to receive his attention in the manner promised. The truth has nothing to fear from investigation, and I am fully persuaded that the sermons (some half a dozen in number) that have recently been preached in defence of inherent immortality and endless woe, to the three congregations of H., have in no wise hindered the spread of the doctrines of conditional immortality and unconsciousness in death.

During the progress of our recent meetings, which began on Tuesday evening, Sept. 13th, and continued two weeks, it gave me pleasure to examine many of the texts that had been adduced in support of the common view—showing their harmony with my views and the hostility of many of them to the theories in behalf of which they had been cited. I preached sixteen times, besides holding two prayer meetings—one of the latter at the house of a Baptist brother and sister who love the truth. There is reason for the belief that lasting good has resulted from this effort—made in weakness, it is true, but with a desire to honor God and bless the people. The claims of practical godliness were by no means lost sight of, and it is hoped that formal professors and other worldlings, including some whose only hope has been in the truth of Universalism, have been led to *feel*, as well as see, that something must be *done* if we would "inherit eternal life." "If ye DO these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." So says Peter; and Paul, having enumerated "the works of the flesh," declares—"they which DO such things shall not inherit the kingdom of God." Our congregations were, throughout, encouragingly large—unexpectedly so, considering the amount of prejudice existing in the community, and the influence used to prevent church members from attending; every seat was filled at our last meeting. The attention given to the word spoken was uniformly good. After meeting last Wednesday evening, one prominent citizen, who had been an interested listener from the first, came to Sr. Castle and said he had determined to travel with us to the kingdom of God. May he faithfully execute this noble resolve, and may his example exert a saving influence upon many around him who know not God and have no hope in Christ.

Prayer meeting was appointed for Saturday evening at Bro. Castle's house. Dr. HUGH TAGERT, of Shelburn, and his excellent wife, attended a number of the meetings. For years the Dr. has stood up boldly everywhere in defence of the doctrine of life through Christ, and he has accomplished much in calling attention to the subject. Bro. and Sr. T. love the truth; they have suffered for it, but they rejoice in being counted worthy of this honor. Bro. E. H. Glass, of St. George, and his companion, came to H. to attend the meetings, and remained to the close. They long ago embraced the truth of no immortality out of Christ, and are willing to suffer reproach for the Master's sake. At the close of one of the evening meetings, I had a pleasant interview with Eld. C. S. Shattuck, a Christian minister, from Starksborough, and I judged that he was quite friendly to the main features of our faith. One gentleman who attended nearly all the meetings, and who is a believer in modern Spiritualism, admitted that I had clearly shown the unconsciousness of the dead to be a Bible doctrine, but with him the Bible was a fallible book! I thanked him for the concession he had made, and hope he may yet be led to abandon his Spiritualism and his skepticism together.

I might devote a paragraph or two to the opposition that was brought to bear against the truth before the meetings, and during their progress; but as an impartial statement of facts bearing upon that feature of this, my first campaign, would fail to exhibit some of our opponents in a very amiable light, I prefer to let it pass,—endeavoring to remember, everywhere, that "the servant of the Lord must not strive." During my stay at H. I was most hospitably entertained at the house of Mr. John Ray, and before my departure the friends looked after my temporal wants in a bountiful manner.

Thirteen copies of "The Christian Lyre" were disposed of at H., and the book is much liked on all hands. I was informed that the Baptist minister had sent or would send for a lot of them to circulate among his own congregation.

RUFUS WENDELL.

Albany, Oct. 1st, 1860.

Friendship.

The sage observed, True friendship, with good counsel, demands both our pure esteem and implicit confidence. * * As the roots firmly fixed in the heart exhibit their branches on the tongue, so will perfect love only emanate from a true heart. * * The sage was asked to define love; and replied, The tendency of hearts, and their mutual inclination. * * He used to say, The space of a needle's eye suffices for two friends, whilst the universe itself can scarcely contain two enemies. * * To distinguish thy friend from thine enemy, examine thine own heart. * * Rely not on him who burthens thee with his sorrows, but withholds from thee his joys. * * The sage was asked, whom he loved most, Either him, he said, who has experienced the greatest kindness from me, or I from him. * * We may recognize the friend when our heart is cognizant of his affections, and our tongue utters his praise. * * Flatter not thy friend, nor inquire too anxiously after him, lest thou tempt his enemy to gainsay thee, and seek to sever thee from him. * * Be liberal to thy friends with thy heart and thy means, to thy acquaintances with thine influence and kind words; bestow on mankind thy countenance and friendly salutation, on thine enemies, thy charity: be mindful of the law of God, but of thy reputation above all. * * Beware of those who measure their love by their interest, for the one expires when the other is attained. * * Depend not on the favor of the prince, if the minister frown on thee, but with the favor of the latter thou needest not despair of the former. * * I never failed to repay the love of my friends with pure and undivided affections, nor to pray to God to restore mine enemies to the path of rectitude; neither betrayed the secret intrusted to me, nor desired a thing unworthy of me; nor did I assent and retract, even at the risk of my worldly treasures. * * Patience is always commendable, save when our frend is calumniated.—*Choice of Pearls.*

For the Crisis.

To a False Friend.

I.

Our hands and hearts have met, but met in vain,
O, they will never, never meet again!
Friends if we ever were, our love was vain,
Friends we can never, never be again!

II.

Friendship once spurned, can ne'er again be sweet;
Our hearts in unison can never meet;
A frown may blight love's flower to bloom no more,
Or ope its tiny bud upon life's shore.

III.

What bitter fruit doth broken friendship bear,
How oft it shrouds the soul in deep despair!
Then let us cherish love's bright, sunny flower,
That hath o'er life a touch-stone spell of power.

IV.

So like a looking glass this world appears,
Each look of ours a spirit wounds or cheers;
And every sunny glance returns a smile,
Some lonely heart from sorrow to beguile.

E. S. W.

West Winsted, Ct.

Coming of Christ.

To a few out of many passages I would ask attention. Study the parable of "the tares and wheat," (Matt. 13:24–30,) and the Savior's explanation of it, (37–43,) and ask how all this agrees with the idea of a millennium during the gospel dispensation. Mark, that the whole period between the Savior's ministry on earth and his advent in glory is included in this parable, but not a word is said about any millennium, or the general prevalence of holiness, till *after* the separation of the tares from the wheat; on the contrary, an evil state of things is spoken of as existing during the whole of the gospel dispensation, or to "the end of the age."

The parable of the sower and the seed—the net cast into the sea—the absent nobleman going to receive a kingdom,—with many others, prove the same point as the parable of the tares and wheat. The history of the gospel hitherto has agreed with these descriptions. Few have welcomed its free proclamations. Most have loved darkness rather than light. It is so still, and we are told will be so till the end; when the prince of this world shall be bound, and the kingdom be the Lord's. Reader, are you on the Lord's side now?

Turn to the prophecies of Christ, in Matt. 24 and Luke 21. We have there an outline of the principal events which are to happen, until the Lord comes in the clouds of heaven. But among all the things spoken of as sure to occur, there is no mention of a millennium. Instead of this, it is foretold that wars, heresies, wickedness, and sorrow, will abound *until* the Lord's return.

Rev. 11:15–19 describe the coming of "the kingdom of God and his Christ." We are there plainly told, that at the time when this universal kingdom will be established, the dead will be raised, the righteous of all ages rewarded, and the destroyers of the earth destroyed. All allow that these *three* events are frequently connected with the second coming of the Savior, and this passage connects them with the *beginning* of the universal kingdom,—thus proving that the advent is before the reign.

In 2 Thess. 2:8, the apostle teaches that there will be "a falling away" before the coming of Christ; that the apostasy, whatever it is, will continue until *his* coming, and that its leader, "the man of sin," will be destroyed by his bright appearance. He also connects this apostasy with evil principles working in his own time. If, then, error and sin work through the whole dispensation, and grow worse towards its end, there can be no millennium of truth and righteousness *before* the advent of the Son of God. The wine-press must be trodden, the great image ground to powder, and the body of the fourth beast burned. In short, in almost every place of Scripture, where the conversion of the nations is foretold, we have predictions of terrible judgments to fall on the earth.

If these things are so, if this terrible storm may soon come, is it wise to cry "peace, peace," and prophecy smooth things of a gradually dawning millennium, of which God's word knows nothing?

The state of things around us should awaken solemn thoughts, lead to fervent prayer, and induce renewed attention to the sure word of prophecy. This word is "a light shining in a dark place, to which we do well to take heed." The prophet Daniel was commended for studying the prophetic page, and for desiring to know more of God's designs; and a special blessing still belongs to those "who read, hear, and keep" the words of the last inspired prophet. Rev. 1:3.

Reader, I would solemnly ask you, have you obeyed these directions? Are you taking heed to the sure word of prophecy? Is it to you a cheering and comforting light, because it proclaims a coming Savior?

Do you think that the blessing pronounced upon the diligent and obedient student belongs to you? Especially, I would ask, have you searched *for yourself* the sacred page of truth, in order to ascertain what is revealed therein, concerning the second coming of the Savior? Or have you taken this important point upon trust, and received the opinions of others, without testing them by God's word? If you have done so, do you think you have acted wisely, or treated the words of the Redeemer of your soul as you ought to have done? Perhaps, if you were diligently to gather out from God's word all the testimonies concerning the second coming of Christ, you would be surprised at their number, at the important practical bearing of the doctrine, at the order it occupies in relation to other future events, and at your own neglect of such a subject. Suffer me, if you have acted thus, to address to you a few words of direction.

Do not regard prophecy as a separate study, or as something distinct from other parts of divine truth. How can this be if "the testimony of Jesus is the spirit of prophecy," if his glory be its great theme? Just as the doctrine of salvation through the blood of Christ is found everywhere throughout the Bible, so is that of his second coming, and the terrors and glories connected therewith. We believe that scriptural views of the second coming of Christ are a key to the right understanding of a great part of the Bible, and that it brings into nearer communion and sympathy with God.

Do not think of prophecy as something very difficult and abstruse. Like everything else in God's word, it has its unfathomable depths and searchless heights; but the grand outline is clearly revealed, its leading and most important points are easy to be understood. Make Christ the centre of this, as of everything else, and a glory will radiate from him which will shed light on the whole. Seek the Holy Spirit to glorify Christ, and to "show you things to come," and you shall rejoice in hope of Christ's day, and long for his appearing.

Do not think that it is safe or right to neglect the study of prophecy. Christians who do this are great losers. They rob themselves of the pleasures of hope; exclude themselves from many of the green pastures and pleasant heights of God's word; are in danger of misunderstanding the Scriptures, and of teaching others to do so.

Blessed are those who, as regards their views of the coming of Christ, are "built upon the foundation of the apostles and prophets." These holy men made "the coming of the Lord, and their gathering together unto him," their frequent theme; and surely it is not wise to substitute the spread of the gospel, and the death of believers, for these great events; yet this is done very generally, and men love to have it so.

Reader, the Lord Jesus declares, that in such an hour as MEN THINK NOT, he will come again, (Luke 12:40.) He may come *soon*, yea, *immediately:* we dare not say that a long period of holiness will first transpire; for Scripture denies such a statement. We may not say positively, that certain events will be *sure* first to occur; for we may be mistaken. His coming will be as "a thief," "as a snare," sudden, unlooked for. The day of the Lord will burst upon the world, when men are saying, "peace and safety." "Let us take heed, then, lest our hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon us unawares."

Ministers of Christ and stewards of the mysteries of God, you who believe that the Lord Jesus is coming to reign, and that he may come soon, remember that it is required in stewards, that a man be found faithful. Fear not to preach, and by every means to make known, the neglected and frequently despised truth of the pre-millennial coming of the Savior.

People of God, be it your grand concern to trust the cross of Jesus, to look for his coming, and to labor for his cause, seeking by every means, while opportunity lasts, to spread abroad the truth. So shall you be found of him in peace, and be forever with the Lord.—*Tracts on the Prophecies.*

For the Crisis.

Gem Jottings.

[Selected from diverse authors, by a Book-worm.]

JESUS' BLOOD SUFFICIENT.

"If all the sins which men have done,
  In thought or will, in word or deed,
Since worlds were made or time began,
  Were laid on one poor sinner's head,
The stream of Jesus' precious blood
  Could wash away the dreadful load."

SATAN TAKEN ABACK.—Once upon a time the devil came to me and said,—"Martin Luther, you are a great sinner, and you will be damned!" "Stop, stop," said I, "one thing at a time: I am a great sinner, it is true, though you have no right to tell me of it. I confess it; what next?" "Therefore you will be damned!" "That," said I, "is not good reasoning. It is true I am a great sinner, but it is written, 'Jesus Christ came to save sinners;' therefore I shall be saved. Now go your way." So I cut the devil off with his own sword, and he went away mourning because he could not cast me down by calling me a sinner! —*Martin Luther.*

THE LAST DAY.

Great God, what do I see and hear?
  The end of things created!
The Judge of man I see appear,
  On clouds of glory seated:
Beneath his cross I view the day
  When heaven and earth shall pass away,
    And thus prepare to meet him.

—*Martin Luther.*

PROMISE BREAKING.—An honest old gentleman, in telling us his troubles, gave great prominence to the necessity he was frequently under of disappointing his customers, whose work could not be finished as soon as he had promised. After explaining the difficulty, he looked up with great earnestness, and exclaimed, "*O dear, shall we ever be done with this lying?*" We have often wondered ourselves whether such a consummation would ever take place. "Your boots will be done Saturday night without fail." Nevertheless, you have to go to church with gaping toes for want of them. "Your coat shall be sent home by nine o'clock Saturday night;" and you get it in fact on the Wednesday after. "Will you lend me your wheelbarrow? I will return it to-night." You wait for it a week, and then send for it. My wood was to be split on Saturday afternoon—enough for the Sabbath: so it was—but I had to do it myself. "O dear, shall we ever get done with this lying?"—*Henry Ward Beecher.*

For the Crisis.

What's in a Name?

"Not much," says one. "A great deal," says another. Very indefinite answers. Can we find nothing definite? Let's see. I think its value depends very much on two things.

1. Its appropriateness. Suppose a man should call me a "Methodist" or "Presbyterian,' what should I care? No man could call me thus without making a serious mistake, and any Methodist or Presbyterian would tell him so, and would probably feel like chiding him for applying so respectable a name to one with so disreputable a faith as mine. Suppose I should be called an "Advent preacher," should I be ashamed to own it? Not I. Try me and see. I *am* an Advent preacher, and therefore it is perfectly proper to call me an Adventist.

2. The spirit in which it is given. A man, in the spirit of reproach, called me an "Atheist" the other day. It was not appropriate, and therefore not so valuable, but I took it for what it was worth, which was the *reproach* it bore. I call *that* worth something. Suppose he had called me an "Adventist" in the same spirit. That would have been appropriate, and would have borne a reproach for Christ's sake, and therefore I would have rejoiced in it. "Blessed are ye when men shall hate you . . . and reproach you, and cast out your name as evil, for the Son of man's sake."—Luke 6:22.

Give me a name, if name I have at all, that has the reproach. Once 'twas a reproach for Christ's sake to be ranked as a "Puritan"—once to be a "Methodist." Then I would have rejoiced in these names for the reproach they bore. Now, people call me a "Millerite" sometimes. Although not wholly appropriate, I accept it gladly, and pass it over to the Lord to be laid up to account. Men may call me a Christian, and such I am. But the term is used at the present day to denote a sect in church polity. Christianity I love, but Christianism I have but little sympathy with. The "Christian Church" and Church of Christ at the present day are not synonymous. Adventism—meaning Advent doctrine—is gospel, and whoso rejects the name had better for consistency's sake refrain from preaching it. Adventism is Bibleism—therefore it gives the greatest liberty to its believers—therefore it is not, and cannot be in its true sense, sectarian. A still more literal definition of Adventism is, the doctrine pertaining to the second advent of Christ to the earth. Doctrine pertaining to any other subject cannot be called Adventism, and whoever calls it thus, perverts the name.

Now, brethren, I am an Adventist in the truest sense, and therefore I am not sectarian, and hope ever to continue thus.

FRANK BURR.

Honeoye, N. Y.

For the Crisis.

Colloquial.

BRO. GRANT:—Enclosed I send you a part of a conversation I had a few days ago with a member of a Methodist church, professing to be a child of God. Please insert it in the "Crisis," to show its readers that the church of the present age is more in darkness and ignorance than is generally admitted. I only pick out a few questions and answers, and leave it to the reader to decide on whose side is the truth.

L. So you believe that when man dies, his soul goes directly to heaven, to be rewarded, or to hell, to be punished?

M. Yes, I do, because the Bible says so.

L. Where does the Bible say so?

M. In many places.

L. Can you show me *one* passage in the whole Bible, where it says, that man's soul is immortal and will never die?

M. The Bible is full of it.

L. Where was the soul of Christ when he was dead?

M. The Bible says, in Hell, which means his soul went down into the lowest regions of hades, and there he subdued the devil and his angels to himself.

L. Was there the Paradise where the thief on the cross was to meet the Lord on that day?

M. No; but anyhow, I believe no such doctrine as you say, that the soul of man is unconscious between death and resurrection.

L. Did God give an immortal soul to Adam after he had formed him out of the dust of the ground?

M. Certainly he did.

L. What did God put into his nostrils.

M. The breath of life.

L. What did man become after this?

M. A living soul.

L. Does this look like receiving an immortal soul?

M. Yes, but man has got a spirit, which is a part of God, which can never die.

L. What kind of a spirit has the drunkard, who lies in the gutter and is worse than a beast?

M. He has a bad spirit.

L. But can a part of God sin and become worse than a beast? In taking this ground, don't you make God a sinner, which is a fearful assertion?

M. I can't see that.

L. Does not the word of God say plainly the soul that sinneth it shall die?

M. Yes, that means he shall be tormented eternally in hell.

L. Who tells you that this passage has such a meaning?

M. Christ himself says the wicked shall be tormented forever and ever.

L. Can you quote such a passage?

M. O, there are a great many of them.

L. Does not the Bible say in many places that the wicked shall be destroyed, cut off, burnt up, put an end to, be as though they never had been, not left of them neither root nor branch, put out of existence, etc.?

M. Yes, but not their spirit, because that goes to God who gave it.

L. Does both the spirit of the righteous and of the wicked go to God?

M. Yes, the first to be rewarded and the other to be punished.

L. Does the Bible in one single passage speak of any kind of reward or punishment before the resurrection or the [illegible] ing of Christ?

M. Yes, but I believe that [illegible] kind of reward or punishment [illegible] reunion of soul and body [illegible] must be somewhere.

L. Was the soul of Adam [illegible] God had breathed into his [illegible]

which man became a living soul, and which goes back to God who gave it, when man dies?

M. Yes, but man has an immortal spirit too.

L. Do you believe that those millions and millions of wicked children, at the age of seven, eight, nine, ten and eleven, etc., after they die are tormented forever and ever in hell?

M. I believe that all children under twelve years go to heaven because they are not accountable for their sins.

L. Are those millions and millions of wicked heathen any more accountable for their sins because they never heard a sound of the gospel?

M. They are judged by their conscience. [Boys of twelve years, then, have no conscience.]

L. Does not David say the dead do not praise the Lord, but the living? etc.

M. Yes, but that means the body of the dead.

L. But which part, after your doctrine, does the praising, the body or the soul?

M. The soul, or spirit, of course.

L. So if David says that the dead do not praise the Lord, he meant not the bodies, which can never do anything like praising, or thinking, etc., but the souls; but if these cannot praise the Lord, but only the living, it follows that they are dead, and know not any thing.—Ps. 6: 6.

M. I believe David was in error here.

L. David, inspired by the Holy Ghost when he wrote these beautiful Psalms, committed an error, when he says in positive language the dead do not praise the Lord—they know not any thing? By taking this fearful position, must we not charge all the other holy writers, in the Old as well as in the New Testament, with the same error, who all agree on this point, that there is no knowledge, no praising, no device, and therefore no consciousness in sheol, or hell, or hades, or grave, whither man goes at death?

M. Well, that may all be, but they are not infallible. Did not David commit sin? Did not Peter deny his Master, and so all the rest? Could they not err in this respect?

L. Yes, they all sinned, but they confessed their sins and wept over them bitterly. But whenever they wrote, do you not believe they were inspired by the Holy Ghost, and do you suppose that the Holy Spirit would dictate to all of them the same error, which he knew would lead thousands of professors of christianity into darkness and infidelity, as the most of your churches say that we are in, who believe the plain teachings of the word of God rather than the traditions of men? In taking this ground, can we not with just as much right doubt any of the teachings of the holy men in both the Old and New Testament? How does a professor of christianity become an infidel? Is it not by doubting the infallibility of the holy writers, or, what is the same thing, by doubting the infallibility of the Holy Spirit, which inspired those holy men when they wrote the Bible?

M. Well, I believe I go to heaven right after I die, and no man can make me believe differently.

This may be sufficient. This person is an educated school teacher, an eminent member of the church, who charge us with infidelity because we do not believe as they do,—that man has an immortal soul, which, when wicked, will be tormented forever and ever in hell. So far has the Orthodox christian to come down. Because they cannot sustain their doctrine of the immortality of the soul, rather than to confess that they themselves are in error, they make those holy writers of the Scriptures commit errors. Though they may tell the truth in every other respect, concerning the state of the dead they are in error.

The very next day, the secretary of a large church here charged me with infidelity because I believed God would destroy the wicked, and even condemned me to hell because of such unbelief.

L. Does the word of God condemn a man to hell because he believes what Christ says, that the wicked shall be destroyed?

P. Yes, it does, because you are an infidel and all infidels go to hell.

My dear, beloved readers, do you find any brotherly love in such language? Where is the truth as it is in Jesus? where the spirit of Christ, who did not come to condemn, but to save? Did he ever condemn a man to hell who believed in him with his whole heart, who came to him that he might pardon his sins and give to him eternal life? Can or will a true follower of Christ condemn me to hell because I say with one of his disciples—"Lord, whither (should I go?) for thou hast the words of eternal life."

Yours in Christ, L. B.

Philadelphia, Pa.

Books.—A good book is a lasting companion. Truths, which it has taken years to glean, are therein at once freely but carefully communicated. No one can be solitary who possesses a book; he owns a friend that will instruct him in moments of leisure or of necessity. It is only necessary to turn open the leaves, and the fountain at once gives forth its streams.

☞ A young saint is like the morning star; he is like a pearl in a gold ring. Among all the disciples, John was the youngest, and the best beloved.

The World's Crisis.

BOSTON, OCTOBER 17, 1860.

Scenes by the Way.

Danville, C. E., Oct. 7th. Our meetings in this place have continued to increase in interest from the first to the closing one this evening. To-day has been one of special good to us. At 9 1-2 o'clock, we met for a love feast, during which we had fifty testimonies; several of whom were young converts, and backsliders aroused from their slumbering. Others requested prayers. It was a scene of comfort to the lovers of Jesus, and of awakening to the careless. Some came twelve miles to be present. At the hour of preaching, the house was crowded with attentive listeners, and in the afternoon and evening it was packed; while many listened at the open door, and others were obliged to go away for want even of standing room. It is pleasant to preach to people so anxious to hear. At the close of the afternoon exercises, we repaired to the water and baptized six young converts, who have decided during the meetings to be christians. The Lord blessed them with sweet peace and rich joy. They found Jesus a dear friend, and are resolved to be his followers. Others are almost persuaded to imitate their example.

At the close of the evening discourse, about sixty gathered around the table of the Lord to commemorate his last supper with his disciples. It was a heavenly season, and will be remembered with delight by all who participated in this christian ordinance. We felt determined, in the strength of the Lord, to meet at the marriage supper of the Lord, where all our tears will be wiped away. At the close of the communion, some mourning sinners requested prayers, thus expressing a resolution to become the followers of Christ. Many are under conviction, almost persuaded to be christians. After meeting, we repaired to Bro. Porter's, and administered the sacrament to his sick son, who is but just alive. It was the first time he had ever taken the communion bread and wine, and probably the last before the marriage supper of the Lamb, as there is no hope that he can live but a few days. Thus closed our interesting series of meetings in Danville. It was evident if they were continued longer, much more good might be accomplished; but other appointments called us away.

Monday, Oct. 8th. At 7 1-2 o'clock, A. M., in company with Bro. Porter, we went twelve miles through mud to Melbourne, where we had an appointment to discuss the following question:—"*Is the seventh-day Sabbath binding upon the christian church?*" Bro. Evans, a Sabbath preacher, took the affirmative. We commenced about ten o'clock and continued two hours, each speaking twenty minutes at a time. In the P. M. we began again at 1 1-2 o'clock, and continued three hours and closed. The Sabbath people closed their general conference in this place yesterday, and many of them remained to attend the discussion. Brn. Pierce and Hutchins, Sabbath preachers, were present.

The following are some of the assertions made by the affirmative which we think were not sustained. 1. "The seventh-day Sabbath was enjoined upon man at creation." 2. "The prophets speak of the Sabbath as an institution for the christian church." 3. "Gentile christians are called Israel." 4. "There is more testimony in the New Testament in favor of the Sabbath commandment than of any other of the ten." 5. "The other nine commandments are not brought into the N. T." 6. "The ten commandments were the conditions of the promise made to Abraham." The reader will recollect that the ten commandments were given on Mt. Sinai to Moses, four hundred and thirty years *after* the promise made to Abraham;—how, then, could they constitute the conditions of the promise?

The following are points admitted by Bro. Evans: 1. "There was no positive Sabbath commandment before the time of Moses." 2. "God did not give the Sabbath commandment to Israel till after they came out of Egypt." 3. The *penalty* of the Sabbath commandment is abolished, or is not to be executed by man." Hence we argued, as the enactment of the law precedes the penalty; so its abolition must precede the abolition of the penalty;—consequently, that law is dead whose penalty is abolished. 4. "There is no Sabbath commandment in the New Testament." 5. The old covenant is done away, and we are under the new."

All those five points were found most firmly fortified by the Scriptures. As there is no seventh-day Sabbath commandment in the New Covenant, it follows as a sequence, that the institution in the old covenant is not binding upon those under the new. When a new covenant or constitution is formed, nothing is binding in the old one, only what is incorporated into the new, and as the fourth commandment is not in the new, it follows that both the law and its death penalty are abolished.

Paul says, "For if that first covenant had been *faultless*, then should no place have been sought for the second."—Heb. 8: 7. The fault of the "first covenant" is found by looking over the "second" and noticing the difference between the two. If the whole of "that first covenant" is in the "second," it would then be apparent that there was no fault in the first; but this is not the case. We introduced the following Scriptures to show that the ten commandments were the *first* covenant to which Paul refers: "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."—Deut. 5: 2–3. Here it is positively stated by Moses, that the Lord did not make the Horeb covenant with the fathers, but that it began with those who were then alive. Then it is forever settled that, whatever covenant this may be that was made at Horeb, it was not made at creation or during any part of the more than twenty-five hundred years preceding the time the Lord spake with Moses. If we read on from the 4th to the 22nd verse of Deut. 5, we find the *ten commandments* were the covenant referred to by Moses, that was *not* made "with the fathers." This is perfectly plain. Then it follows that the ten commandments were not "the *conditions* of the promise made to Abraham," four hundred and thirty years before the covenant made at Horeb. Says Moses, "He declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."—Deut. 4: 13. The point is settled as plainly as language can make it, that the ten commandments constituted "that first covenant" which Paul says was not "faultless," and which was afterwards remodeled into the new covenant, omitting the seventh-day Sabbath.

On examination, we find the Sabbath was never enjoined upon the Gentiles, unless they were living in Jewish families; and that Sabbath breaking is not mentioned as one of their sins, either in the Old or New Testament; hence it follows that the Sabbath was for *Israel*, and not for Gentiles. The Lord gives Israel the reason for inserting the Sabbath into the first covenant, where he says, "Remember that thou was a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; *therefore* the Lord thy God commanded thee to keep the Sabbath day."—Deut. 5: 15. As Gentiles were not thus brought out of Egypt, that reason does not exist for them to keep the Sabbath. When the Lord chose the memorial day by which Israel was to commemorate their deliverance from Egyptian bondage, he selected the one on which he rested at the close of creation week; but the *reason* for instituting the Sabbath for Israel was not because he rested himself, but because of their great deliverance just accomplished. And as none but *Israel* participated in this deliverance, no other nation was required to observe the seventh-day Sabbath; hence when the new covenant was made, including Gentiles, the fourth commandment is omitted. We have no record that the apostles ever commanded the christian church to observe the Sabbath enjoined upon Israel, or that they ever rebuked the Gentiles for not keeping it.

Eusebius * says:—"They [the christians] did not therefore regard circumcision, nor observe the Sabbath, neither do we; such things as these do not belong to christians." —*Eusebius*, pp. 26, 27. Says Barnabus,† "For which cause we observe the eighth day with gladness, in which Jesus rose from the dead."—*Barnabus* 13: 10. Mosheim says in his standard church history' "The christians of this [first] century assembled for the worship of God on the first day of the week; the day on which Christ reassumed his life."—*Mos.* Vol. I, p. 58. If a Jew should keep the first day of the week, he would acknowledge the resurrection of Christ, as it is kept by christians in commemoration of that event. He who keeps the seventh day, virtually unites with the Jews in denying the resurrection of Christ.

If the following are compared with the ten commandments in the Old covenant, in Ex. 20: 3–17, it will be seen that nine of the ten, omitting the fourth, are re-enacted in the New. The fourth is a *special* institution for *Israel*; the other nine contain moral precepts binding upon all classes. The following are the nine:—

1. "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."—Matt. 22: 36–38.
2. "Neither be ye idolaters."—1 Cor. 10: 7.
3. "I say unto you, swear not at all."—Matt. 5: 34.
4. *Wanting.*
5. "Honor thy father and mother, which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth."—Eph. 6: 2–3.
6. "Thou shalt not kill."—Rom. 13: 9.
7. "Thou shalt not commit adultery."—Rom. 13: 9.
8. "Thou shalt not steal."—Rom. 13: 9.
9. "Thou shalt not bear false witness."—Rom. 13: 9.
10. "Thou shalt not covet."—Rom. 13: 9.

Jesus adds "*a new commandment*," which supplies the place of the fourth, "which is *abolished*."

* Eusebius is the oldest church historian.
† Barnabus was a fellow laborer with Paul.

Syria.

The following interesting article is from the Edinburgh *Witness*. The writer is convinced that Syria is becoming once more "the centre of the world." He says:—

"Many signs seem to prognosticate that the hour of political and social resuscitation is drawing near to Palestine. It is now resuming its old place, as we have said, in the centre of the world, and at the heart of the world's revolutions. Palestine has been an anomalous country from the very first: there has been something about the influence it has wielded not explicable on ordinary principles. It never possessed any great political influence of its own, and yet it has powerfully influenced the destinies of other countries. The Jews were forbidden to extend their territory; wars of aggrandizement therefore they could not undertake; alliances, in the strict sense, they could not form with other nations; they stood among the kingdoms, yet were not of them. Their little country, moreover, had drawn around it a formidable wall of mountain, and ocean, and desert; and yet, despite this triple line of isolation,—this all but impassable barrier between the Jew and all other men, between Judea and all other countries,—both the people and the country have been strangely mixed up with the affairs of other nations. This little territory has been the pivot around which the affairs of great kingdoms have revolved. In the first ages it stood between Egypt and Chaldea, and had much to do with the politics of both these kingdoms. Empire in due time shifted its seat; but an invisible power kept it still in the close neighborhood of Judea, and tied its fortunes to those of that little country. The great kingdom of Persia arose on the one side of it, and that of Greece on the other; and the fate of Palestine began to act and re-act upon that of its warlike and powerful neighbors. Rome next arose; and no sooner had it grown to importance than it came in contact with Palestine. Thus has it been ever bound up in a strange mysterious way with all the great kingdoms of the world, and has had its share in all the great political revolutions which have changed the aspect of the world and the condition of its nations. And now, after being hidden in the deep shades of the Asiatic night for so many ages, and having neither part nor lot in the world's affairs, it suddenly starts up, challenges its old place in the world's regard, and this insignificant and forgotten country becomes in truth one of the grand political problems of the day. Palestine stands once more in the midst of the great kingdoms of the earth. It has France and Britain on the west; it has Russia on the north; it has India on the east. The great lines of the world's policy meet once more, where they have so often met before, in that little country which stands midway betwixt the colossal North, and barbarous East, and the civilized and powerful West. The paramount question of the hour after Italy is Syria. To leave that country as it is, is to erect a standing menace to the world's peace, and to make sure of a future full of revolution and war. And yet how to effect a settlement of it is a question which the wisdom of no politician has as yet been found adequate to solve.

Meanwhile, the question presses hard for a solution, and threatens to give the world no rest till it be settled. A hundred considerations may be urged why that settlement ought to be essayed now. Immensely difficult it may be. Environed by fearful perils and risks it undeniably is. These deter statesmen from facing it, and persuade them to hope that time may bring a remedy for its dangers; but these hopes are fallacious: delay will but increase the mischief, and destruction will come at last like an armed man. The Ottoman rule is manifestly doomed."

Garibaldi.

The following from a correspondent of the London *Times* will give the reader some idea of the feeling of the Italians towards Garibaldi, and the probability of his future success in liberating Italy from the Papal power. The following scene was on his entrance into Naples. The writer says:—

"At last twelve o'clock strikes, and a bell sounds; and from a distance a signal is made that Garibaldi is approaching. 'Viva Garibaldi!' rises from a thousand voices, and the train stops; a few red-jackets get out, and they are seized, hugged, and kissed with that most unmerciful violence which characterizes Italian ardor. There was one poor elderly man who, by virtue of his white beard, was taken for Garibaldi, and was slobbered so that I thought he must have sunk under the operation; but the great man had gone round by another door, and so there was a rush in all directions to intercept him. We drove round by a side street to the front of the Carmine, and thus by a knowing dodge we came in front of the Dictator. There is no mistaking that face; there is the grandeur and the openness of nature's nobleman expressed, and it does not say one thing while plotting another; it is marked by a loyalty which in vain might be sought for in that of many of the so-called great ones of the earth. I was much struck with his calm self-possession and the extreme sweetness of his smile. He was not in the carriage of the French Minister, though I believe it had been placed at his disposal, but in one hired for the occasion. Followed and accompanied by three lines of carriages, he went along the Marinella, through the Basso Porto, surrounded by thousands, and deafened by their greetings, up the Lago Castello, and so on by San Carlo and the palace of the King, which royalty left only a few hours before, and entered the palace of reception for foreign princes. The crowd waved backwards and forwards, and looked up to the windows and shouted for the appearance of Garibaldi. First came one red coat, then another, and at last the hero. What a cry of 'Viva' there rose from the vast mass below! When last that balcony was occupied by a distinguished personage it was by the Grand Duke of Tuscany, but in answer to no calls, for there were only a few of those idlers who always hang about the palaces of princes. It was impossible to make himself heard amid the noise and confusion, and so Garibaldi leant over the iron railing and gazed intently on the crowd. A wave of the hand at last asked for silence, but in vain. 'Zitti, Zitti!' rose from all sides, and there was a perfect silence. 'Neapolitans,' said a voice as clear as a bell, and with an enunciation so distinct that nothing could fail to reach the ear,—'This is a solemn, holy, and memorable day. This day, from being subjects under the yoke of tyranny, you have become a free people. I thank you in the name of the whole of Italy. You have performed a great work, not only for Italy, but for all humanity, whose rights you have vindicated. 'Hurrah for liberty!' so much dearer to Italy, inasmuch as she has suffered so much more than any other nations. 'Long live Italy!'

The cry was taken up by the thousands assembled, and 'Viva Italia!' might have been heard from one end of the city to the other. On entering the Palace and the room in which Garibaldi was received, I saw him giving audience to a deputation of Venetians. 'We are all ready and organized, General, and anxious to begin.' 'You cannot be more anxious than I am,' was the reply; and then he left the room to repose and take some refreshment."

Boston vs. Montreal.

We clipped the following from an editorial in the Montreal *Witness* of Oct. 3d:—

"An individual in Boston challenges any gentleman of Montreal to meet him in this city to debate the question, '*Will the wicked live eternally?*' The challenger holds the negative. There are a number of persons who affirm that annihilation is the punishment threatened to those who die impenitent. There must be a good deal of twisting of Scripture, or an entire avoidance of many texts, to arrive at such a conclusion."

It is hoped some one will accept the invitation of the "Individual in Boston."

The Hour and the Man.

All seem satisfied now that Italy will throw off the Papal yoke,—that Rome will soon be free from priestly rule. This being true, we are near the time when the Prince of Peace will commence his reign. Says the N. Y. *Tribune*:—

"The hour and the man for Italian Freedom have come together. The heroic Garibaldi with a courage that never flinches; with a straight-forward simplicity of character which is proof against all temptation; with a cool and correct judgment which never errs, and seizes always at the right moment the right occasion, steps forward at the precise instant when the patience of the people was exhausted; when the love of liberty was the most intense, and the hope of achieving it the most enthusiastic and buoyant, and Italy rises as one man, redeemed and disenthralled. That such must be now the final result, seems evident to the most desponding.

France and Italy.

The following remarks are from the Edinburgh *Witness* of the 15th Sept.:—

"The Roman States must fall, or rather they will rise. General Guyon will draw a cordon around Rome. All the other Roman districts and towns will select the King of Sardinia as their Monarch. . . . . Even the city of Rome with ten thousand French soldiers is not quite safe. The citizens may desire freedom: Garibaldi desires to free them. . . . . Another week may bring new and exciting scenes out of the Italian revolution. Garibaldi has Father Gavazzi for his chaplain; and there is a resemblance between the qualities of the General and his priest. Gavazzi has sung the *Te Deum* in the Cathedral of Naples, and the blood of St. Januarius has done nothing. Before the close of the year he may repeat his song of thanks in St. Peter's at Rome; but, first the Italians have got to get the French out of their metropolis,—peaceably, if they can,—forcibly if they must."

For the Crisis.

Report of the Rhode Island State Conference.

Danielsonville, Ct., Sept. 27th, '60.

Thursday morning, 9 o'clock.—Conference assembled. Eld. Bellows in the chair. After conference was opened by prayer, the report of the last meeting was called for and read. Voted to accept it. Question of business was put. A letter from the church at River Point was presented and read, speaking with much encouragement of the state of affairs in that company. The clerk gave some account of the church in Providence. They are in a low state, so far as revival interest is concerned; but there are some members who earnestly desire the prosperity of the church, and are laboring for it, and we hope the cloud will soon break. Bro. Carpenter gave account of the church at Danielsonville, that they are not in as good state as they were in the summer, but he hoped that they would arouse, and be efficient laborers still. Bro. Champlin gave a statement of the general state of the cause as he finds it, very encouraging indeed. Bro. Bellows gave a thrilling account of the recent manifestations of the work of God in Lafayette and Blackstone. Bro. Henry Hopkins stated that, in his opinion, the church in Foster were in a good way. Bro. Warren Taft reported himself as delegate from the church at Chestnut Hill, Ct., who, on motion of Bro. Carpenter, was received as a member of the conference. Adjourned till Friday morning at 9 o'clock.

Friday morning, 9 o'clock.—Met as adjourned, Bro. Bellows presiding. Prayer offered by Bro. Carpenter. Bro. Bellows asked what was the business to come before us. The clerk stated that there had been no report on the Free Tract resolution. Bro. Carpenter wished to hear that resolution read. The clerk accordingly read it, when Bro. C. moved that the churches be reminded of their duty to provide tracts for free distribution, as recommended by a previous conference. Passed. After some discussion as to the place for the next meeting, conference adjourned to meet for business in Providence, R. I., on the last Wednesday in Dec., 1860, at 2 o'clock in the afternoon precisely, with the church in New Market Hall.

The religious exercises at this conference were highly pleasing and profitable. They consisted in exhortation and prayer meetings, and preaching every forenoon and evening. The tone of the prayer and exhortation meetings was very hopeful. The brethren seem to be growing in confidence in the soon coming of Jesus, and to be earnestly watching the signs of the times, with a lively appreciation of their import. The preaching was rather more doctrinal than practical, although much practical matter was mixed with the thoughts presented, and the doctrine was seemingly required by some of the indications of the meeting.

The list of texts is as follows: Bro. Bellows preached from Jas. 5: 16, Matt. 10: 28, Rev. 22: 14, Mal. 3: 7. Bro. Champlin, Isa. 63: 1; his son, Matt. 5: 5. Bro. Huntington, 2 Pet. 3: 18. Bro. Phetteplace, Dan. 7: 27. Bro. Hopkins, Mark 13: 37. Bro. Brown, Judg. 5: 23; Titus 3: 3–8; Luke 24: 47, 48.

There was not so much done in the direction of the conversion of sinners as we hoped, but the brethren who were present seemed to be much encouraged, and the church in Danielsonville was quickened. Some of us in seeing the working of our little, unpretending conference, have come to think that it is blest of God to the accomplishment of the object for which it was started, viz: to unite and build up the churches; and we feel to pray God to prosper it in doing right, and trust that all the churches in R. I. will yet see the utility of it, and take part in its privileges.

Joseph D. Brown, Clerk.

Correspondence.

From Eld. O. R. Fassett.

Dear Bro. Grant:—I was greatly interested in the account given by you in your last issue of the interesting case of baptism in Danville, C. E., of the son of our beloved and esteemed Bro. Porter. I could but weep tears of sympathy and joy with that son, and family, and yourself as the administrator. The scene was all pictured in freshness upon my mind as you detailed it, and more so from the fact that on my visit to Danville two years ago, I had the privilege of burying in baptism some three or more interesting cases in the same stream and perhaps the same spot,—one a very aged man, and another a blind girl, etc. I rejoice with Bro. and Sister Porter in the conversion of that afflicted son. If living, may the Lord give *John* grace to endure and suffer all His righteous will; and may he hereafter have part "in the resurrection of the just."

Why will not those young in years, and in health, be admonished by this instance of delay in a christian duty, and that of the "baptism of a dying girl" which you published in the *Crisis* a week or two since, not to procrastinate the immediate duty of repentance, faith in Jesus Christ, and baptism? May the Lord impress the minds of the young especially with the importance of an open profession of faith in His name, ordinances and doctrines, at once. The Judge standeth before the door.

Westboro, Mass.

From Benja. Spaulding.

After spending four months in Aroostook county, Sept. 15 I set my face homeward. I had seen much of the mercy and goodness of God in the conversion of sinners, and especially in the enlightening of the people by God's truth; had seen seven baptized, and all going on their way rejoicing with older christians, all united heart and hand, in one band completely. With a heart overflowing with gratitude to God, who had led me here, and given me access to minds, opened ears to hear, and hearts to feel, I started. It was a delightful morning. The air was clear and pure; the sun shone brightly; distant hills arose before me; the forests had put on their autumnal hues, and presented all the varieties of color, from the brightest red to the pale yellow, which made the landscape beautiful. Then there were the rich fields of grain scattered along the way—wheat; rye, with its heavy well-filled heads; barley, oats, peas and potatoes. O! what a beautiful harvest a good Providence had provided for the Aroostook people. My mind was led from nature up to nature's God, and with the poet I could sing,

"When all thy mercies, oh, my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love, and praise."

I had quite a large bundle of tracts still left; these I took with me, stopped at every house to leave them, walked fourteen miles, appointed a meeting for the Sabbath, next day gave two lectures in one place, then walked a Sabbath day's journey to another place, four miles, and gave a third lecture in the evening. Next was on my way scattering tracts, walked fourteen miles, was invited to give a lecture in a public house in Masardis,—had a good turn out, good hearing, and good freedom. Praise the Lord! Think good was done, and the spirit of inquiry awakened. Next day walked twenty miles; was tired, but a night's rest restored me; and next morning found me on my way rejoicing, praising God. My feet were like hind's feet. I walked twenty miles, and arrived at Patten with my heart filled with gratitude and praise to God for his mercies.

I am now bound for Golden Ridge, Mattawamkeag, Lincoln, Old Town and Bangor. Then, the Lord willing, I hope to visit Mount Desert, and other islands along the south shore of Maine, that I may see whether or no the seeds of Bible truth have sprung up. I feel quite encouraged that Bible doctrine will generally prevail in Aroostook county. A great and effectual door is opened here, and the scarcity of ministers, the scattered state of population, and the fewness of churches, all favor the cause of Bible truth. Sectarianism cannot prevail to so great extent as in older places. The spirit of inquiry is very generally awakened through this county; doors are open almost every where to those who preach Bible doctrine, and the field is waiting for the sowing of the seed. I can recommend (to any of our Advent brethren who feel disposed to come into the far-famed Aroostook,) our brethren and sisters here. They will treat you kindly, welcome you to their hospitable homes, give you the best they have, hear you with candor and attention, and help you on your way to the extent of their ability. They are generally poor, and have to grapple with the disadvantages of a new country; but they do the best they can. God bless them, is my prayer.

Now, brethren and sisters, pray for unworthy me, that I may be inspired with wisdom from above, that a sense of past goodness and mercy may lead me still to trust in God, and lean upon his strong arm, that his strength may be made perfect in my weakness. My heart is still in the work. I love it. I had rather be in this humble work, than to be a king on a throne.

I am supplied with tracts for two months; after that, I shall need a fresh supply. If any feel disposed to help in this good work, they can send their contributions to the office of the "World's Crisis," and I shall get them as I need.

Patten, Me.

From Bro. C. F. Churchill.

Bro. Grant:—While I lift my trembling hand to pen a line for the encouragement of the loved ones scattered abroad, memories of the past fill my mind. I bless God for the heaven-sent labors of Bro. Spaulding in this place. The good Lord reward him with eternal life, and with an abundant entrance into the everlasting kingdom, for his labor of love. I trust he has here gathered fruit unto life eternal. He was the first that proclaimed in this place the blessed truth of the soon coming kingdom. Since which time, they have been the joy and rejoicing of my heart.

We were visited again by Elds. P. G. Reed and Wm. Ingham. The good Lord bless their labors in the conversion of souls. Many were made happy in the love of Christ through their instrumentality, and are now rejoicing in hope of eternal life. O, could they, or some others of God's faithful watchmen, come this way, having God's glory in view in the salvation of souls, great good might result therefrom. O, how many professing godliness are indifferent to their awful situation! They do not, they will not believe in the soon coming of Jesus. Their treasure is here. They heap to themselves treasures for the last days, the rust of which will testify against them in the great day of God's wrath. Instead of believing the word of the Lord, they believe in seducing spirits and doctrines of devils. They know not that, by by their ungodly walk and filthy conversation, they proclaim in trumpet tones the coming of the Just One, to judge the world in righteousness, and set up his everlasting kingdom. Yes, child of God, we are almost home. Soon our sorrows, toils, and tears will end in eternal rest. Be faithful a little longer, and "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." God grant you and I, dear reader, an abundant entrance into the heavenly kingdom.

Salmon Brook, Me.

From C. M. W.

Bro. Grant:—For the last week I have found much peace and joy in serving God, and in aspiring after more acquaintance with him. But oh, how closely do I find the means and end connected. When I seek him with my whole heart, and resign myself and all my concerns into his hands, his blessing is received at once, and the witness of the Spirit that I am accepted through the Beloved.

True religion has a blessed reward connected with it; and self-denial brings a present satisfaction. To maintain this prayer and watchfulness must be without ceasing; and there must be strivings against the obtrusive infirmities of nature, and the temptations which varying circumstances may produce. Stated seasons of reading and prayer must be observed, in spite of dullness and sloth. It is a state of trial, a life of faith; and to him that overcometh is the crown of glory promised. Therefore, leaving the first principles, let us go on unto perfection. Divine Spirit! fill me with love; empty me of self; bring every power, every faculty, into subjection to thy will,—and the glory shall be thine.

I have made a fresh surrender of myself

to God this day. I am not my own, but thine; and I desire to act and live as becometh one who is a temple of the living God, and to be ever mindful that thou seest me. I especially feel the need at this time of watching continually. On a review of the past, I find that little things have often quenched the divine fire of love in my soul; as the indulgence of a wrong temper, or light conversation, or any kind of trifling. O may the love thou hast imparted to my soul break forth in acts of benevolence to all around me; so that the talent thou hast bestowed may be improved, and that I may render up my account with joy. The perilous times of the last days are rapidly becoming more apparent. Let us stand firm, "unmovable, always abounding in the work of the Lord."

Jacksonville, Ill.

From Bro. S. C. Hancock.

To THE DEAR BRETHREN AND SISTERS SCATTERED ABROAD:—Grace, love and peace be multiplied unto you, from God our Father, and the Lord Jesus Christ. I feel like bearing testimony to the kind dealings of the Lord with me for a little time past. I have attended three campmeetings this season. I think the one at Lanesville, Ct., to be one of the best I ever attended. I then came to North Adams and held several interesting meetings. Some arose for prayers; backsliders confessed their heart wanderings, with full determination to renew their diligence in the divine life. I then went to Florida, and was rejoiced to find that some who had been for years the subjects of prayer have resolved to serve the Lord; and one poor backslider, who had resorted to the cup of intoxication, has now changed it for the cup of salvation. The Lord crown the effort with his blessing.

North Adams, Mass., Oct. 7th.

From Bro. O. R. L. Crozier.

BRO. GRANT:—I think of trying to spend the winter in the field. Brethren who wish me to visit their places may write me at Grand Rapids, Mich., and I will see if I can arrange a tour.

It may be well to say, that my annual sermon, which the Mich. Ch. Conf. desires published, aims to give a brief exposition of the 4th, 5th and 17th chapters of Rev. and some other prophecies, and contains some matter which has not, so far as I know, been brought out heretofore—setting forth in order the opening scenes of the next age. The following are the principle topics treated.

1. The signs of the Son of man. 2. The appearing of Christ. 3. The binding of Satan. 4. The Shout, the Resurrection, and the Translation. 5. The Sea of Glass. 6. Mt. of Olives and Mt. Zion. 7. The Enthronement. 8. Gospel message. 9. League of the Ten Kings against Christ. 10. Fall of Babylon. 11. Warning message, and Penalty of the Age. 12. Condition of Jerusalem and the Land. 13. Return of Israel. 14. Homage of the Nations—the Kingdom of Emmanuel a blessing to all Nations. For place for publishing, see report of Mich. Ch. Conference.

Grand Rapids, Mich., Oct. 9th, 1860.

From Sr. M. J. Achorn.

To THE BRETHREN AND SISTERS SCATTERED ABROAD:—I would address a few lines to you at this time, to ask the prayers of God's dear children for a beloved son who lies prostrated by accident and disease in Cal. He was in the mines at work, which caved in upon him and hurt him in a shocking manner, on the 19th of Jan. His left leg was broken in three places below the knee. He was so badly injured that his leg was not set until the next day. In five days amputation became necessary. He received other serious injuries, so that his life was despaired of for four weeks, when he so far recovered as to fondly hope he would live and be able to leave for home in June; but the injuries in his back are becoming alarmingly worse.

He was left to me, on the death of his father seven years ago, a lad of seventeen, to face a cold world, and provide for the family. At nineteen, an opportunity presented for him to go to Cal., when persuasion could not prevail on him to remain at home; but from the day he left, bad luck attended him. He did not intend to have been absent more than a year, but alas! the fifth has almost passed. In the time, he has never forgotten his mother, but has sent her the means that made her comfortable. He professed religion when thirteen years of age, under the labors of Elder J. Small, was baptized, and united with a little band of brethren who worshiped in Washington and Somerville, and continued faithful for over four years, when, like too many youth, he laid down the cross, grew careless, and joined with the world. I have buried a beloved husband and four children.

I do not ask your prayers as a compliment, but believing in their power, I desire them, that the Lord, who is rich in mercy, will look upon my son in compassion. I feel that I truly need the prayers of all my Father's children, that the Lord will support me in the trying scene through which I am called to pass. I still love the Lord, and feel to say, "Though he slay me, yet will I trust in him," "for in the Lord Jehovah is everlasting strength."

Washington, Me.

☞ We must resist our sins in their pleasures and not their pains.

Obituary Notice.

Fell "asleep in Christ," at the residence of her parents in Hinesburgh, Vt., on Wednesday, Aug. 15th, 1860, Mrs. ELIZABETH IRISH, wife of Bro. Mark H. Irish, of Toronto, C. W., and daughter of John and Annis Ray, aged twenty-three years and thirty-nine days.

She was married Nov. 11th, 1855, and has left one child—a lovely daughter—nearly three years of age. Already has little Susan learned that "when the blessed Savior comes" her mother will rise to immortal life. May this sweet expectation become an unfailing source of joy to the bereaved child, while the kind hand which shall implant in her tender heart a fitting reverence for her departed parent's memory, shall also seek to "bring" her "up in the nurture and admonition of the Lord." There are few who realize, as they should, the beautiful adaptation of the "blessed hope" to the wants of little children.

The last year of Sister Irish's life was a period of deep interest, during which she realized many manifestations of the loving kindness of her Heavenly Father. Late in the month of August, 1859, accompanied by her sister, Mrs. Durfee, she left her father's for a residence in Toronto, C. W., where her husband had a little while before established himself as agent of the American Express Company. Her health was at this time delicate, but her symptoms were not thought to be alarming. Bro. I. had got their new home in readiness, and looked forward with the liveliest anticipations to the hour when he should have his loved ones with him. How changed was the prospect when they reached Toronto! On their way thither Sister I. commenced spitting blood, and the attacks being renewed after her arrival there, it became apparent that consumption had begun its fatal work, and that she must die! On the day after they reached T., Sister Durfee, in a letter to her parents, after speaking of the alarming indications that had presented themselves, wrote as follows concerning our sister's state of mind:—"Notwithstanding this, we have had a very quiet, interesting day. In her own words, she has come to a point that she has been striving all summer to reach, that is, where she can give up her life and every thing else into the hands of the Lord; that she is conscious her days are almost numbered, and that she feels a resignation to the thought. But if it is right that she should, it would be a privilege to return home and die among those she loves so dearly."

Two days later, Sr. D. wrote as follows to their sister at home:—"Praise the Lord that we ever came to Toronto! He has brought us all the way here to learn us to trust in Him—and oh! how lovingly is He teaching us to do it! Yes, here in a foreign land, among strangers, and in circumstances we have been wont to call afflictive, are we all enabled to rejoice with joy unspeakable and full of glory. Elizabeth is every day raising more and more blood,—but, oh! the work that has been done for her, who can describe it! * * It is beyond the power of human understanding to conceive of the strength that is imparted both to the inward and outward man. Her impression is that she has a work to do before she goes into the grave; but, in her own words, 'the wonder of wonders is that she should be a chosen and honored instrument.' All I can do is to 'stand still and see the salvation of God.' Of Mark I can say, 'Behold! he prayeth!' In reference to the matter of going home, we are waiting directions from the Lord. We would not one of us for the world turn aside from His path after being led thus far. Truly, I can say I was never in such a place as this before. Mark says he has attained to his highest aspirations in business pursuits, and now he can cheerfully resign all for any duty or opening the Lord may present."

Sister Irish was almost immediately brought back to Hinesburgh, to spend her last days under the parental roof. The gracious heart-work referred to in the foregoing extracts was as permanent as it was divine, and throughout her long and painful illness she maintained an unwavering trust in God through faith in the Lord Jesus Christ. All her hopes of the future centered in the doctrine of the Resurrection. She utterly, heartily and steadfastly repudiated all ideas of glorification in death. She believed the testimony of God's word that death is an "enemy," and the revealed fact that this "last enemy" is to be "destroyed," was the ground of her faith that she would "live again" and "live forever." She expected to fall "asleep in Jesus," but she also expected that Jesus would *soon* "come again" and quicken her into an incorruptible, immortal life. She calmly watched the tokens of the "grim monster's" steady approach, and when the last conflict came she was not taken by surprise. She suffered much in her dying hour, but retained her reason to the last moment. Living and dying, her trust was in Him who is "the Resurrection and the Life," and we know that when He shall appear, she will also appear with Him in glory. Rest in peace, beloved sister! Thy slumbers will shortly be broken by "the trump of God," and then shalt thou feel the power of an endless life! Clad in the beauty of the Redeemer's person, thou shalt forever and ever drink in the joys which await thy redemption "from the power of the grave!" "Awake and sing, ye that dwell in dust."

Sister Irish was one of a family of thirteen children, eleven of whom survive, with her husband, child and parents, to mourn her loss. But they sorrow not as those which have no hope. They know that she died in the Lord, and that when his jewels are made up, in the last day, she will be remembered. Her funeral, which was held in the Baptist meeting-house, was the occasion of a discourse by the writer from 1 Thess. 4:13–18. The coming of Jesus to raise his sleeping saints and change living believers, was presented as the true and only ground of "comfort;" and many were thus permitted to hear for the first time the true gospel hope. Our bereaved Bro. Irish rejoices in his tribulation, believing that he will soon meet his beloved companion in the kingdom of God. Glorious thought! May we all live in the light of it.

RUFUS WENDELL.

Summary of News.

FOREIGN.

Per steamship Africa, Advices of the 30th ult.

The Sardinians continued the siege of Ancona, and had taken another fort.

There was a ministerial crisis at Naples, and the Cabinet had resigned.

Ancona capitulated on Saturday, the 29th, and Gen. Lamoriciere was taken prisoner of war with the whole garrison.

It is asserted that the Pope, in his ultimatum to the French Emperor, threatens that he will quit Rome at once, unless France interferes. A majority of the Cardinals are reported to have recommended his departure.

Additional French troops have been ordered from France, and French outposts have been placed two miles beyond Rome.

The repulse of the Garibaldians at Capua is fully confirmed. One account says they lost four hundred men in killed and wounded and that three hundred were taken prisoners. Their positions were nevertheless maintained, and the attack will be renewed.

The King's troops are reported to be 50,000 in number and they are determined to show fight.

The Garibaldian ministry at Naples had resigned, and Signor Conforti was about to form a new one, professing extreme opinions.

It is reported that Lamoriciere, after his late defeat, returned to Ancona with a considerable number of troops.

Portions of Lord John Russell's warning to Sardinia not to attack Venetia have been published.

A letter of the 20th says, Mazzini had had an interview with Garibaldi. He was well received. Dissatisfaction is expressed in Sicily and Naples with the appointments made by Garibaldi, and much confusion existed.

A battalion of seven hundred priests has been organized.

The forts of Pescara and Augusta, in Sicily, have capitulated.

SARDINIA.

On the 25th the report reached Turin that the Piedmontese army had entered the patrimony of St. Peter, and that the French were concentrating at Rome and Civita Vecchia.

A formal order has been given to the Piedmontese commanders, not only to avoid any conflict with the French, but even any discussion on any point whatever with the French commanders.

It is said that the Sardinian government receives from a portion of Garibaldi's troops assurances of devotion to Victor Emmanuel.

GARIBALDI AND THE VENETIANS.

Garibaldi had complied with the request of a deputation of Venetians, who sought permission to publish at Naples a journal to excite the people of Venetia to a general rising; and he caused his reply to be published in the official journal of Naples. He told the deputation that the present war was the only national one which could give them a country. "Our battles are so many marhes in our progress to the Alps, on the summit of which alone we will stop." He authorized them to act as an association, for the purpose of electing subsidies for all kinds of insurrectional war making for their common deliverance.

GARIBALDI AT NAPLES.

A Naples correspondent says: "Garibaldi is the hero of the day and of every one in Naples; his movements this week have been marvelous. As you already know, he left Naples on Sunday night, or rather early on Monday morning, spent six hours only in Palermo, conciliated the wavering, silenced opponents by intimating his willingness to accept their resignations, and was back again in Naples on Tuesday at three o'clock."

GARIBALDI AND CAVOUR.—A letter from Turin, dated the 22d of September, says:—

"Our political world is greatly agitated. The great split between Count Cavour and Garibaldi, which up to yesterday was officially concealed, is now made public by Garibaldi himself. His letter to M. Brusco has been published in the official journal of Naples, and, as if that were not enough, the Dictator has publicly avowed the existing disagreement, as well by a manifesto issued to the people of Palermo as by a speech from the balcony of the royal palace.

The great game is being played between Cavour and Garibaldi. It is presumed that within another fortnight one or the other must disappear from the political arena in Italy, if this unhappy country is to be spared the horrors of civil war. Garibaldi is at the present moment at the height of popularity; he can dispose of an army of 50,000 men. Public opinion is blindly devoted to him. On the other hand, Count Cavour is strong in the confidence of Parliament; popularity has not yet forsaken him; Piedmont, properly speaking, defends him, and Turin especially."

AN IMPORTANT LETTER FROM KOSSUTH.—The Espero, of Turin, gives the substance of a letter said to have been written to Garibaldi by Kossuth, recommending him not to break his connection with Victor Emanuel and his government, who alone can effect the liberation of Italy. He also invites the Dictator to give up all designs upon Rome, in order not to draw upon himself the hostility of France, the only defender of Italy, and the only hope of oppressed nationalities; and, lastly, not to attempt anything against Hungary, that country not being as yet ripe for revolution.

[From the London Times, Sept. 25]

THE IMMINENT PERIL OF ITALY.—There is an unpleasing coincidence in the accounts which come to us from Italy. We have, indeed, tidings of the most glorious successes, of victories gained in the field, of frightened foes fleeing before the patriot bands, and of cravens courting captivity to avoid a fight. The Irish bravos of the Church, who went forth hoping only to have to trample down a poor peasantry, have been seen cowering beneath the swords of an insurgent people. Everything is satisfactory, except only the incessantly repeated testimony that discord has crept up under the cover of all this success. We turn in vain from side to side to find some reason to discredit this unwelcome tale.

We dwell upon the three great public facts that Garibaldi has handed over the Neapolitan fleet to the King of Sardinia, that he has proclaimed the laws of Sardinia throughout his new conquests, and that he has performed public acts of State in the name of Victor Emanuel. All these favorable facts are, however, weakened or explained away by those who are now closely observing what passes in Italy. Even Mr. Edwin James, who went out certainly with no design to depreciate the great man whom we have believed in as a second Washington, now describes the Neapolitans as discontented and reactionary, the roads swarming with banditti, the proclamations of Garibaldi as causing the deepest disappointment to all the friends of Italy, and the Dictator himself as surrounded and influenced by those who do not hesitate to express their wish for the proclamation of a Republic.

THE FRENCH EXPEDITION TO SYRIA.—The following extract from a private letter will interest our readers:

"BEYROUT, Aug. 17.—Two detachments of French troops have arrived, and are encamped with the others at 'The Pines' outside the town; but they find a great lack of water and of roads, so that their first occupation will be to make a road and sink wells. Last night two Druses who were found prowling about the camp were arrested and sent on board a French ship, a summary mode of proceeding, which rather astonishes the natives; but the French are rapidly settling themselves down in their quarters, and will doubtless soon establish a little order in their vicinity, and not a little gaiety, for it will be the popular promenade. Hassan Bey (Colonel O'Reily) started for Sidon on Wednesday, to make a night attack on the Druses in the vicinity of Hasbeya and Rasheya, and also to bring away some two thousand Christians, chiefly women and children who are still in that district. One of the Druse Sheiks has declared that if a French soldier sets his foot in their territory he will massacre every Christian he can lay his hand on, and make for the Hauran. O'Reily is to take 1,200 Turks from Sidon, and the result of the expedition is looked for with great anxiety. This morning a despatch was received from Damascus stating that Fuad had arrested 1,003 persons, of whom 145 had been tried and condemned. Of these forty were to be hanged, of whom four had already suffered, but they belonged to the villages outside Damascus. It is also reported that he has occupied the passes to the Ledja with Turkish troops, so as to hem in the Druses; but this I doubt, as also the probability of their being surprised by the expedition from Sidon. Their means of obtaining and conveying intelligence are most extraordinary. They have not altogether taken hostile attitude towards England, but their hatred of the French is loudly proclaimed, nor does there seem to be much friendship exhibited towards our allies by the Arabs in general; so the English Admiral has prohibited officers of the fleet from going to villages round Beyrout, probably lest they should be mistaken for Frenchmen, and shot by the Druses."

Notices, &c.

Editorial Notice.

☞ We have upon our exchange list a paper published at Niagara Falls, the editor of which is blind, the compositors deaf and dumb, and the papers are folded by the blind and wrapped by mutes. The press-work is also performed by the blind.

Notice.

To those applying to me for lectures, I would say, I will attend to their calls in order, and as speedily as possible. They will see my present published arrangement in the "Crisis," which will be an answer to all requests for the present. I leave for Western New York and the West, Oct. 19th.

JOSHUA V. HIMES.

Oct. 15th, 1860.

Notice.

The following question was unanimously adopted by the committee and debaters, to be discussed at Dover, Me., commencing Oct. 24th, 1860, 6 o'clock, P. M., to continue at least three evenings. Resolved, that the Bible and philosophy teach the existence of intelligent disembodied human spirits, and that there has been and may be spiritual communications to man from this source. Affirmative, J. H. Williams. Negative, J. Hemenway.

Protracted Meeting.

Providence permitting, there will be a protracted meeting held at the Hollister school-house in Barnston, C. E., commencing Friday, Nov. 16th, at 1 o'clock, P. M., and hold as long as thought best. Elder Hiram Munger is expected to attend.

WM. A. CRAMER.

Herald, please copy.

☞ Providence permitting, there will be a conference at Danbury, N. H., to commence Thursday evening, Oct. 25th, and hold over the following Sunday. The following brethren are expected, and perhaps others: D. Churchill, Geo. A. Otis, J. Pinkham.

J. G. SMITH.

Notice.

TOUR WEST.—I contemplate a tour West, as far as Cincinnati, Ohio, in the months of October and November.

The following are my appointments, as far as Springwater, N. Y. Other notices will be given duly.

Auburn N. Y., Sabbath, Oct. 21st.

Senaca Falls, N. Y., Monday and Tuesday evenings, Oct. 22d and 23d.

Lockport, N. Y., Wednesday evening, Oct. 24th.

Lewiston, N. Y., Thursday, Oct. 25th.

Springwater, N. Y., Saturday and Sabbath, Oct. 27th and 28th.

While in this vicinity, I shall visit Dansville, Conesus, Honeoye, etc., and will give due notice of appointments further west.

J. V. HIMES.

Notice.

Providence permitting, there will be a two days' meeting in Gilead, Branch Co., Mich., in the school-house near Humphrey Foster's, to commence Oct. 27th, at 10 o'clock, A. M. Brn. Greenleaf, Robison and Sober may be expected to be present to assist in preaching the word of life. Let all the friends of Jesus interested in this meeting, be present at the commencement of the meeting. Brethren and sisters, come with overflowing hearts of love to God and one another, and labor for the salvation of sinners. We desire earnestly to see a general waking up to a full preparation to meet the soon coming Savior.

In behalf of the friends of Jesus,

A. N. SEYMOUR.

Notice.

The brethren in Ohio, through their committee, Geo. W. Cherry, Bro. Southwick, Bro. Fish of Dayton, and P. Alling of Norwalk, have determined on holding a conference this fall in Northern Ohio. They choose as

THE PLACE North Fairfield, Huron Co., Ohio.

THE TIME, so far as determined, is Oct. 26th, Friday, 11 A. M., and over the Lord's day, the 28th. The first, or morning meeting, may hold daily as long as needful. The second meeting early in the evening. Thus we shall not be hurried in our services, nor spend time needlessly in going and coming. All "who have an ear to hear" are invited to "*hear*" the proof positive, as holy writ and acknowledged *fact*, that the kingdom of God is *nigh at hand*."

Those who believe are exhorted to come and help forward the objects of the conference. The Judge has said in relation to spreading the knowledge of his approach,—"Blessed is that servant whom his Lord, when he cometh, shall find so doing!" "Now the just shall live by faith; but if he draw back, my soul shall have no pleasure in him."

Come then, beloved, to *dispense*, as well as to "*receive*," more of "the manifold grace of God." To them that *have* shall be given, and they shall have MORE ABUNDANCE.

In behalf of the brethren, and subject to their amendment if deemed needful.

J. B. COOK.

☞ It is recommended by the committee that Thursday, the 25th Oct., be observed as a day of fasting and prayer by the brethren and sisters of Ohio, and all others who may be pleased to join us, that the blessing of the Lord may rest upon his waiting people, and especially upon our contemplated meeting—that it may be one of profit to all who may attend, and the cause of Christ advanced in this portion of his moral vineyard, and also that "his kingdom may come and his will be done in earth as it is done in heaven."

In behalf of the committee, P. ALLING.

P. S.—Brethren coming by the Toledo Rail Road will stop at Norwalk, some ten miles north of Fairfield, where conveyances can easily be procured. Those by the Newark and Sandusky road will stop at Plymouth, some ten miles south west thereof, and inquire for Bro. Hoffman.

P. A.

Notice.

There will be a Second Advent meeting in Bristol, near Bro. Mix's, to commence Friday, Oct. 26th, and hold over Sunday. Come, brethren, in the name of the Lord.

J. K. BELLOWS, for the Brethren.

Quarterly Conference.

The next session of the Western Central Quarterly Conference will meet in the Read meeting-house, Richmond, Maine, Oct. 25th, Thursday, P. M., at 2 o'clock, and continue over the following Sunday. We hope to see all our preaching brethren, and as many other brethren and sisters present to work in the Lord's vineyard as can consistently come. There is an open door for gospel work, and may the Lord guide us in it, and add his blessing with it, that good may be done. Let us continue to rally the Lord's host, and work for the salvation of sinners until the Master comes. Soon the work will be finished, and we will rest in the kingdom.

I. C. WELLCOME, Secretary.

☞ The Tract on the Rich man and Lazarus is now ready. This tract also contains the subject of *immortality* through Christ only. Price, single 3 cts; 25 cts. per dozen; $1.50 per hundred. Postage 1 ct. To be had at the Crisis office, or of me, at East Boston, Mass.

J. S. WHITE.

English Bibles.

We would call the attention of our friends to the fine assortment of English Bibles which we have imported, ranging in price from $1.00 to $2.50, exclusive of postage. It is a rare chance for those in want of the precious book, to send for them now to this office, where they can have them in Morocco, Roan or colored calf binding, with marginal or reference between the verses.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. P. B. Morgan will preach in
Boston, (Chapman Hall)........Sunday, Oct. 21st

Providence permitting, I will preach at
River Point........................Nov. 4th
East Killingly..........Nov. 11th, 18th and 25th

M. R. PHETTEPLACE.

I will preach at
River Point, R. I...................Oct. 21st

WM. SUTHERLAND.

APPOINTMENTS FOR BRISTOL, CT.

Eld. D. A. Jones will preach Sunday.....Oct. 21st
Eld. Ralph Williams ....Sunday, Oct. 28th
Eld. George Champlin..............Sunday, Nov. 4th

I will preach in Haverhill, Sabbath, Oct. 21st, all day. In Lawrence Oct. 22d and 23d. In the evening where the brethren may arrange. The 25th Oct. I shall be at the Richmond Quarterly Conference, Me. The first Sunday in Nov. in West Poland, Me.

O. R. FASSETT.

Providence permitting, I will attend the regular conference at Corinna, Me., commencing Nov. 3d, to continue over the Sabbath.

J. HEMENWAY.

The Lord willing, I will preach at
Wallingford, Ct...........................Oct. 21st
Scitico, Ct.................................Oct. 28th
Newfie'd, Ct...............................Nov. 4th
Plymouth Hollow, Ct......................Nov. 11th

I trust the friends in Scitico and Newfield will excuse me for not meeting my last appointments with them, as I was engaged with a Brother who was *very sick*; and his family were quite unwilling that I should leave him. I tried to secure a substitute to fill my appointments, but failed to do so.

L. S. LUDINGTON.

Providence permitting, I will preach in
Castleton, Vt...........................Oct. 21st

MILES GRANT.

I will meet the brethren in Sandwich Centre, N. H., Saturday evening, Oct. 20th, and over the Sabbath.

L. C. GLAZIER.

The Lord permitting, I expect to preach at Canterbury, (Town-house) Sunday, Oct. 21st.

T. M. PREBLE.

H. B. Sevey appoints to preach in
Augusta, Me..............................Oct. 21st

T. W. Piper appoints to preach in
Tuftonborough..............................Oct. 21st
Merideth Neck ....Oct. 28th
Clark meeting-house.........................Nov. 4th

C. Goodrich appoints to preach in
Danielsonville, Ct...........................Oct. 21st
Providence, R. I...............Oct. 24th and 25th
Warwick Plains...............................Oct. 28th
Lafayette.............................30th and 31st
Peacedale......................................Nov. 4th

J. G. Smith appoints to preach in
Dorchester, N. H.............................Oct. 21st

L. D. Thompson will preach in
Lawrence ....Sunday, Oct. 21st
Auburn, (where Bro. Roby may appoint) Oct. 22d

George L. Teeple appoints to preach in
Bakerville.......................Oct. 20th and 21st
Winsted, (where Bro. Whitehead may appoint) Oct. 23d
Cold Spring....................................Oct. 24th
Blandford, (Bro. Bates')......................Oct. 25th
Chester Factories..............................Oct. 26th
Goshen.............................Sunday, Oct. 28th
Plainfield Pond.................................Oct. 30th
Savoy...Nov. 1st
Cheshire, Mass...................................Nov. 2d
Dalton, (where Bro. Warren may appoint) Nov. 3d and 4th
Chester Factories.................................Nov. 8th
Sandisfield, (where Bro. Fenn may appoint,) Nov. 10th and 11th

I have appointments to preach at
Hartford, Ct.......................Oct. 21st and 28th

☞ When I see my way clear to visit Milton, N. Y., to hold meetings, I will write Bro. N. S. Latimer to that effect.

RUFUS WENDELL.

L. Wetherbee appoints to preach in
South Orrington................................Oct. 21st
East Grate Works.................................Oct. 28th
Belmont, (school-house)..........................Nov. 4th

J. K. Bellows appoints to preach in
Pine Swamp.......................................Oct. 21st

The Lord willing, I will attend meetings as follows:—
3d Sunday in Oct., 21st, as the brethren may appoint.
4th Sunday in Milo or Sebec, as the friends may arrange.

THOMAS SMITH.

Business Matters.

To Correspondents.

Henry Drake—All right—pays to 286.
E. B. Stearns—All right—pays to 273.
H. B. Winch—All right—pays to 286.
H. Fowle—All right.
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H. L. HASTINGS, 43 Weybosset St., Providence, R. I.

January, 1860.

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For the Crisis.

To the Christian Watchman.

BY VESTA R. CUDWORTH.

Thou tired, worn, and weary, once more to the fight
Thou must nerve!
Thine eye, dimmed and tearful, must watch for the light;
Never swerve!
Now in the conflict, the pile, and the sigh,
Humiliation! the old man must die;
Thou shalt exchange, when the battle is done,
Beauty for ashes, the cross for the crown.

Sweet home, and the dear ones, once more sad and lone
Thou must leave;
The call is most earnest, the Bride must be won!
Let them grieve;
Thou wouldst not through weakness thy darling ones here
The cup of his suff'ring should fail e'en to share;
Commit to his trust in thy faith's deathless grasp,
And thou shalt receive them when faith's work is past.

What are the sweets of thy brightest cup here?
Frail as dew.
Dearer the sparkle of one falling tear,
Grateful, true;
Christian Philanthropist, go forth and win
Souls from the thraldom of darkness and sin;
Unfurl thy banners 'mid vice and despair,
'Neath the damp mould still are gems rich and fair.

Haste, watchman, haste! for the dark, glazing eye
Soon will close;
The warm gushing tide, with its crimson dye,
No more flows;
Light of the desolate! oh! bid it find
The wildest spot in the human mind;
On the sterile soil will some sweet flower bloom,
And smile for the watchman beyond the dark tomb.

For the Crisis.

A Conversation.

The following conversation was held between an Orthodox minister and a layman of the Advent faith. After an introduction, the conversation turned on Bro. S. E., an acceptable preacher among the Wesleyan Methodists, who had become satisfied his theology was wrong, and had embraced the truth. The conversation commenced thus:—

Min.—"Is Mr. E. out preaching now-a-days?"

Lay.—"Yes."

Min.—"He ought not to be tolerated as a preacher of the gospel."

Lay.—"Do you know any thing against Bro. E.'s christian character? Is he guilty of any immoral conduct?"

Min.—"Not in that sense as I know of, but he has gone after most every wind of doctrine, and has now gone into Spiritualism."

Lay.—"I think you are mistaken, for I am intimately acquainted with him, and am with him in belief. I will tell you something what he does believe. He believes God will destroy the wicked just as he declares he will in Malachi 4: 1.—'For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch;' or as Obadiah says, 'They shall be as though they had not been.'"

Min.—"Well, sir, the doctrine of annihilation cannot live one moment in the light of the Bible. You cannot annihilate any thing; it is utterly impossible. That doctrine can be easily overthrown with Bible argument."

Lay.—"I did not say Bro. E. believed in annihilation; but that he believed God would destroy the wicked, as he said he would in the Scriptures that I quoted."

Min.—"Do you think these texts mean as they read?"

Lay.—"I do."

Min.—"I should like to have you sit down with me some time, and I would take my Greek Lexicon and show you that many of these words have a very different signification. You should understand the Greek Scriptures to get a correct view of the true teaching of the Bible upon this and many other subjects."

Lay.—"I do not profess to be a Greek scholar, but God has taught us by Moses that man was made of the dust of the ground. After Adam had sinned, God said to him, 'Dust thou art, and unto dust shalt thou return.' Now can you take your Greek Lexicon and show that Adam was not made of dust? and that he will not return to dust again? If you can, why will you not make out that he will not die, as the serpent said?

Min.—"But that was Adam's *body* that was made of dust and was to return to dust again. That was not his spiritual nature. Adam had two natures,—one an earthly, and the other a spiritual, one which was an unending and an undying nature, which must live on forever. It is the *soul* which cannot die."

Lay.—"You have asserted these things. Solomon says, 'Add thou not unto his word, lest he reprove thee, and thou be found a liar.' You say that the soul cannot die; here you are in plain contradiction with your Bible. Ezk. 18: 20.—'The soul that sinneth it shall die.' You stated that Adam had *two* natures, one of which was spiritual. This is contrary to St. Paul in 1 Cor. 15: 45, 46.—'So it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual; but that which is natural; and afterward that which is spiritual.' Please try your Greek and see who is right. You say Adam had a spiritual nature; St. Paul says he was not spiritual. How will you settle this controversy?"

Min.—"It is of no use to talk with you, for you are determined to have every thing in your own way."

Lay.—"Dear sir, I do not want it in my own way; I want it as the apostle says, unless you can show that he taught wrong. I quoted it as it reads; now if you can show that it does not mean what it says, then the apostle will stand corrected."

Min.—"If I had my lexicon with me, I could show you many words that have a different signification from the literal rendering of the text. I would ask you, what do you do with that text of Scripture that speaks of the wicked, and says 'these shall go away into everlasting punishment, but the righteous into life eternal?' I shall claim that everlasting is as long as eternal, and that they are both from the same Greek word; consequently, their punishment must be of the same duration as the eternal life of the righteous.

Lay.—"In the first place, if the Scriptures cannot be relied on to mean what they say, why not come to the conclusion with the Pope, that the common people ought not to have the Bible, but receive their teaching from Greek and Latin teachers, lest the people be led into error? As for the Scripture you mentioned, I do not wish to alter it. It says, 'these shall go away into everlasting punishment.' This speaks of the *length* of the punishment, but there is an abundance of testimony that tells *what* the punishment is. Adam's was death for sin. Moses testifies to this. Ezekiel says *death* is the penalty for sin. St. Paul testifies in Rom. 6: 23,—'The wages of sin is *death*.' He also says, 'They shall be punished with everlasting *destruction* from the presence of the Lord and from the glory of his power.' Death is the penalty for sin. Now if a man could come to life in ten years after the second death had taken place, it would be punishment with the second death for ten years. If he should live again in one hundred years, it would be one hundred years' punishment; but as there is *no* resurrection therefrom, 'it is emphatically an everlasting and an eternal punishment with the second death.' I wish you would discuss this subject with some person that I would employ to meet you and discuss with you."

Min.—"I will not have any thing to do with it; it is beneath my notice."

Lay.—"I cannot think you are correct in your statement, for you have preached against the doctrine, and argued against it with others besides myself."

Min.—"It is of no use to talk with you, for you are determined to have every thing in your own way."

Lay.—"I do not wish to have it any different from what the Bible teaches, and if I am wrong, take your Bible and show me where I am wrong."

Min.—"I will talk no more with you."

E. O. A.

Waupun, Fond du Lac Co., Wis.

For the Crisis.

"The Prayer of Faith shall save the Sick."

There are many people at the present time who think that the fulfillment of this scripture is in the past; and, as the Lord has verified this promise to *me* down here in the last end of time, I feel that it is my duty to confess it, that others may try the same remedy and so be fully convinced of its efficacy.

I have thought for a long time about writing a few lines for the *Crisis* in regard to this subject; but feeling my inability to do so, I have delayed it until the present time. And now, feeling that the Lord requires it, I will endeavor to give a brief account of his dealings with me during the past few months.

I always possessed a feeble constitution, and was often afflicted with sickness in my childhood's days. In the fall of 1857 I was brought very low with the typhoid fever, from which I very slowly recovered. I did not fully regain my strength until the spring following, and even then it seemed that my constitution was weaker than ever before. However, I was enabled to labor through the summer until the month of Oct., 1858, when I was again afflicted with nervous and sick headache, dyspepsia, palpitation of the heart, weakness, and general debility; and in the spring following was taken with canker in my throat, until the tonsils were eaten through. This was very painful. I took medicine prescribed by different physicians, all of which proved ineffectual. Indeed, disease compassed me about. My friends nearly despaired of my recovery, and to all appearance I must be laid away in the cold grave.

In much distress of body I was carried to the campmeeting in this place, which was only a short distance; but it so exhausted my strength that I found it in vain to try to attend the meetings. At length I resolved to try the prayer of *faith*, for this had seemed for a long time the only remedy; and in accordance with St. James' Epistle, I called for the elders of the church, requesting Elds. Billings, Fox and Bishop to come and pray for me. The prayer of faith was offered in my behalf, the promise claimed, and the blessing of health received. Praise the Lord forever! I received this blessing the eighth of Sept., 1859. I attended the remainder of the meetings possessed of health, that blessing of which I I had been deprived for eleven long months. I still live, and in the enjoyment of good health. My heart o'erflows with gratitude to God to-day for his mercy to one so unworthy. O! it prompts me to new engagedness; yes, I will try to improve my strength and health to the glory of my Master.

I have not written this thinking that all would believe my statements, for I find that unbelief exists in many hearts. We often hear it remarked that the day of miracles is in the past; but I think if the professed children of God would live near enough to him to claim the promises as theirs, there would be more Almighty power manifested than is realized at the present time. The power of Jesus is the same today as ever. Blessed be his holy name! Dear Brn. and Srs., let us remember that the Lord says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." I believe it, and therefore invite all who are afflicted, to apply to this great Physician. From your sister in Christ,

ELLEN E. MAYHEW.

Savoy, Mass., Sept. 3d, 1860.

NOTE.—The above comes from a person with whom I am not personally acquainted, but its correctness is vouched for by a worthy preacher of the gospel with whom I have been acquainted for many years. I believe the statement to be correct.

H. L. H.

For the Crisis.

Lines,

On the death of ALBERTA, infant daughter of Andrew J. Hodgdon, who died of whooping cough at Portsmouth, N. H., Sept. 7th.

She's asleep, she's at rest,
All her moaning and pain is o'er;
Mother, even on thy breast,
She ne'er slept so sweet before.

When again thy baby wakes,
All her sickness will be o'er,
And that dreadful strangling cough
Will rack her frame no more.

Her lilly hands are stiff and cold,
Her dark eyes glazed and dim,
But little Bertie's name's enrolled
In the tablets kept by HIM.

Then cease thy weeping, parents,
Though thy tears are now like rain,
For though thy baby now is dead,
Yet still she'll live again.

Then look to the day that is promised,
When the bars of the tomb shall be riven,
And the dead that are blest shall breathe again,
For an endless life in heaven. P. A. T.

Portsmouth, N. H.

For the Crisis.

Visit to a Barn Meeting.

I saw by a notice in the Crisis there was to be a "barn meeting" in South Pittsfield; and as I felt anxious to hear the gospel preached once more in a humble place like the one where my Savior was born; although forty-five miles lay between me and the meeting, I resolved, by God's help, to be there. Truly the Holy Ghost was shed abroad in the meeting. Brethren Knowles and Leavitt dispensed the word on Saturday, to edification. In the evening and on Sunday Bro. Munger spoke the word, and God's spirit sent it home to the hearts of the people. Sinners trembled, backsliders confessed their wanderings and returned, and the infidel stood aghast, while God's power chained the audience to a late hour in the day. One young man, who had been falsely accused a few weeks before the meeting, when he supposed the officer was about to take him, attempted suicide; but he was rescued and saved from the fatal deed. He came to the meeting, was convicted, confessed with his mouth what he believed with his heart, God blessed him, and he went away expecting eternal life through Christ, the great life-giver. The seed sown there will tell in the great day of God. It will prove a savor of life unto life to some, and of death unto death to others. God has some whole hearted children in that part of his vineyard, whose religion is "pocket deep," and they do not intend the man of God shall be under the necessity of leaving the gospel field, and go fishing to get an honest living for himself and family.

The converts were down from Loudon Ridge. They were living children. Their prayers and exhortations were earnest and pathetic, and caused the tears to flow freely from some eyes.

The children beset Bro. Munger to go home to Loudon with them and have a meeting Monday evening. We went with them, and God's slaying power was manifested, and prostrated three persons, two of whom lay from one to two hours, apparently dead to all things in this world.

I would say to the saints scattered abroad, lift up your heads and rejoice, for your redemption draweth nigh.

J. M. SANBORN.

Ossipee, N. H.

For the Crisis.

Faith.

I feel moved to pen a few lines concerning the faith that was once delivered to the saints. I wish to put the question to my brethren and sisters, are we contending for the faith that was once delivered to the saints? as we read in Jude 3d, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints." There is much written, but little said on this subject. I find in the word of the *Lord*, that FAITH is the one thing needful; for without it, it is impossible to please God. It is said, "The just shall live by faith;" and if we expect to inherit the promise, we must exercise faith. We are to resist the devil with steadfastness in the faith, for he as a roaring lion walketh about seeking whom he may devour. I suppose it is in all places, as it is here; the old adversary is on the ground ready to oppose the work of the Lord. Well, I expect it until the seed of the woman shall bruise the serpent's head. Some may inquire, what do you say that faith is? Well, I have come to the conclusion that faith is believing that God is, and that he is a rewarder of all them that diligently seek him; and all that he has spoken of his beloved Son, and all that he has given us by inspiration of God, is good for us to treasure up in honest hearts. The word of the Lord tells me that he will withhold "no good thing" "from them that walk uprightly." God's word has been fulfilled upon this point in the case of Daniel, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, and many more; hence we may fully rely upon God's promises; for his promise is sure. Now, do we exercise faith? This is the point at issue. I hope there are not any that think they have faith, who, when they come to the trial of it, like Peter, will be deficient.

"Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ." Here we notice love and faith in connection. The love spoken of, we find in 1 John 5: 3. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." Dear brethren and sisters, hold on to what you have attained; let no man take your crown. Grow in grace and a further knowledge of the truth. May the Lord help you all, is my prayer. Yours waiting for the Lord to come. Pray for me, that I may be found ready and waiting.

E. MACOMBER.

New Shoreham, R. I.

Selections.

"Pardon and Grace."

"When I first entered the christian life," said Mr. Wilberforce, shortly before his death, "my prayer was for pardon and grace. And now that I am near the end of my course, I find that all my petitions, all the wants of my soul, may still be comprehended in those two requests—pardon and grace."

Here are the universal and perpetual desires of the renewed soul. When David said, "I have gone astray like a lost sheep, seek thy servant," he prayed for *pardon and grace*.

When the penitent and returning church prays, "Take away all iniquity, and receive us graciously," Hosea 14, what is it but a prayer for pardon and grace?

When Paul sends us to "the throne of grace," Heb. 4, to obtain *mercy* and find *grace* to help us in time of need, *pardon and grace* form the whole burden of the applications he enjoins on us.

When God promises in his last covenant, "I will be merciful unto their unrighteousness, and their sins and their iniquities will I remember no more;" and, "I will put my law in their minds, and write it in their hearts," *pardon and grace* comprehend the whole boundless grant of divine compassion and goodness.

Pardon and grace! the very intensity with which the new-born soul longs for them, is a sure proof of the gracious life within.

Pardon and grace! The soul that has them, has all things else, either in possession or sure reversion. Oh, "the mountain of light," and "the sea of light," those priceless diamonds which glow on the wrists of the king of Persia, are worthless in comparison of those inestimable gems, "*pardon and grace!*"—*Messenger.*

The Syrian Massacres.

Most distressing details of the horrible massacres in Syria, attending the bloody contests between the semi-Roman-catholic Maronites and the Druses, a fanatical Mohammedan sect, have been received from that distracted country, calling forth the deepest sympathy for those who have been exposed to the barbarity of the infuriated enemies of christianity. After burning about one hundred and fifty towns and villages, massacreing ten thousand persons, and reducing about twenty thousand widows and orphans to the utmost poverty, the Moslems of a suburb of Damascus, aided by Druses, Koords, and Arabs, rose against the Christian population of that city, slaughtered between three and four thousand in cold blood, drove twenty-five thousand from their ruined habitations, and completely desolated the Christian quarter of the city, without the slightest effort of the government to prevent it, the Turkish garrison of five thousand men being inactive or hostile. Owing to the earnest remonstrances of the English, French, and Russian ambassadors, the Porte despatched Ali Fuad Pasha to Syria with full powers to suppress the insurrection, and to punish severely the offenders. In accordance with a convention agreed upon at Paris by the Great Powers, about 10,000 French soldiers have sailed for Beirut; 1,500 English soldiers have also landed in Syria. By the latest accounts, Fuad Pasha has completely quieted the people.

It would not be surprising if this intervention of the Great Powers in the affair of Turkey should result in the breaking up of the temporal power of the Turks. France will strenuously maintain the rights of those Christians who acknowledge the claims of the Pope of Rome to be the head of the church, while Russia will be the protector of those who acknowledge or are inclined towards the Greek church. The action of these two great powers will be awaited with the deepest interest.

In the mean time, the condition of the surviving sufferers in Syria, of whom it is supposed that there are from 75,000 to 80,000 who have been reduced from comfortable circumstances to poverty, has appealed with great power to the sympathy of Christians in this country. A committee of twenty-five prominent citizens of New York was appointed at a meeting held for the purpose at the Tract-house, August 13, for the sake of giving it practicable and effective expression. A prompt and generous response has been made, and more than ten thousand dollars has already been remitted to Syria.—*Ex.*

The Unnamed Women of the Gospels.

The hand that might have drawn aside
The veil, which from unloving sight
Those shrinking forms avails to hide,
With tender care has wrapped it tight.

He would not have the sullied name
Once fondly spoken in a home,
A mark for strangers' righteous blame,
Branded through every age to come.

And thus we only speak of them
As those on whom his mercies meet,
"She whom the Lord would not condemn,"
And "she who bathed with tears his feet."

Trusted to no evangelist,
First heard where sins no more defile,
Read from the Book of Life by Christ,
And consecrated by his smile.

—*The Three Wakings.*

A True Gentleman.

A true gentleman! God's servant, the world's master, and his own man. Virtue is his business, Study his recreation, Contentment his rest, and happiness his reward. God is his father, the Church is his mother, the Saints are his brethren, and he is a Friend to all that need him. Heaven is his inheritance, Religion is his mistress, Loyalty and Justice his two Ladies of Honor, Devotion is his Chaplain, Chastity his Chamberlain, Sobriety his Butler, Temperance his Cook, Hospitality his Housekeeper, Providence his Steward, Charity his Treasurer, Piety his Mistress of the House, and Discretion his Porter, to let him in and out, as is most fit.

Thus is his whole family made up of virtues, and he is the true master of his family.

He is necessitated to take the world in his way to HEAVEN, but he walks through it as fast as he can; and all his business by the way is to GLORIFY the name of God, and DO GOOD TO MANKIND.

Take him all in two words—he is a MAN, a CHRISTIAN.

Charity Schools of London.

Extract from a letter of the Rev. J. P. Newman, now in Europe, to Mr. G. P. Disosway, of N. Y.

. . . . I saw them in the Crystal Palace. The occasion of their assembling was to hold their annual festival, which is usually held in St. Paul's, but the Cathedral undergoing repairs, they were compelled to change the place this year. . . . . Twenty thousand people had assembled to hear the blended music of so many voices. The children were seated in the grand orchestra, the seats rising one above another, which gave them a splendid appearance. Each school was differently dressed. Some of the boys were attired in white pants, and blue coats, others had on drab pants and blue coats, while one whole school wore little red continental coats, with bright metallic buttons. Some of them had silver stars on their breasts, denoting their good behavior and proficiency in study. The girls were very prettily attired in dresses of different colors, as, red, blue, green, yellow, and scarlet, and they wore little caps, aprons, and vandykes. Great ingenuity was displayed in arranging them in their seats, according to sex, age, size, and the color of their apparel. O! it was a beautiful sight to see five thousand children, from four to twelve years old, in their many colored costumes, seated in a grand semicircle! When all were in, one simultaneous cheer burst from the orchestra, the boys stamping, clapping, and shouting, and the girls waving their white handkerchiefs. This was a salutation of welcome to the audience, who responded long and loud.

Then came the singing. At one wave of the teacher's hand, those five thousand children rose at once, as if by magic! And O! what music. How happy it made me! I wish you could have been there to enjoy it.

The first piece all sang together. The second was sung by the girls, soft and sweet as the strains of a lyre. In the third, the boys and girls alternated, and the responsive hallelujah was magnificent. This response would sometimes be commenced by those in the outer circles and gradually roll down the center, when it would rise like a mighty swell of music. Martin Luther's hymn was accompanied with a French horn, which sounded whenever the word trumpet occured, giving the piece a most solemn and thrilling effect.—*Ex.*

ANOTHER MONSTER PRAYER-MEETING.—On Monday, July 2, another great union prayer-meeting was held in Belfast, Ireland, in the Royal Botanic Gardens, which cover a space of ten or fifteen acres. Excursion trains of cars brought in thousands of persons from the country. More than twenty preaching stands were erected, from each of which ascended songs of praise and prayer, while ministers of every denomination in the Protestant church addressed the listening crowds. Not a solitary instance of disturbance occurred, but the conduct of the whole assembly was as exemplary as that of an ordinary congregation. It is estimated that more than fifty thousand people visited the Gardens during the day, and that thirty thousand were present at one time.

CHANGE OF SENTIMENT.—It is stated that the most prominent literary men of France, who have been nominally Catholic, and are for the most part really infidel, are now advocating the historical, literary, missionary, and theological claims of Protestantism, while some fearlessly avow the superiority of Protestantism as a system of religious faith.

☞ You can, if you choose, look upon poverty, deprivation and want in such a way as to make yourself and your fellow men about you uncomfortable; but how much wiser would it be for you to say, in all your disadvantages and rough usage in life, "I am better off than my Master was, who was without sin, or spot, or blame."

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

For the Crisis.

To Smokers.

Much has been said and written against smoking, showing *scientifically* (not merely asserting) that it impairs the reasoning faculties, memory, and health, and that the smoker *cannot* heed the injunction of Paul in Rom. 12: 1, to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service,"—yet I wish to say a word more. It is "your reasonable service" to employ those reasoning powers which God has given you in the service of the Lord Jesus, instead of having them impaired by the use of tobacco, either smoked, chewed, or snuffed.

It is "reasonable service" for you to treasure up the word of the Lord, and to remember his dealings with those that would disobey in spite of admonition; also for you to remember the *many* blessings with which your pathway has been strewn all your life long, which you forget, and manifest "black ingratitude" toward God. When we administer to the wants of a person, and continue acts of kindness to them for a long time, if they forget all we have done for them, and treat us as though they "asked no odds" of us, we feel that they are *very* ungrateful. How do you suppose God feels toward some of you? I often hear this class of people, that have been admonished and shown the evils of tobacco, and they themselves realizing that they were losing their memory, praying for the Lord to *strengthen* their memory, but still cling to the cause with eager grasp, not willing to give it up. What do you suppose those prayers will avail with God? How do you think God looks upon them?

It is "reasonable service" that you preserve your health, and employ your strength in doing good. The cause of much of the sickness of mankind can be traced directly to the use of tobacco in some form. It is "reasonable" service for you to use the money which you spend annually for tobacco, to the "glory of God," in scattering light, or helping those that deny themselves and go forth to try to have men keep their passions, appetites, and evil propensities in subjection to "the law of the Spirit." Now, Brn., after all that has been said and written against the use of tobacco, if you *will still cling to it*, and think more of your *idol* than you do of Christ,—more of your pipe than of your Bible,—more of your box or pouch with tobacco or snuff in it, than you do of your closet,—more about self-gratification than of the prayer meeting,—if you choose to sow to the flesh, gratifying the lusts thereof, and of the flesh reap corruption, rather than sow to the Spirit, keeping the carnal man in subjection, and "of the Spirit reap life everlasting;" I beg of you to have *humanity* enough to smoke when ALONE, or not in the company of those who do not use the *worse than useless* weed. When in the sitting room with company—in the stage coach—on board the steamboat—in an assembly—or *wherever* you may chance to be, where there are those, (or even one) that do not smoke, oh, do not smoke in their presence, where they will have to inhale the smoke; for it has about the same effect upon them as it does to smoke; and you are not only guilty of injuring yourself, but of injuring others also. Remember, "*they that are Christ's have crucified the flesh with the affections and lusts.*"—Gal. 5: 24.

A. P. MOORE.

Conesus Centre, N. Y.

Children's Eating.

Some parents compel their children to eat against their will, as when they come to the breakfast table without an appetite, or have lost it in prospect of a visit, or ride, or of going abroad, or for the sake of "eating their plates clean," in discouragement of wasteful habits. Certainly, a child ought to have the privilege of a pig, that of eating only when it is hungry. Unless we are thirsty, we can not drink the purest spring water without a feeling of aversion and as for eating when there is no appetite, it is revolting; as any one may prove to himself by attempting to take a second meal in twenty minutes after having eaten a regular dinner.

The complicated machinery of man, like that of the steam-engine which is in incessant motion, is wearing away every second of his existence. The engine wears out eventually, and a new one has to be constructed; but the machinery of the human body was made by an omnipotent Architect; made to last for ages; made to make its own repairs, to supply its own wastes, so that while it is wearing itself out, it is at the same time regenerating and renewing itself. When the human system is not interfered with, its supply is always equal to its waste: regulated by an unerring instinct—that instinct is called "appetite"—which is greater or less, according to the previous waste; that waste is always in proportion to the exercise which has been taken, as the wear of any machinery is in proportion to its running. Every man knows for himself, that if he walks ten miles he becomes hungry; if fifteen, he is more so. But what makes hunger, and what regulates it to more or less? The wastes of the system set in motion certain processes by which a fluid is prepared, called the gastric juice, and it is so arranged by Divinity, that a certain amount of waste occasions a certain amount of gastric juice; their proportion is exact and uniform; for nature makes no mistakes, does nothing in vain; she makes no more gastric juice than will digest food enough to make up for the waste and want of the body. The appetite, the hunger is excited by the presence of the gastric juice about the stomach; but if there is no gastric juice there can be no hunger, no appetite, and to compel a child to swallow food into the stomach when there is no gastric juice there to receive it, is an absurdity and a cruelty, because, there being no gastric juice there to receive and take care of it, it is rejected by vomiting, or remains there for hours like a "load," or "ball," or "heaviness," or else to ferment, causing "oppression," "wind," "acidity," or general discomfort, sometimes for half a night! Similar results take place in old and young, when more food has been taken than there is gastric juice to manage properly; hence, the more than folly of "forcing" food, of eating to "make it even," or taking a single swallow beyond the actual calling of the appetite, expressed in the familiar term, "over-eating," of which too many are conscious, almost every day of their existence. It ought to bring the blush of shame to every cheek, the twinge of penitence to every conscience, because it is a violence offered to the body, a shock imparted to the system, which never fails of more or less derangement, and not unfrequently arrests the machinery of life, to run no more forever! as in an attack of cramp-colic, or deadly diarrhea, (cholera,) at midnight, as a consequence of a late over-hearty meal, or the still more terrible apoplexy, which hurries from life to the judgment without the opportunity of a moment's consciousness, or of the final farewell to the loved ones left behind.—*Hall's Journal of Health.*

Apples.

There is scarcely an article of vegetable food more widely useful and more universally loved than the apple. Why every farmer in the nation has not an apple orchard where the trees will grow at all, is one of the mysteries. Let every family lay in from two to ten or more barrels, and it will be to them the most economical investment in the whole range of culinaries. A raw mellow apple is digested in an hour and a half; while boiled cabbage requires five hours. The most healthful desert which can be placed on the table, is a baked apple. If taken freely at breakfast with coarse bread and butter, without meat or flesh of any kind, it has an admirable effect on the general system, often removing constipation, correcting acidities, and cooling off febrile conditions, more effectually than the most approved medicines. If families could be induced to substitute the apple, sound, ripe, and luscious, for the pies, cakes, candies, and other sweetmeats with which their children are too often indiscreetly stuffed, there would be a diminution in the sum total of doctors' bills in a single year, sufficient to lay in a stock of this delicious fruit for a whole season's use.—*Dr. Hall.*

Let the Children Sleep.

We earnestly advise that all who think a great deal, who have infirm health, who are in trouble, or who have to work hard, to take all the sleep they can get, without medical means.

We caution parents, particularly, not to allow their children to be waked up of mornings—let nature wake them up, she will not do it prematurely; but have a care that they go to bed at an early hour; let it be earlier and earlier, until it is found that they wake up themselves in full time to dress for breakfast. Being waked up early, and allowed to engage in difficult or any studies, late and just before retiring, has given many a beautiful and promising child the brain fever, or determined ordinary ailments to the production of water on the brain.

Let parents make every possible effort to have their children go to sleep in a pleasant humor. Never scold or give lectures, or in any way wound a child's feelings as it goes to bed. Let all banish business and every worldly care at bed time, and let sleep come to a mind at peace with God and all the world.—*Morning Star.*

☞ Dr. Winship says:—"You should select for your sleeping room an apartment on the 'sunny side,' and let the sun play into it at least six hours a day, if the clouds will allow him to show his face. Keep it ventilated all the time, and especially keep the windows partially open at night, but avoid drafts. Practice general ablution once a week in cold weather, twice a week in warm. Too much bathing defeats every intention for which water is externally applied. Never rise early, unless you retire early. Be sure to get sleep enough. Gradually wear less and less clothing about the neck, till you can keep it entirely exposed without taking cold.

☞ Erysipelas is sometimes promptly cured by applying a poultice of raw cranberries, pounded and placed on the part over night.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

The Crumbling Image.

BY VESTA M. CUDWORTH.

Earth is enveloped in mysterious gloom,
And trembling nations read their certain doom;
Mimic convulsions of the earthquake's power
Startle the dreamer, while the war-clouds lower:
Prophetic visions press with solemn tread,
Like coffin-bearers burthened with the dead.

The great metallic Image's wasted form
In passive weakness waits the coming storm;
Her golden brightness long since passed away,
Her silver beauty charms no more for aye;
The meaner glories of the brass are gone,
The strong and powerful iron has become
Mixed with the miry clay, which brings to view
Her waning strength,—favor and beauty too
Are numbered with the story of the past.
And with another weak, spasmodic gasp,
She'll pass away, and never, never more
Be found, like chaff from summer's threshing floor:
Her end is sudden, and her doom is sure,
For this proud world must sink to rise no more.

For the Crisis.

In Expectation.

Ages on ages had passed since the formation of this earth, and sin had nearly defaced the beauty of all that was pronounced so very good in the beginning; a shadowy promise of a Messiah was retained only by the seers subsequent to the fall,—when the Lord added another dispensation, opening with the giving of a law written on tables, with types and shadows pointing to a substance which was to make the hearts of many glad. Generations again had passed; prophets had spoken of a good time coming; Israel in consequence had hoped for a time, till spoiled by their eagerness to become like other nations, her glory had nearly departed, when lo! a messenger in singular attire appeared in the wilderness of Judea, proclaiming the speedy coming of a deliverer. The news spread with the rapidity of lightning from hill to vale, and from hamlet to city; and all Jerusalem was troubled, except the few who "looked for the consolation of Israel." The general feeling was aroused, and the people were "in expectation" that some wonderful event, some mighty change that would perhaps better the condition of all the world, had fully arrived. A few only *waited* for the consolation of Israel, and a still smaller number understood the nature of the first advent of the babe of Bethlehem. His life was one of unmitigated suffering, and he must needs pour out his soul unto death. Nevertheless his resurrection was sure. A subsequent ascension must follow, after leaving a faithful record of his certain return.

Another dispensation followed, called the "visitation of the Gentiles." All the prophets had pointed beyond this period for the restoration of this earth for the home of the blessed. Israel stumbled through unbelief, a few only believed the "report," and to them followed a long night of tribulation, during which the hope of the church was obscured by the craftiness of designing men, and the foretold tradition which made void the law and the prophets. Generation had succeeded generation, and beside the heathen notion of rewards and punishments at death, the church had for a century been looking for a thousand years of peace and harmony to precede the coming of Christ, all to be effected by the preaching and prayers of an uninspired and degenerate clergy and church. Death had the while been filling her land with the martyrs and sufferers of Jesus. A few only of the saints remained, a dark cloud hung around them, when lo! another message, symbolized by the apocalyptic angel on the wing, announced "the time of the end," the "hour of judgment," the "dreadful day of the Lord" had come. A new spring, a bright hope took the place of despair, and the remnant were joyous in expectation of realizing the consummation of their long cherished hopes, by the speedy return of Jesus Christ. The announcement flew to every nation under heaven. The church rejoiced, and the world trembled through fear of the truth of its fulfillment. Time passed, and the Lord did not come. The true church were disappointed and sad. The hireling priest began to "smite his fellow servant," the hypocrite derided, the wicked scoffed, and truly we were made the "song of the drunkard."

A few long and tedious years have been counted by the faithful, in which they are being tried, purified and made white. The world are in expectation of something wonderful to transpire. The politician is looking for the downfall of all despotic rule, and for the establishing of republicanism throughout the world. The Roman Catholic church is trembling with half fear and half hope of some mighty change that will forever give her the pre-eminence. The devotees of Spiritualism are looking for a "coming one" that will either peaceably or by force compel all the world to embrace her religious tenets. And the nominal churches are drunken with the expectation of seeing soon the commencement of a temporal millennium.

All, all are in expectation. The students of prophecy, the church of God, are looking for a kingdom which shall be under the whole heaven. They are looking for the king of that kingdom, to raise the dead in Christ, change the saints that are living, to judge the world, to destroy the wicked, and reign over the righteous forever. Hark! there is silence in heaven for half an hour, or a period of seven days. The last warning has been given. Behold! a phenomenon appears in heaven! it is a "white cloud," it is "the *sign* of the Son of man." Where are the "wise men," the "astrologers" and "soothsayers?" It *must be* accounted for upon some natural principle, to soothe the rising fears of the kings and hosts of the high ones. "*As* it was in the days of Noah, *so also* shall the coming of the Son of man be." "Yet *seven days* and I will cause it to rain forty days and forty nights." Saints of the Most High, wait and see the salvation of God. Seven days will reveal the Son of man, after the sign appears. Behold! the time is expired. "All the *tribes* of the earth are beginning to mourn;" the "kings of the earth, the great men, the rich men, the chief captains and mighty men, every bond man, and every free man, now hide themselves in the dens, and in the rocks of the mountains: and say to the mountains and rocks, fall on us, and *hide us* from the face of him that sitteth upon the throne, and from the wrath of the Lamb: for the *great day* of his wrath *is come*, and who shall be able to stand?"

There is another company. Hark! what say they? "Lo! this is *our* God; we have *waited* for him, and he *will save us*: this is the Lord; we have waited for him, and we will be *glad* and *rejoice in his salvation*." "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the *rebuke* of *his people* shall he *take away* from off all the earth, for the Lord hath spoken it."

A. F. Servis.

For the Crisis.

When shall we have a pure Language?

BY S. D. BERRY.

"There is a world to come,
Happy and pure."

"Ye do err, not knowing the Scriptures."—Matt. 22: 29.

In the book of Zephaniah, chap. 9, we read of a time when Jehovah will "turn to the people a pure language;" and the world's conversionists contend that that time will be when all men are converted to the Lord. This opinion we do not object to, for we understand by other Scripture that the pure language will be given when all who then live are righteous; and, of course, they will all be a converted people; that is, all who then live upon earth will be those who have been converted to the Lord. Children will be there, but they do not need conversion—the younger portion of them.

Not that all wicked men who shall live at, or rather before, the beginning of that time, will be converted to christianity; but that the Lord will take out from among the wicked his desired number of righteous ones to show forth his praise in the earth; and then has *destroyed* all the wicked—cut them off from the earth; "for the wicked shall NOT INHERIT the earth," says inspiration.—Prov. 10: 30; "For EVIL DOERS shall be CUT OFF: but they that wait upon the Lord, THEY SHALL INHERIT THE EARTH." . . . "Wait on the Lord and keep his way, and he shall EXALT thee to inherit the land (earth); *when the wicked are cut off, thou shalt see it*."—Ps. 37: 9–34—(see whole chapter.)

A certain theologian—a "D. D."—says that, in the "temporal millennium," when all people shall become converted,—all knowing the Lord from the least to the greatest,—the wicked, even, being all converted, instead of being "cut off"—the Bible to the contrary notwithstanding—then, he says, will all people speak "one pure language," and "call upon the name of the Lord with one consent." He does not stop here, but tells us what the "pure language" will be. Does he say it will be the Hebrew? No. Does he say it will be the language spoken by Adam and his posterity unto the building of the tower of Babel, when it became confounded, so that no man could understand his neighbor? No. Does he say it will be a language which we never have heard? No. What then? "It will be *the English language*," says he. He thinks this is destined to be the universal, "*pure* language." One reason why he thinks so is because the English language is spoken more extensively than any other all over the globe now. Great evidence that.

It is a strange notion to call a language "pure" that is made up of almost every other language in the world, and which contains words that have many different meanings. We suppose a pure language would be one which contains words that have but one meaning. We understand that the Arabic is the purest language known in this respect, the Arabs having a word for every distinct idea and thing, and that word is never used for any other idea or thing.

Supposing the English language to be divided into a hundred parts, sixty would be of Saxon origin, thirty of Latin, five of Greek, the other five parts from all other languages. Some of these latter are Hebrew, and mostly belonging to religious matters. Some of them we will name: "Amen, cabalo, cherub, ephod, hallelujah, jubilee, manna, Messiah, seraph," etc. We have more words from the Arabic language than from the Hebrew. They are mostly astronomical, arithmetical, and chemical terms. We account for this from the fact that in the middle ages the Arabs were the arithmeticians, astronomers, and chemists of the world. These are some of the Arabic words that have become Anglicised: "algebra, cypher, zero, zenith, nadir, talisman, almanack," etc; and of the chemical terms: "alkali, alembic, elixir, alcohol," etc. We have some other terms from the Arabic, such as: "gazelle, gariffe, lemon, saffron, orange, sherbet, lute, syrup, artichoke, mattress, jar, coffee, sugar, amber, mummy, jasmin, crimson," etc.; also, "magazine, sofa, tariff, caret, arsenal, admiral, sultan, divan, vizier," etc. A few Persian words we have also; such as, "saraband, taffeta, scarlet, azure, caravan, pagoda, bazar, lilac," etc. A few Turkish words also, like "turban, tulip, chouse, dragoman," etc. All these words, besides many from other tongues, help make up our language. Among those words having their origin in America and learned from the natives, may be found these: "chocolate, potato, tobacco, maize, condor, hamoc, cacique, wigwam, hurricane," etc. Among the Italian words which have been brought to our shore are, "gazette, charlatan, bandit, pantaloon;" and the Spanish are, "palaver, gala, alligator, negro, musquito," etc. Some of our sea terms are from Holland, such as, "sloop, yacht, schooner," etc. Some of the Celtic are, "plaid, clan, kilt, bard, reel," etc. Many Greek words, also, have become quite common with us. Many other words also, from other countries, have got in use in our language, some of them recently, and others are being added all of the time, especially from the French, which language is composed in a great part of Latin, besides many other languages, as is the English.

Now, is it not a question whether God will cause all men on earth to speak the English language, and consider it a "pure language?" Some are inclined to interpret this text spiritually, and argue that God will cause all men's minds to well up to him, as one mind. What would this have to do with "language?" This arguing is to the effect that God will not turn any language at all to the people; whereas he says he will "turn to the people a PURE LANGUAGE;" and what else can we understand by the term "pure language," than—"PURE LANGUAGE?"

But let us just glance at a few of the multitude of words in our "pure" language, which have a like pronunciation, and different meanings; and some of the words, even, being spelled the same, and having opposite meanings. But a few examples of the "pure language" will suffice our purpose in this direction. EXAMPLES: Not—a word that expresses denial; knot, a tie—also, joint of a plant. Tract—a region; tract, a small pamphlet or book. Tack—a small nail; tack, a rope; tack, to fasten, tie up, sew; tack, to turn short. Die—a stamp; die, a small cube; die, to loose life; dye, to color, to stain. Fair—clear, pure, white; fair, openly, frankly; fair, a stated market; fair, a levee where fancy goods are sold at no set price; fare, food; fare, price of passage; fare, to be in good condition. Rain—water falling in drops; rein, strap of a bridle; reign, royal government; rane, a species of deer; reign, restraint. Wright—an artificer in wood; write, to form letters or characters; rite, a solemn act of religion; right, proper, true, just, fit; right, justice, just claim, property; right, the side opposed to the left; right, directly; right, to relieve from wrong.

Many more examples might, of course, be given, for this is not a thousandth part of the whole; but here is enough to show our "great theologian," to whom I have referred, how "pure his "pure language" is that he says Jehovah will choose for all men to speak, when "all the wicked become converted to christianity." The "D. D." might choose this "pure language," but who thinks that Jehovah will? I have no doubt that Jehovah will choose this language *when* "*all* the wicked become converted to christianity," as our "D. D." says, *and not before*. So *when all* pirates and blacklegs of every description turn christians, we may expect the universal reception and use of the English language.

In the "regeneration" and "restitution of ALL things," we expect that the language which was used previous to the building of the tower of Babel, and which was then lost, (Gen. 11: 1, 6–9) will be among the "all things" that shall be restored, and it will be restored to the redeemed for their use. This will be the "pure language" that Jehovah has promised to "turn to the people." That which Adam used was undoubtedly a "pure language," and it being lost, why will it not be turned to us again? But if that language is not restored, we shall have one just as pure, I have no doubt.

When this "pure language" shall be turned to the people, it will not be in a *temporal* millennium, with a *spiritual* reign of righteousness, with Christ still up in the heavens as now; but it will be when Christ dwells in the midst of his people, (Rev. 21: 3,) and "reigns in Mount Zion and in Jerusalem, and before his ancients (the ancients resurrected) gloriously," (Isa. 24: 23); when he takes the "throne of his glory," and his kingdom on the earth, of which David's was a kind of type, and establishes and orders it from that time "henceforth, even forever."

That the "pure language" will be given to God's people at that time, is shown in the context of the text under consideration. Jehovah speaks of the time when the nations are gathered for the "battle of the great day of God Almighty,"—the battle of "Armageddon," in the valley of Judgment, when his indignation is poured upon them; and *after* that is when the pure language is given. Says he: "Wait ye upon me, saith Jehovah, UNTIL the day that I RISE UP TO THE PREY: FOR MY DETERMINATION IS TO GATHER THE NATIONS, that I may assemble the kingdoms, TO POUR UPON THEM MINE INDIGNATION, EVEN ALL MY FIERCE ANGER: FOR ALL THE EARTH SHALL BE DEVOURED with the fire of my jealousy. For THEN (next) will I turn to the people a PURE LANGUAGE, that they may ALL call upon the name of Jehovah, to serve him with one consent." "Sing, O daughter of Zion! shout, O Israel! Be glad and rejoice with all the heart, O daughter of Jerusalem! Jehovah hath TAKEN AWAY THY JUDGMENTS, HE HATH CAST OUT THINE ENEMY: The King of Israel—Jehovah—IS IN THE MIDST OF THEE; Thou SHALT NOT SEE EVIL ANY MORE."—Zeph. 3: 8, 9, 14, 15. At this time will the "pure language" come.

"Hail, Messiah! reign forever!
Hail, Immanuel! Lord of all!"

S. D. B.

Portsmouth, N. H.

For the Crisis.

Baptism.

In this age of "*turning* and *twisting*," when schools are established in almost every county to instruct men in this science and send them forth to preach the "*word* of God" to the convenience of men who have other objects than to "glorify God," wishing to serve the Lord by doing just as they always had done,—in this age when a person that has not been through one of these *preacher factories* and has nothing to "preach" but "the word" is hooted at, and called everything but a decent man,—in such an age as this, I say, these *scientific turners* have much to say about the *various meanings* of the word *baptize*. They tell us that to be "buried with him (Christ) by baptism into his death" means to be sprinkled, poured or immersed. A person would be considered the *non-possessor* of a great stock of *knowledge*, that in attempting to *bury* anything, should sprinkle or pour a *little* dirt upon it and leave it, unless he sprinkled or poured enough on to *bury* it. To be "*planted* in the *likeness of his death*" they say means the same. Who is there under heaven that would think of sprinkling or pouring a little dirt upon a hill of corn, or potatoes, or anything of the kind, to plant it? Who is there, from the child of four years old, but what would *bury the seed in the earth*? If, as they say, baptism is a "disputed point," how is it to be settled? If our present translation is not pointed enough on this subject, and we go to the *original*, we find that there is much dispute and contradiction about the term *bapto*. "Who shall decide when doctors disagree?" We will appeal to the *Greeks* themselves for information, thinking perhaps that they know as much about their *own* language as those that get a little smattering of it and set themselves up as teachers of the world. Eld. Millard, of the Christian denomination, who has traveled all through the East, says: "I was among the Greeks and heard them discourse on baptism and administer the same. They have always claimed that there is but *one* mode of christian baptism, and that is by *immersion*. They claim that *bapto* means to *immerse*, *submerge*, *overwhelm*, etc., and I believe if every professed christian had no other object than to "glorify God" in doing his will, they would *every one* be *immersed*."

Is not this enough? If the Greeks do not understand their own language, *who does?* It has also been the custom, not only among the Greeks but of the whole world, to *bury* persons soon after they die, without first waiting from three months to three years to see if they will *remain dead*.

A. P. Moore.

Concsus Centre, N. Y.

For the Crisis.

To A. F——, W——, N. Y.

When round the throne immortals stand,
Happy and pure and fair,
With harps and palms in every hand,
Say, will you meet me there?

When loved ones meet to part no more,
Beyond the tempter's snare,
When all earth's sorrows shall be o'er,
Say, will you meet me there?

When parents dear and friends we love
Shall meet, all joy to share
With Christ and all the hosts above,
Say, will you meet me there?

When from the dust the saints shall rise
To meet their Lord in air,
Then will you share the glad surprise?
Say, will you meet me there?

When saints immortal join to sing
In realms of beauty fair,
While harps of God with music ring,
Say, will you meet me there?

H. L. H.

"Our Home," June, 1860.

For the Crisis.

Dedication of the new Chapel in Sandy Hill.

Bro. Grant:—As notice went out through the *Crisis* that our new chapel was to be dedicated Oct. 4th, I presume an account of the exercises of that occasion will not be uninteresting to many of the brethren and sisters scattered abroad; therefore I think best to write a few words respecting it, and also of the way God has led his people here—which has been "marvelous in our eyes"—hoping that some almost disheartened one may thereby feel encouraged to work during the remaining hours of our bondage, and, if possible, lead wanderers to a home in the Kingdom. Yes, I say the last hours of night, for even now the watchmen are proclaiming the day near. Soon the first streaks of the morning's dawn will appear, and the day-star of gladness will arise to herald the approach of our Savior,—not as the babe in Bethlehem, but as the King of kings,—He whose right it is to reign.

The day appointed for our dedication was quite rainy, so that many were prevented from meeting with us; but, as it was, we had as large a congregation as could be expected. The exercises were opened by singing, after which Eld. J. Parry read a portion of the 27th and the whole of the 84th Psalms, and then offered a petition to the Father of all our mercies, that his blessing might rest upon the exercises of the occasion, and bless them to the promotion of his most glorious cause; when we again sung to the praise of God, after which Eld. John Howell, of Poultney, preached from these words: "But we desire to hear of thee what thou thinkest; for as concerning this sect we know that everywhere it is spoken against."—Acts 28: 22. In his sermon he gave an expose of the faith of our church, showing that the coming of Christ is a doctrine of the Bible too plain to be misunderstood; and that this coming is in the future—how far he could not determine—but prophecy shows it to be near. This coming is to be the *second* coming, for there are but two spoken of; consequently Christ does not come at death, neither did he come at the destruction of Jerusalem; for the work to be accomplished in immediate connection with his second coming was not then and there performed. His coming will be attended with great glory, even the glory of the Father, and then he will receive an eternal kingdom, and sit on a throne of glory to judge the world. The righteous will then be raised from a state of darkness and silence, where they know not anything; then they will be immortalized and with the living righteous will be caught up to meet the Redeemer and be presented to him without spot or blemish; showing that God's people must be a holy people perfect in every good work. The saints will then receive a kingdom according to the promise made to Abraham; the wicked will after this be destroyed, and the righteous left to possess this earth restored to its Edenic beauty.

After speaking on some other points, he mentioned the fact of our being a *distinct people*, saying, that some might blame us for preserving our identity, and thus adding one more to the already multitudinous number of sects. In answer to this he said that our identity was forced upon us by others, for the simple reason that they would not tolerate us as christians; consequently our identity was a necessity.

In all his positions Bro. Howell fortified himself with the usual "Thus saith the Lord;" so that the battlement of right seemed strong and able to stand the seige of the Devil and all his emissaries. The discourse was a source of comfort to the disciples, and we pray that it may be the means of leading some into the true light that "shineth more and more unto the perfect day;" that they may enjoy that liberty which those do who have found *the* hope of the gospel, and experience great peace in believing.

At the conclusion of the discourse, Eld. S. G. Mathewson offered a short but very appropriate prayer, dedicating the house to the worship of God, after which the choir sung a hymn written by Sr. Fannie Parry for the occasion; and the congregation was dismissed with the benediction.

We repaired to our homes feeling thankful that we had those among us who had the means and the heart to build a temple for our God, and we could but compare our present circumstances with those of a year ago. Then we were obliged to hold our meetings wherever we could find an open door, and at times *that open door was closed* against us, even after an appointment had gone out, so that when we assembled, behold, the doors were closed! Now, how different! Through the blessing of God, we are permitted to worship under our own vine and fig-tree, with none to molest. How thankful ought we to be! My mind wanders back through the ways in which God has led us thus far, and though at times we have felt that His ways were not ours, yet as we take a retrospective view we feel that truly "All things work together for good to those who love the Lord."

A few months after you held the discussion with J. F. Walker, which I think was one year ago last April, a church was organized here, composed of nine members, who appointed Bro. Parry their pastor. This little band of loving brothers and sisters struggled along for some time, holding their meetings in a school-house, situated a little way back from the village, where they had the Spirit of God with them, and his blessing was their portion. Early in the fall, yourself and Bro. Mathewson came to labor among us, to see if something could not be done here and in Fort Edward, a village two miles distant. Accordingly, a grove-meeting was held here for a few days, and an appointment given out for a meeting to be held in a Union meeting-house at Ft. Edward, built by different societies and individuals, to be used by any and all denominations, even to the Universalists and Spiritualists. But when we went to the house in the evening we found no lights, and the door locked; so here was a dilemma. Finally, it was decided to try and obtain the Union Hall which belonged to the village. After waiting on the steps for some time an entrance was gained, lights procured, and quite a congregation assembled to hear Bro. Grant preach. We afterwards obtained the house that was refused us, and held meetings there for some time.

We obtained permission to hold a meeting in the Baptist house. The evening was rainy, and the doors were closed, and we were obliged to stand in the rain some time while some one found a key to unlock the door. We finally obtained an entrance, and listened to a sermon from Bro. G.

Soon after this, Bro. S. G. Mathewson was called to preach to us during the winter. A hall was fitted up for our use, and in that hall, to which an entrance could only be had by a back way, we have worshiped the past year, and enjoyed many precious seasons in worshiping God. Impenitent persons have been made to see their condition, and we have had additions to our church, until at present we number about forty members; so that when we left the Hall for the last time it was with some reluctance. We have a very neat, comfortable house of worship, in which we hope to enjoy much of God's Spirit.

We have toiled thus far, and are willing to work longer in the vineyard, feeling that we are fully repaid for all our labor. Bro. Mathewson has already commenced holding meetings in the school districts near by, and seems very desirous to witness an outpouring of God's Spirit upon the people. We have suffered much persecution, but feel that it is unworthy of notice compared to the glory that will be made manifest to us in the great hereafter. Yes, although we have had doors closed against us in our pilgrimage here while waiting for the coming of the Bridegroom,—when He comes there will be an *open door* for all those who are prepared for his second appearing. Then let us watch and pray, that we enter not into temptation; soon we shall enter into the rest prepared for the faithful.

If there should be a *little* company of waiting children who feel almost discouraged, at times, on account of opposition, let them put their trust in God, remembering that in the "Lord Jehovah is everlasting strength." The prayer of the righteous availeth much. Then pray on. Let the weapons used in your warfare be those recommended by Paul in Eph. 6th chap.: the "breast-plate of righteousness," "shield of faith," "helmet of salvation," "sword of the Spirit," etc.

Judson Austin.

For the Crisis.

"In the time of their Visitation they shall perish."—Jer. 10: 15.

These are fearful words; the thought of men perishing, even when the mercy of our God is visiting them, is terrible. If there were no mighty influences being exerted upon them, and no heavenly providence visiting them, then it would not seem so fearful; but for men to perish even in the time of their visitation by God, is appalling to the heart. But it is a blessed thought that God *does* visit the nations, notwithstanding our wickedness and rebellion against him. He does vouchsafe unto us his glorious presence. The manner of these visitations is various, sometimes in wrath, and again in mercy.

1. Visitation of the Holy Spirit. And who has not felt this? What person cannot recall the hour when a strange influence rested upon the heart, and something seemed to say to us, "Repent and turn to God that you may have life?" The first marked demonstration of this visitation was seen on the day of Pentecost, and so evident was it to the multitude that "God was in it," men of all nations looked on in astonishment and wondered that he should so manifest himself to men; and, blessed be God, the Spirit manifested at that time, re-visits us who live to-day. Hallelujah to God for that soul-cheering promise—"I will send the comforter!"

The visitation of our God is also seen in the quickening of the christian church. After months of comparative dullness and inactivity, the Lord suddenly comes to his temple," and catching the inspiration the christian begins to pray, faith is exercised, and the power of God falls upon the people,—sinners are awakened and converted, backsliders are reclaimed, and believers sanctified to God. But notwithstanding all this, multitudes perish even in the day of their visitation. As for me, I would much rather live in the very midst of pagan idolatry, and never hear of the blessed tidings of salvation, than go from such light as we have, to dwell in darkness forever more.

2. Visitation of Providence. The pestilential vapors that oftentimes fill the air being the harbingers of approaching death, remind us that God is near; and when the rain ceases to distil its life drops upon the parched earth, and the overheated earth, for lack of moisture, begins to wither, and vegetation ceases, then famine comes, and we are again reminded that "God is not very far from every one of us." Again, when disease and death invade our dwellings, we are compelled to acknowledge the visitation of Providence to this sin-cursed earth.

Let sinners do as they may, they can never excuse themselves by saying that God has not visited them, for he comes every hour, in some form or other, and urges by his loving kindness and tender mercies, and his care over us [illegible] tion to serve him.

Finally, the greatest and most glorious visitation of God to men was in the person of Jesus Christ to earth, bringing life and immortality to light through the gospel. Let us be careful how we [illegible] this visitor, for it is so [illegible] who seeks admittance to our hearts [illegible] hearts. He is the Prince of Peace, the one exalted above all principalities and powers, and sitting at the right hand of God, "he ever liveth to make intercession for us." Blessed be his name.

Hiram W. D[illegible]

West Troy, N. Y.

For the Crisis.

The Evening and morning Visions of Daniel.—No. 3.

Having given a brief historical sketch or general outline of what Daniel calls his "night vision," (verse 7) it remains to consider the chronological and geographical limits of this vision, for time, or duration and territorial space, belong to both the "visions of the evening and morning," which are true. The *beginning*, as well as the *ending*, must be ascertained. "In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions of his head upon his bed," etc. But this is not the date for the starting point of the long chain of events indicated by this vision. It was forty-eight years before *this* that Nebuchadnezzar "had a dream," the imagery of which symbolized the same chain of events.

The first and most significant design which God manifested in permitting four universal heathen empires to "lord it over his heritage," was to fulfill his early threatened punishment for their idolatry and sin. To learn, therefore, the commencement of this Gentile supremacy, we must ascertain the time when God took away the supreming of Israel and Judah.

We find God's most fearfully threatened judgments enumerated in the 26th chapter of Leviticus, and their duration measured. To have an idea of the fearful nature, as well as the extent, of this divine retribution upon rebellious Israel, it is only necessary to read this 26th chapter. The remarkable expression signifying the duration of punishment, is four times repeated.—"I will punish you seven times for your sins." "I will make your cities waste, and bring your sanctuaries unto desolation," etc. It is added, "and then shall the land enjoy her Sabbaths as long as it lieth desolate." Our Savior recognizes this long desolation, (which Daniel terms the "abomination of desolation,") as extending down to the time in which he should "come in the clouds of heaven," etc.; or in other words, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

Thus we see Gentile rule, and the desolation of Israel and their land, run parallel. The "seven times," then, is the measure. I shall spend no time on what has puzzled lexicographers and professors of philology, as to the original word from which our translators have rendered "seven times." Some have asserted it should be rendered simply "sevens," or Sabbaths—a number so peculiar to the Hebrews.

I was once told by a learned and grave professor of Hebrew exegesis, that "unless I understand the *usus loquendi* of the Hebrews, it was vain for me to study the prophecies." But having learned, as we all may, the *usus loquendi* of *the* Lord of the prophets, we can dispense with further aid. We know how the Lord has used language for six thousand years, and therefore know how to apply his use of language for one thousand years to come. One half of the "seven times" often occurs in the visions of Daniel and John as a term measuring the *last half* of the great usurpation of the Gentile dynasties. For the commencement of the *first* half we are now prepared to consider. As it appears the people of God were to be *subject* to this usurpation of 2520 years—twice the term of "time, times, and the dividing of time," or 42 months, 1260 days, etc., as we so often [illegible] in prophetical Scriptures; the same [illegible] given in varied language, meaning the same thing.

To come, then, to the point. God instructed Ezekiel to give the final warning to Israel and Judah of the remnant of time left them, and taught him how to measure their last days of grace before their long subjugation. The ten tribes, or "Israel," were to be utterly cast off, but Judah to have a short and partial gathering from captivity, to fulfill the predicted events of the first advent of Messiah, but were never to recover their lost independence till the expiration of the "seven times."

God commanded Ezekiel (see chap. 4) to lie on his left side 390 days; and says, "I have laid upon thee the *years* of thine iniquity according to the number of the days." Again, "I have appointed thee each day for a year." This is sufficient authority for rendering each prophetical day one year of common time. It was exactly three hundred and ninety years from the revolt of Jereboam and the ten tribes from the house of David, to the final desolation of the whole land of Israel and Judah by Nebuchadnezzar, (B. C. 584.) And from the 18th year of Josiah (2 Chron. 34: 29, 31,) when the house of Judah solemnly covenanted with "God to walk in his ways," etc., to the same period, was just forty years—"according to the number of days"—Ezekiel was commanded to lie on his right side. "Ephraim was broken to be no more a people," and Judah partially subjugated as early as 677 years before Christ; and this was the fact on which "Father Miller" relied for the final and great restoration of the "spiritual Israel," in 1843. But the careful student will find a sort of "sliding scale," so to speak, in the commencement and termination to all these great periods. These "days of grace," which enter into the divine plan, have tried the patience of more than the single prophet Jonah.

But to make the point stronger, if need be, I refer to the prophet Isaiah when he prophesied against Ephraim in the first year of king Ahaz, (Isa. chap. 7.)—"The head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that he be not a people." Ahaz began his reign B. C. 742, and sixty-five years from this the ten tribes were broken, and have never since had legal power. Also, sixty-five years after that date, the twenty-second year of the reign of Manasseh, king of Judah, Esarhaddon, king of Assyria, marched into the land of Judah and carried Manasseh prisoner to Babylon.

Thus briefly have I traced out the time when Israel was cast off, in order to find the epoch from which to calculate the "seven times." It may be objected that I have given several epochs, which objection I cannot consider now. When we come to the "morning vision," we shall find four different periods in which a "commandment went forth" in reference to the partial restoration of Judah, and the rebuilding of Jerusalem and the temple, the epoch to commence the 2300 days. However much the short-sightedness of man may obscure, symmetry, proportion and beauty run through all of God's plans of operation. Let us be patient.

The geography of this vision I defer to No. 4. D. C.

John B. Gough.

The following interesting remarks were made by Mr. Gough on the occasion of his recent reception in Boston:—

"I spoke in Dundee, to the outcasts of that town. The Right Hon. Lord Kinnaird and his lady were instrumental in getting up that meeting. It was such a meeting, I suppose, as you cannot see in this country—at least, I never saw such an one. If such an audience can be gathered together here, I should like to see it, and to address it. The town missionaries had got together a large mass of men and women, and you would have looked almost in vain to find one lingering trace of human beauty left. It seemed as if the foul hoof of debauchery had dashed it out. It was a horrid sight to look at. Rags, filth, nakedness—a festering, steaming mass of putrifying humanity. A woman sat at my feet and the place was so crowded that I touched her; 'her nick-name for years had been 'Hell fire.' (Sensation.) The boys called her 'Fire,' and she was known by no other name, in the vicinity of her wretched residence. Fifty-three times she had been convicted and sentenced for from six days to four months imprisonment. The Ex-Provost of the town, George Rough, said to me, 'I never sent one policeman to take her. She was never mastered by one man. She is a muscular woman, and she will hit right and left. She has been dragged before me, time after time, with the blood streaming from her face. The Rev. Mr. Hanway and Mr. Rough said to me, 'if she kicks up a row, as she probably will, you will see one of the most comical rows you ever beheld. It is dreadful, but there is a comicality about it; she has such a power with her tongue that it is amazing. We have seen men who could stand any amount of common swearing, run when 'Fire' began to blaspheme.' She sat there at my feet, and as I went on she interrupted me a little. I told that audience what they had been, what they might be, what God meant they should be. I showed them that they were thwarting God's good designs towards every one of them. I asked that mother if she did not remember sending that half-starved little child for a penny's worth of oatmeal and four-pence worth of whiskey. I asked that young man to remember what he promised when he married that girl, and to go and look at that bed of rags to which he has brought her. Some of them lifted up their naked arms, and said, 'Oh! that is all true.'

By and by the woman at my feet looked up and said, 'Where did you learn all that?' Then she looked as if she had some important communication to make to the people, and she said the man kens all about it. 'Would you give the likes of me the pledge?' 'To be sure I will,' said I. 'Oh! no! no!' said some; 'it won't do for her to take the pledge.' I said, 'why not?' 'She can't keep it.' 'How do you know?' 'She will be drunk before she goes to bed to-night.' 'How do you know?' 'Madam,' I said to her, 'here is a gentleman who says you cannot keep the pledge if you sign it.' The woman flew into a rage. Said I, 'before you fight about it, tell me, can you keep it?' The reply was, 'If I say I will, I can.' I said, 'then you say you will.' 'I will.' 'Give me your hand.' 'I will.' 'Then,' said I, 'put down your name.' After she had done it, I said, 'give me your hand again.' She did so, and said, 'I will keep it.' 'I know you will,' I said, 'and I shall come back again to see you.' 'Come back when you will,' said she, 'and you will find I have kept it.' Some three years after I went back. Lord Kinnaird presided over the meeting, and the woman was there.

After the meeting I introduced her to Lord Kinnaird, not as 'Fire,' but as Mrs. Archer, a very respectable Scotch woman. She had on her white cap, and her cloak pinned across her breast. He shook hands with her. I went to her house. I wish I could tell you what she told me; I wish I could make you feel as she made me feel; she said, "I am a poor body; I dinna ken much, and what little I did ken, has been knocked out of me by the staves of the policemen. They pounded me over the head sir. I dinna ken how to pray; I never went to God's house these twenty-eight years; I cannot pray, but sometimes I dream"—and then her eyes filled. 'I dream I am drunk, and I cannot pray; but I get out of my bed, sir, and kneel by the side of it, and I never get back to it until day dawn, and all I can say is' God keep me! I cannot get drunk any more.' Her daughter said, 'Aye mon; and I have heard my mother at the dead of night, on the bare floor in the bitter winter time, cry out, 'God keep me! and I said mother, go to your bed, and she said, no, no; I had a dream, and I cannot drink any more.' That woman is now to be seen going every Sabbath day, to hear God's work preached—she who has not entered God's house for twenty-eight years!"

The World's Crisis.

BOSTON, OCTOBER 24, 1860.

Way-side Pencilings.

We parted with our readers at Melbourne, C. E., Oct. 8th, at the close of our discussion on the Sabbath question. It was evident that there was a very good result from the discussion. Those who had been somewhat perplexed on the subject are now fully satisfied, and feel prepared to give a reason for not keeping the seventh day. Those keeping the Jewish Sabbath appear to be sincere and determined to serve the Lord. Tuesday morning they baptized four, some of whom had been previously baptized. We felt sorry to see them baptized into the old covenant, thus repudiating the new, because of the yoke of bondage that follows; and because most all that take this step are soon led to denounce those who keep the *first* day, as reprobates having "the mark of the beast" upon them; and by this means divide the flock of God. Our prayer is, that these may not indulge such an unchristian spirit, and thereby create a root of bitterness among the children of the Lord in Melbourne.

Tuesday, Oct. 9th, we left M. for Bryant's Pond, in Me., on the Grand Trunk R. R., one hundred and fifty-eight miles from Melbourne. We passed again the White mountains, clothed in their winter garments, which produce quite a chilly influence upon the surrounding country. It is quite probable that they will not be undressed again till next summer. We felt no desire to enjoy their winter company, but would be pleased to pay them a visit when their frozen heart is melted by summer's warm affections.

At Bryant's Pond we found quite a large audience assembled at the Baptist meeting-house to hear on the subject of Spiritualism. At the close of our discourse upon the *cause* of this great and spreading delusion, three men, one of whom was a Baptist minister, asked several questions touching the subject, which only served to make the truth shine out more brightly. We continued meetings every evening through the week and over the Lord's day. The Baptist preacher, Eld. D. Ricker, kindly offered us the house on the Sabbath; but we learned that one of the committee of the house said he would not give him another cent if he gave up his pulpit for our use. We hope the committee man may see it best to break his rash vow. We were informed that another Baptist preacher endeavored to persuade Eld. R. to exchange with him so that he could go and claim the desk; but Eld. R. nobly refused. May the Lord bless him for his spirit of toleration, and give him favor with the people, and help him to lead sinners to Christ. Several members of the Baptist church have become deeply interested in the "blessed hope," and begin to see that we get eternal life *only* through *Christ*. The unconverted are also very attentive, and are evidently convinced of the truth of the doctrine, and see the danger of their sandy foundation. We trust some of them will turn to Christ and obtain immortality. We found the religious interest *very low* in this place,—not even a weekly prayer meeting. In our first two prayer meetings, no one prayed or spoke excepting Bro. Whitman, of South Waterford, who had come twenty-five miles to attend the meeting, and who was the means of getting us to hold the discussion with Mr. Rand. We found him ready to do what he could for the welfare of the people, showing a true christian spirit.

Lord's day, Oct. 14th. To-day, we have seen some bright tokens of good. We find several are deeply convicted but afraid to move. Several backsliders have been reclaimed, and gone to work for the Lord. They have set up their family altars and established a prayer meeting. This evening, two came forward for prayers, and others confessed their wanderings and resolved to begin anew in the service of the Lord. We do not recollect ever being in a place where we found the christian religion so scarce as at Bryant's Pond; but the Lord is doing a good work here now, and we shall expect to hear glad tidings from this vineyard. As in other places, we found some bigoted Pharisees who did what they could to hedge up the work. May the Lord forgive them, for they know not what they do. It was remarked that, if we did not leave the place soon, this class would be in favor of giving us a free ride on a rail. Our prayer is that their eyes may be opened to see their dangerous situation, and be led to turn and serve the Lord with full purpose of heart, and finally meet the faithful in the everlasting kingdom. In every place we labor, we find the ministers the greatest obstacles in the way of the work of the Lord. We are astonished at their bitter opposition, which is so unlike the spirit of Christ. Their blindness is remarkable, and truly alarming. Great is their responsibility in view of the approaching judgment. Would that something might arouse them to faithful action, that they may help sound the last alarm to a wicked world. "Blessed is that servant whom his Lord, when he cometh, shall find so doing."

Question.

Bro. Grant:—Will you please give an exposition of 1 Pet. 3: 19-21, and oblige an inquirer after truth? S. C. H.

Including the 18th verse, the whole reads as follows:—"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." The word *which*, in the 19th verse, stands "for *Spirit* at the close of the 18th verse. But the Spirit in the 18th is the Spirit of God, "that raised up Jesus from the dead," (Rom. 8: 11) and not Christ himself; hence the word *which* in verse 19th cannot be made to stand for Christ; but this same Spirit "that raised up Christ from the dead" was employed in preaching, "when once the long suffering of God waited in the days of Noah, while the ark was a preparing." Peter says, Noah was "a preacher of righteousness."—2 Pet. 2: 5. When Noah preached, he needed the aid of the Holy Spirit that brought "Christ from the dead." Noah's hearers are now in the prison house of death. We read concerning them, in Gen. 7: 21-23, "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and *every man*; all in whose nostrils was the breath of life, of all that was in the dry land *died*. And every living substance was destroyed which was upon the face of the ground, *both man*, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark."

The foregoing is a very plain statement, showing that the Antediluvians are *dead*; and the Bible declares that "the dead know not any thing;" hence preaching would be of no benefit to them while in death. Admitting it were possible for Christ to preach between his death and resurrection; and that the Antediluvians are *alive* in opposition to the Bible account, it looks very improbable that he should go and preach to those who had been destroyed for rejecting the preaching of Noah. Such an idea is preposterous.

It is evident that the preaching was done by Noah, by the aid of the Spirit that brought "Christ from the dead," "while the ark was a preparing," before the people were destroyed by the flood, and not by Christ while he was in Joseph's new tomb. An old translation of 1 Pet. 3: 18-20 reads as follows:—"Suffering death, indeed, in the flesh, but restored to life by the Spirit of God; by whose afflatus (Spirit,) in the primitive ages of the world, he delivered solemn admonitions to those who are now in the state of the dead; but these repeated warnings they rejected, though God in the days of Noah waited their repentance during the whole time the ark was constructing, in which only eight souls escaped the general inundation."

"My Error."

It is to be feared that many, on their dying bed, will look back and say, as did Joel Erskine Hawes, the young pastor of the Congregational church at Plymouth, Conn., "We ministers have not preached the gospel in its simplicity; this has been *my* error. I say it from this bed, the gospel is God's appointed means for the salvation of the soul; philosophy won't do it." It is true that "Philosophy won't do it," neither will pleasing moral essays elegantly delivered while we pass with a velvety tread all around the sins of the rich and fashionable who support the church worship. Jesus and the apostles might have been well received by the Pharisees and Platonic philosophers, if they had done as many popular ministers are now doing,—preached philosophy and pretty essays on morals. But this won't do the work of the gospel of Christ. The preacher, like his Master, should be no respecter of persons. If there be but one man in his entire audience guilty of any particular sin, and he the most influential, the faithful minister should not go around that man, but run the plough-share of truth directly through his field, opening up his sins as fearlessly as though he were the most insignificant one in the whole congregation, if he expects the blessing of the Lord upon his labors.

Sayings of the Spirits.

Nothing can be plainer in morals than that the spirits which pretend to be departed human spirits are lying ones, teaching "doctrines of devils." They are daily developing their satanic character more fully, while leading their millions to destruction, whom they have seduced from "the faith which was once delivered unto the saints."

In answer to the question, "Did not Christ die, that through his death we might inherit eternal life?" a spirit answers, "No! Christ did not die, that through his death we might live. . . . His death has no more to do with the remission of sins than the death of any of your martyrs."

Another spirit says, "I come . . . . for the purpose of letting my friend (or relative) know that he has an immortal soul—that's all I wish to establish. When once that is established, this one simple germ of knowledge will work out all the rest." They are very faithful in trying to sustain the lie of their leader which he declared to our first parents in Eden's garden, when he said, "Ye shall not surely die."—Gen. 3: 4. Here we find the origin of the doctrine that man "has an immortal soul."

Another spirit says, "There is no God any where to forgive sin." "There is no such thing as forgiveness for sin."

Notice.—Contributors who wish their articles inserted in the Crisis, will forward them to us direct, and not expect us to "copy" them from others, although exchanges. It is not the way to do business, brethren. Please remember our request, and much mutual trouble will be avoided.

Correction.—On page 16, in the piece entitled "My Experience," by T. F. Farnsworth, read "in the spring of 1857," instead of 1837.

Atheism.

An Atheist is one who denies the existence of God. Spiritualism heads up in Atheism. The spirits and Spiritualists tell us that God does not exist "as a *being*," but only as "*a principle*." One that claims to be the spirit of Joseph Foster, as published in the Banner of Light, says, "*Ah! there is no God, there can be none. . . . . What is the use of telling them of a God when there is none?*" Says the *Age of Freedom*, a Spiritualist paper published at Berlin Hights, O., "*Belief in a God is degrading.*" Such sentiments are rapidly spreading through the world, and being received by the rising generation.

The following are some of the sayings of Joseph Treat, in a speech at the Paine Celebration in Cincinnati, Sunday, Jan. 30th, 1860. Although an avowed Atheist, we do not see that his position is any worse than that of the more advanced Spiritualists. He says:—

"There is no God! God is the first, great, eternal mistake of the Age of Reason! God is the grand, pivotal mistake of all systems! God is the great central Superstition, round which all other Superstitions cling! God is the sole foundation of Bibles, Sabbaths, Priesthoods, Religions, Resurrections, Judgments, Heavens, Hells, Spirits, Spirit Worlds, all! I strike home at this root." "If there is a God, men can know it; but nobody does know it. If there is a God, there must be proof of the fact; but there is no proof." "Not one argument—that is an argument—in favor of a God, has ever been framed; and not one can be." "There is no *need* of a God! There is nothing for a God to do." "Call for a God when there is occasion for a God—but the Eternal Universe has none! And what there is no occasion for does not exist, and *God* does not exist!" "There is no *room* for a God! There is no place where a God could *be*." "God is an evil! He is *the* evil under which the earth has always been groaning." "A good God is a contradiction. *Any* God dwarfs, enslaves, dehumanizes. A man and a God cannot live in the same universe!" "God is the curse of curses!" "God will be blotted out! It is written in the book of fate! It is the future of this planet! Over the whole extent of this wide, wide world—among all its unnumbered millions of inhabitants, and during almost endless ages that shall roll, there will be no God! God will be lost out of the history of the race. Eternal generations will come and go, and never *hear* of a God, nor know that ever preceding generations talked about one! God will be swallowed up in an infinite oblivion! His very name will die out of human language!" "*No-God* will be the world's millennium!" "*Then* will indeed be proclaimed that everlasting gospel, 'Peace on earth, good will to men,' when all the dwellers of earth shall lift up their voice together, and say with a shout, '*God* is dead, and we are glad of it!'"

Christ's Spiritual Coming.

Said Leo Miller in a discourse at the Melodeon in Boston, June 2d, 1860, "We behold in the advent of Spiritualism the second coming of the Spirit of Jesus of Nazareth." If this statement is true, then Christ's second coming is in the private parlors and chambers where the spiritual manifestations take place. But Jesus said when on earth, referring to his second coming, "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." Let every one heed his warning, and remember John says, "Many deceivers are entered into the world, who confess not that Jesus is come in the flesh." This is a deceiver and an antichrist." *Erkomenon*, here rendered "is come," is more properly rendered *is coming*. The point is this: every spirit that does not confess that Christ *is coming* in the *flesh* is "an antichrist." And as all who pretend to be departed human spirits teach this doctrine, we know that "antichrist" is their appropriate title. Believe them not. Mr. Miller also says:—

"The Adventists prove by their texts that some men are not immortal—that the good shall rise on the resurrection day, and ascend into heaven while the world is being refined and purified by fire. When the process is completed, the righteous shall be let down, and Christ shall come and set up his throne here, and reign over his loyal subjects through all eternity. That sect, absurd as their belief is, have more Scripture to quote than any other."

Meeting of the Advent Christian Association.

Salem, Oct. 16, 1860, 10 1-2 o'clock A. M.

The Christian Association met in accordance with the call of the Board. The President being absent, the meeting was called to order by the Secretary, and opened with prayer, led by Bro. J. S. White. Bro. W. Pratt was called to the chair. On motion the call to the meeting was read.

Brn. White, Adams and Preble were appointed a Committee to receive the names of those entitled to vote in the business of the meeting, in accordance with the call. Brn. White, Grant and Hudson were also appointed as a Business Committee.

The following roll of members was reported: *Preachers*:—P. B. Morgan, L. Boutelle, R. Wendell, T. M. Preble, R. E. Ladd, F. H. Berrick, J. Hemenway, M. Grant, J. Couch, Elam Burnham, W. S. Campbell, J. S. White, J. F. Baker, W. M. Ingham, H. F. Carpenter, H. L. Hastings, W. Pratt. D. Hutchinson, S. P. Babcock, A. Ross, C. F. Hudson, J. A. Libbey; *Delegates*:—R. B. Reed, S. S. Pepper, B. Woodside, M. M. Young, E. Heath, A. B. Price, W. A. S. Smith, Geo. Pierce, G. R. Coburn, Chas. Haley, S. O. Welch, E. E. Church, P. White.

The names of Brn. G. T. Adams and H. V. Davis occurring in the reported list, who were members of the Board but not delegates, after some discussion it was agreed that they had been recognized as voting members by terms used in appointing the Committee on Credentials. Adjourned to meet at 2 o'clock, P. M.

2 o'clock. Opened with prayer by Bro. Couch. The President, H. L. Hastings, then read the Call, and inquired whether this was a meeting of the Christian Association, and himself the rightful occupant of the chair. After various motions and suggestions, it was voted, That this is a *regular* meeting of the Christian Association.

The Business Committee reported. Letters were read from Brn. B. P. Manning, I. C. Wellcome, Geo. Champlin, S. D. Berry, and D. T. Taylor, and from the churches in Orrington, Me., Yarmouth, Me., Vernon, Vt., and E. Boston, Mass.

After some dissussion it was voted to revise the Constitution.

Moved, That the first article be amended so that the society shall be called "The Second Advent Christian Association" Remarks were made by Brn. Morgan, Wendell, Stone, Preble, and others. Adjourned until to-morrow at 9 1-2 o'clock.

Oct. 17th, 9 1-2 o'clock. Opened with singing and prayer, led by Bro. Preble. After reading of the minutes, letters were read from Brn. Thos. Smith and Geo. Dilabaugh, and from the church in W. Poland, Me. Under a motion to suspend, the following resolution was offered by Bro. Wendell and seconded by Bro. Adams, which was discussed and unanimously adopted, viz:

Whereas, it was not designed by the Christian Association, at its organization at Providence, to impose a denominational name upon the body of believers whose interests it was intended to subserve, therefore

Resolved, That neither the present name of the Christian Association nor any name to which it shall be changed by the action of this meeting, shall be deemed a denominational name to be taken by the churches or individuals who shall co-operate with the Society.

The question respecting the name was then taken up, and remarks were made by Brn. Hemenway, Baker, Morgan White, Pratt, Hastings and others. Adjourned to 2 o'clock.

2 o'clock. Opened with singing and prayer, led by Bro. Boutell. The discussion was resumed, with remarks by Brn. J. S. White and others, and a vote was taken, yeas 15, nays 15. Thus the motion was lost, two-thirds being required.

After various motions a resolution was offered that the Association and its action thus far be considered null and void. After debate, this was laid on the table.

A trial vote was taken on the following name offered: "The Society of Believers in Immortality through Christ at His Appearing. Yeas 10, nays —. A trial vote was then taken on the name, "The Advent Christian Association." Yeas 19, nays 9. The motion that such be the name was afterwards put and carried. Yeas 24, nays 8.

The second article of the Constitution was amended so as to read—"The objects of this Society shall be the promulgation of Bible truth and the promotion of vital piety, by the formation of a Christian Publication Society, for the issue of books, tracts, and periodicals." The second and third sections of the original article being stricken out. The remaining articles were taken up and adopted, and the Constitution as amended was adopted. The Society then proceeded to the election of officers, and the present Board was re-elected. Adjourned.

Oct. 18, 9 1-2 o'clock. Opened with singing and prayer, led by Bro Ross. The President and Secretary offered resignations of their seats. The resolution yesterday laid on the table was again offered, but without a motion. A Committee was then appointed to draft a Constitution for the Publication Society. Brn. Berick, Morgan, White and Hudson, were appointed. The Committee reported, and the following Constitution, after amendment, was adopted:

Article I.

This Society shall be called the Christian Publication Society.

II.

The object of this Society shall be to put in circulation such books, tracts, and periodicals as shall best subserve the interests of the Church looking for the coming and kingdom of the Lord Jesus Christ, and meet the demands of the times.

III.

The officers of this Society shall be a President, a Secretary, and a Treasurer, a Publishing Committee of five, and an Editorial Committee of three.

IV.

The duties of the President, Secretary, and Treasurer shall be such as are usually discharged by such offices. The Publishing Committee shall provide measures for printing and circulating such tracts, books and papers as shall be approved by the Editorial Committee. The Editorial Committee shall select such tracts and books as shall seem best suited to the objects of the Society. It shall also constitute an advisory committee in the conduct of the *World's Crisis*, and other regular issues of the Society.

V.

These offices shall be chosen by ballot at the annual meetings of the Advent Christian Association, and shall be subject to the instructions of the Board of managers of that Association. Vacancies occurring shall be supplied by that Board. The officers shall also report annually, in accordance with the fifth article of the Constitution of that Association.

VI.

This Constitution may be amended in like manner as the Constitution of that Association.

The resignations offered were then accepted, and Brn. P. B. Morgan and H. F. Carpenter were respectively chosen President and Secretary of the Advent Christian Association.

The following officers of the Publication Society were then chosen, viz., H. L. Hastings, President; C. F. Hudson, Secretary; Geo. T. Adams, Treasurer.

Publishing Committee: M. Grant, Walter Pratt, J. S. White, H. V. Davis, J. Hemenway.

Editorial Committee: H. L. Hastings, J. S. White, F. H. Berick.

A vote of thanks was tendered to the friends of Salem for their hospitalities. Adjourned *sine die* at 15 minutes to one o'clock.

Correspondence.

From Sr. N. M. Henry.

Dear Readers of the Crisis:—Thinking that it might create surprise in the minds of our many friends who read the *Crisis*, that we have so soon changed our P. O. address, I would offer them a *reason*. Many of you have doubtless read of the terrible *drouth* that has visited the lovely lands of Kansas, Texas, and the southern portion of this State. You in the East can form no idea of it. Since last fall, no rain had fallen but *once* until the last August, and the country was visited with the most blasting, burning, withering heat; vegetation would droop before it, as if it had been the breath of a Nebuchadnezzar's furnace; even furniture in the houses would crack and blister, the hot blasts that swept through the rooms affected the varnish to such a degree. Our thermometer was hung on the north side of a green oak tree in a grove. The mercury ranged from 106 to 111 degrees day after day, and on "the hot Saturday," as it is called, (which was the last Saturday in June,) it was 121. The people did not dare to expose themselves to the heat. The negroes stayed in their cabins. The intensity of heat was from 10 o'clock, A. M., to 5 P. M. Twenty-five died of sun stroke in St. Louis in *one day*.

Of course provisions were up at starvation prices, and still rising. It was but little that we could obtain beside corn meal. (But I can say that the plain diet to which we subjected ourselves, out of necessity, has entirely cured me of the terrible scourge with which I have been afflicted for years, viz: sick headache, also dyspepsia, nervous spasms, etc.) Work could not be obtained, as there was no money in those countries visited by the drouth. Hundreds of families are daily passing here out of Kansas, and this State, on their way to Illinois, "where there is bread enough and to spare." We are on the line of the Pacific R. R., where Mr. Henry can obtain work as house builder, at good wages, and our son can also be employed. As for myself, I "work diligently with my hands," and can earn 75 cts. every day that I am able to work. To-day I am on the sick list. One of my children is suffering with

the ague; otherwise, the family, with the exception of Grandpa, who is dead, have enjoyed excellent health.

Perhaps it would not be amiss here to note the *unsafe* feeling of the *slaveholding* population. The outbreak in Texas made a great commotion in the southern counties. The men who were the instigators were chased right by us, as it were. One man was caught and hung near us; another, a minister, was caught when he had almost gained free soil, and they hung him to a tree. They have frequently told me that they have never felt safe latterly, not knowing what night they might all be murdered in their beds. Fear predominates among all classes.

Now shall I tell you how they do things *here* when they come to meeting of a Sunday? (Sunday is the great *visiting* day, when they get up good dinners, if they *starve* the rest of the week.) The head ones, or any that wish, bring dinner for the *whole congregation*, and what they don't get in *Gospel* they do in *"goodies."* They have a jolly time over the "chicken fixins;" baked lamb, vegetables, pies, etc., etc. Of course the negroes have all the labor to perform. Then in preaching time their sermons are never less than two hours long. The colored women carry water to all the congregation. It is of no account if they lose some of the sermon—*it is no loss.* Bro. Grant could hardly understand how professors of religion can guzzle whiskey as they do here. I often think of Bro. Burnham's saying, "God forbid I should be one (speaking of the oneness of the church,) with whiskey guzzling deacons." Here they race horses, drink, swear, hang abolitionists, as accomplishments. Never *heard* of the Lord's coming.

Since writing the above, we have received a letter from a friend of ours in the next county, Johnson. He says, "I have laid out $700 in improvements on my farm (meaning by improvements the crops he had planted). My potatoes have not *come up* yet: and *two* dollars in money is all I've got, and where I am to get the necessaries for my family I don't know, for to borrow is impossible at this time in Mo." And he is a gentleman of *wealth* and *excellent* character; but his crops fail, stock buyers don't come to buy, and there it is. He says, "I shall have to live on corn bread, and when I say *corn* bread I *mean it.*" What must it have been when in Judea it never rained for three years and six months? That scripture can't be understood in a land of showers and running brooks. This is one of the most productive states in the Union when they have rain. Their preachers tell them it is because the people are so wicked, that the Lord don't send rain. I think they are about right.

You in Mass., who can go to meeting and see each other, don't know how to prize the Crisis as I do here. I cannot bear to have the *wrapper* destroyed, because our Bro. Cotton sealed and directed it. Then it seems I can see the pleasant faces of Bro. and Sr. Grant looking out at me all through the paper, and Brn. Horace and Burnham, and good Bro. Brewer and *all* of them. How I love you.

Farmer's City, Mo.

From Sr. M. A. Harris.

Bro. Grant:—My heart is filled with the love of Jesus, which makes me love the truth of the Bible also. I long to hear it preached in all its purity. Husband and myself are the only ones here that believe in its literal fulfillment, and the soon coming of Christ. We meet with opposition on every side, but this will not harm those whose God is the Lord. If we endure unto the end, then we can claim the promise of salvation. I feel sad many times, when I hear the truth of the Bible turned to ridicule, its believers scoffed at, and Christ our blessed Savior treated with so much neglect. When, oh! when will this, with all other evils, have an end? Hark! the answer,—"when Jesus comes." Yes, I believe it. What a cheering thought to the weary pilgrim, who after many years of toil and care is still journeying towards the kingdom, to know that Jesus is coming. Happy, happy indeed are those whose names are written in the Lamb's Book of Life; although for a short time here they meet with trials and afflictions, and their lot seems a hard one, yet God knows all their affliction, watches the falling tear, and has in store a rich reward which he will send them by his Son when he comes. Oh, who would not be a christian? Who would not be a child of God? When Jesus comes he will clothe us with immortality and eternal life. We shall live with him where there will be no more sickness nor death, sorrow nor sighing. Cheer up then, fellow pilgrim, still watch and pray, for soon we shall see Jesus coming in the clouds of heaven. Let us be all ready to meet him.

Brainard, N. Y.

From Sr. Mary F. Athorne.

Bro. Grant:—Though I am one of the weakest of God's children, I feel to praise him from whom all blessings flow. It is now a little over two years since my husband and self were willing to "come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need." At that time, we were in Portsmouth, N. H., and thanks be to the Lord for leading us with that little company of saints who believe in a soon coming Lord.

We continued with them a few months, enjoying many precious seasons; yes, I might say heavenly sittings together, for the Lord was with us, and we truly had a foretaste of what is in store for those that continue in well doing unto the end. But, alas! the time came when we had to be separated, and move into the country, where we stand as lone pilgrims; yet we are blest. The Lord has taught us that his grace is sufficient for us; so relying upon his promises, and having our loins girt about with truth, we are striving to have our lives "hid with Christ in God"; that when he, "who is our life, shall appear," we may appear with him in glory. The words of encouragement from the dear saints in Portsmouth are still remembered, and I trust we are not forgotten in their prayers. Occasionally, some of the pilgrims call and see us, with whom we have a good praying season, which strengthens and refreshes us. The *Crisis* finds its weekly way to our lone home, and we feel encouraged while perusing the messages from the scattered saints; for they, as well as the word of the Lord, tell us the signs proclaim him near, and our hearts respond,—

Oh hail! blessed morning, when Salem's bright King
Shall gather his jewels all home;
From the east and the west, from the south, the north,
With singing to Zion they come.

Elliot, Me.

From Benj. Spaulding.

Bro. Grant:—As the high peaks of Mount Desert arose before me, my heart was filled with a mixture of joy and sadness at the remembrance of the scenes which had transpired in that vicinity. My labors, tears, joys and sorrows, the hospitality experienced from good friends on the Island, all revived as I approached once more this island of the sea. I had with me a large bundle of tracts and childrens' papers. This was my former field of labor. Perhaps, thought I, the seed may want watering; perhaps I may sow a little more seed. I will try to keep myself in a state of mind to do what may seem to be duty.

I have scattered tracts the whole length of the way from Bangor to Aroostook river, and from there by another route back to Bangor; the distance going and returning, three hundred miles. On my route I have visited most of the inhabitants of the Aroostook county, given lectures in most of the neighborhoods, in connection with Bro. Corliss about half of the time, and returned with a rich experience of the goodness of God, and my heart overflowing with gratitude to Him and to my friends for their hospitality, feeling satisfied with the success of my journey, and that Aroostook will become a place where Bible doctrine will prevail.

My health has been perfect. Have not lost a day for six months past. Have traveled in the time something over one thousand miles, and visited nearly seven hundred families, given one hundred and thirty lectures, and written one hundred and seventy letters, scattering several thousand pages of tracts. God be praised for the health I have enjoyed, and the access to minds granted me. His past goodness leads me still to trust in Him.

Mt. Desert, Oct. 9th.

For the Crisis.

Read it Again.

Yes, read again the article in the *Crisis* of Oct. 3d, headed "Is it Right?" Read it, ye proud, fastidious and stingy churches, who pray, "send forth more laborers into the harvest," and profess to be waiting for Christ, and then turn around and muzzle the ox that treads out your corn, and so discourage him from the field. Read and ponder, for verily I say unto you, ye shall have your reward. D. T. T.

Dansville, N. Y., Oct. 15, '60.

For the Crisis.

"Reasons for my Hope."—This is one of the best books among the many published in these last days, for the good of the cause of God and his children, that I have ever read. It ought to be in every family. It is worth four times its price. Brethren and sisters in the Lord, send and get the book; you never will be sorry. Read it through, and the more you read it, the more you will like to read it. Every child of God ought to have one copy for himself, and one to lend to his neighbors.

Benj. P. Manning.

For the Crisis.

Will You Join Us in this Work?

On Thursday evening we had a number of our preachers present,—on their way from the Salem Conference—in our prayer and conference meeting. It was suggested that if Jesus does not speedily come, we have another winter just before us. It was asked how we should spend it? In controversy? In simply talking about and discussing doctrines? Or, it was asked, will we lay ourselves out for the great work of saving souls? Will we consecrate ourselves anew to God—plead His promises—and strive this winter, (if a winter we see), to each be instrumental in saving at least one soul? I am happy to state, that the latter proposition was unanimously agreed in. *Who will join us in this work?* "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Jas. 5: 20.

Boston, Oct. 20th. P. R. M.

Obituary Notices.

Our much beloved sister in Christ, Miss Eveline A Freeman, died, Sept. 29th, in Charlestown, at the residence of Bro. Young, who is the husband of her only surviving sister, aged about twenty-seven years.

Her christian life began about six or seven years ago. It was most consistent and progressive from the first; and she attained, in the esteem of her friends, a marked maturity.

The funeral service was attended Sunday, the 30th, at the house of Bro. Young, attended by the family, the relatives and her christian friends.

The theme of remark—"He is dead"—was illustrated, (1) by the plain word of God, from Genesis to Revelation, which responds to the question, "Is he *dead?*" that "he (or she) is dead." (2) By all our senses. We know that our sister "*is dead*," as well as we ever knew that she did live! If all our senses mock us as to actual death, and the truth in the premises may lie out of the range of observation and experience, then the same sources of knowledge may deceive as to the reality of a personal life. (3) This reality and personality of death confound the Devil. It demonstrates that "he is a liar from the beginning." All ages have witnessed the contradiction of the old Serpent's saying, "He shall not *surely* die," in the actual and certain death of dearest friends. (4) This view of death justifies the Resurrection. The death of man is the only occasion for the gospel provision for a resurrection from death. If death could be un-real and im-personal, then the resurrection of Jesus and his saints must be! There must be coherency in the whole plan. (5) The rising of Jesus from the dead—the resurrection of his saints—makes the promised "Restitution of all things spoken" a blessed necessity. Acts 3: 19–21; 1 Cor. 1: 27; Rev. 20; and 21: 1–5.

The friends took the deceased to their early home, down East, for burial, to await the call of her Lord in the morning of the Resurrection, "at the last trump." "Then this mortal shall put on *im*mortality, and bear the image of the heavenly!" 1 Cor. 15: 47, 55.

This personally glorified class—"the church of the first born"—must, by a moral necessity, be "the kings and priests," under "the King of kings, in the kingdom." This matter of fact fulfillment of the word as to death, resurrection and restitution, requires and makes certain a literal accomplishment of all that pertains to the seven thousand years; and to the blessing of "the nations" named in the covenant oath of Jehovah. Gen. 22: 14; Ps. 72; Rom. 15: 12; Rev 15: 4; 20: 1-4. How consistent and glorious is God's plan! J. B. C.

Died, in Palmer, (Thorndike,) Sept. 30th, Sister Mary Ann Smith, wife of Charles H. Smith, aged thirty.

Sister Smith became a follower of Christ in 1854, and at the same time was convinced by the word of the Lord by reading and hearing the gospel preached that Christ was soon to come to establish a kingdom on earth. She has since been a consistent christian and a firm believer in the soon coming of Jesus, and that life is to be obtained only through Christ the Life Giver. She was always at the prayer meetings to bear witness for Christ, and the truths which lay so near her heart. She was at the Wilbraham campmeeting, but was too much diseased to enjoy it, as she had previously done on such occasions. For several months past Sr. Smith has been satisfied that she should not tarry here but a short time, and yet the morning previous to her death some thought she might recover. But she sleeps in Jesus. She left her dying testimony in favor of the gospel she professed. While dying she faithfully exhorted her friends and family connections to prepare to meet her at the judgment. She said she had not a doubt of her being raised soon to live forever with the Lord, and longed to breathe her last and sleep in Jesus, "blessed sleep!"

I never saw the results and fruits of christianity more fully exemplified in one's life and death than we have witnessed in that of Sister Smith's. The church have met with a loss never to be made up to us till Jesus comes to raise the dead, and bring our sister from the land of the enemy to die no more. She looked forward to that time with unshaken confidence in God's promises, that then Jesus would take the throne of his father David, and reign in Mount Zion, and before his ancients gloriously.

Bro. R. E. Ladd preached a faithful sermon expressive of her faith.

N. D. Wight.

Summary of News.

FOREIGN.

[By the Arabia, at Halifax.]

ITALY.

The capitulation of Ancona is confirmed. General Lamoriciere surrendered to Admiral Persano, of the Sardinian fleet, who sent his own boat for him, and manned the yards of his vessel, and gave him his own cabin.

Gen. Lamoriciere is to be sent to Turin by way of Leghorn.

The Sardinian Chambers have resolved that King Victor Emmanuel be authorized to annex to Sardinia those provinces of Central and Southern Italy, in which the population, by direct universal suffrage, vote to become an integral part of the Sardinian Constitutional monarchy.

The Sardinian army has not yet entered the Neapolitan territory, but Garibaldi announces that they soon will. Their head-quarters will be at Aquila. Victor Emmanuel will command in person.

The forts of Pescara and Ajusta in Sicily have surrendered. Messina still holds out.

The provinces of Umbria, Viterbo and the Marches are lost to the papal government. Subiaco and Arsoli are in insurrection, and the only provinces left are Civita, Vecchia, Frosinone and Velletri.

Garibaldi has made some modifications in the Ministry, to meet the views of the Neapolitans. Bertaini, nick-named Garibaldi's evil genius, has been dismissed.

A better feeling now exists between Victor Emmanuel and Garibaldi, the latter having written a letter inviting the King to come to Naples, and permit him to retire to his island home.

A new manifesto of Mazzini declares that no King of Italy should be proclaimed before the kingdom of Italy is organized at Rome.

Garibaldi has issued a degree granting pensions to the mother and sisters of Agesilas Milano, who attempted to assassinate the King of Naples.

The details of the defeat of the Garibaldians at Capua, show that the English and Hungarian brigade was badly cut up.

Recent letters from Naples state that the old standard miracles do not work as smoothly as before the advent of Garibaldi and liberal ideas.

The portfolio of Lamoriciere has fallen into the hands of General Fanti. It contains letters of the most compromising character and most positive proofs of numerous intrigues entered into with the Legitimist and even the Red Republican party against the government of Napoleon.

A dispatch from Trieste reports that the reason assigned for the order to extinguish the lights on the Venetian coast is, that Garibaldian agents secretly entered the lagunes at night in order to take soundings.

The British consular church in Paris, in connection with the Established church in Scotland, has availed herself of the important privileges conferred on it in common with the Church of England by the Consular act.

A correspondent of the London Times writes from Vienna, Sept. 29th:

The political excitement in Venice is very great, and the inhabitants of the city appear to be ripe for mischief. They scoff at the troops and German residents, and insult the government whenever they think they can do so with impunity. During the night of the 21st, the Imperial arms were pulled down from a public office, and so abominably bedaubed that they were untouchable. Many Frenchmen have recently arrived at Venice, and on the 21st, one of them, an engineer, was arrested while making a sketch of a fort. It is whispered that very important discoveries have been made by the Imperial authorities in Venetia. The whole affair is kept very secret, but it is believed that the government has in its hands proofs that there has long been a direct and constant correspondence between the Garibaldians, Venetians and Hungarians. Several persons have recently been arrested at Gorice and Udine, and sent to fortresses in the interior of the empire.

Infidel Convention.—The Infidels of the United States have held an annual convention for many years. The Convention for 1860 commenced in New York on Sunday the 7th. The Tribune contrasts it with the conventions of former years, showing that the attendance this year is much smaller than usual. It says:

"The sentiment of the annual convention of the Infidel Association, which met yesterday and will be continued to-day at the City Assembly Rooms, Broadway, is darkly tinged with disappointment and doubt. There should be, it would seem, some palpable progress. The room should be better filled than it was last year. Here is a fine, bright Sunday for scoffing; the sun shines with particular impartiality upon the just and the unjust. If the arguments against the religion of revelation and for the religion of humanity were ever valid, they should certainly by this time have had some vital force. If not for novelty, at least for their singularity, they should prove increasingly attractive.

Favorable as the weather was, none of the thousand church-goers who thronged the streets were directed, even by curiosity, to the Infidel Convention, nor did numerous advertisements divert the thoughtless public from their usual Sabbath-day pursuits. And there was none of that earnest hopefulness which is such a prominent feature of the common religious observances of the Lord's Day, among the small company of the irreligious; neither was there that live sympathy which is the signet of success. Reams of resolutions were read. It was resolved at immense length, and with a stern and awful solemnity, that the times are, religiously speaking, the worst upon which a foolish world has ever fallen; that men are generally in a state of profound unhappiness and despair; that they can't be happy until they throw overboard their faith in God and a hereafter. Long speeches were made to these resolutions. The speakers deplored the backwardness of things. One made it a burning shame that New York could not keep a hall for infidelity, and spent so small a sum annually in the cause. To this was offered, from a New York lady, the sad confession that New York can't afford it, but must have assistance from other quarters. This led to mutual recriminations on the score of insincerity and coldness. Then a resolution, that nobody could clearly understand, was sharply discussed. The word hypocritical, as applied to politicians, also demanded and received careful attention. A few words of consolation came by mail from the German Free thinkers, and from a German doctor in Bloomington, Illinois, and a collection was taken up at the door at adjournment.

Sunday in Germany.—If you enter the churches you will, indeed, sometimes find them very well attended, especially those in which a "popular preacher," or a fashionable one preaches; but the number of hearers stands in no proportion whatever with that of the population of the parishes. You know that in Berlin, out of 425,000 inhabitants, scarcely more than 25,000 attend the churches. It may be that in other towns the proportion is a little larger; but an entirely satisfactory one will be found but in a very few. Some classes of society, especially the officials of public administration and justice, appear to imagine themselves to be in possession of an hereditary dispensation, as it were, from all church attendance. The disregard which they manifest toward the church has become a by-word. Nay, in some towns the children only are sent to church, whilst the adults consider themselves above it, or as having outgrown it. To attend at the afternoon service is almost considered improper—at least, not consistent with the tone of "good society." This time is spent at dinner parties, or in excursions into the country; after which, in the evening, thronging to the theatres, ball-rooms and other places of amusement, follow.

Married.

In East Boston, Oct. 10th, by Eld. J. S. White, Julien B. Phillips and Harriet Doughty, both of Boston.

Notices, &c.

Book Notice.

Those wishing Wellcome's Treatise on Matt. 24th and 25th, in the Western States, should send to N. Branch, Cordova, Ill. Price 33 cts. This work contains a vast amount of evidence and fact relating to the signs of this time, and showing that our Lord must soon come. It should be read by thousands who have not yet seen it.

For sale at the Crisis Office.

Notice.

There will be preaching at Music Hall, (formerly Exchange) Chicopee, (not Chicopee Falls) Mass., Sunday 28th, and the following Sunday. Services at the usual hours. Friends in the adjoining towns are invited to come.

W. S. Campbell.

Notice.

Tour West.—I contemplate a tour West, as far as Cincinnati, Ohio, in the months of October and November. Will preach in Springwater, N. Y., Saturday and Sabbath, Oct. 27th and 28th.

While in this vicinity, I shall visit Dansville, Conesus, Honeoye, etc., and will give due notice of appointments further west.

J. V. Himes.

Protracted Meeting.

Providence permitting, there will be a protracted meeting held at the Hollister school-house in Barnston, C. E., commencing Friday, Nov. 16th, at 1 o'clock, P. M., and hold as long as thought best. Elder Hiram Munger is expected to attend.

Wm. A. Cramer.

Herald, please copy.

English Bibles.

We would call the attention of our friends to the fine assortment of English Bibles which we have imported, ranging in price from $1.00 to $2.50, exclusive of postage. It is a rare chance for those in want of the precious book, to send for them now to this office, where they can have them in Morocco, Roan or colored calf binding, with marginal or reference between the verses.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. P. B. Morgan will preach in
Boston, (Chapman Hall)........Sunday, Oct. 28th

Charles S. Stevens will preach in
Portland, Me.........Oct. 28th
Compton, C. E., (Saunders' school-house) Nov. 4th
Ascott, C.E., (where B. Kent may arrange) Nov. 11th
Danville, C. E........Nov. 18th
Barnston, (where Bro. Clark may arrange) Nov. 25th

Wm. M. Ingham will preach in
Fair Haven, Mass.........Oct. 28th
Westport, Mass., (neighborhood of Bro. Dan. Tripp) Nov. 1st, 2d, 3d, and Sunday, the 4th

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B. P. Manning will meet with the friends in
Concord, N. H., (old Chapel).........Oct. 28th
Robie's Corner, (Warner).........Nov. 4th
North Sutton, (where Bro. I. Andrew may appoint) Nov. 6th.
Danbury.........Nov. 11th
and hold meetings evenings a few days.

J. T. Ongley will preach as follows:—
Union Mills, Pa., (where Bro. Sherwood may appoint).........Oct. 30th
Ravelin Hill, N. Y.........Oct. 31st and Nov. 1st
Findley's Lake.........Nov. 2d
Ripley Hill.........Nov. 3d,
over Sunday, and stay two or three days longer in that neighborhood, if desired. Bro. Thorpe may appoint accordingly.
Root Settlement, Pa..Sunday, Nov. 11th, 10 A. M.
Post Ridge, Pa.....Sunday, Nov. 11th, 3 1-2 P. M.
Anderson's, (near Edenboro,) Nov. 18th, 10 1-2 A.M.
Center Road, Pa.........Nov. 19th, 20th, and 21st
East Plymouth, Ohio.........Nov. 22d, 23d, and 24th
Saybrook.........Sunday, Nov. 25th
Unionville.........Nov. 26th, 27th, and 28th
Ravanna, Ohio, (where Bro. H. Tuttle may appoint).........Nov. 29th and to Dec. 5th
Girard, Pa., (where Bro. Allen may appoint) Sunday.........Dec. 9th
Edenboro, Pa., (near Bro. Whitaker's).. Dec. 10th

Eld. S. S. Brewer will preach in
South Windsor, (Pleasant Valley).........Nov. 4th

Bro. J. K. Bellows will preach in
Woolcotville.........Oct. 31st
Bakerville.........Nov. 1st and 2d
Collinsville.........Nov. 4th
Canton Street.........Nov. 6th
Lovely St.........Nov. 8th
Cheshire St.........Nov. 11th

Eld. J. W. Crabtree appoints to preach in
Southington, Ct.........Oct. 28th

Providence permitting, I will preach at
River Point.........Nov. 4th
East Killingly.........Nov. 11th, 18th and 25th
M. R. PHETTEPLACE.

APPOINTMENTS for BRISTOL, CT.
Eld. Ralph Williams.........Sunday, Oct. 28th
Eld. George Champlin.........Sunday, Nov. 4th

The 25th Oct. I shall be at the Richmond Quarterly Conference, Me. The first Sunday in Nov. in West Poland, Me. O. R. FASSETT.

Providence permitting, I will attend the regular conference at Corrinna, Me., commencing Nov. 3d, to continue over the Sabbath.
J. HEMENWAY.

The Lord willing, I will preach at
Scitico, Ct.........Oct. 28th
Newfield, Ct.........Nov. 4th
Plymouth Hollow, Ct.........Nov. 11th
L. S. LUDINGTON.

T. W. Piper appoints to preach in
Merideth Neck.........Oct. 28th
Clark meeting-house.........Nov. 4th

C. Goodrich appoints to preach in
Warwick Plains.........Oct. 28th
Lafayette.........30th and 31st
Peacedale.........Nov. 4th

George L. Teeple appoints to preach in
Goshen.........Sunday, Oct. 28th
Plainfield Pond.........Oct. 30th
Savoy.........Nov. 1st
Cheshire, Mass.........Nov. 2d
Dalton, (where Bro. Warren may appoint) Nov. 3d and 4th
Chester Factories.........Nov. 8th
Sandisfield, (where Bro. Fenn may appoint,) Nov. 10th and 11th

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L. Wetherbee appoints to preach in
East Grate Works.........Oct. 28th
Belmont, (school-house).........Nov. 4th

I will preach at Hartford, Ct.........Oct. 28th
☞ When I see my way clear to visit Milton, N. Y., to hold meetings, I will write Bro. H. S. Latimer to that effect. RUFUS WENDELL.

The Lord willing, I will attend meeting in Milo or Sebec, Oct. 28th, as the friends may arrange.
THOMAS SMITH.

Business Matters.

To Correspondents.

Eld. Moses Chandler's P. O. address is Monmouth, Ill.

Eld. P. B. Morgan's P. O. address is Boston, Mass.

D. Q. Kent.—All right.

Mrs. S. M. Clark.—All right.

H. L. Parsons.—All right.

Cash Receipts.

W. Draper 239, $3.00; Mrs. M. Waterhouse 278, 50 cts; E Dexter, 7 copies, 286, $5.60; S O Wescott 289, $1.12; E Cleaves 273, $5.00.

W Gilman 286, Alex. Bryant 290, M E West 289, A G Sawyer 289, L Marius 289, E M Mix 298, H D Peterson 289, C Lewis 286, A D Smith 286, D Rice 286, S Barton 286, A Hotchkis 286, E Farr 286, W S Moulton 286, S McDaniel 282, G E Hooper 291, G Storer 287, E C Field 260, S A Chaplin 312, A B Price 276, R Devereaux 286, J Baker 290, E Barnes 286, G S Hastings 286, G W Smith 290, L H Washburn 290, A Stein 290, S Harding 286, E Heath 260,—$1.00 each.

C Moulton 286, E Vandeusen 316, J C Stafford 288, K Mayhew 267, G Gould 286, J Woodward 302, A Hill 312, L Wade 308, W Whitford 308, D Smith 308, S F Mathews 280, J Buckingham 340, R Lyman 260, Mrs A Stillman 312, J A Brazee 260,—$2.00 each.

Books and Tracts.

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H. L. HASTINGS.

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H. L. HASTINGS, 43 Weybosset St.,
Providence, R. I.

January, 1860.

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For the Crisis.

Thoughts, suggested by the death of Bro. William F. Cushing.

A brother from our side is gone,
His place is vacant now;
A voice we loved to hear is hushed—
Death's seal is on his brow.
No earthly strife can harm him now,
Life's conflicts all are o'er;
Calmly he laid him down to rest,
To wake in pain no more.

How oft we've heard his well known voice
In faithfulness reprove,
As boldly for the truth he stood,
Filled with his Master's love.
Meekly he heard the world's reproach,
Nor feared the cross to bear;
He kept the faith, nor ever shunned
God's counsel to declare.

And when disease had laid him low,
He spoke no murmuring word,
But in distress his language was,
"Thy will be done, O Lord."
Long he had looked with anxious heart
For Israel's coming King;
And hoped that he might live till He
Should life and glory bring.

With sorrowing hearts we saw his strength
Was wasting day by day;
And tearfully we looked on him,
As cold in death he lay.
But oh! what consolation came,
Our mourning hearts to cheer—
"He sleeps in Jesus, and the morn
When he shall wake is near."

Down in earth's dreary charnel-house
The trumpet's voice is heard;
From north and south, from land and sea,
They come at Jesus' word;
All radiant with the glow of health—
All beauteous and fair;
No wasted form, no pallid brow—
All are immortal there.

Then we shall clasp our brother's hand,
And hear his voice once more,
And with the ransomed ones rejoice,
Our tears and sufferings o'er;
O then we'll wait the joyful day,
And pilgrim-like we'll roam,
And watch and pray in loneliness,
Until our Lord shall come.

S. M. H.

Portsmouth, N. H.

For the Crisis.

"The Beast that was, and is not, and yet is."

BY M. D. W.

It is not often that we take our pen to treat upon a "mystery," but having been deeply interested in an examination of this important subject, and the light shining thereon with such increased brightness that it seems to us no longer to partake of much "mystery," we have been induced by the hope of enlightening other minds, not yet illumined, to write a series of articles expressive of our views, though we purpose to do so more in the language of others than our own.

It has been our settled belief for several years that the French Emperorship, revived in the person of Louis Napoleon, constituted the "Beast that was, and is not, and yet is." By what mode of reasoning I was first convinced of this I cannot now tell, nor the time when I became convinced. I suppose, however, that I arrived at this conclusion by the same *modus operandi* that others have; but, in reviewing the ground, I see the argument in a much clearer light than ever before, and think I could now give understandingly a reason of my faith, touching this point.

A little book entitled, "Napoleon III, The Man of Prophecy," by G. S. Faber, B. D., came recently to hand, and I sat down to peruse it with much interest, and could but wish that all who are undecided respecting this mysterious Beast, could read this book. Then I thought that I could hold "the pen of a *ready* writer," and perhaps by adopting the language and arguments of a *competent* one, I might give hundreds the light, who never can perhaps be favored with a perusal of the "little book." There is to my mind a good deal of useless lumber lying round the well-executed frame work, and some of the premises we think are wrong, although he was a great man, and we are a little woman; so we shall set them all aside, and give you in brief his argument for the Revival of the Seventh Head in the French Emperorship, sometimes perhaps in our own way, for brevity's sake. It was in the year 1818 that Mr. Faber first gave his views publicity, and made also "startling announcements concerning a *general European war*," respecting which history has since given a striking record of fulfillment. Mr. Faber gives as his first reason:—

"1. That predicted Seventh Head *had not yet come* in the time of St John."

Mr. Faber seems to have overlooked the fact that it was not from John's stand-point, or the isle of Patmos, that he views the beast, and receives the interpretation from the angel, but that he is carried forward in vision to "the wilderness" in which the church was to be for 1260 years, though evidently at its termination, for the woman is represented as already *drunken* with the blood of martyrs, and her wine-cup *full* of abominations. From that stand-point, five heads had already fallen, the sixth then existed, and one was yet to come; also, *apparently*, an eighth, but, in reality, one of the seven, which for a time would cease to exist, and then re-exist. In this we deem Mr. F. in an error, and also in his application of the five fallen heads to the different forms of government, or Roman Polity.

"2. It was not simply to *fall*, as the angel declared that *five* out of its six predecessors had fallen; but it was to be *politically slain by the sword of military violence*.

"3. Yet, after some undefined time, it was to experience a Revival from the Political Death; for its deadly wound by the sword was to be healed.

"The first and third of these characteristics may be viewed as explicitly revealed; al least the third is *virtually* revealed by the statement that the Seventh King should continue only a short space, and should afterward re-appear as a *seemingly*, though not *really*, eighth King.

"But the second of them, which involves the third, is not specifically mentioned by the angel in his discourse. We must gather it, therefore, in the way of deduction from the prophecies in the 13th and 17th chapters combined together.

"The former of these two prophecies intimate that one of the Seven Heads was wounded to death by a sword, and afterward restored to life by the healing of its deadly wound; but it does not specify *which* of the Seven Heads should experience this violent death, to be followed by a remarkable Revival. To determine this point, we must resort to the latter of the two prophecies, combining it with historical matter of fact. The latter prophecy tells us distinctly that *five* out of the Seven Heads had fallen; a term plainly used in contradistinction to *violent death by the sword of a military enemy*."

It was by this mode of reasoning Mr. Faber came to the conclusion that the "French Emperorship" was the Seventh Head of the Beast, and he taught this view even before he saw the fulfillment. Believing that, if right, the "French Emperorship" would continue but a "short time," and then come to a violent termination, he says: "Under such circumstances, I patiently waited to see whether my CONJECTURE would be confirmed or confuted by FACTS. The wonderful career of the French Emperor seemed, for a season, likely to refute my conjecture. With the exception of Britain and Russia, all Europe was trodden beneath the hoof of the most intolerable military despotism; and, when a son was born to Napoleon while yet in the strength and vigor of life, despair anticipated no end to the baleful tyranny. I began to think that my conjecture must have been erroneous, though on fixed principles of prophetic interpretation, combined with the fact that the old Roman Emperorship of Rome had indisputably *fallen*, I could form no clear idea how it was possible that I *could* be mistaken in my conjecture. Nor *was* I mistaken. The French Emperorship, after astonishing and terrifying all Europe, was destined to experience a reverse. It continued only the very short period of eleven years; and then, rising as it had done in the year 1804, it was in the year 1815, after having been *severely* though not *mortally* wounded in the year 1814, finally slain by the sword of military violence. These were simple FACTS quite undeniable. I could not doubt that the predicted Seventh Head was THE FRENCH EMPERORSHIP."

(To be continued.)

For the Crisis.

Iowa, Minn., and Wis. Christian Conference.

Our fourth annual Conference was held at Springville, Wis., commencing Oct. 4th, 1860, according to appointment, and continued its session till Sunday evening following. Eld. S. D. Deyo was chosen President, and Eld. P. S. W. Deyo Clerk. W. Sheldon was chosen to prepare a report of the proceedings for publication. The doors of the conference were duly opened for the reception of ministers; and the following preachers were received into the conference, namely: Brn. G. L. Hiscox, A. Cotrell, H. H. Janes, S. Wright, C. Churchill, J. W. Elliot, G. L. Phelps, S. Folsome, W. H. Christeance and A. Duran; making an addition of ten ministers this year, with a pleasing prospect of a generous addition next year. Also the following churches were added: Rock Grove church, (six members,) Marble Rock church, (twenty-seven members,) Ironton church, (seventeen members.) Several other flourishing churches, which have been organized during the past year, intended to have connected themselves with the conference, but omitted to do so for the present.

The case of Yates Higgins was presented to the conference. *Unanimously voted* to withdraw the hand of fellowship from him. *Voted*, to appoint as Conference Evangelists for the ensuing year, (to be supported upon the free-will offering principle,) Eld. W. Sheldon, of Springville, Badaxe Co., Wis.; Eld. P. S. W. Deyo, of Strawberry Point, Clayton Co., Iowa; and Eld. W. Sweet, of Utica, Wynona Co., Minn.

Voted, that our ministers be required to report themselves annually to conference by letter, when circumstances prevent their being personally present; and that our churches be required to do the same whenever it is out of their power to send delegates. Thus we shall be sure to hear definitely from all parts of our field as often as once a year, and in this way find out the wants of the cause, and learn of its prosperity.

Voted, to return our thanks to the proprietors of the Western Tract Fund for the assistance which we have received from that quarter in spreading the truth.

Voted, that the three Evangelists select the place, and appoint the time for the next annual conference.

Voted, that the doings of this conference be sent to the *Crisis* for publication, with a request that they should be published in the *Harbinger* and *Herald*.

Strawberry Point Church reported an addition of sixteen members since last conference, with a loss of two by excommunication, and one by death; leaving thirty-three members. This church was organized two years ago with eleven members.

Springville Church reported an addition of ten members since Eld. Sheldon became their pastor, and one decease by death. There are now twenty-five members.

Ironton Church was organized one year ago by Eld. Sheldon, with only seven members, but now numbers seventeen; and eleven more have presented themselves for membership at the next church meeting, which will make twenty-eight members. Eld. G. W. Turner is their pastor, and is laboring with success in the vicinity of Ironton; he has baptized eleven in the place and vicinity, and others are waiting to be baptized at his next appointment. Eld. Sheldon has also baptized nine in the place.

Eld. W. Sheldon reported a prosperous state of the cause in different localities. He has had occasion to rejoice in the conversion of souls, and in the reclaiming of wanderers during the past year; has organized three churches; baptized between twenty and thirty souls; assisted in holding several general meetings, etc. Thinks the cause of truth is rapidly on the gain. During five grove meetings, held by Bro. Deyo and himself, three brethren were ordained to the work of the ministry. Eld. P. S. W. Deyo reported a prosperous condition of things in different parts of the field. Had organized one church, with only a few members at its commencement, but now numbering twenty-eight members. For the past year he had traveled seventeen hundred miles, preached one hundred and sixty-five sermons, baptized thirty-two, and felt determined to "stand to the rack, fodder or no fodder." His health is not good, but he had "rather wear out than to rust out."

Eld. G. W. Barnes has labored with success in different parts of the West. He stirs up a "muss" among the error-loving theologians. Has been successful in getting the truth before many, and in persuading a goodly number to embrace it. He preaches a part of the time to the church in his own town, now numbering nineteen members, with a prospect of speedy additions. Feels encouraged with the prosperous state of the cause in our western field. Baptized five during the past year. Eld. Samuel D. Deyo has an anxiety to see the cause of the Master prosper, but he is old and "broken down," and not able to do as much as in his younger days; yet he occasionally gets "out into the bushes" to scatter the word of truth.

Eld. A. Hubbell preaches a part of the time in the vicinity of home; has recently baptized one; feels the effects of old age, which prevents his laboring as constantly as in his younger days, but is "bound to keep going," and try to do what he can.

Eld. W. Sweet's letter to the conference informs us that he and Eld. C. L. Page are still doing what they can in the field, with a degree of success.

Eld. G. W. Turner gave a cheering report of his labors in the vicinity of his home. Preaches at five different places at a convenient distance from Ironton. Has baptized eleven souls during the year. Is now holding some interesting meetings near home, and several are soon to be "buried with Christ in baptism." Preaches a quarter of the time at home, and the rest of the time in the "region round about."

Eld. S. K. Gibson, owing to pecuniary circumstances, had not devoted so much of his time in the gospel field as he had wished to, but hopes to be in a condition to do more in the future. His heart is in the cause.

PREACHING.

Thursday evening. Eld. P. S. W. Deyo preached from 1 Thess. 2: 19; "For what is our hope?" He showed that it was not the hope of a reward *at death*, but at the Lord's coming. Remarks were made upon the same topic by Brn. Sheldon, Barnes and Turner.

Friday evening. Eld. G. W. Barnes preached from Heb. 9: 27, 28:—"As it is appointed unto man once to die, but after this the judgment: so Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation." A good sermon, indeed; full of good truth. Followed by Bro. Deyo with a few remarks.

Saturday, 2 o'clock, P. M. Eld. Samuel D. Deyo preached from 1 Cor. 15: 34; "Awake to righteousness and sin not." A timely discourse. Bro. Sheldon preached from John 14: 3; "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." He endeavored to show the *necessity* and *nearness* of Christ's coming. Brn. Deyo and Turner followed with appropriate remarks.

Sunday morning. At nine o'clock we enjoyed a cheering love feast. It was truly a feast of divine love to many pilgrims. At half past 10 o'clock, Eld. G. W. Turner preached from 1 Pet. 1: 10; "Of which salvation the prophets have inquired and searched diligently." He presented to us man's condition before he stood in need of salvation, his condition while he stands in need of salvation, and his condition after he is saved in the kingdom of God.

Sunday, 2 o'clock. Eld. W. Sheldon preached from Dan. 2: 35; "And the stone that smote the image became a great mountoun, and filled the whole earth." He proved that the stone was a symbol of the kingdom of God, and also that we were *already in a little circle of time* in which earthly governments should be broken to pieces, and give place to the kingdom of God.

Sunday evening. Eld. P. S. W. Deyo preached from 2 Tim. 1: 10; "Who hath abolished death, and hath brought life and immortality to light through the gospel." He argued that immortality was the gift of God to the righteous only.

At the close of the sermon, Bro. S. K. Gibson was ordained to the work of the ministry. The *pledge* was received by Eld. P. S. W. Deyo; the *charge* was given by Eld. W. Sheldon, and the right hand of fellowship given by Eld. P. S. W. Deyo. We then sat down to the Lord's table, in apostolic style. Three times was our long table surrounded by the friends of Jesus, who are looking for his speedy coming. The rainy weather prevented the attendance of many from a distance. Our prospects are brightening. Our conference which, three years ago, only numbered three ministers and three churches, now numbers twenty-three preachers—also a goodly number of churches now belong to our conference.

S. D. DEYO, President.
P. S. W. DEYO, Clerk.

Mil. Harbinger and *Adv. Herald*, please copy.

For the Crisis.

Dedication Hymn.

[The following, written by our poetess, F. P., expressly for, and sung at, the dedication of the Sandy Hill church, will be very appropriate for other similar occasions.—ED.]

In Zion God our refuge dwells,
And His are all our ways;
We'll pass His gates with songs of joy,
We'll fill His courts with praise.
We've built this temple for our God,
And His the praise shall be;
O God! from Zion shining forth,
Our springs are all in Thee.

Our great High Priest has entered now
The high and holy place,
While in His outer courts we wait
The tokens of His grace.
How amiable thy courts, oh God!
Yet fairer are in sight,
When thou our temple, Lord, shalt be,
And Christ the Lamb our light.

Except the Lord hath built the house,
Our labor is in vain,
For holiness becomes His courts,
And peace shall ever reign.
The glory of His presence bright,
Doth gild our altars o'er:
Hosannah! in the highest strains,
Praise God forevermore!

For the Crisis.

Report

Of the Third Annual Meeting of the Mich. Church Conference, held at Mason, Ingham Co., Oct. 5–7, 1860.

Ministers present: E Miller, Jr., J. A. Sober, E. Chesbro, A. N. Seymour and wife, M. Curry, B. Hill, J. Morse, W. Turner, E. Hoyt, O R. L. Crozier, and brethren from the western and central parts of the State.

Friday morning, committees were appointed on business, resolutions, Bible class, and address to brethren, and to churches and unbelievers. The Bible class held several sessions, and discussed various questions, mainly relating to the kingdom, with perfectly good feeling. The social meetings were deeply interesting, and reports from evangelists, and others from different parts of the State, were, on the whole, encouraging, especially the one from the Calhoun Co. Quarterly Conference, presented by Bro. J. A. Sober.

Officers elected for the ensuing year:—*President*, E. Miller, Jr., Mendon, St. Joseph Co.; *Secretary*, O. R. L. Crozier, Grand Rapids; *Treasurer*, Joel A. Simonds; *Directors*, A. Currier, Ionia; Wm. H. Knapp, Galesburgh, Kal. Co.; E. D. Alvord, Pine Creek, Cal. Co.; A. A. Babcock, Albion, Cal. Co.; and D. H. Watkins, Leslie, Ingham Co.

The above, with the chairman of the Quarterly Conferences, constitute the Executive Board of the Conference. *Evangelist*, E. Miller, Jr. For next *Annual Sermon*, B. Hill. *Financial Committee*, A. English, East Saginaw; A. Currier, Ionia; Wm. Cork, Delhi Centre, Ing. Co.; J. Morse, Leslie, Ing. Co.; J. H. Winters, Pine Creek, Cal. Co.; A. C. Lewis, Burlington, Cal. Co.; Bro. Curtis, Galesburgh, Kal. Co.; and O. R. L. Crozier, Grand Rapids. [Now, financial brethren, let us see which will collect most for the conference this year.]

Owing to various causes, mainly to sickness, the attendance from abroad was not large; and the people of Mason did not get in much till Sunday, when our congregations were good. Eight discourses were preached, and the word was listened to with deep attention, and we hope some profit. The brethren agree that good has been done by our efforts in conference action, and seem disposed to do what they can to push on the work. At the close of the meeting, a resolution of thanks to the M. E. Society for the use of their house, and to the friends in and about Mason for their hospitality, was passed, as also the following:

Resolved, by the Mich. Church Conference, That we feel deeply interested in the Annual Sermon preached before us at Mason on Saturday, Oct. 6th, 1860, by Bro. O. R. L. Crozier, and desire that the same may be published in pamphlet and scattered. The subject of the sermon is the TRANSITION; or the events that mark the change from this age to the next. Financially, the conference aims at two objects this year, viz: to support its evangelists, and publish its Annual Sermon. About one quarter has been pledged for each. The financial committee are requested to obtain pledges and contributions for these objects, keeping the two separate, and report to our treasurer, Bro. J. A. Simonds, Grand Rapids, or to any member of the Executive board. [If it would not seem meddlesome, I would advise those who can give only one dollar, to do it for our Evangelist rather than the Sermon.] Pledges for Evangelist to be paid any time during the winter, and for Sermon when enough is pledged to publish it, and the value of the money sent will be returned in the Sermon as soon as published.

The Conference is under many obligations to our most excellent brother, B. Hill, for his assiduous labors in preparing for it, and providing for our comfort while in session. Both he and Bro. Curry are held in high esteem by all who know them. We hope the time may soon come when they can get access to the people, and do much good by preaching the word in that region.

Finally, brethren, let us be more diligent the coming year than we have the past. Let the preachers try to preach more and better, and the brethren and sisters do more to sustain them, and encourage and keep them in the good work. Let us not aim to do as little as we can, and escape censure from our brethren and our conscience but *do all we can* without absolute neglect of other duties. "He who soweth bountifully shall also reap bountifully."

O. R. L. CROZIER, Sec.

Grand Rapids, Mich., Oct. 9th, 1860.

Selections.

Religious Doubts.

I have spent more than thirty years in a close study of the sacred Scriptures, and no small part of my inquiries has had reference to the difficulties which were suggested to my mind by my early skepticism, and to those which, to a mind naturally inclined to unbelief, have been suggested since. I do not mean to say that all those difficulties have been removed; but I have found that, on a close examination, not a few of those which at first perplexed me, have silently disappeared; that a large part of those which have been since suggested, have vanished also; and that, in the mean time, the evidences of the truth of the Bible have, in my apprehension, become stronger and stronger. I come, therefore, in this respect, with the language of encouragement to those who are now just entering on their christian way, and who find their minds poisoned by skepticism, and their course impeded by difficulties. Time, patience, study, reflection, prayer, suggestions from within and from without, accompanied by the influences of the Divine Spirit, will remove most of those difficulties, and will leave at last only those which belong, not peculiarly to the Bible, but to the mysterious order of things around us; to those which lie wholly beyond the reach of our present powers, and which must be left for solution to an eternal world.—*Albert Barnes' Life at Threescore.*

"Take Hold of my Hand."

"Take hold of my hand," says the little one, when she reaches a slippery place, or when something frightens her. With the fingers clasped tightly around the parent's hand, she steps cheerfully and bravely along, clinging a little closer when the way is crowded or difficult, and happy in the beautiful strength of childish faith. "Take hold of my hand," says the young convert, trembling with the eagerness of his love. Full well he knows that if he rely on any strength of his own, he will stumble and fall; but if the Master reach forth his hand, he may walk with unwearied foot, even on the crested wave. The waters of strife or of sorrow shall not overwhelm him, if he keep fast hold of the Savior.

"Take hold of my hand," falters the mother, feeling that she is all too weak for the great responsibilities that throng in her path. Where shall she learn the greatness of the mission—the importance of the field that has been assigned to her? and, learning it, how shall she fulfill it, if she have not the sustaining, constant presence of one who loves his people?

"Take hold of my hand," whispers the aged one, tottering on through the shadows and snows of many years. As the lights of earth grow dimmer in the distance, and the darkening eye looks forward, to see if it can discern the first glimmer of the heavenly home, the weary pilgrim cries out, even as the child beside its mother, for the Savior's hand.

O Jesus! Friend and elder brother, when the night cometh, when the feet are weary, when the eyes are dim, "take hold of our hand."—*Christian Intelligencer.*

HOW TO ACQUIRE VIGOR OF STYLE.—A reverend critic told a literary friend that his style wanted that vigor which might be acquired by running the pen through every other word. The editor of the *Christian Inquirer* expressed the same thought in this form: "We do not remember reading a book, sermon, or poem, for ten years, that would not have been materially improved by cutting out half the nouns, three quarters of the adjectives, and all the adverbs."—*Boston Transcript.*

☞ Wealth is generally attended by much good or much evil.

Children's Confidence.

Do you want to learn how to make children love you? Do you want the key that will open the innermost recesses of their natures? Then sympathize with them always. Never allow yourself to ridicule any of their little secrets. Never say "O, pshaw!" when they come to show a new kite or marvelous top, and "I can't be troubled," when the hard knot won't be untied, and two and two obstinately refuses to make four on their small slates. Kites and knots are only the precursors of older thoughts and deeper trials which the parent may one day plead in vain to share! Don't laugh at any child's ideas, however odd or absurd they may seem to you, let them find your sympathy ready in all their wonderments and aspirations.

Is there any man so wise in his own conceit as to have forgotten that there was a time once when he, also, was a child? The little folks are too much crowded out in the world, people generally seem to think that they can be put anywhere, or made to eat anything, or be crammed in any out-of-the-way corner, to amuse themselves anyhow. We don't agree with these cross grained wiseacres. Children have just as much right to the car window and easy seat as anybody. It don't take much to make a child love you and trust in you, and the benefits to him are absolutely incalculable. Oh, how much better it is for children to bring all their cares, and troubles, and temptations under the gentle eye of a wise parent!

What a safeguard it is for them to feel that there is always a kind ear to listen to their griefs and doubts, and a gentle shoulder to nestle their little heads against! Respect their rights, never think you can say better things in their presence, or do unjust actions. They are the finest discriminators of fair and unfair in the world. Somebody says, "When you incline to be cross with children for being slow to learn, just try a minute to write with your left hand. See how awkward it proves, and then remember with children it is all left hand." Preserve us from those precocious infants who spring up ready-made philosophers and casuists, cherry cheek little blockheads are infinitely preferable. Above all, do not be ashamed to let them see that you love them. Remember they will be men and women some day, and the slightest word which may influence their future lives, should become a thing of moment in your eyes.—*Life Illustrated.*

The Simplicity of the Bible.

The fact that God gave a revelation, not for the learned, but for all classes of men; not for any one age or nation, but for all ages and all nations: proves, that that revelation may be understood, at least as to its direct teaching, without the aid of human science. It is an instructive fact, that the Gospel was understood, and did achieve its most signal triumphs, at periods when every existing system of philosophy was fundamentally erroneous. The entire history of the Church in all ages, and in the present, sustains me in the assertion—that the Gospel has lost its power over the human conscience and heart, precisely in the degree in which there has been departure from the obvious meaning of the language of the Bible, to accommodate its teaching to any science or system of philosophy. The history of the Church furnishes not a solitary exception to this general statement; indeed, one of the most convincing proofs of the inspiration of the Scriptures is the fact, that every attempt to improve upon their meaning, (and there have been many such,) has been attended with loss of power, or has exhibited a perverted and pernicious power.—*Nathan L Rice, D. D.*

Fault-finders.

Here's what Beecher says of fault-finders:—"To watch to see what is awkward in others; to search out the infirmities of man; to go out like a street-sweeper, or a universal scavenger, to collect the faults and failings of people, to carry these things about as if they were cherries or flowers; throw them out of your bag or pouch, and make them an evening repast or a noonday meal, or the amusement of a social hour, enlivened by unfeeling criticisms, heartless jests, and cutting sarcasms; to take a man up as you would a chicken, and gnaw his flesh from his very bones, and then lay him down, saying, with fiendish exultation, "There is his skeleton;" this is devilish! Talk about cannibalism! Cannibals never eat a man till he is dead. They are nearer Christ than you are, a great deal.

Reading for Youth.

Love wins Love.

"Mother, the birdies all love father," said a little boy of five summers, as he stood with his mother, watching the robins, who were highly enjoying their morning meal of cherries from the old tree that overhung the house.

"Does any body else love father, Charlie?"

"Oh, yes! I love him, and you love him, but we know more than the birds."

"What do you think is the reason the birdies love your father?"

Charlie did not seem to hear this question. He was absorbed in deep thought.

"Mother," at last he said, "*all* the creatures love father. My dog is almost as glad to see him as he is me. Pussy, you know, always comes to see him, and seems to know exactly what he is saying. Even the old cow follows him all round the meadow, and the other day I saw her licking his hand, just as a dog would. What can be the reason, mother?"

"Think, Charlie,—try and find out a reason yourself."

"I think it is because father loves *them*, mother. You know he will often get up, when he is tired too, to give pussy something to eat if she is hungry, and he pulls carrots for the cow to eat from his hand, and pats her, and talks to her, and somehow I think his voice never sounds so pleasant as when he talks to the creatures."

"*I* think his voice sounds pleasant when he is talking to his little boy."

Charlie smiled. "Father loves me," he said, "and I love him dearly. He loves the birds, too, I am sure. He whistles to them every morning when they are eating cherries, and they are not a bit afraid of him, though he is almost near enough to catch them. They look at him with their funny little eyes, and chirp and eat away just as if they knew he liked to see them. I wish you could hear him whistle to the '*bobalinks*,' as little Mamy calls them. They come and sit on a twig close by him, and sing so loud, and make such funny noises. It always makes me laugh to hear him try to do as they do. Mother, I wish everything loved me as well as they do father."

"Do as father does, Charlie, and they will. Love all living things, and be kind to them. Do not speak roughly to the dog. Don't pull pussy's tail, nor chase the hens, nor try to frighten the cow. Never throw stones at the birds. Never hurt nor tease any thing. Speak gently and lovingly to them. They know as well as you do who has a pleasant voice. Feed them and seek their comfort, and they will love you, and everybody that knows you will love you too."

Little by Little.

Do my dear young friends ever think, how almost all that is good comes to us? Did you ever see a farmer planting and sowing? Down in the moist earth goes the seed and yellow corn, grain by grain, little by little. God sees the farmer at his work, and knows full well that he has done what he could, so he kindly sends the gentle rain, drop by drop, and not one of these little drops ever forgets its errand upon the plea which the good God sent it to the earth.

"I have found you out," said the rain-drop to the tiny grain of wheat, "though you are dead, and in your grave. God has sent me to raise you up."

Well, there is nothing impossible with him; so when the rain-drop has done its errand, a spark of life shoots out from the very heart of the tiny grain, which is dead and buried, and little by little it makes its way out of the tomb, and stands a single blade, in the warm sunlight. That is nobly done; and if the great God pleased he could make that little blade strong and fruitful in a single moment. Does he do this? No. Little by little does the stalk wax strong; and its leaves grow slowly, leaf by leaf.

Is it not so with everything that is good? Should we like another way better? Impatience would.

It was only a few days ago that I heard a little girl say:

"I am tired, tired, tired! Here is a whole stocking to knit, stitch by stitch! It will never be done."

"But was not this one knit stitch by stitch?" I asked, taking a long one from her basket, and holding it up.

"Yes."

"Well, that is done."

The little girl was counting, instead of knitting her stitches. No wonder that she was tired.

Did you ever see a mason building a house of bricks? "Poor man," Impatience would say; "what an undertaking—to start from the earth, and go on so far towards the sky, brick by brick!" Who ever saw a patient, persevering person try, and not succeed at last? So, then, step by step, which is God's way, must be the best way.

Let us see that we do every day what we can. Any little boy or girl who, in looking back upon a day gone by, can say, "I have done one thing well," may be happy with the thought that he has taken one step in the way of wisdom and virtue. But remember one thing, dear little friend, the buried grain of wheat would never start into life if God did not send it help; and it is by the same help that it increases day by day.

As the little rain-drop—God's beautiful messenger—descends into its tomb, so in the darkness and death of sin, the Holy Spirit comes to us. If he breathe upon our hearts, we live to do good. Let us obey this Spirit, and all good will be ours at last, though we gain it little by little.

Hugh Miller and Drink.

When employed as a mason, it was usual for his fellow workmen to have an occasional treat of drink, and one day, two glasses of whiskey fell to his share, which he swallowed. When he reached home, he found, on opening his favorite book—Bacon's Essays—that the large letters danced before his eyes, and that he could no longer master his senses. "The condition," says he, "into which I had brought myself, was, I felt, one of degradation. I had sunk by my own act, for the time, to a lower level of intelligence than that on which it had been my privilege to stand; and although the state could not have been very favorable for forming a resolution, I in that hour determined that I should never again sacrifice my capacity of intellectual enjoyment to a drinking usage; and with God's help, I was enabled to hold by the determination."

Be virtuous, then you will be happy.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

I'll trust in God.

I'll trust in God; my heart is sad,
Wearied with earthly woes;
But in distress I'll look to Him
Who all my sorrow knows.

I'll trust in God; though clouds may lower
In darkness o'er my way,
I know that His almighty arm
Will surely be my stay.

I'll trust in God; he knows my heart
Is fixed to do his will;
And Satan's children rage in vain—
I will obey him still.

I'll trust in God, nor doubt his word;
I dare not choose my lot;
He knows what most I need, while I
In ignorance know not.

I'll trust in God; he would not let
Such fiery trials come,
Could I be purified without,
And fitted for my home.

I'll trust in God, and wait until
His work in me is done;
For out of darkness light doth rise
Unto the upright one.

I'll trust in God; he'll give me grace
The awful test to bear;
Soon I shall rest—the trial past—
And Eden's glory share. S. M. H.

Portsmouth, N. H.

For the Crisis.

Desire.

What is it? There are few positions in life wherein man may be placed, but that he feels a strong, unconquerable desire to stride over matters of minor importance—over the gross and groveling—and to plant his standard of dignity on the highest attainable position to which he may aspire. He may have forfeited all just claims to his manhood; but his character is human still. His mind, with its countless treasures, does not stop to inquire whether its clamorous calls of craving appetite can ever be satisfactorily adjusted; but there is one voiceless strife of intercession for it knows not what.

This inherent, yet ungovernable principle has its beginning, as its ending. It begins with the first dawnings of the moral mind, and only ceases its action in immortality. It is the vigor of temporal life, the antidote for every moral ill, and Pharos-like, rears its beacon light adown the gulf of time, to lead and lure onward alike the honorable and the depraved, the saint and sinner, towards their visionary goal.

But its virtue is limited in the vast multiplicity of its votaries. Napoleon was not satisfied with his profound thought, roaming the vast unlimited fields of his imagination, but he sought to prove by his million minions, the feasibility of his most extravagant projects. Gold when weighed in the balance with glory, was to his mental cravings no more than the moth in the flashing light in the noon-day sun. The god of the natural man was to his yearning heart but a single element that was to play a successful farce in the great drama of conquests. His prolific genius was a slave to calculations and their probable results. But yet he was not a skeptic, neither was he a slave of ambitious notions; but while he justly acknowledged the omnipotence of God and his unlimited attributes, he claimed he knew no more—he cared to know no more; and save a few fleeting years that were to crown with perishable glory his conquering arms, he knew no peace; and as the sun of glory fast waned upon his pathway, perhaps, pangs of remorse shot through his soul, as he viewed those wasted hours that might have secured him a greater conquest than the armies of earth—a victory over the power of the last enemy, Death. He died—but not as some men die; for the lowliest peasant that ever satiated nature with a crust of bread and drop of water, has yielded up his breath; and as he passed to the pale nations of the dead, he bore with him credentials signed and sealed, which, in that day, when the audience-chamber of Christ shall be prepared for the coronation of the immortal, will give him a passport through the gates of the eternal city, and entitle him to an imperishable crown.

It is very obvious that man in his thirst for knowledge labors under direful inconveniences; inasmuch as it is a question of vast importance, what knowledge should be selected from the great research of life,—knowledge that results in lasting profit. If man were not a creature of circumstances; if he were not a victim of that life-destroying principle—*human influence*,—in short, if he were not under the curse of that dread fiat—"*Dust thou art*, and unto *dust* shalt *thou* return,"—if these considerations were not involved, a simple *matter of choice* might be his motto; but as it is, the very moment he breathes the breath of understanding, he becomes a *necessarian*,—the battle of life is begun, and nothing remains for him but to keep an eye single to its accomplishment. To be sure, he may not be convinced of the magnitude of his obligations; but if it is an unexceptionable rule that the greatest worth demands our highest admiration, he may from intuitive conviction, judiciously decide upon what course to pursue, and may form an abstract opinion, at least, of the value of the final results.

If God had never revealed to man a future existence *dependent upon the character of the receiver*, his hope would have been limited in the extreme; for it would have been obvious to his own sense of reasoning, that the very highest attainable position amid the gross and transient of earth, might be secured through a shrewd, penetrating foresight. But as it is, right in the face of divine law, the loftiest motive that some have is, to enroll their names on the highest scroll in the temple of fame. But providing they succeed in appeasing the desires of ambition, what doth it profit? Supposing they write on memory's scroll a deathless name, who dare say the mission of life is then nobly performed, and life's ends satisfactorily answered? To be, is not merely to live; to live truly, is to bring eternity into life, and so amalgamate and embody the present with the future, that the result shall issue in a faithful discharge of those duties that God imposes on all his subjects.

But, I ask, after man has spent all his physical and mental powers to still the innate cravings of the natural heart, and to all human appearance has attained that point in worldly sentiment where the gloss of life attracts its throngs of votaries; by what proof can we determine that he has received a fair requital for all his strivings—all the yearnings that have for years run riot among the most tender and hallowed loves of the heart? Is he satisfied? No. Inpossible! "Which of us by taking thought can add one cubit to his stature?" Can physical and intellectual power triumph over moral law? I say again, impossible! Who dare say that in the vilest hour man ever saw, heartless and destitute of manliness as he may appear to the public mind, that he became more disgraced, more degraded, sunk deeper in the slough of contempt than ever, because of the absence of some noble desire? The principle is yet within him; it may appear as inert as the dying zephyr; but let the fires of regeneration purge the rubbish that enshrouds it; let the refining element disentegrate it from the mass of ruin that covers it; then place an object within its reach and it grasps it with lightning vigor. Is it satisfied? No. It reaches out after higher and more noble objects: it attains them. Is it satisfied then? No. And when man lays his head down to die, he is not satisfied. Why? Something beyond, concealed, indistinct, mysterious. He aspires still. He thinks to live again. For what reason? Look at the furrow—ask the flower as it sleeps in the dust through the wintry hours—watch the insect from the period of germination to perfection, and behold it as it emerges from the tomb-like chrysalis in its rainbow-tinted beauty. Is man of less importance? If God so clothe the grass of the field with its glory, and the worm with its beauty; how much more will he clothe man with *immortality*!

C. G. Carre.

(To be concluded.)

For the Crisis.

"Because thine Heart was tender."

The world, because of sin and transgression, is under sentence of condemnation, and "tribulation and wrath are written upon every son and daughter of Adam that doeth evil; upon the Jew first, and also upon the Gentile." But while in the midst of this fearful condition, involving the ruin of the human family, the heart of the infinite Jehovah was moved with compassion towards our race. Hence, a fountain was opened in the house of King David for sin and uncleanness. A Savior was provided whose own arm brought salvation to those appointed to die; and now the heralds of mercy and gladness are everywhere commissioned to go forth throughout the wide creation with the glad tidings of great joy to all people. The terms upon which life will be given to those who have rebelled against their Sovereign Lord, are easy, only requiring penitence, or tenderness of conscience, on the part of the offender. For, saith the Lord, "to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

In the days of the kings of Israel, when Hilkiah, the priest, had found the book of the law in the house of the Lord, he delivered it to Shaphan the scribe, to read before the king a fearful message of wrath that was to be poured out upon that people. "For, thus saith the Lord, behold I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book, which the king of Judah hath read, because they have forsaken me, and have burned incense to other Gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place and shall not be quenched." But when that good king Josiah heard these terrible predictions, he rent his clothes, and sent to inquire of the Lord concerning the words found in the book; and so acceptable was this course of the king to the Lord God of Israel, he returned him this gracious message, "Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord. Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace and thine eyes shall not see all the evil which I will bring upon this place."

Thus, if tenderness of heart and humiliation before God, in King Josiah, could defer an earthly judgment, how should the trembling sinner now rejoice, that tenderness of heart and a contrite spirit are in the sight of God of great price, and will finally secure him from suffering the penalty of wrath and fiery indignation which "shall devour the adversaries." But how greatly to be deplored is the fact, that multitudes daily hear of the terrible threatenings written in God's law, which will most assuredly fall upon the head of the guilty sinner, without being moved to tears, or sorrow of heart. Such is the fatal tendency of sin, that those who are under its influence, though they have eyes, they see not, ears, and they hear not, and hearts that will not believe the glad tidings of the glorious gospel, lest they should be converted and saved. O! that perishing sinners exposed to the penalty of God's broken law may humble themselves under his mighty hand, that he may become their portion here, and finally exalt them to the glories of his future and better kingdom, where sin and sorrow cannot enter, but an eternity of bliss will be the inheritance of the redeemed forever and ever. M. A. T.

Neal's Creek, Ind.

For the Crisis.

Notes by the Way.

After the campmeeting at Wilbraham, I thought it a privilege to attend meetings without so much burden on my mind. Went to the Methodist campmeeting two days with the intention of selecting all that was good. The two best sermons were very good, and there were some good prayer-meetings. Friday, I went to the Westford meeting, and enjoyed the two days I spent there. Sunday, went to South Reading. Found the church alive. Thence to South Pittsfield, to another barn meeting. Found the brethren holding on well. Some of the seed sown in the spring-time had taken root, and being watered by Bro. Emerson, began to bear fruit, which roused the devil, who set cold professors to reporting all kinds of falsehoods. But I felt like bombarding the place once more in the name of God. Here I met some recruits from Portsmouth and Loudon Ridge, and although young, they helped mightily in carrying the battle forward. Some came out while the enemy growled. Others skulked when they saw persecution coming. After about a week, I left for another old battle-field of last spring. Found the company strong, with the whole armor on, not having lost a single soldier—no, not one severely wounded in six months' battle. The selectmen thought of taking care of me if I ever went back; but no officials appeared, and we had a good time serving God with the young converts from Portsmouth, who went out to see those at the Ridge. Their hearts were soon knit together like David's and Jonathan's.

Monday, by request, went back to South Pittsfield to stop three days more and contend with Spiritualism in sheep's clothing. Then to Chichester three days. Here were a few faithful warriors who appreciated help. There was a good interest. Some received the light. Then went to Sandwich Center. Here most of the light had been put under the bushel, but four days brought it out in sight so others saw it. God will bless them if they keep doing. This is old ground forsaken by the brethren who formerly used to preach in that region; but sectarian darkness has not killed out all the true principle. One old man said to me on my departure, "Bro. M., your visit has been worth more to me than a thousand dollars." This was the first Methodist that came into that town. He embraced the whole truth with a good number of others, and confessed it publicly. They have established an independent free meeting every Friday evening. I hope the preaching brethren will give them a call. More good can be done in such places. There ought to be two or three good evangelists to visit such localities and feed the children. I fear city salaries have called some from God's work.

From there I went to Machiasport, Me. Stopped at Portland and Yarmouth. Found the churches holding on. Took the steamer "Daniel Webster" Friday evening for Rockland. Had a hard time, sea rough. Took the boat at Rockland for Machiasport. This was still worse. The boat jumped about like a duck. Nearly all were sick. I staggered, but was not sick, except of my job. We encountered a snow storm, and things looked dark. While I was staggering about the deck, I said to some one I thought they had better tie the "critter" up for the night. This made me a subject for sport among the boat's crew. They all supposing me a "green horn" that was frightened, had a good time squinting and laughing at me. I felt homesick, indignant and hungry. I found I was called the "blue surtout man." The "blue surtout" was Bro. Hastings' old blue overcoat that he lent me at Portsmouth, he having a new one. I must have suffered without it in the snow storm. Thank you, Horace, although it subjected me to notice.

It was nearly time for dinner, so I started for the cabin. Soon the bell rung, and a rush came down stairs. I went to the further end of the table, to be as much alone as possible, and sat down at the foot of the table, as I supposed. Soon the captain and mate, and a number of young sea captains, came down, and seeing the old blue surtout at the head of the table, commenced laughing, and proposed to "tie the critter up," etc. Soon one said, "Put on steam and run away from danger, for this man is scared," referring to me. I stopped eating, and said, "Gentlemen, you had better keep your gas for some one younger than I am. In fifty-four years I have seen a great many people and some fools." This stopped their fun. I then told them that I had seen the salt water before, for I had been the length of Long Island Sound and back three times, and wasn't sick nor scared. I then left for the deck. It appeared that after I left one of the oldest seamen said, "Boys, that old surtout man knows more about the world than all the rest of us, he has doubled the "Horn" three times. He has come the game on us." Soon I had company enough inquiring about my voyages. I was in the dark about it, only saying I had been the length of Long Island Sound three times. This made it certain that I had doubled the "Horn," and I was soon honored unexpectedly, treated with respect, and got to my appointment Sunday morning in good time. Some of the crew looked strange when they saw that same old blue coat go into the desk, but God worked, sinners were converted, the whole place stirred. The Baptists opened their doors, and I preached three times. The work was started there. Some were converted and others convicted. God moved the whole population. I consented to stay the second Sabbath. The work increased all the week. Sunday, six requested baptism. This was new and unexpected to the people in that backslidden place. Sunday evening there was the greatest interest I have seen for years. I presume there were fifty under conviction the second Sunday evening. But I had to leave it where it was; to stay another week I could not, and the boat left Mondays only.

These brethren have held on without any preaching but once for over two years, and then Bro. Leafest called on them to see how the seed looked that he sowed five years before. I felt that my visit was greatly appreciated by them, and blessed to the conversion of a good many sinners. It got among the seamen. One mate of a vessel and his brother were among the converts that were baptized. I left them, probably never to meet again on earth. I hope the preaching brethren will call on them.

This ended a tour of eight weeks. I had a rough time coming home, on the boats; was hindered two days for the storm to abate. I took my line and caught fish enough for the whole boat's crew one meal. So I became noted again, and got two meals free. I had to stay at Rockland over night. At six Wednesday morning I was awakened by the earthquake, which said the whole earth groans for deliverance, which will come soon.

I did not think of noticing this trip till some suggested it after hearing some of these incidents. There was a theft of thirty-eight dollars on board, but the energetic efforts of the officers detected the thief. Three men were on board in irons, going to State prison, one for five years. So we had a variety, all showing that wickedness is not at an end. Let us keep doing as long as God is willing to show mercy to sinners. I think it safe to say, I have seen fifty start to serve God this time out. Thank the Lord, children.

H. Munger.

For the Crisis.

Where is my Treasure?

Not in the gold of India's mines,
The glory that resplendent shines
Around the kingly throne;
The wealth of ocean's soulless caves,
The treasures 'neath its restless waves,
And surging billows strown.

The triumphs of the battle field,
The sceptre that the princes wield,
The crown that monarchs wear;
The titled worldling's sounding name,
The landed victor's blood-wreathed fame,
The joys the mighty share.

But, oh! my eyes can pierce the shroud,
And see the light beyond the cloud—
The glories angels share;
The coming world's unfading bliss,
The offspring of the pains of this,—
I'd place my treasure there!

Pine Avenue. F. F.

For the Crisis.

"Stray Thoughts Arrested."—No. 3.

BY T. W. S.

Nonsense! what is? why, what I heard a man say the other day. He said that "you might as well blot God out of existence as to destroy the soul!" for it is part of God. He ought to have said, also, "you might as well punish God with fire and brimstone, and consign him to eternal misery, as to do so to the soul, for it is a part of God!" "Fear not them which kill the *body*, but are not able to kill the *soul* (*psuche*, life,) but fear him which is able to *destroy* both BODY and SOUL in hell" (*gehenna*.) So says Christ. It is plainly declared that it *is* possible for the soul to be destroyed or annihilated. If our friend meant that man cannot destroy the soul, we do not object; but if he means that *God* cannot destroy it, we differ, and assert by the authority of God's own word that he can as easily destroy the soul, or any thing else, as he can create. Presumptuous, erring man! to limit the power of Omnipotence.

God made man of the dust, and "breathed into his nostrils the breath of life, and man became a living soul"—not became possessed of an immortal soul. Being made of earthy matter, he is corruptible, perishable, mortal. God offers immortality, extends to man the privilege of becoming immortal. Man does not embrace the offer, despises the privilege, does not perform the necessary duties. He is therefore undone. Having refused to accept eternal life, he must as a necessary consequence forfeit it. God will not, and cannot justly, *force* eternal life upon any man. Is man wiser than God that he knows the soul cannot die? Paul says, "he that converteth a sinner from the error of his ways, shall save a soul from *death*." How can any thing be saved from death that *cannot* die?

Our friend said also that "in the beginning God said, let us make man in our image, after our likeness;" it was the immortal soul that was made "in the image and likeness of God." Is it like God in omnipotence, in omniscience, in omnipresence? Like him in holiness, in wisdom, in goodness? Who will affirm this? How, then? By being immortal, by being part of God. But does the Bible say it is immortal? Does it say that the soul is part of God? If it does, who will show us the place?

This dogma, like many others held by those who style themselves the "Orthodox," is only a relict of Popery. It is proper for a daughter, on taking leave of her mother, to take with her some token of remembrance. This doctrine is too important to the "Mother Church" to renounce its possession. She is willing to lend it to her offspring, but if they are not grateful enough to acknowledge their obligations, she charges them with stealing it. The Devil contradicted the Almighty in the beginning, and men have been following his example to the present day. God says the soul that sinneth it shall die; man says it shall live. God says the wicked will be destroy—burn up; man says they will be preserved. God says man is mortal; man says he is immortal. God says he will turn (return or turn back) the wicked into hell (*sheol*;) man says they are cast into hell-fire and brimstone, and endure eternal misery. Is not this a fearful position for poor, erring, dying man to take? Yet there are thousands who daily contradict the plainest of all God's teachings, and if convinced from the Bible that their theory is false, rather than acknowledge their error, they will charge the *inspired* writer with ignorance or falsehood! How often do we hear persons say (professors of religion too) when the prophets or apostles are against them, that David, or Paul or Peter were nothing but men, as liable to err as others. This may be true so far as relates to them *as* men; but when they were speaking as the "oracles of God" under the inspiration of the Holy Spirit ("holy men of old spake as they were moved by the Holy Spirit"), is it not going too far to charge these men with fallibility, or fickleness? Would it not be more honorable, more consistent, more just, to forsake the errors and receive the truth?

But so firmly implanted are the opinions of some men—opinions which they have been taught from infancy, and which have grown with their growth—that it would require as much effort to forsake them as it would to lay down their life for a friend, and are yielded up as reluctantly as if eternal life depended on their retention. But the day will soon dawn when all differences will be adjusted, when error will be destroyed, and all will know the truth.

For the Crisis.

"Making her Naked."

Everything indicates that the hour of doom for the Papal Anti-Christ is just at hand. And as her plagues begin to sweep over her, so do they bring for her whose cup of iniquity is full, and whose time for making herself drunk with the blood of saints is forever past, no more to return,—torment and sorrow, mourning and famine. Not the least of these divine visitations of indignation is the showing up of her hidden deformities—the unveiling before the gazing and unpitying world, of all her secret and diabolical machinations for torture, and with them the black records of her guilt.

Mr. Pearsall of England has recently discovered one of those horrible instruments of torture, called "The Virgin," and similar to that said to have been discovered by the armies of the first Napoleon in the Inquisition at Madrid. It is described as a strong wooden and iron image of a female, whose arms opened in front like folding doors, and studded within with dirks and stillettos, poniards and spikes. The miserable victim is bidden to kiss the virgin as a penalty for refusing to worship the abyss-begotten beast. Sinewy, mechanical arms open to receive him, and he is crushed in their horrid embrace, and at the same time pierced with twenty-three irons in the eyes, neck and heart. A late New York Illustrated paper contains an engraving of this awful engine of death, invented by the Romish Inquisitors to destroy those who refused to submit to their infamous decrees. O Rome! what a solemn account thou wilt have to settle with Jesus Christ in the day of judgment for the manner in which thou hast dealt with his Bride!

But as though it were not enough to unveil from obscurity the vile and cruel modes of torture, God has in wrath against her put the records of those tortures of human Protestant flesh into possession of the Protestant world. In the plunder of Rome in 1848 the books of the Inquisition were carried off and sold in the streets, and after passing through several hands, are now safely deposited in the College Library at Dublin. Here in the manuscript-room, in some sixty huge quarto volumes, bound in red—fit color for the sanguinary tale they tell—are the real minute-books of the dreaded Romish Inquisition, extending over a period of one hundred years! They contain the actual proceedings of the "Holy Office," in the handwriting of the Inquisitors and their clerks; and, though locked up in the Italian tongue, the Protestant world will not leave them long unread. Hide thy head, mother of harlots, and blush for the revealings of the bloody story of thy shame and sin!

I have no doubt the world will behold more of these unveilings, tearing open her very heart, until mystery Babylon, stripped of her hiding places, stands "naked" before us. Rejoice over her fall, "thou heaven, and ye holy apostles and prophets!" Rejoice over her every saint of God whose redemption draweth nigh!

I am very solemnly impressed in view of the great events of our times and the rapid and near approach of the end of the world. Christ have mercy upon us all. Amen. D. T. Taylor.

Dansville, N. Y., Oct. 1860.

For the Crisis.

"Let Brotherly Love Continue."

I. The objects of our love.

1. *The Brethren.* Those who love Jesus. There may be differences of opinion, and in view of individual peculiarities, it seems almost impossible that it should be otherwise; but these differences of sentiment form no excuse for us, for the command is imperative that we should love the brethren.

Now the text does not single out the brethren of *our* church, but recognizes the universal brotherhood of christian disciples. We are to extend our love, then, to brethren of EVERY NAME and nation. The great question is not, whether he belong to this or that church, or to none, but is he a christian? does he love the Lord Jesus with all his heart, and his neighbor as himself? If he does, then our love should encircle him as does the love of Jesus.

2. *The Sinner.* Although we cannot love his sins, we may and ought to love the sinner. It was the love of God to the sinner that induced him to send to our relief his "only begotten Son," that "whosoever believeth on him might not perish, but have everlasting life." Let the sinner once become convinced that he is the object of christian love and care, and there is great hope of reformation in his case.

II. The ground of this love.

1. *We are traveling to the same country.* We are heirs of the same promise, and rejoice in the same hope. Notwithstanding our differences here, we look forward in anticipation to a glorious union with our God and with each other. We sigh for the "realms of the blest." We strain our weary eyes that we may catch a glimpse of the celestial city, and live in hope of having a part in "the first resurrection" from the dead.

2. *We have the same object in view*, viz., the salvation of the sinner and the glory of God. We labor to rescue men from death, and incessantly do we urge the blessings of christianity upon the people, and in the conversion of the ungodly we find a realization of our highest hopes. I would to God we were more zealous in this matter of pointing sinners to "the Lamb of God who taketh away the sins of the world."

3. *This love is essential to the prosperity of Zion.* It is next to impossible for the church to labor effectually when the element of discord prevails; but let the church "as one man" go forth to battle for the Lord, and they will be attended with sure and certain victory.

III. How to promote this love.

1. *By overlooking each other's faults.* We often discover in our brethren things we deem liable to our censure; but we must remember that humanity is frail, the flesh weak, and we prone to err. Then we are apt to magnify these frailties so as to make them appear to be greater than they really are. The Lord save his people from fault-finding.

2. *Let us learn to speak evil of no man.* By pursuing this course, we may not only save ourselves much anxiety, but may prevent the ruin of others. O! how many through the slanderous tongue of others have become castaways. God save us from this also.

3. *We must sacrifice for others.* Sometimes by giving away a little to the feelings of others, we may accomplish that which under other circumstances we could not do in years of time.

IV. Effects of this love.

1. *It gives strength to the church.* "Union is strength," and a band of devoted christian men can accomplish that in united effort which would be impossible if taken singly and alone.

2. *It makes us more Christ-like.* The whole life of Jesus was one of love. Love characterised his mission, his deeds of mercy, and his entire life. Love, and love alone, has brought salvation to our ruined race. Glory be to God for that "love wherewith he loved us" in sending his Son into the world that we through him might have eternal life. Let us not forget, whatever else we may do, to love the brethren; and in the words of the blessed Bible I would repeat it—"Let brotherly love continue." Amen. Henry W. Dare.

West Troy, N. Y.

Be Silent.—It is a great art in the christian life to learn to be silent. Under opposition, rebukes, injuries, still be silent. It is better to say nothing than to say it in an excited or angry manner, even if the occasion should seem to justify a degree of anger.

☞ John Wesley said, "By repeated experiments we learn that, though a man preach like an angel, he will neither collect nor preserve a society which is collected, without visiting them from house to house."

For the Crisis.

"Proselyting."

Yes, we are accused of "sheep stealing"—of robbing other churches to fill up our own; and this is a very great crime; to disturb the *peace* and *safety* of the church, and wake them up from their sweet and comfortable nap, to cry "thief, thief." Well, I suppose we must plead guilty to the charge; we *do* want the "*sheep*," and mean to get them, if we can, in a fair and open way, by argument and persuasion. But we do not want the "*goats*;" they may stay where they are if they choose. Now we go on this principle, and it is according to the gospel: "If a man see an ox or an ass fall into the pit, will he not help him out?"—and, forasmuch as a *man* is better than a *beast*, should we not do likewise? We have, most of us, been in the *pit* ourselves, and are heartily glad to be helped out of it, though it has sometimes been done rather roughly; we have no wish to fall in again.

People ought to give a good and sufficient reason for what they do: we do not want to steal the sheep for the sake of the *wool*, or the *mutton*; for we do not mean to *kill* them, but make them *alive*: we do not mean to *shear* them, but to clothe them with glory and immortality. We want them to find a *better pasture*; some of them, we fear, are almost starved to death where they are: we freely acknowledge this was our case; our constant cry was, "my leanness, my leanness!" But now the Lord has given us a good pasture, and there is enough and to spare; and we do not want to feast alone, but we want all those who fear God, and love the appearing of the good Shepherd, who gave his life for the sheep, to join with us in that blessed hope of the gospel, the second advent of Christ.

I know there are a few in all the churches who are partially convinced of the truth, and would, if they dare, come out and advocate it; but poor, silly sheep, they are afraid of the wolf, and some are almost afraid of their own shadow. We want to give these timid ones a little more courage to do their duty, and act like men valiant for the truth. I know there is reproach and persecution for all those who embrace the truth as it is in Jesus, but it is to me perfectly evident, that those who refuse to suffer with and for Christ will never reign with him. As this is the case with too many in the present day, I fear they are in a dangerous predicament. What a fatal snare is the fear of man! How many are caught and ruined by it! If this should meet the eye of any one halting between two opinions, let me warn you, brother or sister, to make a speedy decision. Christ says, he who is not with me is against me. Are you willing to be found in communion with Antichrist, when the Lord shall be revealed from heaven? If not, come home to that little flock to whom Christ has promised the kingdom.

If there is "proselyting," be it so; we have been accused of worse things than this, and if this is vile, we would be more vile still. All we desire is, to warn sinners in and out of the churches of their danger, and entreat them to flee from the wrath to come. We feel that the nominal church is asleep in carnal security, crying, "Where is the promise of his coming?" and we would fain get the few sheep of Christ out of it; that when the Bridegroom cometh they may be ready to meet him, with their loins girt, and their lamps trimmed and burning.

The true church of God has ever been on the aggressive; she is in a *militant* state, and the armor provided for her warfare is not only for defence, but *attack*. She has not only a breastplate and a shield, but an arrow and a sword, and she is to go forth conquering and to conquer. We as a people who believe in the Advent of Christ, and the final destruction of the wicked, have deserved all the reproach cast upon us by the church and the world, if the truths we advocate are of no importance: we have labored in vain, and spent our strength for naught. But, on the other hand, if they are, as we believe them to be, the vital questions of the day; the test that is to try the faith of the church in these last days,—then an awful responsibility rests upon those to whom God has given the light of truth, that they should spread it abroad, and use all lawful means within their power to persuade men to embrace it.

This is our position, and others may call it "proselyting," or what not; it is at *our peril* we hold our peace. We might have continued in the nominal churches, as many do now who believe these truths, and try to *shirk* all responsibility on somebody else; but the true soldier of the cross will never take this cowardly course; if he did he would be cashiered, and sent away in disgrace, and ultimately lose his reward—eternal life. Christ and his apostles spent all their time and talents in trying to bring both Jews and Gentiles to the knowledge of the truth, that they might be saved; and they found more opposition and persecution from carnal professors of religion than from any other class. So it was with the reformers in the time of Luther. So it always has been, and so it is *now* in these last days; the self-styled rulers of the churches seek not to enter the kingdom of God themselves, and those who are seeking to enter in they hinder. Nominal Christianity in the present day is as much missionary ground as any heathen land, if we are to judge by their fruits. I know it is much harder to cultivate old worn out land, that has been exhausted by over much cropping, than virgin soil, that has never been turned by the ploughshare. And I have heard the same sentiment expressed by the spiritual husbandman with regard to some places where the gospel has been "*statedly preached*" for many years: the conscience at last becomes seared as with a hot iron, and men are given over to hardness of heart.

J. Parry.

For the Crisis.

The Royal Visitor.

BY P. B. MORGAN.

Our city has been all astir. The military have been moving from morning till night. Escorts, processions, reviews, beside a notable ball, a concert, and *et cetera*, have been arranged, and probably, we may say, enjoyed. Cannon have roared, bells have chimed, and Americans—thorough-going Democrats and Republicans—have played on American soil, "God save the Queen." All lips have echoed "The Prince," and all eyes, lifted high on tiptoe, have gazed, apparently quite unmindful of common flesh and blood, to get one view of The Prince. From garret to cellar, from the State House to the meanest hamlet, the centre of conversation has been The Prince. Until we might almost fancy, the cold granite of Bunker Hill Monument had become animated with the prevailing excitement, and felt proud to take in its arms and lift to equal height the American and British ensigns—the latter at the East, and the former at the West,—over the very bulwarks where, nearly one century since, the two nations met in deadly conflict, and when the warm blood of a Warren was poured out for American Independence.

But Saturday came—our blessed preparation-day—the day when the weary begin to think of a rest-day, and the way-worn think of the dear ones at home. And with Saturday came our deliverance,—a deliverance from the thousands and tens of thousands, and, not least of all, from the excitement consequent upon the occasion. After shaking hands with the Governor, our Hon. Congressmen, and others of Nature's noblemen, the Prince took leave for Portland, where, after a couple of hours, we are informed, he joined the British fleet and set sail for Europe.

And now, that we may take a long breath, we ask, who was this surely well-behaved young man? and why all this ado? The answer is—it is the Prince of Wales, heir apparent to the British throne. And it is further said, that, as the boy is father to the man, it is believed that the impressions made upon the youthful mind of the Prince—now scarcely nineteen—will have a lasting and salutary effect upon his future life; that the influence of this visit may possibly be of incalculable benefit to this nation at some future period;—and hence the uprising of this great nation to greet with such immense enthusiasm, with cheers long and loud, the presence of this young Prince.

The propriety of all this we will not pause to question, though, be it remembered, the bloody Nero was once a young, and apparently most amiable Prince. But let us ask, if such attention be due a Prince whose interests are so foreign to ours, what are the civilities, what the attention due Him who is Prince of the kings of the earth,—the Lord of glory—who has already announced his purpose to shortly visit this world again? Who makes haste to prepare for Him a welcome? Who is glad that he saith, "Behold, I come quickly?" In what nation, or city, aye, in what household, is this stupendous fact the subject and centre of conversation? Alas! alas! O, church of Christ, hast thou forgotten thy spouse? Nevertheless the King makes ready, and soon with the heraldry of angels, as a royal visitor, will be here. The Lord help us to be ready and bid him welcome when he comes.

For the Crisis.

The Pine Grove.

As I walked out this morning into the pine grove, bounded on the north by a dense oaken forest, I observed the pines next the forest all leaning southward. My first impression was, that the north winds had occasioned this; but, in a moment more I discovered my mistake by observing that all the branches of the pines grew southward also; that the trees were absolutely bare and uncomely towards the woods. I then saw that these pines, branches and all, were reaching as far as it was possible into the open space southward for the *light* and *heat* of the *sun*.

Oh! what a lesson it taught me. Child of God! see thy example. See these pines almost uprooting themselves to feel the light and heat of their sun. They were not content with the cool shade of the oaks; ah! no, not a branch shot thitherward, but all their beauty and grace was towards their life-giver.

And as I walked on, my shoes becoming wet with the cold dews, and every leaf dripping as the chill winds of October gently stirred them, I instinctively drew my cloak about me, shrinking from their every touch and exclaiming, "Truly, this is the oaken forest of this world"; and my poor stranger-heart went up with unutterable longings for the presence of the "Sun of Righteousness" to forever dispel the chill damps of earth.

E. S. Willard.
Hammonton, Atlantic Co., N. J.

The World's Crisis.
BOSTON, OCTOBER 31, 1860.

Salem Conference.

The Conference at Salem, held Oct. 16th to 18th, resulted in the formation of a Publication Society, which is designed to take more efficient measures for scattering light and truth in these last days. It is thought that, by associated action, more can be accomplished than by individual effort. The fact that we are now emphatically near the great day of the Lord should arouse all to do what they can in the best possible way to produce the greatest amount of good. No effort should be spared.

We were sorry to learn that some supposed that the Providence Conference, held in July, was called for the purpose of adopting a *denominational* name, to be accepted by the different Advent churches. Every church is perfectly free to take any name they may choose, and adopt such regulations as they may deem for their best good. If it were ever right, we are now too near the judgment to form ecclesiastical bonds to restrict the very largest religious liberty of every child of God; and we are the last people, we hope, who will consent to receive any such restrictions. We must be *free*. We should not envy the man who would endeavor to impose an unscriptural yoke of bondage upon those who are looking for and loving the appearance of Jesus. Our brethren need have no fears that any such work is contemplated; and we were grieved to learn that any supposed that those at the Providence Conference had so far departed from the Lord and the "blessed hope," as to have the least design in that direction.

We were still more surprised to learn that some thought the reason why the majority at Providence were in favor of the word *Christian* as a part of the name of the association, was because they were "*ashamed*" of the word Advent. Such would have made no greater mistake, if they had concluded we had all turned Mormons. Our reproach does not come from our *name*, but because of the *doctrine* we preach We shall have but little shame and reproach, if we receive none but what comes from the *name*; for the term "Second Advent" has become quite respectable, where the life and death doctrine is not associated with it; and those who hold to the sleep of the dead and the destruction of the wicked are considered *unworthy* of the title. "Yet if any man suffer as a *christian*, let him not be *ashamed*; but let him glorify God on this behalf." "I therefore, the prisoner of the Lord, beseech you that ye walk *worthy* of the vocation wherewith ye are called; with *all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace.*"

Rome and Napoleon; or, an Exposition of the 17th chap. of Rev.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3: 7.

At the present time, the world is interested in watching the movements of Napoleon III. and the critical situation of Pope Pius IX. The former is rising, the latter is falling. His last props are being taken from him; and he whose mandate once made all Europe tremble, is now as helpless as a mere dotard. His temporal power is nearly all gone, and his spiritual is apparently about to end forever. The kings and dukes of Italy, who with their subjects were pillars of the Papal throne a few years since, are now but exiles, or assisting Garibaldi in his victorious march towards the "eternal city," which for more than twelve hundred years has been the seat of the Roman Pontiff, who has claimed to be Christ's Vicegerent upon earth; and yet caused "the blood of the saints, and . . . . the blood of the martyrs of Jesus" to flow, till some fifty millions were sacrificed on the bloody Papal altar. "The woman on the seven-hilled city" may now see the handwriting upon the walls, like that in Belshazzar's palace on the night of his destruction. The Cyrus of Italy is evidently on his march, drying up the waters of mystic Babylon, preparing to enter the Vatican palace in victorious triumph.

Let us now turn to the prophecy in the seventeenth chapter of Revelation, that we may obtain light on this interesting subject. The first part reads as follows:—

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns."

This prophecy contains two important symbols, a "woman" and a beast. The angel peomises to tell "the mystery of the woman, and of the beast that carrieth her." Let us attend to his instructions. In the last verse of the chapter he says; "The woman which thou sawest is that great city which reigneth over the kings of the earth." What great city? In the 9th verse we are told that it is one located on seven mountains," or seven hills, as Wiclif's old translation reads. This is quite definite, and we think we shall have no difficulty in ascertaining its location. But before we do so, let us examine the symbol more carefully.

We assume that when woman is used symbolically, she represents a *church*; or the city containing it. If she is a harlot, as in this case, she symbolizes a corrupt one. The representation is very common in the Scriptures. Please read the 16th chapter of Ezekiel. Here we find the Lord speaking of Jerusalem, or the church therein, as a "harlot," because of her unlawful union with the Egyptians, Chaldeans and Canaanites. He says to her, "O harlot, hear the word of the Lord." She should have accepted the Most High as her husband; but instead of doing so, she looked to these other nations for protection, and thus committed fornication with them. When a woman leaves her lawful husband and is united with another, she becomes an adulteress; so when a church leaves the Lord, and associates herself with the civil power of the surrounding nations for support, she is properly represented by a harlot.

When the church is pure, she is compared to "a chaste virgin" Christ represents himself as the "bridegroom," and the church as his "bride," or "wife." But as the woman in Rev. 17 is a harlot, she must symbolize a corrupt church, which according to the prophecy must be located on 'seven mountains" or hills, and reign "over the kings of the earth." We know of but *one* city thus situated. Says a London correspondent, "An audible wail comes from the city of the seven hills." We need not stop to tell the reader that Rome is the only seven-hilled city on our planet. Says the historian, it is "the most celebrated city of the world, either in ancient or modern times." According to the prophecy, the church in this city would be properly represented by a harlot, and reigns "over the kings of the earth." No fact is clearer in history than that this church, by the authority of its ecclesiastical head, has claimed and exercised the right to establish and depose kings and emperors at pleasure. This has been one of her common acts, so well known to the world that we need not stop to burden the reader by citing examples. We think there can be no doubt that "the woman" represents the Romish church whose seat is upon the "seven hills."

"A Double Crown."

It will be recollected that Napoleon I. was crowned Emperor of France in 1804 and King of Italy in 1805. Napoleon III. is following closely in the steps of his distinguished uncle. A Paris correspondent says:—"The Emperor is determined that the year 1862, which completes the decade of power originally demanded by him of the French people at the '*coup d' etat*, shall witness the concentration of a double crown—that of Rome as well as France—in the imperial family. In the meantime, while the French garrison grows stronger, the ties which connect the Emperor with the Holy Father become, in the estimation of this last, weaker every day."

"A Perilous Position."

The Pope speaks of his present situation as "a perilous position." Indeed it is, and increasingly so from week to week. He has recently delivered an allocution to the Cardinals in which he says:—"Whilst, however, we have for a long time been expecting such a result we are most painfully affected in seeing the authors and abettors of this invasion advance as far as the walls of our capital, as though they had the assurance that no one would oppose them. In presence of such a perilous position we see ourselves forced, even against our will, to the sad necessity of occupying ourselves with the measures to be taken for the protection of our dignity."

We think the Pope's "dignity" will not long be an object worthy of much boasting on the part of his friends or himself. His is no enviable position.

Hard Times.

The prospective financial aspect of our country is not very promising. The neuralgic pains of an approaching panic are already felt by many, especially at the South. The following from the Richmond *Whig* of Oct. 20th gives some premonitory signs of what is approaching:—

"The complaint of hard times comes from every portion of the South. Money matters are tight, and the wealthiest of people find it difficult, and in many cases impossible, to procure means necessary to meet their current expenses. Sad to say, in truth, the people are suffering in the flesh from an inability to get the real necessaries of life. Many who, in last year's plenty, enjoyed the comforts and luxuries of the land, are denied the least as well as the greatest of their earthly wants. Nor is it because the hand of Providence, bountiful in its dispensation the year before, is now closed against them, for provisions are as abundant and not higher priced than then. The western states are sending to our markets their increased surplus of grain and produce, and it requires but the cash, as heretofore, to obtain provisions in any quantity, but the money is not to be had. Why is this? Because the banks refuse to discount. No matter how good the paper offered, they close their drawers against it. And why is this? Not far in the distance are beheld signs of a dissolution of the government under which we have prospered as a nation, and it would be unsafe, under existing circumstances, to extend credits and increase an unsettled business. The most important interests of our people are in a deplorable condition, and a remedy must be applied soon, else they will be in a condition far worse, never to be remedied."

"Pius IX. must Go."

Must go where? Away from Rome,—to perdition. He has declared he would not leave the "eternal city," but it is now thought he will soon leave to return no more forever. The rule of the pretended vicegerent of Christ is evidently about ended. Indeed, the righteous heir to David's throne—the King of kings—may be expected to commence his reign within a brief period. The Paris correspondent of the London *Post* says:—"We must now expect two events—the flight of the Pope from Rome and the retirement of Francis II. from Gaeta. It is impossible, after what has taken place, for Pius IX. to remain in the Eternal city. He has by the advice of Antonelli sought to burn, pillage and destroy the property and persons of the people of his States. He has failed. His army of hirelings is beaten. His criminal intentions have been prevented by heaven. Pius IX must go."

"A Terrible Crisis."

The political aspect of own country is far from being peaceable. It promises nothing pleasing. The omens are very threatening—increasingly so. Men are hurriedly arming for a conflict at no distant day. The revolutionary element is very active, and in less than six months our nation may be in bloody civil war. The cup of iniquity appears to be about full. The oppressor cannot always prosper. The public pulse on this point may be seen by reading the following extracts. Says a Richmond (Va.) correspondent of the New York *Herald*:

"South Carolina, Mississippi and Alabama will undoubtedly secede before the middle of January next, and then a conflict with the federal government, it is to be presumed, will follow. Virginia cannot stand by in such a contingency with folded arms. She must go to the aid of her sister States. . . . . In this attempt at coercion in reference to any seceding State rests the great danger of a general revolution, which there is every reason to apprehend. . . . . By the the time Lincoln shall have assumed the reins of government, the work will have been done. Every plan and every arrangement for future independence, or as some say, for a great Southern confederacy, including Mexico, will have been perfected; and it will take a power far greater than Lincoln will have at command to undo them. This is no vague, unfounded speculation. I have seen correspondences from high and influential sources referring to this subject, and the feasibility with which the details of future operations are set forth in these correspondences would convince any one but a black republican that a terrible crisis is inevitable. . . . The frequent applications for arms to the Adjutant General of this State foreshadow a crisis in our political annals, compared with which the John Brown raid was a mere holiday scene. So numerous and urgent are those applications that the State is unable to furnish the necessary supplies, and the probability is that another large purchase of arms must be made at an early day to meet the requirements of her increasing military organizations. . . . . It is estimated that by the time there shall be need for their services—say about December or January next—not less than from two to three hundred thousand men will be fully armed and equipped, ready for any emergency."

Another prominent public Journalist, when speaking of the signs of the times says:—

"We think our readers will admit that we are on the eve of by far the greatest danger that ever threatened the country. . . . . The unthinking multitude, as in all past ages, are sleeping unconsciously on a volcano which is already uttering its low murmurings, premonitory of eruption, and may at any moment send forth its irresistible fiery flood to overwhelm and desolate wherever it comes."

"The False Prophet."

For some three thousand years, the demons, or "the angels that sinned," have inspired the breasts of the heathen prophets, and conducted their oracles after the manner of what is now denominated "Spiritualism." Men thus inspired were called "false prophets" and not unfrequently interfered with the prophets of the Lord, and made earnest efforts to deceive the saints of the Most High. The prophets of Ahab were of this class. They have always made earnest efforts to gain the confidence of Emperors, Kings and other noted personages, that they might more successfully accomplish their purposes in gaining influence over our race. Just before the second coming of Christ, we learn from the Scriptures that these "spirits of devils" or demons, "working miracles," are to "go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty."—Rev. 16: 14. It is evident that they are now doing that work. Napoleon III. is receiving prophecies from them. He supposes the spirit of Napoleon I. is giving him special instruction. There is no doubt that the demons have selected the present Emperor of France to assist in carrying out their purposes.

The following is one of the prophecies given to the Spiritualists:—

"Between this time and the 7th day of September, 1867, a very great battle will be fought upon the grounds of the Austrian quadrangle. In the five days' battle, over forty-five thousand persons will be left dead upon the field. I will prophecy further, that, if a certain man does not die, this battle will be fought in the month of August, 1865; between the French and the Sardinians on one side, and Austria, England, and Prussia, upon the other. But if this said man shall die, the event will then transpire sooner by one year and a half, and upon different issues.

In the last case, the issue will be between Sardinia and Prussia, against Austria, in which England will take no part. This last issue is predicated upon the event that, if the present Emperor of France shall die, *three* contending parties in France will aspire for power—which, for the time, will neutralize the power of the French nation—at which time Austria will seize upon the opportunity to regain her former Italian possessions, and Prussia will protest against the attempt, and will successfully back up Sardinia in maintaining her position in this great battle.

Further, I will say of the Emperor Napoleon, that, on the 18th day of March next, he will have come nearer losing his life (I think by assassination) than ever before; but I perceive that he will escape. In the month of September following, all the nations of Europe will become alarmed for the health of Napoleon."

The following is another prophecy from the spirits, concerning American politics:—

"There will be a dissolution of the Union."

"A Free Republic will grow up at the North. There will be civil war carried on by the rabble and lower classes among the masses. The Republican candidate will get the popular vote, but will not be elected. There will be two great parties organized."

"The 'Liberals' in politics and religion will unite on the one side, and the Catholics, Democrats, and all conservative men and women on the other side."

"Slavery will be abolished by revolution, insurrection among the slaves, war, and blood."

"Next winter Congress will get in a broil. They will fight. Blood will flow.

"My consciousness is, that this Nation will be dead as a Nation before the 4th of March next."

"Almost simultaneous with the close of the November election, will be another crash among the banks, similar to the one of 1857."

"By and by we will have great diseases, and new forms of disease, unknown to physicians."

"We will have war, famine, political commotion, earthquakes and hurricanes."

"Healing mediums will be developed to cure disease."

"England is to be harassed by France, and Russia will assist France; and when England is crushed as a nation, America will aid her."

"We will have no more Presidents—the present one will not serve his time out."

"Canada will enter the new Republic in America."

"Ohio will be the centre of that Republic, and Cleaveland will be the capital."

"Our present constitution will be the basis of the new Republican government, but will be remodeled."

"After the transition is passed, Theocracy will be the true form of government."

"The Negroes will ultimately be colonized in Central America."

"In the transitional or Republican government, woman will take an active part; but in the more perfect form of government, or Theocarcy, the male and female elements will be equally balanced."

But we are aware of the rapid spread of the sentiments of Spiritualists, and of their deep laid and gigantic plans for revolutionizing the government of America "and the whole world." The demons are devising measures to govern our planet through their mediums, and when successful, they wish us to believe that we are under a true "Theocracy," or a government direct from God.

Pastoral.—We are happy to state that the church worshiping in Chapman Hall, in this city, have secured the labors of Bro. P. B. Morgan, lately from the West, who will serve them in the capacity of Pastor for the present. Since their parting from Bro. Moncrieff, one year since, they have been as sheep without a shepherd, and have suffered proportionately. It is earnestly hoped that the efficiency and zeal of him whom they have unanimously chosen to minister unto them in spiritual things, shall prove, under the blessing of Heaven, successful in the great work of wooing the unrepentant to a consecrated life; of increasing the primitive charity and union of the church, with the upbuilding of the interests of the Temple of our God, which, as a light in a dark place, shall beckon the benighted wanderer onward and upward to light and life.

Let not the churches scattered abroad forget to pray for their sister church in Boston, and for her pastor. In the midst of years of difficulties and perplexities, trials without and within, she still lives, and, with the present help vouchsafed her, is encouraged still to struggle on, and await the day of eternal redemption.

May the oneness for which the Savior prayed the Father to be given his people,—for whose sakes he sanctified himself,—be recognized as it should, and form the hidden strength of their success. Let pastor and flock co-operate in the one great work; let there be a loving sympathy and fidelity for each other, with submission to God and truth,—and shall not the cause of Christ be advanced? "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

"God save the King."—The origin of England's national anthem is said to be French. It was for a long time used as a vintage hymn in southern France; and its primal performance as a national song, in England, was given before James I., in the Merchant Tailors' Hall, July 16, 1607.

It has been asserted that Henry Carew, who wrote in the last century, was the author of this song; but facts associated with it will not substantiate such as true; for there is little doubt of its being of very ancient origin.

Inquiries.

Editor of the Crisis:—Please publish and answer the following inquiries, and oblige your affectionate brother in Christ,

Rufus Wendell.

1. Does the "sudden destruction" of 1 Thess. 5: 3, synchronize with the "everlasting destruction" of 2 Thess. 1: 9?

2. Does the word "when" in 2 Thess. 1: 10, synchronize with the same word in verse 7th of the same chapter?

3. Does the phrase "them that know not God," in verse 8th, relate exclusively to persons living at the time of the second advent? or, to persons alive at the advent *and* the unholy dead raised to life? or, to all the finally impenitent in a resurrection life?

4. "Eternal death is the highest possible punishment. The wicked lose all that the righteous gain." These statements being true, and it being also true that "the wicked" will *begin* to "lose all that the righteous gain" at the time when the righteous are raised to an incorruptible life, does it not follow that the state in which the unholy dead are left when the saints are glorified, is *penal* in its character?

5. Does the phrase "the dead" in Luke 20: 37 embrace any beside them "which are fallen asleep in Christ?" In other words, does it include the wicked dead?

6. Does the relationship expressed by the phrase, "the God of Abraham, and the God of Isaac, and the God of Jacob," exist, or will it ever exist, between Jehovah and the impenitent dead?

ANSWERS.

No. 1. Perhaps it does.

No. 2. We are inclined to think it does.

No. 3. We think it refers to those alive at Christ's coming.

4. We think not. If so, there is no "second death." One cannot die twice without living between the two. "And the sea gave up the dead that were in it; and death and hell (*hades*) delivered up the dead which were in them; and they were *judged*, every man according to their works. And death and hell (with their contents) were cast into the lake of fire. This is the *second death*. And *whosoever* was not found written in the book of life was cast into the lake of fire."—Rev. 20: 13-15. When death and *hades delivered* up the dead, they came to *life* for judgment. If they do not come to *life*, then we cannot see how death has delivered them up, or how they can die the "second death." If they continue in the *same state* they have been for ages, we do not see how it is any more *penal* because the righteous are raised, than it was before their resurrection.

5. Not necessarily.

6. When "the impenitent dead" are raised, the God of Abraham is their God as truly as he was before they died.

For the Crisis.

A Proposition.

I intend, if the Lord will, to publish in November cheap editions of the following works:—1. Reasons for my Hope. 2. The Great Controversy between God and Man. 3. Spiritualism a Satanic Delusion and a Sign of the Times, by Dr. Ramsey. They will be on good paper, and in stiff, glazed, or enameled paper covers, and the price will be 25 cts.,—perhaps 30 cts. for The Great Controversy, as it is much larger.

Now I want these books widely spread, and besides I want the money to help print them. To those who wish to scatter them, I will put them at four copies for $1.00, postage paid; five copies for $1.00, they taking them by express, or sending postage. Thirty copies for $5, by express. Fifty copies for $8.00; and one hundred copies for $15.00; one thousand copies for $125—cash with the order. Who will take a *hundred*, sell sixty copies and get their money back, and then distribute the rest? Let me hear from you at once. I purpose also to issue the sixth edition of "Voice of the Church," $1.00, and the twelfth thousand of Pauline Theology, 15 cts., and also some Tracts. Let me hear from you, who wish these books, at once, that I may know how many to print, and have something with which to pay for them. Direct all letters, orders and remittances, to H. L. Hastings, Providence, R. I.

Correspondence.

From E. C. Paine.

Bro. Grant:—For a long time I have felt a duty devolving upon me, and now, by the help of the Lord, I will try to discharge it. We have come to a time when it is our privilege to inquire, "Watchman, what of the night?" and we have a right to demand an answer. God, by the mouth of his holy prophets, hath said he would "set watchmen on the walls which should not hold their peace day nor night until Jerusalem is established a praise in the earth." Where are they?

I think it is high time we are all awake out of sleep, trimming our lamps anew, securing oil in our vessels, and giving the cry, "Behold, the Bridegroom cometh; go ye out to meet him." It has been the burden of my prayers, that God would send forth his ministers in the same spirit that Paul had, receiving their commission from the Lord Jesus Christ, not shunning to declare the whole counsel of God, preaching the gospel in its purity, denying themselves of all ungodliness, and following their pattern in all things, like Paul, saying of a truth, I keep my body under, I bring it into subjection, lest that by any means when I have preached to others I myself should be a castaway. Many take advantage of Paul's saying in this very text, that if so good a man as Paul had fears, then we may. I say boldly, he had none. Read the preceding verses. He exhorts us to so run that we may obtain. Paul knew his acceptance with God; he was a workman that was not ashamed; he bore whippings and imprisonments with resignation, knowing that he was doing the will of his Master. We have fallen on strange times. I see not that spirit of endurance and boldness in the cause of my heavenly Master that I discover in Paul. He says, "Woe is me if I preach not the gospel,"—it is of necessity laid upon me. O that the Lord would baptize his ministers into the work! Souls are perishing for lack of the bread of life. Come up to the help of the Lord against the mighty!

I often see notices in the papers of God's healing the brethren and sisters. I rejoice that faith in God's word is yet exercised by some of his dear saints. Why do you not all comply with the rule laid down by James?

Springfield, Mass.

From F. J. Hess.

Dear Sir:—I wish to say a few words to our Eastern brethren, that they may see how we suffer here for the want of the blessed gospel. We have a house here that will accommodate about three hundred persons, and we have no shepherd to feed the little flock. We would be glad if some advent preacher would come this way and sound the gospel trumpet. We have a few living members in this place, and a number that have become cold. We have some little villages, such as Turin, Martinsburgh, Lowville and Copenhagen, and all near this place, where the people ought to have the truth preached. There is quite a chance for some brother. We are in the heart of the State of New York. Come and see. You will never be sorry. Whoever comes must expect to stay two or three weeks. If any one should think of coming, let him come as far as Utica, then to Booneville, and let me know when he will be at Booneville, and I will meet him there with a horse and carriage.

West Martinsburgh, Lewis Co., N. Y.

From Sr. M. Norton.

It is more than twelve years since I first obtained a hope in Christ; but when I compare my enjoyments during that time with the assurance of hope that I now feel, the contrast is truly wonderful; and I now look back with sorrow on time past in which I might have enjoyed all that I do now, had not prejudice kept me from examining and receiving those truths that are now so heart-cheering to me.

There are but few in this place who hold the Adventist views, I think not more than ten or twelve within twenty miles; consequently we are much isolated. We seldom hear preaching except that which teaches the theology of the day. Bro. Lenfest preached here once, and Bro. Fitch two or three times. We have not had the privilege of coming around the table of the Lord, owing to some not being fully decided in their minds as to who is qualified to administer. The teaching here, as in other places, has always been that none but ordained ministers should officiate in this solemn ordinance. Will any of the ministering brethren give us their mind on this matter through the *Crisis?* We are willing, I trust, to help fill up the measure of Christ's sufferings, and we wish to show forth his death till he comes,—an event which we hope is near at hand. And I would say to the brethren and sisters, let us see that our loins are girded about, our lights burning, and we ourselves like unto men that wait for their Lord; lest he come in a day when we look not for him, and appoint us our portion with the unbelievers.

Strange that the professed church of Christ should remain in such a state of apathy, when everything around us indicates the near approach of that great and notable day of the Lord. Truly, the Bride should be making herself ready, and I believe the[illegible] is; but, alas! I fear that many who are dreaming of heaven will be sadly disappointed when they hear the awful sentence, depart, for I never knew you. God forbid that we should sleep as do others. My earnest prayer is, that the Lord of the harvest will send forth laborers into his harvest.

Scots Bay, Cornwallis, N. S.

From L. Wetherbee.

Beloved Brethren in the Lord:—Your heavenly messenger wings itself once a week again to my poor cottage; and glad am I to peruse its blessed columns. It is one of the best periodicals I ever have seen or read. It does my soul good to read its heavenly epistles. Never have I loved the *Crisis* as of late. The Lord help us, Brn. and Srs., to lift up our heads and rejoice, knowing that our redemption draweth nigh. Watchman, the Lord help you in these last days to have the spirit that Noah and Lot had. The old Gospel ship that was launched almost six thousand years ago, is heaving in sight of the harbor, and soon she will cast her anchor.

Bangor, Me.

For the Crisis.

"The Rich Man and Lazarus."

Notwithstanding the vast amount of sound argument and much sophistry expended upon this subject, there is, to my mind, something very vague and undefined about it yet. Some in their endeavors have proved too little, some too much, and some just nothing at all. It has been used as proof of a state of conscious bliss and torment in the state betwixt death and the resurrection, which use collides with the Bible. Again, it is said to illustrate the position of the Jewish priesthood, and christian ministry. To this I would address the question, "Why did the rich man (Jewish priesthood) supplicate spiritual aid or consolation from Father Abraham (the Most High) through the instrumentality of Lazarus (Christianity)?"

The new tract, which has just been issued by Eld. J. S. White, takes a new position, which, divested of much that is mysterious, places the subject in an exceedingly simple light. The straight-forward, upright, unbending integrity of the writer, his holy life and conversation, his talents as a speaker, entitle his little work to a careful examination. I would recommend its perusal to all who read this, and are seekers after truth,—persuaded that they will be edified and instructed thereby.

Jno. F. Cotton.

Obituary Notices.

Died, in River Point, R. I., Oct. 4th, 1860, Saloma, daughter of Joseph L. Rose, aged twenty-three years.

She lived eleven days after being confined to her bed, and at the time of her death, we all thought she was getting better; but the palpitation of the heart came on again, and in one half hour from the time it commenced, she fell asleep in Jesus. Saloma was baptized and joined the church here in the spring of 1858 But the place that once knew her now knows her no more. Those that have listened to her soft voice will not hear it again until Jesus comes. Then he will make her like the angels. I have seen her countenance sad, the tear-drops large upon her cheek, and the enemy death gaining a victory over her; but soon, very soon, we shall see the dead coming out of the graves, and Soloma, not clothed with the habiliments of this sin-cursed earth, but clothed with immortality, forever blest. May God bless the parents of Saloma, and grant that they may meet their daughter on Mount Zion, to part with her no more forever.

J. P. Babcock.

Some few weeks since I was called to preach a funeral discourse upon the occasion of the death of Bro. Daniel Osborne, who died Jan. 31st, 1859, aged sixty years. He had been a believer in the one faith and hope of the gospel about twelve years, and it rendered him unspeakable consolation till he quietly fell asleep in Jesus to wait for the reward promised in the morning of the first resurrection. The friends chose not to have a sermon at the time of his death, because no one of like precious faith could then be secured. We occupied the Methodist house in Mottville, Mich., on the occasion. Text, Rev. 15: 3. We trust that the friends were comforted by the cheering promises of redemption, and some seed sown that will spring up and bring forth fruit to the glory of God.

A. N. Seymour.

Died, at Warehouse Point, Aug. 31st, 1860, Eldridge C. Hause, aged forty-one.

Bro. H. embraced the hope of the gospel in '44, and fell on sleep expecting life only through Christ at the resurrection. From the time he embraced the gospel to the day of his death, he lived among men as a friend to suffering humanity and a christian. It could be said of him, "Mark the perfect man, and behold the upright, for the end of that man is peace." For the last two years of his life he was confined to the house with a cancer; during which time I have often visited him and found his sufferings intense; and when those excruciating pains brought forth the deep groan, it was often followed with "glory to God," or "bless God for the hope of eternal life." And although he was a great sufferer, he always had a word of comfort to give to his attentive companion, and all others that called upon him.

In Aug. '59 his sufferings were so great it was thought best to remove his left eye. This operation was performed at Hartford, and while at the surgeon's room, his companion weeping, he calmly said to her, "Weep not, but rather rejoice [illegible] surely come up again." And when the surgeons were astonished at his firmness, he said, "The Lord is on my side, I fear not." At another time he said, "Weep not for me, I have overcome the world." His companion has been a constant attendant upon him, and the Lord has given her strength and grace, or nature would have failed, and she would have slept in Jesus ere this. Our Bro. leaves two sons and two daughters.

A large number of neighbors, friends and brethren, assembled to pay their parting respects to our brother. A comforting discourse from 1 Cor. 15: 21 was given by Bro. J. W. Crabtree.

S. C.

Died, in West Winsted, Conn., Aug. 9th, 1860, Bro. G. N. Gale, aged sixty-one years.

He leaves a wife and four children to mourn his absence; yet they sorrow not as others who have no hope, knowing that those who sleep in Jesus will God bring with him. Bro. G. had been for thirty years in the vineyard of the Lord, being a member of the M. E. Church until '43, when he heeded the cry, "Behold he cometh; go ye out to meet him!" since which time his waiting has been

"In expectation sweet."

Notwithstanding the intensity of his sufferings, he bore all with christian fortitude such as we had never before witnessed; the burthen of his prayer being, "Come, Lord Jesus, and come quickly!" While we were watching by his dying bed, he would break forth in singing praises to the living God; and we could but say with one of old (should death be our portion), "Let me die the death of the righteous, and let my last end be like his."

The funeral was attended by the Methodist minister of this place.

G. S. H.

Died, at Danville, C. E., on the 19th Oct. and 27th anniversary of his birthday, my eldest son John, after having passed through eight months of extreme debility, and almost an unparalleled case of affliction, having in that time been neither able to sit upon a seat of any kind, or lie upon a bed. Latterly his suffering was great, but patience and christian fortitude run parallel. With composure he viewed the steady approach of the enemy, and said the fear was gone. The disease was general dropsy, terminating in mortification. The peculiarity of his case, and also that of his baptism, are noticed at length in the Crisis of the 10th inst., by Eld. Grant, who baptized him He was sound in the faith that there was no life for a dead saint until that day when the Lord of both dead and living shall unlock the prison-house of death and bring forth his sleeping millions.

His funeral was attended by a large concourse of people, who listened with solemnity to a discourse by Bro. J. Blake from these words: "Let me die the death of the righteous, and let my last end be like his"

Danville, C. E. J. Porter.

Summary of News.

FOREIGN.

[Per steamer City of Washington.]

The Pope remained at Rome. Lamoriciere had returned to France. The French occupied numerous places near Rome. It was reported that the third division was to be sent from France soon.

Military movements on a vast scale are reported in Austria.

The Neapolitans, estimated at 90,000 strong, attacked the Garibaldians first, under the cover of a thick mist, carried some positions, and for a time succeeded in driving back the Garibaldians, whose number did not reach half of theirs.

Garibaldi went forward, revolver in hand, and after a desperate fight of eight hours' duration the Neapolitans were broken and routed, and pursued close under the walls of Capua. The brigade of Germans was cut off and driven to the mountains. The Garibaldians took 5000 prisoners. It is estimated that the Neapolitans had 3000 men killed and wounded, and the Garibaldians from 1200 to 2000.

The Royalists subsequently made a sortie to rescue the German brigade, but were repulsed.

The King of Naples and brothers were present at the battle.

There were contradictory rumors in circulation that Capua had surrendered, and also that the bombardment was progressing, but neither are confirmed.

The line of the Volturno is still strongly protected, and it is said that the Neapolitans are prepared to defend their positions.

Some Sardinian troops assisted the Garibaldians.

Garibaldi had called on the King of Sardinia to go to Naples and also send him 14,000 men immediately.

The Piedmontese troops had entered the Neapolitan territory and reported that three of the Great powers protested against it.

Mazzini, by request of the Pro-Dictator, had quitted Naples.

Affairs in the Papal States remain unchanged.

Of the provinces which remain to the Pope, Rome and Comarca have 326,504 inhabitants; Civita Vecchia, 20,701; Velletri 62,013, and Frosinone 153,569; a total of 560,867 inhabitants. The Piedmontese have deprived him of the Marches, Umbria and the province of Viterbo. The population of the Marches is 924,055, of Umbria 472,639, and of Viterbo 129,372 inhabitants. Thus 1,526,019 inhabitants have been withdrawn from the temporal sway of the Pope. The revolutionary party are convinced that the Piedmontese will enter Rome, and have prepared large quantities of tri-colored cockades and flags. They have even ordered a statue of Victor Emmanuel.

Garibaldi has appropriated 5000 ducats to the continuance of the excavations in Pompeii.

[Per steamship Canadian, from Liverpool 11th.]

The Paris correspondent of the Times says that private trustworthy accounts from the Island of Sardinia speak of the commencement there of manœuvres by secret agency for promoting a movement in favor of annexation to France in the same manner and by the same means as were employed by French emissaries in Savoy and Nice.

Garibaldi was about to convoke the Electoral Colleges of the Two Sicilies for the 21st of October, to vote by universal suffrage.

The Piedmontese *corps d' armee* in Naples will amount to 20,000 men.

Advices from Rome confirm the statement that the French would re-occupy Viterbo. The Pontifical gendarmes were to precede the French by twelve hours. The inhabitants were prepared to repulse the gendarmes, but would yield to the French. The Marquis Deppoli had proceeded to Viterbo to re-assure the inhabitants.

Victor Emmanuel was at Maceria.

The statement is confirmed that Spain had proposed a Congress of the Catholic Powers at Gaeta.

An extraordinary credit grant had been made to the Naval Department by the Austrian government for the construction of floating batteries to defend the entrance of the ports.

SYRIA.

Letters from Damascus say that since the departure of Fuad Pacha the Mussulmen had recommenced massacreing the Christians, and had already killed twenty. The remaining Christians were emigrating to Latakai.

The Mussulmen were furious against the Christians, and had threatened the life of the Russian Consul.

NAPLES.

The new Pro-Dictator of Naples, as soon as he was appointed, addressed a letter to Mazzini, complimenting him on his patriotism, but asking him to give a proof of it by leaving the country, telling him that, even without intending it, he caused disunion, and that many used his name with the parricidal intention of hoisting another banner in Italy.

A Congress on the affairs of Italy will probably soon assemble.

The Paris correspondent of the Times remarks concerning the forward movement of the Austrians, that it need not take people by surprise. Austria considers herself released from all obligations contracted with the French Emperor, and has good reasons to know that the Governments of France and Sardinia are bent on exterminating her, having prepared and probably brought to maturity their plans for an insurrectionary movement in her provinces.

A private letter from Turin announces that large armaments have been ordered by the Piedmontese Government, and the day before the Sardinian Minister's departure from Paris a supply of 50,000 muskets and 11,000,000 percussion caps was granted by the French Government to its ally.

It was reported that the French army in Rome is to be increased to 60,000 men, and that the garrison of Lyons was to be put on a complete war footing.

The Times in a leader, says: "Free Europe is tired of buying liberty of Napoleon pound by pound, and absolute Europe, if the meeting at Warsaw means any thing, is tired of seeing him sell it. Napoleon Third is master of the destinies of Italy, and we cannot prevent him from crushing her unity, or from selling it to any holy alliance, if he should see fit; but if we read the signs of the times aright, what he does henceforward must be done gratis."

By the entrance of the Piedmontese troops into the Roman States, Sardinia had violated the principles of neutrality. Count Cavour gave it to be understood that the entry of the Sardinian troops into the States of the Church was principally directed against Garibaldi. Now, on the contrary, it has become evident that they went to aid him. M. Bonfiace deplores the conduct of the Sardinians.

TWO DAYS LATER.

The cannonading of Capua commenced on the 9th, and the Garibaldians gained fresh positions. Hostilities were suspended for twenty-four hours to bury the dead, and recommenced on the 10th and continued through the 11th.

It is reported that Garibaldi was wounded at the battle of Volturno.

A decree had been issued for a vote on the 21st inst. by universal suffrage, as to the union of Italy under Victor Emmanuel

The Sardinian Chamber of Deputies had adopted an order of the day rendering homage to Garibaldi. It also approved the project of a law for annexation by a vote of 290 to 6.

Count Cavour made a speech previous to the taking of the vote, defining his policy. He urged union, and said he desired Rome to be the Capitol of Italy, and uttered a menace against Venetia.

It is denied that Russia and Prussia had sent a protest to Turin identical with that of Austria.

Victor Emmanuel had arrived at Grottamore.

Hungarian Insurrection.—A private letter from Turin, of the 23d ult., received in Paris, contains the following passage:

"Garibaldi alone possesses the secret of the period at which the Hungarian insurrection is to break out. He finds it extremely difficult to prevent the Hungarian liberals from acting before he has given the signal At the moment I am writing to you, Kossuth, Klapka, Teleki and others are here, waiting for the hour to strike by the Garibaldian clock."

Garibaldi after Melazzo.—Here an incident occurred which deserves to be mentioned, as showing the singular character of Garibaldi. Finding his shirt dirty and soiled from his personal struggles, he took it off, washed it in the brook hard by, and hung it up on the bushes, ate his lunch of bread, fruit and water, smoked his cigar bare backed, and, wrapt in thought, sat apparently contemplating the drying of his garment; thus, in the field or bivouac, sharing danger and hardship with the humblest of his followers. Directly his shirt was dry, he went on board the Tukeri, formerly Veloce, lying in the bay on the western side of the peninsula, and personally directed her fire on the fortress and retiring masses.

☞ At a village near Ballymena, Ireland a man by mistake delivered a paper containing the following, instead of an order for goods: "I do swear, in the presence of my holy brethren, by the Holy Cross of St Peter, and by the blessed Lady Mary, that I will maintain the holy religion, and exterminate all heretics, as they are called by our Holy Father the Pope, at two hours' warning. ***P. G. M." A similar document was found one night in the pocket of an unclaimed vest lost during a riot.

Letters state that lately in Bohemia, and particularly in the circles of Prague and Koniggratz, a great number of Roman Catholics have abjured their religion and embraced Protestantism. In the village of Spalow alone forty-seven persons have acted in that manner.

Notices, &c.

A Request.

I have lost mail matter. There is in N. Y. State a Dunnsville, a Deansville, a Danesville and a Dansville. To avoid mistakes and miscarriage, will persons sending me letters or papers please direct, Daniel T. Taylor, Dansville, Livingstone Co., N. Y.

Conference at Barnstead, N. H.

The Lord permitting, there will be a meeting commence at the "Clark Meeting-house" in Barnstead, on Friday, Oct. 16th, at 2 o'clock P. M., and continue over the Sabbath.

T. M. Preble.

Eld. L. Boutell is expected to preach at Concord, N. H., in the chapel on the corner of Centre and Green St., on Sunday, Nov. 18th;—and Eld. J. Couch is expected to preach at the same place on the first Sabbath in Dec.

T. M. Preble.

The Lord permitting, I will preach at Loudon Bridge the first Sabbath in Dec., if it does not conflict with any other appointment.

T. M. Preble.

Protracted Meeting.

Providence permitting, there will be a protracted meeting held at the Hollister school-house in Barnston, C. E., commencing Friday, Nov. 16th, at 1 o'clock, P. M., and hold as long as thought best. Elder Hiram Munger is expected to attend.

Wm. A. Cramer.

[illegible] Herald please copy.

Notice.

To the Brethren in Barnston, C. E.—On account of the distance and expense, cold weather, etc.; and thinking the same amount of labor and expense nearer home would be a better operation, I withdraw my appointment this winter with you for the present.

I would say to the brethren that have requested me to visit them, I am now at liberty to go where the church are ready for a protracted meeting, and are willing to cooperate with me in the work of saving men. Please direct to the Crisis Office until Nov. 12th.

Hiram Munger.

Notice.

There will be preaching at Music Hall, (formerly Exchange) Chicopee, (not Chicopee Falls) Mass., Sunday 28th, and the following Sunday. Services at the usual hours Friends in the adjoining towns are invited to come.

W. S. Campbell.

English Bibles.

We would call the attention of our friends to the fine assortment of English Bibles which we have imported, ranging in price from $1.00 to $2.50, exclusive of postage. It is a rare chance for those in want of the precious book, to send for them now to this office, where they can have them in Morocco, Roan or colored calf binding, with marginal or reference between the verses.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

Eld. P. B. Morgan will preach in
Boston, (Chapman Hall)........Sunday, Nov. 4th

Providence permitting, I will commence a series of meetings at Champlain, N. Y., Tuesday evening, Oct. 30th, to continue one week or more.
MILES GRANT.

Wm. M. Ingham will preach in
Westport, Mass., (neighborhood of Bro. Dan. Tripp) Sunday, Nov. 4th
Worcester (Warren Hall)..............Nov. 18th
Truro (Cape Cod)..........................Dec. 2d
and stop there and in that vicinity some five to eight weeks.

D. A. Jones will meet with the Church at Cheshire Street, Ct.......................Nov. 4th

I will preach in the Advent Chapel, Warehouse
Point, Ct.......................................Nov. 4th
Southbridge, Mass., (where Bro. A. Streeter may appoint..Nov. 11th
South Windsor, Ct., (Pleasant Valley school-house) Nov. 28th.
S. P. BABCOCK.

I will preach in
Lawrence.......................................Nov. 11th
Albany, (where Bro. T. White may appoint) Nov. 18th.
T. W. PIPER.

Providence permitting, I will visit the friends and preach, if desired, in
Windsor, (Bro. Cooper's)....................Nov. 5th
Pleasant Valley, or Buckland's Corner....Nov. 9th
Warehouse Point..............................Nov. 12th
Scitico, (by appointment) .....Sunday, Nov. 11th
W. S. CAMPBELL.

Charles S. Stevens will preach in
Compton, C. E., (Saunders' school-house) Nov. 4th
Ascott, C.E., (where B. Kent may arrange) Nov. 11th
Danville, C. E...................................Nov. 18th
Barnston, (where Bro. Clark may arrange) Nov. 25th

B. P. Manning will meet with the friends in
Roble's Corner, (Warner)....................Nov. 4th
North Sutton, (where Bro. I. Andrew may appoint) Nov. 6th.
Danbury..Nov. 11th
and hold meetings evenings a few days.

J. T. Ongley will preach as follows:—
Root Settlement, Pa..Sunday, Nov. 11th, 10 A. M.
Post Ridge, Pa.....Sunday, Nov. 11th, 3 1-2 P. M.
Anderson's, (near Edenboro,) Nov. 18th, 10 1-2 A.M.
Center Road, Pa.........Nov. 19th, 20th, and 21st
East Plymouth, Ohio........Nov. 22d, 23d, and 24th
Saybrook..........................Sunday, Nov. 25th
Unionville...............Nov. 26th, 27th, and 28th
Ravanna, Ohio, (where Bro. H. Tuttle may appoint)...........Nov. 29th and to Dec. 5th
Girard, Pa., (where Bro. Allen may appoint) Sunday...Dec. 9th
Edenboro, Pa., (near Bro. Whitaker's)...Dec. 10th

Eld. S. S. Brewer will preach in
South Windsor, (Pleasant Valley).........Nov. 4th

Bro. J. K. Bellows will preach in
Collinsville.......................................Nov. 4th
Canton Street...................................Nov. 6th
Lovely St...Nov. 8th
Cheshire St......................................Nov. 11th

Providence permitting, I will preach at
River Point.......................................Nov. 4th
East Killingly..............Nov. 11th, 18th and 25th
M. B. PHETTEPLACE.

APPOINTMENTS FOR BRISTOL, CT.
Eld. George Champlin.................Sunday, Nov. 4th

Providence permitting, I will attend the regular conference at Corrinna, Me., commencing Nov. 3d, to continue over the Sabbath.
J. HEMENWAY.

I shall be in West Poland, Me., the first Sunday in Nov.
O. R. FASSETT.

The Lord willing, I will preach at
Newfield, Ct......................................Nov. 4th
Plymouth Hollow, Ct...........................Nov. 11th
L. S. LUDINGTON.

T. W. Piper appoints to preach in
Clark meeting-house...........................Nov. 4th

C. Goodrich appoints to preach in
Peacedale...Nov. 4th

George L. Teeple appoints to preach in
Dalton, (where Bro. Warren may appoint) Nov. 3d and 4th
Chester Factories..............................Nov. 8th
Sandisfield, (where Bro. Fenn may appoint,) Nov. 10th and 11th

L. Wetherbee appoints to preach in
Belmont, (school-house).......................Nov. 4th

Business Matters.

To Correspondents.

Eld. Moses Chandler's P. O. address is Monmouth, Ill.

Eld. P. B. Morgan's P. O. address is Boston, Mass.

C. A. Waterman—All right.

[illegible]

Cash Receipts.

A Wood [illegible]; Mrs. F Taylor [illegible]; B Roberts [illegible]; J L McLean [illegible]

P Hawkins [illegible], Mrs. S F Hutchison 277, Mrs. A Dow 280,—50 cts. each.

A L Crosby 282, M Cole 286, J Hayes 286, J French 200, J Webber 290, H Tower 290, Mrs. F Eaton 286, Mrs. E Knox 290, J C Shaw 290, R W Shaw 290, Dr. M Calkins 290, M A Cook 278, R Benham 290, A Waterman 286, T Waite 260, W H Simmons 298, W Smith 291, V R Stone 281, Jas. Carr 290, Mrs. R Price 286, M Webber 286, J B Waite, J Sherman 282, F Bates, Jr., 286, W Apthorpe 29?, D B Salter 260, E J Roberts 286, T D Bailey 286, C Railsback 282, G W Stetson 289, I Young 286, S Tucker 286, And. Price 290,—$1.00 each.

C Clark 293, A Haskell, $1, 267, J Hooker 296, G W Denny 260, D Hastings 283, T B Weeks 312, B Jennings 312, J S Douglas 286, S Timberlake 286, G A Lewis 294, Al. Gleason 312, W N Reed 293, C E Robinson 286, C Bemis 299, S Tibbetts 291, Mrs. S E Griffin 288, S Cook, H Hall 284, A G Hudson 325,—$2.00 each.

L Hamilton 272, J DeMaranville 277, M B Dewey 278,—$3 00 each.

Books and Tracts.

E D Hutchinson 15 cts, W E Goodwin 43 cts, A B Flanders $4.70, J Richardson $1.00, W H Simmons $1.00, M Prothro $6.48, J B Waite $2.00, Eld. J Howell $1.12, Eld. C. P. Dow $4.00, C F Clough 7 cts, M H Irish $1.00, S Gerrish $1.00, Mrs. A Dow $1.00, Miss E Johnson $1.00.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

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Tracts from the Tract Fund.—Friends at the West can get bundles of Tracts for distribution *free* by sending to N. Branch, Jr., Cordova, Ill. Those wishing them should send a dime or two to pay charges on them, that Bro. B. may not be a looser. He has also books and tracts on hand to sell at Eastern prices. Brn. at the West will please send orders to him with the cash.
H. L. HASTINGS.

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[illegible]

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January, 1860.

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[illegible] of the British and Foreign Bible Society [illegible] references between the verses, $1.50 to $[illegible] [illegible]

For the Crisis.

Old Time.

AIR.—"*Hard Times.*"

Should we pause but a moment, and count the many tears,
And all the cares and sorrows of the poor,
Which all the way from Eden have coursed the many years,
Old Time, we shall sigh to see thee o'er.

CHORUS.

'Tis the joy and song of the weary,—
Old Time, Old Time soon will be no more,
Then pain and death will linger around us never more,
Old Time, when all thy cares are o'er.

Should we seek mirth and pleasure, with music light and gay,
There are sorrows waiting at the door;
Though our voices are silent, there's something seems to say,
Old Time will shortly be no more.

In scenes dark, sad and dreary, though we may have a part,
There's a hope that will cheer us evermore,
There's a prayer that will echo in every faithful heart—
Old Time, soon may it be no more.

There are loved ones now sleeping within the silent tomb
That we shall not behold any more
Till we greet them immortal in Eden's happy home,—
Old Time then will be forever o'er.

Not a sigh shall be wafted across the troubled wave;
Not a wail shall be heard upon that shore;
Not a dirge shall be murmured around the lonely grave,
Old Time, when all thy cares are o'er.

CLARA BAKER.

West Winsted, Ct.

For the Crisis.

"The Beast that was, and is not, and yet is."—No. 2.

BY M. D. W.

Mr. Faber further remarks: "The true sense of the prophecy now before us is *doubly* confirmed; for it is delivered in a sort of *duplicate* form.

I.* The Seventh Head, the last of the series, suddenly starts into active vitality; and thus continues and completes the fated series of Seven Heads. Next, it is mortally wounded by the sword of violence. And then, by having its mortal wound healed, it experiences an extraordinary revival, and enters upon a new course of existence, apparently as an Eighth Polity, but *really* as the restored Seventh. [Says a late writer: "Every reader of the newspapers of the day must be aware of how strenuously Louis Napoleon has striven to identify his regime with that of his great uncle, and to *obliterate from the soil of France every trace of the intervening reigns.*"]

II. Now an Empire *must* cease to exist *as* an Empire, when its *last* and therefore *sole existing* Head is violently struck down by the sword of war. And it plainly will re-exist, should that last head be restored to political power, and acquire its former dominant position. If this be represented symbolically, the animal which is employed as the symbol of the Empire thus circumstanced, will appear, first to *exist*, next *to cease to exist*, and then *to exist afresh*. Such is exactly the case with the symbol employed to represent, as all allow, the Secular Roman Empire. *The Wild Beast was, and is not, and shall be.* That is to say, just as the Seventh Head, first *lived*, then *was slain*, and then *was restored to life;* so the symbolical Wild Beast of which it remained the *sole* Head, first *existed*, then *ceased to exist*, and then *re-existed*. With this double PROPHETICAL COMMENT upon notorious POLITICAL FACTS, I no longer felt any doubt, that the French Emperorship was the predicted Seventh Head."

Having become fully established on this point, it of necessity produced in Mr. Faber's mind a very important anticipation, viz: "If the French Emperorship were indeed the predicted Seventh Head, then, as it had been destroyed by the sword, so of necessity it must be raised up again to Political Vitality." This anticipation was publicly put forth by him in the year 1818, three years after the extinction of the Napoleon Dynasty, and confidently repeated in the years 1828, and '44, in his first and second editions of "Sacred Calendar of Prophecy."

A brief extract from his little book—"Secessions to Papacy," contains some *conjectures* that are now matters of *history*. It was written April 8th, 1846, before the French Emperorship was *revived* in the person of Louis Napoleon.

"The effort, so conspicuously now making, both in England and on the Continent, to resuscitate the Apostasy, is, I believe, *chronologically* the last: nor is it anything more than might have been anticipated from the sure, though madly slighted voice of Prophecy. The Ottoman Empire totters to its fall; and the three spirits of Hellish Infidelity, Despotism springing out of Anarchy, and Jesuitical Popery, are already engaged in their allied predicted vocation. The peace of Europe, and of the world, apparently rests upon the life of a single, wise old man.* When the obstacle presented by this modern Sobrino shall have been removed, the demons of discord, now scarcely repressed, will be let loose. Revolutions will elevate the successful soldier, [illegible] of the day, to the Imperial throne of Military Dynasties. Then will follow that fearful [illegible] *Universal War*, which is foretold by all the prophets, as occurring at the *Time of the End*, and synchrononically with the restoration of Israel."

* Louis Philippe.

Mr. Faber hardly dare anticipate a restoration of a Bonaparte to the throne, but rather conjectured it might be fulfilled in some "successful soldier," whose laurels gained on the battle-field, would be woven into a crown of royalty. How much more striking the accomplishment of the prophecy, than ever he anticipated!

We will now give his notations, as afterwards recorded, respecting the successive steps by which the Seventh Head was revived, and the reader will no doubt be interested in seeing the ascension of the Beast from the abyss, and its restoration to former rule.

Dec. 10, 1848. Louis Napoleon is voted into a professedly constitutional Presidentship, by about 6,000,000 suffrages. Dec. 2d, 1851. He violently dissolves the factious Assembly, which was preparing his ruin, and which was meditating a return to all the murderous atrocities of Jacobinism; and then, throwing off all the tyranny of the unprincipled Metropolis, he appeals to the nation at large. Dec. 20th, 1851. He is voted into an Absolute Dictatorship, still under the name of a Presidentship, by about 7,000,000 suffrages. Nov. 4th, 1852. He accepts the Senatus Consultum proposed to be laid before the people. It runs thus: *The Nation wishes the re-establishment of the Imperial Dignity in the person of Louis Napoleon, with hereditary succession to his direct legitimate or adoptive heirs: and gives him the right to regulate the order of succession to the throne in the Bonaparte family.* Nov. 21st, 22d, 1852. The Nation votes for a Revival of the French Emperorship in the person of Louis Napoleon, by about 8,000,000 suffrages. Dec. 1st, 1852. The votes of the Nation are examined and ratified by the Senate, and are then submitted to the President for his acceptance. He accepts the Imperial Dignity at the hands of the Nation, their wish being expressed by an almost universal vote in the affirmative Dec. 2d, 1852. THE REVIVAL OF THE FRENCH EMPERORSHIP is proclaimed in the Provinces.

Thus the EMPERORSHIP OF THE FRENCH, originally established in the year 1804, mortally wounded by the sword in the year 1815, and revived in the year 1852, has appropriated to itself ALL the predicted characteristics, save THE STILL FUTURE LAST, by which the Seventh Roman Head, whenever it should appear, might be certainly recognized.* In its quality of being a Roman Head, it was during some parts of its existence to have the Sovereignty and possession of Rome, for the type being *double*, representing at once both the Seven Mountains of Rome, and the Seven Polities which should govern the Empire, no Polity can be a Roman Head, unless it fulfills the condition required by the type."

Some have objected to Mr. Faber's application of this prophecy on the ground that the Capital of the French Empire was at *Paris*, therefore it could not be a *Roman* Head. He meets this objection by referring to Dioclesian, whose sovereignty is unquestionably admitted by one of his most able opponents, Mr. Elliott, to be a distinct Roman Head, and yet his Capital was "Nicomedia and subordinately Milan, and, as Mr. Gibbon justly remarks shortly after the time of Dioclesian, *Rome* CEASED *to be the Capital of the Empire*, by the permanent transference of that character to Byzantium or Constantinople. The fate of the Roman Emperorship, subsequent to Constantine and his immediate successors, equally shews thst the *Perpetual* POSSESSION *of Rome* is not essential to the character of a Roman Head."

To our own mind, there is nothing in the symbol to prove that Rome must be the central locality of the *Beast*, but it must be that of the *woman*. *She* sitteth on seven mountains, and *there are* seven kings. These ruling kings must represent seven having dominion on the Roman territory, who *sustain the woman* whose seat of government is the seven-hilled city. The reader can be at no loss to understand what power now rules in Rome and sustains the woman. Whose soldiers have occupied that city and protected the Pope? Under whose dictation is he? Most certainly that of the *French Emperor*.

* This last has since appeared. The French soldiers possess Rome.

For the Crisis.

How to kill a Prayer Meeting.

I have just read in the *Independent* of Sept. 13th of a model prayer meeting, and would here transcribe some thoughts that arise in my mind in regard to the most efficient method of killing a church prayer meeting. The Pastor can very easily do this by following out a few simple suggestions. Let him assume the leadership of the meeting as a prerogative of his office. This will cause those who attend to regard him in the light of a schoolmaster, and themselves as pupils. Let him on entering the prayer room proceed to a seat in the high place, as if about to deliver a lecture. His people will then know that "school is in, and they must stop talking" (which has a deadly influence.) Let him commence the meeting by giving an edifying, instructive and somewhat lengthy discourse. This will close the mouths of many who would otherwise have spoken, but who cannot tell what he should say "who cometh after the king." Let him after this tell the people that the meeting is their own, and some will be incredulous. Let him urge them to improve the few moments that remain for prayer or exhortation, and to some he will seem "as one that mocketh." Let him protract the meeting a half hour beyond the usual time, in order that he may deliver another address, and many will think that they have had "too much of a good thing."

When we come together for prayer, we meet before God as a company of needy sinners, and as such he must regard us. Is this the time, and is the prayer meeting the place, for man to instruct his fellow man? Are the distinctions commonly observed outside of the prayer circle to be recognized at that solemn moment, when we are entreating of God that mercy which is as much needed by the minister as by the humblest of the flock? It may be so; but such is not the opinion of one who loves the prayer meeting.

If the above should fail, which is very seldom, then if the minister is not present, prominent lay members may finish its existence by bringing in subject matter to discuss which will gratify themselves, and which may be foreign to the objects of a *prayer* meeting, each using twenty minutes of the time, where there are forty waiting to tell of the preciousness of their Savior. If satan is not gratified, then let one who shall differ from the former speaker arise and undertake by sophistry of argument to explain away the other's opinions, and by that time the whole audience will wish they had remained away, and will probably be very cautious hereafter, and most likely be seeking some place "where prayer is wont to be made."

In my next I will endeavor to show how a prayer meeting may live. S.

For the Crisis.

Universal Salvation.

Did Christ or the apostles teach universal salvation? There are some portions of scripture, claimed as main pillars by those who advocate the doctrine of universal salvation, which puzzle some who abide strictly by the literal principle of interpretation. In this article we shall attempt an explanation of some of those scriptures, and in doing so, we shall abide by the literal principle, believing that God means what he says.

In John 1: 29, we read, "Behold the Lamb of God, which taketh away the sin (not sins) of the world." Does not John here in few words, express the work of the Messiah, touching one great item in the plan of redemption? But to what sin has John reference? We answer, the original sin. Is this not the sin of the world? Was not death passed upon all men on account of this sin?—Rom. 5: 12. What was the penalty of God's law, as given to our first parents? Was it not death?—"Dust thou art and unto dust shalt thou return." The sentence of death, or the penalty of this law, is entailed upon all Adam's posterity, infants included. The sentence is certain; it is God's unalterable decree,—"dust thou art, and unto dust shalt thou return." Here we find the first great obstacle in the way of man's redemption, and unless this is removed, man can never have a future life, or live again; but Christ has undertaken his redemption, therefore, a remedy is provided. Yes, he is "the Lamb of God which taketh away the sin of the world."

In Rom. 5: 18, we read, "Therefore as by the offence of one, (Adam) judgment came upon all men to condemnation (under the first law); even so by the righteousness of one (Christ) the free gift came upon all men (the same all) unto justification of life." Does not Paul here teach us, that as all men were condemned, on account of Adam's sin, even so, the same all, by or through Christ, receive the free gift? But what is the gift? Why, the justification of life. Then all men will live again, whether righteous or wicked. God does not hold men accountable for Adam's sin, but for their own actual transgressions; and for those they will have to give an account in the day of judgment. These scriptures show that Christ and the apostles taught a deliverance from the power, or penalty, of the first law.

We read in 1 Tim. 4: 10—"Who is the Savior of all men, specially of those that believe." Is Christ, then, the Savior of all men? So Paul says. If Christ is really the Savior of all men, he must save all, or the word will fail. But to what extent is he the Savior of all men? Why, he saves them from the power or penalty of the first law. See 1 Cor. 15: 12—22. The power of that law has been broken by the resurrection of Christ; consequently, he is the Savior of all men, without respect to character; "For as in Adam all die, even so in (or through the resurrection of) Christ shall all be made alive." All receive the free gift, which is justification unto life. Paul argues, that if Christ did not rise from the dead, then there is no resurrection of the dead,—no future existence or life; but Christ prevailed over the monster death, and came forth a mighty conqueror, opening the way from the grave for all men, and thus becoming the Savior of all men; but, says the apostle, "*specially of those that* BELIEVE." Does Paul here intend to contradict what he had before stated, that Christ was the Savior of all men? Certainly not; but he here presents the *two* salvations. First, the one which comes by or through the free gift; and secondly, the *special* salvation, or that which comes through belief and obedience. This, then, agrees with the apostle's words in 2 Tim. 1: 10,—"Who hath abolished death, and brought life and immortality to light through the gospel." He has not yet given men immortality, but has set it before us in the gospel. How? Why, by promise, with the assurance that he will give it to all who seek for it. This, then, is the *special* salvation to be enjoyed only by those who continue in well doing.

Let us recapitulate. It appears in the first place, that Christ has broken the power of the first law, or rendered the death, inflicted as the penalty of that law, ineffectual; thus giving life to Adam's posterity, (but not eternal life;) and as infants are a part of that posterity, it therefore follows that infants will have a resurrection. And as they are not guilty of actual sin, they will therefore live in the kingdom.

In the second place, it appears that Christ and the apostles taught universal salvation, not as modern Universalists teach, but as the Scriptures teach, i. e., a universal deliverance from the penalty of the first law. It therefore follows that the wicked will live again, or have a resurrection from the power of the first law, which is the first death. But they have to meet a catalogue of crimes, at the judgment, and for those crimes they must give an account. As they are unrepented of, and as "the wages of sin is death," they must die the *second* time, or return again to dust. From this death there is no resurrection. Christ delivered them from the power of the first law, and offered them life and immortality; but they would not accept it; but chose death rather than life; and now they must lie under its power eternally, and "be as though they had not been."

Pelham. HENRY STEVENS.

Selections.

Sawyer's Translation of the New Testament.

* * * * * *

The text of our present New Testament is from that published in 1624 by the Elzevirs, the noted Amsterdam and Leyden publishers. They had the taste to publish an exceedingly beautiful edition, and the art to announce it as "a text received by all," by reason of which it got to be known as the "received text," and finally became for a long period and until the last half century in fact the received text. But within the last fifty years great attention has been given to obtaining by diligent comparison the exact text of the New Testament as it exists in the ancient manuscripts. The Elzevirs copied from the previous text of Beza, with a few slight alterations, and Beza copied from the still earlier text of Stephens with a few slight alterations, and Stephens followed the text of Erasmus with a few corrections from manuscripts, and some from the text of the Complutensian Polyglott. Both these texts were printed from modern manuscripts, so that the "received" text originated with Erasmus and the Complutensian Polyglott. Erasmus published in 1516, three hundred and forty-four years ago, and the Complutensian Polyglott was published in 1517, the next year. Both these texts were formed from modern manuscripts.

Within the last fifty years the German scholars have labored with great diligence on the text of the Scriptures, and particularly on that of the New Testament. Tischendorf has spent nearly his whole life in collecting and collating the text of the New Testament. His is not an attempt to modify the "received" text, but it is an attempt to reproduce, as far as may be, the exact original text, of the New Testament as it stands in the Greek manuscripts and other ancient monuments, word for word and letter for letter, without fear, favor or theological bias one way or the other. He takes no note whatever of modern texts, but compares the ancient manuscripts one with another, assisted by ancient versions and the writings of the fathers. And his is undoubtedly the most reliable text extant. Mr. Saywer's translation follows the Greek text of Tischendorf, and in following him he makes some changes in the text, from that of the present King James' Testament. And it is for the public to say whether they will open their eyes to the light that has been poured upon this subject during the last three and a half centuries, or whether they will not. When we are making so much progress in everything else, it is for the people to say whether they will rest in entire and blind security on a translation made so long ago, or whether they will welcome the results of hundreds of years of careful study of the very ground-works of our faith, as worthy contributions to our literature. We have had enough of commentaries, but too little exact ancient text, of all things in biblical literature the most needed. Let me here notice a few of the omissions and alterations and substitutions of the Tischendorf text, as translated by Mr. Sawyer in the Testament under notice.

The substitution of "righteousness" for "alms," in Matt. 6: 1. "But take heed not to perform your righteousness before men to be seen by them." In the common Bible, which corresponds nearly with the received text, this injunction relates to alms-giving, in the improved text, it relates to righteousness. As the more correct text, ought not the latter to prevail? as an erroneous text, ought not the former to be abandoned?

2. The omission of the doxology, "For thine is the kingdom, and the power, and the glory forever, amen," from the close of the Lord's prayer in Matt. 6: 13. This is found to be spurious. Should it continue to be represented as a part of the genuine Lord's prayer? How can such a representation consist with honesty and truth? What audacity and impiety to teach as the Lord's prayer a spurious addition which indeed is not a prayer, and still less the Lord's prayer! Can any one pretend that it is of no consequence to teach the Lord's prayer correctly?

The omission of several words and clauses from the Lord's prayer as it stands in Luke 11: 2-4, leaving it as given in Sawyer's version, to read thus: "Father, hallowed be thy name, thy kingdom come, give us daily our essential bread, and forgive us our sins, for we ourselves also forgive every one that is indebted to us, and bring us not into trial." These differences in the forms of the Lord's prayer are remarkable. Matthew teaches us to address God in the Lord's prayer as "*our* Father" and "our Father *in heaven;*" Luke, to address him as "Father;" Matthew adds to the petition, "Thy kingdom come; thy will be done;" and to the petition "Bring us not into trial; but deliver us from evil." Luke omits those additions and reduces the prayer to the fewest possible words. Matthew's form is the more full, Luke's form is the more condensed and equally comprehensive. But the spurious additions of the common text reduce the Lord's prayer in Luke nearly to the form of Matthew. Now that the error is discovered ought it still to be persisted in or abandoned? Can we make Luke teach as the Lord's prayer, what he does not teach? Can we allow to stand in his formula, words which he did not put there, and call it Luke's Lord's prayer? Let Luke's Lord's prayer remain forever as he wrote it, and Matthew's as he wrote that, and let everything *else* be accounted as something else, and nothing be accredited to Matthew and Luke but what they wrote.

The transposition of kingdom and righteousness in Matt. 6: 33, making the passage read, Seek first righteousness and His kingdom; not seek first the kingdom of God and his righteousness.

The omission of the following words in John 5: 3, 4, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water. Whosoever then first after the troubling of the water, stepped in, was made whole of whatsoever disease he had. This passage has been very troublesome. It has so much the air of superstition, that honest faith has sometimes been greatly stumbled by it.

The difficulty of believing it, is enhanced by the fact, that there is to this day an intermitting fountain at the pool of Bethesda, and a periodic troubling of the water as of old, but no supernatural agency required to account for the phenomenon. It is a real relief, therefore, to find the passage spurious, and the sacred writer not responsible for it. But when we know that it is spurious, shall we conceal the fact, and still teach the old superstition as a reality? Shall the people be uninformed of our discovery? It seems to us that the knowledge of it should be communicated as widely as possible.

The omission of Paul's name in the Title of the Epistle to the Hebrews. The titles of the Epistles are not the Epistles themselves, and are not supposed to have been placed over them by their authors, but by the first editors of these sacred books, after they began to be copied and circulated among christians. Those men put such titles over the books as they judged suitable, and according to truth. They attributed one of the Gospels to Matthew, and another to Mark, and so on; they attributed some epistles to Paul, and some to Peter, and so entitled them; but they introduced Hebrews as anonymous, attributing it to no one, not even calling it an epistle, clearly showing that they neither knew its author nor its object. The name of Paul, and the title epistle, are both interpolations, and ought not to be represented as belonging to the genuine text.

The omission of Saint and Divine, as descriptive of John in the title of Revelation. The first christians gave us that book as the book of John, describing him neither as saint nor divine. These titles therefore in the common Bible are spurious, and ought to be separated from the genuine text.

The omission of the words, in heaven, the Father, the word and the Holy Ghost, and these three are one. And there are three that bear witness in earth—in 1 John: 7, 8. These words are not found in any ancient Greek manuscript whatever. Their earliest appearance in the Greek manuscripts is near the close of the fifteenth or the commencement of the sixteenth century. Erasmus did not insert them in the first two editions of his New Testament, from not finding them in any Greek manuscripts which he had seen. He inserted them in his third edition, 1522, from a Greek manuscript in England, now numbered thirty-four, and which belongs to the latter part of the fifteenth century, only a few years prior to the time of Erasmus. The agreement of *all* the ancient manuscripts for more than one thousand years in omitting these words, is a most decisive evidence against them, as not belonging to the genuine text. But besides being unknown to *all* the ancient Greek manuscripts without exception, they were equally unknown to all the *earliest* Greek and Latin fathers. With such evidence against them, ought they not to be omitted?

I have only mentioned the above as a few of the instances in which the text of Tischendorf's Greek Testament copied with exactness and fidelity from the most ancient and best accredited Greek manuscripts, and other ancient authorities, differs from that represented by the present version.

There are other reasons, and cogent ones too, which I will consider in another communication, why Sawyer's translation should be possessed and studied by every one who wishes to read the Testament as it was left to us, in its truth and exactness.—*Boston Transcript.*

PERSEVERANCE.—A little girl in England attended a missionary meeting which greatly interested her, and she resolved to do something for the cause. Following out her good resolution, she determined to pick up every pin she saw on the ground. At the end of a year she had picked up seven hundred and eighty, which her mother purchased of her at the rate of thirty for a half-penny. The result of her years' effort was one shilling and two farthings, which her father sent up to the annual meeting.

Maxims of Business.

Such suggestions as the following would secure a race of business men who would honor the land that furnishes them so noble a theatre for successful enterprise. 1. Engage in no business inconsistent with the strictest morality, nor in which you cannot daily seek the blessing of the Most High. 2. Follow your chosen vocation, and that alone, whatever temptations to speculation or rapid acquisition may present themselves. 3. Adopt no "tricks of trade," however sanctioned by custom, that involve deception or untruthfulness. 4. Never incur a debt beyond your resources. 5. Always live within your income. 6. Devote a fixed portion of your income, beforehand, to charitable uses, to be employed and accounted for as systematically as family expenditures. The man who will regulate his business by such simple rules as these, may free himself from the feverish excitements of adventurous traffickers, and assure himself, with God's blessing, of an honest competency, if not of a benevolent affluence and a good name.—*Christian's Penny Magazine.*

Come, Lord.

Come, Lord, and tarry not;
Bring the long-looked-for day;
O, why these years of waiting here,
These ages of delay?

Come, for creation groans,
Impatient of thy stay;
Worn out with these long years of ill,
These ages of delay.

Come, for the grave is full,
Earth's tombs no more can hold;
The sated sepulchres rebel,
And groans the heaving mould.

Come, for the corn is ripe;
Put in thy sickle now:
Reap the great harvest of the earth;—
Sower and reaper Thou.

Come in thy glorious might;
Come with the iron rod;
Scattering thy foes before thy face,
Most mighty Son of God.

Come, spoil the strong man's house;
Bind him and cast him hence;
Show thyself stronger than the strong,
Thyself Omnipotence.

Come, and make all things new;
Build up this ruined earth;
Restore our faded paradise,
Creation's second birth.

Come, and begin thy reign
Of everlasting peace;
Come, take the kingdom to thyself,
Great King of righteousness.

—*H. Bonar.*

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

The Human Pulse.

The human pulse, in all ages of the world, has been consulted as an index of health or disease. It is a kind of dial within us, which gives us both the measure of time and of health. The pulse of a person in health beats about seventy strokes in a minute, and the ordinary term of human life is about seventy years. In this seventy years, the pulse of a temperate person beats two thousand, five hundred and seventy-five millions, four hundred and forty thousand times. If no actual disorganization should happen, a drunken person might live until his pulse beat this number of times, but by the constant stimulus of ardent spirits, or by pulse quickening food, even, the pulse becomes greatly accelerated, and the two thousand, five hundred and seventy-five millions, four hundred and forty thousand pulsations are performed in little more than half the ordinary term of human life. Life goes out in forty or fifty-five years, instead of seventy. This application of numbers is given to show that the acceleration of those forces diminishes the term of human life.—N. E. POP. MED.

Relation of Lungs to Brain.

To our perceptions it is too clear to require further illustration, that the vivifying fire, the soul-energy of the body, the brain-and-nerve principle of life, is absorbed by the lungs from the boundless ocean of imponderable elements. Oxygen, so universal, is but the vehicle of heaven's breath. The brain is master of digestion; so also of the just distribution of strength. The stomach depends upon the brain for a supply of all forces necessary to accomplish digestion; but the brain, in its turn, is equally dependent upon the lungs for a requisite store of electric riches and vital power. The celestial elements of infinity ride straight through the lungs into the blood; thence to the great battery of all energy and digestion, the brain; which immediately distributes to each part of the body the principles of sensation, and life, and motion.

Deprive the lungs of heaven's invisible air—shut off the supply of the vivifying principle, and the whole beautiful machinery will immediately stop! The best food in the universe could give no strength, unless first baptized in *the spirit* of the atmosphere. Air is the universal blessing! It cannot be fenced in by legislative enactments; but it can be *kept out* by the ignorance or inattention of invalids. Some persons seem afraid to *expand their lungs to their utmost capacity*, lest something will break and let out the stream of life! Of course, good friend, you know that any *sudden and violent* conduct is attended with a greater percentage of risk. Begin deliberately and practice daily, therefore, and you will find that the *common air* is impregnated with an electric energy, which pervades, refreshes, quickens, and energizes every part of your physical temple.

VITAL ELECTRICITY IS REQUIRED. Your blood cannot circulate without the electric fire of the air; neither can a particle of food strengthen you, without it. Without the living energy of air, which is obtained only by way of the lungs, no diet could be made universally nutritious. Salivary juice, as it pours from the little springs on either side of the cheeks and mouth, could do nothing without the air's vivifying electricity. The gastric fluid—although loaded with its inherent pepsin, and the acids, *lactic hydrochloric*, etc., etc.,—could accomplish nothing without a constant supply of nerve-energy. The lungs must absorb the electricity of the measureless immensity; otherwise nothing strong can occur, but death and transformation will hasten into the temple.

Unventilated Rooms.

There is every reason to believe that more cases of dangerous and fatal disease are gradually engendered annually by the habit of sleeping in small unventilated rooms, than have occurred from a cholera atmosphere during any year since it made its appearance in this country. Very many persons sleep in eight by ten rooms, that is, in rooms the length and breadth of which multiplied together, and this multiplied again by ten for the height of the chamber, would make just eight hundred cubic feet, while the cubic space for each bed, according to the English apportionment for hospitals is twenty-one hundred feet. But more, in order "to give the air of a room the highest degree of freshness," the French hospitals contract for a complete renewal of the air of a room every hour, while the English assert that double the amount, or over four thousand feet of air an hour is required. Four thousand feet of air every hour! and yet there are multitudes in the city of New York who sleep with closed doors and windows, in rooms which do not contain a thousand cubic feet of space, and that thousand feet is to last all night, at least eight hours, except such scanty supplies as may be obtained of any fresh air that may insinuate itself through little crevices by door or window, not an eighth of an inch in thickness.

But when it is known that in many cases a man, wife and infant sleep habitually in thousand feet rooms, it is no marvel that multitudes perish prematurely in cities; no wonder that infant children wilt away like flowers without water, and that five thousand of them are to die in the city of New York alone during the hundred days which shall include the fifteenth of July, eighteen hundred and sixty! Another fact is suggestive, that among the fifty thousand persons who sleep nightly in the lodging-houses of London, expressly arranged on the improved principles of space and ventilation already referred to, it has been proven that not one single case of fever has been engendered in two years! Let every intelligent reader improve the teachings of this article without an hour's delay.—*Hall's Journal of Health.*

Softening of the Brain.

This condition is very common; the heart is proportionally *hardened*. "Professional, but more frequently business men, are its subjects. The predisposing cause is sumptuous living. After a morning fully occupied with business matters, a man comes regularly to a dinner of various and highly-seasoned dishes of fish and fowl and flesh, with every adjunct to excite and gratify the appetite. He partakes freely of food and wine, in excess to be sure, though perhaps never to the extent of gluttony, or inebriety. The papers are read, cigars are smoked, a few hours are passed socially, and the evening closes with a hot supper and abundant punch. If a man living thus, continues successful in his plans and his business, he may go through life with no other physical or mental infirmity than the pain and irrascibilty of gout or the distress and gloom of dyspepsia. But if it be otherwise, if he meet with a reverse of fortune, or if some grief or chagrin come upon him, then he is exceedingly liable to this fatal disease, which is the joint product of luxurious living and some torturing anxiety or disappointment.—*Report of Dr. John E. Tyler, Superintendent of the McLean Asylum.*

Fresh Air.

The following shows the importance of having plenty of fresh air, or "the breath of lives."

"One hundred and forty-six Englishmen were imprisoned in a room about eighteen feet square. The ventilation was insufficient, there being but two small windows, in one side, to admit the atmosphere, and the effect was very soon fully manifested. Only twenty-three of the one hundred and forty-six strong men were alive ten hours after their imprisonment in the dungeon! From this terrible circumstance the place received an appropriate epithet: 'The Black Hole of Calcutta.'"

☞ No physician will prescribe for a sick man, and then say, "Eat what you like, sir." The law of health forbids it.

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☞ [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

All Things are Yours.

Wanderer o'er life's dreary desert waste, and stranger on the wave,
Mid the surge's wild commotion, on the brink of sorrow's grave,
Who have left your all for Jesus to obtain the golden crown,
And intend to wear the armor, or in death to lay it down;
You'll be wealthy in the kingdom on the sparkling crystal sea,
For all things belong to Jesus, and he'll give them unto thee.

When the last loud booming thunder o'er creation swift shall roll,
And shake its firm foundation centre deep to either pole,
You'll be safe in the inheritance, all glorious and sublime,
Where its battlements of jasper and its towers of crystal shine;
You'll be wealthy when has perished sin and sorrow, land and sea,
For all things belong to Jesus, and he'll give them unto thee.

Mid the streamlets that so sweetly ripple Eden's plain along,
Mid the ransomed myriads swelling forth the victor's song;
Mid the flowrets that are blooming on its plains of living green,
Mid its glories you'll be raptured gazing on the wondrous scene;
Mid the roll of endless ages you will sound the jubilee,
For all things belong to Jesus, and he'll give them unto thee.

Weary wanderer, port is nearing, soon you will be glorified
With the throng of angel songsters on bright glory's rolling tide;
Soon the harpings of salvation shall resound o'er earth's domains,
And the joyful hills and vallies shall re-echo back the strain;
Soon beneath the golden portals you'll be wealthy and be free,
For all things belong to Jesus, and he gives them unto thee.

W. R. P.

Scituate, R. I.

"The Death and Resurrection of Jesus Christ."

A LECTURE BY WM. OLEN MONCRIEFF, LONDON, C. W.

Being a reply to the Westminster Review, No. 135, Article 5.
Delivered before the Young Men's Christian Instruction Society of London, March, 1860.

It requires very little ability to perceive that the fabric of Christianity—I do not mean the Christianity of this sect or that one, but the Christianity of the gospels—stands on the resurrection of the Lord Jesus:—sweep away that event, and the superstructure crumbles into fragments never to be reunited while the universe lasts. He frequently predicted his own revivification, as in the words, "He must go unto Jerusalem and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day"; and if he rose not, his own veracity must be pronounced untrustable: his intercession is a delusion—for how can he interpose if still under the dominion of death?—: the hope of resurrection to his followers is a dream—"if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain,—then they also which are fallen asleep in Christ are perished." Destroy his resurrection, and the future is wrapped in impenetrable darkness; the voice that seemed fitted to cheer the lone pilgrim toward the unknown is hushed in eternal silence; and the arm that seemed so valorous to help, has been incurably paralyzed.

For reasons which we need not pause to discuss, there have been many attacks made on Christianity, and on the great fact on which it is reared; and we may as well admit that the assaults have often been conducted with a talent equal to the hostility that directed the blows. In our day it was not to be supposed that inimical spirits would resign the conflict, which has been handed down from generation to generation. It is a questioning age, though far from being a profound one; an age in which a daring penman has the more ground to hope for a temporary triumph, because there is little time devoted to rigorous inquiry, and assertions easily pass current with many for resistless demonstration. The world is fascinated with Ledgers, and Punches, and Yellow Tales: a volume of substantial thought is nearly as distasteful as aloes and alarming as the plague. Something light is the rage; something very light to answer the necessities of very light minds: arguments bearing on transcendent themes must fall gently as a mosquito's foot, and when you encircle an opponent with a chain of reasoning you are expected to make as much music with the links as possible. But the fact is, that a dilettante reasoner is about as dangerous as a dilettante physician: the one kills his patient, the other his cause. If we are to be strong in our attachments to truth we must have our reflection enlightened, and submit to have our patience taxed; and I do trust that on this occasion you will bear with me, if I invoke attention to some paragraphs, which if they do not regale the fancy, may perhaps establish your faith—a more valuable result.

The battle of Infidelity, Swedenborgianism, a vulgar Spiritualism, is to be fought at the tomb of Jesus Christ. Unbelief denies his restoration to animal life. Swedenborgianism and Spiritualism ignore it entirely. Swedenborgianism and Spiritualism acknowledge no literal revival in the flesh: the tomb of Joseph, according to these systems, was never opened—never to be vacated by the Redeemer in his material form. They admit what they call a spiritual humanity—an invisible man, who resides during life within the visible,—escaped phantom-like from the fleshly structure; and contend that that was all the resurrection he ever had, or ever could enjoy. In doing so they play into the hands of the absolute skeptic: they leave Christians no means of demonstrating their Savior's reanimation. While men of common sense expected, according to the natural import of his teaching, a literal revival, it turns out that there was no proper resurrection; instead of a conqueror over death and the grave, we are presented with a spectre which none can clasp; and told in mockery "the Lord is risen indeed," while we look upon the bones of Jesus and his dust.

In the CXXXV No. of the *Westminster Review*, there is an article designated "THE RELIGIOUS WEAKNESS OF PROTESTANTISM," in which the resurrection of Jesus is attacked in a manner so bold and so insidious, that it deserves a reiterated exposure. Ever since its appearance, my astonishment has been excited at the daring, I might add, effrontery, of the author. The argument he employs descends below the ordinary talent of the *Review*: its strength, however, lies more in the ignorance of readers, than in its own muscles and vitality. In an age like this, many will be imposed on by its glaring fallacies. It embodies not a manly exhibition of the whole resurrection story; but a garbled version of the facts—a caricature of the Record, instead of a daguerreotype of the Biblical testimony itself. For one, I enter my protest against all garbling, all misrepresentation, all sophistry, in a grave discussion: if the evidence for the death and resurrection of Jesus is imperfect, by all means, would be my counsel to Westminster Reviewers, and adverse scribblers the world over,—by all means, step forth, and with the hammer of criticism smash in pieces whatever is cracked and feeble;—better leave us shelterless and in despair than the imbecile dependents on an antiquarian fiction; but if you cannot overturn that building which has, like the pyramids of Egypt, confronted the storms of ages, and received many a weary traveler within its walls, do not mercilessly urge the footsteps of the wanderer in quest of another refuge, while Christianity still welcomes him to a peaceful home.

In the Article referred to, the design of the writer is to show that there was no resurrection, because there is no valid proof that Jesus, when crucified, was actually deprived of animal life. This is a mortal stroke: annihilate the evidence of his death, and with the same blow his resurrection is necessarily undone. "Now," says the author, "the very peculiar phenomenon in the Biblical narrative of the Resurrection is, that of the two propositions, (viz: Jesus died, Jesus rose,) both of which are equally essential, it is hard to say which of the two is less satisfactorily sustained." Here then are two subjects inviting our critical study:

I. THE PROOF THAT JESUS DIED.
II. THE PROOF THAT JESUS ROSE.

I. PROOF THAT JESUS' DEATH WAS REAL.

The theory of the *Westminster Review* is, that Pilate was friendly to Jesus, and gave secret orders that he should not be put to death; that out of his revival by cordials when in the tomb of Joseph, sprang the myth of his resurrection, which has long, like a "will o' the wisp," caused the world to stray. With the Reviewer, we concede, that a mere crucifixion is not in itself demonstration of death; a man may be crucified, and after having been removed from the engine of torture in a swoon, may be restored to health and activity. There are certain inflictions which leave no doubt concerning the destruction of life, as, for example, when a man is decapitated, or divided into twain by a sword, or cast into a blazing furnace. Had the brigands that were executed along with Jesus been taken from the cross, even when their limbs were broken, and carefully ministered to by medical science, it is not inconceivable that they might have been recovered so perfectly as even to resume their lawless profession. The mere fact that Jesus hung on the cross from two hours to three, is confessedly in itself no assurance that he expired; but we have such a full narration of all the circumstances attending his death, that legitimate doubts as to his murder are deprived of a foothold. We rest our case, not so much on the fact of his crucifixion, as upon his crucifixion in the given circumstances:—the treatment he was subjected to when on the cross—the resolution of his enemies to accomplish his destruction, and the immense absurdity of the theory as to Pilate's merciful interference. But to be more specific.

Prior to his crucifixion, we remark, Jesus was physically exhausted. There is no evidence that he tasted food for many hours anterior to his elevation between the robbers; he had been scourged by the order of Pilate, his disinterested friend, according to the Reviewer; there was an agonizing crown of thorns placed upon his head, and, though in the meridian of life, he had borne much enervating toil and mental anxiety during the course of his public ministry. The brigands, we may reasonably suppose, were fresh and vigorous, and belonged to the coarser types of organic build; the Son of Mary would be extremely delicate in bodily texture, and susceptible, as a result, of more exquisite physical pain. Morbid action would, from the delicacy of his organization, be more rapid at the lacerated portions of his form; and the nervous system, previously debilitated, would sink the more quickly beneath the sympathetic burden laid upon it. Pilate marveled if he were already dead, when Joseph of Arimathea came and begged the body; and the soldiers who fractured the limbs of the brigands were astonished when they came to Jesus and found him lifeless. Death then supervened much earlier in his case; and the physical causes detailed are, in my judgment, quite capable of explaining its premature advent.

Again, the enemies of Jesus, we may be sure, would be careful that his death was real. All the preliminaries—the spitting, the crowning, the scourging, the nailing, had been terribly real; and were they such fools as to be cheated out of his blood? There they stood around his cross with the words of insult, and the signs of mockery. All ranks that afternoon hastened to Calvary: even the Chief Priests were "in at the death." They were lynx-eyed, moreover, and amid the gloom watched the tragedy with intense satisfaction. His enemies long plotted for this hour; and it seems to me the mockery of reason to suppose that they would return to their homes without being assured that their victim's last breath was drawn.

We admit what the Reviewer says, that Cæsar's Deputy "unwillingly consented to his execution, and was driven to it only by fear";—the fear was, that he should be deemed unfriendly to his master by allowing the prisoner to escape. "If thou let this man go, thou art not Cæsar's friend." The author then assumes that after having condemned Jesus, the Roman Governor "made a compromise with his conscience"; these are his words, "by giving secret orders to the executioner not to kill him, but to put him on the cross for a short time, and give up his body, as if dead, to his friends, so soon as he appeared to faint."

When a man takes the liberty of appending his conjectures to a plain, historical narrative, (and for the occasion I am quite willing to accept the New Testament, as on a level with ordinary veracious human testimony,) he can soon manufacture a theory at once plausible and ingenious; by exercising the same liberty we could easily pitch the Duke of Wellington out of the battle of Waterloo, and make the hosts of Xerxes the conquerors at Marathon. Here we have an adventurer against Christianity making capital out of "secret orders," emanating from his own brain; and by an imaginary "faint" strengthening his cause. Trusting to this writer, one would suppose the crucifixion was more of a farce than a solemn tragedy; that Pilate, and the friends of Jesus, and the soldiers, and the executioners, performed their nicely arranged parts with a design to trick the sacred hierarchy in Jerusalem.

The Reviewer gives Pilate credit for much more interest in Jesus than we have any reason to believe the Governor felt. Pilate was a heathen, and could only look upon the Nazarene as a mild, and yet a benighted enthusiast. True he condemned him reluctantly; but once delivered to the executioners, what would the Roman Deputy care for the unpopular fanatic? When Jesus was suspended on Calvary, I can imagine the Governor eating his dinner and drinking his wine as comfortably as if there was no agony within a thousand miles.

The soldiers who attended at the execution testify to the death of Jesus. History delivers their convictions, and though the evidence does not look benignantly towards the Reviewer, that is a small matter to one who has a sovereign contempt for facts. The last day of the Jewish week was near, and it was necessary for ceremonial reasons—(the elders and priests could murder a man on Friday, but to let him hang on the cross during Sabbath was a crime they were not wicked enough to commit;) it was necessary, we were remarking, for ceremonial reasons, that his death, and that of his companions in woe, should be hastened, and the soldiers received orders to that effect. They brake the legs of the two robbers, and when they approached him who hung between them, they found he was dead already. "They brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." So says John, who was close by, and had every motive to take exact observations of what was done to his Master and Friend. This spearing, according to a natural estimate of the whole transaction, was intended to make sure work, in the same manner as Kirkpatrick acted when he transfixed the mortally wounded Comyn, in the chapel at Dumfries. According to the Reviewer, the spearing was only a branch of the preconcerted scheme: we are to believe that the skin was only punctured, or perhaps that a Roman soldier did not know where to give a mortal thrust. One may legitimately wonder what was the use of the spearing at all: it was a gratuitous idea of cruelty in Pilate's programme, for if he had only commanded the Centurion to pronounce him defunct, when Jesus had glided into the anticipated faint, that official's word would have readily been accepted by the onlookers. He was not dead, says the author, because when the instrument entered his side, there came out blood and water; if life had been extinct, this writer maintains, the blood would have coagulated, and of necessity, could not flow. Now in the *first* place, Jesus was only recently dead, and the blood had not time to coagulate in the interior of the body. So far from death rapidly congealing all the blood in the thorax, I may state that on one occasion I attended a *post mortem* examination of a young man who had been summoned from life rather unexpectedly, and witnessed the blood in great quantities lifted as yet fluid out of the chest, when the heart and lungs were undergoing inspection. Had that corpse been nailed to a cross, and then transfixed as the Savior was, blood would have ran copiously from the wound twenty-seven hours after dissolution. Again, *second*; In healthy patients the only section of the thoraxic cavity where water, in any quantity, is found, is within the pericardium—the sack which encloses the heart; and one can hardly doubt it was this fluid that escaped, along with blood, from the opening made by the spear. Such a wound would have terminated existence, had the least spark of life been lingering in his form. The Reviewer observes, "It is of course *possible*, that though crucifixion had not caused death, this spear-wound proved fatal; but the alternative is equally *possible* that, as he was still alive, neither did this new wound kill him"; and we may add, since it is a rivalry in supposition, that it is equally possible there was no spearing in the case, or that the onlookers were deceived by a thrust which they imagined drew mortal blood, while it was only a red fluid prepared by Pilate's apothecary for the occasion.

It was, moreover, no small wound that the spear produced. One who saw him after he had left the tomb listened to these words: "*Reach hither thy hand and thrust it into my side*"; language that could never have been employed if a merely superficial incision had been made by the soldier's weapon. The spear of the Roman soldier was a lance which tapered very gently to a point, and must have entered at least four or five inches so as to produce such a scar as the Savior's address to Thomas clearly described.

(To be concluded.)

☞ Our desires are like the waves of the sea; they follow each other in rapid succession; they fall with the calm and rise with the storm. When gentle and unperturbed, they waft us tranquilly into the haven of happiness. When furious and uncontrolled, they endanger our safety, and drive us on the rocks of ruin and despair.

☞ Sincere repentance is never too late; but late repentance is often insincere.

For the Crisis.

"God is Love."

Love seems to be a favorite theme of the apostle John. He makes it the badge of Christianity; and one of the sweetest names that was ever given to our Father in Heaven, was first breathed forth in his simple yet expressive words, "God is love." It seems as if this blessed truth must from its very nature be conveyed to every heart by the white-winged messenger of peace; for it is the very embodiment of all that is calculated to give comfort, or inspire trust.

"*God is love!*" Yes, now we understand how it is that he is merciful, gracious and long-suffering. We understand why he "keepeth not his anger forever," for we know that love "delighteth in mercy." We understand how it is that ever in his dealings with us "mercy and truth have met together, righteousness and peace have kissed each other." We know, too, why we love God, because the very key-note of his love to us wakes a responsive chord in our own hearts. Says John, "We love Him because he first loved us." At the sweet promise "I will love them that love me," faith and trust rise in our hearts, and we join the glowing response of the Psalmist, "I will love thee, oh Lord, my strength!" We understand how it was that the Son of God, leaving the glory that he had with the Father "before the world was," came to this world to "bear our sorrows" and "carry our griefs,"—why sinners, by nature, may now be saved by grace: it is because "God so loved the world." We understand now how it is that He sometimes allows it to seem to us that "all his waves and his billows have gone over us"; and taking his corrections as yet another token of his love, and a proof of our adoption into his family, we can cry, "Blessed is the man whom thou chastenest, oh Lord!" These things we can understand, but there is yet one thing that remains an unfathomed and unfathomable mystery. How can the theologians of the present day reconcile the fact that "God is love" with their theory of his never satisfied vengeance? Is it a feature of love to delight in the torment even of the disobedient? Can mercy and truth meet on such a platform? Can love and justice unite on such terms? *Never*. The idea of eternal suffering is far beyond the limits of *justice*, far beyond the bounds of *love*. Men are less merciful than God; and it is from creeds of their invention that this dreadful idea first sprung, rather than from the bosom of Him whose name is "Love." There have lived tyrants whose names have cast a stain upon the annals of history, the very mention of whom fills us with horror, as we consider them little less than fiends in human shape;—and shall "mortal man" presume to brand the Almighty with a character more full of hate and vengeance than theirs, being only measured by His power? It is *blasphemy* to charge God wrongfully; and shall we stand convicted of that crime at the judgment? Closer still, shall we tamely *countenance* such blasphemy? Shall our lips remain sealed while our best friend is represented as a revengeful tyrant? Let us not only pray "Open thou *mine eyes* to behold wondrous things out of thy law," but let us also pray "Open thou *my lips*, and my mouth shall show forth thy praise."

We read that the *goodness* of God leads men to repentance; and after that goodness has done its office-work on *our* hearts, the very stones would cry out against us, did we not strain every nerve to tear away the misty veil with which men's inventions would hide the wonders of his love. Had commentators taxed their *imaginations less*, and their *common sense more*, or had they left the work of explaining plain declarations entirely alone, there would be *more christians*, and fewer banners bearing the fool's motto, "*There is no God!*" Love echoes to love, and hate responds to hate; and perhaps there is no doctrine so calculated to alienate man from his Maker, as one which hides the blessed truth that "His mercy endureth forever!"

Many a culprit that has borne threatenings and tortures unmoved, has been melted to tears by *love*. Love is the touchstone of the heart; it will touch the heart when all else fails. Man is not a hopeless case till he is *hardened*; he is not hardened till he is *past feeling*; he is not "past feeling" till *love fails to reach him*. God's goodness has a magnetic attraction, and when we see one uninfluenced by it, we can only predict for his future "the blackness of darkness forever," amid the silence of an eternal sleep. *Error* can never avail for those whom the *truth* fails to convict. Many while confessing the truth are opposed to upholding it, lest the chief motive for repentance should be taken away. But have we any right to call upon our *imaginations* to supply us with motives for loving God? Says John the Revelator, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

We are apt to become wedded to *ideas*, and even when they are proved false, we dislike to give them up, and it is more than probable that if error should die, most of the great and wise of this world would follow the bier as chief mourners, most of our churches would be draped in mourning, and many of our ministers would sit in "sackcloth and ashes;" she would have the honor of an imposing burial, amid the lamentations of countless sable-robed advocates. Yet it is strange that so spurious a coin should have such currency, *for this* error is dreadful in the extreme, and *utterly unfounded*. Let us come up to the old apostolic moorings and cast anchor, in the full assurance that "God is love;" and *because* he is love, "he willeth not the *death* of a sinner, but rather that he should repent and *live*." Love and justice unite on the Bible terms that "*all the wicked will God destroy*." Truth and error can never "smoke the calumet," and the sooner old error receives her death-wound the better; but that can never be till might and right are allied in the kingdom of God.

Pine Avenue. F. P.

For the Crisis.

Autumnal Musings.

As nature is sinking in death's icy arms,
A dark vail is spreading o'er earth's brightest charms;
'Tis written in groves and the deep forest shade,—
As autumn leaves perish, so mortals must fade.

I read in the meadow, "all flesh is as grass,"
The glory of man as the flow'r soon is past;
The cold frost of Time draweth stealthily nigh,
The loved and the cherished are soon called to die.

'Tis written on the river in lines broad and deep,
Where the pale leaf is floating so lonely and weak:
Thus onward is rolling life's river to-day;
Frail man like the leaflet is "passing away."

The gale from the mountain breathes forth the sad tale,
The strongest and firmest of earth soon must fall;
Corruption is written on all things below,
For the vile seeds of sin have brought darkness and woe.

But hark, ye! the gospel sends forth a glad sound,
Salvation on earth and good will shall abound;
Where sin did once reign, now free grace is the song,
And sinners forgiven the rare theme shall prolong!

The loved ones long parted will meet in that day,
And sorrow and sadness must all flee away;
The springtime of glory will break o'er each plain,
And Jesus in triumph begin his blest reign.

MARY J. MASON.

Pownal, Vt.

For the Crisis.

Desire.

(Concluded.)

But is this appliance inherent? then why desire it? Is it thrust upon man? then why this voiceless strife of prayer for perpetual existence? If it is a practical fact, that all that a man hath will he give for the prolongation of his temporal life; why is it, with his ceaseless cravings for eternal life, he reluctantly acknowledges it a conditional gratuity? The answer is obvious. Because, forsooth, some effort must be put forth to attain it; besides, this unequal war between good and evil forces him to the conclusion that he cannot serve God and mammon. The conscience may not be a judicious arbiter in deciding between merit and demerit, debt and grace, for the reason that its sinful conception renders it wholly incapacitated to act the part of a juror; besides, it does not increase in the severity of its reprovings with the increase of guilt.

Again, will the exercise of *human reason* in its loftiest grandeur confirm that immortality is inherent? I answer, that, too, is limited in the vast multiplicity of things. All the arts are indebted to it—all the social and liberal arts claim it as their author. It can chain the lightning, and draw treasures from the bowels of the earth. The poet lifts his etherial finger in the divine creation, and we admire the efforts of his genius. It computes the distance from planet to planet unimpeded. But while we give reason its praise, and see its power, we at the same time can mark its weakness. The faith that the Son of God became a man—was made of flesh; how can reason know that? The death of the Son of God,—how could reason know the Son of God died by the hands of those he loved best? Man? Yes. They called him malefactor, arraigned him as a blasphemer, put him to death as an insurrectionist; and tried him by HUMAN REASON. Never ask me what human reason is, after that. That act stamped its character forever.

So much for human reason, beyond its limited domain; and yet, theologians and philosophers are eternally speculating about the essence and quality of the soul, in its earthly sphere and final destiny; and after all, the word of God has to settle it. How can reason know that, more than eighteen hundred years ago, it was Jesus Christ that was born in a manger, in Bethlehem of Judea? But it is so recorded, that the glory of God shone round about them, and armies of the heavenly host cried, "Tis he." This is enough. I know not how it happened; but all the research and scholastic lore of six thousand years can never make me doubt that he was the promised Prince of life. If this is not reliable authority, call it what you please.

If, then, man's highest intelligence fails to determine by an infallible decision the relation he sustains to his Maker, by what conclusive evidence does he determine his innate immortality? Waving the argument, that there is no supposition against the immortality of all, as unscriptural and unphilosophical, we appeal to *the law and the testimony*, repudiating that famous tautology, "THOU SHALT NOT SURELY DIE," as a falsehood, born of the father of lies, and the only supposition in favor of the argument.

Jesus, in his conference with Nicodemus, unequivocally sets forth the relations man sustains to his Maker in the light of the atonement. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Among the whole order of classified texts produced to prove the non-immortality of man in his natural state, there is none that is so simple, so concise, and yet so awfully comprehensive as this. Why did the Son of God offer to that ruler of the Jews this boon as a *conditional gratuity*? Simply because his Father sent him to perform a mediatorial sacrifice, which he in his economy disposed should operate more successfully in the grand scheme of salvation. Hence Christ says that "whosoever believeth in him might not *perish*," etc. This word *perish* is from *apollumi*. Webster defines it, "to waste away," "to die," "to come to nothing," "to depart wholly." And here I remark, that any attempt put forth to apply this passage solely to the Jewish dispensation, must prove utterly unavailing, from the very nature of the language used on that occasion; besides, by applying this language exclusively to that age, it necessarily makes the generations of the Gentiles, and their salvation, in the economy of God, a question of no importance, and a theme unworthy of his matchless mercy.

However simple an exegesis this may be of God's plan of the atonement, it is scriptural; and, if scriptural, it left something of an obligation on the hands and hearts of mankind to perform; namely, "Seek for glory, honor, immortality." If we possess the germ of immortality, why desire it? Does a man desire to have what he already has? He may desire to keep what he has; but how inconsistent would seem the logic, that predicates a desire for life because we have it! If nature intuitively teaches him to aspire for immortality, is it not sufficient proof that he does not possess directly that for which he aspires?

The doctrine of the death and resurrection of our Savior as the pattern, the pledge, and prelude of the resurrection of his followers to eternal life, is an infallible argument against the immortality of all, inasmuch as, "If Christ be not risen, then they also which have fallen asleep in Christ are perished;" notwithstanding philosophers' opinions to the contrary. The Apostle says, "If ye have been planted together in the likeness of his death, so also shall ye be in the likeness of his resurrection." Barabbas was a robber, but we have no proof that he was ever planted in the likeness of Christ's death. Inspiration informs us that this occurrence is the grand finale of all probationary things. It informs us that it is the introduction of man to a future-life; and, in view of its certainty that it shall surely occur, the end of life's mission is, that all men should consider the earnest of their wishes, their hopes, and the probable result that shall emanate from their indulgence, and see how far they are allied to the resurrection of the Son of God from the dead.

But they that are Christ's shall be like him. Is this enough? Will it satisfy the pleadings of the heart? Is the possession of this assurance enough in itself to sink out of sight all other aspiring notions? In short, what better, nobler, and more exalted desire can sit enshrined in the heart of man than, when the monuments of all earthly greatness shall be lost in the general wreck of nature, he may survive the desolation of the devouring elements, and in a fairer clime, unstained by sin, enjoy a life as endless as the years that wheel their flight around God's throne? Will he be satisfied then? Saith the awful seer, "I SHALL BE SATISFIED WHEN I AWAKE IN THY LIKENESS." C. G. CLARK.

Blackstone, Mass.

☞ When the Spirit maketh intercession for us, it is not by any direct application from himself to God the Father on behalf of any one individual; but it is by pouring on that individual the spirit of prayer and supplication. The man whom he prays for, is, in fact, the organ of his prayer. The prayer passes, as it were, from the Spirit through him who is the object of it.

For the Crisis.

The Sick Healed.

TO THE BRETHREN AND SISTERS SCATTERED ABROAD:—Having found favor in the sight of God, and received great blessings from his hand, I desire to make a statement of a few facts in my experience, for the encouragement of those who are sick, earnestly desiring it may be the means of leading them to put their trust in Him who has all power in heaven and on earth. I praise God for his unspeakable goodness to me in granting me health of body and peace of mind that I never knew before.

I had been feeble from my earliest recollection, and hardly knew what it was to enjoy good health for any length of time, but was able to be around and work some most of the time until the fall of 1856, when I had the typhoid fever, and was brought so low that my life was despaired of; but the Lord was merciful, and I was again permitted to move among my friends. But disease had fastened upon me, and I felt that death had marked me for its prey. Although I was not confined to my bed all the time, I felt my strength fast failing, at times was in great distress, and knew very well that, unless immediate help was found, I must sleep. I tried various remedies, but was no better, rather grew worse, until all hope of ever getting well in that way failed me. I felt an earnest desire to know what it was to enjoy health once in my life. It seemed I could never be reconciled to die. Then I began to call upon the Lord—for I had no where else to go—that he would direct me in the right way. As I prayed and read my Bible, with a desire to be led entirely by the Lord, hope began to spring up, and I felt that he would have compassion on me. I could not see far into the future, but I knew in whom I had put my trust. I knew that he was able to do for me all that I needed to have done. I felt to give it up into his hands.

While thinking the matter over, I looked out of the window and saw Bro. S. S. Brazee coming into the house. Ah! thought I, surely God has sent him here for something; and it all rushed through my mind what I had been praying about, although I did not feel certain that he had come to pray for me. A number of us had been praying the Lord to revive his work in that place, and send some one to preach the word to us. I thought this was it, and felt encouraged to hold on; for I thought if God heard prayer in one case he would in another. Bro. Brazee stayed over night, but, as he was almost a stranger to me, I said but little about the matter. But while I heard him tell how he had been impressed to come there, I said, surely the hand of the Lord is in this matter. He went away the next day promising to come again in a few days, if it was the Lord's will. Before he came again, I began to understand the matter; but just then the enemy of all righteousness, perceiving that God's name was about to be glorified, exerted himself to the utmost to stop the work. He began to fill my mind with doubts and fears. "Ah!" thought I, "I am so unworthy, so faithless! and I have been very impatient during my sickness, have murmured and repined at my lot,—surely there is no hope for me." But Jesus said to me, "Although you have committed sins, they shall be forgiven you." "But," says the enemy, "that will apply to some, but not to you."

I had a severe trial for many days. At times I had hope, and heard the sweet voice of Jesus saying, "I will have compassion on thee;" then darkness would come over my mind. Thus I lived hoping and fearing, until my burden was so heavy that it seemed as though I could hardly live. At last I came to a turning point. Something seemed to say, do you believe that Jesus Christ has power on earth to forgive sins? Yes, said I. Then why not believe the rest of the record, where he has said, "The prayer of faith shall save the sick, and the Lord shall raise him up"? And my choice was given, to have health and peace in this world, and in the world to come eternal life; or have pain and distress the few days I might live, and then be classed with the unbelievers at last. I knew there was such a thing as religion, and therefore must believe that the prayer of faith would save the sick; for I could not separate them; if I believed one, I must the other; and I felt it was for *me*, or why had I had such an exercise of mind in regard to the matter? These words came to my mind:—"They shall lay hands on the sick, and they shall recover." I felt an impression that if I should ask Bro. Brazee to pray for and lay his hands on me, I should recover; but I felt it to be so humiliating. I could ask him to pray, and why would not that answer? but that would not do.

One night, after returning from meeting, I felt a burden too heavy to be borne. Then I tried to excuse myself because it was getting late, but I came to the conclusion, I will obey, and I will believe. Lord, help thou my unbelief. God verified his promise, for on the 25th day of Oct., 1859, he made me whole. I did not feel any particular change in my body at the time, only a strong confidence that I was well and should have strength according to my day. I knew I must live by faith on the Son of God. Such peace as I had in my soul! I could not praise God enough. I could not express my feelings; it was joy unspeakable and full of glory. Praise God, I feel it to-day. Although I have had many trials to pass through, I am alive and enjoying the blessing of good health this day, Aug. 30th, 1860. No one can know the joy I have felt, who has never experienced it. There is much more I might write, but I trust I have said enough to convince all there is a reality in these things. I now close, hoping this may be the means of encouraging som to put their trust in the Lord without doubting or fearing, as I have done. Dear children, have faith in God, walk out upon his promises, for the coming of the Lord draweth nigh, and blessed are they that wait for him.

LUCY BLANCHARD.

The correctness of the above statement is vouched for by a minister of the gospel with whom I am well acquainted. I am not personally conversant with the facts.

H. L. H.

For the Crisis.

Christian Consideration.

"For consider Him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—Heb. 12: 3.

Consideration is what many fail to reach. If confined to the heedless and thoughtless worldling, we would not take up our feeble pen to write; but when we see the mass of professed christendom, with but few exceptions, rushing along regardless of consequences, we are constrained to speak, though the voice may be feeble, hoping that some may be led to give this subject a passing notice, if nothing more.

In looking over the history of God's people in the past, we find they have been grossly guilty of neglect upon a subject to which God has attached no small importance, until grieved at the spectacle we hear him calling to the heavens and the earth to hear what he hath spoken. "I have nourished and brought up children, (saith he) and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, *my people doth not consider.*" How sad the picture to contemplate! The ox and the ass, the most stupid of all domesticated animals, standing pre-eminently above God's chosen people in regard to this one thing—consideration. "I have nourished and brought up children, and they have rebelled against me." Unlike the ox which gently lows as he beholds the approach of his master, or hastens to his appointed place in the stall, to receive his portion at the hands of his benefactor; they have become a stiff-necked and rebellious people; a sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters; they have forsaken the Lord, and provoked the Holy One of Israel to anger. This is the picture presented to us of God's ancient Israel. See the first chapter of Isaiah.

And what if the hand of inspiration was moved to delineate the church of the present day? Would it present a picture any more to be admired? Or would it be of a darker hue? If so, what is the cause? I answer: an unwillingness to consider the source from which all our blessings flow. Our text says, "Consider Him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Shall we *consider* him while a babe at Bethlehem, when the decree went forth from Herod that all the male children from two years and under shall be slain, that he may be destroyed? Or, shall we consider him while at the age of twelve, as he sits and disputes with the doctors in the temple? Or, during his more public ministrations, while he was being rejected by those to whom he was sent, the great and wise men trying to catch him in his words, that they might have something whereof they might accuse him. Or shall it be while he is enduring that agony in the garden? Or as he bears his cross away to yonder summit, forsaken by all except a few who follow him at a distance? Or, as he is suspended between the heavens and the earth, a willing sacrifice, no earthly friend to offer one word of comfort or consolation. He could well bare with the revilings of the mob around him and with anxious solicitude implore his heavenly Father to forgive them. Earthly friends are of but little worth in such hours of trial as this; but, oh! to be forsaken of God, and that after having endured such contradiction of sinners against himself. But thus it seemed necessary to make the atonement complete.

Now brother, sister, yes, and thou, ungodly one, if such should chance to read these few lines, *consider* that it was for your sakes he endured all this; he took upon himself the iniquity of us all, and by his stripes we are healed. Then let us not get weary in well-doing, for if we suffer with him we shall also reign with him.

We might consider him in this light as King of kings; but we prefer to leave it here, hoping that we may learn by these few lessons of patient suffering to bear with our light afflictions, which are but for a moment, knowing they work for us a far more exceeding and eternal weight of glory, while we look not at the things that are seen, but at the things that are unseen. May God help us to keep the eye of faith ever open, that we may thus look at the unseen things.

H. F. HART.

☞ Permanent rest must not be expected on the road, but at the end of the journey.

The World's Crisis.

BOSTON, NOVEMBER 7, 1860.

Paragraphs by the Way.

Saturday, Oct. 20th, we left Boston for Castleton, Vt., and after a pleasant ride through varied scenery of woodland, farms, hills, vales and mountains, brooks and rivers, we arrived in safety, and met a hearty reception by Bro. Sherman and his happy family. The church in C. is doing well. They have five prayer meetings in a week, which are well attended and interesting. Their pleasant meeting-house,—the result, in a large measure, of Bro. Sherman's liberality, will be ready for dedication about the middle of Nov. Some one wrote on a board in the house, "This is the result of Sherman's folly and Grant's deviltry." We conclude the writer was a Pharisee, or the son of a Pharisee. May the Lord bless him with love for Jesus and his appearing. We desire to see him present at the dedication, and pray that he may become a christian, meet with us here and at the marriage supper of the Lamb.

Sabbath 21st. Although the day was quite rainy, some came eighteen and twenty miles to be present, and participate in the joys of our meetings. The truth and light are still spreading. Every Sabbath morning they meet at half-past nine o'clock for a love-feast, when they have a delightful season in speaking of the love of Jesus. Beholders are astonished at the work of the Lord in this place. Great is the change when swearing miserable drunkards become praying, happy temperance men, with hearts full of the love of God, and their mouths filled with praise instead of tobacco and whiskey. There are some noble specimens of such in C. who have caused mourning among demons, and rejoicing among angels. Their testimonies in the prayer meetings and love-feasts are like cool water to a thirsty soul. We can only say to such, press forward, the kingdom and immortality will soon be yours.

Monday, 22nd. To-day we visited the dear saints at Sandy Hill, N. Y. This church is doing well. Their faithful pastor, Bro. S. G. Mathewson, is a valiant soldier in the army of the Lord, and is never found sleeping on the battle-field. They have just completed and dedicated a very pleasant and convenient meeting-house, occupying an eligible situation in this beautiful village on the banks of the Hudson. Praise the Lord for his glorious work at Sandy Hill. Our visit was a very pleasant one, but saddened by finding Fanny Parry, the "Pine Avenue" poetess, on a sick bed. Relentless disease is boldly threatening her frail constitution, but she has "great peace" in the Lord. Her pilgrimage towards Mt. Zion has been earnest and rapid. We hope and pray she may live till Jesus comes, and continue to aid in adorning the columns of our family paper with sparkling gems of sacred truth.

Tuesday, we returned to C., where we met Bro. J. Howell, pastor of the Poultney church, and had a pleasant but brief interview. We learn they are doing well at P. Some more have been baptized by Bro. H. recently. From Tuesday to Saturday evening, we had interesting meetings in different school-houses. Some new ones have started in the service of the Lord, and several others have requested prayers.

Lord's-day, Oct. 28th. The day was pleasant, the congregation large and attentive. We had another of our heavenly love-feasts in the morning, and a joyful time all day. The truth has taken strong hold of many who have not yet had courage to stand up in its defence. In the evening we had another heavenly scene around the table of the Lord. We parted in love, hoping to meet soon at the marriage supper of the Lamb.

Monday, 29th, we left Castleton for Champlain, N. Y., where we are to hold a series of meetings for a few days. On our way, we called on Bro. M. Batchelor at Rutland, Vt., and learned that their meetings are increasing in interest. He is one of the Lord's faithful watchmen, who is feeding the household with "meat in due season." The church in R. has been struggling through deep waters, *financially*, but the Lord has been their helper, and cheered them with the hope of an eternal inheritance in the coming kingdom.

Rome and Napoleon; or,

AN EXPOSITION OF THE 17TH CHAP. OF REV.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—AMOS 3: 7.

From our previous examination, we see no possibility to avoid the conclusion that the harlot woman in this chapter symbolizes the church whose seat is at Rome upon the "seven hills." But that this point may be still plainer, we will notice some characteristics of this church as given in the first six verses of the chapter. In the first verse we learn that "one of the seven angels, who are to execute "the seven last plagues," proposes to show unto John "the judgment of the great whore that sitteth upon many waters." In the 15th verse we are informed by this angel that the waters where she sitteth represent "peoples, and multitudes, and nations, and tongues." This shows that her influence has been extensive—that many have yielded to her power; or, as expressed in verse 18th, she "reigneth over the kings of the earth." And as the nations and kings of the earth have embraced her doctrines, they are said to "have committed fornication" with her. The angel then takes John to a position where he sees the appropriate representative of this apostate church and her protector, who is symbolized by "a scarlet-colored beast," hereafter to be considered. This harlot, as seen by John, and described in the 4th verse, is most gorgeously dressed. Hence the church on "the seven hills," which she represents, must be a rich one, noted for her magnificence. The Cathedral of St. Peter at Rome is said to be, "without exception, the noblest work of architecture ever produced by man." Its floor covers five acres of ground. Its estimated cost is from sixty to eighty millions of dollars. The height from the pavement to the cross is four hundred and fifty-eight feet. Besides this magnificent structure, Rome has three hundred and sixty-three other churches, "most of which are remarkable for their architecture and splendid decorations." The Vatican, or Pope's palace, surpasses that of all other kings, and is the largest in Europe. It contains four thousand four hundred and twenty-two apartments. This ecclesiastical hierarchy is then very properly represented by a harlot "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." Purple and scarlet are common colors used by the Popes and cardinals of Rome. On one occasion Mr. Addison witnessed some of the magnificence of the papal court, and says, "Silver can hardly find an admittance, and gold itself looks but poorly amid such an incredible number of precious stones."

As if to point out this woman in the most definite manner, in 1825, the Pope caused a medal to be struck, on one side of which was a figure of himself, and on the other a woman holding *a golden cup* in her right hand, with the inscription underneath, "*Sedet super universum*"—*she sits upon the universe.*

Verse 5. "Upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." At the time of the Reformation, it is said the word *mystery* was worn by the Popes on their mitres; but they pulled it off when pointed out by the Reformers. This Babylon cannot be the one taken by Cyrus 536 B. C., for it was in ruins before John had the vision of this one seated on "seven mountains." Old Babylon became a very wicked city, but this modern one is much worse.

In the oath of the Jesuits when speaking of the Pope as the Vicar General of Christ, they are required to admit that "he hath power to depose heretical kings, princes, states, commonwealths and governments, and that they may safely be destroyed." And in the same oath, they acknowledge the Catholic church as "the sacred *Mother* Church of Rome." In Art. 12 of the creed of Pope Pius IV., the believer is made to say,—"I acknowledge the holy catholic and Apostolic Roman Church, the *Mother* and mistress of all churches." It is well known that the church or woman, on the "seven hills", has for centuries claimed to be the *Mother* of all churches.

The following titles, assumed or accepted, show her blasphemous character:—"All power is given unto thee in heaven and on earth."—*Labbe*, IX. 920, 927. *Du Pin, Hist.* III. 602. "If the Pope should err by enjoining vices or forbidding virtues, the church would be bound to believe vices to be good and virtues evil." *Bellarm. Disput.* B. IV. c. 5. Here we see that the woman endeavors to change the law of God. Daniel foretold that this power would "think to change times and *laws*." "Thou art another God upon earth." —*Speech of Marcellus in Lat. conc. to Julius* II. "Thou art not only king of men, but king of kings."—*Begninius in same council to Leo X.* Says another, "The honor due to Christ as God is due to the Pope."

Ver. 6. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." This verse shows that, when John saw the woman in this vision, she had done her great work of persecution; hence this scene is near the judgment. And it should be remembered that the angel proposes to show to John "the *judgment* of the great whore that sitteth upon many waters."—Ver. 1. According to history, this woman, or church on the "seven hills," has caused the blood to flow from some *fifty millions* of martyrs. How perfectly every feature of this prophecy is fulfilled in the history of the church of Rome. We can see no room for a doubt in relation to its application. In our next, we purpose to consider the "beast that carrieth her."

Interesting.

The following interesting remarks are from a writer in the *Banner of the Faith*, for July and Aug., 1860, published by the "Disciples" at Brighton, C. W. In speaking of the cautiousness of "the church in Erin," he says:—"They are thus saved from aggravating imposition by those noisy wolves grinning in sheep's clothing, *alias* those soul-sleepers and destructionists that lustily feed upon the contents of the flesh-pots of Egypt."

Again he says:—"Another happy result is the suppression and repudiation of certain reckless characters, crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace or gospel of God into desolating speculations concerning the sleeping of souls, the killing or annihilation of wicked spirits, etc. Jude, 4th verse."

Will the writer of the foregoing, or any of his friends, sustain his position relative to the doctrines named, in public debate? If so, please address Miles Grant, Boston, Mass.

"How Changed!"

In the *Herald of Progress*, a Spiritualist paper, we find a letter from J. W. Thwing, of Belleville, Ill., a Baptist minister, who has just embraced Spiritualism. He says:—

"I am almost astonished at where I am. Not only am I 'a wonder unto many,' but somewhat so to myself. A few months since I was an orthodox Baptist, fighting with considerable zeal for my denomination, although wincing now and then under sectarian 'bonds.' Trinitarianism had never been questioned; the doctrine of vicarious atonement seemed a little shadowy, yet had been well-rooted; endless punishment might possibly have a termination after a lengthy period, I thought, and all be finally restored, although I had never publicly enforced the idea. The Bible I supposed to be a finality in revelation, but for sometime had maintained that the 'age of miracles' was not necessarily past; reason had been kept a well-guarded prisoner —theories having not been *tested* but *blindly believed*; and fear had made me the subject of much unhappiness.

Now how changed! Trinitarianism is no more; the vicarious atonement has faded into 'thin air;' priestcraft has all gone by the board; endless punishment! I have dared not to charge God with so great an absurdity; the Bible—in moving it to a different shelf I find I have not moved Deity with it, for he can by no means take up his abode in a book or in books; sect imposes its galling fetters no longer; reason has in a measure been freed. In a word, *I feel to be like a new man.*"

But few are aware of the power of the delusion induced by the spirits of demons, as they transform themselves into angels of light, to lead the deluded astray from the path of life, by their "signs and lying wonders; and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. 2: 9–12. After men and women have yielded to this demoniacal influence, it produces a kind of careless security and indifference, expressed by this Baptist minister when he said, "I feel to be a new man." It is like the spell produced by the charmer upon his victim. It is a state from which it is very difficult to escape—it is so *bewitching*. The same is true of Shakerism and Swedenborgianism, which are only varied phases of the same system, adapted to different temperaments and tastes. Either of them is a system of error concocted by demons to overthrow the doctrine of the Bible, and give man a future life independent of Christ and the resurrection of the dead.

While they all *profess* great love for Jesus, they deny his second coming, a future day of judgment, the destruction of the wicked, and the reign of Christ on the earth. By them, the whole gospel system is perverted, mystified, and etherialized, until their votaries are lost in the wild labyrinths of their own vague imaginations. Thank the Lord for a gospel that the *common* people can understand,—one that does not exist in the flights of speculative fancy. Ours is a "blessed hope." Hold it fast.

For the Crisis.

Books to Great Britain.

Who wants to send books or tracts to friends in Great Britain? I will send one thousand pages of tracts to London for $1.00. They will be sent *paid* to a bookseller in London, probably Trubener & Co., there to be called for; or they can be sent by *express from there* wherever ordered. Books can be sent by mail in England at six pence per hundred. I will send any of my books to London, free of charge, on receipt of the retail prices, and *one-fourth* as much *more* in addition, to cover the expense of duties and transportation.

Address orders with cash immediately to H. L. Hastings, Providence, R. I.

Oct. 29th, 1860.

Sr. Wellcome's Book.

BRO. GRANT:—Permit me to say for the benefit of some who do not understand, that the *money* is not required with the names of subscribers for my contemplated book. When a sufficient number of copies have been subscribed for, then I will give notice through the "*Crisis*," and the money will be needed soon afterward. Let those who are disposed to aid, send in their names, with the amount they will subscribe for books, as soon as practicable.

MARY D. WELLCOME.

Richmond, Me.

For the Crisis.

The Rights of Wrong.

The following passage in Dr. Mansel's "Limits of Religious Thought," has been largely republished by the religious press, and seems to require some notice:—

"It is urged that sin cannot be for ever triumphant against God. As if the whole mystery of iniquity were contained in the word *for ever!* the real riddle of existence—the problem which confounds all philosophy, aye, and all religion too, so far as religion is a thing of man's reason—is the fact that evil exists *at all;* not that it exists for a longer or a shorter duration. Is not God infinitely wise and holy and powerful *now?* and does not sin exist along with that infinite holiness and wisdom and power? Is God to become more holy, more wise, more powerful hereafter; and must evil be annihilated to make room for his perfections to expand? Does the infinity of his eternal nature ebb and flow with every increase or diminution in the sum of human guilt and misery? Against this immovable barrier of the existence of evil, the waves of philosophy have dashed themselves unceasingly since the birthday of human thought, and have retired broken and powerless, without displacing the minutest fragment of the stubborn rock, without softening one feature of its dark and rugged surface."

To this kind of argument the tract on the Rights of Wrong is a reply. It has been out of print for a few days. The next edition, which will be the fifth thousand, will be out this week. It will contain a postscript of seven pages, replying more particularly to Dr. Mansel, with extracts from other able writers, some of them reviewers of Dr. M.'s book. The price of the tract will be as before.

C. F. H.

For the Crisis.

Short Tour to New Hampshire.

BRO. GRANT:—I was exceeding glad that at the Salem meeting there was so much love and good feeling manifested amid the diversity of sentiment and conclusions. I am sick of this kind of conference action; do and undo, and not know what to do, or what you have done.

Thursday, I left for the more "specific work," which is more congenial to my feelings. About midday I found myself at Lawrence. Here I heard a good report, as the result of Bro. Himes' meetings; quite an interest had been awakened; some backsliders reclaimed; and their meetings are now prosperous. Thence, I went to Concord, N. H. Spent the Sabbath with Bro. Preble's congregation. I saw but a few of the old pilgrims, but my heart was made glad to hear some familiar voices confess the faith with joy. There are some indications of good for Concord. Bro. Preble is doing what he can for them, and I pray they may have special help from the great Head of the church.

Monday, went still further north to Andover, to visit friends, where my wife had gone before me. Friday, the 26th, I went to the conference at Danbury, where I met Brn. D. Churchill, J. Smith, Glasier, Pinkham and Leavitt. The meeting commenced the day before. Brethren from the vicinity came together expecting a good meeting, and as it progressed, it was very evident the Lord, by his Spirit, was in our midst. Bible truth adapted to the times seemed to produce happy results. Those who had grown worldly and laid aside family prayer and their testimony in meeting and out of meeting, were reached by the Spirit of God. Such melting confessions and deep, heartfelt repentance from old and young, from fathers and mothers, I hardly ever heard before. After preaching Saturday and Sunday evenings, the exhortations, confessions, crying, rejoicing, glory and hallelujahs, kept us together till after ten o'clock. It was a solemn time especially Sunday evening. There was a prevailing feeling of the necessity of a readiness for our coming Lord.

Bro. Churchill left with me Monday morning, but the interest was such that they concluded to continue the meetings, and Bro. Smith remained. I do pray the influence from that meeting may be such upon our brethren who come that they may carry the holy fire home with them, setting all in a blaze. God bless the pilgrims and help them to double their diligence; and may this be the beginning of better times among them. This is the time to hold more meetings and double our efforts.

L. BOUTELL.

Groton, Oct. 31st.

For the Crisis.

Report of Richmond Quarterly Conference.

Assembled in the Read meeting-house, Oct. 25th, 2 o'clock, P. M., as appointed. The first was an interesting prayer meeting; but few had arrived from abroad; the Lord was there, however, to bless and guide us. A goodly number arrived in the evening and next day, and came ready to work. We enjoyed a heavenly sitting together in the Lord. The conference seemed to begin and go on in the spirit and earnestness with which it closed last year at the same place, only further advanced in experience and devotion, and the converts stronger. The ministers in attendance were O. R. Fassett, H. B. Sevey, I. C. Wellcome, S. K. Partridge, L. Rhodes, D. M. Hanscomb and R. R. York. Some were obliged to leave before Sunday to fill their appointments. Bro. Fassett left Saturday noon, but he gave three valuable discourses on some of the most important subjects, and we trust God will make them a blessing to us. Our other preachers also gave the word in season and well proportioned. There is a more general awaking amongst us on the great theme of Jesus' soon coming, and the importance of activity and readiness for the event, than has been for some years past. The zeal, the strong, healthy, intelligent testimonies and prayers of the believers, together with their more abundant deeds of charity and readiness to sustain the gospel, all show a growth in grace and knowledge.

Owing to a heavy rain just before the meeting, causing bad traveling, many did not come who intended to; yet we had a large gathering and a glorious meeting. One brother thought it the best he had ever attended. The love, union, and general interest for each other, and for the salvation of sinners, was beyond what we usually see. The preaching and the influence of our social meetings, which were held every morning, were deeply felt by some of our backslidden and unconverted friends, who we hope will yet come to Christ and live.

Sunday afternoon the Lord's supper was shared by the joyful pilgrims present, who hope soon to partake of the marriage supper of the Lamb. The congregations were large on Sunday. We had a good closing meeting in the evening, and parted in the joyous hope of soon meeting with all the family in the kingdom of God.

The hearts and houses of our brethren and friends in the place were open to receive and take care of all who came, and if any one felt neglected, we are sure it was not designed.

H. B. SEVEY, Chairman.

I. C. WELLCOME, Secretary.

Richmond, Me., Oct. 3d, 1860.

P. S. I cannot, as Secretary of this conference, feel clear of duty without adding a note to the churches and our ministers. Our conferences, our united efforts and harmonious action, and comparative healthy growing condition, is, under God, owing to organized system. The devil is mad, and employs all his means to overthrow it, either by his own direct agents, or by perverted or deranged christians. Some claim it a part of their mission to break down all church organizations. If we, brethren, "sow to the wind," we should not murmur when "we reap the whirlwind." I would gladly refrain from alluding to this matter, but as a Secretary it is made my duty, and to avoid the duty again, and also the responsibility of calling assemblies to be thus fed, I here remark, that I cannot call another quarterly conference until I have the assurance from my fellow laborers that no such messenger shall be allowed to occupy the minister's office in our conference. If they can cast out devils, let them do it freely, but among themselves, and in their own meetings. Brethren, I do not blame you, but exhort you.

Yours in gospel bonds,

I. C. WELLCOME.

For the Crisis.

Dr. Cumming's New Work.

DEAR BRO. GRANT:—Allow me to call attention to Dr. Cumming's new work, *The Great Preparation; or Redemption nigh.* First series, with preface and introduction, and sixteen sermons, is now out. Among the topics discussed, are, the Prophetic Dates and the study of them; Prophetic Dates and their solution; the Earth's Last Baptism; the Summer Nigh. This will be an interesting work to the waiting church.

I shall give full notice of the work in the December No. of the "Voice," with important articles from it. I shall keep the work for sale, wholesale and retail. Price $1. I will also send it postage free for $1. Address J. V. Himes, Boston, Mass.

For the Crisis.

ERRATUM.—In my notice of Bro. J. S. White's tract on "The Rich Man and Lazarus," last week, the printer made a mistake. The question was put, "Why did the rich man," etc. There is no sense in this; but when it reads thus: "*When* did the rich man" (the Jewish priesthood) etc., then the force of the inquiry is manifest.

J. F. COTTON.

For the Crisis.

Light Wanted.

Will J. S. White please say through the *Crisis* where the garden of Eden was? I read that Adam was driven from it, and from the tree of life, and a flaming sword placed to guard it. I don't read that God cursed the garden, only the earth into which he was driven.

We read that the tree of life is seen again at Christ's coming. Were the sword and tree removed, or are they yet there?

Why did God place the flaming sword to guard the tree of life, if it was ever to be removed from the garden?

E. H. C.

For the Crisis.

CHRIST OUR LIFE.—A friend in Philadelphia writes as follows: "Thank you for your book. It is very satisfactory and conclusive on the subject—the most so, I think, of any that I have met with as far as the general reader is concerned." He orders fifty copies, bound.

The second edition will be out in a few days.

C. F. H.

For the Crisis.

The Reformers not Spiritualists.

BY D. T. T.

In the "Confession of Helgetia," written by the Pastors of Zurich in 1566, and approved and subscribed by the churches of Berne, Scaphusia, Sangalia, Rhetia, Myllaine, Bienna, Geneva, Savoy, Poland, Hungary and Scotland; the great Reformers thus in concert and with united voice laid their veto on what would now be called modern Spiritualism. In chapter 25th of the Confession they say:—

"Now that which is recorded of the spirits or souls of the dead sometime appearing to them that are alive and craving certain duties of them, whereby they may be set free, we count those apparitions among the delusions, crafts, and deceits of the devil, who, as he can transform himself into an angel of light, so he laboreth tooth and nail either to overthrow the true faith or call it into doubt. The Lord in the Old Testament forbade to inquire the truth of the dead, or to have anything to do with spirits. And to the glutton being bound in torments, as the truth of the gospel doth declare, is denied any return to his brethren."

Pity that christian churches in confederation do not speak out as boldly in our times against this rampant evil. But, alas! it is to be feared they are too much wedded to the main tenets of Spiritualism, such as the presence of departed spirits, the soul's immortality, glorification of men while dead, etc., etc., to lift unitedly a warning voice!

Dansville, N. Y.

For the Crisis.

How a Prayer Meeting may Live.

When we come into the prayer room let each one have a moment of solemn thought of what is our business here. Let each feel that they must help by prayer, then all can join in singing,

"Help me to watch and pray;"

then a reading of a short passage,—"O come let us worship and bow down, let us kneel before the Lord our Maker. For he is our God and we are the people of his pasture, and the sheep of his hand." Let any who feel most needy call upon the Lord, remembering that he has promised to hearken, being direct in their petition, asking only for what is most needed, backing up asking by confidence in his word; let the petition be urged by earnestness; let all join and desire that God would answer. (It would be well for all to read Jer. 29: 12, 13, before going to the place appointed for prayer.) All would be short if they would desire the blessing; for it would be —"Help us to believe what has been asked for will be given."

By this time a thankfulness would begin to exhibit itself in the expression of many, for the blessed privilege of being present, (and a few drops of rain would not keep them away from the next meeting)—the word would seem so good to them—

"Precious treasure, thou art mine,"

"sweeter than the honey comb." The Spirit of God would so bless the meeting that sinners would feel their lost condition. Then the faithful could have easy access to their tender hearts; the wax has been melted; Jesus only cures the sin-sick; they would soon tell how bad they felt,—no hope in the future,—their expression would be, "pray for us." "Yes," would be the response, and the meeting would now close with prayer to God for the special object. I am inclined to the opinion that such a prayer meeting would find full attendance afterwards.

In my next I may tell how a prayer meeting died. S.

Correspondence.

From S. C. Miner.

BRO. GRANT:—Providentially a number of the "World's Crisis" came to me. It is just what I want, and I enclose one dollar for six months' subscription. For quite a number of years my husband and myself have been convinced that the Bible teaches the doctrines you advocate in your paper. We very much wish some able expounder of these views would come here and preach a few sermons. It was our privilege to hear Eld. Geo. Storrs a few Sabbaths since, at Middlesex, ten miles from here. We had hoped he would come to our place and preach, but he could not. We have no lack of preaching of the popular sort. We circulate our books all we can, trusting in God to quicken his own truth.

We have in this village a new hall, just finished, where a large congregation could be accommodated. Whoever comes will find a home at our house. O that the Lord may send forth laborers for the harvest! There is a little handful of believers in Penn Yan. I do not know of any nearer, except here and there a solitary instance like our own.

May the Lord bless and strengthen you for your abundant labors.

Naples, N. Y.

From Bro. F. Douglas.

BRO. GRANT:—I write to inform you that I have removed to this place. I intend to assist my brother-in-law in his store until my companion's health will admit of my absence in order to follow duty's path in proclaiming the truth. It is true I find many opportunities to converse on Bible topics and much scepticism to contend with, in the formidable opposition to the true light which Spiritualism advances. I am surrounded with influences contrary to the Spirit of Christ, yet I confess that my confidence in God's written Revelation is only strengthened by intercourse and conversation with those who attempt to deduce arguments from nature and philosophy to overthrow the authenticity of it. I hope I shall never refuse to stand up for the truth, although assailed in high places by the so-called great of earth. I find that simple trust in the "Thus saith the Lord," works successfully against every distrustful dart of the adversary.

There are a few here who love the truth, but I have not yet been permitted to meet with them in a social capacity. When viewing the vastness of Satan's territory and the myriads who pay him homage, I feel to put on the whole christian armor and declare eternal hostility to him and all of his works; not merely by refusing him my allegiance, but endeavoring to persuade many to desert his cause and enlist under King Jesus.

Oswego, Oct. 31st.

EXTRACTS FROM LETTERS.

Sr. H. Tatro writes from Collinsville, Ct:—"I am trying to live Christ's religion, for no other will answer in the day when God shall make up his jewels. My faith in God is unwavering, my hope in the speedy coming of Christ is increasing, and I hail with joy all the signs of his near approach. God has been good to me through trial and affliction; and many times when cast down and almost in a state of despair, he has come to my assistance and made me to rejoice with joy unspeakable and full of glory. I will take him as the man of my counsel, his word as my guide, trust him for all things in the future, and hope finally to live with him in his everlasting kingdom.

Our church affairs are somewhat confused and broken, but I pray God to bless us, and help us to live, so that confidence may be restored and God's dear children united.

There is no time to lose. Jesus is coming to judge the world; let us lay by all strife and bickering, put on the armor of Christ, stand firm at our post, be willing to suffer with our Savior, that we may reign with him. To those who are walking through trial and sorrow; look up, for your deliverance draws nigh. Hope in God, trust his promises; for his word will surely be fulfilled."

Eld N. F. Nason writes from No. Searsport, Me., Oct. 29th:—"I spent this month in the eastern section of Maine. Visited Holden, East Great Works, Lincoln, Burlington, and Enfield Mills. In the last two named, had twenty-one meetings. Several were reclaimed, and many were left under conviction. Distributed what tracts I had. If any of the preachers go that way, do not fail to call. There is a chance to do good."

Obituary Notices.

Died, in Conway, Sept. 25th, 1860, Bro. HIRAM A. LORD, of consumption, aged thirty-one years. Also his son, ETHAN W. LORD, July 19th, 1860, aged two years.

Dear Bro. Lord sleeps in Jesus. He embraced the blessed hope of seeing Jesus, in 1853, in Lowell, under the labors of Brn. Berick and Turner. Since that time he has always been a strong believer that the coming of the Lord was at the door. He was a firm believer in the sleep of the dead, and has gone down to the grave with a hope big with immortality that he will soon come forth to die no more. May the grace of God comfort and sustain our dear sister in this her affliction. Pray for her, brethren and sisters.

CHARLES H. COLBY.

Fell asleep in Jesus, in Vernon, Vt., Aug. 4th, at 10 o'clock, A. M., after an illness of only twelve hours, Sister MARY, wife of Bro. Noyce Streeter, aged fifty-four years and fifteen days.

Although Sr. Streeter was laid upon a bed of death with hardly a moment's warning, yet being in the covenant of God it did not find her unprepared. The disease that closed her eyes in death's unconscious sleep was congestion of the bowels, and consequently she suffered the most excruciating pain during her entire sickness; and had therefore no time to make a preparation to meet the monster death; but happily all in this matter had been done on her part, and when death claimed her as his victim, she fell calmly asleep in the embrace of Him who is constituted "Lord both of the dead and the living." Having complied with the conditions of the life plan instituted by the sovereign disposer of all things through Jesus Christ, she was possessed of the life principle derived by all true believers by the effectual working of that plan; and has consequently secured to herself a part in the resurrection of the dead through Christ; and when He shall come, who is the only source of life to the children of faith, she will be made alive from the dead and will die no more. Sr. Streeter was a very conscientious christian, and it engaged her utmost zeal to do all the will of God. Most deeply is her loss felt in the town where she resided, and especially by the poor, who ever found in her a constant friend—a friend to supply their temporal wants, and with every gift to exhort them to a preparation for a home in that land where want will come no more. They truly feel that a "Dorcas" is taken from their midst. Her husband and children feel deeply afflicted; but having knowledge of her unwavering christian integrity, they are fully satisfied that when the great day of rewards shall come, she will be numbered with chosen ones, and find an everlasting rest in Eden's blooming bowers.

A large concourse of people, among whom were about seventy relatives of the family, listened with deep attention while the writer attempted to demonstrate from the sacred word the important truth, that eternal life, by a resurrection from the dead, is secured only to new covenant believers through Jesus Christ. S. W. BISHOP.

Calmly fell asleep in Jesus, at Kennebunk, Oct. 6th, SARAH L. EMERY, aged thirty-five years.

Sister E. experienced hope in Christ in early life under the labors of Bro. E. Burnham, and was baptized by him in the summer of 1847, since which she has lived a christian to her death. Her disease was consumption, but of long continuance, and during her last moments she suffered much, but never murmured. Five years ago last May she, in company with her brother, Geo. G. Emery, removed to Wisconsin, where she resided until ten weeks previous to her death, when she came home to her father's residence, where she found the kind hands of parents to administer to her wants during her last hours of suffering. Sr. Emery was a lover of the "blessed hope," and the attractions of a western scenery did not diminish her love for paradise restored. She was deprived of the privilege of hearing much on the Advent while west, and was very earnest to hear on her return, but she enjoyed the privilege of hearing only a few times, which seemed reviving. Brn. Hastings and Pratt visited and prayed with her a short time previous to her death, which comforted her much. She had taken great pleasure in reading "Reasons for my Hope," but never before had the privilege of seeing the author.

Our sister sleeps, but she sleeps in hope; and, though friends are called to mourn, they mourn not without hope, for though she may for a while be confined in the grave's dark prison, yet He who said to John on Patmos' lonely isle, "I am he that liveth, and was dead, and behold, I am alive forevermore; amen, and have the keys of hell and of death," will ere long come and unlock the prison and let the captives go free. May the blessing of God rest on the mourning parents and friends, and especially upon him who is in the West. We endeavored to comfort the bereaved ones from Rom. 14: 8, at our chapel, where a goodly number of attentive listeners assembled to sympathize. W. H. MITCHELL.

Died, at Melbourne, C. E., on the 10th ult., DANIEL TAYLOR, aged fifteen months, son of Bro. and Sr. Lawrence, of Lawrenceville, C. E.

Bro. and Sr. L. came a distance of thirty miles to attend Eld. Grant's meetings at Danville; and on their way home stopped at Melbourne, where their infant son sickened and died. It was carried away in life and brought back in death. J. PORTER.

Summary of News.

FOREIGN.

[Advices of the 19th ult.]

FRANCE.

The Times Paris correspondent says that the departure of the Pope's Nuncio from Paris was considered a forerunner of the departure of the Pope from Rome.

The same authority says that seldom has the spirit of hostility been so general in the church in France, and never was it more boldly displayed. Pastoral, circulars, allocutions and sermons denounce and all but implore vengeance upon the invaders of the Papal States, and by implication upon the Emperor himself. The whole prelacy is aroused from one end of the country to the other.

The French note to the Swiss Federal Council states that independent of the insults offered to the French flag at Sion, a French subject was maltreated on that occasion, and France therefore claims that a searching inquiry be instituted. The note expresses the hope that the guilty parties may be punished and full satisfaction accorded. The Federal Council has directed the government of Valois to make the necessary investigation.

ITALY.

Affairs were wholly unchanged.

The Paris Patrie says that as soon as the annexation of Naples and Sicily to Sardinia is proclaimed, Garibaldi will resign his political authority, and assume the title and functions of Commander-in-Chief of the land and sea forces of Southern Italy. He will exclusively occupy himself in preparing for war next spring, and will make an appeal to all Europe for volunteers.

It is confirmed that a French merchantman, laden with stores for Gaeta, had been captured by Garibaldi's ships, but as the blockade was not recognized by France, she would probably be restored to avoid disagreeable consequences.

A Naples telegram of the 16th says the Pro-Dictator had resigned, as also his Ministry, and that great agitation and discontent prevailed, and strong patrols of the National Guard paraded the streets.

It is stated that 14,000 Piedmontese troops had already reached Naples by sea. After Victor Emmanuel reviews them they will march to Caserta, to be joined by those entering by the Roman frontiers.

The Times' Paris correspondent says that the Papal Nuncio at the Tuilleries had been seen for the last time at the Imperial Court in the character of representative of the Holy Father.

The Russian Minister at Turin had not yet been recalled, but appearances show his recall to have been resolved upon.

FOUR DAYS LATER.

THE ROYAL MEETING AT WARSAW.—The Emperor of Russia, the Emperor of Austria and the Prince Regent of Prussia were all at Warsaw, together with Prince Gortschakoff, Count Reichberg and other prominent Ministers. Nothing has transpired as to the doings of the Conference. It is, however, asserted that Russia positively refused to enter into any engagements with Austria which might lead to a war.

FRANCE.

The *Constitutionnel* announces that the Emperor has received an autograph letter from the Czar, explaining the nature of the Warsaw meeting, and denying that it has any political significance hostile to France.

The *Gazette de Lyons* has been suppressed on account of its incessant appeals for agitation, its attacks on the Government, and its disdain of the good advice of the Administration.

ITALY.

Naples telegrams of the 21st announce that the vote of annexation was then being taken. There was much enthusiasm. Immense crowds had assembled, but all was quiet.

At the latest dates, the King of Naples had issued a protest declaring that he should consider the vote null and void.

It is reported that after annexation is effected, the titles of Prince and the rank of General will be offered to Garibaldi.

A Naples telegram of the 21st says that Garibaldi has officially declared that he would lay down the Dictatorship after the arrival of Victor Emmanuel.

Some authorities continue to assert that the Austrian demonstrations on the Italian frontiers were increasing in intensity, but on the other hand, it is said that Austria has given the most positive assurance that she will not draw the sword unless attacked.

ROME.

The Piedmontese troops were encamped at Rieti, ten leagues from Rome.

The text of the Prussian dispatch relative to the invasion of the Papal States has been published. It censures the action of Sardinia and rejects Cavour's justification, but does not threaten any active hostility on the part of Prussia.

AUSTRIA.

The official *Weiner Zeitung* publishes a reform manifesto from the Emperor. Many sweeping changes in the Constitution are proposed. The legislative power is only to be exercised henceforth with the co-operation of the Provincial Diets. The Rerchwatch court of Chancery in Hungary is restored, and other important concessions are made to that Province.

THREE DAYS LATER.

The Pope has assured the representative of France at Rome that he has no intention of leaving that city.

An article in the Constitutionnel, semi-official, defines the part of Napoleon in Italy as that of non-intervention, and argues for the settlement of an organized Italy by a Congress.

It is reported that the Papal Nuncio at Madrid has remitted within a few days 20,000 reals to the Pope, raised by the Bishops.

Advices from Italy state that Garibaldi had entered Capua.

The Papal Nuncio had left Paris in consequence of orders from Rome.

An order had been issued ordering that preparations be made for the coronation of Francis Joseph as king of Hungary next spring.

The Austrian warlike preparations were increasing on the Mincio.

The text of the Russian note to Sardinia, protesting against her course and ordering the Russian legation to retire, has been published.

GARIBALDI.—The Nationalites publishes the following recent proclamation of Garibaldi, addressed to the citizens of Molise:

"Glory to the brave! to the chivalrous men who defend their hearths, their wives and their children, from the wolf.

Glory to the children of Molise; they fought and conquered at Isernia.

Shame to the populations who fly at the approach of the spoiler, and abandon everything When they return to their houses, may their wives spit in their faces and shrink from all contact with such cowards.

Italians! When you fight you are conquerors, and when it is known that you are resolved to fight, the foreign powers which devour you under one pretext or another will not wait for your onslaught.

To arms! You have four months before you for warlike exercises. The fifth month, in March, 1861, will re-echo throughout the entire Italian territory the hymn of liberty and regeneration.

Caserta, Oct. 6, 1860."

A Naples dispatch says that Garibaldi has published a proclamation, in which, after announcing the approaching arrival of Emmanuel, he says:

"Let us be ready to receive the man whom Providence has sent us. There will be no more discord. Let United Italy and Emmanuel be the perpetual symbols of our regeneration."

[From the London Times, Oct. 13.]

Italy and Austria—Another War Imminent.

The future of Italy probably depends on the counsels which may prevail with the French Emperor within the next few days. It can now hardly be concealed that the resolve of the Austrian Government to abstain from interference in Italian affairs may at any time be broken down by the angry vindictiveness of Francis Joseph. There has been as yet no overt act of hostility; the Viennese Court still maintains its position of sullen neutrality; but it is understood that the Emperor chafes under the restraint, and may at any time take a resolution which will bring his forces once more into the field against Sardinia. The aggravating coolness of Count Cavour, his outspokeness about Venitia, the last instance of which, as published by us to-day, might almost justify in the eyes of diplomatists a declaration of war, the entrance of the Sardinians into the Papal States, their capture of German soldiers, the taunts of the European press, the discontent of his own army, and their desire to retrieve their laurels, have combined to excite the still youthful monarch until there is no saying what a day may bring forth. The people of the Austrian States, the citizens of Vienna, the Ministry, the leading politicians,—in fact, every one whose opinion is worth having, is in favor of peace; but the Court is no longer master of its own temper, and may commit any folly.

Happily, no step has yet been taken, and prudent counsels may prevail, but it is, at any rate, our duty to call attention to the danger which threatens Europe. Movements of troops are continually taking place in Venitia. According to the last accounts, though we can hardly believe them, an Austrian army 40,000 strong had crossed the Po at Borgo Forte, below Mantau, with no conceivable motive but to be ready for an interference in the newly annexed territory of Sardinia. The Austrian coast has been for some time subjected to military precautions, the lights having been put out, ostensibly in order to prevent any sudden attack from the Sardo Neapolitan fleet. Preparations have been hurried on throughout the empire for another war on the largest scale. The provinces, which are already discontented almost to the point of rebellion, have been still further alienated by a conscription of 85,000 men. With bankruptcy threatening and the Imperial paper sinking in value daily, money has been extorted in vast sums for warlike purposes. The Quadrilateral has been still further strengthened by elaborate works on the newest model.

The public arsenals have been employed without cessation in turning out cannon, rifles, arms, and munitions of war of every kind. The Reichsrath, which a few months ago raised the hopes of sensible men throughout the empire, has concluded its sittings, but no reforms are expected, for the empire resounds with the clang of arms. What does all this portend? Does Francis Joseph increase his army, burden and enrage his people, meet his brother autocrat at Warsaw, and excite the expectations of all partisans of 'order' for nothing? We can scarcely dare to hope that prudent counsels will prevail with this obstinate and infatuated Prince. His whole life has been a reliance on the instincts of his own arbitrary mind, or on the narrow teachings of his mother and her priests. Unhappily, in the present case military pride coincides with the desire of repressing national life in Italy, and repaying the supposed insults of the Italians. It is natural, but unfortunate, that the Austrian army should desire another campaign against the Piedmontese, even if it brought the French Emperor to the Mincio.

Married.

On the 11th inst., at the residence of the bride's father, by the Rev. J. M. Maxwell, H. C. GARNHART, Esq., of White Rock, Ill., and Miss OLIVE M. WINCHELL, of Stillwell Prairie.

Notices, &c.

Eld. L. Boutell is expected to preach at Concord, N. H., in the chapel on the corner of Centre and Green St., on Sunday, Nov. 18th;—and Eld. J. Couch is expected to preach at the same place on the first Sabbath in Dec. T. M. PREBLE.

The Lord permitting, I will preach at Loudon Ridge the first Sabbath in Dec., if it does not conflict with any other appointment. T. M. PREBLE.

Protracted Meeting.

Providence permitting, there will be a protracted meeting held at the Hollister school-house in Barnston, C. E., commencing Friday, Nov. 16th, at 1 o'clock, P. M., and hold as long as thought best. Elder Hiram Munger is expected to attend.

WM. A. CRAMER.

Herald, please copy.

English Bibles.

We would call the attention of our friends to the fine assortment of English Bibles which we have imported, ranging in price from $1.00 to $2.50, exclusive of postage. It is a rare chance for those in want of the precious book, to send for them now to this office, where they can have them in Morocco, Roan or colored calf binding, with marginal or reference between the verses.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. P. B. Morgan will preach in
Boston, (Chapman Hall)........Sunday, Nov. 11th

H. B. Sevey appoints to preach in
Augusta, Me..........Nov. 18th

Bro. J. V. Himes will preach at
Dansville, N. Y..........Nov. 8th to 11th
Rochester..........Nov. 12th
Buffalo..........Nov. 13th

I expect to be with the friends in Exeter, N. H., Nov. 11th. J. S. WHITE.

Geo. L. Teeple will preach in
Wells Forge..........Nov. 9th
Sandisfield, (where Bro. Fenn may appoint,) Nov. 10th and 11th
Bakerville..........Nov. 13th and 14th
Bantam..........Nov. 15th and 16th
Pine Swamp..........Nov. 17th and 18th
Pawlings, N. Y..........Nov. 20th

S. W. Bishop will preach in
Vernon, Vt..........Nov. 18th
Worcester, Mass..........Nov. 25th
Blackstone, Mass..........Nov. 27th
Providence, R. I..........Nov. 28th
Pontiac, R. I..........Nov. 29th
Natick, R. I..........Nov. 30th
Warwick Plain..........Dec 2d
Foster, R. I..........Dec. 4th
East Killingly, Ct..........Dec. 5th
Abington, Ct..........Dec. 6th and 7th
Danielsonville, Ct..........Dec. 9th

M. W. Corliss will preach in
Woodstock, N. B., Saturday evening and over the Lord's day..........Nov. 10th and 11th
Jacksontown, N. B., (where Bro. Jarvis Easty may appoint)..........Nov. 14th and 15th
Simonds, N. B., (where Bro. Hiram Raymond may appoint)..........Nov. 17th and 18th
Salmon Brook, Aroostook Co., Me..........Nov. 25th
I purpose to labor in this vicinity as the Lord may direct. My P. O. address will be Presque Isle, Aroostook Co., Me.

The Lord will, I will preach at Scitico the 2d Lord's day in Nov. S. S. BREWER.

C. Goodrich appoints to preach in
Warwick Plain, R. I..........Nov. 18th
Foster..........Nov. 21st
Chestnut Hill, Ct..........Nov. 22d
Abington (in Dr. Huntington's church) Nov. 25th
Plymouth Hollow, Ct..........Dec. 2d

Wm. M. Ingham will preach in
Worcester (Warren Hall)..........Nov. 18th
Truro (Cape Cod)..........Dec. 2d
and stop there and in that vicinity some five to eight weeks.

Providence permitting, I will preach in
Scitico..........Sunday, Nov. 11th
W. S. CAMPBELL.

Charles S. Stevens will preach in
Ascott, C.E., (where B. Kent may arrange) Nov. 11th
Danville, C. E..........Nov. 18th
Barnston, (where Bro. Clark may arrange) Nov. 25th

I will preach in
Lawrence..........Nov. 11th
Albany, (where Bro. T. White may appoint) Nov. 18th. T. W. PIPER.

B. P. Manning will meet with the friends in
Danbury..........Nov. 11th
and hold meetings evenings a few days.

J. T. Ongley will preach as follows:—
Root Settlement, Pa..Sunday, Nov. 11th, 10 A. M.
Post Ridge, Pa.....Sunday, Nov. 11th, 3 1-2 P. M.
Anderson's, (near Edenboro,) Nov. 18th, 10 1-2 A.M.
Center Road, Pa..........Nov. 19th, 20th, and 21st
East Plymouth, Ohio......Nov. 22d, 23d, and 24th
Saybrook..........Sunday, Nov. 25th
Unionville..........Nov. 26th, 27th, and 28th
Ravanna, Ohio, (where Bro. H. Tuttle may appoint)..........Nov. 29th and to Dec. 5th
Girard, Pa., (where Bro. Allen may appoint) Sunday..........Dec. 9th
Edenboro, Pa., (near Bro. Whitaker's)...Dec. 10th

I will preach in
Southbridge, Mass., (where Bro. A. Streeter may appoint..........Nov. 11th
South Windsor, Ct., (Pleasant Valley school-house) Nov. 25th. S. P. BABCOCK.

Bro. J. K. Bellows will preach in
Cheshire St..........Nov. 11th

Providence permitting, I will preach at
East Killingly..........Nov. 11th, 18th and 25th
M. E. PHETTEPLACE.

The Lord willing, I will preach at
Plymouth Hollow, Ct..........Nov. 11th
L. S. LUDINGTON.

Business Matters.

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Miss Mary E. Gobble.—All right.
Samuel Butts.—All right.
Chas. L. Deyo.—Postage stamps are just as good as money.
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For the Crisis.

Babylon's Fall.

What meaneth that whisper, which comes from afar?
'Tis not like the many,—a harbinger star
Is seen dimly burning amid the dark cloud
Of war, that encircles the east with its shroud;
It echoes the story across the blue wave,
That Rome, old and hoary, is ripe for her grave.

The beast, false and faithless, prepares to o'erthrow
Its rider, the mistress of nations; for lo!
Her crimes have come up in remembrance with God,
And soon, as a millstone is sunk in the flood,
She'll go down; the hosts of her martyred will rise,
With loud hallelujahs ascending the skies.

Blood has flowed freely in oceans and streams,
In the bold sunlight, and moonlight's pale beams;
Rosy-cheek'd youth, with the golden-haired child,
Meek, loving mothers, and infants so mild,—
Old men with silver beard, truthful and brave,
'Neath her bright sword have gone down to the grave.

Piedmont's green vallies are kissing their dust,
And snow-covered mountains are keeping their trust;
Dense wreaths of smoke as they curled on the air,
Bore on their bosom the agonized prayer;
Cold dungeons witnessed the last gentle sigh,
Borne by the angel to record on high.

Soon they'll come forth from the deep coral caves,
Forms of bright beauty will sweep through the waves;
Not a gem will be lost, not a martyr forgot,
All with old Daniel will stand in their lot;—
Then will be echoed from shore unto shore,
Blessing and honor, and praise, evermore;
God hath avenged us, the Harlot hath slain,—
Hallelujah forever to God and the Lamb!

VESTA N. CUDWORTH.

For the Crisis.

"The Beast that was, and is not, and yet is."—No. 3.

BY M. D. W.

The Austrian government was, in my humble opinion, the sixth head, and this existed at the termination of the wilderness state—the time when John saw the beast in vision. The next was the French, and in tracing the characteristics so clearly given in prophecy, and applied by Mr. Faber, how can we fail to see their fulfillment in the rise, death and resurrection of the French Emperorship? If this be so, the last head exists that shall sustain the harlot, the last Pope in all probability now sits in the Vatican, and the last great battle is soon to be fought, in which the Lamb shall overcome the beast and the false prophet, and consign them to perdition, while He shall take to himself his great power, and reign King of kings and Lord of lords.

In reviewing this subject more critically than heretofore, we arrive at the following conclusions: The ten toes of the metallic image seen in vision by Nebuchadnezzar, and explained by the prophet Daniel, and the ten horns upon the seven heads of the beast, described by John, are synonymous. When seen by him in vision, which was evidently during the Austrian rule, they had "received no kingdom as yet," but they would in the future have power as kings for the brief space of "one hour with the beast," or seventh head, which we believe to be France. These ten independent governments must stand upon the Roman territory, and we believe them to be the kings spoken of in Daniel, in whose days the God of heaven shall set up a kingdom, which shall subdue all others and stand forever. These kings, united in mind with the beast, will give unto it their power and strength, and all united will make war with the Lamb and his army; and then shall come the time when the heathen shall be ruled with a rod of iron, and dashed in pieces as a potter's vessel. The beast will be slain, and his body given to the burning flame; while the false prophet, or man of sin, who rules over an apostate church, will with the beast share the same lake, at the same time. These anti-christian powers, both civil and ecclesiastical, will be utterly extirpated. Then will be heard a great voice of many people in heaven, saying "Alleluia; salvation and glory, and honor and power unto the Lord our God! Alleluia! for the Lord God omnipotent reigneth!"

How can we doubt respecting the speedy realization of the gospel hope? If we look over the signs given by the Savior, we may know assuredly that he is nigh at hand. Whether we trace the opening of the seals, the sounding of the trumpets, the symbolic beasts, or the developments in the moral, social, religious or political world, we find them all revolving around this present important period, assuring us with certainty that the "time of the end," with its wonderful increase of knowledge, and rapid hurrying to and fro, has indeed come.

How astonishing it seems to me, with such an array of clear and convincing testimony as is now afforded by the prophetic word, that the ministry are not all convicted and interested. If the Jewish church was condemned because she knew not the time of her visitation, how much more guilty is the Gentile church at the present day; for the former had not half the evidence respecting Christ's first advent, that the latter has concerning his second coming within this generation. And are those to whom light has been given, doing all they ought to communicate it unto others? Alas! how many who have seen the evidences, and embraced them, instead of living in harmony with these truths, are just as eager for worldly gain; just as earnest in regard to laying up treasure for future years, as though they expected to live to the common age of man, and then die, leaving their wealth unto others; while many who feel in their hearts that woe is unto them if they preach not the gospel of the kingdom, with all its unpopular and unwelcome truths, have not only sacrificed all in order to do this, but are obliged to toil hard six days in the week to support their families, and then, with but little preparation by study, and much weariness of body, on the Sabbath give utterance to the word they feel burning in their hearts.

Is not the faith of the church in regard to this "present truth" altogether too theoretical? If they really believed in their hearts that a *few* years at the furthest would terminate the day of salvation, would they not think less about living in luxury, and laying up money, and more about giving liberally to support, and keep in constant exercise, those gifts given to some, by which they can teach the people in regard to the doctrines of the Bible? Every minister who is called of God to preach this gospel, ought to be so sustained by the contributions of the church, as to enable him to devote all of his time to the work, for even then they are not sufficient to supply all the places where there are open doors for this last solemn message. God will demand an account of stewardship by and by, that very many, I fear, will not be able to give with acceptance.

Can it be that nought but a belief in a "definite time" will open the heart and the purse for the sustaining of the tried, weary, sad-hearted minister, who, in the midst of opposition and cold heartedness, goes forth to utter the cry, "Behold the Bridegroom cometh!" Could they but have that assistance from the church which would relieve them of their burden of worldly care, and enable them, without fear of duns, to go forth wholly to engage in their Master's work, visiting from house to house, and preaching evenings and on the Sabbath,—how much more useful would be their labors, how many souls would thereby be led to embrace the truth, and follow Christ, who now are left to perish.

May God baptize the membership anew with the power of this "present truth," so that they may with increased devotion and zeal proclaim it by proxy, when not called to do it personally. Those who sustain the watchman at his post, do as much towards the cause as does he, and shall be as faithfully rewarded. Never was there a more open door and attentive ear to listen to these stirring truths than the present, and the deeply interesting and startling events now transpiring in Europe, viewed in the light of prophecy, afford a firm foundation upon which to stand and proclaim with earnestness and confidence the doom of the Beast and the False Prophet, and the reign of the King of kings. It is time we all awake and hie to our respective posts of duty, lest the Master coming suddenly find us sleeping.

For the Crisis.

The Evening and morning Visions of Daniel.—No. 4.

The fact that geography is connected with prophecy, and that the predictions of Daniel and John, especially, have a definite *locality*, as well as order of time, may have been generally admitted, but hitherto not with sufficient discrimination; especially is this true in reference to the "evening and morning visions" of Daniel. It is vain to look for the fulfillment of such predictions out of their marked limits; equally vain to seek a satisfactory knowledge of the fulfillment of prophecy without duly marking the *place* as well as the *time* of fulfillment.

The question then is, where shall we *commence* this geographical research, in order to arrive at a correct result? Ancient Babylon may be regarded as the great depot, or starting point; for in its history and typical import is involved not only the immediate question under consideration, but has a bearing, vastly important, upon the destiny of the church and the world in all ages. Here, in Babylonica, embracing Assyria, Chaldea, and nearly or quite all of the eastern nations of that day, commenced the long captivity of the Jews and the ten tribes of Israel. Babylon, that proud city, was the type of all opposing power to the church, both of the old and new dispensation. If Babylon is then our starting point, it is important to trace its history back as far as possible. It is said (Dan. 1: 2) to be situated "in the land of Shinar." Whether this was the same plain "in the land of Shinar" (Gen. 10: 1–9) on which were built the great city and tower of Babel, may not at this distant day be certainly known. The coincidence in name and location render it probable. Historians also suppose, from all the facts in the case, that the tower of Belus in Babylon was the remains of the tower of Babel.

Literal Babylon was situated on the river Euphrates, about four hundred miles north east from Jerusalem. Mystical Babylon, which John described, occupied the territory of the fourth and last beast, in its long duration in the divided or ten-kingdom state, symbolized by the ten toes of the image, and ten horns of the beast. This settles the point of the western geography or territorial limits of the four great empires. The first empire extended as far east as civilization was found, and the fourth empire as far west as the civilization of that day or the present, and perhaps north west. The second and third empires occupied the central portion, or the west part of Asia, and east part of Europe. Of the third empire, especially, was this the fact, as I shall have occasion to notice. The second empire absorbed all the territory of the first, while the "star of empire" was rapidly traveling west.

There is among writers on prophecy hardly a shade of difference as to the territorial limits of the four great empires described in the second and seventh chapters of Daniel. On a subject so well understood by the readers of the "Crisis," I need only to allude. My object will be to illustrate the equally well-defined territory of the "morning" vision, by the strikingly plain contrast. Therefore I will again refer to the closing portion of the second and seventh chapters, and leave the further consideration of the evening vision for the present. That portion of the two chapters referred to requires no comment. The events described are being enacted on the "Roman earth;" while the subsequent portions of the book of Daniel have to do with the grand transaction, both civil and ecclesiastical, in the history of the more eastern empires.

Thus have we several times commenced at a period of near six hundred years before Christ, and, conducted by the spirit of prophecy, have traveled down by a continuous chain of providential events to the end of the "times." And yet we have only traced, in period marks, the general outlines. Should any one pursue the subject, in retracing, the lines will so brighten as to enkindle in his soul the flame of devout adoration, as he beholds, in the detail of past and future events, the preliminary work preparatory to the establishment of the kingdom of Christ on the earth.

In perusing the passages above referred to, let the reader pause a moment, and sympathize with Daniel in his grief of spirit as he seeks to know more of the terrible calamities coming on the nominal christian church through the last and nameless beast. "I saw in the night vision," etc., thirteenth verse. Not so at the close of the "morning vision." That terminates on the destruction of the Mohammedan power. The whole of the eighth last vision, from the chapter onward, we shall find relating to the civil commotion of the two middle empires, and the answer to Daniel's prayer, "What shall befall *my* people in the latter days?"

D. C.

For the Crisis.

"Blessed are the Dead that die in the Lord."

They are the blest in Christ who sleep,
The tired hands folded on the breast;
Laid down in slumbers soft and deep,
To long, unbroken, dreamless rest.

To them, amid the dying strife,
Bent down the listening ear of God;
He heard; and hides above their life,
While guardian angels watch the sod,—

Till, waked by the last trumpet's peal,
Upspringing from their couch of dust,
Jesus shall all his love reveal,
And crown the faithful ones and just!

MARIA T.

For the Crisis.

The New Birth.

WHEN DOES THE NEW BIRTH TAKE PLACE?

I find, by reading articles from different brethren, that all are not agreed on the answer to the above question. Therefore, permit me to offer a few thoughts derived from scripture; not for controversy, but aiming to get the truth on this all-important subject: I say all-important, because Jesus has said, "Except a man be born again, he cannot see the kingdom of God." And as all have been born into this mortal world, constituted with flesh and blood, and, as Paul says, (1 Cor. 15: 50,) "flesh and blood (connected) cannot inherit the kingdom of God, neither doth corruption inherit incorruption;" therefore, some change must take place in mortal man to constitute him an inheritor of an incorruptible, immortal world; and Jesus Christ says that change is to "be born again."

Now to the question. When does the new or second birth take place? A very large portion of professors of religion are ready to answer, "when a man is converted." From this decision I should not take an appeal, were it not that I find another birth necessary for an admittance into the immortal inheritance, or new earth. Paul says, (Col. 1: 15,) "Who (Christ) is the image of the invisible God, the first born of every creature." This could not mean when he was born of Mary, for then he was born into this mortal world, and all its inhabitants for more than four thousand years were born before he was; but it is explained in verse 18, which reads, "And he is the head of the body, the church, who is the beginning, (of the immortal family) *the first born from the dead.*" By this, we learn that Jesus Christ had a new birth; he was born again; not converted, for he had no sin; he was born from the dead, and came forth with an immortal body, which is exempt from death; hence, we hear him saying to John on Patmos Isle, "I am he that liveth, and was dead; and behold, I am alive forevermore. Amen." Therefore, as Jesus Christ, who is head of the body, the church, was born of the Spirit from the dead, does it not necessarily follow that the church, or all the redeemed, must thus be born? Hear Paul, (1 Cor. 15: 23,) "Christ the first fruits, (from the dead into an immortal state,) afterward they that are Christ's at his coming." (Rom. 8: 11,) "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (1 Cor. 15: 14,) "It is sown a natural body, it is raised (or born) a spiritual body." As the natural, or mortal body must be begotten before it is born, so it must be with the spiritual or immortal body. Paul says, (1 Cor. 4: 15,) "For in Christ Jesus I have begotten you through the gospel." (James 1: 18,) "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." Therefore, we find the work of the Spirit of God and the word of truth operating on the hearts of people is called by the apostles a begetting; and, of course, their birth will be at the resurrection, when this mortal shall put on immortality; but if this work of the Spirit of God and the word of truth converting the soul be called by us the new birth, or being born again, I would ask, when was it begotten? It is evident beyond a doubt, in my mind, that the child of God will be born again at the resurrection of the just. If we admit that it is born when it is converted, it gives three births to the child of God, while we find Scripture to justify the belief of but two—the same as the head of the church has had.

If any should read this article who have not experienced a saving hope, who have not been begotten by the Spirit of the Lord, and by the word of truth, let me entreat you not to live in such a dangerous situation any longer, but repent and believe on the Lord Jesus. "He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see (everlasting) life, but the wrath of God abideth on him."—John 3: 36. "Except a man be born again he cannot see the kingdom of God." And we cannot be born again except we be begotten. O, then, let us strive to have the Spirit of him that raised up Jesus from the dead dwelling in us, that it may quicken our mortal bodies by his Spirit that dwelleth in us.

JOHN GIBSON.

Stoughtonville, Vt.

Selections.

The Baptism of the Holy Ghost.

MUST HAVE IT?

Certainly you must. How can you, how dare you, live and breathe without it,—without a free and full salvation, the baptism of the Holy Spirit? How can you read, write, pray, testify, open your lips at all, without this special, overflowing grace? How can you rejoice evermore, pray without ceasing as God commands, give thanks always, be careful for nothing, glorify your heavenly Father in every relation of life, without this tongue of fire?

Must have it? Unquestionably, brother, why hesitate a single moment?—you do it at your peril. God commands you to present your body, a *living* sacrifice, holy, acceptable unto him, which is your reasonable service; "to be steadfast, immoveable, always abounding, to be strong in the Lord, and in the power of his might;"—to be filled with the Spirit. It's your duty, your privilege to obey God, have respect unto *all* his commandments, especially touching a holy, consecrated life. It is as much your duty to put on the whole armor of God, to be wholly and unreservedly given up to his service, as it is for any sinner to repent, turn from his great wickedness and open rebellion against the Most High. How can you, with any degree of consistency, warn impenitent sinners to turn from their wicked ways, flee the wrath to come, while you are living in open disobedience to a plain and positive precept? "*Be ye holy for I am holy.*" The command to be holy *now*, to cleanse ourselves from all filthiness of the flesh and spirit, is just as plain and positive as the command to repent and believe in the Lord Jesus Christ. Beloved, it is not optional whether you will, or will not, obey God in this holy, consecrated life; you are solemnly *bound* to do it, as a matter of positive requisition. The voice is louder than seven thunders from high heaven: "*wash you, make you clean.*" "Sanctify the Lord God in your hearts." "Reckon yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ, our Lord."

Your usefulness, your happiness, your safety, your eternal life pend on this obedience. It is God that speaks, not man. Moreover, there are no lions in the way, no giants, the sons of Anak; the pathway is open, the wayfaring man, though a fool, need not err therein. Touching this baptismal fire, the promises are ample. The Spirit is given to profit with all. The Spirit and the bride say come, and whosoever will, let him come. Brother, sister, will you have it? will you accept this offered mercy—this purchased salvation from all sin? Will you comply with the conditions?—lay all upon the altar, give up all for Christ, bring all the tithes into the store-house, take God at his word! Will you do it? will you do it *now?* Will you?

"Never be ashamed of Jesus—
'Glory ever in his cross,'
Count it most exalted honor
To advance his blessed cause;
Hallowed honors, untold blessings
Cluster round the Savior's cross!

—*Ex.*

Mourning Dress.

There are really very serious objections to it. It is often a heavy burden upon the bereaved. Mourning garments are more expensive than others, and when the head of the family is cut off, it is a severe tax upon the diminished resources of the household to add to the expenses of sickness and burial an entire outfit of black for the family. With those to whom the expense is not an important consideration, the confusion and incongruity of turning the house of death into a milliner's shop, and breaking up the hours which should be sacred to solace and grief by talk about dress, is exceedingly unpleasant to the bereaved. Besides, what is the significance of a mourning dress? It is worn to express grief; but is it necessary to parade out grief before the world? And is grief the only feeling of the christian over the grave of the departed? Yet we put nothing upon our garments to signify christian faith, hope, and consolation. It is only a dreary waste of black, expressive of unmixed, hopeless, inconsolable sorrow. For this reason it would seem that if we are to wear any peculiar costume to signify we have been bereaved, unmitigated black is most inappropriate, and fails entirely to express the emotions with which the christian contemplates the death of a friend. Custom requires of a man only the wearing of a "weed" of crape about the hat—why should not some similar emblem of sorrow answer every purpose in the dress of woman? A band of crape, perhaps, across the bonnet—a cloud of black lace resting upon and half-covering the more cheerful colors of the trimming? "Deep mourning," as it is called, does not express the christian view of death." It is, in fact, too dismal and hopeless for any form that has ever been taken by the religious element. It is of evil tendency by continually reminding the mourner of his sorrow, and never suggesting hope or consolation. Why then should it be worn? The heart does not need to aggravate its grief by continual mementos of it, and the truly bereaved never desire to make an ostentatious display of their sorrow; on what account then can the wearing of mourning be justified?—*Independent.*

Stray Thoughts.

Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ.—PHIL. 3: 20.

"Our absent King the watchword gave—
'Let every lamp be burning.'
We look afar across the wave,
Our distant home discerning;
For now we stand on Jordan's strand—
Our friends are passing over—
And just before, the shining shore
We almost may discover."

"Heaven." Astronomers say that all the systems of the universe revolve round one common centre, this centre proportionally large—a universe itself. For aught we know this may be the throne of God—the seat of Deity. Here, it may be, the Father of Creation dwells, viewing the works of his hands and establishing laws to govern; around Him a halo of glory stretching away beyond his throne, and bringing back rich anthems of praise. "Thine, O Lord, is the greatness, and the glory, and the majesty, for all in heaven and earth is thine, and thou art exalted above all."

"Our conversation is *in heaven*"—a place we have never seen. The life of Abraham is a symbol of the life of every believer—a pilgrim wandering in a strange land; not mindful whence he came; having no fixed abode, but evermore seeking and desiring "a better country." As followers of Jesus, we can have but little interest or sympathy in common with the world: *it* seeks gain, and lust, and pleasure; *we* seek eternal life and immortality; the end of earthly things is *death*, but our hopes will eventuate in heavenly bliss. "Our conversation is in heaven," whither "the forerunner is for us entered, even Jesus." The Father of Glory hath raised him up and set him at his own right hand. Heaven, then, has its attractions. We love to think that Jesus is there. Gazing in at its open portals, though our eyes grow dim, eternal things possess our minds. The world is overshadowed and dwarfed. "Wild, sweet echoes of unearthly melodies" tell us of a place where sin and sorrow never come; where God and the Lamb diffuse holiness and happiness, and there is light and life and joy.

"From whence, also, we look for the Savior, the Lord Jesus Christ." He, the great and perfect High Priest, having offered up a sacrifice for sin, ascended triumphantly, and now *we* gaze earnestly after him and long for his return. The attitude of the church is represented as "looking for Jesus." As often as we surround *his* table, we do so in faith that he will come again. His dear name comforts us now, and is very precious; his kind words dry our tears and remove our sorrows. We glory in his cross; we are not ashamed of his gospel; but the yearnings of our hearts will not be satisfied until "*He* come the second time without sin unto salvation."

Dear reader! Is *yours* the pilgrim life, and do *you* enjoy its bright and holy anticipations? If so, take courage! By and by, the clouds which now darken your path shall flee away. God shall lift up the light of his countenance upon you. Jesus Christ, "whom the heavens must receive *till the times of the restitution of all things*," shall come with power. You shall dwell with him, and upon his transcendent loveliness gaze and gaze—forever. "Father, I will that they also, whom thou hast given me, be with me where I am that they may behold my glory."—JAS. B.

—*Can. Evangelist.*

Dialogue.

Baptist.—Good morning, neighbor; I have come over this morning for the purpose of investigating the difference that exists between us on the subject of baptism.

Christian.—I am truly glad to see you, and hope that our conversation may be mutually edifying.

Bap.—In the first place, then, it is necessary to know the extent of the difference before we proceed to a regular discussion of said difference. I propose also that we commence the investigation in the first place by examining the office of baptism.

Chr.—Very well. Then, to come to the point, what is the office of baptism in the Christian system?

Bap.—It is a door into the church.

Chr.—You mean that it is a door into the Baptist church?

Bap.—Oh no! we baptize into the Christian church.

Chr.—What do the Methodists, Calvinists, etc., baptize into?

Bap.—They also baptize into the Christian church.

Chr.—If you all baptize into the Christian church, how then do they get into the Methodist and Baptist churches?

Bap.—Why, sir, when we baptize them they are Baptists. When the Methodists baptize persons they are Methodists, etc.

Chr.—It is a Baptist baptism and Methodist baptism then?

Bap.—I tell you that we all baptize into the Christian church. We are branches of the church. We are christians in each branch, and persons baptized into either branch are baptized into the Christian church.

Chr.—Then suppose we baptize them into the body of Christ, how then will they get into the branches?

Bap.—Well, sir, if they are in the branches they are in the tree.

Chr.—Then the branches constitute the tree, or the Church of Christ; and being one in Christ must bear the same fruit.

Bap.—Precisely.

Chr.—Then the Methodist branch bears Methodists, and the Baptist branch precisely the same kind of fruit?

Bap.—Baptists do not produce Methodists.

Chr.—How then can each branch bear the same kind of fruit? But listen! do you hear a disturbance among the branches? Why, the Baptist branch refuses to partake of the root and fat of the tree (Lord's Supper) with any of the other branches. See, it is literally cutting them off, saying that the Pedobaptist branches are covered with excrescences, (infants) and that it can never be a healthy tree until such diseased limbs are lopped off.

Bap.—You run your figures into extremes. It is not at all necessary that every branch of a tree bear the same kind of fruit.

Chr.—It is your own figure. You represented the tree as bearing the same kind of fruit on each and every branch.

Bap.—Now I will change the figure, and take divine authority for the pattern. A tree may have different branches 'grafted' into it, as the olive tree, described in Rom. 11, and each branch bear different fruit from the others. Wild olive branches were there 'grafted' into the tame olive tree.

Chr.—According to the nature of grafting, if a branch of a pear tree was grafted into an apple tree, that branch would still bear pears. But do you not understand that rule to apply to the tree of Christ?

Bap.—Why not, sir?

Chr.—Did not those wild branches, the Gentiles, bear the fruit consisting of fornication, idolatry, covetousness, and other works of the flesh, before they were 'grafted' into the tame olive tree?

Bap.—Yes, Paul tells us that the Gentiles bore such fruit.

Chr.—Then, according to your illustration, and the nature of grafting, they should bear still the same kind of fruit after they were engrafted into Christ.

Bap.—There you are mistaken again; for the wicked branch grafted into the good tree must partake of the nature of the good tree and bear precisely the same kind of fruit that the good tree bears.

Chr.—Then if all the branches must bear precisely the same kind of fruit the conclusion is irresistible that the Methodist branch must bear Methodists, and the Baptist branch precisely the same kind of fruit.

Bap.—I suppose that we have misapprehended each other and overlooked the fact that fruit in Scripture refers to individual conduct, that individuals bear good or evil fruit, according to the state of their hearts.

Chr.—Suppose we turn then to the good olive tree, in Rom. 11, and see what it refers to and what it was composed of.

Bap.—Well, sir; the root was Abraham and the Jews his fleshly children, the natural branches.

Chr.—And the Gentiles the wild branches who became the branches or children of Abram through faith.

Bap.—And each individual branch must bear now good fruit instead of their former evil fruit.

Chr.—And being partakers of the root and fatness of the good olive tree must bear the same fruit.

Bap.—Exactly. But I wish to hear no more about Methodists bearing Methodists, and Baptists bearing the same fruit.

Chr.—By the way, at what time was the Baptist branch grafted into this tree?

Bap.—Why, sir—why, sir, the Baptist is the true church all the way down from Christ; it is the good tree itself.

Chr.—What, are the other orthodox churches branches of them? Recollect that you said they were branches of the true church.

Bap.—Very well, sir.

Chr.—Then, if the Baptist is the true Church, they are branches of the Baptist church. If so, the Baptist tree bears Methodists, Presbyterians, etc., including all of their varieties, together with a great many species of Baptists.

Bap.—There never was a Pedobaptist church a branch of the Baptist church, sir.

Chr.—If they are branches of the true Church, and yet not branches of the Baptist church, how then can the Baptist be the true church?

Bap.—Why, sir, we are compelled to treat those sects with courtesy. But to come right to the point they are only the branches or descendants of the mother of abomination, the Roman church.

Chr.—Then, not being branches, they are not part of the Christian Church, are they?

Bap.—Well, sir, I dislike to say, but they are not, really.

Chr. Their baptism then is not christian, but sectarian?

Bap.—Exactly; their baptism or sprinkling is only a door to sectarianism.

Chr.—To be consistent they should baptize into the names of those whom they call themselves after.

Bap.—It really seems so. As Paul says when the Corinthians called themselves after him, 'Were you baptized in the name of Paul?'

Chr.—Wesley, Calvin, Arminius, and Luther, should have been crucified for them also, should they not?

Bap.—Why, yes, they should have worn their names a little more scripturally, for Paul says to those who say, I am of Paul, and I of Apollos: 'Was Paul crucified for you?'

Chr.—Then it is necessary, according to Scripture, that those whom we call ourselves after should have been crucified for us, and we also baptized in their names. Tell me then if John the Baptist was crucified for you, and you baptized in his name?—*Christian Union.*

Reading for Youth.

The Yellow Flowers.

"Do you see that field back of the house, how it is quite covered by the little yellow flowers?" asked a mother of her child. "Yes, mamma; I think them very pretty." "So they are, but very destructive. They will soon drive out the grass and all other roots from the plot where they gain entrance; and as they are worthless, they are very much dreaded by farmers."

I well remember the first time one found its way into our beautiful mowing. I was a little girl, not so old as you, when I went to pay a visit to a young friend in a remote part of the town. Near her house some of these flowers were blooming. We both thought them very pretty, and I took pains to dig up a root and bring it home, carefully setting it out in our back yard. I watered it and watched it, and was rejoiced when I found it had taken root and was sending forth new shoots and buds.

The next year innumerable roots were seen springing up in the yard and the lot adjoining. My father expressed great annoyance, and wondered how they could have found their way there. I tried to dig them up with my little garden spade; but their small wiry roots had struck deep into the soil till there was no hope of exterminating them; and they had sent forth on the winds millions of seeds to sow themselves anew in the adjoining grounds. How deeply I grieved over my foolish act; how vainly I wished I had never brought home the noxious root. But regrets and wishes would not undo what I had done. One lesson I learned: that the outward appearance may be fair, where there dwells an evil nature, and that nothing is to be trusted merely because it is beautiful.

I never see that yellow blossom now without thinking how like it is to an *evil habit*, which comes quietly into the soul with an attractive aspect, and nestles and grows there till it is entwined with all that is fairest and best, polluting and poisoning all it touches; and when we seek to exterminate it, we find we cannot do it without uprooting what we would fain preserve, and causing the soul to bleed at every pore. Oh, do not, my child, bring into your soul any little root of pride, or indolence, or falsehood; so surely as it finds a resting-place there, it will grow and spread, sending forth continually new shoots, which will multiply themselves, and vain will be your efforts to expel it. Nothing but the grace of God and years of conflict carried on with ceaseless vigor, will exterminate from the soul an evil habit.—*Child's paper.*

Looking Up.

There is a modest little flower,
The Daisy is its common name;
It grows within no lordly bower,
Nor can it boast of worldly fame;

But though it is of simplest kind,
It gives a lesson to the mind;
It ever lifts its head on high,
And gazes upwards to the sky:

Thus teaching us, however low
Our station in this world below,
Always to fix our gaze above,
And never doubt our Father's love:

And though perchance we have to sup
Freely of Sorrow's bitter cup,
Ever to be like this sweet flower,
Which, after each tempestuous shower
Raises its head as it revives,
And ever, ever, till it dies,
Is "Looking Up."

An Intelligent Elephant.

Tell my grand-children, said the late Right Rev. Daniel Wilson, writing home from India, that an elephant here had a disease in his eyes. For three days he had been completely blind. His owner, an engineer officer, asked my dear Dr. Webb if he could do anything to relieve the poor animal. The doctor said he would use nitrate of silver, which was a remedy commonly applied to similar diseases in the human eye. The huge animal was ordered to lie down, and at first, on the application of the remedy, raised a most extraordinary roar at the acute pain which it occasioned. The effect, however, was wonderful. The eye was, in a measure, restored, and the animal could partially see. The next day, when he was brought, and heard the doctor's voice, he laid down of himself, placed his enormous head on one side, curled up his trunk, drew in his breath just like a man about to endure an operation, gave a sigh of relief when it was over, and then, by trunk and gesture, evidently wished to express his gratitude. What sagacity! What a lesson to us of patience!—*Independent.*

☞ Give a child a chance to love, to play, to exercise his imagination and affections, and he will be happy.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

The Christian's Work.

Thine is an earnest work; 'tis not alone
Thy isolated self, more precious far than gold,
To save; all that can claim a transient home
In this probationary, trial world,
As far as sin has blighted, though it be
The most degraded, there is work for thee.

Thine is a noble work, christian, to seek
Truth from the labyrinths of error, and expose
The baseless fabric; e'en before the feet
Of the unwary, be they friends or foes,
So far may stray, so far from truth shall flee,
Their steps cannot retrace; there's work for thee.

Thine is a patient work, to persevere
When all thy efforts seem but worthless, fruitless deeds,
To mock thee; not a leaf or bud to cheer
Thy weary labor, while the poisonous weeds
Grow strong and green, and thou no fruit can see
Of all thy toil; there's patient work for thee.

Thine is a loving work, christian; thy heart
Pities the wanderer; while the lingering light of life
Beams on his pathway, ere the dark
Night of death o'ertake him, and the strife
Be ended, thou with joy wilt bid him flee
To the bright goal; there's loving work for thee.

VESTA N. CUDWORTH.

"The Death and Resurrection of Jesus Christ."

A LECTURE BY WM. GLEN MONCRIEFF, LONDON, C. W.

Being a reply to the Westminster Review, No. 135, Article 5.

Delivered before the Young Men's Christian Instruction Society of London, March, 1860.

(Continued.)

So far from Pilate being anxious to have Jesus quickly taken down from the cross, the history informs us that it was the friends of the Nazarene who took the first step for his removal, and that Pilate would not deliver up the body till he was assured that life was extinct. "Pilate marveled if he were already dead," when Joseph craved the body, "and calling the centurion, he asked him whether he had been any while (literally, long ago) dead: And when he knew it of the centurion, he gave the body to Joseph." Pilate eager for his removal from the accursed tree! No; the Savior might apparently have been left on the cross for a month ere the Deputy would have troubled himself about the matter. He had no doubt his officers would perform their duty, and he took his ease. It is true the Arimathean was a friend, and the Reviewer may hint that even he was filling up his part in the drama: but the whole narration debars a theory so groundless and unprincipled.

Another fact we must not overlook is, that the kind hands which received the body of Jesus for entombment, treated it as dead. They prepared sweet spices to embalm the precious remains, not cordials to reanimate exhausted nature. He was buried after the Jewish custom; a napkin bound his head, and folds of delicate linen were gathered around his entire person: so attired the victim of priestly intolerance and barbarity was laid to rest in the spacious tomb of Joseph, and a huge stone was rolled against the mouth of the sepulchre.

The Reviewer has a fertile imagination; even in the sepulchre its productiveness is not checked. He says "his," that is our Lord's, "*body was given* over to the friendly hand of Joseph of Arimathea, who laid him in his own new tomb, which he had hewn out in the rock"; that is to say, in a rocky vault, where a wounded man might receive surgical treatment and cordials! It is no obstacle to this antagonist that the tomb was not a very sanatary abode for a patient, grievously wounded as even he must admit Jesus was; that wrapped in a winding sheet, the breathing process would not be very comfortably sustained; and with an immense stone at the door of the excavation, it would be hard to find admittance. But these are trifles in his conquering path; and we are only the more stupid in supposing them to be insuperable barriers. The Reviewer omitted this addition, that though the tomb was shut up by a granite block, there was a subterranean passage, prepared for the emergency, from the Deputy's mansion to the sepulchre; and his wife, who had bothered him with her dreams, and the "medicine man" hastened thither along the gloomy tunnel with every appliance, couches, plasters, wine and royal dainties, for the restoration of the sufferer!

The production we are examining does not advert to the fact, that if the body of Jesus when taken down from the cross was intrusted to his friends, his implacable enemies did not consider their last services performed when the earth had been stained by his blood. Our author has a singular felicity in supplying the omissions of the ancient historians, and in ignoring what they have transmitted when their sentences have a manifest tendency to confirm the verities of Christianity. The Redeemer, we must keep in mind, had not merely predicted his death, but also his resurrection on the third day thereafter: his enemies had no objection to the first part of the oracle being fulfilled: but they were determined to hinder any report being circulated that the second had been accomplished. Here is the chronicle of their proceedings:—"Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together to Pilate, saying, Sir, we remember that this deceiver said, while he was yet alive, after three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, he is risen from the dead; so the last error shall be worse than the first. Pilate said unto them, ye have a watch: go your way, make it as sure as ye can, So they went and made the sepulchre sure, sealing the stone and setting a watch."

Now there are two things we may be satisfied of; 1st. That they would certify themselves that the corpse of Jesus was within the vault; and 2d. That there was no entrance to the tomb except by the door which they protected by the public seal. They would attend to these matters, because they were not imbeciles; and their perception was whetted by enmity and fear. After considering these incidents, the theory that Pilate was in concert with the adherents of Jesus for the recovery of their Master merely from wounds and physical prostration, becomes eminently absurd. The Reviewer makes the Deputy so stupid that were he to revisit "the glimpses of the moon," he would deem the Westminster article a compliment to his heart at the expense of his head.

There is one thing which the Reviewer, in his anxiety to make a case, has entirely overlooked, and it is this: that even in restoring Jesus, the Roman Governor was carrying out a design perilous in the extreme. He had sent him to the cross at the demand of the anointed officials in the temple, and the vulgar populace, who sympathized with them in their exterminating measures. They threatened his position if he refused to yield their demand, and for the sake of power and popularity, he violated the little conscience that he owned. And now, who may not calculate that the Governor's secret policy,—a mixture of piety and deception,—was more likely to entail ruin on his house? The danger was too palpable for him to despise, were he even as senseless as the Reviewer imagines. Let us observe where it lay.

In the *first* place, this thing he must have known, that Jesus was absolutely uncompromising in his character, and had never been disinclined to expose injustice and oppression. What if on his restoration by the cordials and surgical appliances, the crucified should appear in the streets and denounce the pusilanimous Deputy, who to appease an infuriated rabble had doomed him to scourging, to agony, and death?

Or *second*, supposing that Jesus should never openly condemn the Governor, what if at any time he were seen alive! What would the elders, and the chief priests, and the Pharisees think of such a discovery? A tiger when the prey is torn from his jaws would be a fitting emblem. How they would rage at the deception palmed on them! how they would brand him as a traitor to his trust! how they would represent him at Rome as a perjured shuffler, in whom no confidence could be placed! Every official act performed by the Deputy had to be reported to Cæsar, and what if he should detail the crucifixion of one Jesus, the Nazarene, and thereafter proof be furnished by the Jews that he had audaciously thwarted the course of justice. There was a *third* danger, even supposing that our Lord should never be seen, and never be heard; too many were engaged in the plot to guarantee safety. All these were doubtless among the initiated:—Pilate's wife, and the surgical attendant; some of the friends of Jesus, the centurion, and the executioners. The probabilities that the confederacy would be shielded with inviolate care were exceedingly few; and to suppose that a high official would run a fatal risk for such a trifling gain is an outrage on common sense and ordinary prudence. "What," slightly to use the language of a poet:—

"What was the Christ to him, or he to the Christ,
That he should weep for him?"—

The game of mercy was too expensive for the Deputy to play: he was not the man to excavate a pit for his own destruction.

We are justified in winding up this department of our Lecture by saying, that the correct statement of the argument for the death of Jesus is this:—His friends, on the spot, were satisfied that it was real; the soldiers were satisfied, his enemies were satisfied, and Pilate was satisfied; but a Reviewer almost nineteen centuries after it occurred, happens not to be satisfied. We have, from the pens of contemporary historians, a record of what the various parties we have just catalogued beheld: the author of the article in question favors us with his dreams;—the majority of readers will have no difficulty in making a choice betwixt the two. Those who are hostile to Christianity, and those who have no objection to that system of religion, if only Jesus be excluded from it, will side with the Reviewer, and believe in absurdities because the truth is unpalatable.

(To be continued.)

For the Crisis.

My Journal.

Tuesday, July 31. Visited the friends in Brooklyn, N. Y. In the evening I spoke at the house of Mr. Dannatt. Had a few of the faithful out to hear, and a season of interest. I defended the year-day theory, and the position of 1867–8. At the close I was introduced to a Moravian minister, who told me he was much interested in the subject of Christ's coming, and believed it to be near at hand, but did not believe in the year-day theory. Yet he was free to say, that, much as he had examined the subject before, he had received some light from my discourse, and should look into the subject again, with a view to further light. He has already spoken out on the subject to his people, and will continue to do so. What the result will be, I know not. I only know the fate of others, who, though very popular and distinguished as pastors and preachers, in some of our large cities, have been warned by the executive power of their flocks that they must desist from the advocacy of the speedy, premillennial and personal advent of Christ. In this way, some of the most earnest men are put to silence. But the time hastens when bold and true men will not be subjected to the gag. We shall have revolution and reformation, and the truth will yet be proclaimed. For we are under the administration of the angel flying through the midst of heaven, crying with a *loud voice*, the hour of his judgment is come. Shall the angel's voice be hushed by an unbelieving ministry or membership? Never.

But while at present many believers in the popular and influential branches of the church are restrained or prohibited from proclaiming the truth, God has a noble company, of both ministers and laymen, who will be outspoken on this subject—men who will not be silenced. They fought a battle for God and truth in 1840-'44, and achieved a glorious victory. A writer of that time gives the following as the results of that conflict:

WHAT ADVENTISM HAS ACCOMPLISHED.

1. When this cry first commenced, the prophecies were generally looked upon as a book of mysteries, which it was presumption, if not sacrilege, to attempt to understand or explain. That spell has been broken, and the christian public understand that those deeply interesting portions of the word of God are also a part of his revelation to man. And even the clergy, of all orders, have been constrained to speak out and give some explanation of the prophecies, however crude it might be.

2. The fable of the world's conversion, and the universal triumph of christianity, which almost universally prevailed ten years ago, has been exploded, and the church now understands that the man of sin is to remain in the world until the Lord comes and destroys him by the brightness of his coming. That there is to be no millennium until "the first resurrection," at the coming of the Lord. That idea cannot be made to grow again as it has done.

3. That kindred doctrine, the return of the Jews to Palestine, where they are again to be exalted to peculiar privileges, is exposed, and the old apostolic doctrine, that there is no respect of persons with God, is made to stand out in bold relief, so that the church must see and acknowledge it to be the truth of God.

4. It has produced a very general conviction on the public mind that we are near the end of time, and just ready to appear before the bar of God. The general outlines of prophecy, as exhibited in the four great kingdoms, is seen and acknowledged by very many to be nearly accomplished. And hence the conviction fastens on the mind that the end of all things is at hand.

5. It has developed a vast amount of German rationalism, neology and infidelity in the church, and has demonstrated the fact that nearly, or quite all, our theological schools are under its influence. And it has proved, that if the Lord does not come speedily and end the strife, that the country must soon be flooded with this system of neology.

6. Wherever it has gone, the Advent doctrine has awakened sinners, reclaimed backsliders, quickened believers, and promoted the cause of God generally. Thousands on thousands can witness the truth of this remark in their own experience, and will have cause to bless God eternally for the Advent doctrine and Advent preaching.

7. It has shown professedly orthodox ministers to be so degenerate in their sentiments as to make common cause with infidels and Universalists against the coming of the Lord. And has also shown the church to be so degenerate as to cast out her children for looking for, and speaking of the return of her Lord.

8. It has given to the church and world a simple, plain, common-sense system of interpretation of the sacred canon, so that every man who will take the trouble of reading the Bible, and collating the different portions of it, may understand the word of God without the aid of learned commentaries.—*Adv. Shield, pp.* 89, 90.

Although Adventists did not realize their hope at that time, their mission and work did not end in their disappointment. Their work was begun, and well begun, and is to be prosecuted to the end. God will have a ministry and membership who will carry on this specific work. And now, with a position clearer and stronger by the fresh light that has been given, Adventists should prosecute their work with more zeal and self-sacrifice than ever. Till Jesus comes, the work of Adventists is a plain one: they are to go through the land and proclaim everywhere, "Behold! the Bridegroom cometh; go ye out to meet him."

There is one voice in the old world,—loud, clear, distinct and commanding,—that will not be silenced. I refer to the celebrated Dr. Cumming. His teachings on this great theme undoubtedly exercise a more potent and extensive influence upon the minds of men than any other living divines. He is one of God's special messengers to give the cry, "Behold, he cometh," in this last hour of the Gentile dispensation. He is a man of the people,—the eagerness with which the hungry multitudes devour his productions showing that he is a good servant, giving meat in due season. He is just getting out a new work, which will be republished in this country in a few months, entitled, Redemption draweth Nigh, to which will be added two sermons recently preached by him in Paris, on the Future of Europe and the Future of England. This may be the work referred to in his preface to the Great Tribulation, which he called a photographic sketch of the millennial state; to which he added a sort of prediction as to the manner in which the former work would be treated. He says:—

"I need not add that, like all my previous volumes on prophecy, this will receive plenty of that style of secular criticism which consists in scoffs, ridicule and caricature. The world cannot endure the truths of prophecy. Its argument is, 'All things continue as they were. Do not disturb our comforts, our gains and industry.' On such, the day of the Lord cometh as a thief in the night."

I think, with the magnanimous editor of the *Due West* (S. C.) *Telescope*, that "it is well there is found at least one sentinel on the watch-tower who slumbers not, nor sleeps; who stands always with open eyes, and with becoming fearlessness is ever ready to give the alarm." I shall give this new work of Dr. C. as wide a circulation as in my power to do. It is true I do not agree with all Dr. C.'s views, and this is not necessary. If I did not work with any till I should agree with them in all things, I might never do anything. And as Dr. Cumming is a man of the people, the people will, as they have done, understand him without any difficulty. And the millions of his readers, enlightened by his expositions and blessed by their deep unction, will continue to read his works, despite of indifference on the part of some, and opposition by others; and their circulation, already so extensive, will increase and widen to the ends of the earth. God speed this earnest, faithful and noble advocate of the doctrine of the advent! I thank God, from my very heart of hearts, for raising up such a man for this great work.

Wednesday, Aug. 1. I called upon a number of friends in New York, and found them generally in good cheer, and looking for speedy redemption. But they live in the great Babylon of America, mid the whirl of business and pleasure, and are, as a church and people, pressed down by outward circumstances. They are still holding on, in the hope of obtaining an available pastor to build them up. May God remember them, and gather his people once more in that great city, and enable them to speak out effectually, as in former time, for God and truth.

Sabbath, Aug. 19, was the anniversary of my thirtieth year of pastoral labor in the city of Boston. I delivered a commemorative discourse on that occasion to a large assembly of my old friends and parishioners. As the discourse will be published, I will not here go into any details. The sketch I gave of my position and labors may be of some interest to old friends, who requested its publication.

I pray for grace to finish my ministry with honor to God and good to mankind.

JOSHUA V. HIMES.

For the Crisis.

Thy Will be Done.

Pilgrim to Mount Zion! say,
Why thus faltering by the way?
Is thine heart with sorrow rife?
Art thou weary of thy life?
'Mid the darkness and the gloom,
Does dejection often come?

Pilgrim stranger, pause and say,
Hath the rude blast torn away
All to which thy heart did cling?
Is there left not one loved thing?
And with wretchedness and woe,
Is thy head still bending low?

Answer, sorrow-stricken one,
Faltering ere thy work is done;
Is it right beneath thy load
Thus to sink while on the road,
Loving oft thy griefs to tell,—
Say, thou pilgrim, is it well?

Here is not thy promised rest,
It remains yet for the blest;
Patiently the race still run,
Until all thy work is done;
While it is thy Master's will,
Labor on, and labor still.

And whatever meets thy view,
Endeavor with thy might to do;
Never sinking with despair
In the midst of toil and care,
But until the victory's won,
Ever pray, "Thy will be done!"

M. D. W.

For the Crisis.

The Regeneration.

This doctrine is also like that of the new birth, considered by the modern church as being of an experimental character, and as applying to believers in the present state. The term regeneration, although it signifies to generate anew, to reproduce, or to be born again; yet it comprehends more; it includes the restitution of the earth itself; while the doctrine of the new birth is exclusively confined to the *inhabitants* of the regenerated earth.

The term regeneration is used but in two instances in the Scriptures. The first passage reads as follows:—"Behold," says the apostle, "we have forsaken all and followed thee, what shall we have therefore? And Jesus answered and said unto them, verily I say unto you, that ye which have followed me, in the regeneration, ("renovation," Emphatic Diaglott) when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or fathers, or mothers, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."—Matt. 19:27—29. It is evident, therefore, the regeneration in this passage is fixed chronologically by the events which it brings to view, included in such a state. The first of these which I shall notice, is that in it (the regeneration) the Son of Man sits upon the *throne of his glory*. Now if it be proved from other passages of Scripture that the Lord Jesus Christ does not, in this state of the world, thus sit upon the throne of his glory, then it follows that the *regeneration* is not yet in existence. As proof of this position, I offer the following testimony. Says Jesus, "To him that overcometh will I grant to *sit with me in my throne*, even as I also overcame, and am *set down* with my Father *in his throne*."—Rev. 3:21. Hence the position is established, if there were no other evidence; but I am not put to that extremity. The fact being in this case, like all others, that when we strike a truth, it opens up an entire vein, like touching one chord of a well strung instrument, the others all vibrate in unison, and we find ourselves, as it were, immediately surrounded, as in a spacious gallery, by the divine penmen, all anxious to give testimony in confirmation of that truth.

But again. Jesus is represented as being the root and offspring of David, the bright and the morning star. The throne upon which David, the type of Christ, sat as king of Israel, was to be destroyed until a certain period. It was represented thus: God says, "Remove the diadem, and take off the crown, ... overturn, overturn, overturn, and it shall no more be, until he whose right it is shall come, and I will give it to him."—Ezek. 21:26, 27. In relation to this, God says, I will "give unto him, [Jesus] the throne of his father David;" but this is not yet fulfilled, because the throne of David still lies in ruins, under the curse, for Jerusalem was to "be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled," or the Gentile dispensation finished. It shall be overturned by all the nations of the world, from the time the crown was taken off, and the diadem removed, which took place in the days of Zedekiah, the last king of Israel, "and shall no more be," until Jesus, the king of the whole earth, shall vacate his Father's throne, come forth, and establish his own throne on the empire of the world, and this is to be in the regeneration.

But again. The twelve apostles were to sit upon twelve thrones, at the head of the twelve tribes of the children of Israel. The following passage shows that the twelve apostles were also chosen in commemoration of the twelve sons of Jacob; occupying as distinguished a position in the gospel dispensation, as those heads of the twelve tribes did in the Jewish theocracy; they are, therefore, represented as having their names, [the names of the twelve tribes,] inscribed on the gates of the new Jerusalem city, located in the new heaven and earth; and upon the twelve foundations of that golden city were also written the names of the twelve apostles of the Lamb, and those who are said to have been redeemed from among men, and not from the *grave*; and who are evidently the same company Paul represents as being alive on the earth, among men, and not among the dead, and who shall not sleep, but which shall be changed from the life that now is into life eternal, at the last trump. This company are, therefore, the particular antitype of the twelve tribes of the children of Israel, which numbered one hundred, forty and four thousand, twelve thousand redeemed from each tribe; and as the apostles themselves were included in the promise, who were to "sit upon the twelve thrones," judging this company, "the twelve tribes of the children of Israel;" and as this was to be in the regeneration, it necessarily follows that that state must yet be in the future; hence the regeneration is yet to be developed.

Now if there are only two passages in the Bible where this term is used, and one of them, as we have seen, fixes the existence of the regeneration in the world to come, then the rule is, that no inference should be deduced from the one, which only admits of inferential proof, which would contradict that truth already established by the positive text. There are other points included in the passages I have here introduced to prove this to be the proper idea of the regeneration, such as those who, in this world, had forsaken all for the cause of Christ, should then in the regeneration have life eternal, which is not to be conferred until the resurrection of life; and hence, that state cannot exist until eternal life is obtained. But the other text to which I referred is this,—"Not by works of righteousness, which we have done, but according to his mercy he saved us, by the working of *regeneration* and *renewing* of the Holy Ghost, which he shed on us richly, through Jesus Christ our Lord, that being justified by his grace, we should be made heirs according to the hope of eternal life."—Tit. 3:5—7. Now nothing can be more clear than that this whole passage also looks to the future for its fulfillment. According to God's plan, the saints are now, as we have seen, made *heirs* of salvation and *eternal life*, and hence they now hope for that life and salvation. They are hence said to be saved by grace; that is, they set up no legal claim to the forfeited inheritance, or life; but that they now only expect to be saved by the mere mercy of God, conferring salvation upon them as a free gift through Jesus Christ; and therefore all, who now comply with the offer upon which it is suspended, are considered joint heirs with Christ to the inheritance of the world; and hence they are saved by the washing of regeneration, or renewing of the Holy Ghost, which salvation Peter, says, comes at the *end of faith*, and the hope also reaches into the resurrection for its reward. This renewing of the Holy Ghost is, therefore, the regenerating or resurrection process, brought to view thus:—"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you," and hence renewing them again to life; for by his Spirit he is to "change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

But the term regeneration itself implies a radical change of things, which had once been *generated*, and hence it opens a vast field of work to be accomplished. All the life of the present world is the result of *natural generation*. God created the causes, at the commencement of its history, and those causes, or laws, produce all the present productions of living vegetables, animals and men. These are all the work of natural generation. But the seed of decay and death is transfused through the life of the world, resulting from the introduction of evil into her works; therefore Jehovah proposes a *regeneration*,—all things are to be *made new*, or regenerated. At present nature's generation of fruits and vegetables are yielded but grudgingly, and even that not without the [illegible] demand of toil and labor beforehand, from the husbandman; and even then they are found suffused with thistles, thorns and briars, or choked with weeds; but the regeneration proposes spontaneous production of vegetables, fruits and flowers, as perfect as her Paradisiacal yield; and not only so, but the whole earth itself is sick, and groans under her elementary derangements, and in her convulsive agonies follows the sad train of pitiless storms, sweeping tornadoes, roaring hurricanes, and the thundering earthquake's frightful shocks;—these are the generation of the primal curse; but the regeneration proposes their utter extermination. In the revelator's description of the new earth, it is said, "And there shall be no more curse."

But again. The present generation of the lower animals have inherited from the corrupt seed a wild and ravenous nature, and by their vast multitude, and scanty production of vegetables and the fruits of the earth, they are compelled to devour each other for food, in order to sustain their own existence; but the remedy for this evil is also found in the *great regeneration*, when a race of animals precisely like those which first came forth from the Omnific hand for the use of man, are also to be re-created, for all things are to be made *new*. We have repeated descriptions of their existence in the new creation, where they will be harmless, their ravenous dispositions will have passed away as an item of the curse. One of these descriptions is the following, —"But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The *wolf* also shall dwell with the *lamb*, and the *leopard* shall lie down with the *kid*; and the *calf*, and the young *lion*, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox," (this was the food which God provided for those animals at the creation) "and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. *They* shall not *hurt* nor *destroy* in all my holy mountain (or earth); for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

We see that the idea of this regeneration does not include all the generations of vegetables, animals and men that have lived in all time, but the race which were created at the foundation of the world; and hence those men who are to share in the regeneration are to possess a faithful character, obtained by complying with the requisition their Maker has imposed upon them. Notwithstanding they have fallen in the ruins of the grave to sleep until the morning of the resurrection, they shall come up in the regeneration. Nothing short of the consummation of these magnificent events can, with the least propriety, be denominated the *regeneration*.

SAMUEL MASON.

Northfield, Ct.

ROME.—"In the pantheon at Rome, converted into a church now, there are pictures in painting of all the gods." Rome's soil is supposed to be hallowed by the blood of many bishops, of thousands of martyrs, of the apostles Peter and Paul, on account of which pilgrims visit it two hundred thousand at a time; also to see its relics and wonders. Great indulgences are connected with the seven different churches and various stations. The Lateran church is said to have power to grant as many days of indulgence as drops of rain can fall in three days and three nights. Each chapel, altar and relic of the Lateran church has its particular number of indulgences. Here, too, are instructions how to deliver souls from purgatory by Pater, Vesters and Ave Maria's.

WORDS IN THE ENGLISH LANGUAGE.—The number of words defined in Webster's Dictionary is 99,000, exclusive of six or seven thousand which have recently come into use, and about 86,000 geographical, scripture, and proper names, making an aggregate of over 140,000 words. In Worcester's Dictionary there are 100,000 words defined, and 28,000 geographical, scripture, and proper names, making a total of about 132,900 words.

HAPPINESS.—Our life, it is true, has its bright and its dark hours, yet [illegible] wholly obscured, for when the sun of happiness is set, the reflected [illegible] of hope and memory are still around us.

☞ Slight [illegible] insight into the [illegible] character.

For the Crisis.

Evening and Morning.

The evening of sadness of which I am about to speak, is one of the past; and yet it is of the present. The events of the one, transpired over eighteen centuries ago. The events of the other, are transpiring every day and have been since the fall of our first parents in the garden of Eden. Let us look at the one of the past. I love to meditate upon the events of that evening. Go with me to the city of old Jerusalem. There in an upper chamber of one of those Jewish houses gathered around a table is a company of thirteen persons. One of them sits at the head of the table; he is their Lord, Master and Leader. They are gathered there for the purpose of eating the passover, which was a custom among the Jews. As they were eating, and talking of what was passing around them, the Master hinted to them that one of them should betray him. It was then that the sadness commenced. Three years they had been with him and he had said nothing hitherto which had made them so sorrowful. They were sad that one of them should betray their Master; and the inquiry was, "Is it I? is it I? He answering them in turn said, "He that dippeth with me in the dish, the same shall betray me." He pronounced a woe upon the one that should betray him. This made them sadder still.

Let us follow the disciples with their Master from the house to a garden where the Master was wont to resort. A little apart from three, whom he had taken from the rest, we find him stretched upon the ground. The moon shines forth from between the clouds of heaven, and throws her silvery light upon that form whose soul was sorrowful, even unto death. And oh! what agony was there. But hark! a sound proceeds from the beloved one: it is his voice in prayer: "O my Father! if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." After praying the third time he came again to his disciples, telling them to arise and be going, for "he is at hand that doth betray me." Immediately he that betrayed him came, and "with him came a great multitude of people with staves and swords." After he (Judas) had betrayed him they took hold of him, and led him away to the high priest. And it was here that the chief priests and elders, and all of the counsel, tried to find false witness against him to put him to death. But their witnesses agreed not together. And when the morning came they bound him and led him away to Pilate the governor, and there he was condemned to be crucified. Before the evening of sadness closed, they spit upon him, mocked and reviled him, smote him, and put a crown of thorns upon his head. He suffered all without murmuring. And when he was dead, he was taken down by one of his friends and laid in a tomb. This finishes the events of the evening of sadness, of eighteen hundred and twenty-seven years ago.

Let us now look at an evening of sadness which is of the present. We will take for an example a family of eight persons, a father, mother, and six children, the eldest a daughter of sixteen summers. They look upon these jewels which God has given them with delight; but this one seems to be the idol of their heart. They have cherished bright plans for her in the future. But all at once the pale messenger stalks into the family, a disease seizes upon the mortal frame of the eldest, and she is taken away. Another and another are taken till there are but one or two left them. They are left to mourn, but not as those who have no hope; for the dear ones have all died in hope of a better resurrection out from among the dead, and the parents are consoled by thinking that the morning of joy will soon come and restore to them what they have lost by the evening of sadness.

We will look again. I remember when I was a little boy, the pale messenger entered my father's family and removed the idol of my parents' heart. I remember of hearing the neighbors say that the little one was too good to live. It was hard to part with him; but alas! his life was closed up in the evening of sadness. The morning of joy will bring him forth to die no more. This morning of joy is of the future. There is one which is of the past. Let us look at this a moment.

We left the Leader of the twelve disciples lying in a tomb. Now on the first day of the week there came certain women to the tomb to embalm the body which they expected to find lying there. But to their surprise they found he was gone. And while they stood in wonder an angel appeared unto them and said, "He is not here, for he has risen from the dead." O! what joy must have filled their bosoms; for they loved their Lord. And now they go rejoicingly to tell the disciples he had risen. Greater still was their joy when the Master appeared to them and made himself known to them! But one only doubted. After he had told them to go and preach his gospel, he told them what signs should follow them which believed. He also told them what faith would help them to do; that he was going away, but that he would come again; and that coming will be in the future morning of joy. Would they not rejoice while contemplating that in that morning of joy they were to have immortality and eternal life? And while he arose and mounted the skies on his journey to his Father's side, they must have felt to rejoice, knowing that the coming morning of joy would reveal him again. And when then he shall be revealed, all his elect will arise and shout with a shout which will fill the whole heavens. Then all the sleeping ones of earth will awake. What joy will fill the hearts of those who have had their robes washed and made white in the blood of the Lamb! His elect will then be gathered from the four quarters of the earth. Then parents and children will meet to part no more. What rejoicing there will be on that morning when all the dear ones of earth are gathered into one family, where sin and the curse will no more annoy! That morning will soon be upon us. Let us be ready.

"Yes, a light is faintly gleaming
Through the clouds that hover o'er,
Soon the radiance of its beaming,
Full upon our land will pour;
'Tis the light that tells the dawning
Of that bright and glorious day,
Heralding its blessed morning,
With its peace-bestowing ray.
God shall spread abroad his banner,
Sign of universal peace;
And the earth shall shout hosannah!
And the reign of sin shall cease."

B. H. STRAIT.

North Kingston, R. I.

For the Crisis.

Brief Sketch of Labors.

BRO. GRANT:—I have thought that a letter to the *Crisis*, giving some account of my labors and the attendant fruits in this region during the two months and upwards that I have spent in these parts, might be interesting to some. I have labored every Sunday but one or two, and considerable besides on weekday evenings, averaging four or five discourses a week. I have labored here in East Stoneham; at two places in West Stoneham, three in Lovel, one in Stowe and one in Albany, and have an appointment out for Sweden.

I find in some places a bitter prejudice against the truth, generally from those who see that if these things are so their "craft is in danger to be set at nought" They are generally agreed that I may as well preach Universalism—saying virtually that salvation, as they look at it, is no more inviting to the wicked than destruction. I remind them that they ought to be ashamed of themselves to offer to the world a hope which is no more inviting than destruction, and claim that such is the Christian's hope. They start and affect to shiver, almost, at the thought of unconsciousness in the grave till Jesus comes, exclaiming, "how cold!" "I can't bear the thought!" but will argue the next breath and with an air of triumph and self-complacency that destruction (unconsciousness) is no punishment at all to the wicked though to continue eternally. "It is," say they, "just what they desire."

I find that as it was in Paul's day so it is now; those who would preach the truth are accused of bringing "certain strange things to our ears," and they triumphantly inquire, have any of the Pharisees believed on him? They pride themselves in that they may say as was said to Job—"With us are both the greyheaded and very aged men, much elder than thy father." The preachers admonish their hearers against coming to hear me. In one case they have tried to shut the school-house against me. In another, a member has had to answer to his superiors for harboring me. Many have been called to account for coming to hear, while others, fearing perhaps lest they shall be turned out of the synagogue, do not wait to be told. "Some say that he is a good man; others say nay, but he stirreth up the people."

When I came here I was charged with coming to break up the Methodist church, and they are banded together now, agreed that "it is not safe to go and hear him," fearing, as some have hinted to a friend of mine, they shall become persuaded that these things are so. Some three or four, however, love the truth and do not cleave to them in their fear for the Bible. Their preacher has made one attempt to prove the immortality of the soul, but seems satisfied with one failure.

The Christian preachers feel very much alarmed lest they shall lose their church at West S——, and they arranged to attend one of my appointments, though six miles from their homes, to see, as they avowed, if there was preached any thing that was not in the Bible; but something, probably the weather, prevented, and I escaped the jaws of the lions. But still they insist that their church will be all broken up. One of them having, as he thinks, a special ground of fear, says that he once had under his charge "a flourishing church of sixty members, when there came in one of these 'Millerites' and tore it all to pieces."

The most of the arguments that I hear in defence of the prevailing doctrines, are like those which Paul had to encounter—"Great is Diana of the Ephesians." But the truth triumphs while its enemies everywhere show themselves as those "who will not come to the light lest their deeds (or errors) should be discovered." The interest manifest is encouraging.

I. K. LOMBARD.

E. Stoneham, Me.

☞ The precept, know yourself, was not only intended to obviate the pride of mankind, but likewise that we might understand our own worth.

The World's Crisis.

BOSTON, NOVEMBER 14, 1860.

Discussion.

We have arranged to hold a discussion with Adin Ballou, at the City Hall, in Worcester, Mass., Tuesday and Wednesday, Nov. 27th and 28th. We are to have two sessions a day, of 2 1-2 hours each, commencing at 2 P. M., and 6 1-2 in the evening. SUBJECT, *Resolved* "That immortality is a gift from God dependent upon the character of the receiver."

Rome and Napoleon; or,
AN EXPOSITION OF THE 17TH CHAP. OF REV.

No. 3.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—AMOS 3: 7.

In previous articles we have considered the first six verses of the 17th of Rev., and found it very clear that "the woman" represents the church of Rome on "the seven hills," which has reigned "over the kings of the earth." We see no room for controversy on this point. We now pass to consider "the beast that carrieth her." Let us attend to the description given by the angel:—"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eigthth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and thall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Verses 8-17.

The first question that arises is, what is symbolized by the beast? It is well known that when beast is used mechanically in the Scriptures, it represents a dynasty * or body of civil rulers. As recorded in the seventh of Daniel, the prophet saw "four great beasts . . . diverse one from another." In the explanation, he is told, "These great beasts, which are four, are four kings which shall arise out of the earth. . . . Thus he said, the fourth beast shall be the fourth kingdom upon earth." Here we learn that a wild beast in symbolical language denotes a king or succession of kings with the kingdom ruled. The beast in Rev. 17th, with its seven heads and ten horns, represents the kings who have sustained the woman, or church of Rome, and aided her in carrying out her purposes. It carries, or protects her. When did the beast begin to carry her? At the time of her first marriage to the kings of earth; i. e., when she first united with the civil power to propagate her faith, and suppress those opposed. It should be remembered, that "the kings of the earth have committed fornication" with this woman, or church on the seven hills; i. e., there has been a union between them, contrary to the principles of the christian religion. Christ is the only true king and Bridegroom of the true church; but the one at Rome became weary of his long absence, and courted earthly monarchs, who united with her in suppressing all that would not embrace her doctrines and sustain her system of worship. She could not put the saints to death openly, till she had a husband; or, in other words, till the civil power would assist her. In order to carry forward her work of persecution successfully, it was necessary that she should be associated with the most powerful kings of Europe; otherwise she would not be able to succeed in her work of slaughtering the saints. As no one dynasty in Europe continued to hold the supremacy more than about three hundred years, it was necessary that she should change her husband several times, as denoted by the "*seven heads*" of the beast. This woman has had "seven husbands," none of which were lawful; and with all these she is represented as committing "fornication." One of these husbands, or dynasties, was to receive a "deadly wound," be healed, and then cause "all the world" to wonder.

It is clear that only one of these seven heads rules at a time; hence they must follow each other successively; for at the time when John saw the woman "drunken with the blood of the saints," he says, "five are fallen, one is, and the other is not yet come."

It may be objected that "the seven heads are seven mountains on which the woman sitteth," as expressed in verse 9, and therefore that these heads do not represent the *kings* or dynasties which have been associated with the woman. It appears that these heads are used to denote both the *geographical and political* position of this church. This is apparent from verse 10, in the translation by Tyndale, Cranmer, Dr. Clark, Bishop's and Geneva, which reads, "And they are *also* seven kings." That is, these seven heads denote the *seat* of the woman *geographically* and *politically*.

All these heads are associated with the *woman* or church on the seven hills; consequently we cannot look for any of them in the government of old Pagan Rome. The first political head associated with the woman evidently does not come into the prophecy till we arrive at the point of her union with her first husband; i. e., when this church, for the first time, became permanently united with political power for the purpose of suppressing heretics and establishing her own faith by law. This took place, according to Catholic and Protestant writers, in the first half of the sixth century. It is not our purpose now to endeavor to fix the point definitely, as it will not affect our present argument. It is well known that in the fourth and fifth centuries, the Goths and Vandals and other savage tribes from the north of Europe, overrun and broke up the great Roman Empire, dividing it into ten fragments, leaving only the eastern portion to the Romans, with Constantinople for its capitol. This is sometimes called the Greek kingdom. The Roman church was driven to this section, and here she found her first husband, or supporting head, in the dynasty ruling this kingdom, commencing with the emperor Justin, and continuing under Justinian and others succeeding till A. D. 754; at which time this kingdom became weakened so as to occupy an inferior position; and was unable to carry out her purposes, consequently, the woman must look for another husband, or head. The historian informs us that it has ever been the policy of the Roman Catholic church to unite with the strongest political power in Europe. We have only to look over her history, to see how admirably she has succeeded. It should be observed that her first husband pulled up three of the kingdoms made by the savage tribes of the north, and established her upon the "seven hills" at Rome, where she has remained to this day.

In 754, the Franks, under Pepin, gained the ascendency in Europe; and soon after this woman began to court this kingdom for her next husband, and succeeded in accomplishing a union, which lasted till A. D. 962, when the Germans, under Otho, gained the political supremacy in Europe. It was not long before the woman was united with this empire as her next husband, or head. This union continued till A. D. 1265, when all power, both civil and ecclesiastical, was on her hands, and she deposed or set up kings and emperors at pleasure. At this time, she divorced her German husband and was united to the Napolitans, who carried out her purposes in slaughtering the saints from A. D. 1265 till 1550, when the Spaniards rose into power, and gained the ascendency; then, true to her principles, she united with them; and they employed their armies in aiding her persecuting work till A. D. 1700, when the Austrians became the leading nation of Europe; and she united with this head as her next husband. This dynasty continued to sustain her till 1804, when the Napoleon dynasty came into power, and she was married to this as the seventh head.

When living with Austria, her sixth husband, she nearly completed her work of slaughtering the saints. It will be recollected that John saw this woman in the vision, at the time when she was "*drunken* with the blood of the saints, and with the blood of the martyrs of Jesus;" consequently, her great work was done. At this time, John is told, "five" heads "are fallen, one is, and the other is not yet come; and when he cometh, he must continue a *short space*." From this, we come to the conclusion that the woman was seen in this vision near the close of her union with the Austrians, her sixth husband, or head.

In our next we will consider her last husband, or the head from which she receives her last support before she goes into "the burning flame."

* A dynasty is "a race or succession of kings of the same line or family, who govern a particular country."

What the Spirits Teach.

Says a spirit, whose communication was published in the "Banner of Light," "No law of God was ever broken—no law was ever violated." "If Jesus Christ was the Son of the Most High God, so are you, every one of you." "You are all Gods, every one of you." These spirits show that they are in harmony with the "man-hating demon" who tempted Eve in paradise, for they teach the same doctrine.

Says another spirit, "What!" says the self-righteous man, "is God controlling the murderer when he lifts his hand against his brother?" "Yes, we answer, he is—and every atom in nature proves us true." Another says:—"We believe our God to be the author of sin, as of good. If we give him his due, we give him this." Another when speaking of the Bible says: "You may not place any confidence in that book .... I can assure my friend that God had no more to do with writing that book than he had, ... and don't expect to create any light in the mental world, if you cling to your Bible." Another, —"The only true religion is a natural religion .... you are your own Saviors." Says another:—"But the question arises, What became of the body of Jesus? We answer, the friends of Jesus stole away the body .... So then we will say the natural body of Jesus Christ was never reanimated after the crucifixion. All nature, our God, tells us so."

A spirit, who claims to be Timothy M. Baker, says, "I've got folks in Montpelier, and .... I want them to get my sister where I can talk to her straight as I do to you, and I'll knock her God and Bible all to nothing." Says another spirit: —"Every one of you are Gods manifest in the flesh." A spirit, calling himself Orlando Jenks, says:—"If I was coming back to preach, I should say, don't believe in God." Another says, "Christ was a natural man .... Christ never performed a miracle during his sojourn on earth."

Another, "The Mosaic Law .... was but a child, or outgrowth of heathen mythology, or heathen worship, therefore it must have been idolatrous, a worshiping of false deities, a yielding reverence to false gods .... All systems of religion, we care not how far advanced they must be, are but overgrowths of heathen mythology, overgrowths of idolatry, and God-worshipers of to-day are quite as much in darkness as were the heathen of olden time." Another says:—"Jesus of Nazareth was a good man, but by no means infallible—no more divine than you are, no more the special child of God than you are."

Editorial Notice.

We have received No. 12 of the Emphatic Diaglott," which extends from John 16: 32 to Acts 4: 27. This is a very valuable translation of the New Testament, and should be in the hands of every Bible student. This work contains "the original Greek text of the New Testament according to the recension of Dr. J. J. Griesbach, with an interlineary translation, in which every Greek word is literally and grammatically construed as it stands in the book." This is "a new emphatic version, based on the literal translation, the labors of the most eminent biblical critics and translators, and the various readings of the Vatican Manuscript, (No. 1200 in the Vatican library;) together with the philological and exegetical foot notes, and a choice selection of references; to which is affixed an alphabetical appendix containing all the geographical and proper names occurring in the New Testament, with difficult Greek words and phrases critically examined."

The first twelve numbers contain 384 pp.; the remainder 500 or more. The subscribers have paid $2.00 for these twelve numbers, and are offered the remainder for $2 more. New subscribers can have the entire work for $4. It is well worth the money. Direct to Benjamin Wilson, Geneva, Kane Co., Ill.

"The Last Pope."

A correspondent from Turin writes:—

"All classes are united that the temporal power of the Pope is at an end. The capitulation of Ancona destroyed the last vestige of a Papal army in Italy. He has nominal authority in Rome, but that is secured to him by the French troops. He can only do there what the Emperor of the French permits him to do. He and his cardinals feel that that he is a prisoner in fact. In Italy the feeling is intensely strong adverse to the restoring of any temporal power to the Pope. Many who rank themselves as Catholics do not hesitate to say that this is the last Pope. This feeling is gaining in all circles. So keenly does the Pope feel that his position in Rome is degraded and dependent, that he expresses the determination of leaving that city. Should he do so, it will greatly relieve France and all parties. Napoleon is committed to protect the Pope in Rome, but should he leave there, the Sardinian troops could enter without opposition. Should he remain, France will not allow other troops to enter. But the problem is not yet worked out. It is not yet certain that all Italy will be united under King Victor Emmanuel. I cannot believe that his Satanic Majesty will politely make his bow, and leave Italy an open field for evangelical christians to work in. No; he will, in some way, strive to regain what has been lost, and there may yet be much bloodshedding. There is no disputing one fact, viz., that the Pope is at present in a very tight place;—with the Sardinian army on the North, and the forces of Garibaldi on the south, he is between the upper and the nether millstone. It needs only the hand of Providence to turn these stones, and the Papacy must be ground to powder."

If the present is "the last Pope," we cannot be far from the great day of the Lord; for, according to Dan. 7: 21—22, this power, at the head of which is the Pope, was to make "war with the saints, and prevail against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." All things proclaim that within a brief period we "shall see the Son of man coming in the clouds of heaven with power and great glory."

In the last Allocution of the Pope, in the secret Consistory of Sept. 28th, 1860, when speaking of the movements of the king of Piedmont, he says:—

"This perversity has gone so far that the troops of the Piedmontese army having been sent as far as the walls of our capital, all communication has been cut off, the public and private interests have suffered, the trains intercepted, and what is still more serious, the Supreme Pontiff of the universal Church reduced to be unable, without great difficulty, to look after the interests of the Church, on account of the state of the roads, which are more and more confined within narrower bounds. It is therefore that in the midst of such great anguish, in presence of such a perilous position, you understand it well, venerable brethren, we see ourselves forced, even against our will, to the sad necessity of occupying ourselves with the measures to be taken for the protection of our dignity."

The Pope confesses that he is already "in the midst of .... GREAT ANGUISH." It appears that the "woman" on the "seven hills" is beginning to take a few sips from "the cup which she hath filled" for the martyred saints, with whose blood she is "drunken." Hers is a fearful doom, and rapidly approaching.

A Modern Miracle.

We clipped the following interesting account of healing from the *Herald of Progress*. The writer is a Spiritualist, and thinks the spirits must have done the work. He says:—

"I have for years had an agreeable acquaintance with the gentleman who has been so wonderfully healed. That I might be able to correctly report this case, after getting the statements from the gentleman himself, and not another, I spent nearly all of last Monday week with him, in the city of Chicago. His name is Benjamin F. Field. He formerly resided in Beloit, in this state. He now resides at Sheboygan Falls, Sheboygan County, Wisconsin. He was healed in the city of Chicago, about eight or nine weeks ago.

Mr. Field is about thirty-eight or forty years old. For many years he has been a member in high standing in the Congregational church. He is, in every sense of the word, a devout, religious man. He is an honest believer in orthodox theology. He has been, and still is, a most bitter opponent of Spiritualism. He is as fully, and as honestly, and almost as bitterly opposed to it, as Paul was to christianity, when on his way to Damascus, with authority from the priests to bind the saints. I should do Mr. Field injustice if I failed to state, that, though he admits the great cure that has been effected for him, and rejoices in it above measure, he attributes it all to God, and not to spirits. He goes so far as to say that he would rather have a mill-stone hung about his neck and be cast into the sea, than to have any one suppose he was, or would, or could be a Spiritualist. His reason assigned is, they (Spiritualists) deny the divinity of Christ. .... I will now give the facts of the case as I got them from Mr. Field himself. He and his relatives all say, he has from infancy, been afflicted badly in his right hip and leg. The afflicted hip often gave him great pain. His right leg was withered away, so as not to be more than one-half the size of the left one. This leg was also two inches and five-eighths shorter than the sound leg. He was, therefore, compelled, in order to walk at all without crutches, to have a special last made, and to have the heel of the right boot two inches and five-eighths longer than the heel of the other boot. This made his legs appear of the same length, but he always limped badly. In passing up or down stairs, or up or down a hill, Mr. Field was compelled to place the left foot first, and then carefully lift the right one after it. In getting out of bed, he always lifted the lame leg out with his hands, carefully.

Mr. Field is a natural mechanical genius. He has told me that all his best thoughts on mechanics, have been impressed upon him in the dead hours of night. His most valuable invention, and which promises as great blessings to mankind as the cotton gin or the steam engine, is the rotary plow, which he has brought to perfection. It is intended to be drawn by either animals or steam, as the owner may wish. .... It was for the purpose of completing this plow, and bringing it before the public, that Mr. Field visited Chicago and remained there for some time previous to his being healed.

While there at this time, having more walking than usual to do, his hip was more than usually painful. He finally went to a doctor to get him to make an examination of it. The doctor appointed the day following to make the examination, in company with another doctor. After agreeing with the doctor to have the examination made, Mr. Field began to be troubled about the consequences that might result to him, his family, and his business, if he suffered an operation to be performed. With these reflections he went the same evening to a religious meeting. While passing along the street, he cast his eyes upward toward the heavens, and beholding the moon and stars in all their glory, the impression came to him with much force that the same God who had made all these mighty worlds, and kept them in order and harmony, could heal his hip and leg without an operation by the doctors. He then received an impression, though not amounting to full faith, that he could and would be healed, but how and when he had no intimation.

After attending the meeting he took a bath, and then went to his room, attended to his devotions, and retired for the night. He had been accustomed to awake in the night, and get up and read or write. This night, however, he did not awake till morning. Sometime in the night, he remembered distinctly, two men appeared to come to him and perform an operation on his hip. He remembers suffering from the operation, and also from the fear that he would be some time detained from his business thereby. In the morning when he awoke he felt no pain in his hip, and thought it was strange. He was, however, much surprised on looking at his legs, to find they were both of the same length. He doubted his senses. He thought he must be asleep yet, or laboring under some hallucination. He placed himself straight in bed, stretched himself out, put his feet against the footboard, and demonstrated to his own consciousness that he was not mistaken, but that his right leg had been made as long as the left. Other surprises attended him. In getting out of bed he learned that he could use the right hip and leg the same as the left. He was relieved from the necessity of lifting his limb with his hands. But now his difficulties arising from the cure commenced. On putting on his pants, he found the right leg of the pants too short. Some power had lengthened his leg, but had left the pants for the tailor, or perhaps the doctors to lengthen. Another difficulty now presented itself. On putting on the long-heeled boot, it too was out of place. It made the right leg too long, by two inches and five-eighths. The only thing that could be done was to make the boot shorter and the pants longer, or to lay both boots and pants aside as a memorial of the painful, crippled, imperfect past. Our brother has wisely done the latter. I am sorry he has not laid his theology away with them, as too short for a well, full-grown man. Since this healing, Mr. Field is one of the happiest of men. He walks and leaps, and praises God, as did the man healed by Peter and John.

On Monday week Mr. Field and I took some long walks in Chicago, and I found it difficult to keep up with him. He was so full of life, and so disposed to hop, and skip, and jump, that I feared he would injure himself. I remonstrated with him, but for some time, found it of no avail. He jumped down a flight of stairs, got on the top of a high board fence and leaped from that, and was disposed to leap gullies and perform other dangerous feats of agility; I finally prevailed on him to desist by stating to him that he was treating the power and intelligence by which he had been healed badly, in not taking care of himself.

Mr. Field's healed leg is growing fast. He suffers no pain, and his general health is much improved. From long habit he still limps, but can avoid it when he thinks of it.

Pardon this long article; I think the case worthy a full history and publication."

I am your brother, WARRICK MARTIN.

Milwaukee, Sept. 12, 1860.

Correspondence.

From Bro. C. W. Smith.

BRETHREN AND SISTERS:—You with whom I have formed an acquaintance during my pilgrimage, and all who love our Lord Jesus Christ, let me extend to you a hearty greeting, and say to you that I still love, and in my feeble way try to defend and propagate, the precious truths which we as a people hold. I still feel that these truths are precious; they appear more and more so as we approach the day that is to consummate our hope. We believe our dear Lord is soon coming to take unto himself his great power and reign; and that then the saints of the Most High shall take the kingdom, and possess it forever, even forever and ever. How the people of this world are now striving to see who shall obtain the ascendency among the kingdoms of earth! Truly they will be angry when the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; when all dominions shall serve and obey him.

The wise of this world are devising plans whereby they propose to perfect the human family without Christ. They are saying, "We will not have this man to reign over us." And they are even now trying to prove that his coming to raise the dead is an absurdity, "for," say they, "the dead are alive already. But this stone which the builders are disallowing, will be shown to be the head of the corner; and when his voice rends the heavens, then "all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Then those who are now devising other ways of salvation than the word of God reveals, will be struck with awe, "And say to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?"

When that solemn hour arrives we believe that all our dear friends that sleep in Jesus will God bring with him; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus. Furthermore, we believe with the apostle Paul, that if there be no resurrection of the dead, then is Christ not risen; and if this be the case, we confess with Paul, that we have no hope beyond this life, and are of all men most miserable. But, thank God, the apostle could say with confidence, "Now is Christ risen from the dead, and become the first fruits of them that slept"; and as the first fruits represent the general harvest, we believe that "when he shall appear, we shall be like him, for we shall see him as he is"; and he will change our vile body, that it may be fashioned like unto his glorious body, according to the "working whereby he is able to subdue all things unto himself." Yes, it is according to the *working* of him who is able to bring us again from the dead; and being, like Abraham, "fully persuaded that what he has promised, he is able also to perform," we feel like Paul, that our "faith should not stand in the wisdom of men, but in the power of God."

Believing as we do, that when man dies, he lieth down and riseth not; till the heavens be no more they shall not awake, nor

be raised out of their sleep,—that his "breath goeth forth, he returneth to his earth; in that very day his thoughts perish,"—that in the grave there is no remembrance of our heavenly Father,—that the "dead know not anything"—that "there is no work, nor device, nor knowledge, nor wisdom, in the grave";—believing these things according to the Scriptures, we do not see how the saints can ever be satisfied until they awake in the likeness of their dear Lord.

Therefore we prize very highly those exceeding great and precious promises contained in God's word relative to the coming of Christ and the resurrection of the dead: two important events which must precede the fulfillment of all those numerous promises that refer to the future felicity of God's people. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Oswego, Ill., Nov. 1860.

From Bro. A. Ross.

Bro. Grant:—After a hard fit of sickness, which confined me to my house the most of the time for seven weeks, the last summer, I am again through the blessing of God in the enjoyment of good health, for which I do most gratefully return thanks to my heavenly Father. I am still looking for that blessed hope and the glorious appearing of the great God and our Savior, Jesus Christ, believing that in a little while he that is to come will come and will not tarry. O how meager does every thing of this world appear when placed by the side of that glory which is to be revealed in us, when life and immortality, which are now brought to light in the gospel, shall beautify the church, and she shall shine forth as the brightness of the firmament and as the stars forever and ever. I cannot but long for that day, although loaded with feelings of unworthiness, and a consciousness of many short-comings. Jesus is the dearest friend I know, and I feel more interest in the evidences of his coming than I do in the election of any political candidate to the chief magistracy of the United States.

I have within a few months past wondered at the interest some have manifested in the late campaign, who profess to be looking for the Lord from heaven. To me, viewing the nations of the world from a Bible stand-point, with the prophetic glass to the eye, we have nothing to hope for. The last days are to be characterized by civil as well as ecclesiastical apostasy. The governments of earth are to fill their cup of iniquity, and then from the hand of God receive the wine-cup of his fury.

It may be argued by some that there is involved in this national struggle a moral principle, and that, the non-extension of slavery, and the protection of constitutional liberty. But if there is involved a moral principle it is higher than the claims of the Republican party; for they do not claim the right or disposition to meddle with slavery where it exists as a state institution, but only to keep it within its present limits and exclude it from the territories. Now in a moral point of view, if slavery is wrong in the territories, it is wrong where it exists; and if a political party, claiming to be guided by a great moral principle, says that the extension of slavery is wrong, then the same principle carried out should lead them to say that its present limited existence is wrong; and thus wage a war of aggression upon the monster where he is. But you say the constitution would not admit of such intervention. Then it seems to me that the constitution does not recognize moral principle as its *basis*, but human policy. And why this great outcry about moral principle in politics? It seems just calculated to mislead some of the honest children of God and frighten them into the political clubs and torchlight processions of the day.

Many a poor soul will, I dare say, come out of this presidential campaign with a lean heart, and the girdle of truth, if not entirely neglected, will hang very loose about his loins; but I hope such may learn a profitable lesson from past experience, and for time to come gird up the loins of their mind with truth, and hope to the end for the grace to be brought unto them at the revelation of Jesus Christ. Then will ensue the great emancipation from human bondage and from the bondage of corruption. Until that glorious era shall arrive may we not break our allegiance to the Kings of kings by aspiring to earthly rule, but let human events pursue their onward course until the prophetic calendar is filled; and then will come salvation and the kingdom of our God and the power of his Christ.

Hartford, Ct., Nov.

From B. Spaulding.

Bro. Grant:—I am on my way home, having been gone on this tour seven months, and am returning in good health, with a rich experience of God's goodness and power, and with my heart overflowing with gratitude. And among many patrons, who have kindly and liberally contributed for tracts and children's books and papers, I would mention with gratitude, Bro. Dickenson of Boston, Bro. Scribner of Topsham, and other brethren and sisters whose names I don't remember, and some of whom are unwilling their names should be made public. The Lord bless them abundantly; and inasmuch as they have watered others, may their own souls be watered with heavenly dews, until they shall become like a well-watered garden, or like the chariot of Aminadab.

When I look back upon this last tour, upon what has been accomplished, I am led to admire the mercy and grace of God, and to exclaim, Not unto me, not unto me, but to God's name be all the praise! He has chosen a foolish thing to confound the wise, a weak thing to confound the mighty, that no flesh should glory in his presence. I have been entrusted with a great amount of tracts and papers, which are nearly all distributed, and economically so, one or two in a family, and exhortation added with almost every one. I feel this work has been a privilege, I have enjoyed it; and, the Lord willing, I propose going again on the same route through Aroostook, next spring; and if any are disposed to assist me in providing tracts, they will confer a favor on me, and on the cause, by remitting their contributions to the office of the "World's Crisis," where I shall obtain my tracts.

I would further say, I get but little for my services, as I go mostly among the poor and destitute, where they are unable to give. My time I am willing to give to the cause, and all my surplus profits. I have done it for many years, and God has blest me in it. I have found the blessing of God maketh rich, and adds no trouble therewith.

Some may want to know of the state of things on the Islands. I wish I could give a favorable report, but, alas! lukewarmness and sectarianism prevail. The people need labor here; the fallow ground needs breaking up. Who will come? How many there are who might go, and God would bless them; they would find great hospitality among the people of Maine, and doors open almost everywhere, ears to hear and hearts to feel. Come, you whose hearts burn with love to God and to men; and while the fire burns, speak with the tongue. Time is short; the coming of the Lord draws near; what is done must be done quickly. Hark! the voice inquires, who will go for us? O! may there be some who will say, "Here am I, send me"!—Brethren, pray for me.

Deer Isle, Me. Nov.

From A. W. Lansing.

Bro. Grant:—In the *Crisis* of Oct 3d, we read a very interesting article from the pen of a Presbyterian clergyman in New Jersey, prefaced with the remark that two Baptist ministers in Philadelphia had come out boldly in the same views. That is an excellent article and shows depth and clearness of thought. Would it not make a good tract for circulation? Can we not have more of the particulars through the "*Crisis*" concerning the progress of the truth in those two localities, especially in Philadelphia? We want to keep our Baptist and Presbyterian brethren here posted up. It seems as though here were two excellent levers by which to work upon the public mind. We trust your correspondents will give us all the information they can from those quarters, for we think it would be read with interest.

Keeseville, N. Y.

☞ The *Congregational Herald* of Chicago notices "Christ our Life" as follows:

"Mr. Hudson is now the most prominent, as well as incomparably the ablest champion of the 'annihilation' theory of future punishment. The present treatise, of 160 pages duodecimo, is intended as a full scriptural argument for 'immortality through Christ alone,' his large work having been principally devoted to other aspects of the subject. His argument, though not convincing to our minds, is learned, ingenious, plausible, and in many respects instructive, and his spirit is that of seeming candor and seriousness. We trust it will be reviewed by competent scholars, in the theological quarterlies, who will meet it with argument and not merely with ridicule. We think that the author does not view the subject of 'life' from a right point, and consequently misconceives the scriptural doctrine of 'eternal life' as the reward of the righteous, and eternal death as the punishment of the wicked."

"Reasons for my Hope."—Eld. S. A. Chaplin, of Ind., writes of the above book:

"I have read the book with intense interest, and have found in it demonstration that though "heaven and earth shall pass away," the words of our divine Redeemer "shall not pass away." Truly, this gospel of the kingdom is being preached in all the world, and the end will soon come."

Obituary Notices.

Died, in Dubuque, Iowa, Oct. 9th, 1860, William Churchill, aged thirty-nine years two months. Disease, congestive chills.

William Churchill was brother to Eld Daniel C. of Lowell, who is well known in the eastern part of New England as an Advent preacher. William was the youngest of twelve children—nine sons and three daughters—and the first of the twelve that has been cut down by death.

Bro. C. professed religion when quite young. His reverence for God in his youthful days brought his tender mind under the influence of grace divine. He was mild, lovely and devoted. He was an acceptable member of the church (Baptist, I think,) when the proclamation of the second advent near at hand was preached, in 1840 or '41, through the East. He readily embraced it, and exhorted others in view of that day. The second coming of the Lord and kindred doctrines lay near his heart, and were cherished to the last.

Some eight or ten years since he moved to Dubuque, and remained there until last spring, when he went out to the mountains, and on the 4th inst. returned to Dubuque so much emaciated and worn out under fatigue and disease his wife scarcely knew him. He was soon taken with congestive chills, and the second one destroyed his life on the fifth day after his arrival. The circumstances are a source of great trial to his wife and friends. She had heard from him and was informed he was well and on his return home, and had made all preparations for a joyful reception. He came, but joy was turned to grief. He came home to die! No doubt it was a great satisfaction for him to reach his home and see his wife and the eldest child, but the words he uttered as he approached his wife—"I, am going to die"—stunned her. The fearful words were written on the tablet of that heart not to be erased, as fondly hoped, but to be made indelible in a few hours by closing the eyes in death, and the dear wife could say in truth, "I greeted him only to close his eyes in death."

The writer preached the funeral sermon at the Advent Chapel in Lowell, Mass., Sunday 21st, P. M., from 1 Thess. 4: 18, where our diseased brother formerly met and worshiped with those looking for the blessed hope. Our brother sleeps under the covenant of life, and will soon come forth to share immortality through Jesus Christ. He has left a wife and two children, with a large circle of friends to mourn his loss. May this deep affliction be sanctified to all, and the lone widow have God as her judge, and the orphans a heavenly Father to care for them. There is one thing I must mention which is remarkable. The wife and the wife's mother, who is a lone widow, eight mothers and wives, two sisters and husbands, and one sister unmarried, are all professors of religion and believers in the doctrine of the speedy coming kingdom of God. My prayer is they may so live they may all be counted worthy to meet together and inherit that glorious kingdom in the new earth for which they look and the righteous will share.

Walter Pratt.

Died, at Honeoye, N. Y., Oct. 5th, Sister Stacy, wife of Job Stacy, aged fifty-one years.

Our sister was afflicted with a cancer in her mouth, and for a year previous to her death, suffered constantly as much as it would seem possible for mortal to bear. None but those who have witnessed the effects of the cancer upon the human system, can truly imagine how great her sufferings were for a few weeks previous to her death. But her sufferings are over. She has gone where the "wicked cease from troubling, and the weary are at rest." She "fled for refuge to lay hold on the hope" of the gospel, and she found it a "strong consolation" in the hours of pain and trial. She chose the words of the Psalmist as a text for her funeral discourse: "I shall be satisfied when I awake with thy likeness"—Ps. 17: 15. That that time will soon come is a consoling thought to her husband, daughter, and a large circle of mourning friends. No cancer then—no hours of pain and weariness—but everlasting joy shall be upon her head, and sorrow and sighing shall flee away.

Frank Burr.

The conflict is over with our much esteemed Sr. Susan C. Clewley, wife of Bro. Isaac Clewley of Holden, Me. She fell asleep in Jesus on the morning of Oct. 7th, aged forty-six years nine months and six days.

Of her it may be truly said, in the language of Holy Writ, "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband did safely trust in her, so that he shall have no need of spoil. She did him good and not evil all the days of her life. She rose early while it was yet night, and giveth meat to her household. She stretched out her hand to the poor; yea, she reached forth her hand to the needy. Strength and honor were her clothing; and she shall rejoice in time to come [in the new earth.] She opened her mouth in wisdom, (divine) and in her tongue was the law of kindness. She looked well to the ways of her household, and eat not the bread of idleness. Her children arise up and call her blessed, her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favor is deceitful and beauty is vain, but a woman that feareth the Lord, she shall be praised."

Hundreds, if not thousands who may read this notice will remember how kindly, readily and even gladly she ministered to their wants. Cheerfully for many years she spread her table to feed the saints of God, who always found an hospitable home at the pilgrim's hotel of her husband. She lived much beloved, and died greatly lamented. She now sweetly sleeps in Jesus, awaiting his return from heaven, whose appearing she loved.

May this afflicting dispensation be sanctified to the spiritual good of a lonely husband and large family of motherless children, to whom though now dead she yet speaketh. The funeral was attended by numerous weeping friends, who followed her to her resting place, where she will quietly lie until the morning of the resurrection.

Hark! a voice divides the sky!
Happy are the faithful dead!
In the Lord who sweetly die,
They from all their toils are freed!
Them the Spirit hath declared
Blest, unutterably blest;
Jesus is their great reward,
Jesus is their endless rest.

Thomas Smith.

Summary of News.

FOREIGN.

SYRIA.

A letter of the 24th ultimo from Beyrout throws some light on the object of the military movements recently announced. On that day 3000 French troops started for Btedeen, in the Lebanon, within a mile of Deir-el-Kamar, for the purpose of getting the latter town rebuilt and its population of 8000 christians restored to their homes. Fuad Pasha left on the 22d for Sidon, about 2000 troops under Kemety accompanying him. The object of this move was partly to inflict punishment upon some of the Druses in Southern Lebanon, and partly to hem in those who might want to escape from the French force. Before leaving, Fuad Pasha issued an order confiscating all the lands and properties of such Druse sheiks as had not obeyed the summons to come in to Beyrout. All their lands are to be sold, and with their proceeds the government proposes to build up the Christian villages which have been burnt down during the recent outbreaks. The Anglo-American Relief Committee, thanks to the liberal donations from Great Britain, the United States, and other parts of the world, were feeding daily 12,000 persons who must otherwise have starved, and 3000 suits of clothing have been distributed amongst the victims, who were nearly naked. The American missionaries and their wives were in this work of charity and benevolence, always in the van.

A telegram from Turin informs us that the result of the voting at Palermo, on the question of annexation to Piedmont, was 36,232 ayes to 20 noes. Signor Farini goes to Naples as Royal Commissioner Extraordinary, and Signor Montegemolo to Sicily in a similar capacity, to carry the annexation in each case into effect. It appears from a telegraph dispatch from Naples that the number of votes given in that city in favor of annexation was no less than 154,000! a figure which is greatly in excess of the number of qualified electors, but it is explained that a vast number of persons were allowed to record their votes who were not enrolled, by establishing their right to enrollment, and their nationality. The voting being now ended, and the result satisfactory, Garibaldi will immediately demit his authority in favor of King Victor, agreeably to the official declaration made by him previous to the vote being taken.

The strangers resident in Naples have signed and transmitted to King Victor the following address, which was drawn up in the French language:

"To His Majesty, Victor Emmanuel, King of Italy. Sire: The foreigners who have been resident in Naples for some years past, are naturally interested in the providential events which are accomplished under the authority of your name, and by the happy audacity of the great patriot, Garibaldi. They come, to-day, to unite their voices to those of the whole nation, which calls you with anxiety to govern it, and reassure it against the ambitions and the illusions of a factious minority. The almost unanimity of the citizens of this country reprobates these intrigues, and waits for your arrival. We wish to join with them in saying 'Come Sire.' May your fidelity (loyaute) yet save that Southern Italy, which already forms part of your Italy. She asks only that she may flourish under your regular and beneficent authority, which has for its motto, 'Order and Liberty.'"

A severe disaster has happened to the Garibaldians or Italians. It occurred on the 20th, in the vicinity of a town in the Abruzzi. A column of Garibaldians and National Guards fell into an ambush, and was cut to pieces by some rudely armed peasants, assisted by a body of Royalists, no prisoners being taken. There will, in all probability, be some more fighting before the line of the Volturno is finally abandoned by the Neapolitans. But the circle formed by the Garibaldians and the Piedmontese is daily closing around the *debris* of the Neapolitan army, and the last act of the drama may be safely predicted to be at hand. Admiral Mundy and the French Admiral have left Naples for Gaeta, not only to break the blockade of that port, but to protect the flight of the King.

The warlike preparations of Austria on the line of the Po, says *La Presse* are becoming more and more menacing. The most recent intelligence announces that a corps of between 40,000 and 50,000 is concentrated between Ostiglia and Rovere.

THREE DAYS LATER.

The Neapolitan Royalists have again been defeated in an attack upon Garibaldi near Tessano. Many prisoners were taken by the latter.

Victor Emmanuel had joined Garibaldi at Sessa, and was making preparation for a grand decisive battle.

Very active warlike preparations were going on in France, but the Minister of Foreign Affairs had pronounced against France taking part in any new conflict between Sardinia and Austria.

Matters at Constantinople.—The World has an attentive correspondent at Constantinople, who gives information relating to the recent conflagration among the shipping at that port. He says, under date of Oct. 17:

"Through the day and night of Wednesday last, Constantinople was visited by a southerly gale of almost unexampled severity.

Many ships were lost in the sea of Marmora and in the archipelago—one or two also in Bosphorus itself. Many streets in the city were almost blocked up by boards, timbers and tiles, blown from the houses.

In the midst of this storm, about midnight, the alarm of fire was given, and for several hours the whole of this vast city was almost as light as day.

The fire commenced in the pontoon bridge (called by foreigners, the middle bridge,) which crosses the Golden Horn, near the arsenal.

This bridge had just been rebuilt, and was about one-third of a mile long, resting upon more than a hundred pontoons.

About two thirds of this was destroyed, and the fire spread at the same time to the shipping. The burning ships, breaking from their moorings, drifted down upon the lower, or Galata bridge, and set this on fire. But providentially the wind went down toward morning, and a heavy rain assisted in stopping the progress of the fire.

This fire was, undoubtedly, the work of an incendiary, and was either a political movement, designed to destroy the Turkish navy and arsenal, which were for some hours in the greatest danger, or perhaps the fire was set by the farmers of the lower bridge to increase their receipts from tolls. The middle bridge was free, and had just been opened for the passage of carriages and loaded animals. It thus very materially reduced the receipts of the lower bridge.

Nothing but a change in the wind preserved the greater part of the Turkish navy and the military and marine arsenals, state-prisons, etc.

The number of ships burned was twenty, with one steamer. Many others suffered more or less. The loss to the government on the bridge is about $100,000. A sad loss for a bankrupt treasury."

Notices, &c.

Dedication.

The new meeting house in Castleton, Vt., is to be dedicated Thursday, Nov. 22d; the exercises commencing at 1 o'clock, P. M.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
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Please send in your orders, which shall be promptly attended to.

Eld. L. Boutell is expected to preach at Concord, N. H., in the chapel on the corner of Centre and Green St., on Sunday, Nov. 18th;—and Eld. J. Couch is expected to preach at the same place on the first Sabbath in Dec. T. M. Preble

The Lord permitting, I will preach at London Bridge the first Sabbath in Dec., if it does not conflict with any other appointment. T. M. Preble.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Bro. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. P. B. Morgan will preach in
Boston, (Chapman Hall)........Sunday, Nov. 18th

Providence permitting, I will commence a series of meetings at Sandy Hill, N. Y., Tuesday evening, Nov. 13th. MILES GRANT.

☞ Bro. Wendell is requested to visit the church in Fishkill Landing, Dutchess Co., N. Y.

I will be in Moultonborough, N. H., (Eleazer Hodgdon's school-house)...............Nov. 18th
J. G. SMITH.

Eld. Wm. Shepherd will preach in
Hartford, Ct..........................Nov. 18th
Springfield, Mass.....................Nov. 25th

APPOINTMENTS FOR BRISTOL.
Eld. Daniel A. Jones will preach........Nov. 18th
Eld. Ralph Williams....................Nov. 25th

J. K. Bellows will meet the brethren at
South Farms, Ct.......................Nov. 18th
Litchfield Station....................Nov. 20th
Wrightville (school-house)............Nov. 21st
Rutland (school-house)................Nov. 25th
Pleasant Valley.......................Nov. 27th
Winsted...............................Nov. 28th
Bro. Andrus'..........................Nov. 30th
Sandisfield, Mass.....................Dec. 2d
Wells' Forge..........................Dec. 6th—7th
East Otis.............................Dec. 9th
Dalton................................Dec. 16th

The Lord willing, D. A. Jones will meet with the churches in Maine as follows:—
Frankfort Mills.......................Dec. 9th
Orrington.....................Dec. 11th and 12th
Bangor................................Dec. 13th
Holden................................Dec. 16th,
continuing through the week and over the following Sabbath.
East Great Works......................Dec. 27th,
continuing over the following Sabbath.

Will Bro. Clewly or Bro. Crawford meet me at Bro. Smith's in Bangor, Friday the 14th?

If the brethren in Burlington or Enfield Mills wish me to visit them, write me to that effect, to Eddington, Me., care of Isaac Clewly.

J. B. Crabtree will preach in
Warehouse Point (New Chapel)..........Nov. 18th

I will preach in
Auburn, N. H..........................Nov. 21st
Lee, N. H.............................Nov. 22d
Exeter, N. H..........................Nov. 25th
L. BOUTELL.

I will attend meeting, Nov. 18th, at the Young Town school-house, Lincolnville, Me.

The Thursday evening following at South Hope, Me., and continue over the Sabbath, the 25th.
THOMAS SMITH.

H. B. Sevey appoints to preach in
Augusta, Me...........................Nov. 18th

Geo. L. Teeple will preach in
Pine Swamp....................Nov. 17th and 18th
Pawlings, N. Y........................Nov. 20th

S. W. Bishop will preach in
Vernon, Vt............................Nov. 18th
Worcester, Mass.......................Nov. 25th
Blackstone, Mass......................Nov. 27th
Providence, R. I......................Nov. 28th
Pontiac, R. I.........................Nov. 29th
Natick, R. I..........................Nov. 30th
Warwick Plain.........................Dec 2d
Foster, R. I..........................Dec. 4th
East Killingly, Ct....................Dec. 5th
Abington, Ct..................Dec. 6th and 7th
Danielsonville, Ct....................Dec. 9th

M. W. Corliss will preach in
Simonds, N. B., (where Bro. Hiram Raymond may appoint)....................Nov. 17th and 18th
Salmon Brook, Aroostook Co., Me.......Nov. 25th

I purpose to labor in this vicinity as the Lord may direct. My P. O. address will be Presque Isle, Aroostook Co., Me.

The Lord will, I will preach at Scitico the 2d Lord's day in Nov. S. S. BREWER.

C. Goodrich appoints to preach in
Warwick Plain, R. I...................Nov. 18th
Foster................................Nov. 21st
Chestnut Hill, Ct.....................Nov. 22d
Abington (in Dr. Huntington's church) Nov. 25th
Plymouth Hollow, Ct...................Dec. 2d

Wm. M. Ingham will preach in
Worcester (Warren Hall)...............Nov. 18th
Truro (Cape Cod)......................Dec. 2d
and stop there and in that vicinity some five to eight weeks.

Charles S. Stevens will preach in
Danville, C. E........................Nov. 18th
Barnston, (where Bro. Clark may arrange) Nov. 25th

I will preach in
Albany, (where Bro. T. White may appoint) Nov. 18th. T. W. PIPER.

J. T. Ougley will preach as follows:—
Anderson's, (near Edenboro,) Nov. 18th, 10 1-2 A.M.
Center Road, Pa...........Nov. 19th, 20th, and 21st
East Plymouth, Ohio.......Nov. 22d, 23d, and 24th
Saybrook..............................Sunday, Nov. 25th
Unionville................Nov. 26th, 27th, and 28th
Ravanna, Ohio, (where Bro. H. Tuttle may appoint)...............Nov. 29th and to Dec. 5th
Girard, Pa., (where Bro. Allen may appoint) Sunday...................................Dec. 9th
Edenboro, Pa., (near Bro. Whitaker's)...Dec. 10th

I will preach in
South Windsor, Ct., (Pleasant Valley school-house) Nov. 25th. S. P. BABCOCK.

Providence permitting, I will preach at
East Killingly...............Nov. 18th and 25th
M. R. PHETTEPLACE.

Business Matters.

To Correspondents.

B. Brown, Bridgeport, Ct.—You have now paid to No. 264, five numbers back.

L. T. Dodge.—You have paid to No. 286.

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S Wilson 286, 50 cts; H J Rogers 265, $2.50; T George 277, $5.00; J G Eayer 281, 50 cts; Mrs. P Hicks 286, $2.24; M M Densmore 286, $3.00; L L Johnson 282, $1.25.

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Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

☞ Bro. Isaac L. Allen, 10 Howard Street, Albany, N. Y., has an assortment of our books and tracts, and will fill orders at the same rates that are charged at this office.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

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Tracts from the Tract Fund.—Friends at the West can get bundles of Tracts for distribution *free* by sending to N. Branch, Jr., Cordova, Ill. Those wishing them should send a dime or two to pay charges on them, that Bro. B. may not be a looser. He has also books and tracts on hand to sell at Eastern prices. Brn. at the West will please send orders to him with the cash.
H. L. HASTINGS.

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H. L. HASTINGS, 43 Weybosset St., Providence, R. I.

January, 1860.

☞ These publications can be obtained at the office of Miles Grant, 167 Hanover st., [illegible] W. Young, 138 William st., N. Y. [illegible] Porter, [illegible]

[illegible] of the British and Foreign Bible Society [illegible]

A Poem for Adventists.

Bro. G.—The animus and sentiment of these lines are so noble and spirited, and they are so full of eternal principles, that your readers must enjoy them with me—so I communicate. D. T. T.

DARE TO BE RIGHT.

Dare to be right! dare to be true!
You have a work that no other can do,
Do it so bravely, so kindly, so well,
As to gladden all heaven, and silence all hell.

Dare to be right! dare to be true!
Cowards and quidnuncs dread every thing new;
If you can't stand at your post in a storm,
How can you fight in the ranks of reform?

Dare to be right! dare to be true!
Foes may be many, friends may be few;
Truth and her champions oft stand alone,
What's a man good for without a backbone?

Dare to be right! dare to be true!
Other men's failures can never save you;
Stand by your conscience, your honor, your faith,
Stand like a hero and battle till death.

Dare to be right! dare to be true!
Keep the great Judgment-seat always in view,
Look at your work as you'll look at it then,
Scanned by Jehovah, and angels, and men.

Dare to be right! dare to be true!
Love may deny you its sunshine and dew;
Let the dew fall, for showers shall be given;
Dew is from earth, but the showers are from heaven.

Dare to be right! dare to be true!
God, who created you, cares for you too;
Bottles the tears that his striving ones shed,
Counts and protects every hair of your head.

Dare to be right! dare to be true!
Cannot Omnipotence carry you through?
City, and mansion, and throne all in sight,
Can you not dare to be true and be right?

Dare to be right! dare to be true!
The sun may be red, the planets burn blue;
God may toss back the systems to chaos again,
But his promise forever is yea and amen.

For the Crisis.

The Evening and morning Visions of Daniel.—No. 5.

Having glanced at a few facts which characterize the evening vision of Daniel, it is well to notice a few of the many distinguishing features of the morning vision. The outlines of the latter were given to the prophet only two years after the former, although it makes no allusion to the first of the four great empires then in power. Some of the writers who claim an identity of the two visions, offer as a reason why Daniel did not introduce the beast representing the Babylonian empire, because that empire was so near its close! Those who could gravely urge the two years' additional age of the Chaldean power at the time Daniel had this vision, as a reason why one of the four empires was omitted, and still claim the two visions as identical, may be expected to overlook other important distinctions equally obvious.

Among the *many* reasons why the two visions of the prophet *are not* identical, I begin with the facts that different events are predicted, taking place in different countries, and which have each a different beginning, duration and end. In order to gain a clear view of these distinctions the student of prophecy must mark these facts.

A voracious bear with "three ribs in his mouth" (chap. 7 : 5) aptly symbolized the character of the Persian monarchy; but *here* (chap. 8 : 3) a "ram with two horns" is the symbol. History tells us this was the emblem upon that country's standard, as the eagle on ours, and the lion upon the British flag. One horn of the "ram was higher than the other (verse 3), and the higher came up last," denoting the Medes and Persians who were united in the conquest of the world, the Medes being the more ancient, but the Persians becoming the more powerful and renowned.

Instead of the leopard "with four wings of a fowl" and "four heads," (see evening vision) the Grecian empire is here represented by a goat, at first having one horn, significant of Alexander, the Great, with his family and princes before they became extinct. Here, too, history asserts that the goat was the emblem upon the ensign of the Macedonian kings, of whom Alexander was the most renowned.

A few years before his death, the newly acquired empire was divided into four kingdoms and the following verses are almost like a history of the facts, so striking are the figurative representations and descriptions used by the prophet. When Alexander menaced Asia with an invasion, Darius, the Persian emperor, treated his project with the most affronting contempt, and afterwards attempted to bribe his physician to poison him. These insults and hostilities so highly exasperated Alexander and his troops, that they pursued Darius rather as an assassin, than as a competitor for honor and empire. Thus did the "he-goat, moved with choler," smite and destroy "the ram."

Alexander, having subdued all his foes, and extended his fame and the Grecian empire over the world as then known, died suddenly at Babylon. His family was extinct in a few years, and then arose the four kingdoms which were denoted by the "four notable horns." These were Macedonia, Thrace, Syria and Egypt. The same which, in the former vision, had been denoted by the "four wings of a fowl" on the back of the leopard (chap. 7 : 6). It is just as important to mark *these coincidences*, as to understand the *distinctions* in the two visions as we proceed to the grand climax.

Out of one of these "four notable horns" came forth a "little horn, which waxed exceeding great, towards the south, and towards [illegible], and towards the pleasant land." How a student of prophecy can mistake the power denoted by this "little horn," the time of its development, or the theatre on which its part was enacted, seems incredible! and yet so it is. Even Sir Isaac Newton, and Bishop Newton, strange and incongruous as it may seem in writers who are usually so sound and consistent, suppose that this "little horn," out of one of the four horns of the Syrian goat, denotes the Roman empire, including the papal "little horn," with the nameless beast of the evening vision!

Having demonstrated the fact, that this vision of the prophet does not include the Babylonian empire, I assume, and promise to prove the fact, that it does not enter the Roman empire, either in its history or territory. But as we have come to the notable point in the road where so many travelers part, taking different directions and entertaining such diversified views,—I will pause a little. D. C.

For the Crisis.

Another "Loved One" Fallen.

It has become my painful duty to be the bearer of heavy tidings; and most deeply have I felt the truth of the inspired words, "Where one member suffers all the members suffer with it."

On the plains of California, at Antelope Springs, one hundred miles from a white settlement, lies our beloved sister, MARY L. FIKE, aged thirty-five years and five months. She died Aug. 8th, 1860,—the news of which has just reached us, in a detailed account by her bereaved husband, with his special request that we prepare a suitable notice of it and send to the Harbinger and Crisis. He says, "Can it be that Mary is *dead?* Sometimes it appears to me like a dream. Mary was a kind wife, and an affectionate mother, and how to live without her I know not."

Bro. and Sister Fike, with four children, the eldest a daughter, about sixteen, and the youngest about nine, left Warsaw, Ind., in March, for California. Our sister's health was delicate, but her decided preference was to go, as she had near friends there. They joined one of the largest companies that crossed the plains this season, amounting in all to sixty wagons. Our dear sister endured the journey better than she had dared hope, until the heat of summer, when she began to fail. From about the 7th of July she was confined to her wagon; and from about the 26th was confined to her bed, requiring strict attention, day and night, which, we are most grateful to record, she received at the hands of many, but especially from a Mrs. Wilson, a physician and nurse, who waited upon her (said her husband), as if she had been her own child. The whole company stopped with them at different times when she could not travel, until provisions becoming low, they made a riding-bed with springs, which, says our Bro., "a well person would have thought very comfortable, but, dear Mary did not. On the morning of the 4th of August she seemed revived and thought she could travel. They said we should drive in advance of the train to avoid the dust; but the road being rough we soon had to turn aside and let the train pass on, and did not overtake them till late at night, being met by a number of young men with torch-lights to conduct them in." Thus they continued till the fatal 8th, between hope and despair. "Towards evening," says our Bro., "Mrs. Wilson discovered that she was getting worse—heretofore she had encouraged us that she certainly would recover. Between six and seven o'clock I had stopped to let the team rest, and heard Mary breathe more singularly than usual. I stepped up to the wagon when Mrs. Wilson looked at me and said, 'I fear she is very bad.' I looked at Mary and saw she was dying. We were then behind the train several miles; my other team had gone on; none present but Mrs. Wilson, Narcissa (the eldest), George and myself, to see our loved one take her departure. We finally moved on towards the camp where we arrived at ten o'clock. On the morning of the 9th, Mary was buried, one hundred and fifty miles from the state line of California." They arrived at their place of destination on the 26th, and think they could have done well had they all got there; but now, he says, "My all is gone; but my great consolation is that I hope to meet her in the resurrection, and that before long. O dear friends! I think the good Lord will not forget her, but will raise her up out of her grave and crown her with eternal life. My dear children take it very hard; but I try to console them by encouraging them to be good as was their mother, and then we shall all meet her in a few years, in the kingdom of God to die no more."

Bro. and Sister Fike became interested in the soon coming kingdom; the second death as the penalty of the divine law, etc., some ten or twelve years since while neighbors to us in Oswego, Ia. They were baptized by Bro Chaplin, and have been highly esteemed in the church ever since. It is due our sleeping sister to record that she led the way in these things. Never did I see a more decided purpose to obey God than she witnessed at that time, and the Lord gave her her husband also. Her kindness of heart and overflowing hospitalities were proverbial; and I feel it due her excellencies to be thus largely noticed by the children of God. Our brother says in speaking of the time when he was brought to see these things, "Thanks be to Heaven for the precious light. I could weep my eyes into tears, were it possible, on account of our bereavement; yet, I sorrow not as those who have no hope. When I reflect upon Paul's words, 'For we know that all things shall work together for good to them that love God,' and that I shall see Mary again in a glorious and immortal state, it revives me, and gives me joy. O! Lord, may thy kingdom *soon* come and thy will be done in earth as it is done in heaven. May God help me to be a faithful christian unto the *end*. Dear friends, pray for me, and my children."

Yes, my brother, you are remembered by us, with your weeping children. Our sighs, and tears and prayers have already mingled with yours to a kind and gracious God, that he would sustain and comfort you, and give you the desires of your hearts that you may be made meet for the kingdom of God, and finally meet your loved and lost therein, to die no more. And our daily prayers go up with yours, "Thy kingdom come," as the only antidote for the groans of this groaning creation. "Amen, even so come, Lord Jesus," is our whole-souled response to His thrice-repeated, last prophetic words, "Behold, I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book." "Behold, I come quickly, and my reward is with me." "Surely, I come quickly," and the signs of the times echo n trumpet tones, surely, I come quickly, while "his own elect" respond "day and night," amen. Even so, come, Lord Jesus.

E. S. WILLARD.

Hammonton, N. J.

For the Crisis.

Prayer.

"Pray without ceasing." What cause of backsliding is there so fruitful as ceasing to pray? Truly, as the poet says, it is only while we pray we live.

"Prayer is the christian's vital breath."

Many who have run well for awhile, have stumbled through neglect of prayer. And is it not certain that all who cease to pray will backslide? just as surely as the stopping of the breath will cause death. What vast numbers of those who have made a public profession of their faith, are forced to acknowledge that they have ceased to pray. Let us notice some of the excuses they make for neglecting this essential duty. One says, "I am all the time surrounded by those who do not profess religion; I work with them through the day, and room with them at night. I have no time or opportunity for prayer." We will admit that this is a sad case, and by no means an uncommon one. But we must insist that if a person has time to eat and to sleep, he can also find time to pray.

Solitude, though very desirable, is not quite essential to the performance of this duty. Neither is it always needful that prayer should be uttered in a loud voice. Surely every one who has a disposition to pray can find time and opportunity for silent prayer.

One says, "I have no *heart* to pray! no inclination, no desire to pray!" Is it pos ible that any who are in "regular standing" in any of the *evangelical* churches of our land are in such a state? We have reason to believe this class to be quite numerous. Some who are in this state do not *dare* to say so in words; but truly in this case "actions speak louder than words." If all the millions who profess religion were truly devout, praying *christians*, what might we expect? for "the effectual fervent prayer availeth much." Truly, we might expect to see a "nation born in a day," and we should be almost ready to look for the conversion of the world.

But we know there are some praying souls, and let us all unite in praying that our number may be increased. Let us "pray without ceasing, and in every thing give thanks." F. H. C.

Perry Co., Pa.

For the Crisis.

"Come."

"Let him that heareth say, Come."—Rev. 22: 17.

Here, my christian brethren, is a most important command, duty and privilege, involving the honor of our divine Redeemer, the salvation of dying men, and our own spiritual interests. "He that winneth souls is wise." Let him that has been blest to hear and believe the glad tidings of deliverance from the power of sin and eternal death, by the obedience unto death of the Son of God, and refreshed his own soul at the fountain of the water of life, "say come," to those around him, who "must drink or die."

Observe on whom this duty is enjoined. It is not limited to the officers of the christian church. It is the indispensable duty of *every one "that heareth"* the good news to proclaim it to others. Thus, when the members of the christian church at Jerusalem were, by "a great persecution," "all scattered abroad," "they went everywhere preaching the word."—Acts 8: 1–4. They did not compose sermons. "Preaching the word" is a more simple matter than many imagine, who excuse themselves for the neglect of this imperative duty by saying that they have no gift. The child who loves Jesus, and tells his little brother what a dear Savior he has found, "preaches the word." These scattered disciples proclaimed the truth of the word of the Lord that Jesus of Nazareth was the Son of God, the Savior of the world, they preached "repentance towards God and faith towards our Lord Jesus Christ." They preached Jesus and the resurrection to eternal life through him and through him alone.

No gift! What should we think of a man who should know our house to be on fire over our heads, and never warn us to flee for our lives; and when we reproved him for his inhumanity, should tell us he had no gift; he had never been to college to learn the art of elocution? Do we not know that all around us are men and women who are in danger of being eternally destroyed soul and body "in the lake of fire," which "is the second death? Do we not "not know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins!"—James 5 : 20. We know, too, that God is pleased, in infinite love and mercy, to bless the most simple means. A word of affectionate, earnest entreaty, or of kind, solemn warning, may result in our meeting at the right hand of the Judge of all the earth, a poor sinner saved through our instrumentality.

Do we say that public houses of christian worship are opened, and that it is the duty of sinners to come there and hear the gospel? True, but there are thousands who will not come. Has not Jesus Christ commanded us to "go out into the highways and hedges and compel them to come in, that (his) house may be filled?" Did not Jesus Christ seek after us when we were wandering from him in the wilderness of sin, calling to us in accents of forbearing love, "Why will ye die?" O for more of His spirit, who came to seek and to save that which was lost! HENRY GREW.

For the Crisis.

Fault-Finding.

The article in the *Crisis* of Oct 24th, by H. W. Beecher, reminds us of the convenient way some people have of polishing themselves by blacking others. They will set themselves up as the people with whom wisdom must die, and if you call in question their "know so," they will say you are fault-finding. They will assume that they have the right to demand, and you have the privilege to say, amen. And if you don't do it, and tell them why, then they say you are finding fault. *They* may say what they please, and where they please, on any subject, and if you claim the same right and refer to them for example, they are ready to charge you with taking "a man up as you would a chicken, and gnawing his flesh from his very bones." *They* may claim the right to give to others "times and laws" to stretch, or cut off every one who may not fit their bedstead, to be responsible to no power, claiming that all should submit to their diction, riding rough-shod over the judgment and rights of others; and if you complain, and tell them what they are doing, and point out to them a more excellent way, they will turn on you by saying. "O! you are fault-finding"; you are watching to see what you can find against us. You are eating a man alive,—you are worse than "cannibals!"

Now this kind of way of disposing of fault-finders, may do very well for those who, puppy-like, can be frightened into submission; but it will be a poor "get off" to those who do not make policy their rule of right. We would suggest, might it not be as well to give less occasion for fault-finding? J. S. WHITE.

Selections.

Foreign Religious Revivals.

Extracts gathered from letters from different sources, which will be read with interest.

"From the "News of the Churches."—"A few years ago it was a work of special cross-bearing for any one to stand up in the London highways and by-ways to testify for Christ, and to call men to repentance and newness of life. Scoffs, jibes, and missiles might then have been encountered. It is very different now. Open-air preaching is not only a recognized institution, and protected by law, but it is also more than tolerated. Not that Secularists and Romanists do not occasionally object, dispute, and interrupt, but the great mass of the hearers are not with them.

The Bishop of London has more than once set an example to his clergy by preaching in the open air, and that in the plainest and simplest style. At Paddington Green, the whole of Monday, September 3d, was devoted to open-air preaching. It is believed that on this occasion ten thousand persons heard the gospel. The preaching was continued every evening during the week with marked spiritual results.

The London Cabmen's Lord's Day Rest Society is being attended with increasing usefulness and prosperity. The number of cab-masters who take out licenses *only for six days*, and consequently give rest and opportunities for public worship to their men on the Christian Sabbath, is steadily increasing. While in 1854 there were only 570 cabs with six days licenses, in 1860 they number 1465. At a recent meeting of the Society the successful writers of prize essays received the sums appropriated for that purpose. The first prize essay was written by a cab-driver when seated on his box at the respective cab-stands where he stopped.

There are now two daily prayer meetings in the city. There is a goodly attendance, and much fervor as well as simplicity in prayer. No one is formally, or by name, called on to pray: short prayers, with hymns intervening fill up the hour."

A letter from Spurgeon says:—"There is a good work going on in London, and the activity of the Christian Church is everywhere increasing. Just now the Primitive Methodists seem to be the most alive, and a brother of the name of Richard Weaver, a converted prize-fighter, who wears the alias of Undaunted Dick, is drawing large congregations every evening at St. Martin's Hall. The service is exciting, the preaching far from Calvinistic, the congregation of the poorest class, and the proceedings altogether of a singular character, but good is done, the lowest of the population are reached, and real earnestness is very evident in all that is undertaken. Christ is preached, and I therein rejoice, yea, and will rejoice.

"It is my firm belief that the salvation of London will not come from our colleges and seats of learning, but from her dens and haunts of poverty. I look for an army of converted sinners from St. Giles and Whitechapel, men whose fury in sin will be exchanged for energy in righteousness, whose gratitude for pardon will endow them with hearts of fire, and whose acquaintance with the language of the masses will give them tongues of fire. Books may educate ministers for the polite; only experience and study of men can prepare a man to touch the heart of the masses. We need preachers who will study not their shelves, but the streets and lanes, not paper and printing alone, but human nature in all its varied developments. The division between the ministry and the people is far too wide, they will never be moved by professional skill; the orator of the mass must be bone of their bone and flesh of their flesh. This is not attainable by any amount of research among our learned tomes. We must walk the hospitals, if we would be surgeons, and we must mingle with the people if we would reach their hearts. The language of the class-room is not the speech of the people, and if we would be understood, we must leave our high stilts behind us, and walk on their level, thinking and speaking as one of themselves. Do not imagine that I depreciate a regular education, on the other hand, I own its utility, but for the vast mass, something else is needed, and I have tried to indicate it."

The correspondent of the Presbyterian Banner, says of Wales:—"The revival of religion in Wales during the last twelve or eighteen months, has been very remarkable. It came suddenly and with power. Even the wicked were awed by its presence, and "fear fell upon every soul." While, however, many of these have returned to their besetting sins, and are serving Satan as before, there is a large number who have been gathered out of the world and into the Church of the living God. Thus at Carnarvon I was told that the accession to the communion of the different congregations was about four hundred souls. This is but a specimen of what is general—the rule and not the exception over both North and South Wales. The ministers, in large proportion, are gifted men—some of them have extraordinary power over the people's hearts in their public addresses."

There has been a very great religious interest in the town of Ryde, Isle of Wight, under the direction of the Wesleyan Methodists. The services were conducted by Dr. and Mrs. Palmer, two distinguished revivalists of that denomination belonging to this country.

The crowds drawn on Sabbath day have been unable to find accommodation, and immense audiences have gathered together every week night, Saturday excepted. A mid-day meeting for prayer, for the copious effusion of the Spirit of God, has also been encouragingly attended. Such an astonishing work of God has never been known in the Isle of Wight. In the short space of three weeks, no less than one hundred and ninety persons have sought and found redemption in the blood of Christ, even the forgiveness of sins. The service of Thursday, August 3d, was signalized by an extraordinary manifestation of the power of Christ to save.

Captain Sorzano, a Christian soldier in the service of Garibaldi, writes from Messina under the date of August 23d:

"All Sicily is free, and one might begin anywhere to sow the word of God, but I believe Palermo to be the best place, because it is the most civilized city in Sicily, and the most populous, containing about two hundred thousand inhabitants, and the lower orders can understand tolerably what is said. The field most open and most disposed to receive the seed of the word, is the military. None of them wish to have anything more to do with the priests, who on their side never go to visit the soldiers because they know there is no money to be had."

The Wife's Six Mile Walk.

In N. H—— lived Mr. and Mrs. B——. The husband was a rough, profane, wicked man, a despiser of the gospel of Christ, caring only for the things of this life. His wife was interested in the subject of religion, and at length, as she hoped, was led to embrace it.

After a time, she desired to make a public profession of her faith in Christ, and made known her wish to her impenitent husband, from whom she received some opposition, and a stern refusal to provide her a conveyance to the place where she wished to go for examination, which was about three miles distant, over long and rugged hills. When asked if he would furnish her with the horse and carriage, he roughly answered, "No; if you must go, you may go on foot; I shall not help you." She bore all with meekness, resolving to the same time that she would be steadfast in duty, and leave the event with God, also to make the effort to walk, even though it cost her pain, and her strength seemed so unequal to the task.

After attending to the wants of her little family, at an early hour in the afternoon she was on her way to the appointed place. At night she retraced her steps, and reached her home after a fatiguing walk of six miles over those weary hills, and prepared the evening meal, and retired to rest, but not without first imploring grace to help in her trials, and patience to endure, also that the heart of her husband might be softened, and that he might speedily experience the power of renewing grace.

He maintained the same coldness and dissatisfaction up to the hour for retiring, but the meek spirit of his wife, and her consistent, patient course, troubled him. He could not sleep; and in the still hours of the same night rose from his couch, and in bitterness of spirit walked his room, crying, "What must I do to be saved?"

The conflict was severe, but not long. He felt himself to be the chief of sinners, and was enabled soon to surrender all to Christ, and receive his love into his heart. His wife's strict and patient performance of duty, and her prayers, were the means which God blessed to his conversion. His oaths were laid aside, while prayer and praise dwelt upon his lips.

He soon became connected with the same church which his wife had joined, and has long been esteemed a man of prayer, and one of its most valued officers.

What an encouragement to christian decision and prayer! "Commit thy way unto the Lord, and he shall bring it to pass."—*Amer. Messenger.*

Selected by L. L. D.

God knows it All.

In the dim recess of thy spirit's chamber
Is there some hidden grief thou may'st not tell?
Let not thy heart forsake thee; but remember
His pitying eye, who sees and knows it well.
God knows it all!

And art thou tossed on billows of temptation,
And wouldst do good, but evil oft prevails?
Oh think, amid the waves of tribulation,
When earthly hopes, when earthly refuge fails—
God knows it all!

And dost thou sin? thy deed of shame concealing
In some dark spot no human eye can see?
Then walk in pride, without one sigh revealing
The deep remorse that should disquiet thee!
God knows it all!

Art thou oppressed and poor and heavy-hearted,
The heavens above thee in thick clouds arrayed;
And well nigh crushed—no earthly strength imparted,
No friendly voice to say: "Be not afraid?"
God knows it all!

Art thou a mourner? are thy tear-drops flowing
For one too early lost to earth and thee?
The depths of grief no human spirit knowing,
Which moan is secret, like the moaning sea—
God knows it all!

Dost thou look back upon a life of sinning?
Forward, and tremble for thy future lot?
There's One who sees the End from the Beginning,
Thy tear of penitence is unforgot.
God knows it all!

Then go to God! Pour out your hearts before him!
There is no grief your Father cannot feel;
And let your grateful songs of praise adore him—
To save, forgive, and every wound to heal.
God knows it all—God knows it all!

An Incident.

"Go and do thou likewise."—Luke 10: 37.

At a morning prayer meeting held in this city, at the time of a recent autumnal convention, religion as connected with the business of life, received the following beautiful illustration. Several persons having spoken of the importance of holding religion in this connection, a gentleman arose and related his morning's experience in substance as follows:

At the place where he and some other guests, among whom was a clergyman, were entertained, the husband and father was absent. Breakfast being finished, the lady of the house remarked, "It is our custom at this stage in the proceedings of the day to attend prayers." Then, instead of asking the clergyman, or some other gentleman present to lead the devotions, she took the Bible, read a portion, and kneeling, in an earnest, yet humble manner, besought the divine blessing to rest upon all present during the business of the day.

Now, inquired the gentleman, who can doubt that the business of that family, so begun, will be religiously pursued this day?

This incident occurred in a family belonging, as I suppose, to a denomination not celebrated for remarkable fervency of spirit. Yet I wondered if a more touching exhibition of christian simplicity and devotion could be found among those who talk more of spirituality and experience than they.

May the number of such praying mothers and such religiously conducted households, greatly increase.—*Herald of Gospel Liberty.*—B. S. BATCHELOR.

Fulton Street Prayer Meeting.

Several conversions have taken place in connection with the services of the Fulton street prayer meeting, since their third anniversary on the twenty-third of September. On Monday of this week, a professor in one of the medical colleges of this city, a gentleman of high standing in his profession, and who, since the anniversary, has been a daily attendant upon the meeting, and had once risen and asked for prayers for his own conversion, arose and stated in a few brief words, what a miracle of grace he had become, even to himself. He had been brought from a state of infidelity to a state of the most implicit faith in the revealed will of God in the Holy Bible. He had been brought to believe in Christ as his only Savior. At first the light was small and feeble, but it had shone more and more brightly, and now he had a most rejoicing assurance that his sins were forgiven.

"Now," said he, "if any of you should ask me how I came to be anxious about my soul, I have this to answer, I have a praying mother, one of the best of women; that mother's prayers, and your prayers have been answered, as I humbly trust, in my salvation."

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Extracts from Lewis' New Gymnastics, of this city.

Little Children's Dresses.—Naked Arms and Neck.

A distinguished physician, who died some years since in Paris, declared: "I believe that during the twenty-six years I have practiced my profession in this city, twenty thousand children have been carried to the cemeteries, a sacrifice to the absurd custom of exposing their arms naked."

I have often thought if a mother were anxious to show the soft, white skin of her baby, and would cut out a round hole in the little thing's dress, just over the heart, and then carry it about for observation by the company, it would do very little harm. But to expose the baby's arms, members so far removed from the heart, and with such feeble circulation at best, is a most pernicious practice.

Put the bulb of a thermometer in a baby's mouth; the mercury rises to 90 degrees. Now carry the same bulb to its little hand; if the arms be bare, and the evening cool, the mercury will sink 40 degrees. Of course all the blood which flows through these arms and hands must fall from 20 to 40 degrees below the temperature of the heart. Need I say that when these cold currents of blood flow back into the chest, the child's general vitality must be more or less compromised? And need I add that we ought not to be surprised at its frequently recurring affections of the lungs, throat, and stomach?

I have seen more than one child with habitual cough and hoarseness, or choking with mucus, entirely and permanently relieved by simply keeping its arms and hands warm. Every observing and progressing physician has daily opportunities to witness the same simple cure.

COLD FEET.—If you have cold feet, immerse them morning and evening in cold water, rub with a rough towel, and run about your room till they burn. In one month you will be entirely relieved. All these red-pepper and mustard applications are like rum to the stomach, relieve you to-day, but leave you colder to-morrow.

Checking Perspiration.

A Boston merchant, in "lending a hand" on board of one of his ships on a windy day, found himself at the end of an hour and a half pretty well exhausted and perspiring freely. He sat down to rest. The cool wind from the sea was delightful, and engaging in conversation, time passed faster than he was aware of. In attempting to rise, he found he was unable to do so without assistance. He was taken home and put to bed, where he remained two years; and for a long time afterwards could only hobble about with the aid of a crutch. Less exposures than this have, in constitutions not so vigorous, resulted in inflammation of the lungs, "pneumonia," ending in death in less than a week, or causing [illegible] rheumatisms, to be a source of torture [illegible] a lifetime.

Multitudes of lives would be saved every year, and an incalculable amount of human suffering would be prevented, if parents would begin to explain to their children at the age of three or four years, the danger which attends cooling off too quickly after exercise, and the importance of not standing still after exercise, or work, or play, or of remaining exposed to a wind, or of sitting at open window or door, or of pulling off any garment, even the hat or bonnet, while in a heat. It should be remembered by all, that a cold never comes without a cause, and that in four times out of five, it is the result of leaving off exercise too suddenly or of remaining still in the wind, or in a cooler atmosphere than that in which the exercise has been taken.

The colder the weather the more need is there, in coming into the house, to keep on all the clothing, except India-rubber or damp shoes, for several minutes afterwards. It is not necessary that the perspiration be visible; any exercise which excites the circulation beyond what is natural, causes a proportional increase of perspiration, the sudden checking of which induces dangerous diseases and certain death every day.—*Dr. Hall.*

Singular Physiological Facts.

It is impossible to think large, manly, beautiful, virtuous thoughts, while respiring in an atmosphere of stagnation and consequent corruption. People who sleep in close, ill-ventilated rooms, are forever dreaming a set of monotonous dreams, loaded with vicious pictures, and animated by strangers or demons made from the confined air. Idiots breathe superficially. They seldom respire like an intelligent mind. Timid persons inhale small quantities of air. *The coward has a narrow chest*, and he only uses the upper portion of his lungs. If a blacksmith is about to lift a heavy hammer, or strike a hard blow, he will (unthinkingly) expand and fill his lungs to their utmost capacity. Why does the strongest horse always have the broadest and deepest chest? The mind cannot expand and improve, morally or intellectually, unless the lungs be large, full, and constantly and plentifully supplied with air, fresh from the vintage of immensity. No high and magnificent conceptions can be obtained in a confined atmosphere. Mountainous air is essential to mountainous thoughts. The atmosphere is indispensable to spiritual expansion."

SWEET.—The digestive organs cannot dispose of large quantities of sugar. Health demands very little of either sweet or sour. Children do not need more sweet than is contained in the milk and fruit they everywhere naturally consume.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 270. BOSTON, WEDNESDAY, NOVEMBER 21, 1860. VOL. XII. NO. 11.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Watch and Pray.

Little causes, light as air,
Seeming but a mote,
Bring the darkest days of care,
Through which mortals grope;
Nor alone confined to blast
Life's poor little span,
But their baleful shadows cast
Far beyond its ken.

Then with cautious steps press on,
Where frail bridges span
The dark wave of life, for home
Lies beyond the stream.
Still o'er th' enchanted ground
Lies thy lonely way,
Where the tempter prowls around,
Thou must watch and pray.

And when thou hast safely past,
Counting one by one
Every danger but the last,
Still there's one to come:
And in sight of Eden bowers,
Almost in the goal,
Mid the perfume of its flowers,
Watch! for thou may'st fall.

VESTA N. CUDWORTH.

"The Death and Resurrection of Jesus Christ."

A LECTURE BY WM. GLEN MONCRIEFF, LONDON, C. W.

Being a reply to the Westminster Review, No. 135, Article 5.
Delivered before the Young Men's Christian Instruction Society of London, March, 1860.

(Continued.)

II. We come now to consider briefly the PROOF THAT JESUS ROSE FROM THE DEAD.

A resurrection is an astonishing event, yet it involves no contradiction. The Author of life can, if he deems it wise, rekindle the flame. There are things of which it is safe to affirm that they can never appear within the confines of the possible; such as, a rainbow in the absence of light, and a circle the diameter of which shall be greater than its circumference. But the human mind too frequently rests not contented with excluding the contradictory; in many instances that which now forms a portion of the actual, and facts to awaken surprise, was for years enrolled under the head of impossibilities. Indeed, among the many valuable lessons taught as the ages move forward is this one;—to be remarkably cautious in affirming what has not been, and what cannot be. Any morning the pompous oracle may find to his humiliation, that the wildest fancies have become sober realities. Even the wonders of nature have ceased to be marvelous, merely because they are familiar; but if any one should, for the first time, be presented with an egg and told that out of such came yon Condor floating above the Andes and the clouds; or an acorn, and informed that similar was the origin of the oak under whose wide-spreading branches the conversation was held, and it seems to me inevitable, that the hearer would rotate his neck in hopeless skepticism.

The resurrection of Jesus Christ was a singular phenomenon, yet not altogether unexampled in anterior authentic history. Though extremely singular, though an event by no means likely to occur, let us admit with candor that evidence could make it credible by the human intellect. Affirm that no amount of evidence can establish it, and then have we not dogmatism as to proof exactly analogous to the ostracised dogmatism as to fact? We admit that the more extraordinary the occurrence, the more ample and the more cogent the proof must be: but to exclude any fact or incident from the archives of terrestrial history by simply declaring it incapable of confirmation by human testimony, is to trample on the first axioms of a sound philosophy, and to beggar the world by contracting the bounds of legitimate inquiry.

Our Lord was buried in the manner already described; and we are now waiting for the issues of the third day, so frequently condescended on by himself. Let us picture the scene. We find ourselves in a garden outside of the ancient city, about four o'clock in the morning: from the west the moon is flooding the hills and vallies with its mellow beams; many strangers are sleeping beneath the olive trees, or on the open ground, for the passover has brought myriads to Jerusalem, who can obtain no accommodation within its limits. There, a little way in the distance, is the rocky tomb in which the Savior reclines, closely enveloped in the linen and the shades of death: what an immense stone is placed against the door—ten men are likely unable to shift it from its seat. But we dare not approach nearer the sepulchre, for a band of stern Roman soldiers, armed to the teeth, have charge of the tomb, and defy mortal to touch the seal: their swords and helmets glisten in the moonbeams, and we distinctly hear the tramp of sentry on his beat. Some of the guards are leaning against the rock; others are engaged in conversation while reclining on the grass. Every eye is vigilant; every hand ready for a soldier's work. Friend or foe steal the body in these circumstances! As well may we conceive an infant lifting the stone, and pitching it into the Mediterranean, some forty miles away. But lo! what a blaze of light suddenly bursts forth close to the sepulchre; all around is illumined as by day. The keepers rush from their posts, but, overcome with terror, drop like men suddenly struck dead. Enveloped in light more beautiful than the morning, an angelic being, of majestic stature, rolls aside the stone without an effort, and Jesus leaves the vault clothed with the radiance of health and the grandeur of immortal being. "The Lord has risen indeed."—Let us return to the city and meditate in our hearts on the glorious events of which we have been spectators.

The Reviewer gives no explanation of this celestial ambassador: had he done so he probably would have delivered himself to the effect, that instead of an angel from heaven, it was an eagle from the mountains of Lebanon, which had come to sharpen his bill in Joseph's garden; and that during the alarm of the soldiers, Jesus, who had been re-animated by the cordials, pushed open the door and made his exit. After the same manner we doubt not this literary worthy would maintain that the transfiguration was done by moonshine; the thousands said to have been miraculously supplied were biologized into the conviction that they had eaten their dinner; and every other Biblical phenomenon would be accounted for with equal skill.

It was not suitable to the Reviewer's ends to exhibit the fact, that when some of the watch fled into the city, and reported what had occurred on Joseph's property, the high priests and elders bribed them to affirm that while they slept the disciples of Jesus came by night and stole him away. Here were two gross blunders which his enemies committed. (1.) In supposing that the disciples of Jesus could have any motive, by stealing his body, to feign that he had been resurrected, when they never understood him to affirm that he would rise again. (2.) Another blunder was in making the soldiers testify as to what occurred while they were asleep. The poor men were corruptible, but it was disgraceful for the hierarchy to convert them into fools. In spite of the exertion of the officials, the truth was disclosed, for the whole company had not been bribed; and the rest of them would unquestionably dilate on the prodigy, and, as heathens, most likely rejoice at the interposition of the Gods, as they would explain events, on behalf of one, who had been inhumanly treated by his own countrymen. Unfortunately for their cause, the priests neglected to tie the other tongues with the golden chain: their loss, however, was the world's profit.

In estimating the evidence for the resurrection of Jesus Christ, it must never be forgotten that the chosen witnesses—the eleven Apostles—were the most incredulous of men. Nothing but ocular and tangible demonstration had any effect on their minds. Thomas was not convinced till his Master said to him:—"Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing." Their very doubts—their extreme caution—their lack of confidence in each other's word when the burden of the speech was, "the Lord is risen": all these circumstances mightily enhance the truth of their individual and conjoint asseverations.

And here it seems judicious to press the fact into notice, that the resurrection of Jesus was a literal and not a spiritual one: he appeared as the conqueror of the grave, not a shadowy, impalpable thing; on the contrary, he was no less tangible than before his death. As we have just noted, he invited Thomas to handle him, and so gather assurance that he was no apparition: on another occasion he said to his disciples who were alarmed by his sudden entrance into their company: "*handle me, and see, for a spirit hath not flesh and bones as ye see me have.*"

Some inconsiderate Christian writers have contended that the resurrection body of Jesus was etherial; and taking advantage of this admission, the Reviewer insists that identification was a hopeless matter to his friends. The impalpability, or non-materiality, is based on the imaginary fact that he, on several instances, passed through doors and walls, after the manner of heat and the electric fluid. But the sacred writers never declared that he passed through these solid obstacles. We read that he unexpectedly stood in their midst, the doors being shut for fear of the Jews; but surely though the doors were locked, he who could quell the storm, and reanimate the dead, must have found it an easy matter to make a bolt retire, and a door turn on its hinges. In this way, we apprehend, his entrance was effected; and no more miracle was required.

The Reviewer obviously rates the following extract from Greg's "*Creed of Christendom*" as a master-piece of argumentation:—

"A marked and most significant peculiarity in these accounts, which has not received the attention it deserves, is, that scarcely any of those who are said to have seen Jesus after his resurrection *recognized* him, though long and intimately acquainted with his person. 'After that he appeared in another form to two of them.' Now, if it really were Jesus who appeared to these various parties, would this want of recognition have been possible? If it were Jesus, he was so changed that his most intimate friends did not know him. How then can *we* know it was himself?"

In answer to all this, I have to submit three remarks. *First,*—those to whom he first presented himself had not the least expectation of seeing him: not one friend appears to have had faith in his resurrection, though, as already noticed, he repeatedly foretold it during his ministry. His enemies, it is a singular fact, understood him well; and knowing the import of his words, determined to show how great an impostor he was. *Secondly.* There must have been an immense change in his appearance after his resurrection: he awoke not as he fell asleep on Calvary. His disciples remembered him as weary, now he was vigorous; they remembered him as "the man of sorrows," now his eye was radiant with heavenly joy; they remembered him as "more marred than any man," now they beheld a countenance from which every wrinkle was banished; they remembered him a child of mortality, he now stood before them in the loveliness of perennial existence. He appeared first to Mary, and she did not recognize him:—the outward was transformed; but so soon as his voice filled her ears, she knew him at once. "Jesus saith unto her, Mary"—it sounded just as it had lovingly sounded before—"She turned and saith unto him, Master." The human voice comes loaded with character: the visage alters with years and health; but the tone of the speech outlives the external signs of identity. "The voice," said the venerable Isaac, "is the voice of Jacob, but the hands are the hands of Esau."

Finally, though they had some difficulty in recognizing him at first, they were all at length perfectly convinced that it was the same Jesus who on divers occasions, within forty days, presented himself before them. Not one attendant, and they were a skeptical band, pronounced the evidence of identity insufficient, and, as a natural result, withheld homage from him who claimed to be his risen Lord. With one heart they loved him supremely: with one voice they paid him reverence; and if they, with such opportunities for examination, were satisfied of his identity, the demand is not unreasonable that we, so far down time, should repose confidence in their testimony.

"Reasons for my Hope."

The following is from Bro. Hasting's interesting work, entitled, "REASONS FOR MY HOPE." Every lover of truth should have a copy.—ED.

Again, the question recurs, "WHERE ARE WE?" Not under Babylonish rule—that is gone—not under Persian tyranny, that has passed away—not under Grecian government, for Grecia is no longer an empire—not under mighty and imperial Rome, for that is divided and broken into fragments. The ten kingdoms have arisen—the other little one has also come up and done its appointed work; and what comes next? The throne of judgment! the destruction of the beast by burning flame! the appearing of Christ in glory and majesty! and the everlasting kingdom of God established on the earth! Three of these four great empires have passed away, the fourth is in its last, its divided stage, and the voices of providence and of prophecy alike unite to proclaim, "Repent, for the kingdom of God is *at* HAND!" All things verge onward to this glorious day when, says the prophet, "The KINGDOM and DOMINION, and the greatness of the kingdom UNDER THE WHOLE HEAVEN, shall be given to the people of the SAINTS of the Most High, whose kingdom is an EVERLASTING KINGDOM, and all dominions shall SERVE and OBEY HIM." Dan. 7: 27. • • • • •

The angel of the Lord, having led the prophet Daniel through a brief but graphic narration of the events of note in the history of the ages past, beginning with those just then transpiring beneath his gaze, and going down to the latter days, informed him that at "*the time of the end,*" a certain mighty power or potentate should run through a course of conquest and victory, until at the conclusion, "He shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be DELIVERED, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall AWAKE, some to EVERLASTING LIFE, and some to shame and everlasting contempt. And they that be wise shall SHINE as the brightness of the firmament; and they that turn many to righteousness as the STARS for EVER AND EVER."—Dan. 11: 44, 45; 12: 1–3.

Now it is quite evident that the end of this series of events is in connection with the coming of the Lord Jesus Christ and the resurrection of the dead. To apply it to mere temporal deliverances is to make the prophets speak great swelling words, which have but little force or meaning. It also seems quite plain that this "glorious holy mountain" is Mount Zion, or Jerusalem, which is "between the seas,"—the dead sea being on the east and the Mediterranean on the west of it. Now I do not see that this prediction has ever yet received its accomplishment; but from the attention with which the great European powers are viewing what is termed the "Eastern question," from the rising importance of the Jewish people, and the peculiar interest that is awakened in that nation; its representatives holding the purse-strings of the world; it seems to me exceedingly probable that before *long* we shall see a Ruler taking possession of that land and planting there the "tabernacles of his palace," and then suddenly and unexpectedly shall the terrors of Armageddon roll in upon the view. I cannot predict with positiveness, I am no prophet, but it seems to me exceedingly *probable* that these events may very *soon* be realized. And if so, then I have another *reason* for my hope.

The same angel, after describing the resurrection of those that sleep in the dust of the earth, and the glorification of the people of God, who shall "shine as the stars forever and ever," continued thus: "But thou, O Daniel, shut up the words, and SEAL THE BOOK, even to the TIME OF THE END: many shall RUN TO AND FRO, and KNOWLEDGE SHALL BE INCREASED."—Dan. 12: 4. Now it cannot be denied that there has been, during the last half century, an increase of knowledge entirely unparalleled in all the history of the world.

If we regard this increase of knowledge as having respect to this very prophecy, and to the understanding of the word of God; if like Michælis, we say, "Many shall give their sedulous attention to the understanding of *these things,*"—or, with A. Clarke, "Many shall endeavor to search out the sense, and knowledge shall be increased by these means," or with Dr. Coke, "Many shall run to and fro . . . earnestly searching into this sealed book, and knowledge shall be increased; light shall be cast on the *prophecies*; . . . they will be clear as if written with a sunbeam:" if with Dr. Gill we say, "Many shall be stirred up to inquire into these things; . . . the knowledge of this book of prophecy will be increased; things will appear plainer the nearer the accomplishment of them,"—if this be the sense and scope of the passage, surely *such* knowledge has *greatly increased.*

Said Sir Isaac Newton, "It is a part of this prophecy that it should not be understood before the last age of the world; and therefore it makes for the credit of the prophecy that it is not yet understood; but if the last age, the age of opening these things be now approaching, (as by the great success of late interpreters it seems to be,) we have more encouragement than ever to look into these things. But in the very end the prophecy shall be so far interpreted as to convince many, 'for then,' says Daniel, 'many shall run to and fro, and *knowledge* shall be increased.' . . . Among the interpreters of the last age, there is scarce one of note who hath not made some discovery worth knowing; whence I seem to gather that God is about *opening* these mysteries."*

A generation later than this, in 1775, the sainted Fletcher of Madely, writing on this subject, said: "It is remarkable that more books have been written upon the prophecies these last hundred years, than were ever known before, and all—those, at least, which I have read—agree that these things will, in all probability, *soon come* upon the earth. I know many have been grossly mistaken as to the years; but because they were *rash*, shall we be *stupid?* Because they said '*to-day*,' shall we say *never?* and cry 'peace, peace,' when we should look about us with eyes full of expectation? Let us not judge rashly, nor utter vain predictions in the name of the Lord; but let us look about us with watchful eyes, lest the enemy take advantage of us. . . . If we are mistaken in forming conjectures, . . . if these things happen not to us, but to our children, (as they most *certainly will*, before the *third* generation is swept away,) is it not our business to prepare ourselves for them?" † etc.

If more books had been written on the prophecies during *that* century than were ever known before, is it not true that *more*, *far more*, have been written in the *last half* century than all that were written previously? The volumes which were issued in Fletcher's time, cannot be compared with the multitudes of more recent issue. It would require a *volume* to catalogue the works on prophecy that have leaped from the press during the last generation, from such writers as Cumming, Croly, Keith, Begg, Brooks, Birks, Bickersteth, McNeil, Elliott, Maitland, Wolffe, and others in England; the Bonars, McCheyne, Candlish, Chalmers, Gilfillan, and Cunninghame in Scotland; Gaussen, Hengstenburg, Olshausen, and others upon the continent and in America, from Drs. Duffield, Ramsey, Lord, Tyng, Hopkins; also Messrs. Winthrop, D. N. Lord, D. T. Taylor, and others far too numerous to mention.‡

Besides these there are *hundreds* and *thousands* who have studied and are *preaching* upon the prophecies, who have never written on the subject. And many of them are men second to none of their compeers in the pulpit, or on the platform. Men of eloquence like Chalmers, and Melville, and Cumming, and Spurgeon, and Tyng, and Burnham; men of learning like Elliot, and Lord, and Wolffe; men of the deepest piety like McCheyne, and Hewettson, and J. K. Lord; men of the highest and the lowest grade, from bishops and princes, down to farmers and artisans,—men in all countries where the Bible is studied—men whose tongues and pens are both "like a pen of a ready writer," have independently, and often unknown to each other, united in lavishing their learning and their eloquence upon the exposition of those unfolding oracles, that are adapted to human necessities in these last times of peril and of sin.

But perhaps by some, this prediction may be regarded as having a more extended application, and so embracing all Scriptural knowledge. And if it be in this respect that knowedge was to be increased, how accurately and gloriously has the prediction been accomplished.

If we go back to the days of Christ, we find the Old Testament existing only in the original Hebrew and in the Greek translation called the Septuagint, made by order of Ptolemy Philadelphus, B. C. about 288. About one hundred years from the birth of Christ, the New Testament writings were completed, the last being added by the Apostle John. The Christian church of the first age had only the Bible in Hebrew and in Greek. The gift of tongues aided in its dissemination among different nations, but the necessity of versions was speedily felt. The work was begun perhaps under the eye, and in the days of the Apostles, by the translation of the New Testament into the (Peshito) Syriac language. In the first ten centuries of the Christian era the Bible was translated into as many different tongues:—Chaldee, Greek, Syriac, Latin, Egyptian, Ethiopic, Armenian, Gothic, Sclavonic, Arabic, and, perhaps, Anglo-Saxon; and some thousands of copies probably were transcribed by hand. This with a French version, made in the *twelfth* century, an English one in the fourteenth, and in the *fifteenth* an Italian version, and one in Spanish, was all that was done for the Bible during about fifteen hundred years from the time of Christ. Ten versions in ten hundred years, and then four versions during five hundred years of darkness succeeding. Books were then written with the pen, and in England, in 1429, Nicholas Belward was arraigned for purchasing a New Testament for *four marks and four pence*, and teaching William Wright and Margery his wife, the study of the same. This price would be equal to about £45. 6s. 8d, or about *two hundred and twenty-five dollars* for a NEW TESTAMENT. How precious must the word of God have been then.*

* Observations on the Prophecies. Voice of the Church, p. 235.
† Letter on the Prophecies. Works, Vol. 10. "Voice of the Church," p. 266. The "third generation" is passing away.
‡ See The Voice of the Church on the Reign of Christ, for an extended list of names of writers and preachers on these subjects, occupying several pages.

* Our English Bible, p. 45.

Sacramental Hymn.

We come with joyful hearts to-day,
For Christ, our Friend, is near;
We cast our griefs and fears away,
For lo! our help is here.

Here, in His love and promise stored,
Are comforts rich and sweet;
Here, in his sacrament and word,
Our Savior we can meet.

Now, fear and gloom to joy give place,
Now, are our sorrows o'er—
Since God hath made us, in his grace,
His children evermore.

Oh! rich the gifts thou bringest us,
Thyself made poor and weak;
Oh! love beyond compare, that thus
Can foes and sinners seek!

We raise on high a gladsome voice
For this, to Thee alone,
And evermore with thanks rejoice
Before thy glorious throne.

—*Rist*, 1651.

For the Crisis.

Trying to be an Angel.

The Berlin correspondent of the *Daily Telegraph* relates the following circumstance:—

"A little girl had been quite melancholy for about a year after the death of a near relative. One day, when her parents were absent, she wrote on her slate:—'I'm sure you will be very glad to hear I am going to be an angel. Aunt Emma told me last Sunday that people would die if they shut themselves up in a room with burning coals, and she also said this was an easy death. I am now doing what she told me. Good bye, dear parents, I have become an angel.' Her parents immediately set about the work of resuscitation, and succeeded in saving their little girl from becoming 'an angel.'"

There, isn't that a pretty batch of theology to cram into a little girl's head? That is the simple, concentrated, practical essence of such hymns as

"Death is the gate to endless joy,"
"Angels shout a child is born,"

death is

"But the voice that Jesus sends,"

and all those miserable relics of satan's original falsehood, "ye shall not surely die."

This girl was simply consistent and honest. I fear older people are neither in some of their notions. They believe the same, but they will not practice it. We may say to them as Lemuel Haynes did to the Universalist preacher who was brought by one of his parishioners to visit him. "Ah!" said Mr. H., "you are the man that preaches that men may lie, steal, cheat, drink, murder, and commit all manner of sins, and yet go to heaven, are you?" "No," said the Universalist indignantly, "I don't *preach* any such thing." "Ah, well," said Haynes, "You *believe it, don't you?*" So with this class; they maynot preach that persons should do as the girl did, but they believe, Spiritualists especially, that these results will follow the event of death.

A pan of charcoal to make an angel! Quite a cheap mode. One coal pit would produce coal enough to people a small heaven! Alas! that men should so pervert the truth. Death is put in the place of Jesus Christ. Death is made a deliverer, a great translator, a redeemer, and so the *curse* denounced by the Lord as "the wages of sin," comes to be glorified to the dishonor of God and the defeat of the objects of his law. Death is but a terror and a monster. Sickness and pain, disease and death, all spring from SIN. They are all wrong, and none but the sinful and the guilty, those who belong to a sinful race, partake of these evils. Sin and death go hand in hand. When there is no more sin, there shall be no more pain, sorrow, sighing or DEATH.

But this men will not believe. They must have glory *in* death instead of *after* death. So they talk of spheres and sing of spirit-lands, and now and then a Spiritualist drowns himself, as a man did in Philadelphia, to get into the spheres—takes laudanum, as a girl in Boston did when the spirits foretold her death; or, like the case in hand, sets up business with a pan of charcoal, and undertakes to become an angel! May the Lord pity the blind guides, and open the eyes of his people to learn of Christ. For "in him was light, and the light was the LIFE OF MEN."

H. L. HASTINGS.

Providence, R. I., Oct. 21st, '60.

☞ Parents are responsible for the destiny of their children. You must train your children aright, or nothing will save them.—*Beecher.*

For the Crisis.

"Son, Remember!"

Although in our fallen world, that unfortunate class of mortals called infidels is fearfully numerous, yet the greater portion of civilized human beings profess to believe in a future state of rewards and punishments. But with many, alas! it is only profession; for while the infinite Jehovah has plainly laid down his plan of operation with mankind in his revealed word, showing his requirements, a great proportion pass through their state of probation with perfect indifference, without taking the trouble to inform themselves of their obligation to their rightful Sovereign, seemingly satisfied with the simple theory that there is a God, a heaven and hell, a kind of destiny awaiting the human family, of weal or wo, or something else, they know not what, and yet in their ignorance vainly hoping that in the end all will be well. Although this is the true condition of unhappy thousands around us, yet we would endeavor, if possible, to arouse the attention of some such to the important fact, that there is a time approaching in their history when all the faculties of the soul will become fearfully alive, and quickened with an energy heretofore unsought for and unknown. In particular the memory, that power of the human mind so long neglected and abused, will now become wonderfully sensitive; the long catalogue of crime committed in the lifetime of the finally impenitent sinner, which he vainly supposed buried in oblivion, will now come up before him in living remembrance, augmenting his mingled cup of despair, as they continue one by one to witness against him.

No accusation of crime was brought against the rich man, who died and in hell lifted up his eyes being in torment, by the compassionate Abraham; and when perhaps for the first time he became alive to the necessity of prayer, and cried to father Abraham to "have mercy upon him," and send Lazarus, that he might dip the tip of his finger in water, and cool his parched tongue, being tormented in the flame; and though his prayer, now so entirely sincere, was wholly rejected, yet he was not met with rebuke or scorn, but simply told,—"Son, remember!" yes, "remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented." Thus memory was made the only accuser of that unhappy man, who in his lifetime was clothed in purple and fine linen, and fared sumptuously every day, forgetful of the poor afflicted man that lay at his gate full of sores, with only the more merciful dogs for his companions, and to whom when he had lingered out his painful existence, angels were sent to convey to Abraham's bosom, the home of the blest.

How full of instruction to the human family this touching lesson of the Savior. There will be no need of a greater punishment to the condemned criminal than his own conscience, awakened to the mournful fact that heaven and happiness he has lost by his willful neglect, and the hell and misery he has obtained, are the just fruits of his doings. O, then, may those who are blindly and daringly rushing forward to the time when the Lord will bring to light the hidden things of darkness, and will make manifest the counsels of the heart, hasten to make suitable preparation for the "great and notable day of the Lord," when only those who in their lifetime have exercised repentance toward God, and faith in our Lord Jesus Christ, will be able to stand.

Neal's Creek, Ind. M. A. T.

For the Crisis.

Exposition of 1 Tim. 4: 10.

"For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe."

We cheerfully "labor" and patiently "suffer reproach" and other present evils, consequent on our devotion to Jesus Christ, because we trust in the living God, who saves all men continually from temporal evils, seen and unseen, "especially those who believe."

The judges of Israel, who, instrumentally, saved the people from temporal calamities, were called "Saviors." Neh. 9: 27. The Father of mercies openeth his hand and "supplieth the wants of every living thing;" thus saving from death. He "sendeth his rain on the just and on the unjust, and is kind to the unthankful and the evil." His hand, though unseen, and ungratefully disregarded, shields the wicked from innumerable dangers.

But a covenant keeping God exercises a special guardianship over his loving and believing children. The 91st Psalm is a beautiful illustration of this fact, which should inspire the unwavering confidence of every child of God, in his Father's providential care and love. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee," etc. H. GRANT.

For the Crisis.

"Go ye out into the Highways and Hedges."

To those interested in our Mission Sunday School, I will say, the Lord is prospering us beyond our expectations. Yes, he is better to us than all our fears. We have already seen happy results, praise the Lord! We started our school with nine children; now we have fifty-eight. Some have no mother, some have no father, some have drunken fathers, others have good parents, but one or the other is sick. What now can be done? Shall we let them go? No, the Lord will provide for them, if he sends Elijah's raven, with a garment in his beak. To be sure, the Lord in whom we trust is mighty. We have scholars from five to sixteen years of age. Four of them went forward for prayers last Sunday. The church here have been very low, but God in his mercy has blessed the labors of our dear Bro., P. C. Rodman, of Peace Dale, to an awakening of the church. There is a blessed union prevailing now, thanks be to God. Pray for us, brethren and sisters, especially for the school.

I am very busy, and have many letters which should be answered, but cannot get time. I will say, however, to those dear ones who have written to me and expressed much sympathy, your letters have been appreciated. I trust you will be willing to take this as an answer to yours, and not count it to me as neglect on my part towards you.

Some of these children are very poor, and it takes all the spare time I have to make garments for them. I have to-day made up the last garment of my own which I have to spare. There are ten more to clothe. Now if I had that old dress skirt that sister has laid by, I could work it over and make a cape or cloak for a little girl of ten years old, who has none. Or, if I had those old boots or shoes that George and Mary have outgrown, they might fit some of these little children and make their hearts glad.

Some of the church with myself have drained our closets, and are now looking unto God and trusting in him for future needs. And it *will come*. Yes, I never undertook a work in the name of the Lord, that did not prosper. May God bless "Geo. and Mary E——" for that dollar, it shall be used prudently. And that sister in Yarmouth, Me., who also sent a dollar. I have not yet used it, for I am waiting to see how I can best glorify God with it. There are quite a number of little girls and boys who need almost everything for an outfit. But think I shall wait a few days until I get the bundle of clothing that Sister A. or B. is going to send, then I can take the money and get what is necessary, and so make everything go as far as possible. I wish I had another "Dorcas" here, to make clothing for the poor. I could get out scores of poor people within a week to fill the Lord's house. I expect a mighty outpouring of His Spirit in the highways and hedges this winter, if the Lord does not come before spring. Is Sister M. Mathews at liberty this winter? If so, would she like to work in the highways and hedges? Will she be so kind as to give me her address?

May God bless you, dear pilgrims, and fit you for the speedy coming of Christ. Come, children, go work in the Lord's vineyard. The harvest is great, b t where, oh! where are the real laborers?

I will here acknowledge the reception of another kind letter from Sister N——. God bless you, sister, for that dollar, and the Bro. H. L. Hastings to whom you wished the money given, if I did not succeed, is none other than my dear husband and companion in tribulation, and my "*true* name" is HATTIE B. HASTINGS.

Providence, R. I., Nov. 11th, 1860.

P. S. Sr. A—— of T——, is informed that her letter and package barrel is received. Many thanks! It made my heart glad to open the package. I had eleven children so fit out and the package came in good time. May God bless Sr. D—— and the others for their kindness.

Persons sending parcels should direct to H. L. Hastings, Providence, R. I.

For the Crisis.

To the Disconsolate.

"But as truly as I live, all the earth shall be filled with the glory of the LORD."—Num. 14: 21.

It would have seemed to all human appearances that the design of the Almighty was frustrated in consequence of the rebellion of the Israelites, by their refusal to cross the Jordan and take possession of the land of Canaan. But not so. God declared to Moses that *all the earth should be filled with his glory*. What a glorious declaration, confirmed by his oath, which is immutable, that "we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us." How heart-cheering, how soul-reviving to the wayworn pilgrim as he plods his weary way through this sin-cursed earth, buffeted by the enemy, scorned by the world, persecuted by a scoffing church, and contumely heaped upon him by the enemies of the second coming of Christ. Bless the Lord, none of these things can move his heart, or turn his eye of faith from the things which God has promised to them that love him.

What a glorious prospect rises up before the christian! With his eye of faith fixed upon Christ, his elder brother, and his heart trusting in Israel's God, he need not fear what man may do. Soon will the oath and promise of God to his waiting church be realized; very soon will the sleeping ones awake, and the living shall be changed from mortal to immortality. O, joyful morn! when the curse shall be removed, sin banished, death destroyed, earth restored, and the saints redeemed. Then "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness; sorrow and sighing shall flee away."

"O, hail, happy day!"

No more shall be heard the roll of the drum beating to arms, nor the clarion's blast calling the warrior to the gory battle-field to stain his hands in the blood of his fellow man. No more shall be heard the thundering of artillery, the rattle of the musketry, or the sharp crack of the rifle, belching forth fire and smoke, vomiting out deadly hail, strewing the plain with the dead and dying. No more shall be heard the clash of steel as foeman rushes on foeman in deadly strife. For "he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Then shall the voice of the oppressor be hushed, and the bondman go free, for, "Thus saith the Lord." "And my people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places." "Thine eyes shall see Jerusalem a quiet habitation." King Jesus will rule in righteousness, and, "*all the earth shall be filled with the glory of the Lord*." With such a prospect before us, we may exclaim with the beloved John, "Amen. Even so, come, Lord Jesus." Yours looking for speedy deliverance.

CHAS. H. SUTTON.

Manayunk, Pa.

For the Crisis.

Smoke of Torment and Unquenchable Fire Explained.

BRO. GRANT:—I have just had printed a tract of eight pages with this caption, believing it will be called for and read by new readers, as to our views, and lead some of them to see how they have been wrongly taught and honestly deceived by the common explanations of these and other symbolic terms. The above texts are generally quoted as full proof of endless misery, but I think I make it plain in this tract, that "smoke of their torment" (Rev. 14: 11,) can mean only earthly judgments; and that all the passages in which "unquenchable fire," "fire shall not be quenched," are used, when examined together, form the strongest proof that can be found in the Bible to prove the utter destruction of the finally impenitent. The reason is, that the Holy Spirit has explained twelve, out of fourteen of the passages, in which these terms are found, to mean utter destruction, and give no intimation that the other two mean anything different. In explaining Rev. 14: 11, we have to show how *forever* and *ever* and *everlasting*, are used in Scripture, and I quote Prof. Stewart to prove they are often used in a limited sense.

As this tract is on good and heavy paper, it is worth $1 per one hundred, and two cents single; but if $1 is sent, I will send one hundred, and prepay the postage, or send fifty or twenty-five at the same rate. We should have more cheap, pointed tracts on this subject spread broad-cast.

I have also a supply of my tract on the word *hell*, and will send both to the *Crisis* office where they can be had at wholesale I find it necessary to request brethren who have had and sold my book, to send pay as soon as consistent—I am more than commonly plagued for means this fall. Those owing me East, if they can pay, may send it to Bro. Grant, stating it is for me. I shall be at home for a month to come.

J. BLAIN.

Buffalo, Nov. 8, 1860.

The Religion of Paying Debts.

Men may sophisticate as they please. They can never make it right, and all the bankrupt laws in the universe can never make it right, for them not to pay their debts. There is a sin in this neglect as clear and as deserving church discipline as in stealing, or false swearing. He who violates his promise to pay, or withholds the payment of a debt when it is in his power to meet his engagement, ought to be made to feel that in the sight of all honest men he is a swindler. Religion may be a very comfortable cloak under which to hide, but if religion does not require a man to deal justly, it is not worth having.—*Selected.*

INDIAN SUMMER.—The Indian summer, that unclassified asteroid struck off from the corners of the regular seasons, and revolving in its own independent orbit between autumn and winter, is upon us with all its gorgeousness and glory. It dwells in the warm, smoky atmosphere, it whispers in the eddying currents that rustle the red and yellow leaves along garden walks; it sits behind the purple curtains that drape the distant hill-tops. Out in the country the orchards are fragrant with smell of apples and cider, and the forests blush beneath the rays of the October sun, like garments dyed in blood. There is no season, so sweet and delicious as the Indian Summer.—*Ex.*

The World's Crisis.

BOSTON, NOVEMBER 21, 1860.

Discussion.

We have arranged to hold a discussion with Adin Ballou, at the City Hall, in Worcester, Mass., Tuesday and Wednesday, Nov. 27th and 28th. We are to have two sessions a day, of 2 1-2 hours each, commencing at 2 P. M., and 6 1-2 in the evening. SUBJECT, *Resolved*, "That immortality is a gift from God dependent upon the character of the receiver."

Rome and Napoleon; or, AN EXPOSITION OF THE 17TH CHAP. OF REV.

No. 4.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." —AMOS 3: 7.

Having considered the first six heads of the scarlet-colored beast, which carries, or supports the woman seated on "the seven hills," we pass to examine the seventh and last. We found the Austrian, or sixth head, extending from A. D. 1700 to 1804, at which time the Napoleon dynasty came into power and eclipsed all others in Europe. In harmony with her policy from her first union with a political husband, the church at Rome united at once with this powerful head. But this one was to continue but "a short space," before it went into "the bottomless pit," *Abussou*, the word here rendered "bottomless pit," means, when used *literally*, the "place of the dead." The same word occurs in Rom. 10: 7.—"Who shall descend into the *deep* (*abussou*), that is to bring up Christ again from the dead?" As the word in Rev. 17 occurs in symbolical prophecy, we should expect it to have a symbolical meaning. If so, then we should understand that when a dynasty goes into the *abussou*, or "place of the dead," it loses its power, or is buried politically. When it comes "out of the bottomless pit," it regains its authority again. When this beast comes out, "they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." In the 11th verse we read, "The beast that was, and is not, even he is the eighth, and is of the seven," [or "*one* of the seven," as Wicklif's and the Geneva translations read] "and goeth into perdition." Which one of the seven heads is it that is "wounded to death," and goes into the "bottomless pit," or "place of the dead," and then comes out to cause "all the world" to "wonder?" We should naturally conclude that was the *last* head, or the seventh. "The eighth" is only one of the seven *resurrected* from "the bottomless pit," or political grave. It appears certain that neither of the first five "fallen" ones are to have a resurrection; hence it must be the sixth or seventh. The sixth does not now sustain the woman, but the seventh or Napoleon dynasty does. Let us see if this last mentioned head fills the prophetic history.

We will here introduce an exposition of this Scripture as given by Mr. G. S. Faber, a noted expositor of the prophecies, who died Jan. 27th, 1854, at the age of eighty-one years. He said:—

"We are distinctly taught that the polity, thus triply characterized by *shortness of continuance, and death by the sword of military violence, and revival from the death thus inflicted*, will go, together with the empire of which it is the seventh head, into UTTER DESTRUCTION." "Hence it is quite clear that, if the French Empireship be the short-lived and sword-slain and revived seventh head—of which, in the present day, there can scarcely, I think, be a reasonable doubt—*then* we must anticipate his sure and certain destruction along with that of the long-tolerated Roman Empire."

In 1816, forty-four years since, the year after Napoleon I. was carried to St. Helena, when speaking of the wounded head of the beast, then to be healed, Mr. Faber says:—

"The wound, however, which was thus healed, was the wound which was inflicted on the short-lived *seventh* head. Therefore, the wounded, short-lived *seventh* head has been shown to be the short-lived FRENCH EMPERORSHIP, which was wounded to death by the sword of England, Therefore the FRENCH EMPERORSHIP is that mortally wounded *seventh* head, whose deadly wound is destined to be healed....

Nor am I here presuming to play the prophet. So far from it, I simply state, either the very words of the prophecy, or the inspired description of what St. John saw in the picture-history. The *seventh* head then being the head which was mortally wounded by the sword, is the head which is destined to be healed." The *rise of the eighth form*, in the verbal interpretation of the angel, corresponds with the *healing of the sword-slain head* in the pictured hieroglyphic..... But the sword-slain head, thus destined to be healed, is the *French Emperorship*; and, according to the angel's interpretation, the *literal* mode in which it will be healed, is by the rise of an eighth form of a Roman government, which, however, is to be the same as one of the preceding seven. The FRENCH EMPERORSHIP, therefore, will be healed by the rise of that eighth form, with which one of the preceding seven will identify itself. Now it plainly cannot be *thus* healed, unless that *particular* form out of the preceding seven, which is to be the same as the yet future *eighth*, shall be the *seventh* form, or THE FRENCH EMPERORSHIP.... Hence the grand conclusion from the whole is immediately brought out: THE PREDICTED YET FUTURE EIGHTH FORM OF ROMAN GOVERNMENT WILL BE THE REVIVED FRENCH EMPERORSHIP."—*Supplemental 3d vol. to a Dissertation on the Prophecies. Dissert. I, Sect. 4, pp. 78–92.*

Were Mr. Faber living now, and familiar with the history of the healing of the *seventh* head, we think he would see no occasion to alter what he wrote in 1816, when it looked very improbable that a Bonaparte would again rule in France, and protect the woman on the "seven hills." Then every thing was against such a conclusion. Napoleon was banished for ever upon the lone isle of St. Helena. The great powers of Europe had formed the Holy Alliance, in which they agreed that no member of the Bonaparte family should ever sit again upon the throne of France. But "*the Scripture cannot be broken*." The head is healed, and there sits Napoleon, the "wonder" of "all the world." He now governs Rome, and but for his troops the Revolutionists would at once run the ploughshare of destruction through "the eternal city." But Napoleon will not always sustain the harlot. Yet as sure as he is her last head, or the *seventh* healed, so sure is her destruction at hand. When Napoleon withdraws his troops, her burning day may be immediately expected.

A London correspondent says, "Louis Napoleon, the great stay of the Pope, is going to 'let him slide.'" His "slide" will be "into perdition," and Napoleon must soon follow.

Said a Florence correspondent of Aug. 20th, 1859, "There is at this moment a most intimate alliance between the ecclesiastical power with its centre in the Eternal city, and the civil power with its head at Paris for eventual assistance." From this Italian correspondent, we learn that the present "HEAD" of the Roman woman is the *French Emperor*, of whom an English writer says:—

"Napoleon the Third is not merely the successor of Napoleon the First,—he is *supplementary* to the First.... His imitation of the First Napoleon is the most essential feature of his character. His mission seems to be the complete REVIVAL of a departed man, and of a departed empire. He is a RESURRECTIONIST—and a Resurrectionist not only in action, but in *person*.... From this day forth, he is no longer an individual, he is the embodiment of nations.... He has made himself, at once the patron of Jews and Gentiles; of Christians, Turks and Pagans. What can have inspired so vast a policy?....

It is strange that the present Emperor has begun his military career just at the age at which the First Emperor *died*. And so great is the resemblance in all other respects that one might almost imagine the First Napoleon had revived in the Third (having lost the fiery rashness of his youth,) and risen from the grave with the caution and experience of the time of life at which he died. The Third Napoleon is nothing more than the First Napoleon revived at the age of fifty-one."

"A man so strong in character, so deep in council, so fitted at a moment for every emergency of life, has never before appeared.... It seems as if this man were intended to lead on the human race to the last catastrophe, and to plunge it into the vortex of the last conflict between God and man.... Such enormous influence was never before concentrated in a single man.... Italy is but his stepping-stone to loftier empire; nor can we doubt that his present aim is to dethrone the Pope, and to make himself, like Charlemagne, EMPEROR of the ROMANS.—Whatever may be the issue, it is certain that Napoleon the Third, is the only NAME in the world, and, in point of influence, far greater than the first." "The French Empire sustains and supports the Roman 'woman' by means of its army, in garrison at Rome."

Said Napoleon the First after he was sent to St. Helena, "When I am in the grave, I shall be for the enslaved people the polar star of their rights. My *name* shall be the war-cry of their efforts, the signet of their hopes. *I shall live again in the acts of others.*"

When Louis Napoleon entered Paris after his tour through France to prepare the way for the proclamation of the Empire, on one of the banners that greeted him was the following:—"The Uncle that *was*,—the Nephew that *is*." The prophecy reads,—"The beast that *was*, and is not, and yet *is*." Napoleon II. never reigned. He died at the age of twenty-one years.

Thus every feature of this prophecy, relating to the seventh head, its wound and subsequent healing, appears to be fulfilling in a most striking manner in the history of the Bonaparte dynasty. It is now "out of the bottomless pit," "and they that dwell on the earth" are expressing great "wonder" relative to the movements of this last "HEAD," or husband of the woman. Truly, Napoleon III. "is the *embodiment of nations*." The English writer has well said: "He is *supplementary* to the first,"—"*he is a* RESURRECTIONIST;" and as Dr. Cox says, "Oh, what a token of perdition to his dynasty." "The great and terrible day of the Lord" is rapidly approaching. Dear reader, are you *ready?*

What do Spiritualists Teach?

Said Mrs. Henderson, a noted Spiritualist, when speaking at the Melodeon in Boston:—"Jesus... had natural parents.... We cannot believe that there was any thing marvelous, either in his birth, his life, or in his death.... You claim that there may not be another Christ on earth; but we see no reason why there may not be myriads of them.... Christ never died."

Gibson Smith, a prominent Spiritualist, and one of the earliest believers, in giving a synopsis of his belief says:—

1. "I do not believe in the personality of God."

2. "I do not believe that the person who is called Jesus Christ was, or is, 'God's only Son.'... He... is no more the Son of God than was John Howard or George Washington."

3. "I do not believe that he who is called Jesus Christ is a Savior of the immortal souls of men."

4. "I do not believe that the Bible is the word of God. I believe it is the word of men in the body, and of men out of the body. I believe that ministers of all orders, who hold up to us the Bible as the word of God, and as being infallible authority in matters of faith and practice, are the dead weights of society, and serve as clogs under the wheels of the car of progress. They will surely be crushed to death under those wheels. *Amen*"

At the Spiritual Convention held for the purpose of inquiring into "the cause and cure of evil," Dr. R. T. Hallock said, as reported in the *Spiritual Telegraph*, when speaking of the sentiments of another:—"Now, we may cheerfully sympathize with his mirthful explosion of the *popular* Divinity; no merciful man will object even to his expunging from his vocabulary the three hateful little letters [G-o-d] which express it."

My Pilgrim Notes.

Monday evening, Oct. 29th, we arrived at Champlain, N. Y., and received a kind escort to the hospitable home of Bro. Alva Loomise, a true pilgrim to the land of glory. His house has long been a resting place for travelers to Mt. Zion. Here they ever find a hearty welcome at a well-spread board. He is an enterprising farmer, who loves the "blessed hope," and not ashamed to "stand up for Jesus" in any company where duty calls him to act. We spent our time very pleasantly in this happy family. Champlain is four miles from Rouses Point, and about one mile from Canada. This is an excellent farming district, producing largely of good wheat, potatoes, barley and oats. The land is rich and clayey, consequently quite muddy at this season. The Ogdensburg R. R. passes through the place.

Tuesday evening, we commenced our meetings. We found practical christianity rather low in this place—more politics than religion. Being so near the Presidential election, it was difficult to turn the attention of the people off from the vanities of this world, and away from its foolish strife to the great event now pending—the coming of Christ,—but we succeeded, by the blessing of the Lord, in getting a candid hearing from an intelligent audience, and several embraced the truth and went on their way rejoicing. Several lawyers and doctors manifested considerable interest in the meetings; and were pretty well convinced that we have the truth.

Here we met Bro. C. P. Dow, a faithful minister of the New Testament, who came in to assist in trying to persuade the people to be christians. This field was cultivated by Bro. Wm. Miller, and since by Brn. Himes, Litch, Osler, Pearson, the Burnhams, and other able men. We had a free time in speaking on the great truth that we get our life only through Christ, and put on immortality when he comes to raise the dead, and set up his kingdom. Several had been prejudiced against this important truth, who now see it clearly, and are rejoicing in the light. It was remarked that the people have not been so interested in studying the Scriptures for many years, notwithstanding the great political excitement, very bad traveling, rainy weather, and several other things well calculated to divert the minds of the people to such an extent, that it was said there had not been a time so unfavorable during the past four years. Thank the Lord, he has shown us that he is not confined alone to favorable seasons;—that it is not necessary for his children to wait till the devil gets his most important work accomplished before they begin. Many came to the wise conclusion that *eternal* life is of more value than the present short one; and that they have no time to lose in idle pursuits, if they would be ready for the coming of Christ, which is now emphatically "at the door."

Lord's day, Nov. 11th, we met at 9 1-2 in the morning and had a pleasant love-feast. Though the weather was stormy, and the roads very bad, a goodly number gathered to speak of blessings received and their bright prospects of eternal joys to come. In the evening we gathered around the table of the Lord, and enjoyed a heavenly season in commemorating a Savior's dying love. One at the table, who had been converted during the meetings, spoke of his determination to live a christian life, and separate himself from the world. He had sought literary honors in college life and medical studies, but has concluded to lay them all at Jesus' feet, and become his humble follower through evil as well as good report. An affectionate sister by his side, intelligent and amiable, who had been a fashionable professor in a popular church, came to the same noble conclusion, and like one really decided to be a *christian*, obeyed the Scriptures, laid aside bracelets, rings, and a valuable pin, adorning herself with "a meek and quiet spirit, which is in the sight of God of great price." Then christianity became to her a *reality*, bringing a bright witness of acceptance, eclipsing the vanities of this fading world, and opening up to the eye of faith the radiant glories from the one to come, that made the scoffing frowns and biting jeers of the proud and gay, pass unheeded by, like the unmeaning talk of the idiotic or insane.

At the close of the communion five more arose and requested prayers that they might have a home in the coming kingdom among the pure and the holy. Thus closed a hard-fought battle with a pleasant victory. We felt that the enemy had been routed, and that truth had triumphed over error's hydra-headed form. We parted with bright hopes for the future.

Monday, Nov. 12th, we left Champlain for Sandy Hill. On our way, we called on Bro. Batchelor at Rutland, where we met Bro. Wendell going to Hinesburgh, Vt., to commence a series of meetings. We learned from Bro. W. that his wife had been very sick, but was recovering. We had a pleasant chat on things pertaining to the kingdom at hand, were cheered by the interview, and hurried away to our next battle scenes, anticipating a speedy close of the war that has been in earnest progress for about six thousand years. We often sing the lines of Dr. Watts:—

"Fly swifter round, ye wheels of time,
And bring the welcome day."

Affairs in Europe.

In Europe, as well as America, all things indicate that ere long things will arrive at a very complicated and terrible condition. It is evident that the preparations for "the battle of the great day" are rapidly approaching a consummation. The hearts of stout men must soon quail and quake at the sight of passing and coming events. The tide of revolution is rising daily, and the war clouds thicken on every side. The bloody onset cannot be far in the distance. The last great struggle is at hand, to be terminated by the coming of the Prince of Peace.

Throughout France the military preparations are very active, and it is said to be evident that Napoleon "intends shortly to astonish the world," and that Europe is "on the verge of a general convulsion." It is said Napoleon has made a contract for one hundred and fifty iron-cased gun-boats. Napoleon is now denominated "The Peace-maker of Europe!"

The following manifesto is said to be published by the advice and sanction of the Emperor, and has caused a deep sensation in the civilized world:—

"An organized and powerful Italy is henceforth for the interest of Europe. The Emperor will be the moderator of Italian revolution and the arbiter on questions of political equilibrium. The only wise course is a European Congress."

It is said that Bonaparte is "the undisputed arbiter of the political equilibrium of Europe."

Victor Emanuel says to the Neapolitans, "Next spring, with your co-operation, I shall have four hundred thousand men under arms, and, thank God, the Italians can fight." In France, the priesthood are deeply stirred against Napoleon for allowing Victor Emanuel to enter Italy; consequently the former will probably *pretend* to protect the Pope, while at the same time he will allow the Revolutionists to go on with their work. It is said that "upon the Emperor Napoleon now depends the fate of Italy." It is evident that Victor Emanuel is getting more power over the Italians than is pleasing to Napoleon. We think the latter intends to become king of Italy, like his uncle, Napoleon I. He is now passing through a difficult complication of affairs, but will, no doubt, manage to keep on the top of the wave which is continually rising higher.

Simplicity of the Bible.

We commend the following sensible and truthful remarks to the careful consideration of every lover of truth. They are worthy the notice of every believer in christianity. Read them.

"The fact that God gave a revelation, not for the learned, but for all classes of men; not for any one age or nation, but for all ages and all nations; proves, that that revelation may be understood, at least as to its direct teaching, without the aid of human science. It is an instructive fact, that the gospel was understood, and did achieve its most signal triumphs, at periods when every existing system of philosophy was fundamentally erroneous. The entire history of the Church in all ages, and in the present, sustains me in the assertion—that the gospel has lost its power over the human conscience and heart, precisely in the degree in which there has been departure from the obvious meaning of the language of the Bible, to accommodate its teaching to any science or system of philosophy. The history of the Church furnishes not a solitary exception to this general statement; indeed, one of the most convincing proofs of the inspiration of the Scriptures is the fact, that every attempt to improve upon their obvious meaning, (and there have been many such,) has been attended with loss of power, or has exhibited a perverted and pernicious power."

NATHAN L. RICE, D. D.

The foregoing thoughts should be treasured up as jewels to show to all our friends. Let the children, the young and old, the learned and unlearned,—all classes—have this sentiment instilled into their minds so thoroughly, that none of the delusions of Satan, or the sickly sentimentalism coming from popular pulpits, will ever eradicate it from their minds.

Our Tract Column.

For the Crisis.

Tract Fund for the West.

EXTRACTS FROM LETTERS.

Encouraged still in our tract enterprise by occasional correspondence and free will offerings, we break our long silence, thinking perhaps it may stir up some pure mind by way of remembrance. Here is a letter from West Troy, N. Y:—

"Bro. Hastings:—I send you $2.00. I wish it were $10, but it is the widow's mite, and I have planted and taken care of my garden myself for the privilege of sending this to you for the tract cause."

This seems truly like "doing what thy hand findeth to do with thy might." Who will imitate it? The same unknown one, two weeks later, writes,—"I received the tracts you sent me, and I have $2.00 more, and if the Lord gives me any more money besides getting my coal for winter, you will hear from me again." So the seed increases. "He that ministereth seed to the sower," will both minister bread for your food, and multiply your seed sown, "and increase the fruits of your righteousness."

Here is a letter from the poverty swamps of Illinois—a call for help. A sister moves into a destitute region, a stranger, hunts up the neighbors who live at some distance, starts a prayer meeting, preaches the word as best she can,—people are interested, several are converted, they need tracts—too poor to buy,—here they are. Fly, ye silent messengers of love and mercy; tell with fervor the wondrous story of redeeming grace. Who'll send out some men? Here is a response from Weaver Dam, by D. R.:—

"Enclosed I send you $5.00 for the Tract Fund, as I notice in the 'Crisis' several loud calls for tracts to distribute." In this letter Bro. Ongley, of Pa., and Bro. Moses Chandler in the West, are remembered with much sympathy.

Here are several additional calls—one from a poor sick brother in N. B., about returning to England, perhaps to die amid his kindred; would carry with him tracts to spread truth among them. May his sickness prove "not unto death, but unto the glory of God." One from Columbia city, Ind. A German brother, who sometimes preaches in neighboring school-houses, wishes the aid of tracts for free distribution. H. C. H., Atlanta, Ill., writes,—

"A few weeks since my father sent me from Ohio one or two of your tracts—'Will all men be saved?' 'What is man?' 'The *Soul*,' and 'The Spirit,' (by M. Grant) also a copy of the 'World's Crisis,' in which I saw a list of valuable tracts not out of the reach of any. Three years ago I could *lend* to the Lord by aiding in funds to all such christian enterprises. But reverses have come upon me. I can scarcely support myself and family by honest industry. I have delayed writing, however, until the present, hoping to get funds to send, but finding I must either go without the great light upon the sacred Scriptures, or send my order without the funds, I now send. It is an old saying that 'if the *heart* be right, it matters but little about the *head*,' but I hope the time may speedily come when men's *heads* may become right also, that it may help them in going to God for his grace to assist in righting the heart. Hoping soon to be able to pay what I now borrow of the Lord, I am," etc.

How uncertain are earthly goods. Let us use them while they are ours to the glory of God. Another writer from Wisconsin:—"I have wanted some of your tracts very much. I have been waiting, hoping we could send you something, as I did not like to beg; but I fear I shall lose the chance of getting any if I wait any longer, as you wanted to fill all orders by Dec. 1st." These extracts assure us that the friends of Jesus in the West are not *willingly* beggars, but have hearts to *give*, and would scatter truth at their own expense, if *poverty did not forbid*. Shall there not be a constant Tract Fund operating in their behalf? Here come some letters which seem to answer the question. O. C——, of B——, sends $1.00. This is the second one within a month. Hear him:—

"A few weeks ago I sent you $1.00, and as I have another a burning hole in my pocket, you had better have it for the Tract Fund." If a dollar will burn one pocket out, what must the thousands of them do which are kept back from the Lord? Look out, ye "*unjust* stewards," there will be a hot time one of these days. Friends in L—— enclose $10.00 for the Western Fund. This seems like it. One calls, another responds liberally. "They that gathered little had no lack; they that gathered much had nothing over." So may

"We share our mutual woes,
Our mutual burdens bear."

C. W——, Vandalia, Ill., sends $3.00, and adds,—"God has seen fit to bless me in temporal affairs, so that I have got all I want in this world's goods, but hope I shall be able to make it more available, so that I may use it to his glory." That's the true idea. Be administrator of your own estate, then your *will* will be executed, and give no occasion for family broils after you are gone.

J. K. M., N. H., encloses $2.00 to send

tracts to R. H. Clark, Cedar Valley, Wis. A letter from Abington, Ct., which does not let the right hand know what the left hand doeth, reads, "I enclose $3.00 for the Tract Fund. I should like to have one dollar's worth go to Bro. Spaulding, one to Bro. Moses Chandler, and the other as you please. I think those who cannot preach the word of life themselves, should send these silent little messengers. May God speak through them, is the prayer of an unworthy sister in Christ." Be of good cheer, ye toil-worn heralds of the cross; your cries for help enter the ears of the Lord of Sabaoth. God moves his people to your rescue. He will provide. See! here's another lift from Abington, larger than the first:—"$5.00 to help spread the gospel of the kingdom." A. P. H., of B., Me., who has already done much in circulating tracts, sends another dollar.

From Plantsville, Ct., are received $2.00 accompanied by the words,—"Small, but freely given." E. J. C. writes from Saratago Springs,—"Here are $5.00 from a woman that said she wished to give something to the Lord, and asked me to direct her how to apply it. Your Tract business being near my heart, it was first on my lips. So you are left at perfect liberty to apply it where you think it will answer the best purposes. J. W. E——, A——, O., writes:—"As I have $2.00 consecrated previously to that best of all uses, the glorious work of honoring God in the salvation of precious souls, I send them, praying that your little 'swift-winged messengers' may go forth freighted with the blessing of the God of Israel."

Well, I have nearly exhausted my pile of Tract Fund correspondence. We have a few more which tell us what books and tracts are doing. J. M. K., Hesper, writes,—"I am greatly indebted to you for sending me those 'Reasons of my Hope.' They are going from house to house in this distant land, and all declare (of all denominations) that it is a glorious truth book.' These little tracts are doing their work, and the truth is spreading in spite of the opposition, which is very strong."

T. W. S., Phila., says, "I wish to thank you for your kind presents. I have just finished reading your exceedingly interesting and profitable book, 'Reasons for my Hope.' I have read it with much pleasure, and have been much edified. I feel that my hope has been confirmed, and I feel better able to give a reason of the hope that is in *me*. I wish that the book was in the hands of every saint and sinner in the country. I am now reading 'The Great Controversy,' and am deeply interested in it. I have given those few tracts away, and they have done good already." The same brother writing at a later date, asking for tracts, says, "Different persons are asking me constantly whether I have any of Mr. Hastings' tracts? They want them, and I know they cannot buy them. Great good has resulted from what has been given. I do not like to make such a request. I would much rather buy than beg, but that is impossible."

Be not weary in well doing, ye friends of Jesus; Macedonia still needs help; laborers are few. Send over the tracts. The harvest time is near. 'Ye shall reap if ye faint not.'" H. L. H. per H. F. C.

Correspondence.

From Bro. T. W. Smith.

Bro. Grant:—I rejoice when I think of the escape I made from "Doubting Castle." It did not seem dark and cheerless when I was a willing prisoner, as it does now. What a powerful enchantment is thrown around the inmates of that dismal place. They wont believe they are prisoners, and so confident are they that the *darkness* with which they are surrounded is *light*, that when they are permitted to see the sunlight of truth, they turn away disgusted and call that sunlight, *darkness*. The sentiments taught by you and the rest of the Advent brethren are gaining ground in this city. On last Lord's day there were no less than *four* places where there was Advent preaching. Your publications are sought for eagerly. I lend the papers and books until they are worn out. The tracts prepare the way for conversation admirably. I wish I had more to distribute. I do not find as strong opposition to our views as I at first expected.

The truths taught by the Second Advent brethren are not understood by the people. Protestant "orthodox" ministers exhibit a spirit sometimes that savors strongly of that of Romish priests. You know that a great deal of *their* hold on the people, depends on the prejudice excited against their opponents by misrepresentations of our faith and practice. Church members have asked their "pastors" what they think of the Second Advent people. "Oh, they are a deluded class; they teach dangerous doctrines; they deny that there is any heaven, or hell, or resurrection," etc. Now how are we to counteract these impressions? They will hardly venture to hear an Advent preacher, or to listen to a debate. By the circulation of tracts and small publications, this end can be best obtained, I think. These little "preachers" are listened to when the living preacher will not be heard.

Philadelphia.

From Wm. A. Cramer.

Bro. Grant:—We are truly in the perils of the last days. Evil men and seducers are waxing worse and worse, deceiving and being deceived. We are in the days when men pre-eminently love themselves. Selfishness has become one of the prominent vices of the day. Men are looking eagerly for gain, envying one another and hating one another. And this is not confined to the people of the world. Alas! it has crept into the church of God. Truly, "the love of money is the root of all evil."

When I see the professed people of God striving about this world's goods, and going to law one with another, it leads me to cry out with the apostle Paul, "There is utterly a fault among you because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong and defraud, and that your brethren." Paul says, "Dare any of you having a matter against another go to law before the unjust and not before the saints? Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? If, then, ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. But brother goeth to law with brother, and that before the unbelievers. My brother, these things ought not so to be." Paul says, "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine, I will repay, saith the Lord." And again, we find it recorded in Matthew's gospel, "But I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." And again we read, "If ye bite and devour one another, take heed that ye be not consumed one of another."

Brethren, let us examine ourselves and see of what manner of spirit we are, whether we have the spirit of Christ or the spirit of the devil. The fruit of the spirit of Christ is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. If we bear this fruit, shall we be found going to law? Shall we have laid ourselves liable to the laws of earth? Against such there is no law. Will the laws of God be against us? Will our case go against us in the great day of judgment? Against such there is no law. Let all bitterness and wrath, anger, clamor and evil speaking be put away from you, "with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

We read that "love worketh no ill to his neighbor; therefore love is the fulfilling of the law" "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." "For yet a little while, and he that shall come will come, and will not tarry.

Barnston, C. E.

From L. A. W——.

Bro. Grant:—The prophet Isaiah says, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned."—Isa. 40: 1. And in obedience to the command, I want to say a few words to God's people, and especially to those under affliction, to whom the balm of comfort is ever sweet. Remember the company that John saw, so great that no man could number, that were saying, "Amen, blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God for ever and ever," were those that had come up out of great tribulation. All these had been through the furnace of affliction. All had been chastened, without which they would have been bastards and not sons. Shrink not, for no strange thing has happened to you, but consider those that have gone before, that have died in faith, had trials of cruel mockings and scourgings, bonds and imprisonments; were stoned, sawn asunder, tempted, slain with the sword,—wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, of whom the world was not worthy; they wandered about in deserts and in mountains, and in dens and caves of the earth.—Heb. 11: 36—38. These were those that believed John's testimony when he said, "God is love," the nature of which is to do by the object beloved the very best that can be done under existing circumstances; although it might have seemed God had forsaken them, they knew he was true, and so counted not their own lives dear. They looked for rest far away in the future, after a life worn out by pain and sorrow, and nature had given up the conflict.

Christian, how does your hope compare with theirs?—living as we do without the possibility of a doubt at the very threshold of deliverance, expecting these vile bodies may be changed and fashioned like unto his glorious body, without feeling the cold grasp of the monster death, or passing through the dark charnel house, with the old prophet that lived more than twenty-five hundred years ago, speaking such words of consolation for us. They were not for him, not for the apostles, not for the martyrs, they could not have been for any other people than those living at the time the warfare should end.

If man was never to know the time for the consummation of his hope, how could he ever obey the prophet's command? But God is consistent and we will obey him; we will be comforted by the promised restitution and by the time when that which was lost is to be restored. We claim the right because our Master told us to lift up our heads, knowing redemption is nigh. But while the saint may rejoice, how is it with the sinner, you that have heard the sound go forth—"Behold the bridegroom cometh?" The evidences have been spread out before you in so plain and simple a manner that your judgment must have been convinced, but you have resisted the influence, turned the subject out of your mind, because you had not received a love for the truth. Would you love to see Jesus and be made like him? Have you not some idol this side of him that will not let your affections reach so far? One thing is sure, our hope must reach within the vail, whither our forerunner has entered, and which will desire to bring him back again. This hope can be obtained in no other way, but by giving up the world, and being willing this man Christ Jesus should reign over us.

What possible advantage can there be in resisting the coming of Jesus, when the strife of all the great, the noble, the rich, the honored of earth could not cause him to delay one moment? What is feeble man that he should resist God? It is the "fear of God" that is the "beginning of wisdom; and to depart from evil is understanding." What if your proud, stubborn heart can for awhile stand out against the strivings of the Spirit? There will be a time when you will have to bow. You may put it off until the last servant of God is sealed in the forehead, and the angel shall say, "It is done!" but when the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, call for the rocks and mountains to fall on them, to hide them from the face of Him that sitteth on the throne and from the wrath of the Lamb, there will be anguish and repentance, but too late!

Hawley, Mass.

From Sr. H——.

Brethren and Sisters in Christ:—We are located in the western land, where there is a little band of believers in Christ, striving to enter in through the strait gate that leads to everlasting life, strong in the faith that we very soon shall see that glorious King in his beauty. The times denote his coming to gather in the harvest, to save his chosen ones. Are we ready to meet him? Are our robes washed in the blood of the Lamb? Are we doing all in our power to promote the cause of Christ; or are we, like Ananias and Sapphira, keeping back part of the price? There is something for all to do. Of all that profess the name of Christ, I feel I am the least. My prayer is, Lord, what wilt thou have me to do? I feel like Jeremiah of old, "Oh! that my head were waters and mine eyes a fountain of tears; that I might weep day and night for the slain of the daughters of my people."

Wisconsin.

From S. J. Craft.

Bro. Grant:—Although a stranger personally, I address you as a sister, hoping that the Lord may bless you in your labor of love. I am well pleased with the "Crisis." I peruse its contents with joy. I am deprived of the privilege of meeting with those who preach the truth. I attend the nearest conference every year, at Old Union, and at Fairfield, Harvard Co., which is a hundred and forty-nine miles. My husband believes the doctrine, but has not made up his mind to be a christian. I am alone, forsaken by father and friends, but I love the cause of Christ, and the hope of seeing him soon aids me to

"Stand the storm, it won't be long,
We'll anchor by and by."

Lawrenceburgh, Ind.

From G. W. Oakes.

Any one wishing to send me books or tracts to sell or distribute, can do so, and I will do the best I can. I am somewhat indebted to Bro. Hastings for books and tracts he has sent to me. Bro. H., I will do the best I can for you and the cause.

Bethel Hill, Me.

Obituary Notices.

Died, in Strawberry Point, Oct. 19th, 1860, aged twenty-one months and six days, Mary Ella, the only child of Peter S. W. and Lovina Deyo.

Also, Oct. 20th, 1860, William J., infant child of Lewis and Sarah A. Bishop, aged one month.

The funeral of these little cousins was attended at the same time by Eld. A. Hubbell, at the Baptist church, from Heb. 9: 23. He tried to comfort us, that although we were under the Adamic curse, there is a time for full salvation to those who seek for eternal life, who shall inherit the earth.

We feel an enemy hath done this, and we could not endure the trial were it not for the soon coming of the Lord and the resurrection.

Peter S. W. Deyo.

Herald and *Expositor*, please copy.

Died, in Southboro, Oct. 26th, Bro. John Flint, of consumption, aged twenty-nine.

Bro. F. was sick some fourteen months. During this time he suffered much, yet without complaining. In this long sickness he experienced much of the practical workings of mortality. He had however to support him, the lively hope of life and immortality through Christ his Savior. He was formerly a member of the Baptist church in that place, and was dismissed from them on account of his faith on some of the great truths of the gospel not agreeing with *their* faith He was, however, considered by the church and the world to be a very devoted believer in the Savior. He died respected by all who knew him.

His request was that Bro. Fassett should attend his funeral. But Bro. F. being away from home at the time, I was requested to fill his place. Providence seemed to favor this arrangement; and the funeral was attended on Tuesday following by a large congregation, who listened patiently to a long discourse from Job. 14: 14. "If a man die, shall he live again?" May the consolations of the blessed hope give support to the afflicted companion and friends.

J. S. White.

Summary of News.

FOREIGN.

[Advices of the 7th.]

The Piedmontese troops under Victor Emmanuel gained a brilliant victory on the 3d inst. on the Garigliani. They attacked the Bourbon army in front with their troops flanked by the fleet, and dispersed them, the tents, wagons and stores of the enemy falling into Victor Emmanuel's possession, with 11,000 prisoners. General Sonnaz pursued the enemy afterwards and occupied Mola and other positions commanding Gaeta.

Victor Emmanuel was expected at Naples.

Anarchy reigned at Viterbo.

The voting on the question of annexation had commenced at Perequia. The inhabitance at Viterbo hastened to vote, notwithstanding the French occupation and the Pontificial gendarmes.

The report that a treaty of commerce had been concluded between England and Austria is unfounded.

A large body of troops who remained outside of the fortress of Gaeta, had sent a proposal of surrender to the Piedmontese.

Later telegrams from Shanghae say that the reported negotiations were not going on smoothly at Tien Sin.

The telegraph cable to connect Singapore with Rangoon was about to be sent from England. It is 1300 miles in length.

Fresh troops have left Turin for Naples.

FRANCE.

The Scotsman says:—"There exist, we have reason to believe, some grounds for suspecting that the French Emperor is wavering in his Italian policy, and has given orders to Gen. Goyon to interpose, probably only in the last extremity, in favor of the King or ex-King of Naples. One motive to which this alleged change of feeling is ascribed, is the sort of re-action in French popular opinion, arising from the overthrow of Lamoricierce, which is regarded apparently as a sort of national misfortune."

Victor Emmanuel's Battle.

The following is the official dispatch relating to this event, forwarded from Turin:

"Nov. 4th. Yesterday our troops, commanded by King Victor Emmanuel, attacked and dispersed the Bourbon army beyond the Garigliano. Tents, wagons, and an immense number of prisoners were left in our possession. General Sonnaz has occupied Mola di Gaeta and other positions above the City."

"Naples, Nov. 3. A part of the division of Gen. Sonnaz has crossed the Garighano.

The whole army will cross to-morrow.

Bridges are being thrown across the river."

Another telegram says:

"A part of the division of General Sonnaz has crossed the Garigliano and taken the iron bridge, at the same time taking 100 prisoners.

The Royalists have fallen back upon Gaeta. Throughout their march they were much embarrassed by the fire of the Sardinian fleet."

ROME.

Nov. 3d. Large quantities of stores and war material have arrived here for the use of the French army.

The enrolment of foreigners for the Papal army has been stopped.

Perfect order and enthusiasm prevail every where.

A New Suggestion about the Pope.—The idea of installing the Pope in Jerusalem has been broached by the French press. They say it is no further from Jerusalem to Jaffa than from Rome to the seaport, Civita Vecchia; a railroad would place Jerusalem within one hour of the Mediterranean, and it would be nearly as convenient for the Catholic world as Rome is now. It would add also very much to the advance of christianity in the East. The French army in Syria can easily take possession of Palestine if the Sultan should dare refuse a demand for it; in fact, they say it would be the easiest way to settle the Roman question.

The Bible Society.—To the praise of that noble institution—the British and Foreign Bible Society—the word of God is now freely circulating in almost all of Italy. The agents of this Society have followed close on the victorious armies with their Bibles and Testaments, in the Italian and the French languages. They may now be found in the book stores and in the stalls of the hawkers. The people receive them with avidity. I gave an Italian Bible to my courier—a Catholic—who received it with many thanks, saying that he had never read the Bible, and was ignorant of its teachings. Every Bible is a power in this land.—*Cor. Independent.*

☞ The Springfield Republican says, that it is a fact that will surprise those who are not familiar with the church history of New England, that the early church covenants contained no statements of doctrine. Such was the fact in respect to the first church in Salem and the first and second churches in Boston, and Dr. Palfrey says in his history, "I do not remember a material deviation from this catholic character in any of a considerable number of early covenants which have come under my eye."

Notices, &c.

Editorial Notice.

An Error.—Near the middle of the third column of the second page of the Crisis of Nov. 14th, for the expression,—"It is well known that when beast is used *mechanically*," read, "It is well known that when beast is used *symbolically* in the Scriptures, it represents a dynasty, or body of civil rulers."

Notice.

Northern Illinois and Southern Wisconsin Quarterly Conference will be held at Harvard, McHenry Co., Ill., to commence Friday, Dec. 28th, 2 o'clock, where Bro. Reed may appoint. In behalf of the church,

Robert Crown, Evangelist.

The Lord permitting, I will preach at London Bridge the first Sabbath in Dec., if it does not conflict with any other appointment. T. M. Preble.

Notice.

I wish to say through the Crisis that I am ready to spend my whole time in the field as an Evangelist, and shall try to furnish tracts and works to give to the needy, and sell to those that will buy. I here offer myself to all Christian Associations, to act as agent for them in behalf of our absent Lord, and will endeavor to attend to all calls within my limited ability, at the same time believing the body well knows that the laborer is worthy of his hire, and will be happy to comply with all that should wish my labor, by their addressing me at Plum River, Jo Davis Co., Ill. Robt. Crown, Evangelist.

Notice.

All who wish to preach in the Chapel of the Second Advent Association of Scitico, Conn., are expected to confer with the Clerk of said Association. Per order,

C. W. Baker, Clerk.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pea l, do. do. morocco, $1.61; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. P. B. Morgan will preach in
Boston, (Chapman Hall)........Sunday, Nov. 25th

I will preach in Worcester, Mass........Dec. 2d
MILES GRANT.

If the Lord will, I will preach in Abington, Ct. in exchange with Dr. Huntington, Sunday, Nov. 18th. H. F. CARPENTER.

I will preach in
Tunbridge........Dec. 2d
Pomfret........Dec. 9th
Manchester, N. H........Dec. 10th
Auburn........Dec. 11th
Lawrence, Mass........Dec. 12th
South Reading........Dec. 13th
Westford........Dec. 14th
(where Bro. Vose may appoint.)
L. D. THOMPSON.

Eld. Wm. Shepherd will preach in
Springfield, Mass........Nov. 25th

APPOINTMENTS FOR BRISTOL.
Eld. Ralph Williams........Nov. 25th

J. K. Bellows will meet the brethren at
Rutland (school-house)........Nov. 25th
Pleasant Valley........Nov. 27th
Winsted........Nov. 28th
Bro. Andrus'........Nov. 30th
Sandisfield, Mass........Dec. 2d
Wells' Forge........Dec. 6th—7th
East Otis........Dec. 9th
Dalton........Dec. 16th

The Lord willing, D. A. Jones will meet with the churches in Maine as follows:—
Frankfort Mills........Dec. 9th
Orrington........Dec. 11th and 12th
Bangor........Dec. 13th
Holden........Dec. 16th, continuing through the week and over the following Sabbath.
East Great Works........Dec. 27th, continuing over the following Sabbath.

Will Bro. Clewly or Bro. Crawford meet me at Bro. Smith's in Bangor, Friday the 14th?

If the brethren in Burlington or Enfield Mills wish me to visit them, write me to that effect, to Eddington, Me., care of Isaac Clewly.

I will preach in
Exeter, N. H........Nov. 25th
L. BOUTELL.

I will attend meeting, Nov. 18th, at the Young Town school-house, Lincolnville, Me.

The Thursday evening following at South Hope, Me., and continue over the Sabbath, the 25th.

THOMAS SMITH.

S. W. Bishop will preach in
Worcester, Mass........Nov. 25th
Blackstone, Mass........Nov. 27th
Providence, R. I........Nov. 28th
Pontiac, R. I........Nov. 29th
Natick, R. I........Nov. 30th
Warwick Plain........Dec 2d
Foster, R. I........Dec. 4th
East Killingly, Ct........Dec. 5th
Abington, Ct........Dec. 6th and 7th
Danielsonville, Ct........Dec. 9th

M. W. Corliss will preach in
Salmon Brook, Aroostook Co., Me........Nov. 25th

I purpose to labor in this vicinity as the Lord may direct. My P. O. address will be Presque Isle, Aroostook Co., Me.

C. Goodrich appoints to preach in
Abington (in Dr. Huntington's church) Nov. 25th
Plymouth Hollow, Ct........Dec. 2d

Wm. M. Ingham will preach in
Truro (Cape Cod)........Dec. 2d
and stop there and in that vicinity some five to eight weeks.

Charles S. Stevens will preach in
Barnston, (where Bro. Clark may arrange) Nov. 25th

J. T. Ongley will preach as follows:—
Saybrook........Sunday, Nov. 25th
Unionville........Nov. 26th, 27th, and 28th
Ravanna, Ohio, (where Bro. H. Tuttle may appoint)........Nov. 29th and to Dec. 5th
Girard, Pa., (where Bro. Allen may appoint) Sunday........Dec. 9th
Edenboro, Pa., (near Bro. Whitaker's)........Dec. 10th

I will preach in
South Windsor, Ct., (Pleasant Valley school-house)
Nov. 25th. S. P. BABCOCK.

Providence permitting, I will preach at
East Killingly........Nov. 25th
M. E. PHETTEPLACE.

Business Matters.

To Correspondents.

Eld. L. Boutell's P. O. address is Groton, Mass.

Eld. R. V. Lyon's P. O. address is Ogdensburg, N. Y.

T. W. Smith.—He is the same. Should be pleased with a copy by mail.

J. M. Tosier.—Do not know. Inquire of "Advent Herald," this city.

Cash Receipts.

S Freeman 286, 70 cts; Jno. Morrison 268, 70 cts; C McCabe 268, C B Hall 307, $1 50; W H Shackford 269, C L Page 243, 85 cts; Mrs. L Canfield 266, $2.04; M S Chambers 298, $1.96; S Gault 268, $3.00; B H Strait 273, 50 cts; J Stoddard 266, $1.25.

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H. L. HASTINGS, 43 Weybosset St., Providence, R. I.

January, 1860.

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For the Crisis.

The Land Elysian.

SELECTED BY S. D. B.

"Thine eyes shall see the King in his beauty; they shall behold the Land of far distances."*—Isa. 33: 17.

Beyond these chilling winds and cloudy skies,
Beyond death's gloomy portal—
There'll be a land where beauty never dies.
Where saints shall live, immortal.
[Acts 3: 21; 1 Cor. 15: 20; Rev. 21: 4; Isa. 60: 18, 17–22.]

A land where light shall ne'er be dimmed by shade,
With fields forever vernal—
Where nothing beautiful can ever fade,
But bloom for aye—eternal.
[Isa. 60: 19, 20; Rev. 22: 5; Isa. 35: 1, 6; Ib. 41: 19; Ib. 43: 19, 20; Ib. 51: 3.]

There saints will breathe the clear, the balmy air
Mid ever blooming flowers;
They'll sing for aye,—and songs shall echo there,
Through those enchanted bowers.
[Isa. 65: 17; Ib. 66: 22; 2 Pet. 3: 13; Rev. 21: 1, 5; Isa. 26: 1; Rev. 5: 9; Ib. 14: 3; Ib. 15: 3; Isa. 35: 6, 10; Ib. 51: 11; Ib. 55: 12, 13.]

The golden city's King the saints will see,
With clear, immortal vision:
For with salvation clothed, in ecstasy
They'll pass the gates elysian.
[Rev. 21: 2, 10, 11, 18, 21; Ib. 22: 4; Isa. 32: 1; Ib. 33: 17; Ib. 24, 23; Ps. 132: 16; Ps. 149: 4; Ps. 61: 10; Rev. 22: 14, 15.]

O, land of glory! land of love divine!
With fields forever vernal!
O, shall these way-worn, pilgrim feet of mine,
Walk there with God—eternal?
[Ps. 72: 19; Isa. 6: 3; Ezek. 43: 2; Num. 14: 10, 21; Isa. 35: 2; Ib. 40: 5, 31; Hab. 3: 2–16; Col. 3: 4; 1 Pet. 3: 3–5, 13; 1 John 3: 2; 1 Thess. 4: 17; Ps. 1: 1–6; Isa. 33: 15, 16.]

Portsmouth, N. H.

* Heb. "Shall behold the land of far distances;" literally, not now seen, but to be seen far in the *future*. Expressive of *futurity*, not of distance in miles, as "beyond the bounds of space," etc.

For the Crisis.

"Apostasy."—Dialogue 5.

Brown. So, Bro. Smith, I understand you have changed your religion, and joined the Second Advent folks. I must say I am very sorry for it; I had hoped you had more stability of character.

Smith. No, Bro. Brown, I have not "changed my religion," but I hope religion has changed me. I have for some years professed to be a *christian*, and I have yet to learn that I have apostatized from the faith of Christ, by looking and praying for his promised return to sit on the throne of his father David according to the flesh.

B. I know you were a member of the Baptist church, and you exerted a good influence there; but latterly you have lost all that influence, the black mark of "apostasy" is branded on you; and you know that, in the eyes of the world, nothing is so disgraceful as to change your mind on the subject of religion.

S. Bro. Brown, will you permit me to ask you one question; did you ever *repent?*

B. Repent! Why yes, of course, how could I be a christian without repentance and faith? But what has this to do with our subject?

S. Then it seems *you* have changed your mind as well as *I*, for this is the meaning of the word repentance. It is not, as some fancy, a mere sorrow for sin, or for its consequences; but a thorough, radical change of mind; a turning away from sin and error, and a cordial love and devotion for the truth. If this is "apostasy," I pray God we may have more of it!

B. But I hate and despise a man who is for ever changing his mind, and running after every new-fangled notion, that is calculated to lead the weak-minded astray from the good old paths in which our fathers trod. "Unstable as water, they shall not excel."

S. If you go to quoting scripture, I can meet you there. "Prove all things, and hold fast that which is good." Both these passages, taken together, will keep the scales even, so that neither will kick the beam. A thing is neither true nor false because my father or grandfather believed it: error is nearly as old as truth; and, in this fallen state, has ever been in the ascendant. On the subject of religion, popular opinions are always to be distrusted, and it frequently happens that what is highly esteemed amongst men, is had in abomination before God; and, I doubt not, your "fossilized" religion is liable to this "*bad eminence.*" For my part, though I cannot say "I hate or despise any man," or his honest opinions; yet I can say that I respect and love that man above all others, who is not afraid or ashamed to change his mind, confess his error, and, in the face of all opposition, to cleave to the truth with full purpose of heart. I wish there was more such "*apostasy*" as this; it would make devils tremble and angels rejoice.

B. Well, Bro. Smith, it seems you and I are not on the same track; time is hastening us both on to the end of our journey; I trust we shall both get safe home at last; and, if so, it matters not how we get there.

S. If two opposite roads lead to the same place, your wish may be gratified. I dare not trust to any such contingency. Eternal life is to me of unspeakable value. I am told in God's word, that the broad and beaten track, where so many travel, leads to *destruction;* and I want to find the narrow path that leads to *life*, however few there may be found in it. Men may call me an "*apostate*," if they list, and cast out my name as evil. Human opinion, in my estimation, is of little value, when brought in competition with the *word* and *will* of God. This is the anchor of my hope; it has out-ridden many a storm, and has never failed those who have fixed their hope there; and it *never will*, is the echo of faith, heard amidst the storms and tempests of this mortal life. "An anchor of the soul, sure and steadfast, entering into that within the vail." J. Parry.

For the Crisis.

Bro. Grant:—A few days ago, as I was seated beside my most affectionate aunt, Mrs. E. S. Willard, rehearsing to her my many perplexities and crosses, in walking the upward path of life, I asked for advice, for I knew that she had obtained the top of the hill and now had begun its descent. She arose hastily saying, "I have an article that will just meet your case." It was headed, "Bearing the Cross," which she read to me.

It seemed to be just what I needed—to know how to *bear my cross*—not only in one particular, but in *every* thing. It seemed so precious, and the attainment to the mark at which it aimed, so desirable and important, that I am induced to send it to you, believing it will furnish a savory portion of "*meat in due season*" to the tempted and tried children of God in these *perilous times*. Will not the lovers of Christ read the article? S. B. Roter.

Bearing the Cross.

Much is said among professed christians about "bearing the cross"; but we fear little is understood or really practiced in this matter. Some seem to think *speaking in meeting* is the cross they must bear; and when they have done that, they think little more about the cross. We apprehend *that* is a very small item in bearing the cross. Men are all naturally in love with this present world.

To this world we must become *crucified*. Crucifixion is a hard death; but few persons are willing to die such a death; there is, however, no other way of entering into the kingdom of God. We must be "crucified unto the world, and the world unto" us. Most professed christians, it is to be feared, have made a covenant with the world, not to part with it; and the tempter satisfies them, if they speak in meeting sometimes, and give something to support the gospel, they may keep their covenant with the world; but "if any man love the world, the love of the Father is not in him."—1 John 2: 15. How then are we to be separated from the love of the world, and be crucified unto it?

First, by a believing view of the Lord Jesus Christ, who became poor—was despised of men—a man of sorrows, acquainted with grief—endured reproach—resisted temptation, though he "*suffered*, being tempted"—when he was reviled, reviled not again—*murmured* not, though wounded, bruised—put to grief, and his soul made an offering for sin, scourged, spit upon, his hands and feet pierced with nails—his soul in agony—all this he bore, and no lisp of *impatience* ever escaped him. Would you be crucified unto the world, go learn of him: contemplate his poverty—his life—his sufferings—his resignation, his patience—his loving and forbearing spirit, till the whole mind is humbled within you: and then realize this truth, "If so be we *suffer* with him, that we may be also glorified together."—Rom. 8: 17. Do you ask what it is to suffer with him? We answer, to suffer with the same meek, patient, forgiving, resigned spirit that he had.

This leads us to say, secondly, if you would bear your cross and be crucified unto the world—*remember*, every trial of your life—whether *temporal* or *spiritual*, *personal* or *family*, from *friends* or *enemies*, *direct* or *indirect*, *great* or *small*, of *short continuance* or *long*, or whatever be the nature or character of it, is by the *appointment* or *permission* of that God who willeth not the death of the sinner, but who is seeking by all these trials to crucify you unto the world, and fit you to be glorified with his Son Jesus Christ. How shall this design of our heavenly Father be accomplished? It cannot be, unless you "*bear your cross.*"

Do you ask again, what is it to bear my cross? It is to suffer all the trials of which we have spoken, *patiently*. You are not to quarrel with the *instrumentality* God may employ, nor indulge in *fretfulness* under it. If you do, you do not "*bear your cross.*" And though you should speak like an angel in meeting, yet if you *fret* and *complain* under any of the trials of life, by which God is seeking to crucify you unto the world, it is *hypocrisy* for you to talk about your "*bearing the cross.*" You are but deceiving your own souls. God has assured us "*all things work together* for good to them that love him." Yet you can *murmur*, *fret* and *complain*, at those things which God has permitted or appointed! Alas! do not dream you are ripening for the kingdom of God while this is the case. No, you are ripening for death—for perdition. Saith our Savior,—"*In your* patience *possess ye your souls.*" We shall learn soon, or when it is too late, that these words are words of solemn, awful import. If you indulge in murmuring, complaining, or *impatience* at any trials, insults, sufferings or injuries, from whatever *instrumentality* they may come, and that spirit is *increasing* upon you, you are just as surely traveling in the road to perdition as God has said, "*The soul that sinneth, it* shall *die.*"

We speak not now of one "overtaken in a fault," to which all are *liable* in the hour of temptation—but we speak of him upon whom this spirit is not *abating* but increasing—and it is increasing except we bear our cross daily: for every *day* will bring some cross, in some form. Happy the soul who is continually looking to God for grace to bear every cross! We may pray to have the cross removed; but we may not pray for it only in submission to the will of God. "If it be possible, let this cup pass from me; nevertheless, not my will but thine, be done." That is our *example;* and we cannot safely follow any other. "My grace is sufficient for thee," will often be the answer; and did we know *now* what we *shall know hereafter*, we should praise God even now, that he does not leave us to our own way, lest we should be like the children of Israel, whose impatient murmurings were answered by giving them "flesh," but "leanness" was "sent into their souls." "Be patient in all things": that is—*bearing thy cross;* then, when Christ appears, you shall have a crown.

I would add, that the very writing of this article has inspired new resolutions within my *soul* to continually be on my watch-tower, lest Satan's allurements will lead me out of the path of duty. I would say, that *I* was one of the three which followed the example of our crucified Redeemer last spring, in Warsaw, Ind., and was buried in a watery grave. Never shall I forget the scene beside the calm lake; what peace of mind did I feel, when I knew I had discharged my duty. And now, my dear brother, I feel it is necessary for us as christians, to have on the whole armor of God, that we may be enabled to turn aside the mighty foes which do assail us in our pathway. In conclusion may I say, my prayer is that God's liberal hand may be extended toward us and gently lead us along the rugged descent of life, and finally permit us to come forth on the resurrection morn clad in the habiliments of eternal life.

Hammonton, N. J., Oct. 16, '60.

For the Crisis.

"Twenty Thousand Baptists!"

The following will be read with interest by the lovers of truth. It shows how far modern theologians have departed from their fathers and the Bible. A large proportion of the theology of the present day is composed of speculative opinions of men, unsupported by the scriptures of truth. As Mr. Charles Beecher says, "The time has come when men having itching ears, and forms of godliness without the power, are heaping to themselves teachers; when they will not endure sound doctrine, but are turned aside unto fables."

After the following confession of faith was signed by *John Bunyan* and forty other elders, deacons, and brethren, and approved by more than *twenty thousand* others, it was presented to King Charles II., in London, 1660. They said, "We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same."—Ed. Crisis.

Art. 22. "We believe that the same Lord Jesus who showed himself alive after his passion, by many infallible proofs, (Acts 1: 3,) which was taken up into heaven, (Luke 24: 51,) shall so come in like manner as he was seen to go into heaven, (Acts 1: 9—11:—'And when Christ, who is our life, shall appear, we also shall appear with him in glory.'—Col. 3: 4. 'For the kingdom is his, and he is the governor among the nations,' (Psa. 22: 28,) and 'king over all the earth,' (Zech. 14: 9,) 'and we shall reign with him on the earth.'—Rev. 5: 10. The kingdoms of this world (which men so mightily strive after to enjoy) shall become the kingdoms of our Lord and his Christ.—Rev. 11: 15. 'For all is yours,' (ye that overcome this world,) 'for ye are Christ's and Christ is God's.'—1 Cor. 3: 22, 23. 'For unto the saints shall be given the kingdom, and the greatness of the kingdom, under the whole heaven.'—Dan. 7: 27. Though, alas! now many men be scarce content that the saints should have so much as a being among them, but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron.—Rev. 2: 26, 27. Then shall they receive a crown of life, which no man shall take from them, nor they by any means turned or overturned from; for the oppressor shall be broken in pieces, (Psa. 72: 4,) and their vain rejoicing be turned into mourning and lamentations, as it is written.—Job 20: 5—7."

We believe that there will be an order in the resurrection; Christ is the first fruits, and then next, or after, they that are Christ's at his coming; then, or afterward, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand, so we do believe, that at the time appointed of the Father, he shall come again in power and great glory; and that at, or after his coming the second time, he will not only raise the dead, and judge and restore the world, but will also take to himself his kingdom, and will, according to the Scriptures, reign on the throne of his father David, on Mount Zion, in Jerusalem, forever."

"We believe that the kingdom of our Lord will be an universal kingdom, and that in this kingdom the Lord Jesus Christ himself will be alone, visible, supreme Lord and King of the whole earth.

"We believe that as this kingdom will be universal, so it will be also an everlasting kingdom that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is they shall be also.

"We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with them, and he will dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and his saints forever, and will be so situated as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was."—*Crosby's Hist. of Bapt.*, vol. ii., App. 85.

"Since you would know by what name I would be distinguished from others, I tell you I would be, and hope I am a *Christian;* and I choose, if God should count me worthy, *to be called a Christian*, a believer, or any other such name which is approved by the Holy Ghost. And as for those factious titles of Anabaptists, Independents, Presbyterians, or the like, I conclude that they came neither from Jerusalem nor Antioch; but rather from Hell and Babylon, for they naturally tend to divisions. You may know them by their fruits. John Bunyan."

"Ancient Landmarks," No 1, by H. L. Hastings, Providence, R. I.

Selected for the Crisis.

The Adieu.

To Thee, when called awhile to part
With friends or kindred dear,
To Thee we raise each drooping heart,
And tell each rising fear;
For thou, oh God, art ever nigh
To hear thy children when they cry.

The Lord in mercy condescends
To those who ask his love;
Calls them his children and his friends,
And writes their names above.
His bending ear, his smiling face,
Are present at the throne of grace.

As children of a father's care,
Thy blessings we implore;
As friends of Jesus, we would share
Thy presence evermore.
'Tis this alone can cheer the soul,
And every rising grief control.

If thou art with us when we part
With friends or kindred dear,
To fill with joy each drooping heart,
And banish every fear;
How easy then to bid adieu!
For Jesus smiles and Heaven is true.

For the Crisis.

Please Examine.

It is my opinion that greater errors have grown out of a misapprehension of 1 Cor. 15: 24–28, than almost any other passage in the Bible, and this arises from a want of an understanding of the specific work of God the Father and his Son Jesus. Many suppose that Christ is to reign till *he* puts all enemies under his *own feet*. But it is the specific work of the *Father* to put all enemies under his *Son's* feet. This will appear evident, when we consider that Christ is to be seated on his Father's throne, "*till his enemies be made his footstool.*" To prove this we will quote a few passages:—"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."—Psa. 110: 1. "The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool."—Matt. 22: 44. "The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool."—Acts 2: 34, 35.

"But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?"—Heb. 1: 13. "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Heb. 10: 12–13.

Thus we have four witnesses, David, Jesus, Peter and Paul; all testifying that Jesus, the Son of God, must sit at his Father's right hand, till God the Father puts all enemies under his Son's feet, agreeable to 1 Cor. 15: 25, now under consideration. Hope none will try to evade this, for fear it will clash with *their* views. "Let God be true!"

This view will greatly aid us to understand what is meant by *delivering up the kingdom* to God. It is not the *mediatorial* kingdom as many erroneously believe; for there is no such kingdom mentioned in the Bible; but it is "the kingdom under the whole heaven," or this habitable globe—(Greek—*kosmos*,) where the angels—or reapers—will gather out of it "all things that offend, and them which do iniquity," Matt. 13: 41;) for this earth is to be made glorious, so that God's will is to be done in it as it is done in heaven! (Matt. 6: 10.) Then will be fulfilled what the Lord spake by the mouth of Isaiah the Prophet;—"I will make the place of my feet glorious," Isa. 60: 13; and this,—the place of his feet—is the earth, for He says;—"The heaven is my throne, and the *earth* is my footstool." Isa. 66: 1. But God the Father will not put all enemies under his Son's feet, so long as the Son is on his Father's throne pleading, or interceding, for sinners; but as soon as his mediation ceases, he will then leave his Father's throne, and deliver up this habitable globe to the Father, for him to cleanse and purify, and thus make the earth,—the place of his feet,—glorious.

With this view of the subject, let us paraphrase this passage as follows:—"Then cometh the end (of this world) (Greek, *aion*, age or dispensation,) when he (the Son) shall have delivered up the kingdom, (this habitable globe) to God, even the Father; when he (the Father) shall have put down all rule and all authority and power.—For he (the Father) must reign till he hath put *all enemies under his* (Son's) *feet*. The last enemy (to God's people) that shall be destroyed is death. For he (the Father) hath (by decree or promise) put all things under his (Son's) feet. But when he saith, all things are put under him (his Son), it is manifest (or perfectly plain) that he (the Father) is excepted which did put all things under him (his Son.) And when all things shall be subdued (except the Father) unto him, then (still, as in time past,) shall the Son also himself be subject unto him (the Father) that put all things under him (his Son), that God may be all in all," (the same as he ever had been before.) Amen. T. M. Preble.

Concord, N. H.

Selections.

The Accuracy of the Bible.

An astonishing feature of the word of God is, notwithstanding the time at which its compositions were written, and the multitude of the topics to which it alludes, there is not one physical error—not one assertion or allusion disproved by the progress of modern science. None of those mistakes which the science of each succeeding age discovered in the books of the preceding: above all, none of those absurdities which modern astronomy indicates in such great numbers in the writings of the ancients; in their sacred codes; in their philosophy, and the finest pages of the fathers of the church; none of these errors are to be found in any of our books. Nothing there will ever contradict that which, after so many ages, the investigations of the learned world have been able to reveal to us on the state of our globe, or that of the heavens.

Peruse with care our Scriptures from one end to the other, to find there such spots, and, whilst you apply yourselves to this examination, remember that it is a book which speaks of every thing, which describes nature, which recites its creation, which tells us of the writer, of the atmosphere, of the mountains, of the valleys, of the animals, and of the plants. It is a book which teaches us of the first revolutions of the world, and which foretells its last. It recounts them in the circumstantial languages of history, it extols them in the sublimest strains of poetry, and it chants the charms of glowing songs. It is a book which is full of oriental rapture, elevation, variety, and boldness. It is a book which speaks of the heavenly and invisible world, whilst it also speaks of the earth and things visible. It is a book which nearly fifty writers of every degree of cultivation, of every state, of every condition, and living through the course of fifteen hundred years, have concurred to make.

It is a book which was written in the centre of Asia, and in the sands of Arabia, and in the deserts of Judea; in the court of the temple of the Jews, in the music schools of the prophets of Bethel and Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of Chebar, and finally, in the centre of western civilization, in the midst of polytheism and its idols, and in the bosom of pantheism and its sad philosophy. It is a book whose first writer had been for years a pupil of the magicians of Egypt; in whose opinion the sun, the stars, and the elements, were endowed with intelligence, reached on the elements, and governed the world by a perfect alluvium. It is a book whose first writer preceded, by more than nine hundred years, the most ancient philosophers of ancient Greece and Asia; the Thaleses, and the Pythagorases, Zaluceses, the Xenophons and the Confuciuses. It is a book which carries its narrations to the hierarchies of angels; even to the most distant epochs of the future, and the glorious scenes of the last day.

Well, search among its fifty authors, search among its sixty-six books, its 1,189 chapters, and 31,713 verses, search for one of the thousand errors which the ancients and moderns committed when they speak of the heavens, of the earth, of their revolutions, or their elements—search, but you will find none.

The Heart's Door.

The heart is by nature a closed chamber. We may stand by its windows and look in, but its secrets we cannot explore. No where are we greater strangers than here. We may consider ourselves but at home in it, but after all it baffles our inquiries and treats us as sojourners. We may compliment ourselves about its excellence—but these theories are all shadows. Unless God is pleased to wake us to the truth, we live and die deceiving and deceived. But let him touch our eyes and then the shadows fall. Door after door is opened; vault after vault uncovered. The bolts of prejudice, of selfishness, of avarice are loosened. Sometimes this is done softly and gradually. Not with a crash, but quietly are the portals unclosed. But gradual as may be the discovery, it is enough to cover us with shame. Foul broods of lust are disclosed. Sinful and passionate impulses are brought to light. What we once looked upon as a garden of beauty, now appears a desert, void and polluted. Instead of a sanctuary, we find but a den of thieves. Not love, but hatred toward God; not mercy, but jealousy toward our fellow men; not generosity, but sordid selfishness. Nothing we find that could please God; nothing that does not deserve his eternal reprobation.

Yet this insight into our heart's real condition is one which we would often fain regret. The dream of self-love is far sweeter than is this bitter and humiliating truth. But that dream is the charm by which Satan drags us to ruin; this truth is the leading-string by which the hand of grace draws us to life. For this purpose the Holy Ghost keeps guard at the door of the heart. He opens an entrance to many truths, invitations and holy warnings, which heretofore had rebounded from the closed and barred gate. Now the thunder-word eternity receives free entrance. Now, also, are heard the trumpet-calls to judgment, and the cry, "Arise, thou that sleepest." Voices enter that so-long benighted chamber, calling upon the soul to haste for life's sake, and to take the narrow way. Formerly these same voices struck the outside of the heart's door, but entered not therein. Now the spirit has opened the heart, and the call resounds and echoes through all its walls.

Sinner! if you hear these voices, be sure that the Spirit is opening that long closed door of your heart! It is in your power to exclude the heavenly visitor, but if you shut on him the gate of your heart now, remember that he will shut on you the gate of heaven hereafter.—*Krummacher.*

Fight On!

There are battles fierce and many,
By our valor to be fought,
And we want for soldiers, any
Who will fight as brave men ought;
Not with sword of glittering steel,
Laying waste the fruitful lands,
But with humble, christian zeal,
And the Bible in our hands.

What is due to Woman?

Let man learn to be grateful to woman for this unbounded achievement of her sex, that she, far more than he, and too often in despite of him, has kept Christendom from lapsing back in barbarism; kept mercy and truth from being utterly overborne by those two greedy monsters, money and war. Let him be grateful for this, that almost every great soul that has led forward or lifted up the race has been furnished for each noble deed, and inspired with each patriotic and holy inspiration, by the retiring fortitude of some Spartan, or more than Spartan—some christian mother. Moses, the deliverer of his people, drawn out of the Nile by the King's daughter, some one has hinted, is only a symbol of the way that woman's better instincts always outwit the tyrannical diplomacy of man. Let him carefully remember, that though the sinewy sex achieves enterprise on public theatres, it is the nerve and sensibility of the other that arm the mind and inflame the soul in secret. "A man discovered America, but a woman equipped the voyage." So every where; man executes the performance, but woman trains the man. Every effectual person, leaving his mark on the world, is but another Columbus, for whose furnishing some Isabella, in the form of his mother, lays down her jewelry, her vanities, and her comfort.

Above all, let not man practise upon woman the perpetual and shameless falsehood of pretending admiration, and acting contempt. Let not men exhaust their kindness in adorning her person, and ask in return the humiliation of her soul. Let them not assent to her every high opinion, as if she were not strong enough to maintain it against opposition; nor yet manufacture opinion for her, and force it on her lips by dictation. Let them not crucify her emotions, nor ridicule her frailty, nor crush her individuality, nor insult her independence, nor play off mean jests upon her honor in convivial companies. Let them multiply her social advantages, enhance her dignity, minister to her intelligence, and by manly gentleness, be the patrons of her genius, the friends of her fortune, and the equals, if they can, of her heart.—*Rev. F. D. Huntington.*

Angelic Perfection.

Who ever saw it, who believes it? Angelic perfection belongs to angels, christian perfection to christians.—"This is the will of God, even your sanctification." The beloved Fletcher says:

Do not confound angelic with christian perfection. Uninterrupted transports of praise, and ceaseless raptures of joy, do not belong to christian, but to angelic perfection. If God indulges you with ecstasies and extraordinary revelations, be thankful for them; be not exalted above measure by them, and remember that your christian perfection does not consist so much in building a tabernacle upon mount Tabor, and enjoying rare sights there, as in resolutely taking up the cross, and following Christ to the palace of a proud Caiphas, to the judgment hall of an unjust Pilate, and to the top of an ignominious Calvary.—*Ex.*

Reading for Youth.

A Stained Memory.

I think my letter will be mostly to boys, but how shall I persuade them to care for what I say? And, especially, how much will they care, when I urge something a great way off, in the future, as a reason for doing right now? A father was once urging his son to give up a certain wrong thing, and he wished him to feel the reason, as well as to be merely obedient, "because, my son, I do not want you to have a *stained memory*."

Now, many people feel that we may live as we please; it is not so much matter what we do now, if we only repent at last, or come right before we die. And others say, "Oh, young people must sow their wild oats"—that is, they must go some distance in the wrong road, in order afterwards to turn about and go in the right road. That is not the way we do in life. If we want to go to England, we don't set out for California first, so as to turn about and have much further to go.

Of course, young people cannot be like old people, who are quieted and sobered by all they have seen of life. Young people ought to have plenty of fun, but it should be innocent fun. And I wish we more generally felt and understood that true religion is cheerful and joyful—that if we are delivered from the power of sin and evil, we must rejoice and be glad. Said a little child to me, "I like Mr. G.—— he is not a bit religious—he laughs and says funny things." And yet Mr. G. was an earnest, working, cheerful christian.

Now this is what I want you boys to be. As you grow up, you will have many quiet hours, and your thoughts will turn backward, your memory will be at work—and, as it is pleasantest to remember pleasant things, therefore you should try to have only such to remember. As men grow older, they remember those things that happened when they were young, while later things may have faded away, having made less impression.

Now, don't do anything that will not be pleasant to think of—*for you can't forget!* How miserable to have always evil things to look upon when you are alone! A *stained memory!*

A boy once fell overboard from a boat and was nearly drowned. When he was restored and came to himself, he found that all the scenes of his life seemed to have come back to him, even those he had not thought of for years. And he said that in the minutes that he was under water, all his life came before him, the whole passing so rapidly it seemed hours instead of seconds. So it may be, the great pages of the "book of remembrance" are the pages of our own memory, where nothing is lost, but all will come back, to make us happy or unhappy, according to the record we read.

Now every sin, every wrong thing, will leave a stain. I have seen people whose faces looked dark and distressed, and when they were alone or quiet, they did not seem happy; I always thought such people had not pleasant memories. It is like being in a room full of hateful pictures—whichever way you turn your eyes you see them, you cannot help it. The only way is not to have the pictures there.

Now, boys, there are reasons enough for not doing wrong, but is not this a strong one—Not to have a stained memory?—*Independent.*

How should Little Children Pray?

We will answer this question in the language of some of your own age. A little boy, one of the Sunday school children in Jamaica, called upon the missionary, and stated he had lately been very ill and in his sickness often wished his minister had been present to pray with him.

"But, Thomas," said the missionary, "I hope you prayed yourself?"

"O yes, sir."

"Did you repeat the collect I taught you?"

"I prayed."

"Well, but how did you pray?"

"Why, sir, I begged."

A child of six years old, in a Sunday school, said: "When we kneel down in the school-room to pray, it seems as if my heart talked to God." A little girl about four years of age, being asked, "Why do you pray to God?" replied, "Because I know he hears me, and I love to pray to him." "But how do you know he hears you?" Putting her little hand to her heart, she said, "I know that he does, because there is something here that tells me so."

Ah, children, you may never fully know the power and usefulness of prayer, until you find yourself in trouble and in sorrow; then you will love the mercy-seat better than any other place on earth. But see to it, that you never approach God in prayer, even now, unless you are sincere and earnest; for to ask for what you do not want, would only be mocking the great Jehovah. Do you remember those little verses of the hymn?

"I often say my prayers,
But do I ever pray?
Or do the wishes of my heart
Suggest the words I say!

I may as well kneel down
And worship gods of stone,
As offer to the living God
A prayer of words alone."

—*Episcopal Recorder.*

"If one lesson won't do, another will."

"Mother," said Mary, "I can't make Henry put his figures as I tell him."

"Be patient, my dear, and not speak so sharply."

"But he won't let me tell him how to put the figures, and he does not know how to do it himself," said Mary, very pettishly.

"Well, my dear, if Henry won't learn a lesson in figures, suppose you try to teach him one *in patience*. This is harder to teach, and harder to learn, than any lesson in figures, and perhaps, when you have learned this, the other will be easier to both of you.

Mary hung her head, for she felt that it was a shame to any little girl to be fretted by such a little thing, or indeed by any thing; and she began to think that perhaps *she* deserved to be blamed as much as Henry.

Children very often feel like complaining of their playmates, or brothers and sisters, when they are very much in fault themselves. A fretful, impatient child, makes himself and all about him very unhappy. Will you all try to learn a lesson of patience?

"A fretful temper will divide
The closest knot that can be tied."

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For Terms, see Fourth Page.

For the Crisis.

"A Light that shineth in a dark place."

When the traveler, worn and weary,
Longing for his destined rest,
Where, amid the dear loved circle
In re-union he is blest,—
'Mid the darkness that o'ertakes him
Spies a dim and distant light,
With what joy his heart is bounding,
And how eager is his sight.

Now he's sure the way before him
Is the one he ought to tread,
And he'll press on with new vigor,
While his doubts and fears have fled;
Onward, and still onward moving,
Brighter, steadier shines the light,
Till it fills his raptur'd vision,
And dear home appears in sight.

Thus the word prophetic lightens
Up the future to our view,
And we *know* the way before us
Mark'd by prophecy is true;
All without it is but darkness,
Dense and drear to mortal eyes,
Nothing of the future know we,
Nought of what before us lies.

But this light that God has given
Beams in brightness on our way,
And we see, amid the darkness,
Tokens of a joyous day;
That blest haven we are seeking
Rises clear before our eyes,
And with zeal renewed, we hasten
Onward to obtain the prize.

And, the nearer we approach it,
Brighter still the light appears,
Faith makes sure the way before us,
Banishing our doubts and fears.
Praise to God for light prophetic!
To it we may well "take heed,"
For it is a beacon truly,
Blessing to our souls indeed.

A. C. J.

Lockport, N. Y.

For the Crisis.

Fraternizing.

The band of brotherhood which unites christians is most sweet, gives strength and comfort, and that sense of security which union bestows. So far so good. But there is a loose and indiscriminate embracing, which taking in more ground than can well be defended, weakens every point, and all along the lines, leaves it vulnerable to attack. It is truly a nice distinction who should be brethren and who not. Yet Christ has given a "place of departure," or stand point, when he says "He that doeth the will of my Father which is in heaven the same is my brother," etc.

For my own part I would fraternize with Methodist, Baptist, and all the other denominations of Protestantism, who with what light they have got, are laboring for the evangelizing of the world. But, with popery I have no sympathy or fellowship, not even when it affects moderation and liberality; for I believe it antagonistic to God—the *very* Antichrist, which would rob the dear Redeemer of his inalienable rights, and give them to a blasphemous pretender, who grasps at heaven's diadem to put it in his pocket.

Some three weeks ago "The Young Men's Christian Association" of Boston invited the Catholic Bishop to deliver a lecture before them; but he, pleading prior engagements, appointed a learned subordinate, who took for his subject "Fenelon and Catholicism."

The lecturer knew well what he was about in singling out the *very* best man that ever their church recognized, or rather that ever would recognize their church. With a mercy almost unknown among the priesthood, this good man (Fenelon,) accepted the mission of the fierce bigot, Louis XIV., to convert the Protestants of Poitou, on the condition that no force (which the French monarch delighted in) should be used. His works show how much, or rather how *little* of a Catholic he died.

The discourse of the Rev. priest wound up with a high colored eulogium on the beauties of the Catholic faith, full of liberal sentiments for those who differed from him, and said that if Catholicism were popery he would abjure it—mark it, will you?—for he did not endorse the cruelties inflicted by its persecuting spirit! I thought at the time

"How like a fawning publican he looks"

with all his wily, secret semblances of kindness, purring and turning away his head from the bloody work, like a cat whose bound is impeded by the interposing bars of the cage which surrounds the trembling bird, she sheathes her claws and rubs herself against the impenetrable sanctum as if she did not mean a mite of harm. O no! And the priest further added in the fullness of his liberality. "*I* never hanged a heretic!" If he had understood the mighty sensation which pervaded the assembly *then*, he would have paused. He never hanged one! not he, nor would I say that he would if he could; but it is a "family failure"; and I for one, would be like the fox, who replied to the lion's expression of love to his fellow brutes, "I would not trust your skin if it were stuffed." The fox declared the grapes were sour because he could not reach them; and for the very same reason Papists would not hang and burn Protestants, because they are beyond their grasp. Their power is forever gone—the decrepid old giant sits at the entrance of his cave gnashing his fangless jaws, while the weakest power in christendom laughs at the bellowing of his bulls, and with the most bitter contempt tramples his insolent mandate in the dust.

"Come out from among them and be ye separate—touch not the unholy thing!" Have no brotherhood with the minions of Antichrist. Preach to them mercy—preach to them forgiveness, and life through Christ alone, without the meddling of saints or virgins, but let them not desecrate your pulpits with their schisms, or lay their blood-stained hands upon your altars.

JNO. F. COTTON.

"The Death and Resurrection of Jesus Christ."

A LECTURE BY WM. GLEN MONCRIEFF, LONDON, C. W.

Being a reply to the Westminster Review, No. 135, Article 5.

Delivered before the Young Men's Christian Instruction Society of London, March, 1860.

(Concluded.)

Before his ascension to heaven he had been seen in different localities, and in one instance by no less than "five hundred brethren at once." When he left the world the eleven were present: the event occurred after they had been in close conversation with him, and just when he was giving them his final blessing: it happened not in darkness, when they might have been deceived by an apparition, but in open day, and on an elevated ground, whence they distinctly beheld him in royal majesty glide calmly through the fields of space, till lost in the depths of the unfathomable azure. Eleven simple, honest, truthful men were witnesses of the sublime occurrence; and ever afterwards referred to it as being to them no less indubitable than the shining of sun, and moon and stars. Let us grant it to be unparalleled in the history of our race; but surely the depositions of the spectators need stagger no one who can believe that Jesus survived a crucifixion and a spear-thrust; an envelopment in grave-clothes, and confinement, with rankling wounds, in a stifling vault.

Not many days after his departure, Peter, along with his associates, appeared in the thoroughfares of Jerusalem, and protested that Jesus, whom the rulers had crucified. was risen from the dead. He charged them with murdering his Lord; and showed that by reanimating his Son, God in heaven had pronounced him innocent, and his oppressors guilty. It was an appalling oration. The whole metropolis was thrown into commotion: vast multitudes believed the witnesses and bowed to the dominion of the translated Messiah. The authorities commanded the preachers to be silent; but they would make no compromise;—they would submit to the will of God rather than man, let the consequences follow as they might. How different it would have been had these men departed to China, or India, or Gaul, and proclaimed the resurrection of Jesus: an opportunity would then have been given to a man like the Reviewer to exclaim, "they were too prudent to attempt a ministry in Jerusalem, where every statement they uttered could be instantly exposed"! But in Jerusalem they actually did commence; and soon as they spoke, the testimony ran.

If our Lord was not resurrected, the Apostles were insane to defy the authorities, who, they must have been aware, had a host of facts wherewith to annihilate their pretensions. For what did they ordain a watch at the tomb? Was it not to meet just such an emergency as this? And now was their time. Let them bring forward the Roman guard to declare the seal was never broken: let them exhibit the remains of Jesus, and in one hour Peter and his confederates are overwhelmed in disgrace. But in lieu of evidence to shield the populace from deception—instead of saving their flock out of regard for their fleece at any rate, they fulminate against the speakers; and while the flame-crowned witnesses are sublimely heroic, the high powers skulk into retirement, and are agued with fear.

It has been well observed by a masterly writer, that "If Christ did not rise from the dead, most assuredly he did not preach to them (his disciples) after his crucifixion; upon which supposition, I apprehend, it must be very difficult to account for their returning to their faith in that Master, whom in distress they had abandoned and disowned. But if Christ did rise from the dead, and did, after his resurrection, converse with his Apostles, I suppose it will be easily granted, that they had sufficient reason for believing in him, and for acting in obedience to the command given them by him, to preach the gospel throughout the world, especially when they found themselves so well qualified for that important commission by the miraculous powers conferred upon them by the Holy Ghost, and particularly the gift of tongues, so apparently and so easily calculated to carry on that great and universal service."

These men persisted to the last—and holy, self-denying men they were—in their undaunted and harmonious protestations that the hope of the world had returned a conqueror from the kingdom of hades: with probably only one exception they sealed their testimony with their blood. Be it observed, it was not an opinion they died for; they were martyrs primarily to a fact—the resurrection of their Lord. Men may resign their breath in defence of conjectures as to the nature of a Trinity: the action of a Holy Spirit in conversion; the authorized form of ecclesiastical polity, and the perplement of the stars; but their martyrdom in such instances is logically no more than a demonstration of the sincerity and intensity of their opinions,—no sweeping assurance of their truth; but when a company of excellent men submit to a death of agony rather than revoke what their eyes have seen, and their ears have heard, and their hands have handled, we have not merely the utmost evidence of sincerity, but the highest conceivable reason, based on human testimony, to esteem their affirmations eternal verities.

Nothing could these men gain by attesting what in their conscience they knew to be false: their preaching conducted them to scorn, and poverty, and suffering, and death. Were these a prize to reward an imposition with? That they should act as they did in propagating an invention of their fancy would be more astonishing than the very truths they announced. In a lie there is no courage, no nutriment, no fire, no force: mostly does it resemble a wind-bag, fit for no mortal purpose beneath the sky.

There stands on the field of Waterloo a giant monument, and in one of the streets of London a column having at its top a carved emblem of flames; the one commemorates the European battle in which Napoleon was overthrown; the other the great fire by which a large portion of the English metropolis was desolated. Would any person ever suppose that merely by erecting these monuments the world would have been convinced that an engagement had taken place, or that flames had raged to such a terrific extent? The sculpture in both instances presupposes the events, and the marble lion and the marble flames are enduring records of their anterior existence. Well, then, it is an acknowledged fact that ever since the date when our Lord is said to have appeared, the simple ordinance of the Eucharist has been solemnly commemorated by his followers. That ordinance, was intended to commemorate his death, which took place; to foreshadow likewise his return to judgment (which presupposes his resurrection), since according to Paul it is to be observed till his reappearing in glory. "As often as ye eat this bread and drink this cup ye do show the Lord's death till he come."

Will any mortal have the audacity to affirm that the primitive Christians, of whom mention is made by the Roman historian Tacitus, as well as the Jewish Luke, began this celebration, but without a reason—erected this monument descending the stream of time to commemorate nothing? There was a time when the institution was first observed, and the impelling motive was the command of Jesus; but if he had not returned from the grave, what was there to commemorate in one who had disappointed their hopes, and left them a prey to agonizing fears? Inevitably they must soon have forgotten him. Some of the first generation might have recalled his services with gratitude; but we may hazard the assertion that the next would have cancelled his fame. On the supposition that Jesus rose from the dead—that, in fact, things just happened as they are ingeniously described by different pens, the existence of Christianity can alone be explained; his exit from the tomb is the necessary cause of a stupendous result, that, like the circles in a lakelet when a stone is cast upon its bosom, has endured and spread for nearly two thousand years.

Those who assail the resurrection of Jesus are like a battle-ship firing at a rocky island—wasting their ammunition and causing only the sea-gulls to tremble. The doctrine of his revivification stands on the page of history as indubitable as the Fall of Babylon, or the poisoning of Socrates. Many have tried to sink it beneath the waves of oblivion, but there it rises with ancient stability. It is the wonder of heaven, and the Pharos of the world. It is enrolled among the facts of the universe, that none can dismember, none annihilate. Yonder in the far past the occurrence stands, an eternal verity, looking down on the world as Mount Blanc, with its "diadem of snow," looks on the vale of Chamouni. It may be ignored, but there it shines: cursed it may be, but from it comes to the recipient mind what bonied blessings it contains. The sacred writers have given us an explanation of the resurrection, and drawn inferences from it, and if these are unsatisfactory, yea, if they are even preposterous, my advice to thinkers is, furnish us, if you can, with a better explanation and with better inferences: at all events, leave us the fact itself in its majestic proportions, and pregnant significance.

Christianity, in her own native and divine simplicity, invites the most rigid investigation; let genius, and acumen, and learning come up to the task, she has nothing to fear. Her pretensions are lofty, nevertheless they can be sustained. But let the investigation be fair, not partial, not malignant. Contradict it who may, it is hard to get justice from opponents; they would determine her claims and her virtues after the ancient Gothic custom of trying witches. The old woman suspected was tied hand and foot and cast into the water. If she swam, then she was instantly carried off to be burnt as a witch; if she sank, then indeed she was acquitted of the charge, but drowned in the experiment.

But it is time to close. Exercising that independence of thought which is the birthright of every man, and believing that simple, untrammelled individualism in religion is the noblest form of piety, I protest in my own name—and because I am so independent in my religious views and habits, my protest may have a little more weight with liberal minds than if it came from the organ of a sect, or a professional dependant on Christianity—I protest against this rude attempt of an unknown writer to dash out with one sweep of his pen the great facts of sacred history. Though I have sometimes ridiculed his far-fetched theories, my excuse is, that I am acquainted with no better method of encountering such an antagonist; and it cannot fail to bring me consolation, primarily because in that case augmented stability must have been given your faith, if by the sword of truth in our feeble hands the Reviewer's arguments are so wounded, that not even Pilate's cordials and surgery could revive them.

Gospel of the Kingdom.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: then shall the end come."—MATT. 24: 14.

Jesus preached the gospel of the kingdom in all the Jewish synagogue, Matt. 4: 23, and all the prophets, apostles and holy men of old spoke of the restoration of the kingdom to Israel since the world began. See Acts 1: 6, and 3: 21. We are told, Dan. 7: 27, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." And again, Rev. 11: 15, "And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever." Jesus is gone into a far country to receive for himself a kingdom, and return, Luke 19: 12; and likewise Daniel saw in the night visions, and "behold one like the Son of man came with the clouds of heaven, and to the ancient of days, and they brought him near before him. And there was given him dominion and glory, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7: 13, 14.

This kingdom was prepared from the creation of the world, and the dominion thereof given to the first Adam. Gen. 1: 26. The same kingdom is to be restored by Jesus, the second Adam, our coming King, who will say to his children, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25: 34.

Now the gospel that is preached among the nations is a gospel without a kingdom. They say the kingdom is the church, and the kingdom is within you, and the kingdom is in heaven above the stars. Note this is a different gospel from Paul's,—and he says they that preach such will be accursed, Gal. 1: 8, 9; and it is adding to God's word, and he says of such, he will add to them the plagues that are written in his book. Rev. 22: 18. It is likewise taking from the words of his book. See the punishment in Rev. 22: 19, and Prov. 30: 6.

Truly did Paul say they shall be turned away from the truth, and turned into fables. Well did Isaias prophecy of them, saying, "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but have removed their heart far from me, and their fear toward me is taught by the precept of men." Look well to yourselves, brethren; follow Christ and his apostles' doctrines, for those that abide not in the doctrine of Christ have not God. "He that abideth in the doctrine of Christ, he hath both the Father and the Son."

New Glasgow, C. E. J. M.

For the Crisis.

Thoughts

SUGGESTED ON SEEING A PICTURE OF HAGAR AND HER SON.

Outcast, forsaken, friendless, forth she goes
To the wide world,—a homeless wanderer.
Hope resteth not within her aching heart;
But anguish that a mother only knows
Is hers. For she hath laid her darling child,
Her only son, amid the desert heath
To die;—then turned herself aside to weep
Alone. She cannot see him perish.
But lo! a heavenly voice bids hope arise
And joy within her heart. Life springs anew;
For God hath heard her cry, and sent his angel
With deliverance.

How oft 'mid life's rough journey,
Doth the pilgrim traveler faint with toil
And watching, while his eye, resting on things
Of earth, finds no relief. Light has gone out;—
His trembling heart no consolation knows,
And comfort, joy and peace, seem fled for aye.
To God he lifts his voice,—pours his complaints;
And not in vain he cries; from out the clouds
Which hang with midnight darkness o'er his steps,
Glory bursts forth and gilds his pathway.
His night to day is turned, weakness to strength,
Sorrow and sadness to the glorious hope
And joy and peace, which faith in God inspires.
From earth the solace comes not,—but from heav'n.
Pilgrim, rejoice; man liveth not by bread
Alone; but every word proceeding from
The mouth of God, with holy energy,
With heavenly, quickening power is fraught.

LOUISA J. BEACH.

"Reasons for my Hope."

The following is from Bro. Hasting's interesting work, entitled, "REASONS FOR MY HOPE." Every lover of truth should have a copy.—ED.

At length the art of printing was discovered. The first book ever printed was the Book of books, the Book of God, by Faust and Guttenberg, at Metz, between the years 1450 and 1455. It was the first fruits of a glorious harvest. Other impressions followed,—probably as many as one hundred and fifty small editions before the time of Luther. In 1472 the printers, in a petition, complaining of their poverty to Sixtus IV., stated that an edition of a theological work (including the Bible) consisted of five hundred and fifty copies. There must have been then, at a moderate calculation, some sixty thousand copies of the Scriptures circulated, partly in Latin and partly in modern languages, before the reformation.

These volumes, scattered through the lands, had in them the germs of a new life for man. They quickened the dormant souls of those who sat in darkness. Luther arose. In the Castle of Wartburg he translated his German Testament. "Let this one book," said he, "be on all tongues, in all hands, under all eyes, in all pens, and in all hearts." "Hearken, O man! my brother!—God, the creator of heaven and earth, speaks here to thee." He finished the New Testament and was set at liberty. Melancthon assisted to revise it. Three presses were employed to print it, and ten thousand sheets were struck off in a day. At last, on the 21st of Sept., 1522, three thousand Testaments were ready and were given to the world. Other editions succeeded this, one in the December following, and sixty-eight within ten years. When the New Testament was printed they commenced to translate the old, and in 1530 the whole Bible issued from the press.

Other versions followed. In 1666 the French Jesuits threw De Sacy into prison. For two years and a half, within the gloomy walls of the old Bastile, he labored in translating the Bible. It was finished one night, and the next day he was set free. God maketh the wrath of man to praise him. This version is regarded by very many "as the most perfect version in the French or in any other tongue."* Like Bunyan's Pilgrim, it was prison work. From 1550 to 1600 Le Long reckons no fewer than 157 editions of Bibles or Testaments printed in French.

Wicliffe's first version of the Bible in English, in 1380, though not printed, was yet circulated in manuscript. The earliest Scripture printed in English was the seven Penitential Psalms, by Bishop Fisher, 1505. About this time arose William Tyndale, a man of learning, piety, and high and holy purpose. When once a priest said to him, "We are better without God's laws than the Pope's," he replied, "I defy the Pope and all his laws .... If God spare my life, ere many years, I will cause the boy who driveth the plow to know more of the Scriptures than you do."† Disturbed by priests in Gloucestershire, he sought another place where he might perform his work. He thought of the Bishop of London, praised exceedingly by Erasmus, "whose tongue maketh of little gnats great elephants," but there was no place for Tyndale in that quarter, and he says he "understood at last, not only that there was no room in my Lord of London's palace to translate the New Testament, but also that there was no place to do it in all England. Room enough there was in my Lord's house for belly-cheer, but none to translate the New Testament." Preserved for a while from actual want by the kindness of Humphrey Monmouth, he at length sailed to Hamburgh in 1524. The following year he was at Cologne, passing through the press the first New Testaments ever printed in the English tongue. Betrayed there, he snatched some copies of his incomplete Testaments from the press, and started with all speed in a passing boat for Worms, where he in safety finished his work, and issued the first English Testament ever published, about 1526. Multitudes of these were sent to England. Some were bought and burned, others filled their places—in 1530 Tyndale published the pentateuch; in 1534 a version of Jonah; but he never finished the Old Testament. Hated by the enemies of God, and an exile from his own land, betrayed by an infamous Judas named Philips, he was taken to Vilvord Castle near Brussels:—kept there in prison a year or two, he busied himself with preparing a version of the New Testament in provincial orthography, that plow-boys could understand; and at last, in Sept., 1536, he was led forth to execution, strangled, and thrown into the flames, his last words being, "Lord, open the king of England's eyes." That prayer was answered, and in less than one year "Matthew's Bible," containing Tyndale's New Testament and Pentateuch, which had been by that king prohibited, were issued openly in England, as the version which all might read and possess, superseding the subsequent one of Bishop Coverdale, and being as the titled declared, "set forth by the king's most gracious license." "And thus Henry VIII. unwittingly afforded his public sanction to the man whom he had persecuted through life and permitted to die a felon's death on a foreign shore!" And though afterward, under this same king, parliament again prohibited the Bible, yet during the twenty years of his reign as many as fifty editions were issued, and during the brief seven years of the reign of his successor, Edward VI., there were published as many more.‡ "So mightily grew the word of God and prevailed."

In the 17th century 940 editions of the Bible in the languages of modern Europe, are enumerated, (not one of which were printed at Rome,)—in the same century 2050 editions of the Bible, or parts of the Bible, were issued in the oriental and Latin tongues, (and all but twenty-four of them beyond the reach of the Papal power.) In the 250 years after the Reformation, the Scriptures were translated in Europe into *twenty-two* languages more; and some four or five millions of copies in all languages were printed during the same period.

With this brief survey we come to the close of the eighteenth century. Up to that time from four to six *million* copies of the Holy Scriptures, in about thirty different languages, comprise all that had ever been issued since the *world began.* In 1779, there was not a Bible Society in the world, and after all that had been done, there were not, at that time, for all the teeming myriads of mankind, more than four millions of Bibles in circulation in the world.

* Bible in Many Tongues. p. 118.
† British Quarterly Review, vol. 3, p. 447.
‡ The Bible in Many Tongues, p. 91. Our English Bible, p. 119.

For the Crisis.

"In Prison, and ye Visited me."

BRO. GRANT:—During the month of July, it was my privilege to visit the city of Jeffersonville, for the purpose, among other social interests, of mingling my sympathies with the convicts of the Prison. Accordingly the next day after my arrival, which was the Sabbath, in company with the Chaplain and other religious friends, I made my way to the great white house whose massive walls and grated windows, as we approached them, gave to the mind a sensation of sadness, to know that within this formidable enclosure, nearly five hundred human beings were confined as a result of violating the laws of the land. The carriage stopped, and we entered the hall, where we were kindly met by the Warden, who ushered us through the large iron door into the Chapel room, where a motley group of all sizes and almost all ages were waiting to listen to the word of God. The subject chosen by the minister was the glad tidings of the gospel; and never did the glorious message of salvation contained therein appear more appropriate than on that solemn occasion. The stillness was almost profound, and the attention given by the listeners showed that they were interested. At the close of the services, I presented a large bundle of religious tracts, which I had procured from Cincinnati for the purpose of distributing among the prisoners. The minister gave them out in quick time with a suitable comment on their use, accompanied with the wish that they would improve the silent messenger to their spiritual benefit and the glory of God. They were then remanded to the solitude of their gloomy cells, where alone they must spend the remainder of the day.

We were then shown the female department, where private services are held apart from the general congregation. And now comes the most interesting part of my humble letter. We found sixteen sad faces of our own sex waiting to hear the words of chistian kindness and sympathy, which we had come to bring. Never did I attend a more interesting meeting, nor behold a more attentive and penitent audience. And as one after another was permitted to speak to them the words of eternal life, their tears of sorrow began to flow; while their sighs and sobs of anguish were audible all over the room. We all felt that the influence of the Holy Spirit was truly present sealing the truth to many hearts before us. We mingled our prayers and tears with theirs, interspersing the services with the songs of Zion, whose rich melody seemed to fill the souls of all present with the conviction that God was truly in our midst. When the meeting closed, and we must take leave of our mournful charge, in imitation of the blessed Savior, who when he blest little children put his hands upon them, we took them all one by one cordially by the hand, expressing our sympathy and desires for their spiritual welfare, with the promise of visiting them again if life should be spared. Their gratitude seemed to know no bounds for the attention shown them, and they seemed with reluctance to let us go, expressing the wish that we might always stay with them. But the bounds of a single letter could not convey to you the interest of that most impressive and important occasion, and I only present it before you, with the hope of waking up an interest in the minds of christians relative to the duty of visiting those confined in our *public prisons.* Rest assured, it is not labor thrown away, as many suppose, but seed sown in good ground which will doubtless bring forth fruit to the glory of God.

As an encouragement to labor among this unfortunate class, I will mention that I received a letter from the Chaplain since my return, informing me that there has been a decided change in their conduct since that memorable interview. The matron also informed me at a second visit, during my stay, that they had been engaged in holding daily prayer meetings among themselves, and appeared cheerful and obedient to all her orders.

O! how much good might christians do, if they would more willingly imitate the example of Him who "went about doing good," and with Job, the "cause they know not of seek out." It is truly astonishing that while almost every other duty is cheerfully remembered, that of visiting those in prison is forgotten. One young man whom I had known in his youth, had seen him at the age of eight years buried with Christ in baptism, had heard his youthful voice mingling in the prayer circle, but who in an hour of temptation fell from his high position by listening to the voice of the tempter, and now was a poor, sorrowful convict,—said, in all his adversity no one among all his professed friends had remembered him either by letter or a visit, save myself and one other, and it had made him almost doubt the reality of christianity. O! shall we not wake up as out of sleep, and strive by our frequent and loving efforts to cheer the outcast, relieve the oppressed, and make the world the better for our having lived in it? that at the coming of the Master, we may hear the welcome plaudit, "Well done, good and faithful servant; enter into the joys of thy Lord."

MARY A. T[illegible]

Neal's Creek, Ind.

☞ Do what good you can. If it be but little, do not think that it will make no great difference any more than though you had not done it. It will make a difference. One ray of light—the smallest, even—makes a difference in a dark place.

For the Crisis.

The Lord's Supper.

Our divine Redeemer instituted this ordinance to be observed by his disciples "until he comes" to receive us to himself in his kingdom.—1 Cor. 11 : 23—26. His design was the continual "remembrance," in our too forgetful hearts, of his dying and living love for us.

Accordingly, we find that all "who gladly received the word" of the truth of the gospel, "were baptized," and continued "steadfastly in the apostles' doctrine and fellowship, and in *breaking of bread*, and in prayers."—Acts 2 : 42. How "*steadfastly*" they continued in the observance of these precious privileges for the honor of their Master and their own edification and holy rejoicing, we learn from Acts 20 : 7.—"And upon the first day of the week (not on the first Sunday of the month or quarter year) when the disciples came together to break bread, Paul preached to them," etc. It is not written that Paul administered to them whatsoever part he might have taken therein.* To an unsophisticated mind, the plain teaching here is, that it was the custom for the disciples of the Lord Jesus Christ at Troas, to come together every first day of the week to break bread and attend to the other ordinances of divine worship, as we read, Acts 2 : 42. This frequency of the observance of the Lord's supper is confirmed also in 1 Cor. 11: 20.—"When ye come together therefore into one place, this is not to eat the Lord's Supper, for in eating every one taketh before *other* his own supper," etc.; i. e., their disorderly manner was not the right way of observing the ordinance. The passage implies, that the professed design and duty of their coming together, was to eat the Lord's Supper. That this was the practice of the christian churches in general, we learn from the fact that the inspired apostles taught the same things "in every church."—1 Cor. 4 : 17.

Now, beloved brethren, it is a fact worthy of our serious consideration, that although the disciples, when they assembled on the first day of the week, attended to christian ordinances in general, *the breaking of bread is the only ordinance which is mentioned as the special object of their coming together*. They "came together *to break bread*."—Acts 20 : 7; 1 Cor. 11 : 20. Can it then be right to omit three-fourths or more of the time, the very ordinance which was the *chief design* of the assembling of the saints according to our only rule of faith and practice? From 1 Cor. 11 : 33 we learn that the Supper was *first* observed after assembling. It was not put in the back-ground. Is not this divine institution the memorial of the Father's love, in the unspeakable gift of his only begotten Son to die for us, and of the love of the good Shepherd in laying down his life for the sheep? Is it not the memorial of the great fact, which constitutes the foundation of all our hope of deliverance from the second death, and of our immortality in the promised kingdom of God?

Have we not been corrupted from the simplicity which is in Jesus Christ, by allowing "lords over God's heritage" to make their presence and service essential to the disciples' enjoyment of the privileges their Lord has given them? I do not indeed question the sincerity of some, who, through the power of tradition, really suppose that none but an ordained elder has the right to baptize and to break the sacramental loaf. But I do affirm that they have no more scriptural authority for supposing it, than they have for supposing that none but an ordained elder has a right to pray or read the holy scriptures in the congregation.

Christian churches existed before officers were appointed, and had elders ordained in them.—Acts 14 : 23. In the absence of plain evidence of the contrary, we must believe that, previous to the appointment of elders, they "came together to break bread," as well as to pray and sing and to exhort one another. And why not, we may ask? Cannot a christian brother give thanks for the bread and the cup, or for the sacred blessings of which they are the emblems? Where there are elders in churches, it is proper for them to preside in the observance of christian ordinances; but they have no power to impart virtue to these emblems, as popish priests pretend.

As civil governors are appointed for the better enjoyment of our property, *which is our antecedent right*, so church officers are appointed for the better observance and enjoyment of the antecedent rights of disciples. Until officers are appointed, every assembly of "two or three" believers have a right, and are bound in duty to come together on the first day of the week to break bread, pray, sing, read the sacred Scriptures and exhort one another in the best manner they can, according to the ability God has given. In doing so, with holy motives to glorify their Father in heaven, they have the promise of the presence of their Redeemer, an ample remuneration for all the opposition of modern Sanballats and Tobiahs.

Jesus Christ has connected baptizing with preaching.—Matt. 28 : 19. Philip, who baptized the eunuch, was not an ordained elder. He was one of the seven appointed to attend to "the daily ministration" of temporal things.—Acts 6 : 1—5. Having preached Jesus unto the Ethiopian, who declared his belief that "Jesus Christ is the Son of God," he immersed him into his name.

Dear christian brethren, the honor of our blessed Master, and our own spiritual welfare demand our return to the simplicity of the New Testament of Jesus Christ. Let us, like the first christian churches, come together "on the first day of the week" "to break bread," and to exhort one another, lifting up holy hands in prayer and thanksgiving, singing, not by proxy, but with grace in our hearts, making melody to the Lord. For christians, who are able to exhort and admonish one another to shut up their house of worship, or to neglect the breaking of bread, because they have no ordained elder, is a lamentable renunciation of duty and privilege. As the light of the world for the salvation of the perishing, we are thus directed to hold forth the word of life, walking in all the commandments and ordinances of the Lord blameless, looking for the glorious appearing of the great God and our Savior Jesus Christ, to whom be glory forever. Amen.

HENRY GREW.

* The breaking and eating of bread by Paul, Acts 20:11, was not the ordinance of the Lord's Supper; it was his individual act, (of eating for his sustenance,) before his departure on second day morning. [illegible]

For the Crisis.

Notes by the Way.

After my trip to Machiasport, by request of Bro. Cottle I consented to visit Scituate harbor. This was a barren place, especially to think of getting the present truth to take root. The Methodists had the ground there, and felt quite safe and independent. The preacher felt above uniting to labor for a reformation, when requested by Bro. Cottle. All kinds of influences seemed in the way of the work of God,—political excitement, temperance meetings, torch-light processions, etc. A union protracted meeting had just commenced among the Congregationalists and Baptists, and their notice was sent to me on Sunday to read. The Unitarians had just got a fine, popular minister. These all having their attractions, left us a small chance, holding the unpopular views we did.

But we commenced under these unfavorable circumstances, with but a very few out. Bro. Cottle and wife were all that I know of who were in sympathy, and praying for God's work to break out. I got the *blues*, and concluded to leave unless the work started at the next meeting. Unexpectedly, Bro. Cottle's daughter astonished us by arising and telling how wicked she had been; she had hated God and requested prayers. This flew around the place like electricity. Others started; a number came out and confessed Christ very boldly; this turned the current, and encouraged us to hold meetings another week. Sunday, the 4th, two were baptized; God setting his seal to the ordinance by giving the Holy Ghost on coming out of the water, especially to Sr. Cottle. It was remarked by many they never saw such beauty on her before. This was noticed and mentioned by the unconverted. The devil was troubled and commenced slandering; but the truth took effect in many hearts. I providentially got a job to build a water wheel, that helped me to stay longer. I worked days and preached evenings, the interest increasing all the time.

I left the 13th to preach in East Boston. While among my good friends in that place I was nearly sick with a cold, which I took while working in a damp wheel pit. But the brethren helped me greatly with some twelve good warm exhortations, after preaching about twenty-eight minutes. Had a good attendance during the day and evening, although very rainy. Bro. White keeps his flock well fed with good wholesome food.

On returning, found the congregation had increased, but unwilling to yield to the Spirit of God's truth. The two young converts were very strong and happy, and warned their friends with good effect to escape the wrath to come. A few others took hold well; but this is a hard place, filled with sectarianism, bigotry and the devil. Bro. Cottle and family made me think of Lot in Sodom, except a more stable wife, who would not look back if the world was on fire.

On the third Sabbath, Bro. Clapp from Boston came down and assisted greatly in carrying on the meeting. I baptized one more on the Sabbath. This was another good time at the water, for God set his seal to this Bible ordinance. Sunday evening the hall was full, and the best attention was given. The truth took effect, and will show itself more fully hereafter.

I left Tuesday morning for Boston, thanking God for the work he had done in that hard place, and the kindness of the friends there. They helped me in a godly manner.

HIRAM MUNGER.

☞ A man struggling against christianity when under conviction, is like a fractious child struggling against a dear mother, when she reproves and punishes it, until, overcome by discipline, it rushes into her arms, and kisses her with a paroxysm of tears, and sobs even when it sleeps.

☞ Do not conclude the Lord is not with you because things go very contrary, and he does not appear for you; he was in the ship notwithstanding the storm, and the disciples thought of perishing.

The World's Crisis.

BOSTON, NOVEMBER 28, 1860.

Rome and Napoleon; or,

AN EXPOSITION OF THE 17TH CHAP. OF REV.

No. 5.

"Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets."—AMOS 3: 7.

Having considered the woman and "the beast that carrieth her," we pass to notice "the ten horns" associated with the beast. The prophecy reads as follows:—

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

In Wicklife's translation, which is the oldest into English, the last part of verse 12 reads, "One hour *after* the beast." The Rheims translation is the same. One point should be noticed, which is, that these "ten kings" had "received no kingdom" at the time when John sees the woman supported by the sixth head; hence it appears that these ten must do their part of the work after the seventh head comes into power. Indeed, the context seems to clearly indicate that their whole work named in the prophecy, is to be accomplished after the healing of the wounded *seventh* head. This being true, these ten kings cannot be the ones on Daniel's fourth beast, three of which were plucked up to make room for the "little horn," or Papal power; for those in Daniel arose and commenced their work more than thirteen hundred years before the woman arrived in her history to where John saw her in this vision. It is also evident that these ten kings of Rev. 17 do not represent any of the *great* powers of Europe, because the latter have existed as kingdoms for centuries. These ten are to exist, as such, but a short space—"one hour." A part of their work is to make the harlot church "desolate," "and burn her with fire," hence their work is near the end of the christian dispensation. We think they synchronize with the ten toes of the metallic image in the second chapter of Daniel, and are the ones to be in existence when the "stone" smites the image and breaks it "to pieces." This long-looked-for event is evidently just at hand.

That part of the image of Daniel symbolized by the legs, feet, and toes, is *Roman;* hence we conclude that the *last* part of the Roman empire will be occupied by the toes. But the Roman Empire for some time has been confined to Italy; consequently, there is the place to look for the *toes* of the metalic image and the "ten horns," or "ten kings," that were to hate "the mother of harlots," who is "drunken with the blood of the saints."

Let us look at the geographical and political condition of Italy, and see if we find the ten toes, or "ten kings," mentioned in the prophet, which should "receive power as kings one hour with the beast." The prophetic language should be closely observed. They were to "receive *power* AS [or like] kings" for a short space. These are to unite and "give their power and strength unto the beast," or aid him in his purposes. The beast here mentioned must be the last husband of the woman, when its eighth head is ruling.

At this point, we will quote from an exposition of this prophecy by J. F. Bird, a defender of the Roman Catholic religion. He says:—"By the late Italian war—the war of 1859—the same two Catholic powers [France and Austria] that altered, broke up, or joined the toes, have now repaired and arranged them again. Now, after the war in Italy, the Catholics have got all their kingdoms—all the toes—ready, already to be given up. The Italian war of 1859 was, as it were, for this very purpose, and it ceased suddenly when this object was accomplished. The Italian war raised up an additional kingdom—the kingdom of Venetia . . . . . So that viewing the late Italian war of 1859 in a Scriptural point of view, the object of it was to get the toes of the statue— . . . . ten Catholic kingdoms—ready for the beast."

The writer considers Mohammedanism the beast, and says he "will come to his end" in 1868, when the Roman Catholic church will be delivered by the second coming of Christ.

We now inquire for the ten divisions of Italy, which are to "receive power as kings one hour with the beast." At the close of the war of 1859 they were as follows:—

1. The kingdom of Sardinia.
2. The kingdom of Lombardy.
3. The kingdom of Venetia.
4. The kingdom of Illyria.
5. The duchy of Parma.
6. The duchy of Modena.
7. The grand duchy of Tuscany.
8. The republic of San Marino.
9. The States of the Church.
10. The kingdom of Naples, including Sicily.

What are these "toes" or kings to do? They are to sympathize with the beast, and give him "their power and strength." They are to "have *one* mind" in this matter. It is well known that they assisted Napoleon in driving out the Austrians in 1859, and he is undoubtedly co-operating with them in freeing Italy from the Papal yoke, while he pretends to defend him by his troops at Rome. It is evident that the French Emperor is conniving at the movements of Garibaldi in suppressing the Papacy.

When speaking further of the work of these ten horns, the prophet says:—"These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled." It should be observed that these ten horns together constitute *one* kingdom, i. e., the Roman. At the time John saw this vision, before this kingdom was under the *control* of these ten kings, he says, they "have received no *kingdom* as yet." It will be noticed that the word *kingdom* is in the *singular* number. But after they receive it, or when it comes under their control, they are "to agree and give *their kingdom* unto the beast." All the toes make up "the kingdom," which is to unite with the beast under the rule of its *eighth* head, and assist in making the harlot "*desolate* and *naked*."

The question now arises, is this work of the ten horns past, present, or future? Their hatred has *certainly commenced;* it is *intense*, and we need not stop to adduce proof. It is known to the whole civilized world, and the hatred is continually *increasing*. We next inquire, has this hatred begun to show itself in outward *acts*, as expressed by the words, "make her *desolate* and *naked*"? When a harlot is made "desolate and naked," her lovers and supporters become her haters, she is neglected, becomes poor, and her filthiness is exposed only to be an object of greater contempt, with whom none but the most degraded will associate. Is this now the condition of the church on "the seven hills?" So it appears. The kings who once sustained, now hate her; and seem ready to "eat her flesh, and burn her with fire." If the flesh of an individual be eaten, it would lessen their size and strength. This is just the work which the ten kings are doing. They have already taken off large pieces. In the Pope's late Allocution he speaks of being in "*great anguish*" on account of being so "*reduced*" in territory and strength, by the action of these kings, that he is "unable, without great difficulty, to look after the interests of the church." These "ten horns" have one more great work to accomplish, which is to "*burn her with fire.*" Her terrible end is evidently at hand.

In the eighteenth chapter her closing history is continued, from which we learn that immediately following her destruction, comes "the marriage supper of the Lamb," and the eternal triumph of the saints, which must be preceded by the resurrection of the dead.

It is truly sublime to be living so near such great events. That they are about to transpire is very evident. "The last days" have really come with their terrible accompaniments, which will spread a frightful alarm among "the enemies of the cross of Christ;" but causing "the saints of the Most High" to "rejoice," because "He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."

Dear reader, are you ready to welcome the Son of Man? Are you among his loyal subjects? Can you say, as did John, "Even so, come, Lord Jesus?"

Where is the Wrong?

In the *Herald of Progress*, a Spiritualist paper published in New York, and edited by Andrew Jackson Davis, we find the following question: "If there is any wrong in the universe, (moral wrong I mean) who is the author of it?"

The Editor answers:—"Not only of course, but by necessity, nature and its central power, *Deity*, must be its author."

This being true, it follows as a consequence, that there is no sin in the world; otherwise, our Creator is the sinner; and says John, "He that committeth sin is of the Devil." If the answer is correct, then God is a robber, a thief, a liar, a drunkard, an adulterer, a murderer, etc., and man is innocent. What will people believe next? Truly "this is an age of *progress!*" ASTONISHING PROGRESS!!

A Bold Assertion.

At a recent meeting in Boston, La Roy Sunderland, formerly a prominent Methodist preacher, since a Spiritualist, when referring to the resurrection of the dead, said:—"If you want to believe in dead carcasses being raised, you may feed your mind on them. I have been born again, redeemed; and have converted more than any other priest."

Bro. D. T. Taylor.

As many of our readers have enjoyed the faithful labors of Bro. Taylor in time past, and feel a deep anxiety in his temporal as well as spiritual welfare, we venture to give his friends a few of his remarks, copied from the *Laws of Life*, made at the anniversary meeting of the opening of "Our Home," at Dansville, Livingston Co., N. Y. This anniversary of Oct. 1st was the second since the Water Cure, under Dr. J. C. Jackson, was opened; since which time, great success has attended the efforts of the Dr. and his associates. Bro. Taylor is now taking treatment at this health institution, with strong hopes of recovering from a very difficult chronic disease. The following toast was offered for his benefit on the occasion:—

ELD. D. T. TAYLOR:—"May he regain his health; not by *patches*, but may he be made every whit whole, like a new garment, and so may be able to preach practical discourses that will *fit* nicely, according to the custom of all good *tailors*."

Bro. Taylor was called for and said:—"I am glad to be here, glad I came here to tarry instead of going to other Water Cures which I visited. I took up my line of march for this hill-side, and have seen no cause to regret it. In a modified sense of the term, I am satisfied;—satisfied with the place, the people, my doctors, my hard bed, my saltless food, my blessed mush;—satisfied without drugs, satisfied with baths, and the pure, limped water, flowing down from the 'All-healing Spring.' I am glad this Cure was founded, and glad these men founded it. They are just the men to do this deed. I am thankful my lot is thus pleasantly cast with them. I see sick, lonely, and miserable hours; doubtful and doubting hours;—who don't? Then I think of other homes, and my heart goes back to the dear ones afar—mother, sister, brother and friend, and with you I wish myself among them. To-day I realize unto them the sweet words of Moore—

'Some kind voice had whispered I wish he were here.'

But there is 'no cloud so dark but hath a silver lining in it.'"

We would say to Bro. Taylor that we saw his mother and brother, when at Champlain. They were both at our meeting the first Sabbath; but the traveling was so bad the next Lord's day, that his brother thought not best to drive his horse through the mud, but came and returned on foot, upon the R. R. from Rouse's Point,—a distance of four miles. They are well, and striving to be ready for the coming of the Son of man.

"The Crisis of the Union."

The above heading, taken from a leading New York Daily, seems appropriate for these times. That our United States are approaching a "crisis" is certain; and one too of no small magnitude. This fact will be apparent after reading the following extracts from different correspondents in the Southern States. A correspondent from Charlestown, South Carolina, of the 12th inst., when speaking of a gathering on that evening at Institute Hall, says:—"When the speaker declared, 'This Union is dissolved,' the enthusiasm of the people was beyond bounds. They rose to their feet, threw up their hats, and cheered till hoarse." He remarks, "There is no longer any possible doubt that the State will secede . . . . The struggle is over, and we are merely perfecting the secession arrangements." Preparations are being made for arming the State for any emergency. The United States officers of S. C. are resigning their official stations, and a declaration of independence is already drawn up to be presented to the people for acceptance. They have appointed Dec. 17th for holding a State convention, when they purpose to come to a full decision as to their future course of action. All classes are said to be aroused, even "old men and young women and children."

A Richmond (Va.) correspondent says: "The secession movement is going forward with a rush; the popular mind of the South is fired up to the focus of revolution, and the preliminaries are being rapidly arranged and will soon be perfected." "In any event," he says, "secession is looked upon as certain to occur at some period within Mr. Buchanan's term."

A correspondent from Mobile, Ala., Nov. 12th, says:—"The citizens here appear almost unanimously in favor of secession. Several corps of Minute men are organizing."

A Washington correspondent of Nov. 12th, says:—"All the intelligence received from the South to-day indicates hasty and precipitate action on the part of five states—South Carolina, Georgia, Alabama, Mississippi and Florida." These have prepared a series of instructions to be sent to their agent at Paris, who is to lay them before the Emperor Napoleon, for the purpose of inducing him to acknowledge their independence. They wish their agent to say to him, that they "with the whole civilized world, look to him as the defender of oppressed nationalities."

The following manifesto is proposed:—

"We, the representatives of the people of South Carolina, Georgia, Alabama, Florida and Mississippi, do, in their name and by their authority, agree and declare that, for the reasons hereunto annexed, we deliberately and solemnly announce to the United States and to the civilized world that we no longer owe any allegiance to the United States, but that we are, and of right ought to be, a free and independent Power. And feeling confident that we can justify our action in the eyes of the world, and appealing to the God of nations and of battles as witness to the righteousness of our cause, we do hereby, in the name and by the authority of the people, form and establish ourselves into separate and independent Southern confederacy, to be maintained, if need be, by force of arms, and claiming to be recognized, so soon as our government shall be organized, as a free and sovereign nation, prepared to enter into treaties with foreign powers, to lay impost duties and taxes, to create an army and navy, to coin money, emit bills of credit, and otherwise to perform all acts incident to national sovereignty."

A Strange Resolution.

At the "Speaker's Convention" of Spiritualists, held at Quincy, Mass., Oct. 30, 31st, and Nov. 1st, 1860, the following resolution was offered:—

"*Resolved*, That man is not totally depraved, as taught by some, neither is he part good and part bad, having an antagonism within himself. But he is wholly and absolutely good, and morally pure, and consequently needs no regeneration, but only development in true wisdom."

Says John in his first letter, when speaking of Christ; "If we say that we have not sinned, we make him a liar, and his word is not in us." Then it follows, if the foregoing resolution is true, that Christ is "a liar."

ANOTHER RESOLUTION. At the United States Infidel Convention, held in New York, on Sunday, Oct. 7th, 1860, the following resolution was presented:—

"*Resolved*, That infidelity is thus in very truth the proclamation of the most blessed and glorious, the only true gospel ever sounded in human ears—the gospel of human happiness—it is indeed a voice crying to the thousand million weepers in this vale of tears, 'Behold, I bring you glad tidings of great joy, which shall be unto all people; peace on earth, good will to men'—an Oriental dream which the Bible is not, but infidelity is!"

Infidelity is rapidly spreading in all parts of the world, and is presenting a bold front to the truth and its supporters. Let every christian man stand firm, trusting in Him whose "word is truth." The conflict between truth and error, right and wrong, light and darkness, is now an earnest one. Be "*valiant for the* TRUTH."

For the Crisis.

Argumentum ad Hominem.

A college professor had invented, or devised, a bell-shaped millstone for grinding corn, but which served only as a butt of ridicule for the students. A wag among them called it the *Argumentum ad Hominy*, and this was the standing joke. And the story may help those readers who are not versed in Latin to remember the wording of the original phrase.

And now for the meaning of it. The English is: The argument to the man himself. When you show that an argument is inconsistent with the opinions of him who offers it, or that it condemns his conduct, or affords matter for his serious consideration, then you employ the *argumentum ad hominem*. You appeal to what the man himself believes, or to his conscience, or to his self-love. His reasoning may be good enough; but he has no right to condemn you by it until he first confesses himself condemned. Before he can triumph, he must mend his thoughts or his ways.

That our Savior and the inspired writers frequently used this argument is quite certain. And I now write specially to commend Bro. White's tract on the Rich Man and Lazarus, for its reasoning in this direction. Bro. W. regards this parable as describing the real opinions of the Pharisees, respecting the state of the dead. The rich man, they thought, was in actual torment, and Lazarus in blissful enjoyment; and they might remain so, for aught the parable shows, to all eternity. Well, says Christ, if you believe so, this rich man is the very picture of yourselves. Hold the opinion, if you will; but beware of its application; for a Nathan might say again: "Thou art the man." That Christ did not endorse the opinion as correct abundantly appears from his teachings on all other occasions.

Such is the argument in this tract; and for this, and the skill with which it is conducted, it effectually silences the orthodox reasoning from the passage, and is worth its small price several times over.

I have, however, a remark to make respecting the "Discourse concerning Hades" which Bro. W. takes as if written by Josephus, and as giving the opinions of the Pharisees. "For the sake of the argument" we may safely concede this, as Bro. W. well shows. But I have questioned this in my book on Debt and Grace; and I wish to show that this concession for argument's sake need not be made. Whatever the Pharisees believed, their opinions can not be made out from this fragment published with Whiston's Josephus. Whiston makes a long argument to show that Josephus wrote the "Discourse"; but in this view he stands almost, if not altogether alone among modern scholars. And, since people are so apt to regard Josephus as next to the Bible, and to regard the opinions of the Pharisees as sound orthodox doctrine, it is much to be regretted that this fragment should appear as a part of Josephus' works. No Greek edition of his works contains it. And when Josephus can be sold to the people by million copies, for what he is, and for what he is worth (which is also a question), it will be a great reform effected.

I can not here give all the proofs that the "Discourse concerning Hades" was never written by Josephus, but hope to do so at another time. Suffice it to say, it constantly quotes the New Testament, which the Jew Josephus would never have dreamed of doing. Whiston's argument rests partly on this absurd foundation, and partly on the opinion of "some wiseacre of the Byzantine age," as Bunsen calls him, who ascribed the fragment to Josephus. The book from which it is taken was probably written by Hyppolytus, bishop of the Harbor of Rome, about A. D. 225. And he, says Bunsen, "did not give his description of Hades as a revelation, but as a christian picture." That is, as a fancy sketch, answering to Plato's myth in his Gorgias. (Hippolytus and his Age, I. 401, 402.)

C. F. H.

For the Crisis.

A Word to a Wanderer.

A letter which came to me this evening reads as follows:—

Nov. 8th, 1860.

MY DEAR FRIEND:—When I read your earnest appeals to the church of Christ from time to time, to awake from their stupor and be up and doing while the day lasts, I feel that there is need of many such appeals to arouse the slumbering church. Alas! how many are sleeping when they should be fighting the Lord's battles. I feel that it has been so with me, but I am determined by the grace of God to awake and arise, gird myself for the battle, and fight the good fight of faith, that I may lay hold of eternal life through the merits of my Savior.

Ah! little did I think, ten years ago, when your father baptized me, that I should live so far from God; but, alas! I stumbled where I fear many have; instead of taking up my cross and bearing the burden, I endeavored to go around it, and in so doing wandered into many forbidden paths, and slumbered on the enemy's ground; and now when I would return unto my Father's fold, I find the way dark and slippery, beset by many foes who would fain prevent me from reaching my Father's house.

In vain I seek for the peace and joy which I once had in believing. I do not feel that full assurance that I am a child of God, which I wish to, and my heart is not filled with the love of God as I wish it might be. Will you not pray for me, dear friend, that the Lord may forgive all past transgressions, and dispel the darkness and clouds that are hanging over my mind, and that the light of his reconciled countenance may beam in upon my soul, that I may be enabled to glorify him while here below, and meet with his acceptance when he shall come to judge the quick and dead? * * * * Your unworthy friend, C.

MY DEAR SISTER:—Though personally unacquainted with you, or at least unable to recall your name and countenance, I will yet venture to address you a few lines in this public manner, hoping that God may enable me to benefit others beside yourself.

Your case is by no means an extraordinary one. You were converted ten years ago and baptized by my father, whose brown hairs have been pillowed in the dust for nearly seven years. You then was among those who were gathered during the latter part of his service. Perhaps his mind was on you with others, when he battled with disease and strove to live, with this one desire before him, that he might feed the lambs a little longer. I think when he was nearly through his work he said to a friend if he could only have all his children, those who had been added to the Lord under his labors, before him once more, and could preach them all *one more* sermon, he would die contented. But this could not be. The seed which his hand had sown broad-cast, was too widely scattered ever to be gathered together again until the end—the great harvest day.

"Then when the glorious end,
The day of God shall come,
The angel-reapers shall descend,
And heaven sing Harvest home."

My sister, in that day will you not meet that man of God in the eternal kingdom? I cannot speak to you as he would, were he here, and yet how gladly would I help to do that work which he left unfinished. O if I could but labor with the might that *he* at times possessed,—but I am but a child,—he was a father in Israel.

Let me still venture to say to you a word of encouragement. You have no doubt learned ere this, that the service of God must be a labor of love. Do you then realize how much the Lord *loves* YOU? Do not mistake me? I am not speaking of YOUR love to *God*, that I know has been changeful, transient and fickle, but of HIS love to YOU—the deep, the vast, the unsearchable love of Christ.

Perhaps you have been looking to yourself, to your frames of mind, your feelings and your fancies for abiding comfort. You did not thus learn Christ of my father, I think. Well do I remember his exhorting trembling souls to plant themselves upon the promises of God. "Whosoever *cometh* unto me will I in no wise cast out." "Stand there," said he, "*feel good or feel bad, feel accepted or rejected, stand and believe what God has spoken.*"

Now, my sister, as you return from your wanderings, drawn by the grace of Christ, will you not make a stand here? Do not look at what you are, but at what *Christ* is. He is your help. It is not so much matter how severe your illness, how deadly

your malady is—but are you touching the hem of the *Savior's garment*? Here is the cure. Do not think it is worth a thought whether you are a great sinner or a small one; one sin loved and harbored will destroy you,—a thousand can do no more—the grand point is to come to Christ who has *power* on earth to *forgive sin* and whose *blood* cleanseth from all *sin*. I think if you will learn to have very mean and poor thoughts of yourself, even as the chief of sinners, and very great and glorious thoughts of Christ, as able to save unto the uttermost, the *outer-most-all* that come unto God by him, it will aid you in the *new life* which is before you now. And if the great thought of God's love to *you* fills your heart, your *love* to *him* will come as a matter of course, just as streams are full when showers from above descend. Do not doubt then but it will be *easy* to obey his call, for where love is, there is no labor; and love makes labor light.

You are bought with a price. You are baptized into Christ's death. One died for *all*,—then *all* were dead. He redeems us. We should not live to ourselves, but to Christ who died and *rose* again. We love him because he *first* loved us, and so our love sprung from *his* and is great only as we see the greatness of his own tender affection.

If you would live a true christian life you must look to *Christ*. Not to doctrines, but to *Christ*. Not to theories, but to *Christ*. Not to names, but to *Christ*. Not to human leaders, but to *Christ*. Not to Calvary, but to *Christ*. Not to the kingdom, but *Christ* himself,—a living, personal great High Priest, who *now*, in *this* very *hour*, liveth to make intercession for YOU. He is a reality, not a myth—not a mere idea,—no, a kind, tender, loving Lord—who though he be "God over all, blessed forevermore," is yet "the man Christ Jesus," "touched with the feeling of our infirmities," and "able to succor them that are tempted," faithfully watching us, nor suffering us to be tempted "above what we are able to bear," but with the temptation providing a way of escape that we "may be able to bear it."

Go to *him*, then, daily. Tell *him* all your wants, your woes, your sorrows and your tears. Pour out your heart before him and he will surely bless you. Then go into his work. Do not be too timid or too dainty about it. Grasp it quickly as you would a nettle; it won't prick half as bad as if you handle it very carefully. Deny yourself, take up the cross and *love it* because Jesus bore it, and bore it for *you*. Then live for him continually.

You need not make resolutions nor promises—Peter tried that and succeeded about as all others have since. Look to Christ and say, "Thou knowest that I love thee," and then he will tell you, "*Feed my sheep.*" Go to his work—work out the salvation that God works within. Obey the word of God. Be led by the Spirit of God, and in doing this you shall be blest here and crowned in the glory of the world to come.

In hope of that day I remain, with prayers in your behalf, your brother in Christ. H. L. HASTINGS.

Providence, R. I., Nov. 13th, 1860.

For the Crisis.

Human Destiny.

A CRITIQUE ON UNIVERSALISM.

Under this title I have just published my argument in the discussion with Mr. Cobb, as a separate volume. Many of the readers of the *Crisis* have read it, and some of them have the volume of the entire discussion. But I have reason to think the argument now publishing will be a desirable book. Some of my orthodox friends think very highly of it. Many Advent people may find it convenient in their intercourse with Universalists. And the *Universalist Quarterly* speaks of Mr. H.'s argument as follows:—

"We can not say that we find it agreeable to see him, as we now do, in the position of an opponent. It is, however, a real mitigation of our regret, that we find in him still the gentleman, scholar, and christian. Perhaps we are the better pleased that his articles, though nominally controversial, are substantially disquisitions. Further, it is a positive satisfaction to read an argument against Universalism that has something of freshness and power. The thread-bare objections to our doctrine, coming from the old-school theologians, we have examined till we grow languid at the taste. Mr. Hudson comes to the question with new arguments, new interpretations of Scripture, and with an array of learning that would be pedantic if it were not so genuine."

This argument makes a book of 136 pages. Price, in paper, 25 cts. In cloth, 44 cts. It is bound with the three following tracts, forming a volume of 216 pages, and sold at 60 cts. "The Rights of Wrong"; "The Rich Man and Lazarus"; and "REVIEWERS REVIEWED." This is a new tract of 36 pages, replying to twelve or fourteen Reviews and other orthodox works; particularly to the *Bibliotheca Sacra*, the *Methodist Quarterly*, the *Theological and Literary Journal*, the *Presbyterian Quarterly*; briefly to Prof. Hovey; to Mr. Landis on Immortality, Mr. Warren's "Sadduceeism," and Dr. Thompson's "Love and Penalty." Price, in paper, 10 cts.

C. F. H.

For the Crisis.

Sabbath School Books.

Why not have appropriate Sabbath school books for our children? We have nothing now. I supposed the Publishing Association were going to do something, and begin soon. There are men among us that can and will get up the thing we want. Children will read; and remember, our children ought to be taught better than to believe in immortal-soulism, as is taught in all other Sabbath school books. I know of a number of schools that are using the Methodist books for the want of others. Let us strike at the root of Spiritualism in the minds of our children; the sooner the better. HIRAM MUNGER.

Correspondence.

From Dr. J. W. Mitchell.

To the Brethren and Sisters scattered abroad and the church at Yarmouth in particular: Situated as I am in a region where there are very few indeed who hold the like "precious faith" with myself, I sometimes long to break away, and hear the glad tidings of a coming Savior proclaimed with all the sincerity and earnestness which I have seen manifested in times past. But I have the blessed Bible and the *Crisis* to read (and they go well together), so that I am not alone. O! how my heart has been cheered from week to week, in reading the communications from my brethren and sisters, and I have often asked myself the question, cannot I write something that would be of some small service? I will try, and may the Lord bless the effort.

One of the ills of this life which I deprecate is the unavoidable separation from those I love. Many parting scenes are fresh in my memory still. And when I look forward, "a little while," and think that separation shall be no more, were it not for the earnest of the Spirit I could not credit it; but now it is to me the "word of the Lord that liveth and abideth forever." How many times I have felt the truth of those words of the poet—

"Sweet indeed is the homeward track,
If we're but sure of a welcome back."

What a welcome awaits us just in the future. It is true,

"We're passing away,"

but it is nevertheless true,

"We're homeward bound."

Yes! and thank God, Jesus will see that we are carried safe through. For he is the "Author and finisher of our faith." Many of you, brethren and sisters, are strangers to me in the flesh, but through the blood of Jesus Christ we are made nigh; so that we are no longer "strangers and foreigners but fellow citizens of the household of God."

A little more than two years ago I was led into our Jordan in Yarmouth by Bro. R. R. York, and buried in baptism. It was not till after that time that I learned Jesus as I now know him, as my Life Giver. Ever since I have seen him as I now see him, I have longed for his appearing, that "where he is there I may be also." And to the brethren and sisters of Yarmouth, let me say, "*Be of good cheer*," there is no reason why you should be disheartened. "Look up for your redemption draweth nigh." I remember the many pleasant and social meetings that I have enjoyed with you, the many prayers, exhortations, and songs that have been offered. I remember how the ark has rested down on Institute Hall, the many

"Tears and sighs together blended."

I remember your labors of love. God is not unmindful of these. I exhort you by the love that ye bear to Jesus that ye "hold fast the form of sound words" "and have no fellowship with the unfruitful workers of darkness." Though I am absent in the body yet am I present in the Spirit. It is quite a cross here to profess to be an Adventist, but I glory in the name. I feel no disposition to shrink from the stigma. I glory in the name, because it expresses the coming of my Jesus; because it expresses that in which I repose all that I expect in the future. If our cross feels heavy, and we feel mortified sometimes in consequence of bearing it through the streets, let us be consoled by the truth of these words,

"If I'm faithful and true and my journey pursue
Till I stand on that heavenly shore,
I shall joyfully see what a blessing to me
Was the mortifying cross which I bore."

Liberty, Me.

From W. Lucas.

BRO. GRANT:—For the encouragement of the saints scattered abroad: My ignorance is the cause why I never have written for the encouragement of those who hold to the views that I do; that is, no inherent immortality, life only through Christ. It is now about sixteen years since a little book was handed to me, about as big as my hand, written by George Storrs. I had then just started into newness of life. It staggered me, but it sent me to the Bible. I was then and am yet very ignorant. I was born in poverty's vale and rocked in the cradle of ignorance, and I groan and am often cast down on this account; but the good Lord has kept me thus far. I have contended as well as I could for the truth in this place, almost single-handed. I have been refused membership in the M. E. Church, only because I could not endorse their views on the immortality of the soul. I have been called an infidel, an atheist, and Universalist, and I have often had an invitation to leave the store or place where I might be, and have often been told that I should find myself in hell. I have only heard one sermon on that subject by any that endorsed the views that I do, in all the sixteen years, yet I am not discouraged and would say to all the persecuted as I would to myself,—

"Courage! my soul, stretch every nerve,
And press with vigor on!"

Peekskill, N. Y.

Obituary Notice.

Died, in East Boston, Nov. 15th, Sister M. ARMSTRONG, after a sickness of several months.

Sister A. was baptized and united with the Advent church in this place within the year past. The hope of the gospel was to her a great support to the last. When she found that she could not recover, her mind was calm, and steadily fixed on her Savior, to whom alone she looked for life and immortality. She died in the "faith once delivered to the saints." That Christ died that she might have eternal life. That he became poor that she "through his poverty might become rich." That he will, according to his promise, raise her up at the last day. That he will change the vile body and make it like unto his glorious body. That when he who is our life shall appear, then will she appear with him in glory.

She has left a companion and several children to experience a great loss. May the blessed Savior who gave comfort to her be with and bless our brother and his family. The time will soon come when "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." "And God shall wipe away all tears from their eyes." He who testifieth these things, saith, "surely I come quickly." Even so, come, Lord Jesus. J. S. WHITE.

East Boston, Nov. 26th.

Summary of News.

FOREIGN.

[Per steamship Palestine.]

The King of Sardinia arrived at Naples on the morning of the 7th with Garibaldi. They proceeded to the Cathedral and afterwards to the palace. There were great festivities in spite of the bad weather. The Paris correspondent of the London Post says that the dissolution of the Pope's army was inevitable. He will have left only a simple guard of 3000 men.

Victor Emmanuel has accepted the sovereignty of the Sicilies. The deed of annexation was drawn up by Garibaldi and Ministers, who had resigned.

The departure of Francis Second from Gaeta was imminent. It was reported that the commander of Gaeta was negotiating with Fauti for evacuation.

On the 7th Victor Emmanuel, accompanied by Garibaldi, entered Naples. On the following morning Garibaldi, accompanied by the Ministry, formally presented to the King the result of the plebicite. His Majesty received them in the throne room. Signor Conforti addressed the King thus: "Sire, the Neapolitan people assembled in their Electoral Committee, having proclaimed you King by an immense majority, nine million Italians are uniting themselves to the other provinces which your Majesty governs with so much wisdom, verifying your solemn promise that Italy should belong to the Italians."

The King replied in a few expressive words. The deed of annexation was drawn up, the Dictatorship ceased, and the ministry resigned. The enthusiasm of the people continued.

The last visit that Garibaldi paid, previous to leaving for his home on the Island of Capua, was to the English Admiral Monday.

Signor Montezeuolo was about to proceed to Sicily as Governor General.

A letter dated Gaeta, Nov. 2nd, says—"By the conduct of the French Admiral it was thought that a change of policy had occurred among the Great Powers altogether favorable to the Bourbon cause; as evidence of this, for four successive days, the French squadron prevented the Piedmontese fleet from landing troops on the banks of the Garigliano. The French guns were all shotted, the decks were cleared, every thing was ready for action, and, indeed there was a moment when the signal for firing was given on board the Betagne; and if the Sardinian vessels had continued to advance only three minutes, they would have received a broadside from the French fleet.

Admiral de Tinman had assured the King that he would protect the line of the Garigliano. But yesterday a French steamer came in with fresh instructions for the Admiral, and thereupon the French fleet left the mouth of the Garigliano, and at sunset yesterday evening returned to Gaeta. The moment he was relieved from the surveillance of the French fleet, Admiral Persano opened a fire against the Neapolitan city."

It is reported, in contradiction of a rumor of an opposite character, that in the Papal war budget for 1861, the expenses of the war department are stated at 4,182,000 dollars for an army of 34,000 men.

The Admiral commanding the Austrian fleet in the Adriatic has been put under arrest on the charge of malversation.

The Ausberg Gazette says that the total number of troops in Venetia is 135,000 men. The largest garrisons are at Venice and Mantua. The same Journal says the coasts are in a complete state of defence.

THREE DAYS LATER.

[Per steamship Arago.]

The Prince of Wales had not arrived when the Arago left.

Advices from China state that negotiations for a settlement were delayed by a question of money. The Allies were marching on Pekin, where Sangkee Linsin is stationed with a large force.

Lord Elgin would follow the troops September 9th.

The army reached Yang Tren Yeh on the 10th.

Two thousand troops were left to protect Tren Sien.

The rebels were inactive.

Trade was obstructed at Canton by the rebels.

It was rumored that the English Government had official dispatches to the effect that a treaty of peace had been concluded at Pekin. Nobody believes that the government would withhold such intelligence if it had been received.

Victor Emmanuel was to leave for Sicily on the 11th inst.

No fresh intelligence respecting the negotiations for the capitulation of Gaeta had been received.

It was stated that the Neapolitans entered the Papal States through the treachery of their General. General Guyon, however, was not satisfied with this explanation.

Garibaldi, in his proclamation tells his companions to be ready to follow him again, as a fresh conflict was likely to break out in Italy within a short time, when a million men would be wanted.

The siege works were actively continued before Gaeta. If the garrison did not capitulate, a bombardment would commence.

Francis Second rejected the proposal to evacuate, on the ground that he has still left 13,000 troops in Gaeta. He also relies on the strength of the fortress to maintain his position.

Victor Emmanuel and Garibaldi.

A letter from Naples, dated the 20th of October, gives the following account of the interview between Victor Emmanuel and Garibaldi:

"Garibaldi had taken up his quarters at a small inn about four miles and a half between Teano and Speranzano, on the 25th. He ordered his column to advance and take up position, and sent Count Trecchi to see the King. On the following morning Count Trecchi and Missori came to inform him that Cialdini was within an hour's march and the King not far behind.

Garibaldi left immediately with his staff, and three quarters of an hour afterward he came in sight of the head of the Piedmontese column. He put spurs to his horse. The Piedmontese advanced as follows: The 23d and 24th regiments of the Como Brigade; then a battery of rifled cannon. The columns presented arms to Garibaldi, and opened to allow him to pass through. Cialdini rushed forward, and Garibaldi, jumping off his horse, embraced him affectionately.

After exchanging a few words Garibaldi remounted to meet the King. Victor Emmanuel was not far behind, leading on his own division. Seeing the red shirts, the King took a telescope, and recognizing Garibaldi, put spurs to his horse and galloped toward him. Garibaldi did the same. When they were within ten paces of each other the officers of the King and of Garibaldi shouted, 'Long live Victor Emmanuel!' Garibaldi advanced, took off his hat, and, in a voice somewhat hoarse from emotion, said, 'King of Italy!' Victor Emmanuel put his hand to his kepi, then held it out to Garibaldi, and, equally moved, replied, 'Thank you!' They stood thus, hand in hand, nearly a minute, without uttering another word.

Garibaldi and the King, still holding each other's hand, followed the troops for about a quarter of an hour. Their suites had mingled together, and followed at a short distance behind them. Passing a group of officers, Garibaldi saluted them. Among them were Farini, Minister of War, in a foraging cap of a staff officer, and Gen. Fanti. The King and Garibaldi were conversing. After the King followed the 17th, 18th, 19th and 20th Regiments of the line, then sixty guns and four regiments of cavalry. His Majesty was at the head of 30,000 men.

Before reaching Teano, King Victor Emmanuel halted, and ordered a portion of his army to file off in presence of Garibaldi, that every one might observe the good feeling which prevailed between him and the chieftain. He then reviewed Bixio's brigade, which was posted a little beyond Calvi. He was received with the enthusiastic and unanimous shout of 'Long live the King of Italy!' Garibaldi has 7000 men, divided between different positions. The King remained at Teano, and Garibaldi returned to Calvi to give orders."

THE POPE.—A Paris letter says the resources of Pius IX are exhausted, the collection of Peter's pence has been a miserable failure, the revenue from the provinces which have placed themselves under the Government of Victor Emmanuel is suddenly cut off, the Pontifical army has no longer an existence, and the temporal rule of the Papacy is drawing to a close.

THE WORLD.—The North British Review, discoursing on the doom of the world, has the following remarks:

"What this change is to be we dare not conjecture, but we see in the heavens themselves some traces of destructive elements and some indications of their power; the fragments of broken planets, the descent of meteoric stones upon our globe, the whirling comets wielding their loose material at the solar surface, the volcanic eruption in our own satellite, the appearance of new stars and the disappearance of others, are all foreshadows of that impending convulsion to which this world was doomed. Thus placed on a planet which is to be burned up, and under heavens which are to pass away—thus residing, as it were, on the cemeteries and dwelling on the mausoleums of the former worlds, let us learn the lesson of humility and wisdom, if we have not already been taught in the school of revelation.

FRENCH.—The Council of War which was lately held at St. Cloud was attended by all the Marshals of France save one—Marshal Bosquet—who was detained by sickness, and the importance of the meeting may be inferred from the fact that they had a continuous session of four hours.

☞ In Florence a book has appeared with the singular title, "One Hundred and Seventy-one Rebellions in the Papal States from the year 896 to 1859."

Notices, &c.

☞ NOTICE! NOTICE! ☜

To brethren having my books I would say that I am very much in need of the amount of them. Most of them have been out two years, and as I am closing up the accounts, I wish you would attend to it immediately. If you have any on hand not sold, please return them to the Crisis office. Don't be heedless and subject me to further trouble; for I have settled with Bro. Hastings and paid him the cash for all that is out, and if you don't pay me, or send the book back, I lose it. Come, be honest; you will if you are a christian or a man. If you have forgot the account, I will soon refresh your memory by publishing your names, with the number of books you have had. HIRAM MUNGER.

ERRATUM.—In the notice of Bro. Flint's death, I was made to say that the funeral was on "Tuesday." It should have read Sunday. J. S. WHITE.

☞ Bro. Rufus Wendell would request the friends who desired his labors at Fishkill Landing, N. Y., to communicate with him by letter at Albany, N. Y.

To our Western Friends.

We would suggest to those remitting small sums from the Western States that they send us POSTAGE STAMPS—as, for the present, there is twenty per cent. discount—too much for either party to lose.

Acknowledgement.

The person who forwarded to my address a package of religious Tracts, will please accept my thanks. Not knowing who sent them, I am obliged to acknowledge the kindness through the Crisis. H. W. DANN.

West Troy, N. Y.

Conference at Concord, N. H.

A general conference is appointed to commence at the meeting-house on the corner of Centre and Green streets, on Wednesday evening, Dec. 12th, and continue over the following Sabbath. Eld. Miles Grant and others are expected as laborers.

T. M. PREBLE.

☞ My appointment at London Ridge for the first Sabbath in Dec. conflicts with a previous one. I therefore withdraw it, and appoint to preach at the "Back meeting-house" in Barnstead on that day. T. M. P.

Notice.

Northern Illinois and Southern Wisconsin Quarterly Conference will be held at Harvard, McHenry Co., Ill., to commence Friday, Dec. 28th, 2 o'clock, where Bro. Reed may appoint. In behalf of the church,

ROBERT CHOWN, Evangelist.

Notice.

I wish to say through the Crisis that I am ready to spend my whole time in the field as an Evangelist, and shall try to furnish tracts and works to give to the needy, and sell to those that will buy. I here offer myself to all Christian Associations, to act as agent for them in behalf of our absent Lord, and will endeavor to attend to all calls within my limited ability, at the same time believing the body well knows that the laborer is worthy of his hire, and will be happy to comply with all that should wish my labor, by their addressing me at Plum River, Jo Davis Co., Ill. ROBT. CHOWN, Evangelist.

Notice.

All who wish to preach in the Chapel of the Second Advent Association of Scitico, Conn., are expected to confer with the Clerk of said Association. Per order,

C. W. BAKER, Clerk.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.61; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. P. B. Morgan will preach in Boston, (Chapman Hall)..........Sunday, Dec. 2d

I will preach in Worcester, Mass........Dec. 2d
Providence permitting, I will commence a series of meetings in New Bedford, Wednesday evening, Dec. 5th, to continue every evening through the week and over the Sabbath.
MILES GRANT.

Eld. Ross will preach in Exeter, N. H., the 1st and 2d Sabbaths in December.

I will preach in
Nashua..........Sunday, Dec. 2d
Westford..........(evening) Dec. 4th
L. BOUTELL.

The Lord willing, I will attend meeting in South Orrington, Me., on the first Sunday in Dec., in the red school-house, Mill Creek.
On the second Sunday in Dec. in the Universalist meeting-house, East Eddington.
THOMAS SMITH.

Providence permitting, I will meet with the brethren in North Adams..........Dec. 16th
RUFUS STOOKS.

Bro. George A. Streeter will preach as follows:—
Blackstone, Mass..........Sunday, Dec. 2d
Foster, R. I., (evening)..........Dec. 4th
East Killingly, Ct..........Dec. 5th
Abington, Ct..........Dec. 6th and 7th
Southbridge, Mass., in Bro. A. Streeter's neighborhood..........Sunday, Dec. 9th
Brimfield, (evening)..........Dec. 11th
Wales, (eve.)..........Dec. 12th
Athol..........Sunday, Dec. 16th
S. W. BISHOP.

I will preach in
Tunbridge..........Dec. 2d
Pomfret..........Dec. 9th
Manchester, N. H..........Dec. 10th
Auburn..........Dec. 11th
Lawrence, Mass..........Dec. 12th
South Reading..........Dec. 13th
Westford..........Dec. 14th
(where Bro. Vose may appoint.)
L. D. THOMPSON.

J. K. Bellows will meet the brethren at
Bro. Andrus'..........Nov. 30th
Sandisfield, Mass..........Dec. 2d
Wells' Forge..........Dec. 6th—7th
East Otis..........Dec. 9th
Dalton..........Dec. 16th

The Lord willing, D. A. Jones will meet with the churches in Maine as follows:—
Frankfort Mills..........Dec. 9th
Orrington..........Dec. 11th and 12th
Bangor..........Dec. 13th
Holden..........Dec. 16th, continuing through the week and over the following Sabbath.
East Great Works..........Dec. 27th, continuing over the following Sabbath.
Will Bro. Clewly or Bro. Crawford meet me at Bro. Smith's in Bangor, Friday the 14th?
If the brethren in Burlington or Enfield Mills wish me to visit them, write me to that effect, to Eddington, Me., care of Isaac Clewly.

S. W. Bishop will preach in
Natick, R. I..........Nov. 30th
Warwick Plain..........Dec. 2d
Foster, R. I..........Dec. 4th
East Killingly, Ct..........Dec. 5th
Abington, Ct..........Dec. 6th and 7th
Danielsonville, Ct..........Dec. 9th

C. Goodrich appoints to preach in Plymouth Hollow, Ct..........Dec. 2d

Wm. M. Ingham will preach in Truro (Cape Cod)..........Dec. 2d and stop there and in that vicinity some five to eight weeks.

J. T. Ongley will preach as follows:—
Ravanna, Ohio, (where Bro. H. Tuttle may appoint)..........Nov. 29th and to Dec. 8th
Girard, Pa., (where Bro. Allen may appoint) Sunday..........Dec. 9th
Edenboro, Pa., (near Bro. Whittaker's)..........Dec. 10th

Business Matters.

To Correspondents.

Bro. Jonathan Wilson's P. O. address is Vermont, Chautauque Co., N. Y.

Bro. H. Grew, Philadelphia.—The tracts have been duly received.

Cash Receipts.

R R Shaw 305, p. pd. $3.00; G Allen 272, 50 cts; J M Tosier p. pd, 286, $1.26; J Beck 295, p. pd., $1.13; L H Stone 269, 36 cts; E Tyler 269, 36 cts; L H Thomas 263, $1.25; M P Pattee 302, $1.37; J Balcomb 318, p. pd. $2.25; Mrs. A A Lawrence, old balance, 50 cts, Jas. White 295, p. pd, $1.12.

P H Lawrence 293, M Perley 286, N E Barnes 295, M s. N Knapp 304, H Coon 270, E Potter 293, T Tryson 295, L E Wait 286, O F Stewart 286, C Gilmore 303, M Hemenway 293, J N Russel 296, D Rowell 296, Otis King, G W Barnes 263, J Guildershive 276, O G Watkins 252, Mrs. Mason 296, H Hill 285, F S Ransome 296, Noad. Warner 296, J C Pettingell 260,—$1.00 each.

Alo. Cudworth 312, O Clapp 312, C Vanderbeck 298, A H Smith 273, Mrs. S A Daggett 320, Mrs A H Doolittle 319, M Cross 305, F D Gilles 298, Josh. Livermore 318, Mrs. A A Lawrence 322, Mrs. N. Goodell 271, Jos. Eaton 328, Mrs. Eunice Clark 322,—$2.00 each.

Books and Tracts.

S F Clough 19 cts, C S Deyo 24 cts, G Allen 53 cts, J M Tosier 41 cts, C Pratt 24 cts, T C Rogers 18 cts, Rev. J Gierlow 90 cts, P S W Deyo 30 cts, S Mason 75 cts, N L Curtis $1.18, I H Harden 30 cts, H B Fallsbach $1.00, L C Glazier 50 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

☞ Bro. ISAAC L. ALLEN, 10 Howard Street, Albany, N. Y., has an assortment of our books and tracts, and will fill orders at the same rates that are charged at this office.

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Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of *immortality* through Christ only. Price, single, 3 cts.; 25 cts. per dozen; $1.50 per hundred. Postage 1 cent.

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January, 1860.

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[illegible]

For the Crisis.

The Lord's Supper.

Our divine Redeemer instituted this ordinance to be observed by his disciples "until he comes" to receive us to himself in his kingdom.—1 Cor. 11 : 23—26. His design was the continual "remembrance," in our too forgetful hearts, of his dying and living love for us.

Accordingly, we find that all "who gladly received the word" of the truth of the gospel, "were baptized," and continued "steadfastly in the apostles' doctrine and fellowship, and in *breaking of bread*, and in prayers."—Acts 2 : 42. How "*steadfastly*" they continued in the observance of these precious privileges for the honor of their Master and their own edification and holy rejoicing, we learn from Acts 20 : 7.—"And upon the first day of the week (not on the first Sunday of the month or quarter year) when the disciples came together to break bread, Paul preached to them," etc. It is not written that Paul administered to them whatsoever part he might have taken therein.* To an unsophisticated mind, the plain teaching here is, that it was the custom for the disciples of the Lord Jesus Christ at Troas, to come together every first day of the week to break bread and attend to the other ordinances of divine worship, as we read, Acts 2 : 42. This frequency of the observance of the Lord's supper is confirmed also in 1 Cor. 11 : 20.—"When ye come together therefore into one place, this is not to eat the Lord's Supper, for in eating every one taketh before *other* his own supper," etc.; i. e., their disorderly manner was not the right way of observing the ordinance. The passage implies, that the professed design and duty of their coming together, was to eat the Lord's Supper. That this was the practice of the christian churches in general, we learn from the fact that the inspired apostles taught the same things "in every church."—1 Cor. 4 : 17.

Now, beloved brethren, it is a fact worthy of our serious consideration, that although the disciples, when they assembled on the first day of the week, attended to christian ordinances in general, *the breaking of bread is the only ordinance which is mentioned as the special object of their coming together*. They "came together *to break bread*."—Acts 20 : 7; 1 Cor. 11 : 20. Can it then be right to omit three-fourths or more of the time, the very ordinance which was the *chief design* of the assembling of the saints according to our only rule of faith and practice? From 1 Cor. 11 : 33 we learn that the Supper was *first* observed after assembling. It was not put in the back-ground. Is not this divine institution the memorial of the Father's love, in the unspeakable gift of his only begotten Son to die for us, and of the love of the good Shepherd in laying down his life for the sheep? Is it not the memorial of the great fact, which constitutes the foundation of all our hope of deliverance from the second death, and of our immortality in the promised kingdom of God?

Have we not been corrupted from the simplicity which is in Jesus Christ, by allowing "lords over God's heritage" to make their presence and service essential to the disciples' enjoyment of the privileges their Lord has given them? I do not indeed question the sincerity of some, who, through the power of tradition, really suppose that none but an ordained elder has the right to baptize and to break the sacramental loaf. But I do affirm that they have no more scriptural authority for supposing it, than they have for supposing that none but an ordained elder has a right to pray or read the holy scriptures in the congregation.

Christian churches existed before officers were appointed, and had elders ordained in them.—Acts 14 : 23. In the absence of plain evidence of the contrary, we must believe that, previous to the appointment of elders, they "came together to break bread," as well as to pray and sing and to exhort one another. And why not, we may ask? Cannot a christian brother give thanks for the bread and the cup, or for the sacred blessings of which they are the emblems? Where there are elders in churches, it is proper for them to preside in the observance of christian ordinances; but they have no power to impart virtue to these emblems, as popish priests pretend.

As civil governors are appointed for the better enjoyment of our property, *which is our antecedent right*, so church officers are appointed for the better observance and enjoyment of the antecedent rights of disciples. Until officers are appointed, every assembly of "two or three" believers have a right, and are bound in duty to come together on the first day of the week to break bread, pray, sing, read the sacred Scriptures and exhort one another in the best manner they can, according to the ability God has given. In doing so, with holy motives to glorify their Father in heaven, they have the promise of the presence of their Redeemer, an ample remuneration for all the opposition of modern Sanballats and Tobiahs.

Jesus Christ has connected baptizing with preaching.—Matt. 28 : 19. Philip, who baptized the eunuch, was not an ordained elder. He was one of the seven appointed to attend to "the daily ministration" of temporal things.—Acts 6 : 1—5. Having preached Jesus unto the Ethiopian, who declared his belief that "Jesus Christ is the Son of God," he immersed him into his name.

Dear christian brethren, the honor of our blessed Master, and our own spiritual welfare demand our return to the simplicity of the New Testament of Jesus Christ. Let us, like the first christian churches, come together "on the first day of the week" "to break bread," and to exhort one another, lifting up holy hands in prayer and thanksgiving, singing, not by proxy, but with grace in our hearts, making melody to the Lord. For christians, who are able to exhort and admonish one another to shut up their house of worship, or to neglect the breaking of bread, because they have no ordained elder, is a lamentable renunciation of duty and privilege. As the light of the world for the salvation of the perishing, we are thus directed to hold forth the word of life, walking in all the commandments and ordinances of the Lord blameless, looking for the glorious appearing of the great God and our Savior Jesus Christ, to whom be glory forever. Amen.

HENRY GREW.

* The breaking and eating of bread by Paul, Acts 20 : 11, was not the ordinance of the Lord's Supper; it was his individual act of eating for his sustenance, before his departure on second day morning. [illegible]

For the Crisis.

Notes by the Way.

After my trip to Machiasport, by request of Bro. Cottle I consented to visit Scituate harbor. This was a barren place, especially to think of getting the present truth to take root. The Methodists had the ground there, and felt quite safe and independent. The preacher felt above uniting to labor for a reformation, when requested by Bro. Cottle. All kinds of influences seemed in the way of the work of God,—political excitement, temperance meetings, torch-light processions, etc. A union protracted meeting had just commenced among the Congregationalists and Baptists, and their notice was sent to me on Sunday to read. The Unitarians had just got a fine, popular minister. These all having their attractions, left us a small chance, holding the unpopular views we did.

But we commenced under these unfavorable circumstances, with but a very few out. Bro. Cottle and wife were all that I know of who were in sympathy, and praying for God's work to break out. I got the *blues*, and concluded to leave unless the work started at the next meeting. Unexpectedly, Bro. Cottle's daughter astonished us by arising and telling how wicked she had been; she had hated God and requested prayers. This flew around the place like electricity. Others started; a number came out and confessed Christ very boldly; this turned the current, and encouraged us to hold meetings another week. Sunday, the 4th, two were baptized; God setting his seal to the ordinance by giving the Holy Ghost on coming out of the water, especially to Sr. Cottle. It was remarked by many they never saw such beauty on her before. This was noticed and mentioned by the unconverted. The devil was troubled and commenced slandering; but the truth took effect in many hearts. I providentially got a job to build a water wheel, that helped me to stay longer. I worked days and preached evenings, the interest increasing all the time.

I left the 13th to preach in East Boston. While among my good friends in that place I was nearly sick with a cold, which I took while working in a damp wheel pit. But the brethren helped me greatly with some twelve good warm exhortations, after preaching about twenty-eight minutes. Had a good attendance during the day and evening, although very rainy. Bro. White keeps his flock well fed with good wholesome food.

On returning, found the congregation had increased, but unwilling to yield to the Spirit of God's truth. The two young converts were very strong and happy, and warned their friends with good effect to escape the wrath to come. A few others took hold well; but this is a hard place, filled with sectarianism, bigotry and the devil. Bro. Cottle and family made me think of Lot in Sodom, except a more stable wife, who would not look back if the world was on fire.

On the third Sabbath, Bro. Clapp from Boston came down and assisted greatly in carrying on the meeting. I baptized one more on the Sabbath. This was another good time at the water, for God set his seal to this Bible ordinance. Sunday evening the hall was full, and the best attention was given. The truth took effect, and will show itself more fully hereafter.

I left Tuesday morning for Boston, thanking God for the work he had done in that hard place, and the kindness of the friends there. They helped me in a godly manner.

HIRAM MUNGER.

☞ A man struggling against christianity when under conviction, is like a fractious child struggling against a dear mother, when she reproves and punishes it, until, overcome by discipline, it rushes into her arms, and kisses her with a paroxysm of tears, and sobs even when it sleeps.

☞ Do not conclude the Lord is not with you because things go very contrary, and he does not appear for you; he was in the ship notwithstanding the storm, and the disciples thought of perishing.

The World's Crisis.

BOSTON, NOVEMBER 28, 1860.

Rome and Napoleon; or,

AN EXPOSITION OF THE 17TH CHAP. OF REV.

No. 5.

"Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets."—AMOS 3 : 7.

Having considered the woman and "the beast that carrieth her," we pass to notice "the ten horns" associated with the beast. The prophecy reads as follows:—

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

In Wickliffe's translation, which is the oldest into English, the last part of verse 12 reads, "One hour *after* the beast." The Rheims translation is the same. One point should be noticed, which is, that these "ten kings" had "received no kingdom" at the time when John sees the woman supported by the sixth head; hence it appears that these ten must do their part of the work after the seventh head comes into power. Indeed, the context seems to clearly indicate that their whole work named in the prophecy, is to be accomplished after the healing of the wounded *seventh* head. This being true, these ten kings cannot be the ones on Daniel's fourth beast, three of which were plucked up to make room for the "little horn," or Papal power; for those in Daniel arose and commenced their work more than thirteen hundred years before the woman arrived in her history to where John saw her in this vision. It is also evident that these ten kings of Rev. 17 do not represent any of the *great* powers of Europe, because the latter have existed as kingdoms for centuries. These ten are to exist, as such, but a short space—"one hour." A part of their work is to make the harlot church "desolate," "and burn her with fire," hence their work is near the end of the christian dispensation. We think they synchronize with the ten toes of the metallic image in the second chapter of Daniel, and are the ones to be in existence when the "stone" smites the image and breaks it "to pieces." This long-looked-for event is evidently just at hand.

That part of the image of Daniel symbolized by the legs, feet, and toes, is *Roman*; hence we conclude that the *last* part of the Roman empire will be occupied by the toes. But the Roman Empire for some time has been confined to Italy; consequently, there is the place to look for the *toes* of the metalic image and the "ten horns," or "ten kings," that were to hate "the mother of harlots," who is "drunken with the blood of the saints."

Let us look at the geographical and political condition of Italy, and see if we find the ten toes, or "ten kings," mentioned in the prophet, which should "receive power as kings one hour with the beast." The prophetic language should be closely observed. They were to "receive *power* AS [or like] kings" for a short space. These are to unite and "give their power and strength unto the beast," or aid him in his purposes. The beast here mentioned must be the last husband of the woman, when its eighth head is ruling.

At this point, we will quote from an exposition of this prophecy by J. F. Bird, a defender of the Roman Catholic religion. He says:—"By the late Italian war—the war of 1859—the same two Catholic powers [France and Austria] that altered, broke up, or joined the toes, have now repaired and arranged them again. Now, after the war in Italy, the Catholics have got all their kingdoms—all the toes—ready, already to be given up. The Italian war of 1859 was, as it were, for this very purpose, and it ceased suddenly when this object was accomplished. The Italian war raised up an additional kingdom—the kingdom of Venetia..... So that viewing the late Italian war of 1859 in a Scriptural point of view, the object of it was to get the toes of the statue—.... ten Catholic kingdoms—ready for the beast."

The writer considers Mohammedanism the beast, and says he "will come to his end" in 1868, when the Roman Catholic church will be delivered by the second coming of Christ.

We now inquire for the ten divisions of Italy, which are to "receive power as kings one hour with the beast." At the close of the war of 1859 they were as follows:—

1. The kingdom of Sardinia.
2. The kingdom of Lombardy.
3. The kingdom of Venetia.
4. The kingdom of Illyria.
5. The duchy of Parma.
6. The duchy of Modena.
7. The grand duchy of Tuscany.
8. The republic of San Marino.
9. The States of the Church.
10. The kingdom of Naples, including Sicily.

What are these "toes" or kings to do? They are to sympathize with the beast, and give him "their power and strength." They are to "have *one* mind" in this matter. It is well known that they assisted Napoleon in driving out the Austrians in 1859, and he is undoubtedly co-operating with them in freeing Italy from the Papal yoke, while he pretends to defend him by his troops at Rome. It is evident that the French Emperor is conniving at the movements of Garibaldi in suppressing the Papacy.

When speaking further of the work of these ten horns, the prophet says:—"These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled." It should be observed that these ten horns together constitute *one* kingdom, i. e., the Roman. At the time John saw this vision, before this kingdom was under the *control* of these ten kings, he says, they "have received no *kingdom* as yet." It will be noticed that the word *kingdom* is in the *singular* number. But after they receive it, or when it comes under their control, they are "to agree and give *their kingdom* unto the beast." All the toes make up "the kingdom," which is to unite with the beast under the rule of its *eighth* head, and assist in making the harlot "*desolate* and *naked*."

The question now arises, is this work of the ten horns past, present, or future? Their hatred has *certainly commenced*; it is *intense*, and we need not stop to adduce proof. It is known to the whole civilized world, and the hatred is continually *increasing*. We next inquire, has this hatred begun to show itself in outward *acts*, as expressed by the words, "make her *desolate* and *naked*"? When a harlot is made "desolate and naked," her lovers and supporters become her haters, she is neglected, becomes poor, and her filthiness is exposed only to be an object of greater contempt, with whom none but the most degraded will associate. Is this now the condition of the church on "the seven hills?" So it appears. The kings who once sustained, now hate her; and seem ready to "eat her flesh, and burn her with fire." If the flesh of an individual be eaten, it would lessen their size and strength. This is just the work which the ten kings are doing. They have already taken off large pieces. In the Pope's late Allocution he speaks of being in "*great anguish*" on account of being so "*reduced*" in territory and strength, by the action of these kings, that he is "unable, without great difficulty, to look after the interests of the church." These "ten horns" have one more great work to accomplish, which is to "*burn her with fire*." Her terrible end is evidently at hand.

In the eighteenth chapter her closing history is continued, from which we learn that immediately following her destruction, comes "the marriage supper of the Lamb," and the eternal triumph of the saints, which must be preceded by the resurrection of the dead.

It is truly sublime to be living so near such great events. That they are about to transpire is very evident. "The last days" have really come with their terrible accompaniments, which will spread a frightful alarm among "the enemies of the cross of Christ;" but causing "the saints of the Most High" to "rejoice," because "He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."

Dear reader, are you ready to welcome the Son of Man? Are you among his loyal subjects? Can you say, as did John, "Even so, come, Lord Jesus?"

Where is the Wrong?

In the *Herald of Progress*, a Spiritualist paper published in New York, and edited by Andrew Jackson Davis, we find the following question: "If there is any wrong in the universe, (moral wrong I mean) who is the author of it?"

The Editor answers:—"Not only of course, but by necessity, nature and its central power, *Deity*, must be its author."

This being true, it follows as a consequence, that there is no sin in the world; otherwise, our Creator is the sinner; and says John, "He that committeth sin is of the Devil." If the answer is correct, then God is a robber, a thief, a liar, a drunkard, an adulterer, a murderer, etc., and man is innocent. What will people believe next? Truly "this is an age of *progress!*" ASTONISHING PROGRESS!!

A Bold Assertion.

At a recent meeting in Boston, La Roy Sunderland, formerly a prominent Methodist preacher, since a Spiritualist, when referring to the resurrection of the dead, said:—"If you want to believe in dead carcasses being raised, you may feed your mind on them. I have been born again, redeemed; and have converted more than any other priest."

Bro. D. T. Taylor.

As many of our readers have enjoyed the faithful labors of Bro. Taylor in time past, and feel a deep anxiety in his temporal as well as spiritual welfare, we venture to give his friends a few of his remarks, copied from the *Laws of Life*, made at the anniversary meeting of the opening of "Our Home," at Dansville, Livingston Co., N. Y. This anniversary of Oct. 1st was the second since the Water Cure, under Dr. J. C. Jackson, was opened; since which time, great success has attended the efforts of the Dr. and his associates. Bro. Taylor is now taking treatment at this health institution, with strong hopes of recovering from a very difficult chronic disease. The following toast was offered for his benefit on the occasion:—

ELD. D. T. TAYLOR:—"May he regain his health; not by *patches*, but may he be made every whit whole, like a new garment, and so may be able to preach practical discourses that will *fit* nicely, according to the custom of all good *tailors*."

Bro. Taylor was called for and said:—"I am glad to be here, glad I came here to tarry instead of going to other Water Cures which I visited. I took up my line of march for this hill-side, and have seen no cause to regret it. In a modified sense of the term, I am satisfied;—satisfied with the place, the people, my doctors, my hard bed, my saltless food, my blessed mush;—satisfied without drugs, satisfied with baths, and the pure, limped water, flowing down from the 'All-healing Spring.' I am glad this Cure was founded, and glad these men founded it. They are just the men to do this deed. I am thankful my lot is thus pleasantly cast with them. I see sick, lonely, and miserable hours; doubtful and doubting hours;—who don't? Then I think of other homes, and my heart goes back to the dear ones afar—mother, sister, brother and friend, and with you I wish myself among them. To-day I realize unto them the sweet words of Moore—

'Some kind voice had whispered I wish he were here.'

But there is 'no cloud so dark but hath a silver lining in it.'"

We would say to Bro. Taylor that we saw his mother and brother, when at Champlain. They were both at our meeting the first Sabbath; but the traveling was so bad the next Lord's day, that his brother thought not best to drive his horse through the mud, but came and returned on foot, upon the R. R. from Rouse's Point,—a distance of four miles. They are well, and striving to be ready for the coming of the Son of man.

"The Crisis of the Union."

The above heading, taken from a leading New York Daily, seems appropriate for these times. That our United States are approaching a "crisis" is certain; and one too of no small magnitude. This fact will be apparent after reading the following extracts from different correspondents in the Southern States. A correspondent from Charlestown, South Carolina, of the 12th inst., when speaking of a gathering on that evening at Institute Hall, says:—"When the speaker declared, 'This Union is dissolved,' the enthusiasm of the people was beyond bounds. They rose to their feet, threw up their hats, and cheered till hoarse." He remarks, "There is no longer any possible doubt that the State will secede.... The struggle is over, and we are merely perfecting the secession arrangements." Preparations are being made for arming the State for any emergency. The United States officers of S. C. are resigning their official stations, and a declaration of independence is already drawn up to be presented to the people for acceptance. They have appointed Dec. 17th for holding a State convention, when they purpose to come to a full decision as to their future course of action. All classes are said to be aroused, even "old men and young women and children."

A Richmond (Va.) correspondent says: "The secession movement is going forward with a rush; the popular mind of the South is fired up to the focus of revolution, and the preliminaries are being rapidly arranged and will soon be perfected." "In any event," he says, "secession is looked upon as certain to occur at some period within Mr. Buchanan's term."

A correspondent from Mobile, Ala., Nov. 12th, says:—"The citizens here appear almost unanimously in favor of secession. Several corps of Minute men are organizing."

A Washington correspondent of Nov. 12th, says:—"All the intelligence received from the South to-day indicates hasty and precipitate action on the part of five states—South Carolina, Georgia, Alabama, Mississippi and Florida." These have prepared a series of instructions to be sent to their agent at Paris, who is to lay them before the Emperor Napoleon, for the purpose of inducing him to acknowledge their independence. They wish their agent to say to him, that they "with the whole civilized world, look to him as the defender of oppressed nationalities."

The following manifesto is proposed:—

"We, the representatives of the people of South Carolina, Georgia, Alabama, Florida and Mississippi, do, in their name and by their authority, agree and declare that, for the reasons hereunto annexed, we deliberately and solemnly announce to the United States and to the civilized world that we no longer owe any allegiance to the United States, but that we are, and of right ought to be, a free and independent Power. And feeling confident that we can justify our action in the eyes of the world, and appealing to the God of nations and of battles as witness to the righteousness of our cause, we do hereby, in the name and by the authority of the people, form and establish ourselves into separate and independent Southern confederacy, to be maintained, if need be, by force of arms, and claiming to be recognized, so soon as our government shall be organized, as a free and sovereign nation, prepared to enter into treaties with foreign powers, to lay impost duties and taxes, to create an army and navy, to coin money, emit bills of credit, and otherwise to perform all acts incident to national sovereignty."

A Strange Resolution.

At the "Speaker's Convention" of Spiritualists, held at Quincy, Mass., Oct. 30, 31st, and Nov. 1st, 1860, the following resolution was offered:—

"*Resolved*, That man is not totally depraved, as taught by some, neither is he part good and part bad, having an antagonism within himself. But he is wholly and absolutely good, and morally pure, and consequently needs no regeneration, but only development in true wisdom."

Says John in his first letter, when speaking of Christ; "If we say that we have not sinned, we make him a liar, and his word is not in us." Then it follows, if the foregoing resolution is true, that Christ is "a liar."

ANOTHER RESOLUTION. At the United States Infidel Convention, held in New York, on Sunday, Oct. 7th, 1860, the following resolution was presented:—

"*Resolved*, That infidelity is thus in very truth the proclamation of the most blessed and glorious, the only true gospel ever sounded in human ears—the gospel of human happiness—it is indeed a voice crying to the thousand million weepers in this vale of tears, 'Behold, I bring you glad tidings of great joy, which shall be unto all people; peace on earth, good will to men'—an Oriental dream which the Bible is not, but infidelity is!"

Infidelity is rapidly spreading in all parts of the world, and is presenting a bold front to the truth and its supporters. Let every christian man stand firm, trusting in Him whose "word is truth." The conflict between truth and error, right and wrong, light and darkness, is now an earnest one. *Be "valiant for the* TRUTH."

For the Crisis.

Argumentum ad Hominem.

A college professor had invented, or devised, a bell-shaped millstone for grinding corn, but which served only as a butt of ridicule for the students. A wag among them called it the *Argumentum ad Homminy*, and this was the standing joke. And the story may help those readers who are not versed in Latin to remember the wording of the original phrase.

And now for the meaning of it. The English is: The argument to the man himself. When you show that an argument is inconsistent with the opinions of him who offers it, or that it condemns his conduct, or affords matter for his serious consideration, then you employ the *argumentum ad hominem*. You appeal to what the man himself believes, or to his conscience, or to his self-love. His reasoning may be good enough; but he has no right to condemn you by it until he first confesses himself condemned. Before he can triumph, he must mend his thoughts or his ways.

That our Savior and the inspired writers frequently used this argument is quite certain. And I now write specially to commend Bro. White's tract on the Rich Man and Lazarus, for its reasoning in this direction. Bro. W. regards this parable as describing the real opinions of the Pharisees, respecting the state of the dead. The rich man, they thought, was in actual torment, and Lazarus in blissful enjoyment; and they might remain so, for aught the parable shows, to all eternity. Well, says Christ, if you believe so, this rich man is the very picture of yourselves. Hold the opinion, if you will; but beware of its application; for a Nathan might say again: "Thou art the man." That Christ did not endorse the opinion as correct abundantly appears from his teachings on all other occasions.

Such is the argument in this tract; and for this, and the skill with which it is conducted, it effectually silences the orthodox reasoning from the passage, and is worth its small price several times over.

I have, however, a remark to make respecting the "Discourse concerning Hades" which Bro. W. takes as if written by Josephus, and as giving the opinions of the Pharisees. "For the sake of the argument" we may safely concede this, as Bro. W. well shows. But I have questioned this in my book on Debt and Grace; and I wish to show that this concession for argument's sake need not be made. Whatever the Pharisees believed, their opinions can not be made out from this fragment published with Whiston's Josephus. Whiston makes a long argument to show that Josephus wrote the "Discourse"; but in this view he stands almost, if not altogether alone among modern scholars. And, since people are so apt to regard Josephus as next to the Bible, and to regard the opinions of the Pharisees as sound orthodox doctrine, it is much to be regretted that this fragment should appear as a part of Josephus' works. No Greek edition of his works contains it. And when Josephus can be sold to the people by million copies, for what he is, and for what he is worth (which is also a question), it will be a great reform effected.

I can not here give all the proofs that the "Discourse concerning Hades" was never written by Josephus, but hope to do so at another time. Suffice it to say, it constantly quotes the New Testament, which the Jew Josephus would never have dreamed of doing. Whiston's argument rests partly on this absurd foundation, and partly on the opinion of "some wiseacre of the Byzantine age," as Bunsen calls him, who ascribed the fragment to Josephus. The book from which it is taken was probably written by Hyppolytus, bishop of the Harbor of Rome, about A. D. 225. And he, says Bunsen, "did not give his description of Hades as a revelation, but as a christian picture." That is, as a fancy sketch, answering to Plato's myth in his Gorgias. (Hippolytus and his Age, I. 401, 402.)

C. F. H.

For the Crisis.

A Word to a Wanderer.

A letter which came to me this evening reads as follows:—

Nov. 8th, 1860.

MY DEAR FRIEND:—When I read your earnest appeals to the church of Christ from time to time, to awake from their stupor and be up and doing while the day lasts, I feel that there is need of many such appeals to arouse the slumbering church. Alas! how many are sleeping when they should be fighting the Lord's battles. I feel that it has been so with me, but I am determined by the grace of God to awake and arise, gird myself for the battle, and fight the good fight of faith, that I may lay hold of eternal life through the merits of my Savior.

Ah! little did I think, ten years ago, when your father baptized me, that I should live so far from God; but, alas! I stumbled where I fear many have; instead of taking up my cross and bearing the burden, I endeavored to go around it, and in so doing wandered into many forbidden paths, and slumbered on the enemy's ground; and now when I would return unto my Father's fold, I find the way dark and slippery, beset by many foes who would fain prevent me from reaching my Father's house.

In vain I seek for the peace and joy which I once had in believing. I do not feel that full assurance that I am a child of God, which I wish to, and my heart is not filled with the love of God as I wish it might be. Will you not pray for me, dear friend, that the Lord may forgive all past transgressions, and dispel the darkness and clouds that are hanging over my mind, and that the light of his reconciled countenance may beam in upon my soul, that I may be enabled to glorify him while here below, and meet with his acceptance when he shall come to judge the quick and dead?

* * * * Your unworthy friend, C.

MY DEAR SISTER:—Though personally unacquainted with you, or at least unable to recall your name and countenance, I will yet venture to address you a few lines in this public manner, hoping that God may enable me to benefit others beside yourself.

Your case is by no means an extraordinary one. You were converted ten years ago and baptized by my father, whose brown hairs have been pillowed in the dust for nearly seven years. You then was among those who were gathered during the latter part of his service. Perhaps his mind was on you with others, when he battled with disease and strove to live, with this one desire before him, that he might feed the lambs a little longer. I think when he was nearly through his work he said to a friend if he could only have all his children, those who had been added to the Lord under his labors, before him once more, and could preach them all *one more* sermon, he would die contented. But this could not be. The seed which his hand had sown broad-cast, was too widely scattered ever to be gathered together again until the end—the great harvest day.

"Then when the glorious end,
The day of God shall come,
The angel-reapers shall descend,
And heaven sing Harvest home."

My sister, in that day will you not meet that man of God in the eternal kingdom? I cannot speak to you as he would, were he here, and yet how gladly would I help to do that work which he left unfinished. O if I could but labor with the might that *he* at times possessed,—but I am but a child,—he was a father in Israel.

Let me still venture to say to you a word of encouragement. You have no doubt learned ere this, that the service of God must be a labor of love. Do you then realize how much the Lord *loves* YOU? Do not mistake me? I am not speaking of YOUR love to *God*, that I know has been changeful, transient and fickle, but of HIS love to YOU—the deep, the vast, the unsearchable love of Christ.

Perhaps you have been looking to yourself, to your frames of mind, your feelings and your fancies for abiding comfort. You did not thus learn Christ of my father, I think. Well do I remember his exhorting trembling souls to plant themselves upon the promises of God. "Whosoever *cometh* unto me will I in no wise cast out." "Stand there," said he, "*feel good or feel bad, feel accepted or rejected, stand and believe what God has spoken*."

Now, my sister, as you return from your wanderings, drawn by the grace of Christ, will you not make a stand here? Do not look at what you are, but at what *Christ* is. He is your help. It is not so much matter how severe your illness, how deadly

your malady is—but are you touching the hem of the *Savior's* garment? Here is the cure. Do not think it is worth a thought whether you are a great sinner or a small one; one sin loved and harbored will destroy you,—a thousand can do no more—the grand point is to come to Christ who has *power* on earth to *forgive sin* and whose *blood* cleanseth from all *sin*. I think if you will learn to have very mean and poor thoughts of yourself, even as the chief of sinners, and very great and glorious thoughts of Christ, as able to save unto the uttermost, the *outer-most-all* that come unto God by him, it will aid you in the *new life* which is before you now. And if the great thought of God's love to *you* fills your heart, your *love* to *him* will come as a matter of course, just as streams are full when showers from above descend. Do not doubt then but it will be *easy* to obey his call, for where love is, there is no labor; and love makes labor light.

You are bought with a price. You are baptized into Christ's death. One died for *all*,—then *all* were dead. He redeems us. We should not live to ourselves, but to Christ who died and *rose* again. We love him because he *first* loved us, and so our love sprung from *his* and is great only as we see the greatness of his own tender affection.

If you would live a true christian life you must look to *Christ*. Not to doctrines, but to *Christ*. Not to theories, but to *Christ*. Not to names, but to *Christ*. Not to human leaders, but to *Christ*. Not to Calvary, but to *Christ*. Not to the kingdom, but *Christ* himself,—a living, personal great High Priest, who *now*, in *this* very *hour*, liveth to make intercession for you. He is a reality, not a myth—not a mere idea,—no, a kind, tender, loving Lord—who though he be "God over all, blessed forevermore," is yet "the man Christ Jesus," "touched with the feeling of our infirmities," and "able to succor them that are tempted," faithfully watching us, nor suffering us to be tempted "above what we are able to bear," but with the temptation providing a way of escape that we "may be able to bear it."

Go to *him*, then, daily. Tell *him* all your wants, your woes, your sorrows and your tears. Pour out your heart before him and he will surely bless you. Then go into his work. Do not be too timid or too dainty about it. Grasp it quickly as you would a nettle; it won't prick half as bad as if you handle it very carefully. Deny yourself, take up the cross and *love it* because Jesus bore it, and bore it for *you*. Then live for him continually.

You need not make resolutions nor promises—Peter tried that and succeeded about as all others have since. Look to Christ and say, "Thou knowest that I love thee," and then he will tell you, "*Feed my sheep.*" Go to his work—work out the salvation that God works within. Obey the word of God. Be led by the Spirit of God, and in doing this you shall be blest here and crowned in the glory of the world to come.

In hope of that day I remain, with prayers in your behalf, your brother in Christ. H. L. Hastings.

Providence, R. I., Nov. 13th, 1860.

For the Crisis.

Human Destiny.

A CRITIQUE ON UNIVERSALISM.

Under this title I have just published my argument in the discussion with Mr. Cobb, as a separate volume. Many of the readers of the *Crisis* have read it, and some of them have the volume of the entire discussion. But I have reason to think the argument now publishing will be a desirable book. Some of my orthodox friends think very highly of it. Many Advent people may find it convenient in their intercourse with Universalists. And the *Universalist Quarterly* speaks of Mr. H.'s argument as follows:—

"We can not say that we find it agreeable to see him, as we now do, in the position of an opponent. It is, however, a real mitigation of our regret, that we find in him still the gentleman, scholar, and christian. Perhaps we are the better pleased that his articles, though nominally controversial, are substantially disquisitions. Further, it is a positive satisfaction to read an argument against Universalism that has something of freshness and power. The thread-bare objections to our doctrine, coming from the old-school theologians, we have examined till we grow languid at the taste. Mr. Hudson comes to the question with new arguments, new interpretations of Scripture, and with an array of learning that would be pedantic if it were not so genuine."

This argument makes a book of 136 pages. Price, in paper, 25 cts. In cloth, 44 cts. It is bound with the three following tracts, forming a volume of 216 pages, and sold at 60 cts. "The Rights of Wrong"; "The Rich Man and Lazarus"; and "Reviewers Reviewed." This is a new tract of 36 pages, replying to twelve or fourteen Reviews and other orthodox works; particularly to the *Bibliotheca Sacra*, the *Methodist Quarterly*, the *Theological and Literary Journal*, the *Presbyterian Quarterly*; briefly to Prof. Hovey; to Mr. Landis on Immortality, Mr. Warren's "Sadducecism," and Dr. Thompson's "Love and Penalty." Price, in paper, 10 cts. C. F. H.

For the Crisis.

Sabbath School Books.

Why not have appropriate Sabbath school books for our children? We have nothing now. I supposed the Publishing Association were going to do something, and begin soon. There are men among us that can and will get up the thing we want. Children will read; and remember, our children ought to be taught better than to believe in immortal-soulism, as is taught in all other Sabbath school books. I know of a number of schools that are using the Methodist books for the want of others. Let us strike at the root of Spiritualism in the minds of our children; the sooner the better. Hiram Munger.

Correspondence.

From Dr. J. W. Mitchell.

To the Brethren and Sisters scattered abroad and the church at Yarmouth in particular: Situated as I am in a region where there are very few indeed who hold the like "precious faith" with myself, I sometimes long to break away, and hear the glad tidings of a coming Savior proclaimed with all the sincerity and earnestness which I have seen manifested in times past. But I have the blessed Bible and the *Crisis* to read (and they go well together), so that I am not alone. O! how my heart has been cheered from week to week, in reading the communications from my brethren and sisters, and I have often asked myself the question, cannot I write something that would be of some small service? I will try, and may the Lord bless the effort.

One of the ills of this life which I deprecate is the unavoidable separation from those I love. Many parting scenes are fresh in my memory still. And when I look forward, "a little while," and think that separation shall be no more, were it not for the earnest of the Spirit I could not credit it; but now it is to me the "word of the Lord that liveth and abideth forever." How many times I have felt the truth of those words of the poet—

"Sweet indeed is the homeward track,
If we're but sure of a welcome back."

What a welcome awaits us just in the future. It is true,

"We're passing away,"

but it is nevertheless true,

"We're homeward bound."

Yes! and thank God, Jesus will see that we are carried safe through. For he is the "Author and finisher of our faith." Many of you, brethren and sisters, are strangers to me in the flesh, but through the blood of Jesus Christ we are made nigh; so that we are no longer "strangers and foreigners but fellow citizens of the household of God."

A little more than two years ago I was led into our Jordan in Yarmouth by Bro. R. R. York, and buried in baptism. It was not till after that time that I learned Jesus as I now know him, as my Life Giver. Ever since I have seen him as I now see him, I have longed for his appearing, that "where he is there I may be also." And to the brethren and sisters of Yarmouth, let me say, "*Be of good cheer*," there is no reason why you should be disheartened. "Look up for your redemption draweth nigh." I remember the many pleasant and social meetings that I have enjoyed with you, the many prayers, exhortations, and songs that have been offered. I remember how the ark has rested down on Institute Hall, the many

"Tears and sighs together blended."

I remember your labors of love. God is not unmindful of these. I exhort you by the love that ye bear to Jesus that ye "hold fast the form of sound words" "and have no fellowship with the unfruitful workers of darkness." Though I am absent in the body yet am I present in the Spirit. It is quite a cross here to profess to be an Adventist, but I glory in the name. I feel no disposition to shrink from the stigma. I glory in the name, because it expresses the coming of my Jesus; because it expresses that in which I repose all that I expect in the future. If our cross feels heavy, and we feel mortified sometimes in consequence of bearing it through the streets, let us be consoled by the truth of these words,

"If I'm faithful and true and my journey pursue
Till I stand on that heavenly shore,
I shall joyfully see what a blessing to me
Was the mortifying cross which I bore."

Liberty, Me.

From W. Lucas.

Bro. Grant:—For the encouragement of the saints scattered abroad: My ignorance is the cause why I never have written for the encouragement of those who hold to the views that I do; that is, no inherent immortality, life only through Christ. It is now about sixteen years since a little book was handed to me, about as big as my hand, written by George Storrs. I had then just started into newness of life. It staggered me, but it sent me to the Bible. I was then and am yet very ignorant. I was born in poverty's vale and rocked in the cradle of ignorance, and I groan and am often cast down on this account; but the good Lord has kept me thus far. I have contended as well as I could for the truth in this place, almost single-handed. I have been refused membership in the M. E. Church, only because I could not endorse their views on the immortality of the soul. I have been called an infidel, an atheist, and Universalist, and I have often had an invitation to leave the store or place where I might be, and have often been told that I should find myself in hell. I have only heard one sermon on that subject by any that endorsed the views that I do, in all the sixteen years, yet I am not discouraged and would say to all the persecuted as I would to myself,—

"Courage! my soul, stretch every nerve,
And press with vigor on!"

Peekskill, N. Y.

Obituary Notice.

Died, in East Boston, Nov. 15th, Sister M. Armstrong, after a sickness of several months.

Sister A. was baptized and united with the Advent church in this place within the year past. The hope of the gospel was to her a great support to the last. When she found that she could not recover, her mind was calm, and steadily fixed on her Savior, to whom alone she looked for life and immortality. She died in the "faith once delivered to the saints." That Christ died that she might have eternal life. That he became poor that she "through his poverty might become rich." That he will, according to his promise, raise her up at the last day. That he will change the vile body and make it like unto his glorious body. That when he who is our life shall appear, then will she appear with him in glory.

She has left a companion and several children to experience a great loss. May the blessed Savior who gave comfort to her be with and bless our brother and his family. The time will soon come when "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." "And God shall wipe away all tears from their eyes." He who testifieth these things, saith, "surely I come quickly." Even so, come, Lord Jesus. J. S. White.

East Boston, Nov. 26th.

Summary of News.

FOREIGN.

[Per steamship Palestine.]

The King of Sardinia arrived at Naples on the morning of the 7th with Garibaldi. They proceeded to the Cathedral and afterwards to the palace. There were great festivities in spite of the bad weather. The Paris correspondent of the London Post says that the dissolution of the Pope's army was inevitable. He will have left only a simple guard of 3000 men.

Victor Emmanuel has accepted the sovereignty of the Sicilies. The deed of annexation was drawn up by Garibaldi and Ministers, who had resigned.

The departure of Francis Second from Gaeta was imminent. It was reported that the commander of Gaeta was negotiating with Fauti for evacuation.

On the 7th Victor Emmanuel, accompanied by Garibaldi, entered Naples. On the following morning Garibaldi, accompanied by the Ministry, formally presented to the King the result of the plebiscite. His Majesty received them in the throne room. Signor Conforti addressed the King thus: "Sire, the Neapolitan people assembled in their Electoral Committee, having proclaimed you King by an immense majority, nine million Italians are uniting themselves to the other provinces which your Majesty governs with so much wisdom, verifying your solemn promise that Italy should belong to the Italians."

The King replied in a few expressive words. The deed of annexation was drawn up, the Dictatorship ceased, and the ministry resigned. The enthusiasm of the people continued.

The last visit that Garibaldi paid, previous to leaving for his home on the Island of Capua, was to the English Admiral Munday.

Signor Montezeuolo was about to proceed to Sicily as Governor General.

A letter dated Gaeta, Nov. 2nd, says—"By the conduct of the French Admiral it was thought that a change of policy had occurred among the Great Powers altogether favorable to the Bourbon cause; as evidence of this, for four successive days, the French squadron prevented the Piedmontese fleet from landing troops on the banks of the Garigliano. The French guns were all shotted, the decks were cleared, every thing was ready for action, and, indeed there was a moment when the signal for firing was given on board the Betagne; and if the Sardinian vessels had continued to advance only three minutes, they would have received a broadside from the French fleet.

Admiral de Tinman had assured the King that he would protect the line of the Garigliano. But yesterday a French steamer came in with fresh instructions for the Admiral, and thereupon the French fleet left the mouth of the Garigliano, and at sunset yesterday evening returned to Gaeta. The moment he was relieved from the surveillance of the French fleet, Admiral Persano opened a fire against the Neapolitan city."

It is reported, in contradiction of a rumor of an opposite character, that in the Papal war budget for 1861, the expenses of the war department are stated at 4,182,000 dollars for an army of 34,000 men.

The Admiral commanding the Austrian fleet in the Adriatic has been put under arrest on the charge of malversation.

The Ausberg Gazette says that the total number of troops in Venetia is 135,000 men. The largest garrisons are at Venice and Mantua. The same Journal says the coasts are in a complete state of defence.

THREE DAYS LATER.

[Per steamship Arago.]

The Prince of Wales had not arrived when the Arago left.

Advices from China state that negotiations for a settlement were delayed by a question of money. The Allies were marching on Pekin, where Sangkee Linsin is stationed with a large force.

Lord Elgin would follow the troops September 9th.

The army reached Yang Tren Yeh on the 10th.

Two thousand troops were left to protect Tren Sien.

The rebels were inactive.

Trade was obstructed at Canton by the rebels.

It was rumored that the English Government had official dispatches to the effect that a treaty of peace had been concluded at Pekin. Nobody believes that the government would withhold such intelligence if it had been received.

Victor Emmanuel was to leave for Sicily on the 11th inst.

No fresh intelligence respecting the negotiations for the capitulation of Gaeta had been received.

It was stated that the Neapolitans entered the Papal States through the treachery of their General. General Guyon, however, was not satisfied with this explanation.

Garibaldi, in his proclamation tells his companions to be ready to follow him again, as a fresh conflict was likely to break out in Italy within a short time, when a million men would be wanted.

The siege works were actively continued before Gaeta. If the garrison did not capitulate, a bombardment would commence.

Francis Second rejected the proposal to evacuate, on the ground that he has still left 13,000 troops in Gaeta. He also relies on the strength of the fortress to maintain his position.

Victor Emmanuel and Garibaldi.

A letter from Naples, dated the 20th of October, gives the following account of the interview between Victor Emmanuel and Garibaldi:

"Garibaldi had taken up his quarters at a small inn about four miles and a half between Teano and Speranzano, on the 25th. He ordered his column to advance and take up position, and sent Count Trecchi to see the King. On the following morning Count Trecchi and Missori came to inform him that Cialdini was within an hour's march and the King not far behind.

Garibaldi left immediately with his staff, and three quarters of an hour afterward he came in sight of the head of the Piedmontese column. He put spurs to his horse. The Piedmontese advanced as follows: The 23d and 24th regiments of the Como Brigade; then a battery of rifled cannon. The columns presented arms to Garibaldi, and opened to allow him to pass through. Cialdini rushed forward, and Garibaldi, jumping off his horse, embraced him affectionately.

After exchanging a few words Garibaldi remounted to meet the King. Victor Emmanuel was not far behind, leading on his own division. Seeing the red shirts, the King took a telescope, and recognizing Garibaldi, put spurs to his horse and galloped toward him. Garibaldi did the same. When they were within ten paces of each other the officers of the King and of Garibaldi shouted, 'Long live Victor Emmanuel!' Garibaldi advanced, took off his hat, and, in a voice somewhat hoarse from emotion, said, 'King of Italy!' Victor Emmanuel put his hand to his kepi, then held it out to Garibaldi, and, equally moved, replied, 'Thank you!' They stood thus, hand in hand, nearly a minute, without uttering another word.

Garibaldi and the King, still holding each other's hand, followed the troops for about a quarter of an hour. Their suites had mingled together, and followed at a short distance behind them. Passing a group of officers, Garibaldi saluted them. Among them were Farini, Minister of War, in a foraging cap of a staff officer, and Gen. Fanti. The King and Garibaldi were conversing. After the King followed the 17th, 18th, 19th and 20th Regiments of the line, then sixty guns and four regiments of cavalry. His Majesty was at the head of 30,000 men.

Before reaching Teano, King Victor Emmanuel halted, and ordered a portion of his army to file off in presence of Garibaldi, that every one might observe the good feeling which prevailed between him and the chieftain. He then reviewed Bixio's brigade, which was posted a little beyond Calvi. He was received with the enthusiastic and unanimous shout of 'Long live the King of Italy!' Garibaldi has 7000 men, divided between different positions. The King remained at Teano, and Garibaldi returned to Calvi to give orders."

The Pope.—A Paris letter says the resources of Pius IX are exhausted, the collection of Peter's pence has been a miserable failure, the revenue from the provinces which have placed themselves under the Government of Victor Emmanuel is suddenly cut off, the Pontifical army has no longer an existence, and the temporal rule of the Papacy is drawing to a close.

The World.—The North British Review, discoursing on the doom of the world, has the following remarks:

"What this change is to be we dare not conjecture, but we see in the heavens themselves some traces of destructive elements and some indications of their power; the fragments of broken planets, the descent of meteoric stones upon our globe, the whirling comets wielding their loose material at the solar surface, the volcanic eruption in our own satellite, the appearance of new stars and the disappearance of others, are all foreshadows of that impending convulsion to which this world was doomed. Thus placed on a planet which is to be burned up, and under heavens which are to pass away—thus residing, as it were, on the cemeteries and dwelling on the mausoleums of the former worlds, let us learn the lesson of humility and wisdom, if we have not already been taught in the school of revelation."

French.—The Council of War which was lately held at St. Cloud was attended by all the Marshals of France save one—Marshal Bosquet—who was detained by sickness, and the importance of the meeting may be inferred from the fact that they had a continuous session of four hours.

☞ In Florence a book has appeared with the singular title, "One Hundred and Seventy-one Rebellions in the Papal States from the year 896 to 1859."

Notices, &c.

☞ NOTICE! NOTICE! ☜

To brethren having my books I would say that I am very much in need of the amount of them. Most of them have been out two years, and as I am closing up the accounts, I wish you would attend to it immediately. If you have any on hand not sold, please return them to the Crisis office. Don't be heedless and subject me to further trouble; for I have settled with Bro. Hastings and paid him the cash for all that is out, and if you don't pay me, or send the book back, I lose it. Come, be honest; you will if you are a christian or a man. If you have forgot the account, I will soon refresh your memory by publishing your names, with the number of books you have had. Hiram Munger.

Erratum.—In the notice of Bro. Flint's death, I was made to say that the funeral was on "Tuesday." It should have read Sunday. J. S. White.

☞ Bro. Rufus Wendell would request the friends who desired his labors at Fishkill Landing, N. Y., to communicate with him by letter at Albany, N. Y.

To our Western Friends.

We would suggest to those remitting small sums from the Western States that they send us postage stamps—as, for the present, there is twenty per cent. discount—too much for either party to lose.

Acknowledgement.

The person who forwarded to my address a package of religious Tracts, will please accept my thanks. Not knowing who sent them, I am obliged to acknowledge the kindness through the Crisis. H. W. Dann.

West Troy, N. Y.

Conference at Concord, N. H.

A general conference is appointed to commence at the meeting-house on the corner of Centre and Green streets, on Wednesday evening, Dec. 12th, and continue over the following Sabbath. Eld. Miles Grant and others are expected as laborers. T. M. Preble.

☞ My appointment at London Ridge for the first Sabbath in Dec. conflicts with a previous one. I therefore withdraw it, and appoint to preach at the "Clark meeting-house" in Barnstead on that day. T. M. P.

Notice.

Northern Illinois and Southern Wisconsin Quarterly Conference will be held at Harvard, McHenry Co., Ill., to commence Friday, Dec. 28th, 2 o'clock, where Bro. Reed may appoint. In behalf of the church, Robert Crown, Evangelist.

Notice.

I wish to say through the Crisis that I am ready to spend my whole time in the field as an Evangelist, and shall try to furnish tracts and works to give to the needy, and sell to those that will buy. I here offer myself to all Christian Associations, to act as agent for them in behalf of our absent Lord, and will endeavor to attend to all calls within my limited ability, at the same time believing the body well knows that the laborer is worthy of his hire, and will be happy to comply with all that should wish my labor, by their addressing me at Plum River, Jo Davis Co., Ill. Robt. Crown, Evangelist.

Notice.

All who wish to preach in the Chapel of the Second Advent Association of Scitico, Conn., are expected to confer with the Clerk of said Association. Per order, C. W. Baker, Clerk.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.62; postage 15 cts.
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Do. do. do. morocco, $2.25; postage 21 cts.
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Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. P. B. Morgan will preach in Boston, (Chapman Hall)..........Sunday, Dec. 2d

I will preach in Worcester, Mass..........Dec. 2d
Providence permitting, I will commence a series of meetings in New Bedford, Wednesday evening, Dec. 5th, to continue every evening through the week and over the Sabbath. MILES GRANT.

Eld. Ross will preach in Exeter, N. H., the 1st and 2d Sabbaths in December.

I will preach in
Nashua..........Sunday, Dec. 2d
Westford..........(evening) Dec. 4th
L. BOUTELL.

The Lord willing, I will attend meeting in South Orrington, Me., on the first Sunday in Dec., in the red school-house, Mill Creek.
On the second Sunday in Dec. in the Universalist meeting-house, East Eddington. THOMAS SMITH.

Providence permitting, I will meet with the brethren in North Adams..........Dec. 16th
RUFUS STOOKS.

Bro. George A. Streeter will preach as follows:—
Blackstone, Mass..........Sunday, Dec. 2d
Foster, R. I., (evening)..........Dec. 4th
East Killingly, Ct..........Dec. 5th
Abington, Ct..........Dec. 6th and 7th
Southbridge, Mass., in Bro. A. Streeter's neighborhood..........Sunday, Dec. 9th
Brimfield, (evening)..........Dec. 11th
Wales, (eve.)..........Dec. 12th
Athol..........Sunday, Dec. 16th
S. W. BISHOP.

I will preach in
Tunbridge..........Dec. 2d
Pomfret..........Dec. 9th
Manchester, N. H..........Dec. 10th
Auburn..........Dec. 11th
Lawrence, Mass..........Dec. 12th
South Reading..........Dec. 13th
Westford..........Dec. 14th
(where Bro. Vose may appoint.)
L. D. THOMPSON.

J. K. Bellows will meet the brethren at
Bro. Andrus'..........Nov. 30th
Sandisfield, Mass..........Dec. 2d
Wells' Forge..........Dec. 6th—7th
East Otis..........Dec. 9th
Dalton..........Dec. 16th

The Lord willing, D. A. Jones will meet with the churches in Maine as follows:—
Frankfort Mills..........Dec. 9th
Orrington..........Dec. 11th and 12th
Bangor..........Dec. 13th
Holden..........Dec. 16th, continuing through the week and over the following Sabbath.
East Great Works..........Dec. 27th, continuing over the following Sabbath.
Will Bro. Clewly or Bro. Crawford meet me at Bro. Smith's in Bangor, Friday the 14th?
If the brethren in Burlington or Enfield Mills wish me to visit them, write me to that effect, to Eddington, Me., care of Isaac Clewly.

S. W. Bishop will preach in
Natick, R. I..........Nov. 30th
Warwick Plain..........Dec. 2d
Foster, R. I..........Dec. 4th
East Killingly, Ct..........Dec. 5th
Abington, Ct..........Dec. 6th and 7th
Danielsonville, Ct..........Dec. 9th

C. Goodrich appoints to preach in Plymouth Hollow, Ct..........Dec. 2d

Wm. M. Ingham will preach in Truro (Cape Cod)..........Dec. 2d
and stop there and in that vicinity some five to eight weeks.

J. T. Oagley will preach as follows:—
Ravanna, Ohio, (where Bro. H. Tuttle may appoint)..........Nov. 29th and to Dec. 5th
Girard, Pa., (where Bro. Allen may appoint) Sunday..........Dec. 9th
Edenboro, Pa., (near Bro. Whitaker's)..........Dec. 10th

Business Matters.

To Correspondents.

Bro. Jonathan Wilson's P. O. address is Vermont, Chautauque Co., N. Y.

Bro. H. Grew, Philadelphia.—The tracts have been duly received.

Cash Receipts.

R R Shaw 305, p. pp. $3.00; G Allen 272, 50 cts; J M Tosier p. pd, 286, $1.26; J Buck 295, p. pd., $1.13; L H Stone 269, 36 cts; E Tyler 269, 36 cts; L H Thomas 263, $1.25; M P Pattee 302, $1.27; J Balcomb 318, p. pd. $2.25; Mrs. A A Lawrence, old balance, 50 cts, Jas. White 295, p. pd, $1.13.

P H Lawrence 293, M Perley 286, N E Barnes 295, M s. N Knapp 304, H Coon 270, E Potter 293, T Tryson 295, L R Wait 296, O F Stewart 286, C Gilmore 303, M Hemenway 293, J N Russel 296, D Rowell 296, Otis King, G W Barnes 263, J Guildershive 276, O G Watkins 253, Mrs. Mason 296, H Hill 285, F S Ransome 296, Noad. Warner 296, J C Pettingell 260,—$1.00 each.

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Books and Tracts.

S F Clough 19 cts, C S Deyo 24 cts, G Allen 53 cts, J M Tosier 41 cts, C Pratt 29 cts, T C Rogers 18 cts, Rev. J Gierlow 90 cts, P S W Deyo 30 cts, S Mason 75 cts, N L Curtis $1.18, I H Harden 30 cts, H B Fallsbach $1.00, L C Glazier 50 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

☞ Bro. Isaac L. Allen, 10 Howard Street, Albany, N. Y., has an assortment of our books and tracts, and will fill orders at the same rates that are charged at this office.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of *immortality* through Christ only. Price, single, 3 cts.; 25 cts. per dozen; $1.50 per hundred. Postage 1 cent.

Tracts from the Tract Fund.—Friends at the West can get bundles of Tracts for distribution *free* by sending to N. Branch, Jr., Cordova, Ill. Those wishing them should send a dime or two to pay charges on them, that Bro. B. may not be a looser. He has also books and tracts on hand to sell at Eastern prices. Brn. at the West will please send orders to him with the cash. H. L. HASTINGS.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question:* "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second:* "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

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☞ The following books and tracts can be had of J. B. Waite, Warwick, R. I.:—

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SCRIPTURE SEARCHERS.

No. 1. The Destiny of the Wicked	" 1
No. 2. The State of the Dead	" 1
No. 3. The Coming of Jesus	" 1
No. 4. The Resurrection	" 1
No. 5. Plain Truths	" 1
No. 6. The Judgment	" 1

POETRY.

Sister, Shall we Meet?	"	" 2
Stand up for Jesus!	"	" 1
The Harvest is Past	"	" 1
Beyond!	"	" 1
At Rest!	"	" 1
We would see Jesus	by Josephine	" 1
A Little While	by J. C.	" 1

LEAFLETS FOR LETTERS.

Life Insurance, Envelope Size	H. L. H.	" 12
Home	"	" 12
Lost, Lost	"	" 8
Peace in Christ	"	" 4
Worth Knowing	"	" 4
All things are Yours	"	" 4
Now	"	" 4
Assurance	"	" 4
About God	"	" 4

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[illegible]

For the Crisis.

Thoughts that Come.

AIR—"*Prairie Flower.*"

When the King of glory shall to earth descend,
Then the pilgrim's sorrows have an end;
Every tear is wiped, and hushed is every sigh,—
With light and love shall beam each eye.
Round Him shall be gathered all the sons of earth,
From the halls of mourning and of mirth,—
From the toils of life and from the dreary tomb
They haste to hear their final doom.

CHORUS.

Listening with wonder while they sing,
"Holy, holy, holy is the Lamb!
Let all the earth his praise proclaim."

Angels about above and mortals shout below,
Shouting still to meet them mortals go;
All the pure and holy—lovely ones and fair—
Then meet their Savior in the air.
Ever in His presence all the faithful stand,
Having palms of victory in their hands;
Singing the "new song" that never can grow old,
They strike the harp, the harp of gold.

Then, ye mourning mothers, surely ye shall meet
All those lovely flowers ye thought so sweet;
Fondly ye shall fold them in immortal arms,
And smile to see their new-born charms.
Jesus smiles upon them in their Eden home,
Met at last where sorrows ne'er can come;
Happy, happy beings, free from every care,
Ye fadeless crowns of light shall wear.

M. MATHEWS.

North Andover, Mass.

For the Crisis.

"Stray Thoughts Arrested."—No. 4.

BY T. W. S.

THE BIBLE A SUFFICIENT CREED.

How delightful it would be, if all men believed the Bible a sufficient creed, and that all other creeds were useless and vain; and if all believers in the Lord Jesus Christ minded the same things and spake the same things. We could never see the necessity of human creeds, confessions of faith, etc. We ask those who hold to these things, why they have them? They tell us it is best to have the doctrines necessary to be believed, selected from the Scriptures and arranged in systematic order. We may infer from this that all other doctrines, not contained in the creed, are not worthy of our faith, that they are unnecessary and foolish. To our mind, those who make creeds, and those who hold to them, virtually discard all other Scripture than what is found in the creed. Do they not plainly intimate, when they say "these things you are to believe," "these are the doctrines which demand your approval and reception," that contrary or opposite doctrines are false even if they should be plainly taught in the Word of God?

They say that the doctrines found in the creed are taken from the Bible. But why should that be done? They can neither do or receive harm by remaining in the Bible. Why not leave them in God's Word? Ought we not to infer that these creed makers and supporters are afraid that the "common" people might imbibe *error*, if they were permitted to "search the Scriptures" in order to find the things they must believe? They know full well that no unbiased, free and unprejudiced mind would discover the dogmas that originated in the Nicene Council and others, in the Bible.

For instance. Would such a mind discover that "God is without body or parts and passion, and in unity of the Godhead there are three self-existent persons of equal power, substance and glory?" Does the Bible teach that God has no form? Does it say that God, whose "eye is in every place, beholding the evil and the good," has no eyes? Does it say that the Being "whose ear is ever open to the cry of the righteous" cannot hear? Does it teach that God who is "*angry* with the wicked," who *loved* the world so, that he gave his Son to die for it, has no passions? What kind of a being would they make the Almighty to be?

But we are digressing—we will defer the examination of the creeds until some future time. One reason often given in defence of the creed is, that it is necessary to have a certain set of articles of faith in order to bind the church together—to prevent dissention. Well, does it keep them united? Does it prevent dissention and divis- [illegible] brethren united? Nay, for we see five or six branches of that sect. Does a creed keep the Presbyterians together? We think not, for there are six or more divisions in that denomination. But there can be no just reasons given for the necessity of creeds. If they are extracted from the Bible, they are not necessary, for the Bible contains all that is in the creed (as *they* say).

It is not expedient to examine the origin of creeds—how and when made, etc. One thing is evident; they are a *human* invention. They were made as a substitute for the Bible. How kind these gentlemen were to select all the essential doctrines for us, so that we need not have to read that "dull" book through in order to find the truths we are to receive? Very kind in them! Why we might receive the *errors* in the Bible as well as the *truths*, if we were permitted to read for ourselves. Not only does the presence of creeds in the church imply the insufficiency of the Bible as a rule of faith and practice, but also [illegible] has power to make a rule that [illegible] the purposes for which the [illegible] *some* of the [illegible] can do [illegible] implies that man can establish a basis or bond of union superior to that presented by the Ruler of the universe.

But is the Bible sufficient? Is it a sufficient creed? Need we any other? We desire to know the nature, character and purposes of God;—what can teach us? The Bible. We desire to know of the nature, character, mission, work, and the consequences of the work, of the Son of God; what alone can inform us? The Bible. We want to know of the Holy Spirit's nature and work. We want information relative to the creation of the world, of man, of his fall, of its results, of the plan of redemption, of the future of man, of the resurrection, of the kingdom of Christ, of immortality;—what can satisfy us? The BIBLE *only*. Then away with creeds, away with these humbugs. Give me the Bible and the BIBLE ALONE. The "*Bible is a sufficient* CREED."

Old Theology.

The following interesting comments on various portions of Scripture are from the writings of Matthew Henry. He was born in Flintshire, England, in 1663. He was a devoted christian, and a distinguished commentator. Says Wm. Romaine, "There is no comment upon the Bible, either ancient or modern, in all respects equal to Mr. Henry's."—ED. CRISIS.

On Luke 12 : 45, 46 : "Our looking at Christ's second coming as a thing at a distance, is the cause of all those irregularities which render the thought of it terrible to us."

On watching: "To watch implies not only to believe that our Lord will come, but to desire that he would come, to be often thinking of his coming, and always looking for it as sure and near, and the time of it uncertain. To watch for Christ's coming is to maintain that gracious temper and disposition of mind which we would be willing that our Lord, when he comes, should find us in. To watch is to be aware of the first notices of his approach, that we may immediately attend his motions and address ourselves to the duty of meeting him." On 2d Pet. 3d chap., of the final fire he says: "It is yet to come, and will surely come, though we know not when nor upon what particular age or generation of men; and therefore we are not, we cannot be, sure that it may not happen in our own times."

"On John 18 : 19 : "It is meet that disciples should be warned of the haste and end of time, and apprised as much as may be of the prophetic periods of time."

On Rom. 8 chap., Henry makes "the creature" to mean "the whole frame of nature, especially that of this lower world; the whole creation, the compages of inanimate and sensible creatures;" the vanity and bondage and corruption is the curse to which the whole creation is subject, now "hastening to a total dissolution by fire." He says: "the creature, that is now thus burdened, shall, at the time of the restitution of all things, be delivered from this bondage into the glorious liberty of the children of God. They shall no more be subject to vanity and corruption, and the other fruits of the curse; but, on the contrary, this lower world shall be renewed, when there will be new heavens and a new earth, 2d Pet. 3 : 13; Rev. 21 : 1; and there shall be a glory conferred upon all the creatures which shall be (in the proportion of their natures,) as suitable and as great an advancement as the glory of the children of God shall be to them. The fire at the last day shall be a refining, not a destroying, annihilating fire." Compare with this Ps. 96 : 10—13; Ps. 98 : 7—9, "Let the heavens rejoice," etc.

On verse 19, "At the second coming of Christ there will be a manifestation of the children of God. Now, the saints are God's hidden ones, the wheat seems lost in a heap of chaff; but then they shall be manifested. * * * And this redemption of the creature is reserved till then; for as it was with man and for man that they fell under the curse, so with man and for man shall they be delivered. All the [illegible] and filth that now adheres to the creature shall be done away then, when those that have suffered with Christ upon earth shall reign with him on earth. This the whole creation looks and longs for.

Verse 23. We groan within or among ourselves. It is the unanimous vote, the joint desire of the whole church; all agree in this. Come, Lord Jesus, come quickly. The groaning notes a very earnest and importunate desire, the soul pained with the delay, * * groans not as the pangs of our dying, but as the throes of a woman in travail, groans that are symptoms of life, not of death."

2 Pet. 3. "That time which men think to be the most improper and unlikely, and therefore are most secure, will be the time of the Lord's coming. Let us then beware how we in our thoughts and imaginings put that day far away from us; let us rather suppose it to be so much nearer in reality, by how much further off it is in the opinion of the ungodly world."

"The first coming of our Lord Jesus Christ was what the people of God earnestly waited and looked for; that coming was for the consolation of Israel. How much more should they wait with expectation and earnestness for his second coming, which will be the day of their complete redemption, and of his most glorious manifestation?"

"They (the wicked,) will still attack us till the end of time; till our Lord is come, they will not themselves believe that he will come; nay, they will laugh at the very mention of his second coming, and do what in them lies to put all out of countenance who seriously believe and wait for it."

On Luke 18 : 8, "Now when he comes will he find faith in the earth? The question implies a strong negative; no, he shall not, he himself foresees it. * * In general he will find but few good people, few that are really and truly good; many that have the form and fashion of godliness, but few that have faith. Even to the end of time there will be occasion for the same complaint; the world will grow no better, no, not when drawing towards its period. Bad it is, and bad it will be, and worst of all just before Christ's coming; the last times will be the most perilous. In particular he will find few that have faith concerning his coming. It intimates that he will delay his coming so long that wicked people will begin to defy it, and to say, 'Where is the promise of his coming?' They will challenge him to come.—Isa. 5 : 18, 19, and Amos 5 : 18, 19, and his delay will harden them in their wickedness. Even his own people will begin to despair of it, and to conclude he will never come, because he has passed their reckoning."

The foregoing is from "Ancient Landmarks," No. 3, prepared and published by H. L. Hastings, Providence, R. I.

Bestir thee, betimes!

Oh! be thou zealous in thy youth;
Fill every day with noble toils,
Fight for the victories of truth,
And deck thee with her deathless spoils.
For those whose lives are in retreat,
Their valor and ambition flown,
In vain the 'larum drum is beat!
In vain the battle-trumpet blown!

For the Crisis.

"I have chosen Thee in the Furnace."

Shall we be weary of the fight, impatient for the victory, covet the compensation, before the work is done? The divine plan which the great Architect has laid, to build up a spiritual house, a holy priesthood, is perfect, glorious; what other would thus develop character? And because he hath chosen us in the furnace of affliction, shall we complain? If suffering becomes the motive power to press the precious freight on to perfection, shall we repine? Never!

Happiness abstract from sorrow, is not a spontaneous fruit of nature, and wisely withheld from man, even christians. The heart may bound with the joy that is unspeakable and full of glory, but it is not the real harvest; anticipation or hope is its brightest feature; what little we glean before its realization is by patient endurance of our own, and cheerful alleviation of the sorrows of others.

A consciousness of having done right brings with it its own reward; but with it comes the assurance that wrong exists, that constant watchfulness is necessary to keep the ground which we have gained by many conflicts, and repeated failures. The fruits and graces of the Spirit have an heavenly birth, and clothe us in part with the future joy. When the bitterness of sin is taken from the heart, and we receive the transforming power, we become happy through obedience and suffering, having the faith of assurance and hope which is like an anchor. But this joy which is only a shadow of good things to come, is exalted far above what the worldling can conceive.

The formation of character, human beings fitting for immortality, is an interesting spectacle to God, angels, and thinking men. Mortals working with God, stepping higher and higher in moral and intellectual achievements, changed from glory to glory in the perfecting furnace, beginning with the blade and passing through each wonderful change, until we see the full ripe corn in the ear,—not only interesting, but important in its connection with the immortal state, as seed time is to the harvest. Viewed in this light every tear becomes a gem to beautify the crown of our rejoicing, each sigh the incense wafted from the oblation of blood-stained battles, over which wave the peaceful banners of Israel, bearing the significant motto—"Consecration to God."

We must fully count the cost, and understand the plan, in order to stand. Endure hardness, to be an efficient soldier; find joy in temptation, and glory in the cross. We shall cease to desire pleasure, or ease, as a mere animal or sensual gratification, when we begin to sow to the Spirit.

Thus we find it is through much tribulation we are to enter the rest that remains for the people of God; and that in all ages prophets and apostles have loved the thorny way, martyrs have chosen it, and christians down in these last days will walk in it, and with joy and thanksgiving suffer with Christ, bear the reproach, refuse honors, deal justly, walk humbly, and keep themselves unspotted from the world; and when the triumph comes for Israel, they will share in her glory.

VESTA N. CUDWORTH.

☞ Good men are human suns! they brighten and warm wherever they pass. They are not often sung by poets when they die; but the hearts they heal and their own conscience are their own reward.

Selections.

Probable Result of the Fall of the Pope.

It is very likely that immediately after any adversity should befall the Pope, whether humiliation or exile, the fervent devotion of Catholics would increase. For a time he might exercise a greater influence than ever over the pious throughout Europe. It is very likely, too, that, for centuries to come, some dreamy doctrine of the "infallibility of the Pope" would haunt the minds of scattered sectaries, who would look with contempt on all the national churches which, in the course of those centuries, had sprung up. Do not the Parsees hold their ground to this very day? Does not some traveler tell us of three wise men who met in the ruins of Baalbec to kindle a sacred fire, and perform some annual rite? These wise men were persuaded that, if this fire were not annually kindled, the world would cease to exist. What we venture with confidence to predict is this, that if the Pope is the subject of the King of Italy, he will not long be the head of the Church of France. France, and other christian monarchies, will acknowledge no higher ecclesiastical functionary than their own bishop or archbishop. If the Pope should emigrate into France, other governments would be equally slow to receive him as the head of their own ecclesiastical establishments. It is not necessary to argue this point. The mere statement of the case must bring conviction, we think, to every man who is at all accustomed to reflect on the springs of human action. If two European nations are rivals of each other in power, and wealth and knowledge,—in everything that constitutes national greatness,—neither would accept the high-priest of the other as the head of its own clergy.

This division of the universal church into so many national churches, does not imply necessarily the advance of Protestantism, but it inevitably entails a diminution of the ecclesiastical power. It will permit the religious establishments of each country more freedom to conform themselves to the growing intelligence of each country. At present, a refractory clergy gains a support from without. Say that six nations, independent in their civil government, were linked together by one common ecclesiastical institution, no reform of a religious nature could be effected by either, till it had obtained in its favor a majority of the six. The clergy of every nation would be supported, or would be *restrained* (if they themselves should be liberally disposed) by the general spirit pervading the whole clergy. And this general spirit would find its representative and executive in the permanent head of the united hierarchy. If an archbishop of Cologne rebels against the municipal regulations of his country, he appeals to a foreign priesthood for sympathy and support. If an Emperor of Austria wishes to repress the little philosophy that appears in his states, and, under the plea of fostering piety and morality, to keep the people from the least freedom of religious inquiry, he enters into an agreement with the Pope, and the Pope grants fresh powers to his bishops. If in France a spirit of concession should arise among the clergy themselves, the reaction takes the form of an ultramontane faction. To all this there will be an end. In every country the clergy will feel themselves essentially national, and their teachings will more readily be modified according to the advancing intelligence of the nation.

The formation of a great Italian monarchy will be the downfall of the present ecclesiastical system, and no country will reap so much benefit from the change as Italy herself. The new Italy cannot relinquish her Rome; Rome cannot submit to be handed over to an ecclesiastical *caste*, who are to continue to govern it without one generous sympathy in all that constitutes a national life—a *caste* of celibates, who must either rule in the spirit of monks, or of profligate men, reckless of domestic virtues as of national greatness. The spectacle of a city coerced perpetually by a military force to live under a monastic government, could not be endured; and if Rome is to be the capital of the new Italy, it can no longer give a Pope to France. The government that has its seat at Paris cannot consent to this. The spirit of rivalry that must arise between the two nations would utterly forbid it. Thus the great ecclesiastical system, which *nets* the several Catholic nations together, would be broken up. To this extent we venture to prophecy, but no further.—*Blackwood's Magazine.*

Transcendentalism.

This word is in frequent use, but is not always correctly understood. Anything which is peculiarly abstruse or absurd, which is so profound that no bottom can be discovered or so shallow that it cannot even be skimmed, which contains the best lessons of wisdom or the shabbiest philosophy of the pretender, which is expressed in the simple language of Plato or the bombast of the modern newspaper scribbler, is indifferently called transcendental. But the true signification is this: The basis of Lock's philosophical system is that all knowledge is received into the soul through the medium of the senses, and is to be judged of and analyzed by the understanding. This may be called the sensuous philosophy. Kant, on the contrary, denies that all knowledge is received through the senses, and maintains that the highest and universally-received truths are communicated to a faculty within the soul transcending the mere understanding, which he denominates pure reason, distinguishing it from the understanding. According to this system all perceptions of the true, the beautiful, and the good are revealed to the pure reason; while it is the province of the understanding to determine upon external things, such as facts, scientific laws, etc. This philosophy is named transcendental.

Straining after Popularity.

The lack of piety shows itself, in our day, in straining after popularity. One is truly popular by the force of his talents and the favor of his piety; another, because he seeks it as a main end.

How many and sad are the lessons taught us by the history of the church, as to the great evils arising from an unconverted ministry! How sadly the Jewish Church suffered from false prophets! It was an unconverted apostle that betrayed the Lord of glory! For how many ages were the boasted successors of the apostles the vilest of men! And how, even now, in Germany, the lowest infidelity is decked in the robes of the ministry; and in England, the merest worldlings, because second or subsequent sons of the gentry, are promoted to church benefices! and how, in communions regarded as evangelical, an unsanctified ministry are prostituting the order and ordinances of God's house to the purposes of superstition, and to the supplanting of a spiritual, by a formal and ritual, religion, in our own country.

Piety, then, is the first great essential element of a true minister of the gospel. Without this a preacher is but a sounding brass and a tinkling cymbal.

One of the commonest and surest signs of "an unconverted ministry" is to be found in the clerical apologies for slavery, or silence in respect to its abominations, like the false prophets in the Jewish Church." The love of popularity, and the fear of being unpopular with worldly, wicked men, is evidently the temptation that overcomes them.—*Ex.*

Here is my Heart.

"My son, give me thine heart."—PROV. 23 : 25.

Here is my heart!—my God, I give it Thee;
I heard Thee call and say,
"Not to the world, my child, but unto me;"
I heard and will obey.
Here is love's offering to my King,
Which, a glad sacrifice, I bring—
Here is my heart.

Here is my heart!—surely the gift, tho' poor,
My God will not despise;
Vainly and long I sought to make it pure,
To meet thy searching eyes;
Corrupted first in Adam's fall,
The stains of sin pollute it all—
My guilty heart!

Here is my heart!—my heart so hard before,
Now by thy grace made meet;
Yet bruised and wearied, it can only pour
Its anguish at thy feet;
It groans beneath the weight of sin,
It sighs salvation's joy to win—
My mourning heart!

Here is my heart!—in Christ its longings end,
Near to his Cross it draws;
It says, "Thou art my portion, O my Friend,
Thy blood my ransom was."
And in the Savior it has found
What blessedness and peace abound—
My trusting heart!

Here is my heart!—ah! Holy Spirit, come,
Its nature to renew,
And consecrate it wholly as thy home,
A temple fair and true.
Teach it to love and serve Thee more,
To fear Thee, trust Thee, and adore—
My cleansed heart!

Here is my heart!—it trembles to draw near
The glory of Thy throne:
Give it the shining robe Thy servants wear,
Of righteousness thine own;
Its pride and folly chase away,
And all its vanity, I pray—
My humbled heart.

Here is my heart!—teach it, O Lord, to cling
In gladness unto Thee;
And in the day of sorrow still to sing,
"Welcome my Lord's decree,"
Believing, all its journey through,
That Thou art wise, and just and true—
My waiting heart!

Here is my heart!—O Friend of friends, be near,
To make each tempter fly,
And when my latest foe I wait with fear,
Give me the victory!
Gladly on thy love reposing,
Let me say, when life is closing—
Here is my heart!

Confidence in Christ.

The dew of thy grace is shed upon my wasting spirit with refreshing consolation. My soul languishes, but soon it will exult in thee; my flesh withereth, but after a few days it will revive. I am compelled to undergo corruption, but thou wilt free me from this decay when thou bringest me out of all evils. Thou hast newly created me in the image of God, and how can the works of thy hands perish? Thou hast redeemed me from all my foes, and how shall death alone triumph over me? Thou hast devoted thy body, thy blood, and thine entire self for my salvation; how then shall death hinder those benefits which were bought with so precious a price? Thou art my righteousness, and my sins shall not prevail over thee; thou art my life and resurrection, and my death shall not overcome thee; thou art my God, and Satan shall not have power over thee. Thou hast given me the earnest of the Spirit, and, in this will I triumph; and I firmly believe, nothing doubting, that thou wilt permit me to enter into the marriage-supper of the lamb. Thou hast clothed me with the wedding-garment, which I received when baptized (Gal. 3 : 27,) into Christ; nor will I stitch to this precious, most beautiful robe, the tattered rags of my righteousness. How dare I spoil its beauty with my abominable tatters? In this robe will I appear before thy face, when thou wilt judge the world in righteousness and truth.—*Gerhard's Meditations.*

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

For the Crisis.

"The American Dress."

It is over a year since I donned the costume which Dr. Austin calls "the American dress," and it has already worked *wonders* for me, in relieving me of innumerable *aches* and *pains*. I have been for years a great sufferer from nearly every female difficulty of which our flesh is "heir to," and many of my female readers can sympathize with me by sorrowful experience. Indeed, I felt it to be an intolerable burden,—the weight of *skirts* which *fashion* said I *must* wear to be "*decent.*" Says one, "why didn't she get her a *patent* skirt and *skirt supporter?* they are light." My dear, I did. I paid two dollars for a hoop skirt, and before two months I thought the old adage a true one, "that the fool and his money are soon parted." I think I can prove by the *steel-yards* that the present style of female dress (especially at this season of the year) is far from *light*. Just think, for instance, of the inconsistency of calling a dress "LIGHT," that is composed of thick, warm drawers, under skirts of flannel, (and some I know who, in place of the latter, wear a *quilt* weighing *two* and *three pounds*,) then a *full* hoop skirt, then *over* skirts sufficient to "hide our ribs;" after this a dress of six, seven, or *more* widths, *lined*. O "consistency, truly thou art a jewel." Now, to think of all this "*lightness*" hanging around our sides until (as I have myself experienced, and often hear the complaint from other females,) we feel as though we were being *torn asunder*—not an agreeable feeling, to say the least; and I am confident it was caused by the long, heavy robes in which I have ever been clad, as my good mother (who now sleeps in Jesus)—blessed be her memory—never allowed me to wear the "short dress and pantaletts" in which the "good little girls gained a little health and strength to commence the life battle of kicking at long skirts."

And then again; to us farmers' wives, who do our own work, (as we ought) how *very inconvenient* to go up stairs, wanting to carry both hands full; but, as the *robes* must be carried, of course you must "go again."

I have experienced none of those painful sensations of which I spoke, since I donned the "short dress and pants," which I deem more *healthy*, much more *comfortable*, and certainly more *convenient* than long robes; in short, *just the thing*. And with Dr. Austin I readily agree, that I could walk two miles with as *little* or even *less* fatigue in the above named dress, than one half mile in the long, heavy skirts, worn by females at present. One thing is *certain*; my health is improving, my numerous pains and aches have disappeared almost entirely.

N. M. HENRY.

Farmer's City, Pettis Co., Mo.

For the Crisis.

To remove Nasal Obstructions.

The following simple item of information should be known in every family, as it would often save the fond parent a deal of anxiety.

To remove obstructions from the nostrils, such as beans, small buttons, etc., which children frequently put up the nose, cover the child's mouth with your own, and blow with a firm and steady breath down its throat, and it will instantly throw from the nose whatever may have lodged therein.

C. W. S.

How to be Healthy.

Breathe, then, good reader! Take in large quantities of the immaculate fire! Let every woman (and every lady, sans fashion) give free play to her lungs; and let every man also open his mouth to the blessings of air, ("no smoking allowed,") so that all food swallowed shall be transformed into the foundation of rosy health, and every soul be a living fountain of gratitude and gladness. Bathe your body with pure water; then rub your entire skin briskly with a soft flannel cloth; lastly, make passes with your hands—so that an electrical condition will exist externally, and as a consequence the internal surfaces be supplied with healthy *magnetism*. The opposite of this condition is disease. When the surface is hot or feverish, the vital parts are negative and electrical; the exact reverse of the state of health—when the surface is pleasantly cool with electricity while the interior is magnetically warm with vital energy.

For the Crisis.

"Salt is Good."—*Jesus.*

In the earlier ages of the world we find salt is noticed as being an important article used in the service of God, and for the benefit of man. God required that salt should be offered with *all* the offerings. Lev. 2 : 13.—"And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt." Not only were these offerings to be with salt, but some of them were to be *eaten*. Lev. 6 : 18.—"All the males among the children of Aaron shall eat of it." Verse 26.—"The priest that offereth it for sin shall eat of it: in the holy place shall it be eaten." "And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance forever. This shall be thine of the most holy things reserved from the fire: every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons. In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee. And this is thine: the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons, and to thy daughters with thee, by a statute forever: every one that is clean in thy house shall eat of it."—Num. 18 : 8–11. Job asked, "Can that which is unsavory be eaten without salt? or is there any taste in the white of an egg?"

The question before us is not whether salt *can* be eaten, but whether it may be eaten, as something good. Jesus said to his disciples in his sermon on the mount, "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and trodden under the foot of men." And again, "Ye are the *light* of the world."—Matt. 5 : 13–14. He tells them that they are the *salt* and the *light* of the world. Now if you say, Away with your salt, for that is bad, then we say, by the same rule, Away with your *light*, for that is bad. Salt is good unless it has lost its saltness, and so ceased to be salt; so light is good, unless it has become darkness and so ceased to be light. "Have salt in yourselves, and have peace one with another."—Mark 9 : 50. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."—Col. 4 : 6. Paul here puts salt as a symbol of wisdom.

We find that God in the Old Testament required the use of salt in food to be eaten. Jesus and the apostles, instead of prohibiting the use of it, have in all they have said spoken in favor of it.

But it is objected, that persons may be made sick by the use of salt. This we admit; but it does not follow that salt should not be used. A person may be made sick by eating meal pudding,—half a peck at a time; but it does not follow that pudding should not be eaten. Persons have been made sick, and killed too, by the use of water, both internal and external, for it can be done as easily in the one case as the other. Continual drinking or washing with water, though it be "soft water," will destroy health and life. But shall we say that persons should *never* drink or never wash?

It may be said that there is no nourishment in salt. We reply, there is no nourishment in water except in the animals which the water contains. Then away with your water, because there is no nourishment in it. Besides, let those who refuse animal food, reject the water for the latter reason, as well as for the former, unless they will strain *out* the gnats, to say nothing of swallowing the larger animal.

Men of old spake as they were moved by the Holy Ghost. And these holy men eat salt. Then let those who sneeringly say that the Holy Ghost will not dwell in a person who eats salt, look at the law and the testimony; for "if they speak not according to this word, it is because there is no light in them."

In reply to the Savior, "Salt is good," it may be said, salt is good for sacrifices. So the anti-salt-eater would help Jesus out with his meaning, or he would correct him in his application of the passage; for it is manifest that he had no reference to the sacrifices under the law. And admitting that he did, it is obvious that he did not confine it to the law; for he told the disciples to have salt in themselves. And the apostle has told us to present our "*bodies* a living sacrifice, holy and acceptable to God." Now as *every* sacrifice must be salted with salt, must we not have salt in our bodies in order to be acceptable to God? Think of this, ye who think obedience is better than sacrifice. If you offer sacrifice, do it with *salt*, as God has commanded.

There may be times when salt should not be eaten; and there are times when *bread* should not be eaten, nor any thing else, and cannot be eaten without positive injury. If it be said that we can live without salt, we say in reply, that we can live without any other one article that we eat. But does it follow that that article is not good? Neither does it follow that salt is not good. Jesus knew whereof he affirmed. "Be not wise above what is written."

J. S. WHITE.

NEUTRALIZING POISONS.—A poison of any considerable description and degree of potency which has been intentionally or accidentally swallowed, may be rendered instantly harmless by simply swallowing two gills of sweet oil. An individual with a very strong constitution should take nearly twice the quantity.—*N. Y. Post.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For Terms, see Fourth Page.

For the Crisis.

Time is Flying.

BY S. S. BREWER.

Tune—*"Land of my home is fleeting."*

Swift onward time is flying,
Bearing us away,
Probation is expiring—
'T is the close of day.

CHORUS.

Roll on, ye dark waves o'er the troubled tide,
I heed not your dangers while Christ is by my side;
My own loving Savior, guide me, keep me near thy side;
Jesus, fill my heart with love; ever be my Guide.

Perils thicken all around me,
The world is sad and drear;
Firm ever let my faith be,
While thy voice I hear.

Sin and sorrows now abounding,
Love is growing cold,—
"Peace and safety" loud is sounding,
Scoffers have grown bold.

Fierce now the storm is breaking
On the distant shore;
Kingdoms are reeling, shaking,
Loud the tempests roar.

By faith my home is nearing,
Nearing to my view;
Darkness is disappearing,
Soon we shall be through.

For the Crisis.

Prayer.

Prayer is the language of want. Prayer moves the arm that moves the universe. Prayer has shut the windows of heaven that it rained not, and again opened them that it might rain. And yet there are many of my brethren who are professedly looking for the speedy consummation of Israel's hope, who (judging by their fruits) ignore it altogether; and to such I must say, they are bringing a reproach upon the cause of our blessed Lord and Master. For one, I am thankful that God ever taught me to pray. And when I look back through the record God has given us of his ancient worthies, my soul is encouraged. When I read of a Jacob that wrestled with God, and prevailed; of an Elijah who, through prayer, caused the windows of heaven to be closed that it rained not for the space of three years; and again surrounded by Baal's prophets, praying until fire descends from heaven and consumes the offering upon the altar, and licks the very water up from the trenches round about the altar;—when I read of a Daniel who, though the decree had gone forth,—and that according to the law of the Medes and Persians altereth not,—was found three times a day making prayer and supplication to God; and at another time making prayer until the man Gabriel was sent to give him skill and understanding;—when I read of a Paul and Silas who, though incarcerated in prison, prayed and sung praises to God until the prison was shaken to its very centre, and its doors extended open that the prisoners might escape;—when I read of these many instances in which prayer prevailed with God, and realise that he is the same yesterday, to-day and forever, and then look around me and see the little apparent interest among my fellow travelers to that better country to sustain this one and only living element of the christian; it has seemed to me that if I held my peace, the very stones would cry out.

My heart has been made sad when I have contemplated the good we might have done, the light we might have shed abroad, to enlighten the way of those that walk in darkness; the growth that we ourselves might have made in grace and a knowledge of the truth; if, Daniel-like, instead of standing in our own boasted strength, we had been found often upon our bended knees pleading with the Almighty in our own behalf and in the behalf of the whole Israel of God.

But that is not the worst. When I hear the world and the church say they have not so much objection to our doctrine if we only believed in prayer and the practical part of godliness, my heart is sadder still. And for this reason I say, as a people, so far as my knowledge extends, we are too indifferent in regard to these things, and have thereby brought reproach upon the cause of our Master. There may be exceptions; I believe there are glorious exceptions, and thank God for those few; and wherever you find one of them, you find a church in a prosperous condition; they not only walk in the light themselves, but that light is reflected from them, that those in darkness may catch a gleam of it as they grope their way along. This is no idle tale; some of you, my brethren and sisters, know it is true; you have undoubtedly felt it to be true, and from the fact that it is true, have more than once been forced to cry, "O my leanness! my leanness!" But is there no balm in Gilead? no physician there? O yes! there is; it may be found beneath the bower of prayer.

Jesus, our great example, was a man of prayer. Even to the very last, amid all his trials, he could cry, "Father, forgive them, for they know not what they do." He not only prayed for others, but was more than once found praying for himself, that he might have the needed strength to drink the bitter cup. Then let us follow our great example through evil as well as good report, that we may be found of him in peace, without spot, and blameless.

HENRY T. HART.

For the Crisis.

The Grave of Lazarus.

"Jesus wept!" Blessed and amazing picture of the Lord of glory! It combines the delineation alike of the tenderness of his humanity, and the majesty of his Godhead. His *humanity!* It is revealed in those tear-drops, falling from a human eye on a human grave. His *Godhead!* It is manifested in his ability to take in with a giant grasp all the prospective "fire-trials" of his suffering people. He was treading a burial ground—mouldering heaps were around him—silent, sepulchral caves, giving forth no echo of life!

It is a solemn thing and impressive, even for *us* to tread the graveyard; more especially if there are there nameless treasures of buried affection. The thought that those whose smile gladdened to us every step in the wilderness, who formed our solace in sorrow, and our joy in adversity—whose words, and society, and converse, were intertwined with our very being,—it is solemn and saddening, as we tread that land of oblivion, to find these words, and looks, and tears, unanswered—a gloomy silence hovering over the spot where the wrecks of worth and loveliness are laid! He would have a bold, a stern heart indeed, who could pace unmoved over such hallowed ground, and forbid a tear to flow over the gushing memories of the past! We can only understand the full import of those tears of Jesus as we imagine to ourselves his Godlike eye penetrating at that moment every churchyard and every grave. The child carried away in the twinkling of an eye—the blossom just opening, and then frost-blighted; the aged sire cut down like a shock of corn in its season, falling withered and sear like the leaves of autumn; the young exulting in the prime of manhood; the pious and benevolent, the great and good, succumbing indiscriminately to the same inexorable decree; the erring and thoughtless, reckless of all warning, hurried away in the midst of scorned mercy. Oh! as he beheld this ghastly funeral procession moving before him, the whole world going to the same long home, and he himself alone left the survivor, can we wonder that *Jesus wept?*

Jesus wept when he thought of the obduracy and impenitence of the human heart. This may not be at first sight patent as a cause of the tears of Jesus, but we may well believe it entered largely as an element into this strange flood of sorrow. He was about to perform a great (his greatest) miracle; but while he knew that, in consequence of this manifestation of his mighty power, many of those who now stood around Lazarus' tomb would *believe*, he knew also that others would "despise and wonder and perish"; that while some, as we shall afterwards find, acknowledged him as the Messiah, others went straightway into Jerusalem to concert with the Pharisees in plotting for his murder. When he observed the impenitence of these obdurate hearts at his side, he could not subdue his tenderest emotion.

We read that when he saw the sisters weeping, *and the Jews that were with them weeping*, Jesus wept. These Jews could weep for a fellow mortal, but they could not weep for *themselves*, and therefore *for them Jesus wept!* One soul was precious to him. He who alone can estimate alike the worth and the loss of the soul, might have wept, even had there been but one then present found to resist his claims and forfeit his own salvation. Ah! surely no cause could more tenderly elicit a Redeemer's tears than *this*—the thought of his redemption scorned, his blood trampled on, his work set at nought.

Reader! are you at this moment guilty of living on in a state of presumptuous impenitence—salvation unsought—Jesus a stranger—his name unhonored—his Bible unread—his promises unappropriated—his wrath undreaded—casting away from you the hoarded riches of eternity which he has been holding out for your acceptance? In that sacred Bethany ground, as ye mark those falling tear-drops which dim his eye there *may* have been a tear for *you!*

Eighteen hundred years have since elapsed, but He, to whom "a thousand years are as one day," marked even *then* your present ungrateful apostasy or guilty alienation—there was a tear then which stole down that cheek on account of unrequited love! Is that tear to flow in vain? Are you to mock his tender sympathy with your cold formalism or persistent impenitency? Are you to think of Bethany and its tear-drops and still go on in sin? Ah! never was a sermon preached to an erring or impenitent sinner half so eloquent as *this*. Paul was not given to weeping, and it makes his fervid love of souls all the more striking when we find him confessing that he had wept like a child over those who were "enemies to the cross of Christ." We have often felt Paul's burning tears over hardened sinners to be touching and impressive. But what are they, after all, in comparison with those of Paul's Lord? And still does he linger among *us*. Though the night cometh, the beams of mercy are still tardily lingering, as if loth to leave the backsliding to their wanderings, or the impenitent to their own midnight of despair.

O reader! leave not *this* subject—leave not the graveyard of Bethany till you think of Jesus as there weeping for *thee*. Yes! for *thee*—thy pitiable condition—thy perverse ingratitude—thy slighting of his warnings—thy grieving of his Spirit—thy unkindness to *him*—thine obstinate disregard of thine own everlasting interests. Let it be the most wondrous and heart-searching of all the memories of Bethany, that for thy soul—that traitor, truant, worthless soul—which like a stray planet he might have suffered to drift away from himself into the blackness of eternal darkness—helpless, hopeless, ruined, lost!—yes! that for *thee* JESUS WEPT!

H. C. BURBY.

Haydenville, Mass.

For the Crisis.

Meekness.

Meekness is one of those christian virtues that lie deep in the heart. Affectation can never possess it. It shines—if it shines at all—like the pure diamond, although hidden in the frowning depths of a restless ocean. Affected meekness may wear its sober aspect in sunshine—may sparkle when no storm-cloud obscures the heavens—but let the dark mantle of thorny temptation shadow the enlivening rays of prosperity, and the frowns of an unsubdued, depraved nature cast their gloom athwart the soul,—*then* pride reigns instead of humility; passion, instead of true meekness.

1. *True meekness subdues pride.* It conquers the vain aspirations of unhallowed ambition. It casts not its eye at the gorgeous display of earthly honor. It covets not the princely robes of the mighty of earth. It walks not in the gay circles of pomp and hilarity. It shuns the adoration and idle speculation of the thoughtless crowd. It chooses the society of the lowly and the pure; or alone in the solitude of an undisturbed retreat, pours forth the vital and heart-gushing strains of prayer and praise to the Almighty Justifier of the faithful. That soul—though amid the dazzling throng of gayety and mirth may wander an exile, in the sight of heaven is rich with an everlasting and boundless inheritance.

2. *True meekness seeks not the wealth of this world.* It will not sell its birthright for a degrading mess of pottage. It will not hoard the riches of earth till the heart starves for vital, spiritual food. Its treasure is not among corruptible things. Its God is not an accumulated pile of moth-eaten silver. Its inheritance is not the curse-blighted territory of this earth. Its glory is not the pomp and splendor of this world. Its treasure is in heaven. Its food is the "hidden manna" of gospel grace. Its riches, territory and city, the new earth blooming in its unsullied splendor, rejoicing in its fadeless beauty of angelic purity, while the anthems of salvation roll from the golden instruments of the ransomed multitude around the pearly battlements of that holy city of templed glory and jeweled foundations. Meekness is essential—

1. *Because Christ was meek.* He was a man of sorrows and acquainted with grief. While the noble of earth dwelt in mansions of splendor and glory, he had not where to lay his head. While the multitudes revelled in hilarity, Jesus wept. While his chosen city spurned the offers of salvation and mercy, he mourned over them in strains of bitterness and woe. Christ is our leader—the captain of our salvation. If we would be his disciples we must follow his example. We must suffer with him if we would also reign with him. We must bear his reproach here if we would share in his honor when he inherits his glory.

2. *True meekness is one of the essential pillars in the temple of God.* Time was when the glory of God dwelt in temples made with hands. Now every christian is a temple of God. "Know ye not that ye are the temple of the living God and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy. For the temple of God is holy, which temple ye are."—1 Cor. 1 : 16. That temple is sanctified and illuminated by the Spirit of God. One of the fruits of the Spirit is meekness.—Gal. 4 : 23. Whoever, therefore, does not possess meekness defileth the temple of God and brings himself under just condemnation. But whoever possesses this *divine* grace, *as such*, prepares the temple of God for the indwelling of his holy presence.

3. *The meek share the glory of God.* "Blessed are the meek, for they shall inherit the earth." Yea, verily, and "delight themselves in the abundance of peace." Disowning the riches of the present age they become sharers of the glory in the ages to come. Suffering all things and enduring all things for Christ's sake here, they become heirs of all things in the future; and by *patient* continuance in well-doing seek for glory, and honor, and immortality, to be bestowed at the "judgment of the great day of God Almighty."

M. R. PHETTEPLACE.

"Universal Hebrew Alliance."

About three months since a society was formed in Paris, with the title of, "Universal Hebrew Alliance." This society has issued the following appeal, signed by Rev. A. Astruc, Assistant Grand Rabbi of Paris; Isidore Cohen, Professor of the Rabbinical Seminary; Jules Carvallo; N. Leven; E. Manuel, Professor of the University, and Ch. Nettre.—*Ed. Crisis*

"ISRAELITES! If, scattered over the whole surface of the earth, and intermingled with all nations, you remain attached to the old religion of your ancestors, however weak be the bond that unites you therewith;

"If you do not deny your religion, if you do not hide your culte, if you do not blush of being Israelites;

"If you abhor the prejudices still entertained against us; the reproaches raised against us; the slanders, continually repeated; the lies, perpetually renewed; the injustice done to us: the persecutions, which are either tolerated or excused;

"If you hold, that the oldest and most simple of the spiritual religions ought to maintain its place, fulfill its mission, proclaim its right, and manifest its vitality amid the great ideas that stir our days, and amid the new theories that agitate the modern society;

"If you believe, that the sublime idea and the vigorous culte of the One and indivisible God, of which we are the oldest heirs and obstinate defenders, ought to be guarded against the insinuations of doubt or indifference;

"If you maintain, that religious liberty, this life of the soul, is nowhere better guarded, for the common good of all, than in those countries in which the Jews enjoy it fully and without any restriction whatsoever;

"If you believe, that the creed, inherited from his ancestors, is for every one a sacred patrimony, that our firesides and our conscience are inviolable sanctuaries, which ought not to be invaded again, as we lately have witnessed it;

"If you hold, that unity is strength: that, although we are members of various nationalities, we may still be one in sentiments, hopes and expectations;

"If you think, that by legal means, by the invincible power of right and reason—without exciting any trouble, without frightening any power, without raising the indignation of any party, except that of ignorance, bigotry, and fanaticism—you would obtain much and impart much by your zealous work and acknowledged intelligence;

"If you agree, that a large number of your co-religionists, still under the yoke of the sufferings, proscriptions, and insults of twenty centuries, could regain their dignity as men, their rights as citizens;

"If you believe, that those who are corrupted, ought to be regenerated and not condemned; that those who are blind, ought to be enlightened, and not forsaken; and those who are afflicted, ought to be assisted, and not only pitied; that we should defend those who are calumniated, and not look on with silent compassion; that we ought to give material aid to those who are persecuted, and not merely cry and lament at their persecutions;

"If you hold, that the resources, hitherto isolated: the good intentions, one detached from another: the aspirations, started without any definite object—could be united for higher purposes, so that the united action may be felt all over the globe;

"If you hold, that it would be an honor to your religion, a lesson for the nations, a progress for humanity, a triumph for truth and reason, to see concentrated all the forces of Judaism, though small in number, but great by the innate love for the common good;

"If you hold, that the influence, which the principles of 1789 exercised all over the world, is paramount; that the law taught by these principles is a law of justice; that it is desirable, that this spirit may pervade all nations, and that the example of religious liberty is an absolute power;

"If you hold all these points to be true and correct, then, Israelites of the whole world, come, listen to our appeal, and grant us your aid and your assistance. The work is a great and blissful one. We are establishing the Universal Hebrew Alliance!" *The Israelite Indeed.*

"Reasons for my Hope."

The following is from Bro. Hastings' interesting work, entitled, "REASONS FOR MY HOPE." Every lover of truth should have a copy.—ED.

A new era dawns. In 1780, the Naval and Military Bible Society, the first that was founded, was organized in England and began its limited work. In 1802, Rev. Thos. Charles of Bala in Wales, meeting a little girl who attended upon his ministry, inquired of her if she could repeat last Sunday's text. She was silent, and when pressed to answer him, she burst into tears and said, "The weather, sir, has been so bad that I could not get to read the Bible." She had been accustomed to travel *seven miles* to read the Bible and look out the text. That week the rain had prevented her from doing so. Mr. Charles, affected by the pressing need, soon came to London to beg Bibles for the Welsh. The destitution was great. The Religious Tract Society had recently declined to grant 20,000 Bibles, which had been solicited for Wales. Mr. Charles presented the cause to them again, when the Secretary, the Rev. J. Hughes, suggested, "Surely a *Society* might be formed for the purpose, and if for Wales, why not for the *world?*" They met again May 12th, 1803, and among other incidents, Rev. Mr. Knight related how a man had "traveled *sixty miles* over the snow, in Nova Scotia, to obtain a Bible."

On the 7th of May, 1804, some three hundred gentlemen of all denominations met at the London Tavern, and then and there, they organized that noble institution, "The British and Foreign Bible Society." On the 3d of Sept. 1804, it was voted that a number of stereotype Bibles and Testaments should be ordered, and among them 20,000 Welsh Bibles and 5,000 Welsh Testaments were included. In Sept., 1805, the first *stereotype* edition of the New Testament ever printed, and the first part of the Bible ever published by the British and Foreign Bible Society, was issued from the University press at Cambridge. Other editions followed in rapid succession. In July, 1806, the Welsh Bibles and Testaments were finished and started for Wales. "When the arrival of the cart was announced which carried the first sacred load, the Welsh peasants went out in crowds to meet it; welcomed it as the Israelites did the ark of old; drew it into the town, and eagerly bore off every copy, as rapidly as they could be dispersed." *

A new era had dawned on the world. Within *four years* from its establishment this society either published, or was engaged in publishing, not fewer than *forty-three* editions of the sacred Scriptures, in *seventeen* different languages, forming a grand total of ONE HUNDRED AND NINETY-SIX THOUSAND COPIES. Since that time the work has progressed beyond all precedent. The Bible has spread, most gloriously, to many lands. Carey, sneered at by the proud professors of his day as "the consecrated cobbler," sailed for Calcutta, as a missionary to India, June 13th, 1793. He arrived Nov. 11th, and began his work, in which he was afterwards assisted by Dr. Marshman, and in 1813 he writes: "We are at this time engaged in translating the Bible into *twenty-one languages*, including the Bengalee which is finished." In July, 1832, two years before Carey's death, they were enabled to write that, "The *entire* Scriptures, of the Old and New Testaments, had at this time been printed and circulated in SIX oriental languages, besides the Chinese; the New Testament had been printed in twenty-three languages more; the Pentateuch and other parts of the Old Testament in several of these languages; and portions of the Scriptures had been printed in *ten* others, or in all FORTY LANGUAGES. * Such was the mighty progress of God's word during the laborious life of one individual; and the lapse of subsequent years gives no token that this progress is retarded.

At the end of fifty years, in March, 1854, there had been issued by the British and Foreign Bible Society alone, the vast number of *twenty-seven millions, nine hundred and thirty-eight thousand, six hundred and thirty-one* copies, (27,938,631) of the Bible or parts thereof, to bless and save mankind. † These Bibles were only a *portion* of what had been published, for besides the vast number which private enterprise had spread abroad like healing leaves, numerous other societies had been formed, so that at that date not less than *forty millions* of copies of the whole, or parts of the sacred oracles, had been issued by Bible societies *alone*, and since then millions more have been issued to supply the increasing demand. "From the first of April, 1858, to the 31st of March, 1859, the number of copies of Scripture issued by the British and Foreign Bible Society, amount to the marvelous total of *one million, six hundred and twenty-five thousand, nine hundred and eighty-five copies.*

At that time the same society, in addition to its immense domestic manufacture, had issued orders for the printing, in twelve different countries, of more than *twelve hundred and seventy thousand* copies of sacred Scripture. On the 1st of April, 1859, it is stated that the total issues of the society, excluding the past circulation of the vernacular Scriptures printed in India by the various *auxiliaries*, have now reached "*thirty-five millions, six hundred and nine thousand, nine hundred and thirty-one copies.* ‡ In 1854, there had been issued by this society, *directly*, the Bible, or parts thereof, in ONE HUNDRED AND ONE languages and dialects, and indirectly in FIFTY-ONE more, making in all ONE HUNDRED AND FIFTY-TWO LANGUAGES OR DIALECTS in which Scripture had been issued to that date, *fourteen* of which versions were, however, issued by other societies. The number of different versions was one hundred and seventy-nine, and of these one hundred and twenty-five are translations *never before printed.*

This was in 1854. From that time to 1859, a number of new versions have been added to the list. The British and Foreign Bible Society has, during these five years, circulated *seven million, six hundred and seventy-one thousand, three hundred* copies of Scripture: nearly *one-third* as many as it had in *all* the preceding fifty years. Bible societies in other lands have labored with corresponding diligence in the work, and it is probable that not less than about *sixty millions* of copies of parts, or the whole of the sacred word, in about *two hundred* different *translations*, and in some *one hundred* and *seventy-five* or *two hundred* different *languages* or *dialects*, have been given to the inhabitants of the earth since the year 1804. And, at that time, there were not more than about thirty-five or forty versions of the Scriptures, ancient and modern, in different languages, in being on the earth, and several of these were in ancient tongues which no nation used or understood. Thus had darkness prevailed for the ages past, and now, lo! light arises, and manifold more translations are made, and tenfold more Bibles are issued in the last fifty years, than in the *whole history of the world before!* §

Well might Dr. Cotton Mather, as he saw, in 1663, a few hundred copies of the whole Scriptures in Elliott's version, issued from the press in the Indian tongue, exclaim: "Behold, ye Americans! behold the greatest honor that ever you were partakers of! The Bible was printed here at our Cambridge; and it is the only Bible that was ever printed in all America from the very foundation of the world." But in America things have changed since then. On the 12th of Dec., 1808, the Philadelphia Bible Society was formed. Six other local societies were formed in 1810, and these were followed by the American Bible Society, which was organized in New York, May 8th, 1817, and which in the space of forty years, to 1857, had issued a grand total of *twelve millions, eight hundred and four thousand and fourteen* copies of sacred Scripture (12,804,014). Besides this, *two hundred and thirty-three thousand and thirty-nine* copies of Scripture had been circulated by the Philadelphia Bible Society prior to the year 1839, when its name was changed to the Pennsylvania Bible Society, and it became an auxiliary to the American Society.

The American and Foreign Bible Society, founded in 1838, in New York, has also circulated about a MILLION copies of Scripture, and the American Bible Union, organized in 1850, has in some measure assisted in the great work. And if Mather grew so joyful over a single edition of the Bible, published in this country in a barbarous tongue, how would his pious rapture rise could he behold the mighty movement now going on in the earth. Surely he would exclaim,—"What hath God wrought!"

And all this has been done in a single generation. Men that saw its beginning see it as it is to-day. It is limited to about this very century. It is an increase of knowledge such as all the ages cannot parallel. About ten times as many Bibles have been issued and circulated during the last fifty years as has ever been issued before since the beginning of the world.

* Christian Observer for July, 1810. History Brit. and For. Bible Soc. vol. 1., p. 30.

* Bible Triumphs, by Rev. Thomas Timpson; p. 404.

† Browne's History of the Brit. and For. Bible Society. Vol. 2, p. 544.

‡ Annual Report of Brit. and For. Bible Society, p. 319.

§ In 1851, at the Great Industrial Exhibition in London, a niche was found for the Volume of Inspiration, not in a solitary form, but presented in 170 different versions, containing (or representing) 130 languages; so that, of the multitudes gathered from the four quarters of the earth, that trod the floor of that spacious and beautiful edifice, it is probable there was scarcely one who might not have read or seen, "in his own tongue," a portion, at least, of the divinely inspired record. It may be here remarked, that the 170 versions which met the eye of the numerous visitors in the Crystal Palace, were selected from a still greater number, in the publication of which the society had more or less assisted.—*Hist. Brit. and For. Bib. Soc.* Vol. 1, p. 245.

For the Crisis.

From Bakerville.

Perhaps many of you will wonder where Bakerville is. It is a small village in the southwest part of New Hartfort, Ct. I shall not go on to describe the place, but will tell you a little about our church (a company of believers), thinking it may be interesting to some of the pilgrims scattered abroad. I shall also write some of my own experience.

During the past year we have had joy as well as sorrow—clear sky as well as clouds. We have had precious seasons in holding communion with God. We have prayer meetings regularly every Sunday and Thursday evening. We have preaching as often as any of God's people come this way to "feed the sheep." There are a few brethren who sometimes come over from Winsted to our meetings, and as we are all the same family, we have blessed seasons. Yes, we are all striving to gain the promised land. Bro. Harris has opened his doors to the hungry pilgrims, and bids them come in and feast. This is where we generally hold our meetings; here we do really have "a feast of fat things." This has always been the house of prayer. Sr. H. is an invalid, and has been for many years, but through the goodness of God is getting better. She is one of the "loved of earth;" although weak in body, is yet strong in faith; ever looking to God in whom is her trust.

We do not enjoy as much of the love of God now as we have many times heretofore, but are hoping, praying to live more holy. We *do* feel that it is late to give up now, when we are so near the journey's end; but we "will not be weary in well doing." We, as well as all christians at the present day, have much to turn us aside from the path of duty, and away from God; yet we mean ever by his grace to keep near him, and be saved from sin every day, and then we know we shall be saved at the end.

Every day I feel more and more the need of being very careful what I do, what I say, and what I think, that all shall please God; and I feel that my path grows brighter and brighter. Sometimes I doubt whether I am really a child of God; yet perhaps it is wrong to ever keep this in mind; it seems like tempting him; yet I think we ought to examine ourselves and strive to make our calling and election sure. After I look back upon all the way in which the Lord has led me, the many dangers and trials that have crossed my way, I know that God has been with me; I *know* he will "never leave nor forsake me."

It has been a great trial to come out and profess to believe what I now do. I have lost many friends, am despised and scoffed at by those who would treat me kindly, if my belief was not what it is; but I know, though hard to bear, it will all work out for me "a far more exceeding and eternal weight of glory."

H. M. HULL.

IDLENESS NOT HAPPINESS.—A common error of men and women is that of looking for happiness somewhere outside of useful work. It has never yet been found when thus sought, and never will, and the sooner this truth is learned the better for every one. If you doubt the proposition, glance around among your friends and acquaintances, and select those who appear to have the most enjoyment in life. Are they idlers and pleasure seekers, or the earnest workers? Of all the miserable human beings it has been our fortune or misfortune to know, they were the most wretched who had retired from useful employment in order to enjoy themselves. Why, the slave at his enforced labor, or the hungry toiler for bread, are supremely happy in comparison.—*Wilson.*

Observations on the Interpretation of the Prophetic Scriptures.

The ancients had a saying concerning the Scriptures that is useful here. They said—

"Distinguite tempora et concordabunt Scripturæ."

"*Distinguish the periods, and the Scriptures will harmonize.*" "Distinguish the periods," and here comes the very point—the period. The Jew had fastened his attention so on one portion of the prophecies, that he saw but one period—the glorious period of the Messiah's reign; and the Christian Church had for centuries so fixed its attention on part of the prophecies only, that it saw but one period—the coming of the Messiah to be crucified. Jewish prejudices arose from partial attention to the prophecies, and christian prejudice has arisen from partial attention to the prophecies. It should be our privilege to distinguish the periods; and while we maintain, as christians, the literal fulfillment of Isaiah's prophecy of the Virgin's Child, and the birth at Bethlehem as foretold by Micah, and therefore that the Messiah has come, we ought to maintain also, with the Jews, the literal interpretation of Isaiah's prophecy, that the Messiah shall reign at Jerusalem, and the prophecy of Micah, that Jerusalem shall be chief of the nations, and therein to believe with the Jews that the Messiah shall come.

He has come, and *he shall come*. Surely this was the real nature and genius of what the angels said to the disciples, as you may read in the first chapter of the Acts of the Apostles. The disciples, in astonishment, saw their Divine Master carried up into the air from them, and disappearing in the clouds; and while they were looking up in amazement, two angels appeared, and said, "Ye men of Galilee, why stand ye gazing up into heaven?" What was the cause? Have you ever asked yourselves what was the cause of the amazing astonishment of the disciples? Not the mere physical miracle—they were too much accustomed to the physical miracles of their Master to be surprised at that merely, and to make us suppose that to have been the cause of their astonishment. How does what the angels said afterwards address itself to that? "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus whom ye have seen go, shall so come." Was that calculated to abate their astonishment at the miracle which had taken place?—nay, but it was to assert another miracle. How, then, shall we interpret the incident? What was the basis and ground of their astonishment? Why, sir, I think it very plain and instructive.

They had learned unmistakeably that Jesus was the Messiah; they were present when they heard Peter's confession, and the remarkable approbation which was expressed of it by the Lord Jesus: they knew then that he was the Messiah, the one that was to come, and they expected great things for their nation; they knew that a number of the prophecies, still unfulfilled, were connected with the Messiah's name; they were looking for them, and when he was taken from them and put to death, their expectations were dashed to the ground. When, however, they saw him after the resurrection, their expectations revived, and they said, "Wilt thou at this time restore the kingdom to Israel?"—will you finish it all now? And when he had given them an answer, not, indeed, to reject their idea that the kingdom would be restored, but only to tell them the time was not for them to know—when he had done this, he was suddenly taken up from among them, and they were left in amazement.

What were they ready to say within their own minds and hearts?—"After all is He not the Messiah? Is it possible that we were wrong? And if he be, how can he have gone away, leaving so much undone that was predicted of the Messiah? He has done enough to assure us that he is the Messiah. He has fulfilled some prophecies—at his word the deaf man heard; at his word the tongue of the dumb man sang; at his word the lame leaped for joy; at his word the dead has come to life. He must be the Messiah, and yet he is gone; no kingdom restored to Israel! no reigning at Jerusalem!" *There* was ground for astonishment, and in that state of astonishment the angels addressed them—"Ye men of Galilee, why stand ye gazing up into heaven?" as if he had left undone what had been promised. Do not imagine that all is to be done at one time. "*Distinguish the periods.*" He is gone, it is true, but he is not gone for ever. That same Jesus whom you have seen go, "shall so come in like manner as ye have seen him go into heaven." Then is the time of the fulfillment of the prophecies.

I do not know whether I ever told you of a conversation I overheard some years ago, between a clergyman of the Church of England and a Jew, in the vestry of a Church in London. I had been preaching on Jewish prophecies, and giving to the congregation, as plainly as I could, what I have been now endeavoring to convey to your minds; and to the vestry, after the service, two Jews came, to express their gratification for what they had heard, and their willingness to hear from me more about Jesus of Nazareth, and to invite me to go the next morning to breakfast with them. They were willing to hear more. Well, I referred them to the clergyman who came in at the same moment—and he was a man of some mark in our church too. He had come into the vestry-room, holding the back of his hands towards me, and said, "How can you preach such nonsense?" "Well now," I said, "if you will allow me, while changing my dress, I will refer you to these Jewish gentlemen to converse;" and they very soon got into the thick of the argument. The Jew said to him, "Oh! upon that sort of interpretation, sir, I deny that a virgin ever had a son." "Oh! but," said the clergyman, we know that it is true." "How do you know it?" "It is said in the Bible." "Well," said the Jew, "what more is said in the Bible—He shall reign upon the throne of his father David,—is not that in the Bible?" "Yes." "Well, is not that what the gentleman has been telling us, and you don't believe it? You call it nonsense. Now, if you deny that, I deny the other." "Well," said the clergyman, "but we know that the prophecy of the birth of Christ of a virgin is true, because it is a matter of fact." Sir, I shall never forget the Jew's face—he looked at him with such a withering sneer." "Ay," said he, "you believe because it is done; we believe because God has said."—*Dr. Hugh McNeil.*

For the Crisis.

For the Church in Sandisfield.

I would say to the preaching brethren, there is in this place a small company of that class who are seeking for glory, honor and immortality, by patient continuance in well doing. In connection with these are those who love the truth, who are in the habit of attending our meetings. They have not got the truth quite down into the heart yet, but contend for it earnestly, and I rejoice in *that*, but would like to see them in a position which would cause the angels to rejoice. We have generally a good and attentive congregation, and those preachers whose delight it is to sow the good seed will be gladly received by the brethren, and aided as far as possible.

Lest some may consider me in the *way* of their coming to this place, I would say that I am not confined to the church here, though I live here, and feel a special interest for the people; the door is open for any of God's servants who may be directed hither. We have a good spacious room to meet in, once occupied by the Methodists, who were dropped from the conference because they could not pay a Methodist preacher's salary; but, thank God, the most of them have received the truth, and look to the Great Shepherd for counsel instead of hirelings, and are looking for his appearing with joyful expectation. May God send them preachers that will give them meat in due season.

Wm. A. Fenn.

N. B. I am at liberty to go and labor with other churches, if desired. Address me at North Colebrook, Ct.

For the Crisis.

Pencilings by the Way.

Saturday, Oct. 27th, left Exeter, N. H., at five o'clock, *en route* for Canada East. Went to Portland and spent the Sabbath. Their spacious hall was well filled with attentive *hearers*. In the morning we listened to a discourse from Bro. O. R. F.——, on the duty of prayer. In the afternoon I endeavored to show from the word of the Lord that Adam by transgression lost all that God gave him—Jesus Christ, the second Adam, will restore all that the first lost, in the resurrection; yea, more. We thought that if proper labor could be bestowed, good and great would be the result. The Lord send them help.

Monday, 27th, at half past one took seat in the cars. Passed the White Mountains, whose tops were covered with snow. Twelve at night found myself in Compton, my native town, two hundred miles from Portland. O! how gloomy and sad my heart as I drew nigh the house where I was born, where I spent my childhood, where I was converted, and where, thirty-two years ago, I took the parting hand of my honored parents, kindred, friends and neighbors, to preach salvation to the lost. Nearly or quite all that then lived have passed away. Father, mother and two sisters, I trust, have fallen asleep in Christ, to rest till the resurrection morn, and then in the Savior's image rise. Great changes, indeed, have taken place in this land.

Sunday, Nov. 4th, met at the Saunders' school-house according to appointment. Rainy, few out, good attention, some interest to hear. Sunday, 11th, held a meeting in the west part of the town with Bro. Merrill, who labors here a part of the time, is well engaged in the work and held in high esteem by all who know him. Had a good meeting all day. There is great interest to hear on the subject of the blessed hope.

Saturday, 17th, left for Danville. A kind brother gave me the use of his horse and carriage. Rode all day through mud and water. Reached Bro. Porter's at 9 o'clock, evening, where I was cordially greeted by him and his worthy family. Found in them true friendship, and at their house a pilgrim's home. Before Bro. Porter came here there were only a few isolated christians. There is now a large Advent church, well united, walking in gospel order. Spake to them twice on the Sabbath. In the evening had an excellent prayer and conference meeting that was truly refreshing to the weary saints. Twelve witnessed for the Lord. Bro. Grant has been instrumental of great good here. The church and friends were not unmindful of my wants but helped me on after a godly sort, for which I feel under deep obligations to God and them. May the Lord bless and reward them at the resurrection of the just.

Chas. C. Stevens.

Melbourne, C. E. Nov., 1860.

The World's Crisis.

BOSTON, DECEMBER 5, 1860.

My Diary Notes.

November 12th. This evening, I arrived at Bro. Parry's happy home, which had been much saddened by the severe sickness of Fannie, who often entertains our readers with her rich thoughts in prose and verse. We learned that she continued to decline from the time of our last visit, till she was thought to be dying, and weeping loved ones were gathered to witness the last struggles of a faithful christian, who found her hope as an anchor in the trying hour. Her peace was "like a river," and her sky without a cloud to dim the horizon of her mind, as she calmly waited for the hour when she would fall asleep in Jesus.

When all hopes of earthly aid were thus passed, Bro. Mathewson, a servant of God, was called, and desired to follow the instructions in Jas. 5 : 14, 15. With a firm trust in God's word, he obeyed the directions, bowed in humble prayer, trusting in the promise, and was not disappointed. Her strength is being restored, and she feels more than ever resolved to devote it all to the glory of God, who has so signally raised her from a dying bed. It was remarked by a physician who visited her, that he had never known one recover from a sickness like her's; and that medicine, or human aid, would be of no avail.

We shall hope to be favored again soon with the privilege of reading her interesting articles in the columns of our family paper.

Tuesday, Nov. 13th, we commenced meetings at Sandy Hill, in their new meeting-house, which is very pleasant and commodious. The church worshiping therein is an active one, whose efforts are blessed to the good of the people. We learned that one of the Sandy Hill ministers remarked,—"It is the only working church in the place." And yet this same minister, when referring to our preaching, called it "*devilism*," and made other remarks too vulgar to appear in print. But notwithstanding the strong opposition of the clergy, proud professors and bigoted sectarians, the Lord gave success to our efforts, and several resolved to serve him, and "seek for . . . immortality" "by patient continuance in well doing." The labors of Bro. Mathewson have been much blessed to the good of this people, and the truth is spreading in all directions, causing the faithful souls to rejoice, and arousing bitter resistance from those who do not love the truth. Said a Baptist deacon, who had been known as a worthy christian for years, when speaking in one of our meetings, and referring to his experience since embracing what the minister called "DEVILISM,"—"The past year has been the happiest of my life." He now loves God and the Bible better than ever. We find this to be the uniform result. Why is this so, if it is such a great error? And why do those who oppose us, when they have a chance to hear, or have heard, lose ground in divine life, and love Jesus and his word less than before they commenced their opposition, if this is "devilism?" When we preach against the "mother of harlots," Spiritualism, Swedenborgianism, Shakerism, and every other species of infidelity, we feel blessed of God and approved by his Holy Spirit, with an increase of love for our Savior and his truth; but we should expect and deserve to be lost, should we, with our light, oppose the doctrine of the sleep of the dead, their subsequent literal resurrection, and the final destruction of the wicked. No Bible truths are clearer to our mind than these; and, by the grace of God, we are determined to stand up in their defence, regardless of all the reproachful epithets that men can heap upon us; and in doing so, we receive a very sweet peace from the Lord, which pays us a hundred fold for all the "hard speeches," and cries of "infidel," that are so lavishly showered upon us, while endeavoring to lead men to Christ and a belief in his word. Thank the Lord that we are "counted worthy to suffer shame for his name." The time is at hand when he will appear to vindicate his truth, and take away the reproach of his people.

Castleton.

Knowing the interest that many feel in the prosperity of the church in Castleton, Vt., we will give them some account of its prosperous condition. Their new meeting-house was dedicated last Thursday, Nov. 22d. It is a very pleasant and commodious house, plain, and yet neatly and tastefully finished, affording a very desirable place for the worship of the God of our fathers. Connected with it is a very convenient conference room, well adapted to the wants of a church. The whole presents a very chaste appearance, within and without, that is quite pleasing to the eye of the beholder, and has called forth many remarks of admiration. It is in keeping with the refined taste and noble generosity of Bro. S——, who, with his family, are preparing for a home in the coming kingdom.

The weather was very fine on the day of dedication, and a crowd assembled to listen to an interesting discourse from Bro. S. G. Mathewson, pastor of the church at Sandy Hill. Many went away, who were unable to get in. We felt the approval of the Lord by the presence of his Holy Spirit, causing love, joy, and peace in the hearts of the saints. Bro. M. showed from the Scriptures that the time is coming when the saints will enjoy the Lord's actual presence upon the earth, after it is restored to its happy Eden state.

Brn. J. Parry, Rufus Wendell, M. Batchelor, J. Howell, and J. Couch, were present with us to enjoy the delightful occasion. About one hundred and twenty-five came up from Poultney to participate with us in our joys. The church in Poultney is doing well, and pressing for the kingdom, hoping soon to have their hope consummated.

In the evening, we assembled again to listen to a very instructive and comforting discourse from Bro. Couch, pastor of the church in New Bedford. The results of the two meetings were excellent, and will be long remembered by those who enjoyed them. At the close of the dedication, we asked an intelligent young lady if she would not serve the Lord and go with us to the kingdom? With a bold expression, she answered with an emphatic "NO." We replied, "It will be just as you say," and passed on. After the close of the evening discourse this same lady took us by the hand, and with streaming eyes said, "Won't you pray for me?" She has since given her heart to the Lord, been pardoned, and made happy in his love. Others requested prayers. The cloud of mercy still hangs over Castleton. Praise the Lord for his great work in this place. Truth is still advancing. Let every child of God do all he can to persuade others to get ready for the great day of the Lord, which is now emphatically "at hand."

Demoniacal Teaching.

The "doctrines of devils," or demons, are rapidly spreading through the world, and causing many to "depart from the faith," and give heed to these "seducing spirits." There seem to be but few lovers of truth left; "and for this cause" the "strong delusion" practiced by the "evil angels" is welcomed by so many. Every one who does not really *love* the truth is a fit subject for their Satanic influence. All those who hold the doctrine of the immortality of the soul are in danger of being led astray by this great delusion; and that danger is continually increasing. The time has fully come when the fabled doctrine of natural immortatality can no longer be entertained in safety by the church.

We are thankful to the Lord that we ever saw the doctrine of the sleep of the dead. But for this, we fear that we should have been swallowed up in the great maelstrom of Spiritualism, that is now engulphing its millions in the whirlpool of infidelity and atheism. So far as we have been able to learn, every spirit that claims to be a departed human spirit, and every Spiritualist, denies that Christ was in any sense the Son of God, that is not applicable to every good man; and that his death had no more to do with our salvation than the death of any martyr. They declare that Christ was not begotten by the Holy Spirit, thus making him the Son of God, but that he was the son of Joseph. By this doctrine we "try the spirits whether they are of God." Every one that pretends to be a departed human spirit, we may know is a lying one, whose purpose is to lead us away from Christ and the truth of the Bible. Let every one who wishes eternal life beware of them as he would of mad dogs and rattlesnakes.

These spirits say:—"We say, as we have said a thousand times before, there is no such thing as sin; no such thing as evil . . . . Now then, if there is sin any where, God made that sin—he is the author of it.'" "The foundation of your religion is fast fading away. Soon we shall find you shaking hands with these new things. This must be so . . . . Jesus of Nazareth, if he were here to-day, would tell you as we tell you."

Says another:—"Every thought, word and deed is of God, and therefore modern Spiritualism is of divine origin . . . . The religion of the heathen is no less divine than is yours. God approved of it as well as yours."

Another spirit, when speaking to the churches says:—"And now that you have opened the doors of your outer temple, lo! strength shall be given you. Truth shall pour in upon you, and the Christ who came to the lowly of earth in preference to the christians, will now walk with you . . . . The church hath lifted the veil herself." It is very evident that the church has prepared the way for Spiritualism, by teaching the doctrine of the immortality of the soul; and she has now so far departed from the Lord as to become an easy prey to other doctrines of demons.

Another spirit says: "Every thing that ever has been, or ever will be is an immutable decree of God . . . . There is not an atom in the universe but will at some time become an immortal spirit . . . . It is vain for man to talk about disobeying the law of God; he can at no time disobey it . . . . Every grain of sand you tread upon to-day shall in time become an immortal soul, endowed with wisdom, . . You may curse the Author of your being. Do you sin? No; you are but casting off the gross in your nature—obeying your God. . . . . The highest archangel was once the lowest spirit on earth."

A spirit who calls himself Thomas Rice, when speaking of some friends, says, "I want to tell those friends that there is no God. I know there is no such gentleman . . . . There is no devil either . . . . Seems to me as though man must be devoid of good sense to believe any thing of the kind."

We would say to the readers, that the foregoing extracts are from spiritual communications to the *Banner of Light*, a Spiritualists paper which has some twenty-five thousand subscribers.

The Clergy.

Says J. W. Hunnicutt, a preacher of the gospel:—

"We venture the assertion that there is as much ambition among the clergy of this generation, and of this country, to aspire to high offices, and posts of honor and distinction, in their respective churches, as there is among politicians; and that there is as much secret plotting, wire-working, and clerical log-rolling, to work one party out, or keep it down, and to exalt another party to power, as there is among politicians, is a fact which we presume no man of general intelligence will call in question."

Says the *Methodist*, when speaking of the ball given in New York to the Prince of Wales:—

"Ministers of the gospel of several different denominations, men who ought to be the nearest representatives of the Savior of sinners, were there, as if to give the sanction of Christ's authority to the most mostrous earthly vanity. What now becomes of wholesome christian discipline? What becomes of the line so clearly drawn by Christ between the church and the world? What of his command to deny ourselves of all ungodliness and *worldly lust*, and live soberly, righteously and godly in this evil world? May the Holy Spirit himself intervene to restore the broken bulwarks of sacred discipline, and to trace again the fading line between the aggressive world and the invaded church."

Such facts may be gathered in abundance at the present time. It is often asked, "Why don't the popular and intelligent ministers see the truth you preach, if it is truth?" We think Jesus answers this question when he says: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" He who is endeavoring to get honor of men must not expect to see the truth and be sanctified through its influence.

For the Crisis.

Quarterly Conference.

The brethren in Livermore desire that the next session of the Western Central Quarterly Conference be held in South Livermore, Me., commencing Thursday, Dec., 20th, at 10 o'clock A. M., and continue over the following Sunday. Shall we have a general representation of the cause of Christ, throughout the limits of this conference? We hope to, and that our ministers and other brethren and sisters will come prepared to work for the Lord. We invite our brethren and ministers who can heartily work with us, from every place, to come and work. But we do not intend this invitation to extend to any whose object is to oppose order and church organization, or who seek to intrude upon our liberality with questions of strife, or uncourteous and unkind conduct. We have no place for such. The day of the Lord draweth nigh. Our work is to lead men to Christ, and show them that Jesus is soon coming to give them who obey him eternal life in his everlasting kingdom.

I. C. Wellcome, *Scribe.*

Richmond, Nov. 24th, 1860.

For the Crisis.

Overcome Evil with Good.

This rule is not in harmony with our nature; yet since it is God's will revealed to us in the Holy Scriptures, that we should overcome evil with good, let us be content to submit with meekness. It is an easy rule to commit to memory. It is a hard rule to commit to practice; but we are willing to acknowledge it to be a perfect guide applicable whenever occasion requires.

While contemplating our ability to abide by this method when necessary, in connexion with God's precious promises to his obedient children, we feel strong; we imagine ourselves to be well qualified to perform our duty acceptably on this point. We defy the opposition wrapped up in our natures to cause us to yield to its influence. We feel that we have committed our way unto the Lord. We can say, "Not my will, but thine, be done." But when the trial comes, our adversary presses us hard to abandon these blessed words because we have been wronged, we have been persecuted. Now having so much to encourage us it really seems strange that there are so many professing christianity apt to prove themselves so unworthy as to leave their post during such trials. What! forgetful that Christ our dear Savior was persecuted, forgetful that vengeance belongeth unto God? "Vengeance is mine, I will repay, saith the Lord." Forgetful of the good example of the archangel, while contending with the devil about the body of Moses, who dared not bring against him a railing accusation but said, "The Lord rebuke thee"? "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen and settle you."

Clarissa E. Cole.

Fredonia, Mich.

Correspondence.

From Irene Finn.

Dear brothers and sisters in Christ, who are looking for the Son of Man from heaven: Praise the Lord for his goodness unto the sons of men. Let us sing his praises continually until he comes to give his reward to his saints and to his servants the prophets. It is good and comely to praise the name of the Lord, and they that wait upon the Lord shall be as Mount Zion that never shall be moved. O! let us give him the honor due to his holy name. Let us live as becometh saints, exhorting one another and so much the more as we see the day approaching.

We must have the Spirit of Christ; for without it we are none of his. Let us live in such a manner that we may have an abundant entrance into his everlasting kingdom, to go no more out forever; where we shall be as the angels in heaven, never to die any more. Let us be faithful until he that is to come shall come and not tarry.

Fleetville, Pa.

From Ellen M. King.

Bro. Grant:—I trust that I am a child of God, and am determined by his grace to serve and obey him faithfully and be able to say at the last as Paul said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness; which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing." When I see those that are without Christ or God in the world, my heart is pained within me. Jesus says all those that will come unto him he will in no wise cast out. What words! how full of compassion and tenderness! To sinners he says "Come"! Come, while it is an accepted time and a day of salvation.

I thank God too, that his blessed word is given to us whereby we may be saved. What precious invitations are therein given for us, if we will but come and accept of offered mercy through him who loved us and hung on the cross for our sins, and not for ours only but for the sins of the whole world. I long to see him as he is. How sweet does the name of Jesus sound in my ear. He is the Prince of peace. Precious Jesus, come quickly!

"Why do we say, 'Thy kingdom come?'
Because our King is far away,
And till he comes to us again,
We'll wait, and watch, and pray."

Plainfield, Mass.

From M. J. Achorn.

Bro. Grant:—I write in behalf of my sister in Christ, Irene Achorn, who is prostrated on a bed of pain and suffering. Those brethren and sisters who knew her in '54 know her worth. Being a firm believer in the coming of the Lord at that time, she made a full surrender of herself and all she had to Christ, and has remained firm in faith that the Lord is at hand; but the cares of life have crippled her energies, and she feels that she has cast away her confidence, that her light has been too much under a bushel. Her faith has been that she should live to see the coming of the Lord in the flesh, but except the Lord raise her up she will soon go down to the grave. It is her wish that the church should make her a special subject of prayer that the Lord would heal her, that she may be permitted to meet again in the house where God is worshiped, and likewise that her husband may be converted to the Lord. She has felt to hope that some brother in the providence of God might call at our place, but it is not so ordered as yet. We are four in number who believe in the coming of the Lord at hand; three only look for him in this generation.

I would state that the Lord has heard the prayers of his children in behalf of my son in California; he is recovering, his back is gaining strength so that with the help of crutches he walks abroad,—believes he will be able to come home in the spring with safety. I still desire an interest in the prayers of my brethren and sisters in Christ that he may be raised to health to return home, and that his sickness and loss may be sanctified to his future good. Yours hoping to meet God's dear children in the land where pain and death can never come.

From S. C. Raymond.

Bro. Grant:—Our beloved Bro. and Sr. Mansfield have been laboring with us again, filling their appointments as published in the *Crisis*. Their labors here have been abundantly blest. The meeting in Hancock County was at a very unfavorable time. It was the week of their County Fair and of great political excitement, together with the heaviest fall of rain there had been for nearly a year. Notwithstanding all the disappointments, we had a good meeting. The brethren were edified, encouraged and strengthened. Sister Mansfield was quite sick and only able to preach once, consequently Brn. Mansfield and Chandler preached the word, after which we partook of the emblems of the broken body and blood of our Savior.

They visited Ripley, in Brown Co., according to appointment, meeting commencing on Wednesday and holding over the Sabbath. Had fine weather, large congregations and good attention. The tent was pitched in the square in the centre of the town. There was a good state of feeling among the brethren and throughout the congregation. Six were baptized. Bro. Chandler remained a few days at Ripley and preached. Bro. and Sr. M. came to our place (Mt. Pleasant) and commenced meeting on Wednesday, and continued over the following Lord's day. We had a blessed time. Our hearts truly burned within us as we communed with each other and the Savior by the way. We had the largest assembly on the Sabbath that was ever in our place. The word preached had a good effect being accompanied by the Spirit. Five followed Christ in baptism, and are now rejoicing in hope. We have a church here numbering over fifty members and in a prosperous condition, considering the many disadvantages under which we labor. We still feel the effects of the hard times that have prevailed here for several years in Central Illinois, owing to the loss of crops. Bro. Scott preaches for us once a month, and occasionally we have had Brn. Pratt and Chandler. But now Bro. P. is East, and Bro C. has made arrangements to go to Wisconsin, so we shall be left almost alone.

There never has been a time since I have been in the West, which is now twenty years, when as much good could be accomplished as at the present. There is more inquiry after tracts. Prejudice is giving away. Denominational feeling is not as bitter as heretofore. To me there never was a time when the church was called to make such extra efforts and self denial as at the present time. We can already hear the rumbling of Christ's chariot wheels, and soon we shall see the King in his beauty.

Bro. and Sr. Mansfield left our place on Monday night for Warren County, and commenced their meeting on Wednesday and continued over Lord's day. Had a profitable and interesting season. There is a church of good, lively members, and in a prosperous condition. The meeting resulted in much good. There were several additions to the church. Bro. Chandler has been laboring here the last year and his labor has been blest.

We need more preachers in the West, good, judicious workmen, who have the cause of God at heart, who will labor to get men and women ready for the judgment. There is no time now to speculate on theories. The fields truly are white for harvest, but the laborers few.

Mt. Sterling, Ill.

From Sr. A. Mussey

Dear Crisis:—The last time I wrote you, it was many months ago in the midnight hour, while watching with a sick brother (now sleeping in Jesus)—peace to his slumbers—and after so long silence perhaps your readers would like to hear a word from me. I am alive and awake, thank God, but am of but little consequence, and can do but little, yet I count one in the church of Christ, and my Master bids me occupy till he comes. I am happy to converse with the church a few moments this morning. Would to God I could meet you all face to face on the fair banks of deliverance, where we could praise God forever and never have to part again. But patience says, wait a little longer; we'll soon be gathered home.

Our work; *what is it?* 2 Cor. 6 : 1.—"We then as workers together with him, beseech you also that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee."

And who are "we"? The church of Christ. Who is "him"? God. So then the church (and ministry of course) are to work together. We work out what the Lord works in, both to will and to do of his own good pleasure, not "forsaking the assembling of yourselves together as the manner of some is, but exhorting one another and so much the more as ye see the day ap-

preaching." We all have our proper place in the church of Christ, our work according to our several ability, to occupy till the Master comes to reckon with his servants; and happy will those servants be who have been faithful over that committed to their trust. O! what rapture will fill the soul of those faithful servants when they hear it said unto them, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord." Let me enter through those pearly gates, and walk those golden streets and pluck the fruit from life's fair tree.

"Thrice hail! happy day!"

If I am thankful for anything in this world, it is that Christ has given me a place in his church to labor, and although I have been an unprofitable servant, yet I hope it may be said of me, "She hath done what she could." And let me ask you, my dear brethren and sisters, do you see the day of redemption approaching? Do you see signs of Christ's appearing? Is it almost morning? Yes, oh yes;

"Signs there's no mistaking,
Proclaim Messiah near."

Then your duty is plain before you in exhorting one another, and so much the more as you see the day approaching.

But say some of you, I would if I felt as I used to, but I am almost discouraged; the times are so perilous I cannot keep above the influence by which I am surrounded, and I have neglected my duty and got into the dark, lost my enjoyment, and am afraid my lamp is going out. I see signs of Christ's coming every day; signs thicken around me, but the ministers don't preach it as they used to, and I feel so sad, and dissatisfied with my present enjoyment, that I am ready to cry out from the bitterness of my soul,—O that it were with me as it once was!

Brother, sister, whoever you are that feel like this, lift up your heads and look up for your redemption draweth nigh. Do not let your lamps go out. Methinks the voice of the prophets is speaking for the last time, and I love the sound. It is almost morning. The old charnel house will soon be stirred, and our friends will awake who sleep in Jesus, and we shall have a shout on the blest immortal shore. Arise! then, trim your lamps anew, prove the Lord again, he is the same; he will bless you in obedience and make you happy in his love. although wickedness abounds and the love of many is waxing cold, he that endures to the end the same shall be saved by grace.

From S. E. Teeple.

Bro. Grant:—I am still loving the blessed hope of the gospel, and long to reach the land where the inhabitants will not say, "I am sick." We are nearing the shore; let the winds blow, the Captain will guide the ship; the company, I love better than ever. How glad I am I ever enlisted. God grant I may ever keep on board, for such will reach the shore and gain the prize. Children, it is time we all awake, and are up on deck, so that we may see and know where we are on the ocean of time, and also to behold the land, as we are almost there. Signs there is no mistaking, proclaim Messiah near. I am glad, for I sigh for rest. I am weary of wandering round and round, and often cry, when will he come? Echo answers, very soon. Then the Master will wipe the tears from our eyes; he will gird himself and serve us, and bless us forever.

"Then we will watch, and we'll pray,
As our vessel bears away,
And we ne'er will be disheartened any more;
For the port is getting nearer, and I hear the Leader say,
We soon shall reach the harbor and the shore."

Be faithful, children, be watchful, be prayerful be obedient to all the requirements laid down in the word of God, and when the kingdom comes that is to be set up under the whole heaven, you may be there and have right to the city, and eat of the tree of life. Glory to God forever. Amen.

Roxbury, Ct.

From Chas. I. Deyo.

Bro. Grant:—In the winter of 1859 on the 29th of December, God, for Christ's sake spoke peace to my soul, and I became an heir to that inheritance that fadeth not away. I experienced religion under the labors of the Wesleyan Methodist church and united with that church, not because I believed in its doctrines, but because I had nowhere else to go. Shortly after I united with the church, I received a letter from a brother in Iowa (I S. Deyo), writing mostly on the subject of the immortality of the soul, saying he did not believe it was immortal but that the whole man died and laid in the grave until the resurrection. I thought it absurd. What! that never-dying soul of man lie in the grave until the resurrection? Nonsense! I thought to preach any such trash as that was foolishness indeed; so I began to look into the matter a little. I took Lee's Theology and read what he says on the subject. So I took his arguments and answered my brother's letter. I thought I had done away with his doctrine entirely by quoting—"To-day shalt thou be with me," etc., (I did not read the verse before it); also, the parable of the rich man and Lazarus, but to no effect. The next letter that came had some stronger arguments still, such as this verse—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." I could not dodge this, but, thought I, it will never do to give it up so. I will try again. So I got together all the old scraps I could find against the doctrine, and began to fight the truth.

About this time I felt God had called me to preach his everlasting gospel, and I was brought before the Quarterly Conference for license to exhort. They began to examine me. They found I was not sound in the faith, because I could not swallow the Trinity. I withdrew from the Conference, and also left the church; therefore I became a free man and began to search for truth. My brother sent me a number of tracts published by H. L. Hastings. I took the "Scripture Searchers" and the Bible and began to read. In a little while I could exclaim with doubting Thomas, "My Lord, and my God!" I now intend to search for truth as long as I live, that I may be a workman that needeth not to be ashamed.

Richland, Mich.

Obituary Notices.

Died, in Bellingham, Mass., Sept. 3d, 1860, of consumption, Miss Lucy M. Paine, only daughter of John O. and Rosalie Paine, of Providence, R. I., aged twenty-four years, five months, four days.

She was a most affectionate, obedient and sympathetic child. Her parents mourn her loss in a time when she would have been the solace of her bereaved and afflicted mother, who has lately been deprived of the use of some of her limbs, and within a few years buried her only son. Bro. and Sr. Paine are now childless, but they sorrow in hope, believing that she that now sleeps will meet them in the land of the living. Lucy was a comfort to her mother, ever ready to minister to her according to her ability. She was aware that she could not live, and she said to her mother, "we shall not long continue in each other's company." She was composed in her mind, and the day before she died she remarked, "O how happy I am." She requested the doctor to tell her what he thought, saying, "I am prepared, you will not alarm me." She requested her father to obtain some one to attend her funeral that would make prominent the subject of the resurrection from the dead; "for," said she, "my hope is centered there." She believed the dead were unconscious; "but," said she, "the trumpet will sound, the dead will arise, and I shall be there."

Though father and mother could not save
Her mortal body from the grave;
Yet while they shed their bitter tears,
She only sleeps till Christ appears.

Bro. J. D. Brown was present and made some appropriate remarks. J. T. Sweet.

Our dear Bro. William Currier fell asleep in Jesus in Portsmouth, N. H., Sept. 25th, 1860, aged forty-three years.

It was the direful disease so prevalent in the New England States—consumption—that carried our brother to the land of the dead. He embraced the doctrine of a literal, personal and speedy advent of our Lord at an early date of the Advent movement, and also its kindred doctrines. It was more than his meet to tell them to all, friends and foes, and confirm them by, thus saith the Lord. He strongly desired to live to see Jesus come in the clouds of heaven, yet was submissive, having no fear of death. He was formerly inclined to, if not confirmed in, the faith of universal salvation of all men, until he heard the proclamation—"Behold he cometh!" He was a strong believer in life only through Christ, and that all of the wicked would God destroy. He wanted all to understand that he expected to sleep quietly in Jesus, under the covenant of life, until the Lord who is our life shall appear, and then with all the saints awake to appear with him in glory.

I had the privilege of visiting him every few days for some three months before his death, and it was truly a feast to hear him talk about the coming kingdom and other Bible truths—a good theological school. I cannot express his state of mind better than one has in poetry in other days:

"Brother, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees."

The following verses will speak the sentiment of the living:

"Dearest brother, thou hast left us,
Here thy loss we deeply feel;
But 'tis death that hath bereft us,
Yet our God can sorrows heal.

Yet ere long we hope to meet thee,
When our Lord, our life, shall come,
Then in Eden we will greet thee,
In that glorious, heavenly home."

He has left an affectionate and devoted wife and one son, with other friends, to mourn his loss. May this deep affliction be sanctified to them, and the words of our brother ever live in their minds; "Let the Lord be glorified"—also, "Weep not for me. My blessed Savior will take good care of me." May we all heed our brother's warnings and be found prepared to meet him in the resurrection morning. The writer attended the funeral.

W. Pratt.

Died, at Lakeport, Madison Co., N. Y., Oct. 12th, Douglass, the only son of H. H. and Sarah Bushnell, aged six years and ten months.

Our dear Bro. and Sr. have been called to mourn the loss of one around which many fond hopes clustered. And none but a parent's heart can feel so keenly the loss of one so vigorous and so lovely, cut down in the morning of life. The writer was called and found truly that pilgrim's home where he had been so often greeted with welcome by warm hearts, a house of mourning. And he was led to cry out—

"How long shall death the tyrant reign?"

On the following Sunday the writer administered the balm of life to those wounded hearts, in the presence of a large and sympathizing congregation from I Thess. 4: 14, and the bereaved ones found the words of Paul to be words of comfort.

But in this hour of sadness with the prevailing element of their natures (the love of life) stirred to its very depths at the loss of one so lovely, they had scarcely reached their quiet home before they were called to surround the bed of Fannie, the youngest of the two remaining children, aged about four years and three months, to witness her struggles in that hour when death seemed to say, I am not to be conquered. They stood by her bed night and day, doing all that nature could to beat back the enemy, but all to no avail. On the Wednesday following the death of her brother, she called all the family circle around her dying couch, and kissed them, and then asked her mother to sing

"There is rest for the weary."

after which she calmly fell asleep in Jesus. The writer was again sent for, and as he entered the house, it seemed as if Jesus had been there to calm the troubled sea, and what but the grace of God could prepare a mother's heart to sing to her dying child, as did Sr. B. Friday found us again amidst a large congregation speaking the word of life. May the blessing of God rest upon the afflicted, and this bereavement work for them a "far more exceeding and eternal weight of glory." C. B Turner.

Summary of News.

FOREIGN.

[From Liverpool the 13th ult.]

FRANCE.

The report is revived that M. Thouvenal is likely to leave the ministry of Foreign Affairs shortly.

The formation of a squadron of reserve, to be ready in the spring, is positively announced. In future each transport is to have a steel lighter, which can be taken to pieces, and will be able to land 800 men, a rifle four-pounder, ammunition carts, and six horse and twelve men.

Detachments of troops were being despatched every day by the Lyons Railway to Marseilles. These troops are to proceed to Rome, to complete the war battalions of the regiments stationed there.

It was stated authoritatively in Paris that all men on unlimited leave of absence had received orders to remain in the localities where they are registered, so that, if wanted, they may be called upon at the earliest moment.

The Minister of the Interior had addressed a circular to all the prefects, which, after stating that the government did not prohibit the Pontifical, nor the collection of Peter's Pence, states that, notwithstanding, it cannot admit the unauthorized establishment of permanent committees for collecting subscriptions for a foreign government; and those which have already been formed are to be dissolved, or they will be subjected to equal penalties. The offerings of individuals can be freely given as heretofore.

The *Moniteur of the Fleet* states that a new iron-plated frigate is about to be laid down on an improved model, with gun deck higher from the water, and lines firmer than the Gloire. Another iron-clad frigate, built on the same lines as the Gloire, is to be launched in February from Maurillon, near Toulon. Two large steam frigates are also being actively completed.

ITALY.

Dispatches from Naples state that the Piedmontese were vigorously pushing on the siege of Gaeta.

It is said that the representatives of France and England, at the Court of Gaeta, have recommended Francis II. to abandon the contest.

On Garibaldi taking his departure for the island of Caprera, he was overwhelmed with the most striking demonstrations from the king, the staff, the officers and the array in general.

The Papal Government has everywhere denied the reports that the Pope will leave Rome. Gen. Lamoriciere had quitted Rome on ten months leave of absence.

Until the convocation of the great Italian Parliament, which is expected to take place in January, the affairs of the two Sicilies are to be administered by Governors General, who will exercise dictatorial powers. Farini is to be Governor of the Neapolitan Kingdom, and Montezemole of Sicily. Cordova goes out as Minister for the Finances in Sicily; La Farini as Home Minister and Minister of Public Security or of the Potice. Father Lanza is appointed Minister of Public Instruction, and M. Pisani of Public Works. These appointments are looked upon by some persons as "if meant to embitter the last moments of Garibaldi's dictatorship by a parting insult"—the most prominent of the individuals appointed being Garibaldi's personal enemies.

On Sunday, the 4th inst., Garibaldi distributed medals to the soldiers who accompanied him in the first expedition to Sicily. The proceedings took place in the Grand Square of Naples, which on three sides was lined with troops, and a small number of distinguished ladies was present. The scene was a highly interesting one, and in particular instances very affecting. The Duchess Verdura pinned the medals to the soldiers' breasts. She is a Sicilian, and the medals were presented by the municipality of Palermo.

Trustworthy accounts represent that the reception of King Victor Emmanuel, as he proceeded along the Neapolitan provinces, was enthusiastic in the extreme. But it was not alone the voice of joy and exultation which greeted the soldier-king throughout his progress. As he rode into Isernia, smoking ruins, a population still terror stricken from the excesses committed by the Bourbon troops flying before Cialdini, met his gaze, and he was surrounded by crowds who clamored for revenge.

The following is the text of King Victor Emmanuel's proclamation on entering Naples:

"*To the Neapolitan and Sicilian people:*—Universal suffrage gives me the sovereign power over these noble provinces. I accept this solemn decree of the national will, not from any ambition to reign, but from the consciousness of being an Italian. My duties increase with those of all Italians. More than ever a serious accord and a constant abnegation have become necessary. All parties must bow with devotedness before the majesty of Italy, which God has rescued. Here we must establish a government guaranteeing a life of freedom to the people, and strict honesty of purpose in the face of public opinion. I rely upon the efficacious co-operation of all honest men. Wherever the law imposes a curb on power and secures liberty, the government can do as much for the public good as the people for virtue. We must prove to Europe that, if the irresistible force of events has conquered the treaties established for the secular thraldom of Italy, we know how to restore among the united nation the empire of those immutable principles, without which every nation is diseased, and every authority meeting with opposition is unstable.

Victor Emmanuel."

Rome, Nov. 10. It is announced that not less than 30,000 men of the Neapolitan army entered the Pontifical territory in order to remain faithful to their King. The Pope has directed that they shall be supplied with food and lodging, and that the expense shall be paid out of the limited resources left at his disposal. The local municipalities have generously aided the Holy Father in the matter.

[Advices of the 15th ult.]

It was asserted at Rome that the Emperor of Austria had requested the Pope to receive 7000 additional troops.

From the official dispatches received in Paris we learn that the Roman Government is terribly puzzled to know what to do with the Neapolitans who took refuge in the Pontiff's dominions. It costs nothing to disarm 20,000 men; but how are they going to be fed? Cardinal Antonelli has written to Gaeta for funds to support the royal forces, and if not sent, the troops will be ordered to retire from the territory of his Holiness.

It appears that, contrary to the report which has been set afloat, King Victor Emmanuel made repeated and energetic efforts to induce Garibaldi to abandon his intention of retiring, but that nothing could shake his resolution. The rank of Great Admiral and General of the army was offered to him, the latter to serve instead of the title of "Marshal of Italy" until this dignity shall have been appointed. Garibaldi's departure will, it is generally believed, cause the dissolution of the volunteer force. In fact, the Garibaldian army now exists only in name, for the Sardinian Minister of War has issued a notice to the effect that all who wish to continue their service must enter the regular army.

[Per Arabia from Liverpool the 18th.]

ITALY.

No movement of importance was reported.

It was stated that a conspiracy had been discovered against Francis Second, at Gaeta, and two officers and two men had been shot.

The official from the Piedmontese Gazette of the 15th says the Neapolitan General Sabreano proposed to Gen. Fanti a surrender of the Neapolitan troops who remained outside of Gaeta, consisting of ten battalions of Chasseurs and a regiment of Calvary. Fanti rejected the proposition, and after a combat on the 12th, the Bourbon troops re-entered Gaeta, and the Sardinians took up fresh positions around the town. The garrison at Gaeta consisted of 18 battalions, but the dispatch announces that two merchant steamers, carrying French colors, had left Gaeta with troops, supposed to be destined for Civita Vecchia.

Victor Emmanuel had probibited the destruction of Fort St. Alms.

Garibaldi has been appointed a General of the army.

AUSTRIA.

An attempt had been made to introduce arms into Hungary. English vessels were engaged in the enterprise.

Preparations for war were being continued at Mantua.

Garibaldi's Address to his Companions in Arms.—"To my Companions in Arms: We must now consider the period which is just drawing to a conclusion as almost the last stage of our national resurrection, and prepare ourselves to finish worthily the marvelous design of the elect of twenty generations, the completion of which Providence has reserved for this fortunate age.

Yes, young men! Italy owes to you an undertaking which has merited the applause of the universe. You have conquered, and you will conquer still, because you are prepared for the tactics that decide the fate of battles. You are not unworthy of men who entered the serried ranks of a Macedonian phalanx, and who contended not in vain with the proud conquerors of Asia. To this wonderful page in our country's history another more glorious still will be added, and the slave shall show at last to his free brethren a sharpened sword, forged from the links of his fetters. To arms, then, all of you! all of you! and the oppressors and the mighty will disappear like dust. You, too, women, cast away all cowards from your embraces; they will give you only cowards for children; and you who are the daughters of the land of beauty must bear children who are noble and brave. Let timid doctrinaires depart from among us to carry their servility and their miserable fears elsewhere. This people is its own master. It wishes to be the brother of other people, but to look on the insolent with a proud glance, not to grovel before them, imploring its own freedom; it will no longer follow in the trail of men whose hearts are foul. No! no! no! Providence has presented Italy with Victor Emmanuel. Every Italian should rally round him. By the side of Victor Emmanuel every quarrel should be forgotten, all rancor disappear.

Once more I repeat my battle cry—'To arms all—all of you.' If March 1861, does not find 1,000,000 of Italians in arms, then alas for liberty, alas for the life of Italy! Ah, no! far be from me a thought which I loathe like poison. The March of 1861, or, if need be February, will find us all at our posts, Italians of Calatafima, Palermo, Ancona, Volturno, Castelfidardo and Isernia, and with us every man of this land who is not a coward or a slave. Let all of us, rallying round the glorious hero of Palestro, give the last blow to the crumbling edifice of tyranny. Receive, then, my gallant young volunteers, at the honored conclusion of ten battles, one word of farewell from me. I utter this word with the deepest affection, and from the very bottom of my heart. To-day I am obliged to retire, but for a few days only. The hour of battle will find me with you again by the side of the champions of Italian liberty. Let those only return to their homes who are called by the imperative duties which they owe to their families, and those who by their glorious wounds have deserved the gratitude of their country. These, indeed, will serve Italy in their homes by their counsel, by the very aspect of the noble wounds which adorn their noble and youthful brows. Apart from these let all others remain to guard our glorious banners. We shall meet again before long to march together to the redemption of our brethren who are still the slaves of the stranger. We shall meet again before long, and march together to new triumphs.

G. Garibaldi."

Married.

At Shipton, Nov. 15th, by Eld. J. Porter, Mr. William H. Burbank and Mrs. Lovina Laing, both of Danville, C. E.

Notices, &c.

Notice.

An Advent Conference will commence Friday, Dec. 14, at the Bare Hill meeting-house, Hollis, Me., and continue over Sunday. The brethren are invited to attend from all that region, expecting to see an interest awakened in the great salvation. Eld. T. H. Mitchell, myself, and I hope others, will be present to preach the word. L. Boutell,
For the Brethren.

☞ The questions by E. H. C. I answered for the next following paper. I am informed that the answer was overlooked at the office, and that this is the reason it did not appear in season. J. S. White.

Meeting at Yarmouth, Me.

The brethren and sisters in this place, feeling anxious to make extra efforts to save souls and help along the cause of the Lord in this vicinity, propose having a protracted meeting in "Institute Hall," commencing Dec. 31st, at 6 1-2 o'clock in the evening, and continuing as long as may be thought best. Brethren O. R. Fassett, and other ministering brethren are expected to be present to preach the word; and we cordially invite brethren and sisters generally, to come to the meeting to labor together for the good of souls. We shall do what we can to take care of all who come. In behalf of all interested, R. R. York.

Yarmouth, Me., Dec. 3d, '60.

Notice.

The next quarterly meeting of the Rhode Island State Conference is to be held in Providence, in New Market Hall, Wednesday, Dec. 26th, 1860, at 2 o'clock in the afternoon precisely, the Lord permitting.

Joseph D. Brown, Clerk.

☞ There will be a Quarterly Conference of the Advent Christian Association holden at Hesper, Winneshiek County, Iowa, commencing on Friday, 2 o'clock, P. M., Jan. 4th, and continuing over Lord's day.

Notice.

By request, I will hold a four days meeting at Coleraine, Griswoldville, to commence Thursday, Dec 6th.

Shelburne Falls, the week following.

South Vernon 4th Sabbath, if not supplied.

Please write me at Coleraine. Fifth Sabbath not engaged. The Scitico friends will need to decide soon if I come there.

H. Munger.

Conference at Concord, N. H.

A general conference is appointed to commence at the meeting-house on the corner of Centre and Green streets, on Wednesday evening, Dec. 12th, and continue over the following Sabbath. Eld. Miles Grant and others are expected as laborers.

T. M. Preble.

Notice.

Northern Illinois and Southern Wisconsin Quarterly Conference will be held at Harvard, McHenry Co., Ill, to commence Friday, Dec. 28th, 2 o'clock, where Bro. Reed may appoint. In behalf of the church,

Robert Crown, Evangelist.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

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A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

L. S. Ludington will preach in
Plymouth Hollow.....Dec. 9th
Wallingford.....Dec. 16th and 23d

S. W. Bishop will preach in
Warner, N. H., (Roby's Corners).....Dec. 16th
Manchester, N. H.....Dec. 23d

W. S. Campbell will preach in
Lowell.....Dec. 9th
New Bedford.....Dec. 13th
Fairhaven.....Dec. 14th
Head of the River, as brethren may arrange.
Please leave word with Bro. Davis.
Natick, R. R.....Dec. 21st
Rocky Brook.....Dec. 23d
Southington, Ct.....Dec 30th

APPOINTMENTS for EAST KILLINGLY, CT.
Eld. H. F. Carpenter.....Dec. 9th
Eld. J. Hemenway.....Dec. 16th,
M. R. PHETTEPLACE.

The Lord will, I will preach in the Advent Chapel at Warehouse Point, Ct., Sabbath, Dec. 16th.
At Pleasant Valley school-house, South Windsor, Ct., Sabbath, Dec. 23d. Eld. S. P. BABCOCK.

The Lord willing, I will preach as follows:—
Sandwich Centre.....Dec. 9th
Lawrence, Mass.....Dec. 16th
Lowell, Mass.....Dec. 23d
Danbury.....Dec. 30th
T. W. PIPER.

If the Lord will, I will preach in
Goshen, Mass.....Dec. 16th
Griswoldville.....Dec. 23d
Dalton.....Dec. 26th
and over Sunday, as J. Warren may appoint.
C. GOODRICH.

The Lord willing, I will attend meeting
The second Sunday in Dec. in the Universalist meeting-house, East Eddington.
THOMAS SMITH.

Providence permitting, I will meet with the brethren in North Adams.....Dec. 16th
RUFUS STOOKS.

Bro. George A. Streeter will preach as follows:—
Southbridge, Mass., in Bro. A. Streeter's neighborhood.....Sunday, Dec. 9th
Brimfield, (evening).....Dec. 11th
Ware, (eve.).....Dec. 12th
Athol.....Sunday, Dec. 16th
S. W. BISHOP.

I will preach in
Pomfret.....Dec. 9th
Manchester, N. H.....Dec. 10th
Auburn.....Dec. 11th
Lawrence, Mass.....Dec. 12th
South Reading.....Dec. 13th
Westford.....Dec. 14th
(where Bro. Voss may appoint.)
L. D. THOMPSON.

J. K. Bellows will meet the brethren at
East Otis.....Dec. 9th
Dalton.....Dec. 16th

The Lord willing, D. A. Jones will meet with the churches in Maine as follows:—
Frankfort Mills.....Dec. 9th
Orrington.....Dec. 11th and 12th
Bangor.....Dec. 13th
Holden.....Dec. 16th,
continuing through the week and over the following Sabbath.

S. W. Bishop will preach in
Danielsonville, Ct.....Dec. 9th

J. T. Ongley will preach as follows:—
Girard, Pa., (where Bro. Allen may appoint) Sunday.....Dec. 9th
Edenboro, Pa., (near Bro. Whitaker's).....Dec. 10th

Business Matters.

To Correspondents.

Geo. A. Streeter's P. O. address is North Dana Mass.

R. V. Lyon's P. O. address is Spencerville, C. W.

C. F. Bessenger, Detroit.—We cannot find the paper you wish.

Cash Receipts.

W C Ford 320, $5.00; A B Hoyt 333, $4.00; J Kelly, p. pd, 296, $1.12; Saml. Raymond, p. pd, 269, $3.25; H. Raymond, p. pd, 314, $4.00; J Spear p. pd, 270, $2.00; Allen Healey 298, $2.50; I Hoyt 296, $1.50.

W L Burleson 232, Chas. Jackson 241, J K Bellows 273,—50 cts. each.

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B Tripp 322, L B Potter 320, W A Fox 233, A C Shaw 322, J G Baker 291, S Hall 320, Nor. Harris 318, Josh. Peck 318, L S Breckenbridge 312, A W Low 312, Mrs. L Osborne 296, T Carpenter 293, R O'Brien p. pd, 316, R J Whitehead 194, Moses Smith 351, E G Scott 296, B N Child 282,—$2.00 each.

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Mrs. F S Davis 60 cts, M W Corliss $10.63, C W Barringer 10 cts, L S Breckenridge 25 cts, R L Partridge 50 cts, S F Rogers $1.25, J K Bellows $3.50, Alb. Gordon $3.60, W L Carrol 22 cts, N P Hedrick 25 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

☞ Bro. Isaac L. Allen, 10 Howard Street, Albany, N. Y., has an assortment of our books and tracts, and will fill orders at the same rates that are charged at this office.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of *immortality* through Christ only. Price, single, 3 cts.; 25 cts. per dozen; $1.50 per hundred. Postage 1 cent.

Tracts from the Tract Fund.—Friends at the West can get bundles of Tracts for distribution *free* by sending to N. Branch, Jr., Cordova, Ill. Those wishing them should send a dime or two to pay charges on them, that Bro. B. may not be a looser. He has also books and tracts on hand to sell at Eastern prices. Brn. at the West will please send orders to him with the cash.

H. L. HASTINGS.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question:* "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second:* "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

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The foregoing Books and Pamphlets will be sent by mail, postage paid, upon the receipt of the amount of their respective prices. Orders with the cash are solicited. Persons who send $8, with the order, shall receive $12, worth of books at the retail price. Tracts are sent by mail, 1200 pages, on the receipt of a dollar. When sent by express, at the expense of the buyer, 1600 pages will be sent for one dollar. Terms cash. Persons who desire to do good can obtain *Four hundred* tracts, of four pages each, for $1. These may be widely distributed, and open the way for religious conversation. [illegible] thus be a blessing to those around them. The poor can have any of these tracts [illegible] by remitting stamps to pay the postage. [illegible] have specimen copies of the tracts and pamphlets sent free. All letters, orders, and remittances should be addressed to the Publisher,

H. L. HASTINGS, 43 Weybosset St.,
Providence, R. I.

January, 1860.

☞ These publications can be obtained in Boston of Miles Grant, 167 Hanover st.; New York, G. W. Young, 138 William st.; Philadelphia, [illegible] Fuller, 725 Bido st., and through [illegible] the publisher through all Booksellers.

Bagster's [illegible] Bibles, [illegible] [illegible]

For the Crisis.

An Acrostic.

Isa. 33: 24.

"The Sun of Righteousness," the "Morning Star,"
Health of the sick will quickly appear;
Earth's stormy night methinks is nearly gone,
In glory bright thy Lord and Savior comes.
No longer shall weary days and wakeful nights,
Hours of keen pain all thoughts of comfort blight.
Around the Tree of Life no ills will gather;
Beside the verdant banks of Life's fair river,
In Paradise, our home of love, forever
Thy sorrows shall cease!
A hand divine shall wipe thy tear-dimmed eye,
No more will sadness veil thy mental sky,
The Lamb shall yield perpetual holy light—
Sunshine eternal dissipate the night.
Happy are they whose feet have sought the road,
And press toward the sacred mount of God.
Life from the dead their guerdon sweet will be,—
Life in that land of immortality.
No more shall Death, the king of terrors, reign;
On the new earth no blighting curse remains—
There is no sickness, sorrow, grief or woe.
Saved from corruption, ye shall never know
Another pang; thine eyes may then explore
Yon glorious fields, and never, never tire:
Immortal lungs will breath out music sweet,
And feet immortal walk the golden street;
'Mid angel bands, amid the ransomed throng,
Soft alleluias swell and roll along!
In harmony innumbered voices join
In "worthy, worthy is the Lamb" to reign
King on the earth forevermore. Amen.

Pownal, Vt. MARY J. MASON.

For the Crisis.

"The Lord is my Shepherd!"

Long years ago I felt a burden resting on my childish heart; I was scarcely old enough to understand fully the reason of the oppressive weight, but I knew I was a sinner in the sight of a righteous God. For a while I strove against the influence of that blessed Spirit that was reproving me of sin, of righteousness, and of a judgment to come, but I found little satisfaction in earthly pleasures. I knew I was "living without God and without hope in the world," and the Holy Spirit whispered, thou art rejecting the Holy One that "poured out his soul unto death" for thy transgressions. My peace and joy were transient. I desired something better, brighter, purer, and more substantial than I had ever found. My conscience condemned me, and the words of God proclaimed, "The soul that sinneth it shall die." My heart was sad and weary, and I longed for release from the burden of guilt; but my mind was dark because I had never opened the door to let the lamp of life shine in, and I asked, how can I be justified before God? How can he pardon my offences and let me live? Then I heard the voice of Jesus saying, "Come to me," "I am the way, the truth and the life." "He that cometh unto me I will in no wise cast out." My heart responded,—

"Lo! glad I come, and thou, blest Lamb,
Shalt take me to thee whose I am."

With sweet submission I gave him my heart, and I found a light springing up within me, making the dark places bright, and joy, such as angels never knew, was mine. It was the light of divine love, the joy of sins forgiven! From that glad hour the voice of my heavenly Shepherd has been familiar to my ears, and I have tried to follow him, though sometimes afar off.

When like a wandering sheep I would have sought other pastures, his gently chiding voice has said, "Return unto thy rest," and I was glad to return. He has caused me to feed in the green pastures of his love, and quench my thirst at the well of salvation, the waters of which he says shall spring up within me to everlasting life.

When I am hurt by a careless word, or a poisoned arrow from some malicious hand is purposely aimed at my heart, the smile of friendship is changed to indifference or scorn, and the enemy comes in like a flood filling my mind with harassing doubts and tormenting fears, telling me I am nothing, can do nothing, have never done anything to glorify God or benefit my fellow creatures,—that my life is a failure, and I had better never have seen the light;—in bitter anguish I cry out to Him who never turns a deaf ear to my pleading voice,—his strong arm comes to my rescue,—his tender hand plucks out the sharp arrows, and he says, "Fear not! I am with you," "I will help you." "Fear ye not the reproach of men, neither be ye afraid of their revilings." "I have loved you with an everlasting love." "In me ye shall have peace, in the world ye shall have tribulation; but be of good cheer, I have overcome the world."

When dark clouds come over my mind's sky, and my path seems hedged up around me so that I can see no way out, and the prospect for future time looks dark and forbidding,—the star of earthly hope grows dim and I am "careful and troubled about many things,"—sometimes fretfulness and impatience finds a place in my heart;—but a soft voice whispers, "Come to me!" He dissipates the clouds, and says to the stormy winds, "Peace! be still." He makes the rough places straight, and says, "Take no thought for the tmorrow." "Behold! the fowls of the air, they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." "And why take ye thought for raiment? consider the lilies of the field how they grow." "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, will he not much more clothe you, oh, ye of little faith?" "Are not five sparrows sold for a farthing, and not one of them is forgotten before God?" "But the very hairs of your head are numbered." "Fear not, therefore, ye are of more value than many sparrows."

When my body grows weary with the labor and strife of this busy life, and the worn spirit faints, and the heart sinks down in despondency crying, how long, ere I may rest? As the voice of a loving mother, calling to her weary child, come the words of my Shepherd, "Come to me!" By living faith I lean my weary, aching head upon his breast and feel his kindly arm thrown about me, and listen while he tells me of that time when "there shall be no more curse,"—when I shall no longer earn my bread by the sweat of my brow, and never more grow weary or sad. Oh! how his sympathy soothes and strengthens me. With cheerful heart and willing hands I resume my daily toil, knowing that ere long "I shall see him as he is and be made like him,"—from pain and weakness free. He says, if death should claim me for his victim, "Fear not, for I have redeemed thee." "If you fall I will raise you up,"—"I have the keys of hell and of death."

In mercy has he led me alway. Through sunshine and shadow, through dangers seen and unseen, through real trouble and trouble borrowed, the Lord has sustained me, his own arm has upheld me, else I should have fallen in the snare and the pit. I have taken him for my guide, my counsellor, and my confidential friend. I have never sought his face in vain, for he always bids me "come." He has begun a good work in me and I trust he will carry it on unto perfection. In this state of sin I am covered with dross and poorly calculated to reflect perfectly his glorious image, but he says, "I will turn my hand upon thee, and wholly cleanse away thy dross, and take away all thy tin."

As my refiner, lo! he sends
Such trials as are meet
To polish and refine my soul,
And keep me at his feet.

Naturally I am proud and self-willed. I need not wonder then if the wise Master-builder should make use of the axe, the hammer, the saw and the plane, to fit me for his use. Shall I murmur when he reproves or corrects me? Should I not rather draw nearer the hand that holds the rod, and say, "Though he slay me, yet will I trust in him."

Thou art my shepherd, dearest Lord,
By thy sustaining grace
I'll meekly bear the chastening rod,
Endure the cross, obey the word,
'Till I behold thy face.

Then from our happy home I'll look
O'er life's eventful sea,
And praise thee for each painful stroke,
For every chiding word or look,
That brought me nearer thee.

M. J. MASON.

Pownal, Vt.

For the Crisis.

Answers to Questions by E. H. C.

1. "Where was the garden of Eden?"

It has been supposed that the garden and Eden were identically the same. But we read that "The Lord God planted a garden eastward in Eden. By Eden, the *whole* earth *might* have been meant. Somewhere on the earth, called eastward, the Lord planted the garden. The garden was planted *in* Eden, therefore Eden was there before the garden was planted. If Eden did not include the whole earth, it is evident that it included more of it than was covered by the garden. Our opinion is, that the garden was in that land or territory which was afterwards called Canaan.

2. "Were the sword and tree removed, or are they yet there?"

It has been the opinion of some, that the garden was taken up into heaven after man fell. We think it was not taken up, and the fact that a sword was placed there to prevent man from eating of the tree of life, is evidence that the garden remained. Probably the whole arrangement of the garden remained there until the flood. The deluge so changed the face of the earth as that no trace of anything on the surface remained. So great was the change, that Peter could say, the earth that *then* was, in contrast with the earth that *now* is.

3. "Why did God place the flaming sword to guard the tree of life, if it was ever to be removed from the garden?"

The Lord, as we might reasonably suppose, would let the garden remain as it was, that man in his posterity might see what had been lost, and how it had been lost; and that he might be the more readily directed to the seed of the woman, for his recovery from the fall.

The sword was placed there for the one purpose, to prevent man from eating of the tree of life, and thereby becoming an immortal sinner. For if man had become immortal he could not have been saved.

The New Jerusalem above, which is the Paradise of God, will have in it the tree of life. This will take the place, in the Restitution, of the garden which the Lord planted eastward in Eden. Our belief is that this city will occupy the precise locality of the ancient garden, and will be the central point of the second Adam's eternal empire, as the garden would have been for the first Adam had he not sinned.

J. S. WHITE.

[The above did not reach us until this week. The blame of delay attaches to no one.—Ed.]

☞ Before we allow ourselves to find faults in another, we ought to be sure that we have none ourselves.

☞ The very centre of the christian religion is union with Christ, and the receiving him as our all.

For the Crisis.

Stick to the Ship.

Yes! cling to her, for she's bound to the port of perfect peace. You may stand on board and watch other vessels that are paddling for life, but never think of such a thing as entering them. They *leak*,—are not substantial. The timber is not heavenly ordered. The sailors, the mates, the captain, are not men after God's own heart. Nor are they running in the right channel. The cloudy pillar nor the Eastern star never guide them. The light on board is dim,—the air is not filled with animating power. But the "old ship Zion,"—that's the one to sail on. Come, friend, jump aboard, for we are bound for the port of endless rest.

"Christ is our Pilot-wise,
Our compass is his word;
Our soul each storm defies
While we have such a Lord;
We trust his faithfulness and power
To save us in each trying hour."

M. MATHEWS.

North Andover, Mass.

For the Crisis.

To the Sisters Scattered Abroad.

When I look around on the world and worldly professors, and by the light of present truth see whither their course is tending; when I see women of talent, who might be the means of doing much good in the world, make themselves the veriest slaves of fashion, and how to keep up with the times seeming to be the main object for which they live; when I consider these things, my heart is made to ache on account of them, and I fear that many of our number who have once given all for Jesus are tending this way. God grant that their eyes may be opened. Dear sisters, let us examine ourselves before God, remembering it is the whole heart God requires. It will do no good to be *almost* a christian. Pause a moment, as you stand before the mirror, dressed in your fashionable attire. Think you that you reflect the image of Christ? Look again. Do all your ribbons, trimmings, embroideries, and the like, look as if the unconverted could think there is *anything* in the religion you profess, that purifies the heart? Do they look as if you were willing to be called anything, and suffer anything if thereby you might glorify God? Do they look as if you daily visit your closet, asking God to give you a willing heart to do his entire will? Sisters, we must have courage; we know not what stumbling blocks we are laying in the way of others by indulging in what may seem to us small things. We must be willing to obey God in all things, or our profession will do us no good. We may deceive the church and ourselves, perhaps, but we cannot deceive God. He knows the heart, and if the heart is right, our worse than useless trimmings would drop off. It certainly must be wrong to waste so much time on our clothing; it takes but little time to prepare a plain, modest suit, and then how much less expense, how much more time and money we should have for the service of God. Can you have much time for good works when you waste so much time in trying to dress like the lovers of pride? Sisters, do you love God with all your heart? If so, your love of dress and pride of the heart will all be gone. I entreat you, think of the sufferings of Jesus, when in the garden of Gethsemane, as he sweat as it were great drops of blood. Look at him on the cross, groaning, dying for us. Is any sacrifice we can make too great for such love as this? Then let us throw off the mantle of pride, and seek righteousness and meekness, and then we shall be hid in the day of the Lord's anger.

Let us ask ourselves the question, are we doing all we can for God? Jesus Christ *"went about doing good."* Have we this evidence of a vital union with him? Are we imitating him? Is the blessing of the poor resting upon us? Are we like him, who wept over perishing sinners, faithfully warning them of the awful consequence of impenitence and unbelief, earnestly entreating them to come unto Jesus Christ for eternal life? Are we pouring out our hearts of love in prayer for their salvation? Alas! my sisters, how insensible we are at times to the obligations of redeeming love. O for a divine power to tread earth's vanities beneath our feet, to fight more ardently the good fight of faith, and lay hold with a firmer grasp on eternal life!

Let us for a while contemplate the manner of Christ's walk while dwelling among men. First, with reference to the treatment of his enemies. "When he was reviled, he reviled not again. When he suffered, he threatened not." He was led as "a lamb to the slaughter, and as a sheep before her shearers, is dumb so he opened not his mouth." When dying he cried out in behalf of his murderers, "Father, forgive them, for they know not what they do." Here, then, is an example for every disciple. Jesus endured all his sufferings with meekness and patience; and he has said, "Love your enemies: do good to them that hate you, and pray for them that despitefully use you." Jesus gave the highest proof of love to us, in that "while we were enemies he died for us." Let us examine ourselves before God, and see that there is nothing lurking in our hearts unlike our blessed Savior,—strive to be cleansed of all pride, all selfishness, and give ourselves unreservedly to the Lord, and be willing to be used in any way for his glory, not despising the day of small things, take up our cross and follow Jesus, having our ornaments those of a meek and gentle disposition. There is none, however weak, that God is not able to make instrumental in his hands of doing some good, although small we may seem to ourselves. Do not say you have no talent, you can do nothing, and you have so many cares and trials of your own you can do nothing for others. There is no way like forgetting your own sorrows in ministering to others. You may say some kind word to a lonely, sorrowing one, that will be treasured up and comfort the sad heart long after you have forgotten it yourself; even a cup of cold water given in the name of the Lord is remembered by him. Is there a despairing one who will read these lines? I can feel for you. O! turn your eyes away from the perplexing cares, the sinking, drowning trials of life, upward to your heavenly home. Do friends forsake, and enemies revile you? Bear in mind the unspeakable blessedness of a mansion among the blood-washed throng.

"O! 't were sweet to toil in sadness,
O! 't were well the cross to bear,
If, at last, in joy and gladness,
We may rest forever there."

"Many are the afflictions of the righteous; but the Lord delivereth him out of them all." How consoling is this promise to the wounded and afflicted breast. Precious words. And again, "For our light affliction which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory." Here death has done its afflictive work among us. Our hearts have been rent and torn by its ravages, and we mourn for the loved and dear ones that now lie in the cold, silent grave. Those who were near and dear have fallen by our side. Those who had long cherished an undying love for the cause of God, have finished their work, and to-day their sweet, warning voice is hushed in silence. No more shall we hear their warm exhortations, poured forth from a melting heart and in gushing tears, nor again hear them whisper courage to us amid the pressing discouragements of life. But they will soon awake. The Life Giver is coming. The glorious resurrection morning is near. Those dear sleepers will come forth again, not with mortal bodies to be racked with pain and sickness, and to fade and waste away again in death. No, for an everlasting life will be theirs, and they will bloom forever in immortal beauty in the Paradise of God. Sorrowing one, I pray for grace to be given you to bow to all your afflictions. O! for christian submission to heed the divine injunction—"Be still, and know that I am the Lord;" and with David to say, "It is good for me that I have been afflicted."

Let us, sisters, launch out in the deep waters of God's unbounded love, and walk in the liberty of his dear children. Do you, distrusting one, resolve that from this moment you will obey God in all his known will? You can, for he has said his grace shall be sufficient for you. "I will uphold thee." God's promises are immutable. Does the way look dark? Does self claim indulgence? Does fear distress you? Commit all into the hands of the Lord; thus you will cast your care on him who careth for you. Leave it all with him, give him every care, every burden, yield yourself to obey him. O! how spiritually minded ought we to be, and how closely we ought to walk with God, if we expect soon to reign with him. May God quicken us all, and inspire us with a spirit of watchfulness and prayer that we may be saved with all the blood-washed throng. ANNIE.

Providence, R. I.

For the Crisis.

Expositions.

Mark 14: 32—35.—"And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here and watch. And he went forward a little and fell on the ground, and prayed that, if it were possible the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt." Heb. 5: 7.—"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

What cup did our Savior desire "might pass from him"? Was it his death on the cross? No, my brethren, for he *"was heard* in that he feared," and he was not delivered from the death of the cross; but he was delivered from the agony of that "hour" in Gethsemane, which would, it appears, have terminated in death, had not "an angel appeared unto him from heaven, strengthening him."—Luke 22: 43.

It was the immutable purpose of his heart of love to lay down his life for his sheep.—John 10: 15. "For the life of the world";—John 6: 51; "that whosoever believeth in him might not perish, but have everlasting life."—John 3: 16. From this purpose of Jehovah's wise and gracious counsel, the Son of the Blessed never faltered for a moment. When his mistaken disciple objected to its fulfilment, he immediately reproved him, as acting the part of an "adversary," savoring of the things which were of men and not of God. It is not to be supposed that he himself would ever waver in respect to this great purpose of his incarnation.

1 Tim. 6: 14—16.—"That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath Immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen." Here is *an object to be shown* and *a person who shall show it*. The object to be shown is Jesus Christ. He who "shall show" him is the Father, who is the "blessed and only Potentate," etc. "He (the Father) shall send Jesus Christ," etc.—Acts 3: 20. He alone is the invisible God. Jesus Christ has been seen of many of the human race. He assures us that he lives by the Father, without excepting his divine nature.—John 6: 57. The Father alone (whom our blessed Redeemer assures us, John 17: 1—3, is "the ONLY true God") is possessor of independent immortality. Respectfully submitted. HENRY GREW.

Selections.

The Fire! The Fire!

WHERE IS IT,—OH, WHERE?

The power is not there; the fire is not there;—the flint nor the hammer. "Is not my word like a fire," saith the Lord, "and like a hammer that breaketh the rock in pieces?" "What is the chaff to the wheat?" saith the Lord. Jer. 23: 29.

He preaches well: his sermons are orthodox, strictly Bible in doctrine, above the ordinary; and yet they lack the Spirit's unction, the holy flash, the fire and the hammer of God's word, the keen, two-edged sword of the baptismal. Brother, what's the matter? A worm at the root, —is there? Are you a free man,—free indeed? Have you swung loose entirely from man's wisdom, man's dictation, man-fearing? Is God first, midst, last, *always?* Do you confer in the least with flesh and blood? Are you cramped in your pulpit ministrations by some wealthy, influential church-member, deacon, elder or class-leader; on whom depends your salary, your parsonage, or your good reputation for strict, cut and dried orthodoxy? Are you afraid lest you offend some novel-reader, some influential rum-seller, tobacco-chewer or smoker, some apologizer of the chattel-system, some one connected, more or less, with lucrative sabbath-breaking establishments? Beloved, break loose from these trammels, these traps of Satan; break loose; cut loose; ere God bind you hand and foot, put out your eyes, as Sampson's. Break loose; swing loose on God; be a free man, whole-souled; preach with power sent down from heaven. Be not trammeled by a man-fearing, time-serving spirit. God of mercy, deliver you from this galling yoke! It is death, double death; it is damnation. We knew a minister thus fearful of coming out boldly against all sin, in *thunder-claps*,—come life, come death: lest, forsooth, he should lose some of his audience, displease some squeamish, fastidious hunker or doughface. What the result of this man-fearing spirit, this keeping back part of the price, daubing with untempered mortar, prophesying smooth things? The very thing he feared came upon him: God ousted him for his unfaithfulness, cast him out, turned out the false prophet, the "dumb dog." "He that saveth his life shall lose it."

Brother on Zion's top, you gain it tenfold, even in this life, by obeying God *implicitly*; by breaking loose on the right and on the left; by opening your lips wide for God, for the oppressed; by speaking out boldly, unflinchingly, against slave-holding, rum-selling, tobacco-raising, selling, chewing and smoking; against novel-making, novel-selling, novel-reading: against every popular iniquity. Brother, beloved, *strike*, strike with your might; spare not the Achans nor the Agags:—strike, keep striking; confer not with flesh nor with Satan. Better lose your office, your parsonage, your salary, your all *now*; than to lose them forever! Pour in the liquid flame of God's truth against all sin; let it cut like a two-edged sword. Christ says: "Think not that I came to send peace on earth: I came not to send peace, but a sword."

"There is nothing covered that shall not be revealed, and hid, that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops. And fear not them who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell."

"Trust in the Lord and do good; so shalt thou dwell in the land; and verily, thou shalt be fed."

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

—*Ex.*

The Sliding Scale of Morals.

The standard of right and wrong is eternal in the heavens,—unchangeably one and the same. But here, on earth, it is perpetually variable,—it is one in one age or nation, another in another. Every profession has its conventional morality, current nowhere else. That which is permitted by the peculiar standard of truth acknowledged at the bar, is falsehood among plain men; that which would be reckoned in the army purity and tenderness, would be elsewhere licentiousness and cruelty. Trade has its honesty, which, rightly named, is fraud. And in all these cases, the temptation is to live content with the standard of a man's own profession or society; and this is the real difference between the worldling and the religious man. The one lives below that standard, no higher; the other lives above his age.—*Robertson's Sermons.*

Hope.

The rays of the star of Hope come to encourage us in our weary pilgrimage, when the trials of life afflict and dishearten. It is then that Hope shines upon us, imparting strength to battle bravely for the palm in the contest of life. In the pleasures of Hope, too, we find our happiest joys. For what heart believes itself happiest to-day? it is ever the vision of the morrow. We never find our chiefest bliss in what we have, or what we are, but in what we hope to have, and in what we expect to be. Hope not only insures a present joy, but, also, induces fervent action; and action is the highest condition of existence. To aspire is, indeed, manly, but to do is godlike. Thus, Hope should be estimated not only for the happiness it imparts, but, also, and especially, for its stimulating virtues. Indeed, to an earnest soul, Hope seems a very inspiration, lending vigor to the will, and sublime force to the action.

Selected for the Crisis.

Hold on, hold in, hold out.

BY BENJ. SCHMACKE.—BORN 1672.

Hold on, my heart, in thy believing!
The steadfast only win the crown;
He who, when stormy waves are heaving,
Parts with his anchor, shall go down;
But he who Jesus holds, through all
Shall stand, though heaven and earth should fall.

Hold *in* thy murmurs, Heaven arraigning!
The patient see God's loving face;
Who bear their burdens uncomplaining,
'T is they that win the Father's grace;
He wounds himself who braves the rod,
And sets himself to fight with God.

Hold *out!* there comes an end to sorrow,
Hope from the dust shall conquering rise;
The storm foretells a summer morrow,
The cross points on to paradise.
The Father reigneth—cease all doubt—
Hold on, my heart, hold in, hold out.

Family Failings.

In many families where both love and good temper prevail there is what may be called an irksome, rather than a sinful mode of carping and contradicting one another. No harm is meant and no offence is taken; but what can be more irksome than to hear two sisters, for instance, continually setting each other right upon trifling points, and differing from each other in opinion for no apparent reason, but from a habit of contradiction? And such a habit does it become, that one may sometimes see persons who have acquired it, contradict their own statements, just made, the moment any one advances the same opinion. It is generally on such trifles that bad habit shows itself, so that it may seem needless to advert to it; but it is a family fault, and should be watched against, for it is an annoyance, though but a petty one, never to be able to open your lips without being harrassed by such contradictions.

The Old Oaken Bucket.

The following reminiscence of Samuel Woodworth possesses sufficient interest, we think, to warrant us in presenting it to our readers. It is a portion of a private letter recently received from one whose authority in the matter cannot be questioned. In reference to the period of the production of the "Old Oaken Bucket," the writer says: "It was written in the spring or summer of 1817. The family were living at the time in Duane street. The poet came home to dinner one very warm day, having walked from his office, somewhere near the foot of Wall street. Being much heated with the exercise, he poured himself out a glass of water—New York pump water—and drank it at a draught, exclaiming, as he replaced the tumbler on the table, 'That is very refreshing, but how much more refreshing would it be to take a good long draught, this warm day, from the old oaken bucket I left hanging in my father's well, at home!' Hearing this, the poet's wife said, 'Selim, why wouldn't that be a pretty subject for a poem?' The poet took the hint, and under the inspiration of the moment, sat down and poured out from his very soul those beautiful lines which have immortalized the name of Woodworth."—*Home Journal.*

Reading for Youth.

In the Sunshine.

A BEAUTIFUL DIALOGUE.—LITTLE RICHARD AND AUNT PHEBE.

"Speak gently, it is better far
To rule by love than fear;
Speak gently, let not harsh words mar
The good we might do here.
Speak gently to the young, for they
Will have enough to bear;
Pass through this life as best they may,
'T is full of anxious care."

"I wish father would come home," said little Richard.

The voice that said this had a troubled tone, and the face that looked up was sad.

"Your father will be very angry," said aunt Phebe, who was sitting in the room with a book in her hand. The boy raised himself from the sofa, where he had been lying in tears for half an hour, and with a touch of indignation in his voice, answered:

"He'll be sorry, not angry. Father never gets angry."

For a few moments the aunt looked at the boy half curiously, and let her eyes fall again upon the book that was in her hand. The boy laid himself down upon the sofa again, and hid his face from sight.

"That's father, now!" He started up, after the lapse of nearly ten minutes, as the sound of a bell reached his ears, and went to the room door. He stood there for a little while, and then came slowly back, saying with a disappointed air:

"It isn't father. I wonder what keeps him so late. Oh, I wish he would come!"

"You seem anxious to get deeper into trouble," remarked the aunt, who had only been in the house for a week, and who was neither very amiable, nor very sympathising towards children. The boy's fault had provoked her, and she considered him a fit subject for punishment.

"I believe, aunt Phebe, that you'd like to see me whipped" said the boy, a little warmly, "but you won't."

"I must confess," replied aunt Phebe, "that I think a little wholesome discipline of the kind you speak of, would not be out of place. If you were my child, I am very sure you wouldn't escape."

"I'm not your child; I don't want to be. Father's good, and loves me."

"If your father is so good, and loves you so well, you must be a very ungrateful or a very inconsiderate boy. His goodness don't seem to have helped you much."

"Hush, will you!" ejaculated the boy, excited to anger by this unkindness of speech.

"Phebe!" It was the boy's mother who spoke now, for the first time. In an under tone, she added, "You are wrong. Richard is suffering quite enough, and you are doing him harm rather than good."

Again the bell rang, and again the boy left the sofa, and went to the sitting-room door.

"It's father!" and he went gliding down stairs.

"Ah, Richard!" was the kindly greeting, as Mr. Gordon took the hand of his boy. "But what's the matter, my son? You don't look happy."

"Won't you come in here?" And Richard drew his father into the library. Mr. Gordon sat down, still holding Richard's hand.

"You are in trouble, my son. What has happened?"

The eyes of Richard filled with tears as he looked into his father's face. He tried to answer, but his lips quivered. Then he turned away, and opening the door of a cabinet, brought out the fragments of a broken statuette, which had been sent home, only the day before, and set them on a table before his father, over whose countenance came instantly a shadow of regret.

"Who did this, my son?" was asked in an even voice.

"I did it."

"How?"

"I threw the ball in there, once—only once, in forgetfulness."

The poor boy's tones were husky and tremulous.

A little while Mr. Gordon sat, controlling himself, and collecting his disturbed thoughts. Then he said, cheerfully:—

"What is done, Richard, can't be helped. Put the broken pieces away. You have had trouble enough about it, I can see—and reproof enough for your thoughtlessness—so I shall not add a word to increase your pain."

"Oh, father!" And the boy threw his arms about his father's neck. "You are so kind, so good!"

Five minutes later, and Richard entered the sitting-room with his father. Aunt Phebe looked up for two shadowed faces; but did not see them. She was puzzled.

"That was very unfortunate," she said, little while after Mr. Gordon came in. "It was such an exquisite work of art. It is hopelessly ruined."

Richard was leaning against his father when his aunt said this. Mr. Gordon only smiled, and put his arms closely about his boy. Mrs. Gordon threw upon her sister a look of warning, but it was unheeded.

"I think Richard was a very naughty boy."

We have settled all that, Phebe," was the mild but firm answer of Mr. Gordon; "and it is one of our rules to get into the sunshine as quick as possible."

Phebe was rebuked, while Richard looked grateful, and it may be, a little triumphant; for his aunt had borne down upon him rather too hard for a boy's patience to endure.

Into the sunshine as quickly as possible! Oh is not that the better philosophy for our homes?

Is it not true christian philosophy? It is selfishness that grows angry and repels, because a fault has been committed. Let us get the offender into the sunshine as quickly as possible, so that true thought and right feelings may grow vigorous in its warmth. We retain anger, not that anger may act as a wholesome discipline, but because we are unwilling to forgive. Ah, if we were always right with ourselves, we would oftener be right with our children.

"Speak kindly, speak kindly! ye know not the power
Of a kind and gen'le word,
As its tones, in a sad and weary hour,
By the troubled heart are heard.
Speak kindly then, kindly: there's nothing lost
By gentle words; to the heart and ear
Of the sad and lonely, they're dear, how dear,
And they nothing cost."

—*Golden Rule.*

A GOOD ANSWER.—A young lady in a Sabbath school, a few mornings since, asked her class: How soon a child should give its heart to God? One little girl said: When thirteen years old; another ten; another six. At length the last spoke: "Just as soon as we know who God is." Could there be a better reply?

COME TO JESUS.

Little children, come to Jesus,
He hath for our ransom died;
Fear him not, he came to save us,
He for us was crucified.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

"A Father of the Fatherless."

Ps. 68: 5.

Great God and wilt thou deign to bless
The lone heart of the fatherless?
Yea, wilt thou claim and call thine own
A child of earth unloved, disowned?

Will Jesus kindly bear the part
Of *brother* to the stricken heart,
That often yearns and sighs in vain
An earthly brother's love to claim?

O! will the Holy Spirit guide
Such strangers through this world of pride
With words of comfort, cheer, and bless
Them through life's dreary wilderness?

May all such sorrowing ones rejoice,
And upward raise th' imploring voice
To thee, as Father, Brother, Friend,
When clouds arise and storms descend.

And when the last great day is come,
The scattered flock is gathered home,
Oh! wilt thou give thine "own new name,"
And let them in thy kingdom reign?

Will Jesus wipe their tears away
In that eternal, glorious day,
And banish in that land of rest
The rugged "thorn" that tears the flesh?

Yea, thou hast said it in thy book,—
"Thy word is truth;" by faith we look
Beyond these clouds of doubt and fear,
And rest in peace and hope secure.

The promise sure is sealed in blood,
All that are his are known of God;
Without respect to birth or name,
The great and small have equal claim.

M. J. MASON.

Pownal, Vt.

For the Crisis.

Turning the Other Cheek.

The instinct of retaliation in every creature is so manifest that it has given rise to the adage—"Tread on a worm and it will turn." In other words, there is no animal so contemptible or weak which will not offer resistance when pressed or trampled upon. The *power* of retaliation is widely different, but the principle is the same, whether it be in the majestic lion or the abominable rat. If there be an exception, I think it confined to the genus Ovis; and that too, to the female and the young. The sheep and lamb are used as examples of unresisting endurance; but the head of the family, the ram, is sometimes a very quarrelsome and vicious animal.

With his superior power of doing mischief there is no creature so quick at taking offence, and so eager for inflicting retribution as man. His pride, with its thousand sensitive feelers radiating from his corrupt heart, is ever ready to feel and avenge that which collides with his self-esteem, his interest, or his fame; or in speaking of the lowest degraded order of the race, where neither the former or the latter remains, a murder often is committed when only the brutal passions are excited and are clamorous for blood.

Among christians, even, there is sometimes a lack of forbearance, which taking offence at trifles which were better to have been left unheeded, retorts with open bitterness or covert sarcasm, and opens a wound which no unction but the balm of Gilead can heal; and which need not have existed at all, if the spirit of retaliation had been held in check by the grace of God. It was for the purpose of having this natural proclivity completely under subjection that Christ admonished his disciples, and exemplified his teachings by his own example, that they should bear every wrong and contumely with patience, eschewing all litigation and revenge, bearing their cause to Him to whom vengeance alone belongeth.

The act of smiting on the cheek, or plucking the beard, is considered the greatest indignity. To bear it without instant retaliation, among men, is considered cowardly in the extreme; and nothing but the most abject poltroonery, or the grace of God, can arrest a man's hand in vindication of his outraged honor upon such provocation as that. But the doctrine of christianity, as taught by its divine Founder, insists upon a greater degree of humility than simple non-resistance, even the offering of the other cheek to the smiter.

This is an extreme case, but it shows to what a state of discipline the servant of God can and should be brought. There are comparatively few, in our day and generation, and in the land we live in, who are subjected to stripes and imprisonment for the cause of religion, although scoffs are many, and ridicule, almost as hard to endure as blows. These come from *outsiders*; but are there not too often, by a great deal, bickerings among ourselves, discussion with personalities, profitless because caustic, and creative only of hard feeling and dissension? In truth there is too much, if any; and we should endeavor to curb that spirit which would hurt a brother's feelings, even when we seek to do him good. A man must not use the scourge of cords as Christ did, unless he be like Christ—sinless. Let the *suaviter in modo*, go with the *fortiter in re*,—the brotherly kindness with the uncompromising rebuke.

There are some so combative, that in written argument or oral debate, they cross opinions as they would swords—every sentiment in abeyance but that of annihilating their opponent. I am sorry to say that this feeling is among my own numerous failings, and consequently I endeavor to keep out of discussion as much as possible.

Let each and all of us, then, when we feel it a duty to expose an error or correct a mistake, do it in the spirit of love and forbearance, remembering that we are of one family, and look forward to the time when we shall all assemble around our Father's table on that great day of thanksgiving and eternal praise. Let sympathy and charity prevail, rather pitying and mourning a brother's fall, or his wayward course, kindly counselling and reproving him; and not drag him like a criminal to our individual bar, calling in question his motives and his actions, and pronouncing upon him our own judgment and condemnation. Let our conduct be to each other what that of the early christians was, which wrung from their very executioners the exalted encomium—"Behold how these men love one another!"

JNO. F. COTTON.

For the Crisis.

Josephus' Age of the World:

COMPARED WITH MY OWN COMPUTATIONS FROM CREATION.

Josephus, being the only historian uninspired, who has left behind him the sacred records, I feel a great deference towards his history, and a profound and solemn respect for the man, who has with all candor and faithfulness given us a record of events that have transpired in the world, which it would be impossible for us to obtain elsewhere. In some instances he presents the narrative in a manner plainer to be understood than the sacred texts themselves; not only so, but he leaves no chasm or gap unfilled, either at Joshua, anarchy, Judges or Samuel; nor even at the birth of Christ; but carries the whole history of events and periods in one unbroken chain of years, from the creation of Adam, to the destruction of Jerusalem by the Romans. I believe he was a remarkable man, of superior talents and acquirements, especially learned and skillful in the Hebrew language; of quick perception, and generally accurate in his computations; and as far as his records depend on his own authority only, he affirmed what he knew to be facts; and they should be received as the truth, as far as he was concerned; for he professes to give a just translation of their sacred books, without adding to or diminishing from the original copies; which we have no reason to disbelieve.

But his Antiquities contain a great many mistakes and evident omissions which he could not have made himself; and though it is evident that he drew some of his numbers from conflicting histories, this is no reason that all the errors and omissions of translators and copyists of his work since his death, should all be laid to him. His works have gone through hundreds and thousands of hands, and perhaps hundreds of editions; and copyists, translators, editors, and printers, have tumbled them over for nearly two thousand years; and this is sufficient to account for the errors they contain; and though I admit that he made some slight mistakes, yet all the gross errors, I must say, should not be laid to him, but to unseen causes. Josephus copied the Greek numbers of the Patriarchal age; but he adopted those of the Hebrew, in his age of the world. The numbers at the heads of his books are somewhat confused; especially the fifth and sixth books; for it is evident that forty years have been taken from the sixth and added to the fifth; that four hundred and thirty-six, instead of four hundred and seventy-six, should stand at the head of the fifth book; and that this forty years should be added to the thirty-two of the sixth book to make it seventy-two, instead of thirty-two; this the events of each book require. His chronology stands at the head of his books of Antiquities, and [illegible] by [illegible] in the course of his history, [illegible] which will be presented, and whatever agrees with the true years that head the book will be admitted; and whatever grossly disagrees with these years, will be repudiated, or unnoticed, and left as *mistakes*. That he adopts the Hebrew numbers in his age of the world may be seen in B. 8, C. 3, S. 1. There he says, "From Adam, the first man that was created, until Solomon built the temple, there had passed in all, three thousand, one hundred and two years," which is in accordance with the Hebrew, if any be allowed to Samuel. Again, B. 10, C. 9, S. 5, he says, from the generation of Adam, until this befell the temple, (i. e., when it was burned by Nebuchadnezzar,) there were three thousand, five hundred and thirteen years. By these assertions he repudiates the Greek or Septuagint numbers. Though he copies them in his first book, he never makes any use of them afterwards; and by this rejection, the authority of the numbers of his first book falls to the ground, and there he leaves them ever after.

His first book reaches to the death of Isaac; and in the arrangement of the number of years to the periods of some of the books of Antiquities, there is great want of order, though some of them are right Bible numbers; but they are generally so misplaced and huddled together, that their adjustment is extremely perplexing. Still it is necessary that they should, if possible, be put in some kind of order; and it is probable some, who have laughed at Josephus' chronology, and called it *a perfect jumble of years*, will be surprised when they see the final result of his numbers, from the beginning of the world to the destruction of their city by Titus.

Book I. gives the same age to the first ten patriarchs at their death, as the Bible; but not the same at the birth of the patriarchal sons. After the flood, their age is not given so accurately; and in the book containing the Greek numbers they all amount to one thousand, five hundred and forty-four years more than the Hebrew, to the death of Isaac. But as Josephus only copied those numbers in his first book, but never made use of them afterwards; it will be as well for me to follow his example, and leave them where he left them, and make use of the Hebrew numbers only, not only from Isaac's death but from the creation. He fixes the anarchy and destruction of the Benjaminites between the death of Joshua and the first servitude under Chusan. To all the Judges but two, and to all the kings of Judah but one, he gives the same numbers as the inspired text. To Joshua he assigns twenty-five years, Ant. 5, 1, 29; to Samuel twelve, Ant. 6, 13, 5. "He went *from year to year* in circuit to Bethel and Gilgal and Mizpeh, and judged Israel in all those places; and his return was to Ramah, for there was his house, and there he judged Israel." "And when Samuel was old he made his sons judges." "And his sons walked not in his ways but turned aside after lucre, took bribes and perverted judgment." This provoked Israel to ask a king. How long they were suffered to plunder the people, before they became so enraged as to demand a king, we are not informed; but it was probably several years. It is very likely that Samuel here presided over the Israelites twelve years, as Josephus records; and all this was after the death of Eli, and after the ark of God had been returned to its place, by the Philistines, and had been in the house of Abinadab twenty years, and before Saul was anointed king; so that none of these years can possibly be assigned to Saul. We have the inspired text,—"God gave them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years."—Acts 13: 21. So that we have the same authority to assign full forty years to Saul, that we can have to David or Solomon.

In examining the Books of Antiquities from the end of the first book to the twentieth, I find but one very serious error as to the years at the heads of the books; and that occurs in the eleventh book between the first of Cyrus and the death of Alexander the Great; which gives an overplus of forty-one years and five months more than enough to fill the period; but we must recollect that there was no B. C. nor A. D. in the time of Josephus, to reckon to or from, and Josephus gave these numbers as he found them in the histories; but they are merely nominal years; i. e., they exist only in name, and not in reality; and this can at once be accounted for when we consider the conflicting statements of different historians, as to the length of the reign of some of the Medo-Persian kings, which will be noticed in due time. Book I. reaches to the death of Isaac; but I shall leave the first book as containing numbers of doubtful authority, and adopt the inspired Hebrew numbers to the epoch of Isaac's death.

To the deluge 1657, to the call of Abraham 427, to the birth of Isaac 25, his age 180,—2289. I shall begin at the above epoch and count up all the years that I find at the heads of all his Books of Antiquities, from the end of the first book to the twentieth; feeling that I am discharging an imperative duty, in defending him from various misrepresentations, by giving a truthful view of the chronology of his history; which perhaps may not be without some interest and profit both, to those who have any taste for the chronology of the world. I shall give all the years from the above epoch to the last book inclusive, but the extra forty-one, and these will be placed in such a position that all can see that they can have no place where they seem to be located; and that they were inserted by mistake, made by computing erroneous numbers to some of the kings of Persia.

We know that the histories from whence Josephus drew numbers of the years of the Medo-Persian kings were not *all* right, by his giving more years to Xerxes than he ever reigned. On p. 227, Ant. XI, 6, 7, he speaks of "the 25th of Xerxes"; and in the next Sec., after Nehemiah had built the walls of Jerusalem, which took two years and four months, he says, they were built in the 28th year of Xerxes; which is seven years more than he actually reigned; for I know of no one now that assigns to him any more than twenty-one years; and I have often seen in ancient histories forty-nine or fifty years assigned to Artaxerxes, whereas he reigned no more than forty-one years. Here are nine years too many set to Artaxerxes, which in the reigns of these two kings amount to sixteen years more than they reigned. Cyrus also is often said to have reigned thirty years; but he reigned only seven after the end of the Babylonish captivity. Now here are twenty-three years more to be added to the before-mentioned sixteen, which all amount to thirty-nine years, out of the foregoing forty-one, leaving but two years unaccounted for; and it would be no difficult task to find the other two, were we in possession of those ancient histories; and as these nominal years are found in the discordant histories of those times, it leaves the copyist harmless; for he says he gave them as he found them.

It is a mathematical demonstration, that between the first of Cyrus, B. C. 536, and the death of Alexander the Great, B. C. 324, no more than 212 years could ever elapse; and I think it an act of justice to a great and useful man to remove every obstruction from the chronology of his history, so extensively beneficial to mankind; and I think I shall be sustained by every well-informed individual who knows of those conflicting numbers assigned to those kings, and who also know that there is no latitude here for them to exist. In comparing numbers, I shall put the years of several of his books together, as they will harmonize better, and in my own computations I shall assign twelve years to Samuel and forty to Saul. In other respects I shall not materially differ from Bliss' Anal. Sac. Chron.

Book I. closes with the death of Isaac, to which time I feel justified in assigning to Josephus the inspired Hebrew numbers; not because I believe they are right and the Septuagint wrong; but because he himself repudiated the Greek numbers, and adopted the Hebrew repeatedly; as has been shown (and probably will be again in due time), from the creation of Adam for several thousand years, in recording the age of the world; which proves that though he copied the Septuagint, he had no use for it afterwards. I shall therefore set to him the same number of years as to myself at the epoch of Isaac's death; the same which the Hebrew Scriptures give, it being A. M. 2289. I shall give the comparison in a table of two columns. The first will give Josephus' numbers, at the head of his books, as the outline and foundation of his chronology. The second will give my own computations.

CHRONOLOGICAL TABLE.

	His.	Mine.
Inspired Hebrew numbers to the epoch of Isaac's death	2289	2289
Book 2d gives a period of two hundred and twenty years from the death of Isaac to the exodus out of Egypt, which is five less than I make.	220	
I make two hundred and twenty-five in this period. How this five years could be removed from this period cannot be accounted for; for Jacob was 120 years old when his father Isaac died, having been born when his father was 60; and when Jacob, at the call of his son Joseph, stood before the king of Egypt, he was 130 years old, which was ten years after Isaac's death; and the sojourn of Jacob and his sons in Egypt was two hundred and fifteen years, to which add the foregoing ten, and we have two hundred and twenty-five years. But these five years are not lost; we shall find them in the course of the account.		225
Books 3d and 4th give a period of forty years in the wilderness. I give this as a Bible number, to the death and mourning for Moses. Here, from the exode, begins Josephus' period of 592 years, to the temple.	40	40
Books 5th and 6th give a period of five hundred and eight years from the death of Moses to the death of Saul	508	
As this period assigns twelve years to Samuel, and forty to Saul, I shall adopt the same number.		508
Book 7th gives forty years from the death of Saul to the death of David. As this is an inspired number, I give the same.	40	40
At the fourth year of Solomon, we find Josephus' period fall, of five hundred and ninety-two years current, made up as follows: In the wilderness 40, to the death of Saul 508, to the death of David 40, to the 4th of Solomon 4—592 in all. If we now add the years anterior to the death of Jacob, (2289) and his number between that time and the exode (220), to the 592 years, we have his age of the world at the building of the temple, three thousand one hundred and one years; and though he elsewhere sums it up as 3102, that one year was probably a mistake in casting his figures. My own computations to the temple amount to three thousand one hundred and six; and it will be seen that had he not left out the five years that belong to the period between the death of Isaac and the exode, my numbers would not have exceeded his, for both would have been 3106. But as it is, he only antedates the building of the temple, five years; for we shall overtake these missing years yet.		
Books 8th, 9th, 10th, respectively give the following years: 163, 157, 182 1-2—in all five hundred and two and a half years, from the death of David to the first of Cyrus, which is eight and a half more than I make, David died about B. C. 1030; 1st of Cyrus B. C. 536; I make this period but	502 1-2	494
Book 11th contains the dreaded mistake giving the record of two hundred and fifty-three years and five months, between the first of Cyrus and the death of Alexander the Great,—forty-one years too many. The space between the 1st of Cyrus B. C. 536, and the death of Alexander B. C. 324, is two hundred and twelve years. I shall fill it as full as it will hold, and for the reasons already given, leave the forty-one *false years* out of the amount.	212	212
Books 12th, 13th, 14th, 15th, 16th, 17th, respectively give the following years: 170, 82, 32, 18, 12, 14—in all 328 years from the death of Alexander to the banishment of Archelaus. Alexander died B. C. 324, and Archelaus' dethronement was in A. D. 10. This is six years less than I make.	328	
I make the years of this period three hundred and thirty-four.		334
Books 18th, 19th, 20th, respectively give the following years: 32, 3 1-2, 22—in all 57 1-2 from the fall of Archelaus to the first year of Gessius Florus. Florus began his administration as governor of Judea in the year of Nero; and by overbearing mismanagement and violent injustice he drove the Jews to madness, and necessitated them to take up arms against the Romans in his second year; which was the 12th of Nero. Ant B. 20, C. 11, S. 1. Nero lived *three* years after Florus came into Judea; his whole reign being 14 years. Galba, Otho and Vitellius contended for empire some six or eight months, when Vespasian was proclaimed emperor of Rome, in whose *second* year, Jerusalem was destroyed.—Jewish Wars, 6, 10, 1. If we add three numbers, 57 1-2, 3, 2, they equal 62 1-2, which is 2 1-2 years more than I make.	62 1-2	
The Vulgar era gives A. D. 70 for the date of the destruction of Jerusalem. Archelaus fell A. D. 10,—there remains sixty years.		60
The foregoing table will show the result of Josephus' age of the world from the creation to the fall of the Jewish nation under the Romans. In the period between the death of Isaac and the exode he gives five years *less* than I do; and also between the death of Alexander and the fall of Archelaus he gives six years *less*; but this loss is counterbalanced by the gain of a like number of years in other periods; for between the death of David and the first of Cyrus, he gives eight and a half *more* years than I do; and two and a half years between the fall of Archelaus and the destruction of the city, *more* than I do; so that *the gain is equal to the loss*; which leaves them strikingly counterpoised, with eleven years in each scale. I have assigned twelve years to Samuel; and in no other instance have I differed from Bliss' Anal. Sac. Chron. I have given all the years and half years to be found in all his books of Antiquities beyond the first, (with the exception of those forty-one skeleton years, so abundantly shown to be a false estimate,) from the death of Isaac, to which point the inspired Hebrew numbers were attached, to the fall of Jerusalem; and it is a remarkable coincidence that by assigning twelve years to Samuel, my computations are exactly in accordance with those of Josephus. From the creation of the world, we both concur in assigning four thousand, two hundred and two years, as the age of the world when Jerusalem was destroyed.	4202	4202
From which, if we deduct 70, we have four thousand one hundred and thirty-two, for the age of the world at the birth of Christ;	70	70
	4132	4132
and if we add 1860,	1860	1860
we find that we are now living in the five thousand nine hundred and ninety-second year of the world.	5992	5992

This chronology of Josephus I think may, as much as any thing human, be relied on. There is not a gap nor a break in the whole chain from the death of Isaac to the fall of Jerusalem; and we have the inspired Hebrew numbers without a break, up to Isaac's death. There are some slight mistakes, it is true; but nothing that amounts to the weight of a feather as to the result. As I wish to have all see and understand the numbers contained in Josephus' period of five hundred and ninety-two years, between the exode and the temple, I will give a table of the numbers contained in it, with the authority on which each number is based.

Wilderness	40 yrs.	Acts 13: 18
		Josephus, Books 5th and 6th
Joshua	25 yrs.	Josephus, Ant. B. 5; C. 1, S. 29
Elders and Anarchy	20 yrs.	
Chusan	8 yrs.	Judg. 3: 8. Josephus
Othniel	40 yrs.	" 3: 11. "
Eglon	18 yrs.	" 3: 14. "
Ehud	80 yrs.	" 3: 30. "
Shamgar	1 yr.	" 3: 31. "
Jabin	20 yrs.	" 4: 3. "
Barak	40 yrs.	" 5: 31. "
Midian	7 yrs.	" 6: 1.
Gideon	40 yrs.	" 8: 28. "
Abimelech	3 yrs.	" 9: 22. "
Tola	23 yrs.	" 10: 2. "
Jair	22 yrs.	" 10: 3. "
Philistines	18 yrs.	" 10: 8. "
Jephthah	6 yrs.	" 12: 7. "
Ibzan	7 yrs.	" 12: 9. "
Elon	10 yrs.	" 12: 11. "
Abdon	8 yrs.	" 12: 14. "
Philistines	40 yrs.	" 13: 1. "
To Mizpeh	20 yrs.	1 Sam. 7: 2. "
Samuel	12 yrs.	Josephus, Ant. B. 6, C. 13, S. 5
Saul	40 yrs.	Acts 13: 21. "
David	40 yrs.	1 Kings 2: 11 "
To the 4th of Solomon	4 yrs.	2 Chron. 3: 2. "
	592	

It will be seen by the above table that the time of the Elders and anarchy is not a given number, either in the Bible or Josephus; all the given numbers in both amount to 572 years; and as the period twenty years is required to fill the period, we suppose that the time of the Elders that overlived Joshua, and the anarchy that followed their death, to amount to just twenty years. Nor does Josephus give the seven years servitude under Midian, nor Tola's twenty-three, nor Abdon's eight, nor Saul's forty; but it is here shown that all these given numbers of Josephus, together with Joshua's twenty-five, and Samuel's twelve; and all the given numbers in the Bible from the time they left Egypt, till Solomon began to build the temple, in the 4th year of his reign, are all included in this period; and then the twenty for anarchy is required to fill it. And if from Joshua's twenty-five, we deduct six for division of land, we have nineteen years left to Joshua. Then allow twenty for anarchy, 391 for Judges and servitude, including the times of Samson, Eli and Ruth, and twenty to the day of Mizpeh, and we have Paul's 450 to Samuel the prophet.—Acts 13: 20. So that the twenty years set to anarchy is required to fill Paul's period of 450 years, from the division of the land, to the day when Samuel called them to Mizpeh.

I have now shown the basis and sum of Josephus' age of the world which, if anything can be depended on that is human as a truthful chronology, I think his can; for he lived nearly two thousand years ago, and probably had access to all the histories then extant, and to all the sacred writings; and after the desolation and destruction of his people, he had time enough; and being a ripe scholar, well versed in mathematics, a man of moderation, of a studious turn, and of clear perception, he was the very man to give us this history and chronology. He was keenly alive to everything that related to his people; always ready to expose error in any form, without favoring the errors of his own people, or excusing their faults; and never exaggerating the faults of his enemies. One of his greatest graces was his patience in investigating what he supposed to be truth; as well as his indefatigable labor in compiling a history of such magnitude, and his generosity in presenting it to future generations.

His Antiquities contain mistakes and omissions, which he could not have made himself; and every candid individual, I trust, will absolve Josephus from the gross errors that have crept into his history; and cease to quote him as authority for the spurious numbers that may be found there, which are at variance with what is here presented as his chronology. It is true, he says the first thirteen high priests held the government from the time they left Egypt till Solomon built the temple, six hundred and twelve years; but these years extended beyond the building of the temple, and to the end of the building of his own house, which took thirteen years, and the temple seven, which added to 592 amount to 612; for he says, Ant. 10, 9, 6, the first high priest at the temple which Solomon built was Zadoc; which seems to carry the idea that he did not officiate till the temple was built and finished, and probably his own house likewise.

I hope those who have misrepresented and denounced Josephus, on account of the chronology of his Antiquities, will carefully read this article and compare it with his history, and acknowledge that they have been too severe upon him, and condemned him for what was no fault of his; and could we feel a brotherly charity towards him, we should make some effort to harmonize his numbers, and it is probable many more than are here manifested, might be harmonized in the same way, were we willing to give what we should like to receive. And even if we could not bring all into harmony, we should not reproach him, but consider that he was not responsible for the errors of the original copies, nor for those that have crept in since his death; and therefore as a faithful copyist, he should be held altogether harmless, and his name be had in respectful remembrance for the history of the Sacred Volume, which he has kindly left behind him.

I do not say that this chronology of Josephus is infallible, but I do say he has given the most perfect chain of years, without gap or break, from the creation of Adam to the destruction of Jerusalem, that I have ever seen. One of its most special advantages is, it leaves neither chasm, nor doubling of the chain at the head of our vulgar era, but takes as direct a course for four thousand, two hundred and two years, as does the track of a railroad from one station to another; and supersedes the necessity of any era whatever; though the Grecian, Roman, and Nabonassarian eras were all used in his time, he has no need of either; nor of one single synchronism to complete his chain. To me it looks like a truthful history of years from the foundation of the world. My own feelings would prompt me to rejoice, could I find good evidence that the Lord would come at a much earlier date, than this chronology will admit; but I look in vain for proof of any other point than 1868, for the six thousandth year of the world. Still, when I look at the signs of the times I am reminded that the Lord is at hand; and sometimes can scarcely think of looking forward to the end of so great a period as eight long years; and as this chronology is not *all inspired*, every one that is wise will prepare to meet his God now, now, now; lest, coming suddenly, the Master find him unprepared.

B. P. [illegible]

Westford.

"Reasons for my Hope."

The following is from Bro. Hastings' interesting work, entitled, "Reasons for my Hope." Every lover of truth should have a copy.—ED.

Our Savior has predicted, that at the time of his appearance, the world will be careless, and secure, and fearless of the coming of that day. "For as it was in the days that were before the flood; they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so SHALL ALSO THE COMING OF THE SON OF MAN BE." Matt. 24: 38, 39. And as in the days of Lot, "the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all, even THUS SHALL IT BE in the day when the SON OF MAN IS REVEALED." Luke 17: 29, 30.

And is not the world in just that state of careless [illegible] to-day? [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

"A Father of the Fatherless."

Ps. 68: 5.

Great God and wilt thou deign to bless
The lone heart of the fatherless?
Yea, wilt thou claim and call thine own
A child of earth unloved, disowned?

Will Jesus kindly bear the part
Of *brother* to the stricken heart,
That often yearns and sighs in vain
An earthly brother's love to claim?

O! will the Holy Spirit guide
Such strangers through this world of pride
With words of comfort, cheer, and bless
Them through life's dreary wilderness?

May all such sorrowing ones rejoice,
And upward raise th' imploring voice
To thee, as Father, Brother, Friend,
When clouds arise and storms descend.

And when the last great day is come,
The scattered flock is gathered home,
Oh! wilt thou give thine "own new name,"
And let them in thy kingdom reign?

Will Jesus wipe their tears away
In that eternal, glorious day,
And banish in that land of rest
The rugged "thorn" that tears the flesh?

Yea, thou hast said it in thy book,—
"Thy word is truth;" by faith we look
Beyond these clouds of doubt and fear,
And rest in peace and hope secure.

The promise sure is sealed in blood,
All that are his are known of God;
Without respect to birth or name,
The great and small have equal claim.

M. J. MASON.

Pownal, Vt.

For the Crisis.

Turning the Other Cheek.

The instinct of retaliation in every creature is so manifest that it has given rise to the adage—"Tread on a worm and it will turn." In other words, there is no animal so contemptible or weak which will not offer resistance when pressed or trampled upon. The *power* of retaliation is widely different, but the principle is the same, whether it be in the majestic lion or the abominable rat. If there be an exception, I think it confined to the genus Ovis; and that too, to the female and the young. The sheep and lamb are used as examples of unresisting endurance; but the head of the family, the ram, is sometimes a very quarrelsome and vicious animal.

With his superior power of doing mischief there is no creature so quick at taking offence, and so eager for inflicting retribution as man. His pride, with its thousand sensitive feelers radiating from his corrupt heart, is ever ready to feel and avenge that which collides with his self-esteem, his interest, or his fame; or in speaking of the lowest degraded order of the race, where neither the former or the latter remains, a murder often is committed when only the brutal passions are excited and are clamorous for blood.

Among christians, even, there is some times a lack of forbearance, which taking offence at trifles which were better to have been left unheeded, retorts with open bitterness or covert sarcasm, and opens a wound which no unction but the balm of Gilead can heal; and which need not have existed at all, if the spirit of retaliation had been held in check by the grace of God. It was for the purpose of having this natural proclivity completely under subjection that Christ admonished his disciples, and exemplified his teachings by his own example, that they should bear every wrong and contumely with patience, eschewing all litigation and revenge, bearing their cause to Him to whom vengeance alone belongeth.

The act of smiting on the cheek, or plucking the beard, is considered the greatest indignity. To bear it without instant retaliation, among men, is considered cowardly in the extreme; and nothing *but* the most abject poltroonery, *or* the GRACE OF GOD, can arrest a man's hand in vindication of his outraged honor upon such provocation as that. But the doctrine of christianity, as taught by its divine Founder, insists upon a greater degree of humility than simple non-resistance, even the offering of the other cheek to the smiter.

This is an extreme case, but it shows to what a state of discipline the servant of God can and should be brought. There are comparatively few, in our day and generation, and in the land we live in, who are subjected to stripes and imprisonment for the cause of religion, although scoffs are many, and ridicule, almost as hard to endure as blows. These come from *outsiders;* but are there not too often, by a great deal, bickerings among ourselves, discussion with personalities, profitless because caustic, and creative only of hard feeling and dissension? In truth there is too much, if any; and we should endeavor to curb that spirit which would hurt a brother's feelings, even when we seek to do him good. A man must not use the scourge of cords as Christ did, unless he be like Christ—sinless. Let the *suaviter in modo,* go with the *fortiter in re,*—the brotherly kindness with the uncompromising rebuke.

There are some so combative, that in written argument or oral debate, they cross opinions as they would swords—every sentiment in abeyance but that of annihilating their opponent. I am sorry to say that this feeling is among my own numerous failings, and consequently I endeavor to keep out of discussion as much as possible.

Let each and all of us, then, when we feel it a duty to expose an error or correct a mistake, do it in the spirit of love and forbearance, remembering that we are of one family, and look forward to the time when we shall all assemble around our Father's table on that great day of thanksgiving and eternal praise. Let sympathy and charity prevail, rather pitying and mourning a brother's fall, or his wayward course, kindly counselling and reproving him; and not drag him like a criminal to our individual bar, calling in question his motives and his actions, and pronouncing upon him our own judgment and condemnation. Let our conduct be to each other what that of the early christians was, which wrung from their very executioners the exalted encomium—"Behold how these men love one another!"

JNO. F. COTTON.

For the Crisis.

Josephus' Age of the World:

COMPARED WITH MY OWN COMPUTATIONS FROM CREATION.

Josephus, being the only historian uninspired, who has left behind him the sacred records, I feel a great deference towards his history, and a profound and solemn respect for the man, who has with all candor and faithfulness given us a record of events that have transpired in the world, which it would be impossible for us to obtain elsewhere. In some instances he presents the narrative in a manner plainer to be understood than the sacred texts themselves; not only so, but he leaves no chasm or gap unfilled, either at Joshua, anarchy, Judges or Samuel; nor even at the birth of Christ; but carries the whole history of events and periods in one unbroken chain of years, from the creation of Adam, to the destruction of Jerusalem by the Romans. I believe he was a remarkable man, of superior talents and acquirements, especially learned and skillful in the Hebrew language, of quick perception, and generally accurate in his computations; and as far as his records depend on his own authority only, he affirmed what he knew to be facts; and they should be received as the truth, as far as he was concerned, for he professes to give a just translation of their sacred books, without adding to or diminishing from the original copies; which we have no reason to disbelieve.

But his Antiquities contain a great many mistakes and evident omissions which he could not have made himself, and though it is evident that he drew some of his numbers from conflicting histories, this is no reason that all the errors and omissions of translators and copyists of his work since his death, should all be laid to him. His works have gone through hundreds and thousands of hands, and perhaps hundreds of editions; and copyists, translators, editors, and printers, have tumbled them over for nearly two thousand years; and this is sufficient to account for the errors they contain; and though I admit that he made some slight mistakes, yet all the gross errors, I must say, should not be laid to him, but to unseen causes. Josephus copied the Greek numbers of the Patriarchal age; but he adopted those of the Hebrew, in his age of the world. The numbers at the heads of his books are somewhat confused; especially the fifth and sixth books, for it is evident that forty years have been taken from the sixth and added to the fifth; that four hundred and thirty-six, instead of four hundred and seventy-six, should stand at the head of the fifth book; and that this forty years should be added to the thirty-two of the sixth book to make it seventy-two, instead of thirty-two; this the events of each book require.

His chronology stands at the head of his books of Antiquities, and is confirmed by assertions in the course of his history, which will be presented; and whatever agrees with the true years that head the book will be admitted; and whatever grossly disagrees with these years, will be repudiated, or unnoticed, and left as *mistakes.* That he adopts the Hebrew numbers in his age of the world may be seen in B. 8, C. 3, S. 1. There he says, "From Adam, the first man that was created, until Solomon built the temple, there had passed in all, three thousand, one hundred and two years," which is in accordance with the Hebrew, if any be allowed to Samuel. Again, B. 10, C. 9, S. 5, he says, from the generation of Adam, until this befell the temple, (i. e., when it was burned by Nebuchadnezzar,) there were three thousand, five hundred and thirteen years. By these assertions he repudiates the Greek or Septuagint numbers. Though he copies them in his first book, he never makes any use of them afterwards; and by this rejection, the authority of the numbers of his first book falls to the ground, and there he leaves them ever after.

His first book reaches to the death of Isaac; and in the arrangement of the number of years to the periods of some of the books of Antiquities, there is great want of order, though some of them are right Bible numbers; but they are generally so misplaced and huddled together, that their adjustment is extremely perplexing. Still it is necessary that they should, if possible, be put in some kind of order, and it is probable some, who have laughed at Josephus' chronology, and called it *a perfect jumble of years,* will be surprised when they see the final result of his numbers, from the beginning of the world to the destruction of their city by Titus.

Book I. gives the same age to the first ten patriarchs at their death, as the Bible; but not the same at the birth of the patriarchal sons. After the flood, their age is not given so accurately; and in the book containing the Greek numbers they all amount to one thousand, five hundred and forty-four years more than the Hebrew, to the death of Isaac. But as Josephus only copied those numbers in his first book, but never made use of them afterwards; it will be as well for me to follow his example, and leave them where he left them, and make use of the Hebrew numbers only, not only from Isaac's death but from the creation. He fixes the anarchy and destruction of the Benjaminites between the death of Joshua and the first servitude under Chusan. To all the Judges but two, and to all the kings of Judah but one, he gives the same numbers as the inspired text. To Joshua he assigns twenty-five years, Ant. 5, 1, 29; to Samuel twelve, Ant. 6, 13, 5. "He went *from year to year* in circuit to Bethel and Gilgal and Mizpeh, and judged Israel in all those places; and his return was to Ramah, for there was his house, and there he judged Israel." "And when Samuel was old he made his sons judges." "And his sons walked not in his ways but turned aside after lucre, took bribes and perverted judgment." This provoked Israel to ask a king. How long they were suffered to plunder the people, before they became so enraged as to demand a king, we are not informed; but it was probably several years. It is very likely that Samuel here presided over the Israelites twelve years, as Josephus records; and all this was after the death of Eli, and after the ark of God had been returned to its place, by the Philistines, and had been in the house of Abinadab twenty years, and before Saul was anointed king; so that none of these years can possibly be assigned to Saul. We have the inspired text,—"God gave them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years."—Acts 13: 21. So that we have the same authority to assign full forty years to Saul, that we can have to David or Solomon.

In examining the Books of Antiquities from the end of the first book to the twentieth, I find but one very serious error as to the years at the heads of the books; and that occurs in the eleventh book between the first of Cyrus and the death of Alexander the Great; which gives an overplus of forty-one years and five months more than enough to fill the period; but we must recollect that there was no B. C. nor A. D. in the time of Josephus, to reckon to or from, and Josephus gave these numbers as he found them in the histories; but they are merely nominal years; i. e., they exist only in name, and not in reality; and this can at once be accounted for when we consider the conflicting statements of different historians, as to the length of the reign of some of the Medo-Persian kings, which will be noticed in due time. Book I. reaches to the death of Isaac; but I shall leave the first book as containing numbers of doubtful authority, and adopt the inspired Hebrew numbers to the epoch of Isaac's death. To the deluge 1657, to the call of Abraham 427, to the birth of Isaac 25, his age 180,—2289. I shall begin at the above epoch and count up all the years that I find at the heads of all his Books of Antiquities, from the end of the first book to the twentieth; feeling that I am discharging an imperative duty, in defending him from various misrepresentations, by giving a truthful view of the chronology of his history; which perhaps may not be without some interest and profit both, to those who have any taste for the chronology of the world. I shall give all the years from the above epoch to the last book inclusive, but the extra forty-one, and these will be placed in such a position that all can see that they can have no place where they seem to be located; and that they were inserted by mistake, made by computing erroneous numbers to some of the kings of Persia.

We know that the histories from whence Josephus drew numbers of the years of the Medo-Persian kings were not *all* right, by his giving more years to Xerxes than he ever reigned. On p. 227, Ant. XI, 6, 7, he speaks of "the 25th of Xerxes", and in the next Sec., after Nehemiah had built the walls of Jerusalem, which took two years and four months, he says, they were built in the 28th year of Xerxes; which is seven years more than he actually reigned; for I know of no one now that assigns to him any more than twenty-one years; and I have often seen in ancient histories forty-nine or fifty years assigned to Artaxerxes, whereas he reigned no more than forty-one years. Here are nine years too many set to Artaxerxes, which in the reigns of these two kings amount to sixteen years more than they reigned. Cyrus also is often said to have reigned thirty years; but he reigned only seven after the end of the Babylonish captivity. Now here are twenty-three years more to be added to the before-mentioned sixteen, which all amount to thirty-nine years, out of the foregoing forty-one, leaving but two years unaccounted for; and it would be no difficult task to find the other two, were we in possession of those ancient histories; and as these nominal years are found in the discordant histories of those times, it leaves the copyist harmless; for he says he gave them as he found them.

It is a mathematical demonstration, that between the first of Cyrus, B. C. 536, and the death of Alexander the Great, B. C. 324, no more than 212 years could ever elapse; and I think it an act of justice to a great and useful man to remove every obstruction from the chronology of his history, so extensively beneficial to mankind; and I think I shall be sustained by every well-informed individual who knows of those conflicting numbers assigned to those kings, and who also know that there is no latitude here for them to exist. In comparing numbers, I shall put the years of several of his books together, as they will harmonize better, and in my own computations I shall assign twelve years to Samuel and forty to Saul. In other respects I shall not materially differ from Bliss' Anal. Sac. Chron.

Book I. closes with the death of Isaac, to which time I feel justified in assigning to Josephus the inspired Hebrew numbers; not because I believe they are right and the Septuagint wrong, but because he himself repudiated the Greek numbers, and adopted the Hebrew repeatedly; as has been shown (and probably will be again in due time), from the creation of Adam for several thousand years, in recording the age of the world; which proves that though he copied the Septuagint, he had no use for it afterwards. I shall therefore set to him the same number of years as to myself at the epoch of Isaac's death; the same which the Hebrew Scriptures give, it being A. M. 2289. I shall give the comparison in a table of two columns. The first will give Josephus' numbers, at the head of his books, as the outline and foundation of his chronology. The second will give my own computations.

CHRONOLOGICAL TABLE.

	His.	Mine.
Inspired Hebrew numbers to the epoch of Isaac's death	2289	2289
Book 2d gives a period of two hundred and twenty years from the death of Isaac to the exodus out of Egypt, which is five less than I make.	220	
I make two hundred and twenty-five in this period. How this five years could be removed from this period cannot be accounted for; for Jacob was 120 years old when his father Isaac died, having been born when his father was 60; and when Jacob, at the call of his son Joseph, stood before the king of Egypt, he was 130 years old; which was ten years after Isaac's death; and the sojourn of Jacob and his sons in Egypt was two hundred and fifteen years, to which add the foregoing ten, and we have two hundred and twenty-five years. But these five years are not lost; we shall find them in the course of the era.		225
Books 3d and 4th give a period of forty years in the wilderness. I give this as a Bible number, to the death and mourning for Moses. Here, from the exode, begins Josephus' period of 592 years, to the temple.	40	40
Books 5th and 6th give a period of five hundred and eight years from the death of Moses to the death of Saul	508	
As this period assigns twelve years to Samuel, and forty to Saul, I shall adopt the same number.		508
Book 7th gives forty years from the death of Saul to the death of David. As this is an inspired number, I give the same.	40	40
At the fourth year of Solomon, we find Josephus' period full, of five hundred and ninety-two years current, made up as follows: In the wilderness 40, to the death of Saul 508, to the death of David 40, to the 4th of Solomon 4—592 in all. If we now add the years anterior to the death of Jacob, (2289) and his number between that time and the exode (220), to the 592 years, we have his age of the world at the building of the temple, three thousand one hundred and one years; and though he elsewhere sums it up as 3102, that one year was probably a mistake in casting his figures. My own computations to the temple amount to three thousand one hundred and six; and it will be seen that had he not left out the five years that belong to the period between the death of Isaac and the exode, my numbers would not have exceeded his, for both would have been 3106. But as it is, he only antedates the building of the temple, five years; for we shall overtake these missing years yet.		
Books 8th, 9th, 10th, respectively give the following years: 163, 157, 182 1-2—in all five hundred and two and a half years, from the death of David to the first of Cyrus, which is eight and a half more than I make. David died about B. C. 1030; 1st of Cyrus B. C. 536; I make this period but	502 1-2	494
Book 11th contains the dreaded mistake giving the record of two hundred and fifty-three years and five months, between the first of Cyrus and the death of Alexander the Great,—forty-one years too many. The space between the 1st of Cyrus B. C. 536, and the death of Alexander B. C. 324, is two hundred and twelve years. I shall fill it as full as it will hold, and for the reasons already given, leave the forty-one *false years* out of the amount.	212	212
Books 12th, 13th, 14th, 15th, 16th, 17th, respectively give the following years: 170, 82, 32, 18, 12, 14—in all 328 years from the death of Alexander to the banishment of Archelaus. Alexander died B. C. 324, and Archelaus' dethronement was in A. D. 10. This is six years less than I make. I make the years of this period three hundred and thirty-four.	328	334
Books 18th, 19th, 20th, respectively give the following years: 32, 3 1-2, 22—in all 57 1-2 from the fall of Archelaus to the first year of Gessius Florus. Florus began his administration as governor of Judea in the year of Nero; and by overbearing mismanagement and violent injustice he drove the Jews to madness, and necessitated them to take up arms against the Romans in his second year, which was the 12th of Nero. Ant. B. 20, C. 11, S. 1. Nero lived *three* years after Florus came into Judea; his whole reign being 14 years. Galba, Otho and Vitellius contended for empire some six or eight months, when Vespasian was proclaimed emperor of Rome, in whose *second* year, Jerusalem was destroyed.—Jewish Wars, 6, 10, 1. If we add three numbers, 57 1-2, 3, 2, they equal 62 1-2, which is 2 1-2 years more than I make. The Vulgar era gives A. D. 70 for the date of the destruction of Jerusalem. Archelaus fell A. D. 10,—there remains sixty years.	62 1-2	60
The forgoing table will show the result of Josephus' age of the world from the creation to the fall of the Jewish nation under the Romans. In the period between the death of Isaac and the exode he gives five years *less* than I do, and also between the death of Alexander and the fall of Archelaus he gives six years *less*, but this loss is counterbalanced by the gain of a like number of years in other periods; for between the death of David and the first of Cyrus, he gives eight and a half *more* years than I do; and two and a half years between the fall of Archelaus and the destruction of the city, *more* than I do, so that the *gain is equal to the loss*, which leaves them strikingly counterpoised, with eleven years in each scale. I have assigned twelve years to Samuel, and in no other instance have I differed from Bliss' Anal. Sac. Chron. I have given all the years and half years to be found in all his books of Antiquities beyond the first, (with the exception of those forty-one skeleton years, so abundantly shown to be a false estimate,) from the death of Isaac, to which point the inspired Hebrew numbers were attached, to the fall of Jerusalem; and it is a remarkable coincidence that by assigning twelve years to Samuel, my computations are exactly in accordance with those of Josephus. From the creation of the world, we both concur in assigning four thousand, two hundred and two years, as the age of the world when Jerusalem was destroyed.	4202	4202
From which, if we deduct 70,	70	70
we have four thousand one hundred and thirty-two, for the age of the world at the birth of Christ;	4132	4132
and if we add 1860,	1860	1860
we find that we are now living in the five thousand, nine hundred and ninety-second year of the world.	5992	5992

This chronology of Josephus I think may, as much as any thing human, be relied on. There is not a gap nor a break in the whole chain, from the death of Isaac to the fall of Jerusalem; and we have the inspired Hebrew numbers without a break, up to Isaac's death. There are some slight mistakes, it is true; but nothing that amounts to the weight of a feather as to the result. As I wish to have all see and understand the numbers contained in Josephus' period of five hundred and ninety-two years, between the exode and the temple, I will give a table of the numbers contained in it, with the authority on which each number is based.

Wilderness	40 yrs.	Acts 13: 18	
Joshua	25 yrs.	Josephus, Books 5th and 6th; Josephus, Ant. B. 5; C. 1, S. 29	
Elders and Anarchy	20 yrs.		
Chusan	8 yrs.	Judg. 3: 8.	Josephus
Othniel	40 yrs.	" 3: 11.	"
Eglon	18 yrs.	" 3: 14.	"
Ehud	80 yrs.	" 3: 30.	"
Shamgar	1 yr.	" 3: 31.	"
Jabin	20 yrs.	" 4: 3.	"
Barak	40 yrs.	" 5: 31.	"
Midian	7 yrs.	" 6: 1.	
Gideon	40 yrs.	" 8: 28.	"
Abimelech	3 yrs.	" 9: 22.	"
Tola	23 yrs.	" 10: 2.	
Jair	22 yrs.	" 10: 3.	"
Philistines	18 yrs.	" 10: 8.	"
Jephthah	6 yrs.	" 12: 7.	"
Ibzan	7 yrs.	" 12: 9.	"
Elon	10 yrs.	" 12: 11.	"
Abdon	8 yrs.	" 12: 14.	
Philistines	40 yrs.	" 13: 1.	"
To Mizpeh	20 yrs.	1 Sam. 7: 2.	"
Samuel	12 yrs.	Josephus, Ant. B. C., C. 13, S. 5	
Saul	40 yrs.	Acts 13: 21	
David	40 yrs.	1 Kings 2: 11	"
To the 4th of Solomon	4 yrs.	2 Chron. 3: 2.	"
	592		

It will be seen by the above table that the time of the Elders and anarchy is not a given number, either in the Bible or Josephus; all the given numbers in both amount to 572 years; and as the period twenty years is required to fill the period, we suppose that the time of the Elders that overlived Joshua, and the anarchy that followed their death, to amount to just twenty years. Nor does Josephus give the seven years servitude under Midian, nor Toba's twenty-three, nor Abdon's eight, nor Saul's forty; but it is here shown that all these given numbers of Josephus, together with Joshua's twenty-five, and Samuel's twelve; and all the given numbers in the Bible from the time they left Egypt, till Solomon began to build the temple, in the 4th year of his reign, are all included in this period; and then the twenty for anarchy is required to fill it. And if from Joshua's twenty-five, we deduct six for division of land, we have nineteen years left to Joshua. Then allow twenty for anarchy, 391 for Judges and servitude, including the times of Samson, Eli and Ruth, and twenty to the day of Mizpeh, and we have Paul's 450 to Samuel the prophet.—Acts 13: 20. So that the twenty years set to anarchy is required to fill Paul's period of 450 years, from the division of the land, to the day when Samuel called them to Mizpeh.

I have now shown the basis and sum of Josephus' age of the world which, if anything can be depended on that is human as a truthful chronology, I think his can; for he lived nearly two thousand years ago, and probably had access to all the histories then extant, and to all the sacred writings; and after the desolation and destruction of his people, he had time enough; and being a ripe scholar, well versed in mathematics, a man of moderation, of a studious turn, and of clear perception, he was the very man to give us this history and chronology. He was keenly alive to everything that related to his people; always ready to expose error in any form, without favoring the errors of his own people, or excusing their faults; and never exaggerating the faults of his enemies. One of his greatest graces was his patience in investigating what he supposed to be truth; as well as his indefatigable labor in compiling a history of such magnitude, and his generosity in presenting it to future generations.

His Antiquities contain mistakes and omissions, which he could not have made himself; and every candid individual, I trust, will absolve Josephus from the gross errors that have crept into his history; and cease to quote him as authority for the spurious numbers that may be found there, which are at variance with what is here presented as his chronology. It is true, he says the first thirteen high priests held the government from the time they left Egypt till Solomon built the temple, six hundred and twelve years; but these years extended beyond the building of the temple, and to the end of the building of his own house, which took thirteen years, and the temple seven, which added to 592 amount to 612; for he says, Ant. 10, 9, 6, the first high priest at the temple which Solomon *built* was Zadoc; which seems to carry the idea that he did not officiate till the temple was built and finished, and probably his own house likewise.

I hope those who have misrepresented and denounced Josephus, on account of the chronology of his Antiquities, will carefully read this article and compare it with his history, and acknowledge that they have been too severe upon him, and condemned him for what was no fault of his; and could we feel a brotherly charity towards him, we should make some effort to harmonize his [illegible] more than are [illegible] harmonized in the [illegible] willing to give [illegible] ceive. And even if we could not bring all into harmony, we should not [illegible] but consider that he was not responsible for the errors of the original copyist, nor for those that have crept in since his death; and therefore as a faithful copyist, he should be held altogether harmless, and his works be had in respectful remembrance for the history of the Sacred Volume, which he has kindly left behind him.

I do not say that this chronology of Josephus is infallible, but I do say he has given the most perfect chain of years, without gap or break, from the creation of Adam to the destruction of Jerusalem, that I have ever seen. One of its most special advantages is, it leaves neither chasm nor doubling of the chain at the head of our vulgar era, but takes as direct a course for four thousand, two hundred and two years, as does the track of a railroad from one station to another; and supersedes the necessity of any era whatever; though the Grecian, Roman, and [illegible] eras were all used in his time, he has no need of either; nor of one single synchronism to complete his chain. To me it looks like a truthful history of years from the foundation of the world. My own feelings would prompt me to rejoice, could I find good evidence that the Lord would come at a much earlier date, than this chronology will admit; but I look in vain for proof of any other point than 1868, for the six thousandth year of the world. Still, when I look at the signs of the times I am reminded that the Lord is at hand; and sometimes can scarcely think of looking forward to the end of so great a period as eight long years; and as this chronology is not *all inspired*, every one that is wise will prepare to meet his God now, now, now; lest, coming suddenly, the Master find him unprepared.

B. P. H[illegible].

Westford.

"Reasons for my Hope."

The following is from Bro. Hastings' interesting work, entitled, "Reasons for the Hope." Every lover of truth should have a copy.—ED.

Our Savior has predicted, that at the time of his appearance, the world will be careless, and secure, and [illegible] of the coming of that day. "For as it was in the days that were before the flood; they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so SHALL ALSO THE COMING OF THE SON OF MAN BE." Matt. 24: 38, 39. And as in the days of Lot, "the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all, even THUS SHALL IT BE in the day when the SON OF MAN IS REVEALED." Luke [illegible].

And is not the world in just that state of careless slumber now? Is there not the same apathy and lethargy to-day? Do not worldliness, and lust, and pleasure, engross the minds of the multitudes now? Has not the world combined to sing of the "good time that's *coming*," and forget the duties that are *present*, and the dangers that are *impending?* Have not vast multitudes of the professed church [illegible] tell what LUTHER called "[illegible] FORGED BY SATAN, that he might [illegible] sound doctrine;" namely: that "before the latter day all the world shall [illegible] CHRISTIANS?" Locked in the [illegible] worldly slumber, men heed not the [illegible] of danger. And as the flood [illegible] upon their dreams, or as the [illegible] turned to deep wailing the [illegible] ure of the cities of the plain, so [illegible] day of the Lord" shall [illegible] upon the careless and ungodly, who people the world at the [illegible] Is not this wide-spread [illegible] most solemn portent of approaching [illegible] While the wicked [illegible] lips, and life, "there is no [illegible] things continue as they were from the beginning of the [illegible] the humble and the [illegible] the day of the Lord, [illegible] a thief in the night [illegible] in the general [illegible] pray always, that we may be accounted worthy to escape all [illegible] come to pass, and to stand before the Son of man." Luke 21: 36. [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

"A Father of the Fatherless."

Ps. 68: 5.

Great God and wilt thou deign to bless
The lone heart of the fatherless?
Yes, wilt thou claim and call thine own
A child of earth unloved, disowned?

Will Jesus kindly bear the part
Of *brother* to the stricken heart,
That often yearns and sighs in vain
An earthly brother's love to claim?

O! will the Holy Spirit guide
Such strangers through this world of pride
With words of comfort, cheer, and bless
Them through life's dreary wilderness?

May all such sorrowing ones rejoice,
And upward raise th' imploring voice
To thee, as Father, Brother, Friend,
When clouds arise and storms descend.

And when the last great day is come,
The scattered flock is gathered home,
Oh! wilt thou give thine "own new name,"
And let them in thy kingdom reign?

Will Jesus wipe their tears away
In that eternal, glorious day,
And banish in that land of rest
The rugged "thorn" that tears the flesh?

Yea, thou hast said it in thy book,—
"Thy word is truth;" by faith we look
Beyond these clouds of doubt and fear,
And rest in peace and hope secure.

The promise sure is sealed in blood,
All that are his are known of God;
Without respect to birth or name,
The great and small have equal claim.

M. J. MASON.

Pownal, Vt.

For the Crisis.

Turning the Other Cheek.

The instinct of retaliation in every creature is so manifest that it has given rise to the adage—"Tread on a worm and it will turn." In other words, there is no animal so contemptible or weak which will not offer resistance when pressed or trampled upon. The *power* of retaliation is widely different, but the principle is the same, whether it be in the majestic lion or the abominable rat. If there be an exception, I think it confined to the genus Ovis; and that too, to the female and the young. The sheep and lamb are used as examples of unresisting endurance, but the head of the family, the ram, is sometimes a very quarrelsome and vicious animal.

With his superior power of doing mischief there is no creature so quick at taking offence, and so eager for inflicting retribution as man. His pride, with its thousand sensitive feelers radiating from his corrupt heart, is ever ready to feel and avenge that which collides with his self-esteem, his interest, or his fame; or in speaking of the lowest degraded order of the race, where neither the former or the latter remains, a murder often is committed when only the brutal passions are excited and are clamorous for blood.

Among christians, even, there is sometimes a lack of forbearance, which taking offence at trifles which were better to have been left unheeded, retorts with open bitterness or covert sarcasm, and opens a wound which no unction but the balm of Gilead can heal; and which need not have existed at all, if the spirit of retaliation had been held in check by the grace of God. It was for the purpose of having this natural proclivity completely under subjection that Christ admonished his disciples, and exemplified his teachings by his own example, that they should bear every wrong and contumely with patience, eschewing all litigation and revenge, bearing their cause to Him to whom vengeance alone belongeth.

The act of smiting on the cheek, or plucking the beard, is considered the greatest indignity. To bear it without instant retaliation, among men, is considered cowardly in the extreme; and nothing but the most abject poltroonery, or the grace of God, can arrest a man's hand in vindication of his outraged honor upon such provocation as that. But the doctrine of christianity, as taught by its divine Founder, insists upon a greater degree of humility than simple non-resistance, even the offering of the other cheek to the smiter. [illegible]

This is an extreme case, but it shows to what a state of discipline the servant of God are required [illegible] are comparatively few [illegible]

eration, and in the land we live in, who are subjected to stripes and imprisonment for the cause of religion, although scoffs are many, and ridicule, almost as hard to endure as blows. These come from *outsiders;* but are there not too often, by a great deal, bickerings among ourselves, discussion with personalities, profitless because caustic, and creative only of hard feeling and dissension? In truth there is too much, if any; and we should endeavor to curb that spirit which would hurt a brother's feelings, even when we seek to do him good. A man must not use the scourge of cords as Christ did, unless he be like Christ—sinless. Let the *suaviter in modo,* go with the *fortiter in re,*—the brotherly kindness with the uncompromising rebuke.

There are some so combative, that in written argument or oral debate, they cross opinions as they would swords—every sentiment in abeyance but that of annihilating their opponent. I am sorry to say that this feeling is among my own numerous failings, and consequently I endeavor to keep out of discussion as much as possible.

Let each and all of us, then, when we feel it a duty to expose an error or correct a mistake, do it in the spirit of love and forbearance, remembering that we are of one family, and look forward to the time when we shall all assemble around our Father's table on that great day of thanksgiving and eternal praise. Let sympathy and charity prevail, rather pitying and mourning a brother's fall, or his wayward course, kindly counselling and reproving him; and not drag him like a criminal to our individual bar, calling in question his motives and his actions, and pronouncing upon him our own judgment and condemnation. Let our conduct be to each other what that of the early christians was, which wrung from their very executioners the exalted encomium—"Behold how these men love one another!"

JNO. F. COTTON.

For the Crisis.

Josephus' Age of the World.

COMPARED WITH MY OWN COMPUTATIONS FROM CREATION.

Josephus, being the only historian uninspired, who has left behind him the sacred records, I feel a great deference towards his history, and a profound and solemn respect for the man, who has with all candor and faithfulness given us a record of events that have transpired in the world, which it would be impossible for us to obtain elsewhere. In some instances he presents the narrative in a manner plainer to be understood than the sacred texts themselves; not only so, but he leaves no chasm or gap unfilled, either at Joshua, anarchy, Judges or Samuel, nor even at the birth of Christ, but carries the whole history of events and periods in one unbroken chain of years, from the creation of Adam, to the destruction of Jerusalem by the Romans. I believe he was a remarkable man, of superior talents and acquirements, especially learned and skillful in the Hebrew language, of quick perception, and generally accurate in his computations; and as far as his records depend on his own authority only, he affirmed what he knew to be facts, and they should be received as the truth, as far as he was concerned, for he professes to give a just translation of their sacred books, without adding to or diminishing from the original copies, which we have no reason to disbelieve.

But his Antiquities contain a great many mistakes and evident omissions which he could not have made himself, and though it is evident that he drew some of his numbers from conflicting histories, this is no reason that all the errors and omissions of translators and copyists of his work since his death, should all be laid to him. His works have gone through hundreds and thousands of hands, and perhaps hundreds of editions; and copyists, translators, editors, and printers, have tumbled them over for nearly two thousand years, and this is sufficient to account for the errors they contain; and though I admit that he made some slight mistakes, yet all the gross errors, I must say, should not be laid to him, but to unseen causes. Josephus copied the Greek numbers of the Patriarchal age; but he adopted those of the Hebrew, in his age of the world. The numbers at the heads of his books are somewhat confused; especially the fifth and sixth books, for it is evident that forty years have been taken from the sixth and added to the fifth; that four hundred and thirty-six, instead of four hundred and seventy-six, should stand at the head of the fifth book; and that this forty years should be added to the thirty-two of the sixth book to make it seventy-two, instead of thirty-two; this the events of each book require.

His chronology stands at the head of his books of Antiquities, and is confirmed by assertions in the course of his history, [illegible] which will be presented, and whatever agrees with the true years that head the book will be admitted; and whatever grossly disagrees with these years, will be repudiated, or unnoticed, and left as *mistakes.* That he adopts the Hebrew numbers in his age of the world may be seen in B. 8, C. 3, S. 1. There he says, "From Adam, the first man that was created, until Solomon built the temple, there had passed in all, three thousand, one hundred and two years," which is in accordance with the Hebrew, if any be allowed to Samuel. Again, B. 10, C. 9, S. 5, he says, from the generation of Adam, until this befell the temple, (i. e., when it was burned by Nebuchadnezzar,) there were three thousand, five hundred and thirteen years. By these assertions he repudiates the Greek or Septuagint numbers. Though he copies them in his first book, he never makes any use of them afterwards; and by this rejection, the authority of the numbers of his first book falls to the ground, and there he leaves them ever after.

His first book reaches to the death of Isaac, and in the arrangement of the number of years to the periods of some of the books of Antiquities, there is great want of order, though some of them are right Bible numbers; but they are generally so misplaced and huddled together, that their adjustment is extremely perplexing. Still it is necessary that they should, if possible, be put in some kind of order, and it is probable some, who have laughed at Josephus' chronology, and called it *a perfect jumble of years,* will be surprised when they see the final result of his numbers, from the beginning of the world to the destruction of their city by Titus.

Book I. gives the same age to the first ten patriarchs at their death, as the Bible; but not the same at the birth of the patriarchal sons. After the flood, their age is not given so accurately, and in the book containing the Greek numbers they all amount to one thousand, five hundred and forty-four years more than the Hebrew, to the death of Isaac. But as Josephus only copied those numbers in his first book, but never made use of them afterwards; it will be as well for me to follow his example, and leave them where he left them, and make use of the Hebrew numbers only, not only from Isaac's death but from the creation. He fixes the anarchy and destruction of the Benjaminites between the death of Joshua and the first servitude under Chusan. To all the Judges but two, and to all the kings of Judah but one, he gives the same numbers as the inspired text. To Joshua he assigns twenty-five years, Ant. 5, 1, 29, to Samuel twelve, Ant. 6, 13, 5. "He went *from year to year* in circuit to Bethel and Gilgal and Mizpeh, and judged Israel in all those places, and his return was to Ramah, for there was his house, and there he judged Israel." "And when Samuel was old he made his sons judges." "And his sons walked not in his ways but turned aside after lucre, took bribes and perverted judgment." This provoked Israel to ask a king. How long they were suffered to plunder the people, before they became so enraged as to demand a king, we are not informed, but it was probably several years. It is very likely that Samuel here presided over the Israelites twelve years, as Josephus records, and all this was after the death of Eli, and after the ark of God had been returned to its place, by the Philistines, and had been in the house of Abinadab twenty years, and before Saul was anointed king, so that none of these years can possibly be assigned to Saul. We have the inspired text,—"God gave them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years."—Acts 13: 21. So that we have the same authority to assign full forty years to Saul, that we can have to David or Solomon.

In examining the Books of Antiquities from the end of the first book to the twentieth, I find but one very serious error as to the years at the heads of the books; and that occurs in the eleventh book between the first of Cyrus and the death of Alexander the Great; which gives an overplus of forty-one years and five months more than enough to fill the period; but we must recollect that there was no B. C. nor A. D. in the time of Josephus, to reckon to or from, and Josephus gave these numbers as he found them in the histories; but they are merely nominal years; i. e., they exist only in name, and not in reality; and this can at once be accounted for when we consider the conflicting statements of different historians, as to the length of the reign of some of the Medo-Persian kings, which will be noticed in due time. Book I. reaches to the death of Isaac; but I shall leave the first book as containing numbers of doubtful authority, and adopt the inspired Hebrew numbers to the epoch of Isaac's death.

To the deluge 1657, to the call of Abraham 427, to the birth of Isaac 25, his age 180,—2289. I shall begin at the above epoch and count up all the years that I find at the heads of all his Books of Antiquities, from the end of the first book to the twentieth; feeling that I am discharging an imperative duty, in defending him from various misrepresentations, by giving a truthful view of the chronology of his history; which perhaps may not be without some interest and profit both, to those who have any taste for the chronology of the world. I shall give all the years from the above epoch to the last book inclusive, but the extra forty-one, and these will be placed in such a position that all can see that they can have no place where they seem to be located; and that they were inserted by mistake, made by computing erroneous numbers to some of the kings of Persia.

We know that the histories from whence Josephus drew numbers of the years of the Medo-Persian kings were not *all* right, by his giving more years to Xerxes than he ever reigned. On p. 227, Ant. XI, 6, 7, he speaks of "the 25th of Xerxes", and in the next Sec., after Nehemiah had built the walls of Jerusalem, which took two years and four months, he says, they were built in the 28th year of Xerxes; which is seven years more than he actually reigned; for I know of no one now that assigns to him any more than twenty-one years, and I have often seen in ancient histories forty-nine or fifty years assigned to Artaxerxes, whereas he reigned no more than forty-one years. Here are nine years too many set to Artaxerxes, which in the reigns of these two kings amount to sixteen years more than they reigned. Cyrus also is often said to have reigned thirty years; but he reigned only seven after the end of the Babylonish captivity. Now here are twenty-three years more to be added to the before-mentioned sixteen, which all amount to thirty-nine years, out of the foregoing forty-one, leaving but two years unaccounted for; and it would be no difficult task to find the other two, were we in possession of those ancient histories; and as these nominal years are found in the discordant histories of those times, it leaves the copyist harmless, for he says he gave them as he found them.

It is a mathematical demonstration, that between the first of Cyrus, B. C. 536, and the death of Alexander the Great, B. C. 324, no more than 212 years could ever elapse; and I think it an act of justice to a great and useful man to remove every obstruction from the chronology of his history, so extensively beneficial to mankind; and I think I shall be sustained by every well-informed individual who knows of those conflicting numbers assigned to those kings, and who also know that there is no latitude here for them to exist. In comparing numbers, I shall put the years of several of his books together, as they will harmonize better, and in my own computations I shall assign twelve years to Samuel and forty to Saul. In other respects I shall not materially differ from Bliss' Anal. Sac. Chron.

Book I. closes with the death of Isaac, to which time I feel justified in assigning to Josephus the inspired Hebrew numbers; not because I believe they are right and the Septuagint wrong, but because he himself repudiated the Greek numbers, and adopted the Hebrew repeatedly, as has been shown (and probably will be again in due time), from the creation of Adam for several thousand years, in recording the age of the world; which proves that though he copied the Septuagint, he had no use for it afterwards. I shall therefore set to him the same number of years as to myself at the epoch of Isaac's death; the same which the Hebrew Scriptures give, it being A. M. 2289. I shall give the comparison in a table of two columns. The first will give Josephus' numbers, at the head of his books, as the outline and foundation of his chronology. The second will give my own computations.

CHRONOLOGICAL TABLE.

	His.	Mine.
Inspired Hebrew numbers to the epoch of Isaac's death	2289	2289
Book 2d gives a period of two hundred and twenty years from the death of Isaac to the exodus out of Egypt, which is five less than I make.	220	
I make two hundred and twenty-five in this period. How this five years could be removed from this period cannot be accounted for, for Jacob was 120 years old when his father Isaac died, having been born when his father was 60; and when Jacob, at the call of his son Joseph, stood before the king of Egypt, he was 130 years old; which was ten years after Isaac's death; and the sojourn of Jacob and his sons in Egypt was two hundred and fifteen years, to which add the foregoing ten, and we have two hundred and twenty-five years. But these five years are not lost; we shall find them in the course of the era.		225
Books 3d and 4th give a period of forty years in the wilderness. I give this as a Bible number, to the death and mourning for Moses.	40	40
Here, from the exode, begins Josephus period of 592 years, to the temple. Books 5th and 6th give a period of five hundred and eight years from the death of Moses to the death of Saul	508	
As this period assigns twelve years to Samuel, and forty to Saul, I shall adopt the same number.		508
Book 7th gives forty years from the death of Saul to the death of David. As this is an inspired number, I give the same.	40	40
At the fourth year of Solomon, we find Josephus' period full, of five hundred and ninety-two years current, made up as follows: In the wilderness 40, to the death of Saul 508, to the death of David 40, to the 4th of Solomon 4—592 in all. If we now add the years anterior to the death of Jacob, (2289) and his number between that time and the exode (220), to the 592 years, we have his age of the world at the building of the temple, three thousand one hundred and one years; and though he elsewhere sums it up as 3102, that one year was probably a mistake in casting his figures. My own computations to the temple amount to three thousand one hundred and six; and it will be seen that had he not left out the five years that belong to the period between the death of Isaac and the exode, my numbers would not have exceeded his, for both would have been 3106. But as it is, he only antedates the building of the temple, five years; for we shall overtake these missing years yet.		
Books 8th, 9th, 10th, respectively give the following years: 163, 157, 182 1-2—in all five hundred and two and a half years, from the death of David to the first of Cyrus, which is eight and a half more than I make. David died about B. C. 1030; 1st of Cyrus B. C. 536, I make this period but	502 1-2	494
Book 11th contains the dreaded mistake giving the record of two hundred and fifty-three years and five months, between the first of Cyrus and the death of Alexander the Great,—forty-one years too many. The space between the 1st of Cyrus B. C. 536, and the death of Alexander B. C. 324, is two hundred and twelve years. I shall fill it as full as it will hold, and for the reasons already given, leave the forty-one *false years* out of the amount.	212	212
Books 12th, 13th, 14th, 15th, 16th, 17th, respectively give the following years: 170, 82, 32, 18, 12, 14—in all 328 years from the death of Alexander to the banishment of Archelaus. Alexander died B. C. 324, and Archelaus' dethronement was in A. D. 10. This is six years less than I make.	328	
I make the years of this period three hundred and thirty-four		334
Books 18th, 19th, 20th, respectively give the following years: 32, 3 1-2, 22—in all 57 1-2 from the fall of Archelaus to the first year of Gessius Florus. Florus began his administration as governor of Judea in the year of Nero, and by overbearing mismanagement and violent injustice he drove the Jews to madness, and necessitated them to take up arms against the Romans in his second year, which was the 12th of Nero. Ant. B. 20, C. 11, S. 1. Nero lived *three* years after Florus came into Judea, his whole reign being 14 years. Galba, Otho and Vitellius contended for empire some six or eight months, when Vespasian was proclaimed emperor of Rome, in whose *second* year, Jerusalem was destroyed.—Jewish Wars, 6, 10, 1. If we add three numbers, 57 1-2, 3, 2, they equal 62 1-2, which is 2 1-2 years more than I make.	62 1-2	
The Vulgar era gives A. D. 70 for the date of the destruction of Jerusalem. Archelaus fell A. D. 10,—there remains sixty years.		60
The foregoing table will show the result of Josephus' age of the world from the creation to the fall of the Jewish nation under the Romans. In the period between the death of Isaac and the exode he gives five years *less* than I do, and also between the death of Alexander and the fall of Archelaus he gives six years *less,* but this loss is counterbalanced by the gain of a like number of years in other periods; for between the death of David and the first of Cyrus, he gives eight and a half *more* years than I do; and two and a half years between the fall of Archelaus and the destruction of the city, *more* than I do, so that the *gain is equal to the loss,* which leaves them strikingly counterpoised, with eleven years in each scale. I have assigned twelve years to Samuel, and in no other instance have I differed from Bliss' Anal. Sac. Chron. I have given all the years and half years to be found in all his books of Antiquities beyond the first, (with the exception of those forty-one skeleton years, so abundantly shown to be a false estimate,) from the death of Isaac, to which point the inspired Hebrew numbers were attached, to the fall of Jerusalem; and it is a remarkable coincidence that by assigning twelve years to Samuel, my computations are exactly in accordance with those of Josephus. From the creation of the world, we both concur in assigning four thousand, two hundred and two years, as the age of the world when Jerusalem was destroyed.	4202	4202
From which, if we deduct 70,	70	70
we have four thousand one hundred and thirty-two for the age of the world at the birth of Christ;	4132	4132
and if we add 1860,	1860	1860
we find that we are now living in the five thousand nine hundred and ninety-second year of the world.	5992	5992

This chronology of Josephus I think may, as much as any thing human, be relied on. There is not a gap nor a break in the whole chain, from the death of Isaac to the fall of Jerusalem; and we have the inspired Hebrew numbers without a break, up to Isaac's death. There are some slight mistakes, it is true; but nothing that amounts to the weight of a feather as to the result. As I wish to have all see and understand the numbers contained in Josephus' period of five hundred and ninety-two years, between the exode and the temple, I will give a table of the numbers contained in it, with the authority on which each number is based.

Wilderness	40 yrs.	Acts 13: 18	
Joshua	25 yrs.	Josephus, Books 4th and 6th; Josephus, Ant. B. 5; C. 1, S. 29	
Elders and Anarchy	20 yrs.		
Chusan	8 yrs.	Judg. 3: 8.	Josephus
Othniel	40 yrs.	" 3: 11.	"
Eglon	18 yrs.	" 3: 14.	"
Ehud	80 yrs.	" 3: 30.	"
Shamgar	1 yr.	" 3: 31.	"
Jabin	20 yrs.	" 4: 3.	"
Barak	40 yrs.	" 5: 31.	"
Midian	7 yrs.	" 6: 1.	
Gideon	40 yrs.	" 8: 28.	"
Abimelech	3 yrs.	" 9: 22.	"
Tola	23 yrs.	" 10: 2.	
Jair	22 yrs.	" 10: 3.	"
Philistines	18 yrs.	" 10: 8.	"
Jephthah	6 yrs.	" 12: 7.	"
Ibzan	7 yrs.	" 12: 9.	"
Elon	10 yrs.	" 12: 11.	"
Abdon	8 yrs.	" 12: 14.	
Philistines	40 yrs.	" 13: 1.	"
To Mizpeh	20 yrs.	1 Sam 7: 2.	"
Samuel	12 yrs.	Josephus, Ant. B. C, C. 13, S. 5	
Saul	40 yrs.	Acts 13: 21	"
David	40 yrs.	1 Kings 2. 11	"
To the 4th of Solomon	4 yrs.	2 Chron. 3: 2.	"
	592		

It will be seen by the above table that the time of the Elders and anarchy is not a given number, either in the Bible or Josephus; all the given numbers in both amount to 572 years; and as the period twenty years is required to fill the period, we suppose that the time of the Elders that overlived Joshua, and the anarchy that followed their death, to amount to just twenty years. Nor does Josephus give the seven years servitude under Midian, nor Toba's twenty-three, nor Abdon's eight, nor Saul's forty; but it is here shown that all these given numbers of Josephus, together with Joshua's twenty-five, and Samuel's twelve; and all the given numbers in the Bible from the time they left Egypt, till Solomon began to build the temple, in the 4th year of his reign, are all included in this period; and then the twenty for anarchy is required to fill it. And if from Joshua's twenty-five, we deduct six for division of land, we have nineteen years left to Joshua. Then allow twenty for anarchy, 391 for Judges and servitude, including the times of Samson, Eli and Ruth, and twenty to the day of Mizpeh, and we have Paul's 450 to Samuel the prophet.—Acts 13: 20. So that the twenty years set to anarchy is required to fill Paul's period of 450 years, from the division of the land, to the day when Samuel called them to Mizpeh.

I have now shown the basis and sum of Josephus' age of the world which, if anything can be depended on that is human as a truthful chronology, I think his can; for he lived nearly two thousand years ago, and probably had access to all the histories then extant, and to all the sacred writings; and after the desolation and destruction of his people, he had time enough; and being a ripe scholar, well versed in mathematics, a man of moderation, of a studious turn, and of clear perception, he was the very man to give us this history and chronology. He was keenly alive to everything that related to his people; always ready to expose error in any form, without favoring the errors of his own people, or excusing their faults; and never exaggerating the faults of his enemies. One of his greatest graces was his patience in investigating what he supposed to be truth; as well as his indefatigable labor in compiling a history of such magnitude, and his generosity in presenting it to future generations.

His Antiquities contain mistakes and omissions, which he could not have made himself; and every candid individual, I trust, will absolve Josephus from the gross errors that have crept into his history; and cease to quote him as authority for the spurious numbers that may be found there, which are at variance with what is here presented as his chronology. It is true, he says the first thirteen high priests held the government from the time they left Egypt till Solomon built the temple, six hundred and twelve years; but these years extended beyond the building of the temple, and to the end of the building of his own house, which took thirteen years, and the temple seven, which added to 592 amount to 612; for he says, Ant. 10, 9, 6, the first high priest at the temple which Solomon *built* was Zadoc; which seems to carry the idea that he did not officiate till the temple was built and finished, and probably his own house likewise.

I hope those who have misrepresented and denounced Josephus, on account of the chronology of his Antiquities, will carefully read this article and compare it with his history, and acknowledge that they have been too severe upon him, and commend him for what was no fault of his; and could we feel a brotherly charity towards him, we should make some effort to harmonize his numbers, and it is probable many more than are here manifested, might be harmonized in the same way, were we all willing to give what we should like to receive. And even if we could not bring all into harmony, we should not reproach him, but consider that he was not responsible for the errors of the original copies, nor for those that have crept in since his death; and therefore as a faithful copyist, he should be held altogether harmless, and his name be had in respectful remembrance for the history of the Sacred Volume, which he has kindly left behind him.

I do not say that this chronology of Josephus is infallible, but I do say he has given the most perfect chain of years, without gap or break, from the creation of Adam to the destruction of Jerusalem, that I have ever seen. One of its most special advantages is, it leaves neither chasm, nor doubling of the chain at the head of our vulgar era, but takes as direct a course for four thousand, two hundred and two years, as does the track of a railroad from one station to another; and supersedes the necessity of any era whatever; though the Grecian, Roman, and Nebonassarian eras were all used in his time, he has no need of either; nor of one single synchronism to complete his chain. To me it looks like a truthful history of years from the foundation of the world. My own feelings would prompt me to rejoice, could I find good evidence that the Lord would come at a much earlier date, than this chronology will admit; but I look in vain for proof of any other point than 1868, for the six thousandth year of the world. Still, when I look at the signs of the times I am reminded that the Lord is at hand; and sometimes can scarcely think of looking forward to the end of so great a period as eight long years; and as this chronology is not *all inspired,* every one that is wise will prepare to meet his God now, now, now; lest, coming suddenly, the Master find him unprepared.

B. P. HILDRETH.

Westford.

"Reasons for my Hope."

The following is from Bro. Hastings' interesting work, entitled, "REASONS FOR MY HOPE." Every lover of truth should have a copy.—ED.

Our Savior has predicted, that at the time of his appearance, the world will be careless, and secure, and fearless of the coming of that day. "For as it was in the days that were before the flood; they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so SHALL ALSO THE COMING OF THE SON OF MAN BE." Matt. 24: 38, 39. And as in the days of Lot, "the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all, even THUS SHALL IT BE in the day when the SON OF MAN IS REVEALED." Luke 28: 29.

And is not the world in just that state of careless slumber now? Is there not the same apathy and lethargy to-day? Do not worldliness, and lust, and pleasure, engross the minds of the multitudes now? Have not the world combined to sing of the "good time that's *coming,*" and forget the duties that are *present,* and the dangers that are *impending?* Have not vast multitudes of the professed church united to tell what LUTHER called "a FALSEHOOD FORGED by SATAN, that he might darken sound doctrine;" namely: that "before the latter day all the WORLD shall become CHRISTIANS?" Locked in the security of worldly slumber, men heed not the approach of danger. And as the flood broke in upon their dreams, or as the fiery storm turned to deep wailing the riotous pleasure of the cities of the plain, even so "the day of the Lord" shall thunder its terror upon the careless and ungodly, who people the world at the completion of this age. Is not this wide-spread carelessness then a most solemn portent of approaching doom? While the wicked say with heart, and lips, and life, "there is no God"—"all things continue as they were from the beginning of the creation,"—should not the humble and the prayerful [illegible] the day of the Lord, which "so cometh as a thief in the night," should overtake them in the general security? Let us [illegible] pray always, that we "may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 36. In the comment of Mathew Henry on 2 Peter 3 [illegible]

Our Savior declared, that [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth, holiness of heart, the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

"A Father of the Fatherless."

Ps. 68 5.

Great God and wilt thou deign to bless
The lone heart of the fatherless?
Yea, wilt thou claim and call thine own
A child of earth unloved, disowned?

Will Jesus kindly bear the part
Of *brother* to the stricken heart,
That often yearns and sighs in vain
An earthly brother's love to claim?

O! will the Holy Spirit guide
Such strangers through this world of pride
With words of comfort, cheer, and bless
Them through life's dreary wilderness?

May all such sorrowing ones rejoice,
And upward raise th' imploring voice
To thee, as Father, Brother, Friend,
When clouds arise and storms descend.

And when the last great day is come,
The scattered flock is gathered home,
O! wilt thou give thine "own new name,"
And let them in thy kingdom reign?

Will Jesus wipe their tears away
In that eternal, glorious day,
And banish in that land of rest
The rugged "thorn" that tears the flesh?

Yea, thou hast said it in thy book,—
"Thy word is truth;" by faith we look
Beyond those clouds of doubt and fear,
And rest in peace and hope secure.

The promise sure is sealed in blood,
All that are his are known of God;
Without respect to birth or name,
The great and small have equal claim.

M. J. MASON.

Pownal, Vt.

For the Crisis.

Turning the Other Cheek.

The instinct of retaliation in every creature is so manifest that it has given rise to the adage—"Tread on a worm and it will turn." In other words, there is no animal so contemptible or weak which will not offer resistance when pressed or trampled upon. The *power* of retaliation is widely different, but the principle is the same, whether it be in the majestic lion or the abominable rat. If there be an exception, I think it confined to the genus Ovis; and that too, to the female and the young. The sheep and lamb are used as examples of unresisting endurance, but the head of the family, the ram, is sometimes a very quarrelsome and vicious animal.

With his superior power of doing mischief there is no creature so quick at taking offence, and so eager for inflicting retribution as man. His pride, with its thousand sensitive feelers radiating from his corrupt heart, is ever ready to feel and avenge that which collides with his self-esteem, his interest, or his fame, or in speaking of the lowest degraded order of the race, where neither the former or the latter remains, a murder often is committed when only the brutal passions are excited and are clamorous for blood.

Among christians, even, there is sometimes a lack of forbearance, which taking offence at trifles which were better to have been left unheeded, retorts with open bitterness or covert sarcasm, and opens a wound which no unction but the balm of Gilead can heal; and which need not have existed at all, if the spirit of retaliation had been held in check by the grace of God. It was for the purpose of having this natural proclivity completely under subjection that Christ admonished his disciples, and exemplified his teachings by his own example, that they should bear every wrong and contumely with patience, eschewing all litigation and revenge, bearing their cause to Him to whom vengeance alone belongeth.

The act of smiting on the cheek, or plucking the beard, is considered the greatest indignity. To bear it without instant retaliation, among men, is considered cowardly in the extreme; and nothing *but* the most abject poltroonery, *or* the GRACE OF GOD, can arrest a man's hand in vindication of his outraged honor upon such provocation as that. But the doctrine of christianity, as taught by its divine Founder, insists upon a greater degree of humility than simple non-resistance, even the offering of the other cheek to the smiter.

This is an extreme case, but it shows to what a state of discipline the servant of God can and should be brought. There are comparatively few, in our day and generation, and in the land we live in, who are subjected to stripes and imprisonment for the cause of religion, although scoffs are many, and ridicule, almost as hard to endure as blows. These come from *outsiders*; but are there not too often, by a great deal, bickerings among ourselves, discussion with personalities, profitless because caustic, and creative only of hard feeling and dissension? In truth there is too much, if any; and we should endeavor to curb that spirit which would hurt a brother's feelings, even when we seek to do him good. A man must not use the scourge of cords as Christ did, unless he be like Christ—sinless. Let the *suaviter in modo*, go with the *fortiter in re*,—the brotherly kindness with the uncompromising rebuke.

There are some so combative, that in written argument or oral debate, they cross opinions as they would swords—every sentiment in abeyance but that of annihilating their opponent. I am sorry to say that this feeling is among my own numerous failings, and consequently I endeavor to keep out of discussion as much as possible.

Let each and all of us, then, when we feel it a duty to expose an error or correct a mistake, do it in the spirit of love and forbearance, remembering that we are of one family, and look forward to the time when we shall all assemble around our Father's table on that great day of thanksgiving and eternal praise. Let sympathy and charity prevail, rather pitying and mourning a brother's fall, or his wayward course, kindly counselling and reproving him; and not drag him like a criminal to our individual bar, calling in question his motives and his actions, and pronouncing upon him our own judgment and condemnation. Let our conduct be to each other what that of the early christians was, which wrung from their very executioners the exalted encomium—"Behold how these men love one another!"

JNO. F. COTTON.

For the Crisis.

Josephus' Age of the World

COMPARED WITH MY OWN COMPUTATIONS FROM CREATION.

Josephus, being the only historian uninspired, who has left behind him the sacred records, I feel a great deference towards his history, and a profound and solemn respect for the man, who has with all candor and faithfulness given us a record of events that have transpired in the world, which it would be impossible for us to obtain elsewhere. In some instances he presents the narrative in a manner plainer to be understood than the sacred texts themselves; not only so, but he leaves no chasm or gap unfilled, either at Joshua, anarchy, Judges or Samuel, nor even at the birth of Christ; but carries the whole history of events and periods in one unbroken chain of years, from the creation of Adam, to the destruction of Jerusalem by the Romans. I believe he was a remarkable man of superior talents and acquirements, especially learned and skillful in the Hebrew language, of quick perception, and generally accurate in his computations, and as far as his records depend on his own authority only, he affirmed what he knew to be facts, and they should be received as the truth, as far as he was concerned, for he professes to give a just translation of their sacred books, without adding to or diminishing from the original copies, which we have no reason to disbelieve.

But his Antiquities contain a great many mistakes and evident omissions which he could not have made himself, and though it is evident that he drew some of his numbers from conflicting histories, this is no reason that all the errors and omissions of translators and copyists of his work since his death, should all be laid to him. His works have gone through hundreds and thousands of hands, and perhaps hundreds of editions, and copyists, translators, editors, and printers, have tumbled them over for nearly two thousand years, and this is sufficient to account for the errors they contain, and though I admit that he made some slight mistakes, yet all the gross errors, I must say, should not be laid to him, but to unseen causes. Josephus copied the Greek numbers of the Patriarchal age; but he adopted those of the Hebrew, in his age of the world. The numbers at the heads of his books are somewhat confused; especially the fifth and sixth books, for it is evident that forty years have been taken from the sixth and added to the fifth; that four hundred and thirty-six, instead of four hundred and seventy-six, should stand at the head of the fifth book; and that this forty years should be added to the thirty-two of the sixth book to make it seventy-two, instead of thirty-two; this the events of each book require.

His chronology stands at the head of his books of Antiquities, and is confirmed by assertions in the course of his history, which will be presented; and whatever agrees with the true years that head the book will be admitted, and whatever grossly disagrees with these years, will be repudiated, or unnoticed, and left as *mistakes*. That he adopts the Hebrew numbers in his age of the world may be seen in B. 8, C. 3, S. 1. There he says, "From Adam, the first man that was created, until Solomon built the temple, there had passed in all, three thousand, one hundred and two years," which is in accordance with the Hebrew, if any be allowed to Samuel. Again, B. 10, C. 9, S. 5, he says, from the generation of Adam, until this befell the temple, (i. e., when it was burned by Nebuchadnezzar,) there were three thousand, five hundred and thirteen years. By these assertions he repudiates the Greek or Septuagint numbers. Though he copies them in his first book, he never makes any use of them afterwards, and by this rejection, the authority of the numbers of his first book falls to the ground, and there he leaves them ever after.

His first book reaches to the death of Isaac, and in the arrangement of the number of years to the periods of some of the books of Antiquities, there is great want of order, though some of them are right Bible numbers, but they are generally so misplaced and huddled together, that their adjustment is extremely perplexing. Still it is necessary that they should, if possible, be put in some kind of order, and it is probable some, who have laughed at Josephus chronology, and called it a *perfect jumble of years*, will be surprised when they see the final result of his numbers, from the beginning of the world to the destruction of their city by Titus.

Book I. gives the same age to the first ten patriarchs at their death, as the Bible, but not the same at the birth of the patriarchal sons. After the flood, their age is not given so accurately, and in the book containing the Greek numbers they all amount to one thousand, five hundred and forty-four years more than the Hebrew, to the death of Isaac. But as Josephus only copied those numbers in his first book, but never made use of them afterwards, it will be as well for me to follow his example, and leave them where he left them, and make use of the Hebrew numbers only, not only from Isaac's death but from the creation. He fixes the anarchy and destruction of the Benjaminites between the death of Joshua and the first servitude under Chusan. To all the Judges but two, and to all the kings of Judah but one, he gives the same numbers as the inspired text. To Joshua he assigns twenty-five years, Ant. 5, 1, 29, to Samuel twelve, Ant. 6, 13, 5, "He went *from year to year* in circuit to Bethel and Gilgal and Mizpeh, and judged Israel in all those places, and his return was to Ramah, for there was his house, and there he judged Israel. "And when Samuel was old he made his sons judges." "And his sons walked not in his ways but turned aside after lucre, took bribes and perverted judgment. This provoked Israel to ask a king. How long they were suffered to plunder the people, before they became so enraged as to demand a king, we are not informed, but it was probably several years. It is very likely that Samuel here presided over the Israelites twelve years, as Josephus records, and all this was after the death of Eli, and after the ark of God had been returned to its place, by the Philistines, and had been in the house of Abinadab twenty years, and before Saul was anointed king, so that none of these years can possibly be assigned to Saul. We have the inspired text,—"God gave them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years."—Acts 13 21. So that we have the same authority to assign full forty years to Saul, that we can have to David or Solomon.

In examining the Books of Antiquities from the end of the first book to the twentieth, I find but one very serious error as to the years at the heads of the books, and that occurs in the eleventh book between the first of Cyrus and the death of Alexander the Great; which gives an overplus of forty-one years and five months more than enough to fill the period; but we must recollect that there was no B. C. nor A. D. in the time of Josephus, to reckon to or from, and Josephus gave these numbers as he found them in the histories; but they are merely nominal years; i. e., they exist only in name, and not in reality; and this can at once be accounted for when we consider the conflicting statements of different historians, as to the length of the reign of some of the Medo-Persian kings, which will be noticed in due time. Book I. reaches to the death of Isaac; but I shall leave the first book as containing numbers of doubtful authority, and adopt the inspired Hebrew numbers to the epoch of Isaac's death. To the deluge 1657, to the call of Abraham 427, to the birth of Isaac 25, his age 180,—2289. I shall begin at the above epoch and count up all the years that I find at the heads of all his Books of Antiquities, from the end of the first book to the twentieth; feeling that I am discharging an imperative duty, in defending him from various misrepresentations, by giving a truthful view of the chronology of his history; which perhaps may not be without some interest and profit both, to those who have any taste for the chronology of the world. I shall give all the years from the above epoch to the last book inclusive, but the extra forty-one, and these will be placed in such a position that all can see that they can have no place where they seem to be located; and that they were inserted by mistake, made by computing erroneous numbers to some of the kings of Persia.

We know that the histories from whence Josephus drew numbers of the years of the Medo-Persian kings were not *all* right, by his giving more years to Xerxes than he ever reigned. On p. 227, Ant. XI, 6, 7, he speaks of "the 25th of Xerxes", and in the next Sec., after Nehemiah had built the walls of Jerusalem, which took two years and four months, he says, they were built in the 28th year of Xerxes, which is seven years more than he actually reigned, for I know of no one now that assigns to him any more than twenty-one years, and I have often seen in ancient histories forty-nine or fifty years assigned to Artaxerxes, whereas he reigned no more than forty-one years. Here are nine years too many set to Artaxerxes, which in the reigns of these two kings amount to sixteen years more than they reigned. Cyrus also is often said to have reigned thirty years, but he reigned only seven after the end of the Babylonish captivity. Now here are twenty-three years more to be added to the before-mentioned sixteen, which all amount to thirty-nine years, out of the foregoing forty-one, leaving but two years unaccounted for, and it would be no difficult task to find the other two, were we in possession of those ancient histories, and as these nominal years are found in the discordant histories of those times, it leaves the copyist harmless, for he says he gave them as he found them.

It is a mathematical demonstration, that between the first of Cyrus, B. C. 536 and the death of Alexander the Great, B. C. 324, no more than 212 years could ever elapse, and I think it an act of justice to a great and useful man to remove every obstruction from the chronology of his history, so extensively beneficial to mankind, and I think I shall be sustained by every well-informed individual who knows of those conflicting numbers assigned to those kings, and who also know that there is no latitude here for them to exist. In comparing numbers, I shall put the years of several of his books together, as they will harmonize better, and in my own computations I shall assign twelve years to Samuel and forty to Saul. In other respects I shall not materially differ from Bliss' Anal. Sac. Chron.

Book I. closes with the death of Isaac, to which time I feel justified in assigning to Josephus the inspired Hebrew numbers; not because I believe they are right and the Septuagint wrong, but because he himself repudiated the Greek numbers, and adopted the Hebrew repeatedly, as has been shown (and probably will be again in due time), from the creation of Adam for several thousand years, in recording the age of the world, which proves that though he copied the Septuagint, he had no use for it afterwards. I shall therefore set to him the same number of years as to myself at the epoch of Isaac's death, the same which the Hebrew Scriptures give, it being A. M. 2289. I shall give the comparison in a table of two columns. The first will give Josephus' numbers, at the head of his books, as the outline and foundation of his chronology. The second will give my own computations.

CHRONOLOGICAL TABLE.

	His.	Mine.
Inspired Hebrew numbers to the epoch of Isaac's death	2289	2289
Book 2d gives a period of two hundred and twenty years from the death of Isaac to the exodus out of Egypt, which is five less than I make. I make two hundred and twenty-five in this period. How this five years could be removed from this period cannot be accounted for, for Jacob was 120 years old when his father Isaac died, having been born when his father was 60, and when Jacob, at the call of his son Joseph, stood before the king of Egypt, he was 130 years old; which was ten years after Isaac's death; and the sojourn of Jacob and his sons in Egypt was two hundred and fifteen years, to which add the foregoing ten, and we have two hundred and twenty-five years. But these five years are not lost; we shall find them in the course of the era.	220	225
Books 3d and 4th give a period of forty years in the wilderness. I give this as a Bible number, to the death and mourning for Moses.	40	40
Here, from the exode, begins Josephus period of 592 years, to the temple. Books 5th and 6th give a period of five hundred and eight years from the death of Moses to the death of Saul. As this period assigns twelve years to Samuel, and forty to Saul, I shall adopt the same number.	508	508
Book 7th gives forty years from the death of Saul to the death of David. As this is an inspired number, I give the same. At the fourth year of Solomon, we find Josephus' period full, of five hundred and ninety-two years current, made up as follows. In the wilderness 40, to the death of Saul 508, to the death of David 40, to the 4th of Solomon 4—592 in all. If we now add the years anterior to the death of Jacob, (2289) and his number between that time and the exode (220), to the 592 years, we have his age of the world at the building of the temple, three thousand one hundred and one years; and though he elsewhere sums it up as 3102, that one year was probably a mistake in casting his figures. My own computations to the temple amount to three thousand one hundred and six, and it will be seen that had he not left out the five years that belong to the period between the death of Isaac and the exode, my numbers would not have exceeded his, for both would have been 3106. But as it is, he only antedates the building of the temple, five years, for we shall overtake these missing years yet.	40	40
Books 8th, 9th, 10th, respectively give the following years: 163, 157, 182 1-2—in all five hundred and two and a half years, from the death of David to the first of Cyrus, which is eight and a half more than I make. David died about B. C. 1030, 1st of Cyrus B. C. 536, I make this period but	502 1-2	494
Book 11th contains the dreaded mistake giving the record of two hundred and fifty-three years and five months, between the first of Cyrus and the death of Alexander the Great,—forty-one years too many. The space between the 1st of Cyrus B. C. 536, and the death of Alexander B. C. 324, is two hundred and twelve years. I shall fill it as full as it will hold, and for the reasons already given, leave the forty-one *false* years out of the amount.	212	212
Books 12th, 13th, 14th, 15th, 16th, 17th, respectively give the following years: 170, 82, 32, 18, 12, 14—in all 328 years from the death of Alexander to the banishment of Archelaus. Alexander died B. C. 324, and Archelaus' dethronement was in A. D. 10. This is six years less than I make. I make the years of this period three hundred and thirty four.	328	334
Books 18th, 19th, 20th, respectively give the following years: 32, 3 1-2, 22—in all 57 1-2 from the fall of Archelaus to the first year of Gessius Florus. Florus began his administration as governor of Judea in the year of Nero, and by overbearing mismanagement and violent injustice he drove the Jews to madness, and necessitated them to take up arms against the Romans in his second year, which was the 12th of Nero. Ant. B. 20, C. 11, S. 1. Nero lived *three* years after Florus came into Judea, his whole reign being 14 years. Galba, Otho and Vitellius contended for empire some six or eight months, when Vespasian was proclaimed emperor of Rome, in whose *second* year, Jerusalem was destroyed.—Jewish Wars, 6, 10, 1. If we add three numbers, 57 1-2, 3, 2, they equal 62 1-2, which is 2 1-2 years more than I make. The Vulgar era gives A. D. 70 for the date of the destruction of Jerusalem. Archelaus fell A. D. 10, there remains sixty years.	62 1-2	60
The foregoing table will show the result of Josephus' age of the world from the creation to the fall of the Jewish nation under the Romans. In the period between the death of Isaac and the exode he gives five years *less* than I do, and also between the death of Alexander and the fall of Archelaus he gives six years *less*, but this loss is counterbalanced by the gain of a like number of years in other periods, for between the death of David and the first of Cyrus, he gives eight and a half *more* years than I do, and two and a half years between the fall of Archelaus and the destruction of the city, *more* than I do, so that the *gain is equal to the loss*, which leaves them strikingly counterpoised, with eleven years in each scale. I have assigned twelve years to Samuel, and in no other instance have I differed from Bliss' Anal. Sac. Chron. I have given all the years and half years to be found in all his books of Antiquities beyond the first, (with the exception of those forty-one skeleton years, so abundantly shown to be a false estimate,) from the death of Isaac, to which point the inspired Hebrew numbers were attached, to the fall of Jerusalem, and it is a remarkable coincidence that by assigning twelve years to Samuel, my computations are exactly in accordance with those of Josephus. From the creation of the world, we both concur in assigning four thousand, two hundred and two years, as the age of the world when Jerusalem was destroyed.	4202	4202
From which, if we deduct 70,	70	70
we have four thousand one hundred and thirty-two for the age of the world at the birth of Christ;	4132	4132
and if we add 1860,	1860	1860
we find that we are now living in the five thousand nine hundred and ninety-second year of the world.	5992	5992

This chronology of Josephus I think may, as much as any thing human, be relied on. There is not a gap nor a break in the whole chain, from the death of Isaac to the fall of Jerusalem; and we have the inspired Hebrew numbers without a break, up to Isaac's death. There are some slight mistakes, it is true; but nothing that amounts to the weight of a feather as to the result. As I wish to have all see and understand the numbers contained in Josephus' period of five hundred and ninety-two years, between the exode and the temple, I will give a table of the numbers contained in it, with the authority on which each number is based.

Wilderness	40 yrs.	Acts 13: 18	
		Josephus, Books 5th and 6th	
Joshua	25 yrs.		
		Josephus, Ant. B. 5, C. 1, S. 29	
Elders and Anarchy	20 yrs.		
Chusan	8 yrs.	Judg. 3: 8.	Josephus
Othniel	40 yrs.	" 3: 11	"
Eglon	18 yrs.	" 3: 14.	"
Ehud	80 yrs.	" 3: 30.	"
Shamgar	1 yr.	" 3: 31.	"
Jabin	20 yrs.	" 4: 3.	"
Barak	40 yrs.	" 5: 31	"
Midian	7 yrs.	" 6: 1.	
Gideon	40 yrs.	" 8: 28.	"
Abimelech	3 yrs.	" 9: 22.	"
Tola	23 yrs.	" 10: 2.	
Jair	22 yrs.	" 10: 3.	"
Philistines	18 yrs.	" 10: 8.	"
Jephthah	6 yrs.	" 12: 7	"
Ibzan	7 yrs.	" 12: 9.	"
Elon	10 yrs.	" 12: 11	"
Abdon	8 yrs.	" 12: 14.	
Philistines	40 yrs.	" 13: 1.	"
To Mizpeh	20 yrs.	1 Sam. 7: 2.	"
Samuel	12 yrs.	Josephus, Ant. B. 6, C. 13, S. 5	
Saul	40 yrs.	Acts 13: 21	"
David	40 yrs.	1 Kings 2: 11	"
To the 4th of Solomon	4 yrs.	2 Chron. 3: 2.	"
	592		

It will be seen by the above table that the time of the Elders and anarchy is not a given number, either in the Bible or Josephus, all the given numbers in both amount to 572 years, and as the period twenty years is required to fill the period, we suppose that the time of the Elders that overlived Joshua, and the anarchy that followed their death, to amount to just twenty years. Nor does Josephus give the seven years servitude under Midian, nor Toba's twenty-three, nor Abdon's eight, nor Saul's forty, but it is here shown that all these given numbers of Josephus, together with Joshua's twenty-five, and Samuel's twelve, and all the given numbers in the Bible from the time they left Egypt, till Solomon began to build the temple, in the 4th year of his reign, are all included in this period, and then the twenty for anarchy is required to fill it. And if from Joshua's twenty-five, we deduct six for division of land, we have nineteen years left to Joshua. Then allow twenty for anarchy, 391 for Judges and servitude, including the times of Samson, Eli and Ruth, and twenty to the day of Mizpeh, and we have Paul's 450 to Samuel the prophet.—Acts 13: 20. So that the twenty years set to anarchy is required to fill Paul's period of 450 years, from the division of the land, to the day when Samuel called them to Mizpeh.

I have now shown the basis and sum of Josephus' age of the world which, if anything can be depended on that is human as a truthful chronology, I think his can, for he lived nearly two thousand years ago, and probably had access to all the histories then extant, and to all the sacred writings, and after the desolation and destruction of his people, he had time enough, and being a ripe scholar, well versed in mathematics, a man of moderation, of a studious turn, and of clear perception, he was the very man to give us this history and chronology. He was keenly alive to everything that related to his people; always ready to expose error in any form, without favoring the errors of his own people, or excusing their faults, and never exaggerating the faults of his enemies. One of his greatest graces was his patience in investigating what he supposed to be truth, as well as his indefatigable labor in compiling a history of such magnitude, and his generosity in presenting it to future generations.

His Antiquities contain mistakes and omissions, which he could not have made himself; and every candid individual, I trust, will absolve Josephus from the gross errors that have crept into his history; and cease to quote him as authority for the spurious numbers that may be found there, which are at variance with what is here presented as his chronology. It is true, he says the first thirteen high priests held the government from the time they left Egypt till Solomon built the temple, six hundred and twelve years; but these years extended beyond the building of the temple, and to the end of the building of his own house, which took thirteen years, and the temple seven, which added to 592 amount to 612; for he says, Ant. 10, 9, 6, the first high priest at the temple which Solomon *built* was Zadoc; which seems to carry the idea that he did not officiate till the temple was built and finished, and probably his own house likewise.

I hope those who have misrepresented and denounced Josephus, on account of the chronology of his Antiquities, will carefully read this article and compare it with his history, and acknowledge that they have been too severe upon him, and condemned him for what was no fault of his; and could we feel a brotherly charity towards him, we should make some effort to harmonize his numbers, and it is probable many more than are here manifested, might be harmonized in the same way, were we all willing to give what we should like to receive. And even if we could not bring all into harmony, we should not reproach him, but consider that he was not responsible for the errors of the original copies, nor for those that have crept in since his death; and therefore as a faithful copyist, he should be held altogether harmless, and his name be had in respectful remembrance for the history of the Sacred Volume, which he has kindly left behind him.

I do not say that this chronology of Josephus is infallible, but I do say he has given the most perfect chain of years, without gap or break, from the creation of Adam to the destruction of Jerusalem, that I have ever seen. One of its most special advantages is, it leaves neither chasm, nor doubling of the chain at the head of our vulgar era, but takes as direct a course for four thousand, two hundred and two years, as does the track of a railroad from one station to another; and supersedes the necessity of any era whatever; though the Grecian, Roman, and Nebunassarian eras were all used in his time, he has no need of either; nor of one single synchronism to complete his chain. To me it looks like a truthful history of years from the foundation of the world. My own feelings would prompt me to rejoice, could I find good evidence that the Lord would come at a much earlier date, than this chronology will admit; but I look in vain for proof of any other point than 1868, for the six thousandth year of the world. Still, when I look at the signs of the times I am reminded that the Lord is at hand; and sometimes can scarcely think of looking forward to the end of so great a period as eight long years; and as this chronology is not *all inspired*, every one that is wise will prepare to meet his God now, now, now; lest, coming suddenly, the Master find him unprepared.

B. P. HILDRETH.

Westford.

"Reasons for my Hope."

The following is from Bro. Hastings' interesting work, entitled, "REASONS FOR MY HOPE." Every lover of truth should have a copy.—ED.

Our Savior has predicted, that at the time of his appearance, the world will be careless, and secure, and fearless of the coming of that day. "For as it was in the days that were before the flood; they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; SO SHALL ALSO THE COMING OF THE SON OF MAN BE." Matt. 24: 38, 39. And as in the days of Lot, "the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all, even THUS SHALL IT BE in the day when the SON OF MAN IS REVEALED." Luke 23: 29.

And is not the world in just that state of careless slumber now? Is there not the same apathy and lethargy to-day? Do not worldliness, and lust, and pleasure, engross the minds of the multitudes now? Have not the world combined to sing of the "good time that's *coming*," and forget the duties that are *present*, and the dangers that are *impending*? Have not vast multitudes of the professed church united to tell what LUTHER called "A FALSEHOOD FORGED by SATAN, that he might darken sound doctrine;" namely: that "before the latter day all the WORLD shall become CHRISTIANS?" Locked in the security of worldly slumber, men heed not the approach of danger. And as the flood broke in upon their dreams, or as the fiery storm turned to deep wailing the riotous pleasure of the cities of the plain, even so "the day of the Lord" shall thunder its terror upon the careless and ungodly, who people the world at the completion of this age. Is not this wide-spread carelessness then a most solemn portent of approaching doom? While the wicked say with heart, and lips, and life, "there is no God"—"all things continue as they were from the beginning of the creation,"—should not the humble and the prayerful [illegible] the day of the Lord, which "so cometh as a thief in the night," should overtake them in the general security? Let us watch and pray always, that we "may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 36. In the language of Mathew Henry on 2 Peter 3: "That time which men think to be the most improper and unlikely, and therefore are the most secure, will be the time of the Lord's coming. Let us then beware [illegible] our thoughts and imaginings [illegible] far away from us; [illegible] to be so much nearer in reality [illegible] much further off it is in the [illegible] ungodly world."

Our Savior declared, that Jerusalem

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

"A Father of the Fatherless."

Ps. 68: 5.

Great God and wilt thou deign to bless
The lone heart of the fatherless?
Yea, wilt thou claim and call thine own
A child of earth unloved, disowned?

Will Jesus kindly bear the part
Of *brother* to the stricken heart,
That often yearns and sighs in vain
An earthly brother's love to claim?

O! will the Holy Spirit guide
Such strangers through this world of pride
With words of comfort, cheer, and bless
Them through life's dreary wilderness?

May all such sorrowing ones rejoice,
And upward raise th' imploring voice
To thee, as Father, Brother, Friend,
When clouds arise and storms descend.

And when the last great day is come,
The scattered flock is gathered home,
Oh! wilt thou give thine "own new name,"
And let them in thy kingdom reign?

Will Jesus wipe their tears away
In that eternal, glorious day,
And banish in that land of rest
The rugged "thorn" that tears the flesh?

Yea, thou hast said it in thy book,—
"Thy word is truth;" by faith we look
Beyond these clouds of doubt and fear,
And rest in peace and hope secure.

The promise sure is sealed in blood,
All that are his are known of God;
Without respect to birth or name,
The great and small have equal claim.

M. J. MASON.

Pownal, Vt.

For the Crisis.

Turning the Other Cheek.

The instinct of retaliation in every creature is so manifest that it has given rise to the adage—"Tread on a worm and it will turn." In other words, there is no animal so contemptible or weak which will not offer resistance when pressed or trampled upon. The *power* of retaliation is widely different, but the principle is the same, whether it be in the majestic lion or the abominable rat. If there be an exception, I think it confined to the genus Ovis; and that too, to the female and the young. The sheep and lamb are used as examples of unresisting endurance; but the head of the family, the ram, is sometimes a very quarrelsome and vicious animal.

With his superior power of doing mischief there is no creature so quick at taking offence, and so eager for inflicting retribution as man. His pride, with its thousand sensitive feelers radiating from his corrupt heart, is ever ready to feel and avenge that which collides with his self-esteem, his interest, or his fame; or in speaking of the lowest degraded order of the race, where neither the former or the latter remains, a murder often is committed when only the brutal passions are excited and are clamorous for blood.

Among christians, even, there is sometimes a lack of forbearance, which taking offence at trifles which were better to have been left unheeded, retorts with open bitterness or covert sarcasm, and opens a wound which no unction but the balm of Gilead can heal; and which need not have existed at all, if the spirit of retaliation had been held in check by the grace of God. It was for the purpose of having this natural proclivity completely under subjection that Christ admonished his disciples, and exemplified his teachings by his own example, that they should bear every wrong and contumely with patience, eschewing all litigation and revenge, bearing their cause to Him to whom vengeance alone belongeth.

The act of smiting on the cheek, or plucking the beard, is considered the greatest indignity. To bear it without instant retaliation, among men, is considered cowardly in the extreme; and nothing *but* the most abject poltroonry, *or* the GRACE OF GOD, can arrest a man's hand in vindication of his outraged honor upon such provocation as that. But the doctrine of christianity, as taught by its divine Founder, insists upon a greater degree of humility than simple non-resistance, even the offering of the other cheek to the smiter.

This is an extreme case, but it shows to what a state of discipline the servant of God can and should be brought. There are comparatively few in our day and generation, and in the land we live in, who are subjected to stripes and imprisonment for the cause of religion, although scoffs are many, and ridicule, almost as hard to endure as blows. These come from *outsiders*; but are there not too often, by a great deal, bickerings among ourselves, discussion with personalities, profitless because caustic, and creative only of hard feeling and dissension? In truth there is too much, if any; and we should endeavor to curb that spirit which would hurt a brother's feelings, even when we seek to do him good. A man must not use the scourge of cords as Christ did, unless he be like Christ—sinless. Let the *suaviter in modo*, go with the *fortiter in re*,—the brotherly kindness with the uncompromising rebuke.

There are some so combative, that in written argument or oral debate, they cross opinions as they would swords—every sentiment in abeyance but that of annihilating their opponent. I am sorry to say that this feeling is among my own numerous failings, and consequently I endeavor to keep out of discussion as much as possible.

Let each and all of us, then, when we feel it a duty to expose an error or correct a mistake, do it in the spirit of love and forbearance, remembering that we are of one family, and look forward to the time when we shall all assemble around our Father's table on that great day of thanksgiving and eternal praise. Let sympathy and charity prevail, rather pitying and mourning a brother's fall, or his wayward course, kindly counselling and reproving him; and not drag him like a criminal to our individual bar, calling in question his motives and his actions, and pronouncing upon him our own judgment and condemnation. Let our conduct be to each other what that of the early christians was, which wrung from their very executioners the exalted encomium—"Behold how these men love one another!"

JNO. F. COTTON.

For the Crisis.

Josephus' Age of the World:

COMPARED WITH MY OWN COMPUTATIONS FROM CREATION.

Josephus, being the only historian uninspired, who has left behind him the sacred records, I feel a great deference towards his history, and a profound and solemn respect for the man, who has with all candor and faithfulness given us a record of events that have transpired in the world, which it would be impossible for us to obtain elsewhere. In some instances he presents the narrative in a manner plainer to be understood than the sacred texts themselves; not only so, but he leaves no chasm or gap unfilled, either at Joshua, anarchy, Judges or Samuel; nor even at the birth of Christ; but carries the whole history of events and periods in one unbroken chain of years, from the creation of Adam, to the destruction of Jerusalem by the Romans. I believe he was a remarkable man, of superior talents and acquirements, especially learned and skillful in the Hebrew language; of quick perception, and generally accurate in his computations; and as far as his records depend on his own authority only, he affirmed what he knew to be facts; and they should be received as the truth, as far as he was concerned; for he professes to give a just translation of their sacred books, without adding to or diminishing from the original copies; which we have no reason to disbelieve.

But his Antiquities contain a great many mistakes and evident omissions which he could not have made himself; and though it is evident that he drew some of his numbers from conflicting histories, this is no reason that all the errors and omissions of translators and copyists of his work since his death, should all be laid to him. His works have gone through hundreds and thousands of hands, and perhaps hundreds of editions; and copyists, translators, editors, and printers, have tumbled them over for nearly two thousand years; and this is sufficient to account for the errors they contain; and though I admit that he made some slight mistakes, yet all the gross errors, I must say, should not be laid to him, but to unseen causes. Josephus copied the Greek numbers of the Patriarchal age; but he adopted those of the Hebrew, in his age of the world. The numbers at the heads of his books are somewhat confused; especially the fifth and sixth books, for it is evident that forty years have been taken from the sixth and added to the fifth; that four hundred and thirty-six, instead of four hundred and seventy-six, should stand at the head of the fifth book; and that this forty years should be added to the thirty-two of the sixth book to make it seventy-two, instead of thirty-two; this the events of each book require.

His chronology stands at the head of his books of Antiquities, and is confirmed by [illegible] in the course of his history, which will be presented; and whatever agrees with the true years that head the book will be admitted; and whatever grossly disagrees with these years, will be repudiated, or unnoticed, and left as *mistakes*. That he adopts the Hebrew numbers in his age of the world may be seen in B. 8, C. 3, S. 1. There he says, "From Adam, the first man that was created, until Solomon built the temple, there had passed in all, three thousand, one hundred and two years," which is in accordance with the Hebrew, if any be allowed to Samuel. Again, B. 10, C. 9, S. 5, he says, from the generation of Adam, until this befell the temple, (i. e., when it was burned by Nebuchadnezzar,) there were three thousand, five hundred and thirteen years. By these assertions he repudiates the Greek or Septuagint numbers. Though he copies them in his first book, he never makes any use of them afterwards; and by this rejection, the authority of the numbers of his first book falls to the ground, and there he leaves them ever after.

His first book reaches to the death of Isaac; and in the arrangement of the number of years to the periods of some of the books of Antiquities, there is great want of order, though some of them are right Bible numbers; but they are generally so misplaced and huddled together, that their adjustment is extremely perplexing. Still it is necessary that they should, if possible, be put in some kind of order; and it is probable some, who have laughed at Josephus' chronology, and called it *a perfect jumble of years*, will be surprised when they see the final result of his numbers, from the beginning of the world to the destruction of their city by Titus.

Book I. gives the same age to the first ten patriarchs at their death, as the Bible; but not the same at the birth of the patriarchal sons. After the flood, their age is not given so accurately; and in the book containing the Greek numbers they all amount to one thousand, five hundred and forty-four years more than the Hebrew, to the death of Isaac. But as Josephus only copied those numbers in his first book, but never made use of them afterwards; it will be as well for me to follow his example, and leave them where he left them, and make use of the Hebrew numbers only, not only from Isaac's death but from the creation. He fixes the anarchy and destruction of the Benjaminites between the death of Joshua and the first servitude under Chusan. To all the Judges but two, and to all the kings of Judah but one, he gives the same numbers as the inspired text. To Joshua he assigns twenty-five years, Ant. 5, 1, 29; to Samuel twelve, Ant. 6, 13, 5. "He went *from year to year* in circuit to Bethel and Gilgal and Mizpeh, and judged Israel in all those places; and his return was to Ramah, for there was his house, and there he judged Israel." "And when Samuel was old he made his sons judges." "And his sons walked not in his ways but turned aside after lucre, took bribes and perverted judgment." This provoked Israel to ask a king. How long they were suffered to plunder the people, before they became so enraged as to demand a king, we are not informed; but it was probably several years. It is very likely that Samuel here presided over the Israelites twelve years, as Josephus records; and all this was after the death of Eli, and after the ark of God had been returned to its place, by the Philistines, and had been in the house of Abinadab twenty years, and before Saul was anointed king; so that none of these years can possibly be assigned to Saul. We have the inspired text,—"God gave them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years."—Acts 13: 21. So that we have the same authority to assign full forty years to Saul, that we can have to David or Solomon.

In examining the Books of Antiquities from the end of the first book to the twentieth, I find but one very serious error as to the years at the heads of the books; and that occurs in the eleventh book between the first of Cyrus and the death of Alexander the Great; which gives an overplus of forty-one years and five months more than enough to fill the period; but we must recollect that there was no B. C. nor A. D. in the time of Josephus, to reckon to or from, and Josephus gave these numbers as he found them in the histories; but they are merely nominal years; i. e., they exist only in name, and not in reality; and this can at once be accounted for when we consider the conflicting statements of different historians, as to the length of the reign of some of the Medo-Persian kings, which will be noticed in due time. Book I. reaches to the death of Isaac; but I shall leave the first book as containing numbers of doubtful authority, and adopt the inspired Hebrew numbers to the epoch of Isaac's death.

To the deluge 1657, to the call of Abraham 427, to the birth of Isaac 25, his age 180,—2289. I shall begin at the above epoch and count up all the years that I find at the heads of all his Books of Antiquities, from the end of the first book to the twentieth; feeling that I am discharging an imperative duty, in defending him from various misrepresentations, by giving a truthful view of the chronology of his history; which perhaps may not be without some interest and profit both, to those who have any taste for the chronology of the world. I shall give all the years from the above epoch to the last book inclusive, but the extra forty-one, and these will be placed in such a position that all can see that they can have no place where they seem to be located; and that they were inserted by mistake, made by computing erroneous numbers to some of the kings of Persia.

We know that the histories from whence Josephus drew numbers of the years of the Medo-Persian kings were not *all* right, by his giving more years to Xerxes than he ever reigned. On p. 227, Ant. XI, 6, 7, he speaks of "the 25th of Xerxes"; and in the next Sec., after Nehemiah had built the walls of Jerusalem, which took two years and four months, he says, they were built in the 28th year of Xerxes; which is seven years more than he actually reigned; for I know of no one now that assigns to him any more than twenty-one years; and I have often seen in ancient histories forty-nine or fifty years assigned to Artaxerxes, whereas he reigned no more than forty-one years. Here are nine years too many set to Artaxerxes, which in the reigns of these two kings amount to sixteen years more than they reigned. Cyrus also is often said to have reigned thirty years; but he reigned only seven after the end of the Babylonish captivity. Now here are twenty-three years more to be added to the before-mentioned sixteen, which all amount to thirty-nine years, out of the foregoing forty-one, leaving but two years unaccounted for; and it would be no difficult task to find the other two, were we in possession of those ancient histories; and as these nominal years are found in the discordant histories of those times, it leaves the copyist harmless; for he says he gave them as he found them.

It is a mathematical demonstration, that between the first of Cyrus, B. C. 536, and the death of Alexander the Great, B. C. 324, no more than 212 years could ever elapse; and I think it an act of justice to a great and useful man to remove every obstruction from the chronology of his history, so extensively beneficial to mankind; and I think I shall be sustained by every well-informed individual who knows of those conflicting numbers assigned to those kings, and who also know that there is no latitude here for them to exist. In comparing numbers, I shall put the years of several of his books together, as they will harmonize better, and in my own computations I shall assign twelve years to Samuel and forty to Saul. In other respects I shall not materially differ from Bliss' Anal. Sac. Chron.

Book I. closes with the death of Isaac, to which time I feel justified in assigning to Josephus the inspired Hebrew numbers; not because I believe they are right and the Septuagint wrong; but because he himself repudiated the Greek numbers, and adopted the Hebrew repeatedly; as has been shown (and probably will be again in due time), from the creation of Adam for several thousand years, in recording the age of the world; which proves that though he copied the Septuagint, he had no use for it afterwards. I shall therefore set to him the same number of years as to myself at the epoch of Isaac's death; the same which the Hebrew Scriptures give, it being A. M. 2289. I shall give the comparison in a table of two columns. The first will give Josephus' numbers, at the head of his books, as the outline and foundation of his chronology. The second will give my own computations.

CHRONOLOGICAL TABLE.

	His.	Mine.
Inspired Hebrew numbers to the epoch of Isaac's death	2289	2289
Book 2d gives a period of two hundred and twenty years from the death of Isaac to the exodus out of Egypt, which is five less than I make.	220	
I make two hundred and twenty-five in this period.		225
How this five years could be removed from this period cannot be accounted for; for Jacob was 120 years old when his father Isaac died, having been born when his father was 60; and when Jacob, at the call of his son Joseph, stood before the king of Egypt, he was 130 years old; which was ten years after Isaac's death; and the sojourn of Jacob and his sons in Egypt was two hundred and fifteen years, to which add the foregoing ten, and we have two hundred and twenty-five years. But these five years are not lost; we shall find them in the course of the era. Books 3d and 4th give a period of forty years in the wilderness. I give this as a Bible number, to the [illegible].	40	40
Here, from the exode, begins Josephus' period of 592 years, to the temple. Books 5th and 6th give a period of five hundred and eight years from the death of Moses to the death of Saul	508	
As this period assigns twelve years to Samuel, and forty to Saul, I shall adopt the same number.		508
Book 7th gives forty years from the death of Saul to the death of David	40	
As this is an inspired number, I give the same.		40
At the fourth year of Solomon, we find Josephus' period full, of five hundred and ninety-two years current, made up as follows: In the wilderness 40, to the death of Saul 508, to the death of David 40, to the 4th of Solomon 4—592 in all. If we now add the years anterior to the death of Jacob, (2289) and his number between that time and the exode (220), to the 592 years, we have his age of the world at the building of the temple, three thousand one hundred and one years; and though he elsewhere sums it up as 3102, that one year was probably a mistake in casting his figures. My own computations to the temple amount to three thousand one hundred and six; and it will be seen that had he not left out the five years that belong to the period between the death of Isaac and the exode, my numbers would not have exceeded his, for both would have been 3106. But as it is, he only antedates the building of the temple, five years; for we shall overtake these missing years yet.		
Books 8th, 9th, 10th, respectively give the following years: 163, 137, 182 1-2—in all five hundred and two and a half years, from the death of David to the first of Cyrus, which is eight and a half more than I make.	502 1-2	
David died about B. C. 1030; 1st of Cyrus B. C. 536; I make this period but		494
Book 11th contains the dreaded mistake giving the record of two hundred and fifty-three years and five months, between the first of Cyrus and the death of Alexander the Great,—forty-one years too many. The space between the 1st of Cyrus B. C. 536, and the death of Alexander B. C. 324, is two hundred and twelve years. I shall fill it as full as it will hold, and for the reasons already given, leave the forty-one *false years* out of the amount.	212	212
Books 12th, 13th, 14th, 15th, 16th, 17th, respectively give the following years: 170, 82, 32, 18, 12, 14—in all 328 years from the death of Alexander to the banishment of Archelaus. Alexander died B. C. 324, and Archelaus' dethronement was in A. D. 10. This is six years less than I make.	328	
I make the years of this period three hundred and thirty-four.		334
Books 18th, 19th, 20th, respectively give the following years: 32, 3 1-2, 22—in all 57 1-2 from the fall of Archelaus to the first year of Gessius Florus. Florus began his administration as governor of Judea in the year of Nero; and by overbearing mismanagement and violent injustice he drove the Jews to madness, and necessitated them to take up arms against the Romans in his second year; which was the 12th of Nero. Ant B 20, C. 11, S. 1. Nero lived *three* years after Florus came into Judea; his whole reign being 14 years. Galba, Otho and Vitellius contended for empire some six or eight months, when Vespasian was proclaimed emperor of Rome, in whose *second* year, Jerusalem was destroyed.—Jewish Wars, 6, 10, 1. If we add three numbers, 57 1-2, 3, 2, they equal 62 1-2, which is 2 1-2 years more than I make.	62 1-2	
The Vulgar era gives A. D. 70 for the date of the destruction of Jerusalem. Archelaus fell A. D. 10,—there remains sixty years.		60
The foregoing table will show the result of Josephus' age of the world from the creation to the fall of the Jewish nation under the Romans. In the period between the death of Isaac and the exode he gives five years *less* than I do; and also between the death of Alexander and the fall of Archelaus he gives six years *less*; but this loss is counterbalanced by the gain of a like number of years in other periods; for between the death of David and the first of Cyrus, he gives eight and a half *more* years than I do; and two and a half years between the fall of Archelaus and the destruction of the city, *more* than I do; so that the *gain is equal to the loss*; which leaves them strikingly counterpoised, with eleven years in each scale. I have assigned twelve years to Samuel; and in no other instance have I differed from Bliss' Anal. Sac. Chron. I have given all the years and half years to be found in all his books of Antiquities beyond the first, (with the exception of those forty-one skeleton years, so abundantly shown to be a false estimate,) from the death of Isaac, to which point the inspired Hebrew numbers were attached, to the fall of Jerusalem; and it is a remarkable coincidence that by assigning twelve years to Samuel, my computations are exactly in accordance with those of Josephus. From the creation of the world, we both concur in assigning four thousand, two hundred and two years, as the age of the world when Jerusalem was destroyed.	4202	4202
From which, if we deduct 70,	70	70
we have four thousand one hundred and thirty-two, for the age of the world at the birth of Christ;	4132	4132
and if we add 1860,	1860	1860
we find that we are now living in the five thousand, nine hundred and ninety-second year of the world.	5992	5992

This chronology of Josephus I think may, as much as any thing human, be relied on. There is not a gap nor a break in the whole chain, from the death of Isaac to the fall of Jerusalem; and we have the inspired Hebrew numbers without a break, up to Isaac's death. There are some slight mistakes, it is true; but nothing that amounts to the weight of a feather as to the result. As I wish to have all see and understand the numbers contained in Josephus' period of five hundred and ninety-two years, between the exode and the temple, I will give a table of the numbers contained in it, with the authority on which each number is based.

Wilderness	40 yrs.	Acts 13: 18
		Josephus, Books 5th and 6th
Joshua	25 yrs.	Josephus, Ant. B. 5; C. 1, S. 29
Elders and Anarchy	20 yrs.	
Chusan	8 yrs.	Judg. 3: 8. Josephus
Othniel	40 yrs.	" 3: 11. "
Eglon	18 yrs.	" 3: 14. "
Ehud	80 yrs.	" 3: 30. "
Shamgar	1 yr.	" 3: 31. "
Jabin	20 yrs.	" 4: 3. "
Barak	40 yrs.	" 5: 31. "
Midian	7 yrs.	" 6: 1.
Gideon	40 yrs.	" 8: 28. "
Abimelech	3 yrs.	" 9: 22. "
Tola	23 yrs.	" 10: 2.
Jair	22 yrs.	" 10: 3. "
Philistines	18 yrs.	" 10: 8. "
Jephthah	6 yrs.	" 12: 7. "
Ibzan	7 yrs.	" 12: 9. "
Elon	10 yrs.	" 12: 11. "
Abdon	8 yrs.	" 12: 14. "
Philistines	40 yrs.	" 13: 1. "
To Mizpeh	20 yrs.	1 Sam. 7: 2. "
Samuel	12 yrs.	Josephus, Ant. B. 6, C. 13, S. 5
Saul	40 yrs.	Acts 13: 21. "
David	40 yrs.	1 Kings 2: 11 "
To the 4th of Solomon	4 yrs.	2 Chron. 3: 2. "
	592	

It will be seen by the above table that the time of the Elders and anarchy is not a given number, either in the Bible or Josephus; all the given numbers in both amount to 572 years; and as the period twenty years is required to fill the period, we suppose that the time of the Elders that overlived Joshua, and the anarchy that followed their death, to amount to just twenty years. Nor does Josephus give the seven years servitude under Midian, nor Toba's twenty-three, nor Abdon's eight, nor Saul's forty; but it is here shown that all these given numbers of Josephus, together with Joshua's twenty-five, and Samuel's twelve; and all the given numbers in the Bible from the time they left Egypt, till Solomon began to build the temple, in the 4th year of his reign, are all included in this period; and then the twenty for anarchy is required to fill it. And if from Joshua's twenty-five, we deduct six for division of land, we have nineteen years left to Joshua. Then allow twenty for anarchy, 391 for Judges and servitude, including the times of Samson, Eli and Ruth, and twenty to the day of Mizpeh, and we have Paul's 450 to Samuel the prophet.—Acts 13: 20. So that the twenty years set to anarchy is required to fill Paul's period of 450 years, from the division of the land, to the day when Samuel called them to Mizpeh.

I have now shown the basis and sum of Josephus' age of the world which, if anything can be depended on that is human as a truthful chronology, I think his can; for he lived nearly two thousand years ago, and probably had access to all the histories then extant, and to all the sacred writings; and after the desolation and destruction of his people, he had time enough; and being a ripe scholar, well versed in mathematics, a man of moderation, of a studious turn, and of clear perception, he was the very man to give us this history and chronology. He was keenly alive to everything that related to his people; always ready to expose error in any form, without favoring the errors of his own people, or excusing their faults; and never exaggerating the faults of his enemies. One of his greatest graces was his patience in investigating what he supposed to be truth; as well as his indefatigable labor in compiling a history of such magnitude, and his generosity in presenting it to future generations.

His Antiquities contain mistakes and omissions, which he could not have made himself; and every candid individual, I trust, will absolve Josephus from the gross errors that have crept into his history; and cease to quote him as authority for the spurious numbers that may be found there, which are at variance with what is here presented as his chronology. It is true, he says the first thirteen high priests held the government from the time they left Egypt till Solomon built the temple, six hundred and twelve years; but these years extended beyond the building of the temple, and to the end of the building of his own house, which took thirteen years, and the temple seven, which added to 592 amount to 612; for he says, Ant. 10, 9, 6, the first high priest at the temple which Solomon *built* was Zadoc; which seems to carry the idea that he did not officiate till the temple was built and finished, and probably his own house likewise.

I hope those who have misrepresented and denounced Josephus, on account of the chronology of his Antiquities, will carefully read this article and compare it with his history, and acknowledge that they have been too severe upon him, and condemned him for what was no fault of his; and could we feel a brotherly charity towards him, we should make some effort to harmonize his numbers, and it is probable many more than are here mentioned, might be harmonized in the same way, when we are willing to give what we should like to receive. And even if we could not bring all into harmony, we should not reproach him, but consider that he was not responsible for the errors of the original copies, nor for those that have crept in since his death; and therefore as a faithful copyist, he should be held altogether harmless, and his name be had in respectful remembrance for the history of the Sacred Volume, which he has kindly left behind him.

I do not say that this chronology of Josephus is infallible, but I do say he has given the most perfect chain of years, without gap or break, from the creation of Adam to the destruction of Jerusalem, that I have ever seen. One of its most special advantages is, it leaves neither chasm, nor doubling of the chain at the head of our vulgar era, but takes as direct a course for four thousand, two hundred and two years, as does the track of a railroad from one station to another; and supersedes the necessity of any era whatever; though the Grecian, Roman, and Nebuchadnezzar eras were all used in his time, he has no need of either; nor of one single synchronism to complete his chain. To me it looks like a truthful history of years from the foundation of the world. My own feelings would prompt me to rejoice, could I find good evidence that the Lord would come at a much earlier date, than this chronology will admit; but I look in vain for proof of any other point than 1868, for the six thousandth year of the world. Still, when I look at the signs of the times I am reminded that the Lord is at hand; and sometimes can scarcely think of looking forward to the end of so great a period as eight long years; and as this chronology is not *all inspired*, every one that is wise will prepare to meet his God now, now, now; lest, coming suddenly, the Master find him unprepared.

B. P. [illegible]

Westford.

"Reasons for my Hope."

The following is from Bro. Hastings' interesting work, entitled, "REASONS FOR MY HOPE." Every lover of truth should have a copy.—ED.

Our Savior has predicted, that at the time of his appearance, the world will be careless, and secure, and fearless of the coming of that day. "For as it was in the days that were before the flood; they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so SHALL ALSO THE COMING OF THE SON OF MAN BE." Matt. 24: 38, 39. And as in the days of Lot, "the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all, even THUS SHALL IT BE in the day when the SON OF MAN IS REVEALED." Luke [illegible].

And is not the world in just that state of careless slumber now? Is there not the same apathy and lethargy to-day? Do not worldliness, and lust, and pleasure, engross the minds of the multitudes now? Have not the world combined to sing of the "good time that's *coming*," and forget the duties that are *present*, and the dangers that are *impending*? Have not vast multitudes of the professed church united to tell what LUTHER called "a FALSEHOOD FORGED by SATAN, that he might darken sound doctrine;" namely: that "before the latter day all the WORLD shall become CHRISTIANS?" Locked in the security of worldly slumber, men heed not the approach of danger. And as the flood broke in upon their dreams, or as the fiery storm turned to deep wailing the riotous pleasure of the cities of the plain, even so "the day of the Lord" shall thunder its horror upon the careless and ungodly, who people the world at the completion of this age. Is not this wide-spread carelessness then a most solemn portent of approaching doom? While the wicked say with heart, and lips, and life, "there is no God"—"all things continue as they were from the beginning of the creation,"—should not the humble and the prayerful [illegible] the day of the Lord, which "so cometh as a thief in the night," should overtake them in the general security? Let us watch and pray always, that we "may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 36. In the language of Mathew Henry on 2 Peter 3: "That time which men think to be the most improper and unlikely, and therefore are most secure, will be the time of the Lord's coming. [illegible] worldly world.

Our Savior declared, that Jerusalem [illegible]

should be trodden down by the Gentiles, until the times of the Gentiles were fulfilled. "And there will be signs in the sun, and in the moon, and in the stars; and on the earth distress of nations, with perplexity; AS THE ROARING OF THE SEA AND WAVES: men's hearts failing them through fear and expectation of the things which are coming on the earth; for the powers of heaven will be shaken: and THEN will they see the *Son of man* coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up and lift up your heads, for your REDEMPTION DRAWETH NIGH." Luke 21: 25–28. *Penn's Translation.*

This prediction could not have been fulfilled in ages gone by, because Jerusalem is *still* trodden down of the Gentiles, and hence their "times" are not fulfilled or accomplished. But the iron hand of Gentile tyranny seems to be loosening its grasp upon that land and that city, and all eyes instinctively turn towards the eastern world awaiting the unfolding of predicted events.

Dr. MacGowan who has been in Jerusalem as a physician for the poor since 1841, writes, Sept. 29th, 1859: "An extraordinary change has come over the city of Jerusalem. It is no longer the city which no man seeketh after.' It is now the resort of the wealthy, and the great ones of the earth. Large purchases of houses and lands have been made by agents of *European Governments*, and establishments on a large and magnificent scale will shortly be made in the neighborhood." He also stated that the increase of population is such, that the prices of provisions and rents had been greatly enhanced, much to the present disadvantage of the poorer people. These things indicate a marked *change* in the course of circumstances there, and doubtless other changes are in progress. And each token that Gentile domination approaches its termination there, is a token that David's long desolate throne shall yet be erected, and Israel's long prostrate diadem shall yet be uplifted and placed upon a royal brow, when He shall "come whose right it is," and God shall "give it him." Ezek. 21: 27.

There have been also, within the past few years, certain most striking exhibitions of celestial phenomena, which greatly exercised the minds of beholders, and which, at the time of their occurrence, produced a profound impression and conviction that that they were the portents of the day of doom. There was, in the year 1780, a most remarkable obscuration of the sun and moon, and the meteoric shower of Nov. 13th, 1833, which was unparalleled in its vast extent, reaching over "no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east, to the Pacific on the west, and from the northern coast of South America to undefined regions among the British possessions on the north," was declared, by Professor Olmsted of New Haven, to be, probably, "the greatest display of celestial fireworks that has ever been since the creation of the world, or, at least, within the annals covered by the pages of history." Divers other remarkable signs and wonders have also been observed from time to time. But perhaps the prophecy relates more specially to other and still greater manifestations which shall succeed "the times of the Gentiles," and which shall occur in immediate proximity to the day of God, and in connection with the terrible convulsions of nature which shall attend its presence. However this may be, the "times of the Gentiles are evidently near their conclusion, and this fact is, to those who are watching, a token that their "redemption draweth nigh."

The Apostles were accustomed to speak of the times in which they lived, as "these last days," "the last time," "the last days," etc. Heb. 1: 1, 2; 1 John 2: 18; Acts 3: 17, 18. Now it is manifest that the "*last days*" could not come until more than half of the given series had passed by. The expression, "*the last days*," it will be remembered, has an import more or less extensive, according to the *period* in which it is used. Thus, as the pilgrim, while on a journey of six thousand miles, having passed *one-third* of the distance, would look forward to the last *two thousand* as the *last miles*, so the *prophets* saw the whole Christian dispensation as "*the last days*;" and as the pilgrim, after traveling *four thousand* miles of his journey, would naturally at times speak of being already on the *last part* of it, and yet, at other times, would speak of the *last miles as yet in the future*, and immediately preceding and extending to the journey's end; so the *Apostles*, standing at the commencement of the Gospel age, at times represent themselves as living in "*the last days*," and then again speak of those days as being yet in the *future*, and extending to, and closing with, the conclusion of the church's long journey in a groaning world. One thing, however, is clear, that the expression, "*the last days*," in its most comprehensive sense, cannot embrace more than the *last half* of the specified period, and must always include THE LAST DAY. And so, as the Apostles speak of living "in the last days" or "last [illegible]

[illegible] Rom. 13: 12, [illegible] the vain imaginations of those men who deny that myriads of ages will pass ere the end of this dispensation, are entirely destitute of truth.

For the Crisis.

A Nut for Spiritualists to Crack.

"Why should it be thought a thing incredible with you (Spiritualists) that God should raise the dead?"—Acts 26: 8.

When in Boston the other day, in conversation with a Spiritualist, he contended that were all the inhabitants of the world, who have ever lived and died, including those now living, raised from the dead and live at one time, the planet we inhabit would not contain a surface sufficiently large to accommodate them all: and he further stated, that were it possible for all to live at once they would cover its surface SIX DEEP. With what strange tenacity theorists will grasp at an idea, no matter whether it is true or false. It seems to me as though men never could have given such an idea as that above the second thought; had this been done, they could not but have discovered its folly and extreme absurdity. Let us refer to the facts of the case, for this is a question that can be decided by mathematical calculation.

In solving this problem, I affirm that the state of New York will furnish burial surface for twice the number of inhabitants that have ever lived and died in our world. PROOF. The flood occurred A. M. 1260. Then the earth could have been but thinly populated. We will put down the aggregate population at one billion, six hundred and fifty-six million. From that epoch to the present, there have been forty-two centuries. The whole population dies three times in each century, therefore one hundred and twenty-six generations have expired from that period to the present. If we say the average population to have been five hundred millions in each generation, and this multiplied by 126, the number of generations, gives us an aggregate of sixty-three billions. This number added to the one billion, six hundred and fifty-six million, the aggregate population of the antediluvian world, gives the aggregate population for the past and present, at sixty-four billion, six hundred and fifty-six million. Now for the test. We have 640 square acres in a square mile, which, when reduced to square feet gives twenty-seven million, eight hundred seventy-eight thousand and four hundred square feet. The state of New York contains 46,000 square miles. Multiplying this by the number of square feet in a square mile, we have the product of one trillion, two hundred and eighty-two billion, four hundred and six million, four hundred thousand. This number divided by ten, the average number of square feet given to each body, gives us a quotient of one hundred and twenty-eight billion, two hundred and forty million, six hundred and forty thousand. Now if we divide this number by sixty-four billion, the number of the whole population of the world, we have two as the quotient. Therefore it is demonstrated that the state of New York will furnish burial surface for twice the entire population of this globe. How absurd, then, the notion that this vast earth would be covered six deep, were all the inhabitants to live at one time! What a wonderful objection is this to offer against the literal resurrection of the dead!

But again, when my Spiritualist friend found his first objection refuted, he advanced a philosophical problem as follows:—He asserted "that the particles of matter composing an individual body, by their decomposition after the death of the body, enrich the surrounding earth, and give rise to a growth of vegetation. This vegetation is consumed by other living individuals, which individuals are thus nourished by the same particles of which the former dead body was composed, and in their turn die in possession of them, thereby rendering a literal resurrection of both individuals a natural impossibility."

In answer to the above objection I remarked, in the first place, that the presumed objection rests wholly on inference, and an attempt to demonstrate such an hypothesis would be as natural an impossibility as it would be to raise both bodies, were they at death in possession of every atom of matter of which each was composed at the time of that event. Admitting that my friend possessed the supposed penetration and wisdom of the old alchemists themselves, would even this qualify him to trace the courses of a particle of matter, passing through its process of decomposition, and entering again into a new formation! As this idea cannot be determined by chemical analysis, for the same chemical properties enter alike into the formation of vegetables and animals, therefore the objection rests on mere inference, and hence possesses but little force relative to the literal resurrection of the dead.

All that is claimed by the apostle in relation to this subject is, that the dead body merely contains the germ of the resurrection body, like the grain of wheat producing the entire stalk and head, multiplied perhaps an hundred fold; so that if there is as small a proportion of the original particles possessed at death, entering again into the resurrection body, as that of the grain of wheat that dies, compared to the multiplied other, and also for that of the original seed; it is all that is claimed for the resurrection body.

But the Almighty Creator of the universe has committed himself to accomplish this resurrection, and therefore he is bound to see to it, that no operation of nature's laws, of which he himself is the author, shall so far mingle, mix, and transfuse the component parts of their dead bodies, as to throw an insuperable barrier in the way of their resurrection, rendering such an event a natural impossibility. Should he permit such an occurrence to take place, it would be a reflection upon his wisdom, arguing that he had not sufficiently considered the plan or work he had undertaken to accomplish. In fact, it is unnecessary that there should be any greater amount of wisdom brought into requisition, or a display of any more power for the accomplishment of a literal resurrection, than that manifested at the original formation of the first man of our race from common dust. Out of this confusion of elements were all the chemical properties arranged in the exact proportions—composing the bones, tendons, muscles, fibres and nerves, and also by the skill of this wonderful mind was created arterial blood, containing all the chemical properties of the entire system, adapted to supply the common decay of all its parts, and then infusing it into its proper vessels, and vitalizing the whole machine direct by his own breath. I repeat, that to raise and resuscitate the dead, calls for an exhibition of no greater powers than must have been exercised in the physical organization of the original progenitors of our species. How hopelessly, therefore, do such objections as these fail to overthrow the glorious truth of the literal resurrection.

When the time arrives for the grand event to be accomplished, that same dread voice that once said, "Let there be light," and there was light; and that was reiterated by the Son of God to the stormy winds, saying, "Peace, be still," and immediately there was a great calm; and which, thundering fearfully upon Sinai's trembling brow, shook the empyrean of heaven and earth; and by whose mandates, Eden's blooming glory appeared arrayed in all her pristine grandeur and magnificence, from a chaotic mass of heterogeneous confusion; that voice will again be heard on the morn of the resurrection, thundering in the vault of heaven, shaking the vast empire of nature from its centre to its circumference, arousing from their dreamless slumbers the joyful righteous dead, blooming with immortality. Ever yours, praying, "Come, Lord Jesus, and come quickly." Amen.

SAMUEL MASON.

Northfield, Conn.

For the Crisis.

The Clerk of the Weather.

I have found who he is. He publishes "The Monthly Rainbow and Meteorologist," in which he predicts from scientific principles, with great accuracy, the changes of the weather for each month in advance, day by day, and hour by hour. His system is new, easy, beautiful, but I have not time to state it now. His Monthly has been issued about ten years. I have friends who have observed during this period remarkable verifications in changes, earthquakes, pestilences, storms, etc. Some of them I have observed myself. Send 50 cts. to Dr. L. L. Chapman, Philadelphia, Pa., and get the "Rainbow" for a year, or send $1 and get his book, "The Principia," and "Rainbow" for six months. Or send six cents and get a weather table for a *month*, that is worth more for its purpose than all the almanacs in christendom.

Providence, R. I. H. L. H.

For the Crisis.

To my Friends in Jesus.

After Dec. 27th, my address will be Providence, R. I., care H. L. Hastings.—J. J. Damon, will be at the North Abingtot Depot, Dec. 27th.

Come now, friends, we want your help. Don't keep back those old clothes, boots, or money, by saying "people in our midst can have them, no use to send them to Providence." You've kept them already till moths have corrupted sorrowfully.

According to latest despatch from H. L. H. *Dorcas* is to make up garments by *machinery*. So we want a good supply to work on. Cold winter is here, and those bright-eyed little ones out on the cold, damp streets need to be clothed. The "women" are willing to "labor in the gospel" in this way; and if the men don't help, we'll conclude, may be, we've "missed our calling."

Some enquire "Is the Providence S. S. Mission a *free* gift on the part of its mangers?" *Yes*, it is; we'll work free, talk ring and pray free. And we'll expect the friends of Jesus to be free, so that "free salvation" be brought to many.

M. MATHEWS.

For the Crisis.

WANTED.—Two copies of William Miller's first pamphlet issued at Brandon, Vt., in 1833, in 64 pages. Who will mail me the same, stating expense, if any?

DANIEL T. TAYLOR.

Dansville, Livingston Co. N. Y.

Converse with conscience in thy daily walks, [illegible]

The World's Crisis.

BOSTON, DECEMBER 12, 1860.

Leaves from my Diary.

Thursday, Nov. 29th. Instead of enjoying the pleasures of this Thanksgiving day with friends at home, we concluded to to spend it in visiting the widow and fatherless "in their affliction." Accordingly, we left Worcester for Westfield, a distance of about sixty-five miles, to call on Sr. Stocking, a lonely widow, who has been seized by the relentless hand of consumption, compelling her to walk rapidly to the grave. We had a profitable season in conversation, and around the family altar, in company with the afflicted ones. No joys around the festive board of mirth could compare with the sweet peace we felt while mingling our sympathies in humble prayer to God for blessings upon this sad circle, composed of a sick mother and her children. Rosa, the eldest, is an amiable christian, faithful and kind to her mother, and calmly trusting in the God of Elijah. Nobly has she resisted the charms of a proud and fashionable world. Would that we could see more of such examples. How few are heeding the instruction—"*Be not conformed to this world.*" Most seem to think, if they do as well as others, that they shall be justified. Public opinion, instead of the Bible, has become their standard of action. Instead of asking, will this or that please the *Lord*, or become me as a *christian*, they are anxious to know whether the *world*—the fashionable portion—will approve. But few have firmness of religious principle sufficient to "face a frowning world," and really come out from its silly customs and fashions, and be separate. They seem to have adopted the unchristian sentiment, "We may as well be out of the world as out of the fashion." Says Jesus, "I have chosen you out of the world, therefore the world hateth you." The class is small that is now separate from the spirit and manners of the world. But we find no promise of salvation to any other.

From Westfield, we made a flying visit to Winsted, calling on a few friends. Had a pleasant interview with Dr. Patterson, who has embraced the Bible view of the sleep of the dead and the destruction of wicked. Others are examining the subject, and are astonished at the clear manner in which these truths are revealed in the Scriptures.

We called on our aged mother in Torringford, and had a pleasant visit at our boyhood home. Mother is now in her eighty-eighth year, enjoying good health, peace of mind, and the "blessed hope" of soon seeing Jesus. The Lord faithfully sustains her in her declining years, making old age pleasant and cheerful.

Dec. 1st we returned to Worcester, passing through Hartford. In the latter place, we were saddened to hear of death's work among the church in that city. Brn. Sage, Kelsey, Clapp and Pearson, have recently been called to sleep the sleep of death, leaving loved ones to mourn in solemn sadness. Brn. Dean and Hall have also laid away each a lovely son. But we are comforted with the hope that the time of separation from our dear friends is now very short. The Conqueror of death will soon begin his glorious work of redeeming them from the power of the grave.

Worcester, Dec. 2nd. We had a large and attentive audience at the City Hall to-day. The truth is evidently spreading in this city. Our discussion with Mr. Ballou has produced happy results. The people are anxious to hear more about the Bible hope.

Monday evening, Dec. 3. We had an excellent meeting at our office. The Spirit of the Lord was truly in our midst. Bro. Morgan is encouraged to hope for happy results from his labors during the coming winter. Pray for us.

An Inquiry.

"If a person is converted, and baptized by immersion, yet did not understand that it was to show forth Christ's death and resurrection, but merely obeying a command; is it his duty to be baptized again, when he understands the signification of baptism?"—E. C.

We find no such instruction in the Scriptures. It is more pleasant to receive the ordinance of baptism when we know its signifiation; but we do not understand that baptism consists in our knowledge of what it represents, but in the act of immersion in the name of the Father, Son and Holy Spirit. The Lord is not under obligations to give a reason why he has enjoined baptism upon his followers. If we know it is his command, we should obey at once, and thus show our love for him by our obedience. If we find out the reason for this act, either before or after baptism, we should be thankful for the light. In our own case, we did not understand its meaning till some time after we had obeyed the command, but we have seen no reason for re-baptism; neither have we felt any promptings of the Spirit in that direction. We should have enjoyed it better, no doubt, had we then seen all the light we now do upon the subject; but do not know that it would have been any more pleasing to the Lord; because in either case, we should have done it as an act of obedience to his [illegible]

Discussion with Ballou.

Our late discussion with Adin Ballou, at Worcester, which was held at the City Hall on the afternoons and evenings of Nov. 27th and 28th, was one of much interest, and resulted in a glorious triumph of the truth. He is a very fair and able man in debate, and it seemed a pity that such a noble specimen of humanity should be defending the side of error. Our discussion was very pleasant, and we trust it will result in much good. Notwithstanding adverse circumstances, we had some five or six hundred of attentive and intelligent listeners, who appeared anxious to know the truth. It is quite evident that many are dissatisfied with the theology of the day, and are looking for something more consistent. But few really believe in the doctrine of eternal torment, which they must do if the soul is an immortal man housed in the body, unless all men are saved. So long as man is believed to be immortal in this present state of existence, we think it impossible to harmonize the Scriptures with themselves, or with common sense. Men will reject the Bible rather than believe in eternal misery; but when they see the truth, that all the wicked are to be destroyed, they are ready to confess the justice and mercy of God in ending sin and misery by putting the incorrigible sinner out of existence. Should he live on eternally, he would only be adding sin to sin and heaping up misery; being of no possible use to any one. We are thankful that God has revealed in his Word, that "sin when it is *finished* bringeth forth *death*."

Our subject for discussion was the following:—Resolved, "*That immortality is a gift from God, dependent on the character of the receiver.*" We adopted Mr. Webster's definition of immortality as follows:—"The quality of *never ceasing to live or exist*. Exemption from *death* and annihilation; *life* destined to endure *without end*."

In opposition to the resolution, Mr. Ballou laid down the following propositions, which we think were not sustained by the Scriptures or sound argument:—

1. "Immortality is a gift of God independent of character."

2. "Immortality is not a synonym for eternal life."

To this we replied, Mr Webster defines *eternal* as follows:—"Without beginning or end of existence." "Without end of existence, or duration; everlasting; endless; *immortal*." *Immortal* is defined by the words, "Endless, eternal, not mortal, undying and imperishable." *Eternal* is defined by the following words:—"Without end, endless, immortal, undying, and imperishable."

3. He assumed that, "Everlasting life is a divine principle, or spiritual element, rendering orderly moral natures eminently peaceful and blest."

To this we objected that he had attributed to "everlasting life" the work of the Holy Spirit. We found the Scriptures affirming that "eternal life" is "the *gift* of God" to those who obey him, and not something that *causes* us to live well. It is the reward for "well doing."

4. He asserted that, "Man may have eternal life in this world and lose it again."

No proof was given from Scripture or any other source.

5. "The body sown is not raised." "Resurrection does not consist in raising the body."

We found the Bible directly opposed to this sentiment, which says, when speaking of the resurrection, "God giveth . . . . to every seed his *own body*." Says Paul, "If there be no resurrection of the *dead*, then is *Christ not risen*. And if Christ be not risen . . . then they also which are fallen asleep in Christ are PERISHED." Says Jesus, "Marvel not at this; for the hour is coming, in the which all that are in the *graves* shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." We endeavored to show our friend Ballou, that the Scriptures most plainly teach that our future life, if we die, depends *entirely* on the resurrection of the *dead*; and that christians who have died are "*perished*" if the *dead* rise not.

6. "The breath of life' is *individualized* after it enters the body by being associated with its finer particles, and thus becomes the real man, which lives on when the body has turned again to dust."

This was one of his principal points. In opposition to this, we found the Bible declaring that man and beast "have all *one breath*," without an intimation that our friend B.'s position was correct. He argued, or rather asserted, that after the breath enters either man or beast, it becomes the individual; and in the case of man, is all that survives the effects of death. He admitted that the breath was not a being when it came into the man, but was changed and formed into an immortal man, after it came in contact with man's physical organism. This was met with the remark that his immortal man was composed of "the breath of life" common to man and beast, and parts of the body of a *mortal* man; and we could not see how, on his own theory, that the union of the two constituted an immortal being. We think he saw [illegible] own theory. We could not help thinking how much twisting and turning it takes to give error even the semblance of truth; and after the very best of efforts, by the ablest of men, its hideous deformity is still apparent even to a careless observer.

He remarked that "this breath man" would go through any number of metallic coffins, or through the entire earth itself. We replied, if this be true, the *entire man* must go through one single pore between the particles in the various metallic coffins; or else be divided into many parts, each one of which would pass through a single pore. He thought the latter might be the case. But here his philosophy was opposed to all facts. When an organized being, (and it is absurd to suppose an unorganized one,) passes through a forest of trees or anything else, one part of him does not go one side of the tree, and another on the other side; but the *entire being* passes on the same side. Or, if he were crawling among rocks in the caverns of the earth, or coming up through the earth, as Mr. Ballou asserted the real man could do; in case the man comes to a narrow pass, he does not send one part of himself one side of the stone, and another part on the other side, while a third goes through another hole, and thus like a company of gentlemen finally meet together again in some place large enough to hold them all. And yet the absurdity must be believed, or else the whole man must be *small enough to go through one single pore of a metallic coffin*. We have yet to learn that man is a being smaller than the point of a cambric needle. As neither of these positions can be true, we argued that when a living man is inclosed in a metallic coffin and hermetically sealed before his death, the *entire man* is in the coffin, and dies for want of "the breath of life."

The following points were admitted by Mr. Ballou:—1. "No character is approved by God but one of moral goodness." 2. "Happiness depends on character." 3. "God *can* destroy us." 4. "Man is mortal as to his form." 5. "There is no question but the *Bible* speaks of men as dead." 6. "Eternal life is dependent upon the character of the receiver." 7. "There are texts with *words* that correspond with our views." 8. "Our position is supported by various portions of Scripture."

After a careful examination of the whole subject, we think the intelligent audience were satisfied that the Scriptures teach most plainly, that man is mortal in this state of existence, and may obtain immortality only through Christ "by patient continuance in well doing"; and that all the wicked will be destroyed; hence, "Immortality is a gift of God, dependent upon the character of the receiver."

A REQUEST.—When at New Bedford, Mass., we met Eld. James Taylor, a Christian preacher, who has been laboring in Cascade, Dubuque Co., Iowa, where a church has been established; but since he left for this city, they are without a shepherd to feed them. Bro. Taylor, in their behalf, wishes to request some of the western preachers to visit them, and administer the word of life to this flock of God.

Query.

Which Bible is right? ours or the Douay—the Catholic—in Matt. 26: 28, Mark 14: 24, and Luke 22: 20?

B. GREAVES.

These verses read as follows in the Douay Bible:—"For this is my blood of the new testament, which *shall be* shed," etc., instead of "*is* shed," as in King James' version. Wicklif's, Rheims and the Bishop's Bible read "shall be," as the Douay. It is a matter of uncertainty, and not important, as to which way it is translated. The old MSS. are not uniform. Some have the present tense of the verb, and others the future participle. The evidence is about equally divided, but rather preponderating in favor of "*is shed*," instead of "*shall be* shed." The former is supported by Tischendorf, who is considered the best editor, and with him agree Griesbach and Scholz.

If we adopt the present tense, as in our common version, it may indicate, by the figure of *prolepsis*, a future, but certain event. Such expressions are common in the Bible. Taken either way, no special point of doctrine is sustained or refuted.

Light Wanted on Rev. 22: 8.

Was it an angel or Christ who gave the Revelation to John?

The answer to this inquiry is obvious, when we turn to Rev. 1: 1, which reads as follows:—"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his *angel* unto his servant John." God gave a revelation to his Son; and he sent it by an angel to John upon the Isle of Patmos, who was instructed to write it "in a book, and send it unto the seven churches." We find no intimation that this angel was Christ, but plain statements to the contrary. Near the close of the instruction sent by the angel, John says, "I fell down to worship before the feet of the angel which showed me these things." Rev. 22: 8. This angel is not sent by Christ, as John, with the [illegible] left this world. This appears to be a very plain point.

Spiritualists sometime argue from Rev. 22: 9, that this angel was one of the prophets. If we should admit this for argument's sake, it might be either Enoch or Elijah, who were translated and did not see death; but the Scriptures affirm no such thing as is claimed by the Spiritualists relative to this passage. It reads as follows:—"Then saith he [the angel] unto me, "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets." The oldest printed edition of the New Testament in English, which is Wm. Tyndale's, reads,—"I am thy fellow-servant and the fellow servant of thy brethren the prophets." The same idea is involved in our common version of this passage. This angel was not only a servant to John, but had been to other prophets. This might have been the one who instructed Daniel relative to the history of this world; but we find no proof that this angel was Christ, or one of the prophets.

For the Crisis.

Build Church Edifices.

BY D. T. TAYLOR.

Who? Why, Adventists to be sure. Why not? Are they not proper and needful? Do not other churches build them? I repeat it, erect houses in which to meet and worship God and preach Christ's coming and kingdom. They are far too rare in all our land. Not because there is not material enough or money enough to build them, but on account of a lack of energy, enterprise, and a determination to "rise and build." All over the northern states there are Advent churches who are dependent on other denominations, or on some grumbling set of trustees, for a place to meet in conference or to hold a funeral service. A reluctant consent is given the most of us to occupy their houses, because we are too often accounted as heretics to whom no favor should be allowed. Doors are opened to us grudgingly. The minister sometimes refuses to sit with us in the pulpit. And if we preach God's whole truth without any catering or fear, the result is the doors are thereafter closed against us; and if we seek a second favor, we only get nays and frowns. Hence each church, if able to build, should have a house of their own. A church without a house, is like a town without a town-house, like sheep without a pen, like a family having no home. At present, very few of our churches own a decent or comfortable place of worship. Most of them crowd into private houses, school-houses, or barns, or else go into borrowed meeting houses, and groves. We have the best form of God's glorious gospel, and the most sublime system of divine truth that ever fell to the ear of mortals. Is it not worthy of a good place in which to proclaim it? And ought we to be dependent on those who, if they could, would quickly crush out and extirpate our grand doctrines from the land? Nay. This dependence is, in numerous instances, of course, a matter of sheer necessity; but in very many cases it might be otherwise, provided there was a will. I know of churches worth $50,000, or even $75,000, who meet in halls, high up in some second or third story, where old and feeble folks dread to go. A crew of rowdies disturbs their quiet, perhaps. Their prayer-meetings go a begging for a proper and quiet spot. I know of churches worth $20,000, worshiping in some out-of-the-way corner of the town, where nobody can find them without a search, as though they were ashamed to be seen by the community generally. I know of some churches in cities, and elsewhere, who have paid rent-money enough in the past ten years to have built them a good house. Others crowd into low, dirty school-houses, where the preacher, if he happens to be tall, is obliged to breathe over the air first breathed and de-oxygenated by a hundred persons who sit below him. I have preached in such miasmatic places, and often been strongly reminded of the humorous clergyman, who as often as he insisted on having God's pure free air to breathe while in the pulpit, would as often be defeated in his wishes by some one among his congregation closing every door and window, until he at last, in a state of desperation, observed that he verily believed if he was preaching in a junk-bottle they would persist in putting in the stopple.

Nothing injured my vocal powers and general health so much, during the first two years of my ministry, as speaking in low, close, unventilated rooms. Exposure to cool air follows, and as a natural result laryngitis, pharyngitis, bronchitis ensues—perhaps for life.

Furthermore, I know of one church—I write it to their shame—who began to build, got out the timber, appointed a committee, nearly selected the site, talked big about "their new house," and then got into wrangle about ways and means, gave it up, and utterly abandoned the whole thing,—becoming the laughing-stock of the whole town and the derision of the devil. I know of those who would refuse, most miserly, to aid a cent in building, just because the house was not erected precisely on the spot where they, in their [illegible]

should be trodden down by the Gentiles, until the times of the Gentiles were fulfilled. "And there will be signs in the sun, and in the moon, and in the stars; and on the earth distress of nations, with perplexity; AS THE ROARING OF THE SEA AND WAVES: men's hearts failing them through fear and expectation of the things which are coming on the earth; for the powers of heaven will be shaken; and then will they see the *Son of man* coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up and lift up your heads; for YOUR REDEMPTION DRAWETH NIGH." Luke 21: 25-28, *Penn's Translation.*

This prediction could not have been fulfilled in ages gone by, because Jerusalem is still trodden down of the Gentiles, and hence their "times" are not fulfilled or accomplished. But the iron hand of Gentile tyranny seems to be loosening its grasp upon that land and that city, and all eyes instinctively turn towards the eastern world awaiting the unfolding of predicted events.

Dr. MacGowan who has been in Jerusalem as a physician for the poor since 1841, writes, Sept. 29th, 1859: "An extraordinary change has come over the city of Jerusalem. It is no longer the city which no man seeketh after. It is now the resort of the wealthy, and the great ones of the earth. Large purchases of houses and lands have been made by agents of *European Governments*, and establishments on a large and magnificent scale will shortly be made in the neighborhood." He also stated that the increase of population is such, that the prices of provisions and rents had been greatly enhanced, much to the present disadvantage of the poorer people. These things indicate a marked *change* in the course of circumstances there, and doubtless other changes are in progress. And each token that Gentile domination approaches its termination there, is a token that David's long desolate throne shall yet be erected, and Israel's long prostrate diadem shall yet be uplifted and placed upon a royal brow, when He shall "come whose right it is," and God shall "give it him." Ezek. 21: 27.

There have been also, within the past few years, certain most striking exhibitions of celestial phenomena, which greatly exercised the minds of beholders, and which, at the time of their occurrence, produced a profound impression and conviction that they were the portents of the day of doom. There was, in the year 1780, a most remarkable obscuration of the sun and moon, and the meteoric shower of Nov. 13th, 1833, which was unparalleled in its vast extent, reaching over "no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east, to the Pacific on the west, and from the northern coast of South America to undefined regions among the British possessions on the north," was declared, by Professor Olmsted of New Haven, to be, probably, "the greatest display of celestial fireworks that has ever been since the creation of the world, or, at least, within the annals covered by the pages of history." Divers other remarkable signs and wonders have also been observed from time to time. But perhaps the prophecy relates more specially to other and still greater manifestations which shall succeed "the times of the Gentiles," and which shall occur in immediate proximity to the day of God, and in connection with the terrible convulsions of nature which shall attend its presence. However this may be, the "times of the Gentiles are evidently near their conclusion, and this fact is, to those who are watching, a token that their "redemption draweth nigh."

The Apostles were accustomed to speak of the times in which they lived, as "these last days," "the last time," "the last days," etc. Heb. 1: 1, 2; 1 John 2: 18; Acts 3: 17, 18. Now it is manifest that the "*last days*" could not come until more than half of the given series had passed by. The expression, "*the last days*," it will be remembered, has an import more or less extensive, according to the *period* in which it is used. Thus, as the pilgrim, while on a journey of six thousand miles, having passed *one-third* of the distance, would look forward to the last *two thousand* as the *last miles*, so the *prophets* saw the whole Christian dispensation as "*the last days*;" and as the pilgrim, after traveling *four thousand* miles of his journey, would naturally at times speak of being already on the *last part of it*, and yet, at other times, would speak of the *last miles* as *yet in the future*, and immediately preceding and extending to the journey's end; so the *Apostles*, standing at the commencement of the Gospel age, at times represent themselves as living in "*the last days*," and then again speak of those days as being yet in the *future*, and extending to, and closing with, the conclusion of the church's long journey in a groaning world. One thing, however, is clear, that the expression, "*the last days*," in its most comprehensive sense, cannot embrace more than the *last half* of the specified period, and must always include "THE LAST DAY." And so, as the Apostles spoke of living "*in the last days*," or "*last time*," the conclusion is inevitable, that the [illegible]

and the day was at hand." Rom. 13: 12, and that the vain imaginations of those men who fancy that myriads of ages will pass ere the end of this dispensation, are entirely destitute of truth.

For the Crisis.

A Nut for Spiritualists to Crack.

"Why should it be thought a thing incredible with you (Spiritualists) that God should raise the dead?"—Acts 26: 8.

When in Boston the other day, in conversation with a Spiritualist, he contended that were all the inhabitants of the world, who have ever lived and died, including those now living, raised from the dead and live at one time, the planet we inhabit would not contain a surface sufficiently large to accommodate them all: and he further stated, that were it possible for all to live at once they would cover its surface SIX DEEP. With what strange tenacity theorists will grasp at an idea, no matter whether it is true or false. It seems to me as though men never could have given such an idea as that above the second thought; had this been done, they could not but have discovered its folly and extreme absurdity. Let us refer to the facts of the case, for this is a question that can be decided by mathematical calculation.

In solving this problem, I affirm that the state of New York will furnish burial surface for twice the number of inhabitants that have ever lived and died in our world. PROOF. The flood occurred A. M. 1260. Then the earth could have been but thinly populated. We will put down the aggregate population at one billion, six hundred and fifty-six million. From that epoch to the present, there have been forty-two centuries. The whole population dies three times in each century, therefore one hundred and twenty-six generations have expired from that period to the present. If we say the average population to have been five hundred millions in each generation, and this multiplied by 126, the number of generations, gives us an aggregate of sixty-three billions. This number added to the one billion, six hundred and fifty-six million, the aggregate population of the antediluvian world, gives the aggregate population for the past and present, at sixty-four billion, six hundred and fifty-six million. Now for the test. We have 640 square acres in a square mile, which, when reduced to square feet gives twenty-seven million, eight hundred seventy-eight thousand and four hundred square feet. The state of New York contains 46,000 square miles. Multiplying this by the number of square feet in a square mile, we have the product of one trillion, two hundred and eighty-two billion, four hundred and six million, four hundred thousand. This number divided by ten, the average number of square feet given to each body, gives us a quotient of one hundred and twenty-eight billion, two hundred and forty million, six hundred and forty thousand. Now if we divide this number by sixty-four billion, the number of the whole population of the world, we have two as the quotient. Therefore it is demonstrated that the state of New York will furnish burial surface for twice the entire population of this globe. How absurd, then, the notion that this vast earth would be covered six deep, were all the inhabitants to live at one time! What a wonderful objection is this to offer against the literal resurrection of the dead!

But again, when my Spiritualist friend found his first objection refuted, he advanced a philosophical problem as follows:—He asserted "that the particles of matter composing an individual body, by their decomposition after the death of the body, enrich the surrounding earth, and give rise to a growth of vegetation. This vegetation is consumed by other living individuals, which individuals are thus nourished by the same particles of which the former dead body was composed, and in their turn die in possession of them, thereby rendering a literal resurrection of both individuals a natural impossibility."

In answer to the above objection I remarked, in the first place, that the presumed objection rests wholly on inference, and an attempt to demonstrate such an hypothesis would be as natural an impossibility as it would be to raise both bodies, were they at death in possession of every atom of matter of which each was composed at the time of that event. Admitting that my friend possessed the supposed penetration and wisdom of the old alchemists themselves, would even this qualify him to trace the courses of a particle of matter, passing through its process of decomposition, and entering again into a new formation! As this idea cannot be determined by chemical analysis, for the same chemical properties enter alike into the formation of vegetables and animals, therefore the objection rests on mere inference, and hence possesses but little force relative to the literal resurrection of the dead.

All that is claimed by the apostle in relation to this subject is, that the dead body merely contains the germ of the resurrection body, like the grain of wheat production the entire stalk and head, multiplied perhaps an hundred fold; so that if there is as small a proportion of the original particles possessed at death, entering again into the resurrection body, as that of the grain of wheat that dies, compared to the multi- [illegible]

other, and also for that of the original seed, it is all that is claimed for the resurrection body.

But the Almighty Creator of the universe has committed himself to accomplish this resurrection, and therefore he is bound to see to it, that no operation of nature's laws, of which he himself is the author, shall so far mingle, mix, and transfuse the component parts of their dead bodies, as to throw an insuperable barrier in the way of their resurrection, rendering such an event a natural impossibility. Should he permit such an occurrence to take place, it would be a reflection upon his wisdom, arguing that he had not sufficiently considered the plan or work he had undertaken to accomplish. In fact, it is unnecessary that there should be any greater amount of wisdom brought into requisition, or a display of any more power for the accomplishment of a literal resurrection, than that manifested at the original formation of the first man of our race from common dust. Out of this confusion of elements were all the chemical properties arranged in the exact proportions—composing the bones, tendons, muscles, fibres and nerves, and also by the skill of this wonderful mind was created arterial blood, containing all the chemical properties of the entire system, adapted to supply the common decay of all its parts, and then infusing it into its proper vessels, and vitalizing the whole machine direct by his own breath. I repeat, that to raise and resuscitate the dead, calls for an exhibition of no greater powers than must have been exercised in the physical organization of the original progenitors of our species. How hopelessly, therefore, do such objections as these fail to overthrow the glorious truth of the literal resurrection.

When the time arrives for the grand event to be accomplished, that same dread voice that once said, "Let there be light," and there was light; and that was reiterated by the Son of God to the stormy winds, saying, "Peace, be still," and immediately there was a great calm; and which, thundering fearfully upon Sinai's trembling brow, shook the empyrean of heaven and earth; and by whose mandates, Eden's blooming glory appeared arrayed in all her pristine grandeur and magnificence, from a chaotic mass of heterogeneous confusion; that voice will again be heard on the morn of the resurrection, thundering in the vault of heaven, shaking the vast empire of nature from its centre to its circumference, arousing from their dreamless slumbers the joyful righteous dead, blooming with immortality. Ever yours, praying, "Come, Lord Jesus, and come quickly." Amen.

SAMUEL MASON.

Northfield, Conn.

For the Crisis.

The Clerk of the Weather.

I have found who he is. He publishes "The Monthly Rainbow and Meteorologist," in which he predicts from scientific principles, with great accuracy, the changes of the weather for each month in advance, day by day, and hour by hour. His system is new, easy, beautiful, but I have not time to state it now. His Monthly has been issued about ten years. I have friends who have observed during this period remarkable verifications in changes, earthquakes, pestilences, storms, etc. Some of them I have observed myself. Send 50 cts. to Dr. L. L. Chapman, Philadelphia, Pa., and get the "Rainbow" for a year, or send $1 and get his book, "The Principia," and "Rainbow" for six months. Or send six cents and get a weather table for a *month*, that is worth more for its purpose than all the almanacs in christendom.

Providence, R. I. H. L. H.

For the Crisis.

To my Friends in Jesus.

After Dec. 27th, my address will be Providence, R. I., care H. L. Hastings.—J. J. Damon, will be at the North Abington Depot, Dec. 27th.

Come now, friends, we want your help. Don't keep back those old clothes, boots, or money, by saying "people in our midst can have them, no use to send them to Providence." You've kept them already till moths have corrupted sorrowfully.

According to latest despatch from H. L. H. *Dorcas* is to make up garments by *machinery*. So we want a good supply to work on. Cold winter is here, and those bright-eyed little ones out on the cold, damp streets need to be clothed. The "women" are willing to "labor in the gospel" in this way; and if the men don't help, we'll conclude, may be, we've "missed our calling."

Some enquire "Is the Providence S. S. Mission a *free* gift on the part of its managers?" *Yes*, it is; we'll work free, talk ring and pray free. And we'll expect the friends of Jesus to be free, so that "free salvation" be brought to many.

M. MATHEWS.

For the Crisis.

WANTED.—Two copies of William Miller's first pamphlet issued at Brandon, Vt., 1833, in 64 pages. Who will mail me the same, stating expense, if any?

DANIEL T. TAYLOR.

Danville, Livingston Co. N. Y.

Converse with conscience in thy daily walks,
And call for counsel—she's thy truest friend; [illegible]

The World's Crisis.

BOSTON, DECEMBER 12, 1860.

Leaves from my Diary.

Thursday, Nov. 29th. Instead of enjoying the pleasures of this Thanksgiving day with friends at home, we concluded to to spend it in visiting the widow and fatherless "in their affliction." Accordingly, we left Worcester for Westfield, a distance of about sixty-five miles, to call on Sr. Stocking, a lonely widow, who has been seized by the relentless hand of consumption, compelling her to walk rapidly to the grave. We had a profitable season in conversation, and around the family altar, in company with the afflicted ones. No joys around the festive board of mirth could compare with the sweet peace we felt while mingling our sympathies in humble prayer to God for blessings upon this sad circle, composed of a sick mother and her children. Rosa, the eldest, is an amiable christian, faithful and kind to her mother, and calmly trusting in the God of Elijah. Nobly has she resisted the charms of a proud and fashionable world. Would that we could see more of such examples. How few are heeding the instruction—"*Be not conformed to this world.*" Most seem to think, if they do as well as others, that they shall be justified. Public opinion, instead of the Bible, has become their standard of action. Instead of asking, will this or that please the *Lord*, or become me as a *christian*, they are anxious to know whether the *world*—the fashionable portion—will approve. But few have firmness of religious principle sufficient to "face a frowning world," and really come out from its silly customs and fashions, and be separate. They seem to have adopted the unchristian sentiment, "We may as well be out of the world as out of the fashion." Says Jesus, "I have chosen you out of the world, therefore the world hateth you." The class is small that is now separate from the spirit and manners of the world. But we find no promise of salvation to any other.

From Westfield, we made a flying visit to Winsted, calling on a few friends. Had a pleasant interview with Dr. Patterson, who has embraced the Bible view of the sleep of the dead and the destruction of wicked. Others are examining the subject, and are astonished at the clear manner in which these truths are revealed in the Scriptures.

We called on our aged mother in Torringford, and had a pleasant visit at our boyhood home. Mother is now in her eighty-eighth year, enjoying good health, peace of mind, and the "blessed hope" of soon seeing Jesus. The Lord faithfully sustains her in her declining years, making old age pleasant and cheerful.

Dec. 1st we returned to Worcester, passing through Hartford. In the latter place, we were saddened to hear of death's work among the church in that city. Brn. Sage, Kelsey, Clapp and Pearson, have recently been called to sleep the sleep of death, leaving loved ones to mourn in solemn sadness. Brn. Dean and Hall have also laid away each a lovely son. But we are comforted with the hope that the time of separation from our dear friends is now very short. The Conqueror of death will soon begin his glorious work of redeeming them from the power of the grave.

Worcester, Dec. 2nd. We had a large and attentive audience at the City Hall to-day. The truth is evidently spreading in this city. Our discussion with Mr. Ballou has produced happy results. The people are anxious to hear more about the Bible hope.

Monday evening, Dec. 3. We had an excellent meeting at our office. The Spirit of the Lord was truly in our midst. Bro. Morgan is encouraged to hope for happy results from his labors during the coming winter. Pray for us.

An Inquiry.

"If a person is converted, and baptized by immersion, yet did not understand that it was to show forth Christ's death and resurrection, but merely obeying a command; is it his duty to be baptized again, when he understands the signification of baptism?"—E. C.

We find no such instruction in the Scriptures. It is more pleasant to receive the ordinance of baptism when we know its signifiaation; but we do not understand that baptism consists in our knowledge of what it represents, but in the act of immersion in the name of the Father, Son and Holy Spirit. The Lord is not under obligations to give a reason why he has enjoined baptism upon his followers. If we know it is his command, we should obey at once, and thus show our love for him by our obedience. If we find out the reason for this act, either before or after baptism, we should be thankful for the light. In our own case, we did not understand its meaning till some time after we had obeyed the command, but we have seen no reason for re-baptism; neither have we felt any promptings of the Spirit in that direction. We should have enjoyed it better, no doubt, had we then seen all the light we now do upon the subject; but do not know that it would have been any more pleasing to the Lord; because in either case, we should have done it as an act of obedience to his [illegible]

Discussion with Ballou.

Our late discussion with Adin Ballou, at Worcester, which was held at the City Hall on the afternoons and evenings of Nov. 27th and 28th, was one of much interest, and resulted in a glorious triumph of the truth. He is a very fair and able man in debate, and it seemed a pity that such a noble specimen of humanity should be defending the side of error. Our discussion was very pleasant, and we trust it will result in much good. Notwithstanding adverse circumstances, we had some five or six hundred of attentive and intelligent listeners, who appeared anxious to know the truth. It is quite evident that many are dissatisfied with the theology of the day, and are looking for something more consistent. But few really believe in the doctrine of eternal torment, which they must do if the soul is an immortal man housed in the body, unless all men are saved. So long as man is believed to be immortal in this present state of existence, we think it impossible to harmonize the Scriptures with themselves, or with common sense. Men will reject the Bible rather than believe in eternal misery; but when they see the truth, that all the wicked are to be destroyed, they are ready to confess the justice and mercy of God in ending sin and misery by putting the incorrigible sinner out of existence. Should he live on eternally, he would only be adding sin to sin and heaping up misery; being of no possible use to any one. We are thankful that God has revealed in his Word, that "sin when it is *finished* bringeth forth *death*."

Our subject for discussion was the following:—Resolved, "*That immortality is a gift from God, dependent on the character of the receiver.*" We adopted Mr. Webster's definition of immortality as follows:—"The quality of *never ceasing to live or exist*. Exemption from *death* and annihilation; *life* destined to endure *without end*."

In opposition to the resolution, Mr. Ballou laid down the following propositions, which we think were not sustained by the Scriptures or sound argument:—

1. "Immortality is a gift of God independent of character."

2. "Immortality is not a synonym for eternal life."

To this we replied, Mr Webster defines *eternal* as follows:—"Without beginning or end of existence." "Without end of existence, or duration; everlasting; endless; *immortal.*" *Immortal* is defined by the words, "Endless, eternal, not mortal, undying and imperishable." *Eternal* is defined by the following words:—"Without end, endless, immortal, undying, and imperishable."

3. He assumed that, "Everlasting life is a divine principle, or spiritual element, rendering orderly moral natures eminently peaceful and blest."

To this we objected that he had attributed to "everlasting life" the work of the Holy Spirit. We found the Scriptures affirming that "eternal life" is "the *gift* of God" to those who obey him, and not something that *causes* us to live well. It is the reward for "well doing."

4. He asserted that, "Man may have eternal life in this world and lose it again."

No proof was given from Scripture or any other source.

5. "The body sown is not raised." "Resurrection does not consist in raising the body."

We found the Bible directly opposed to this sentiment, which says, when speaking of the resurrection, "God giveth . . . . to every seed his *own body*." Says Paul, "If there be no resurrection of the *dead*, then is *Christ not risen*. And if Christ be not risen . . . then they also which are fallen asleep in Christ are PERISHED." Says Jesus, "Marvel not at this; for the hour is coming, in the which all that are in the *graves* shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." We endeavored to show our friend Ballou, that the Scriptures most plainly teach that our future life, if we die, depends *entirely* on the resurrection of the *dead*; and that christians who have died are "*perished*" if the *dead* rise not.

6. "The breath of life' is *individualized* after it enters the body by being associated with its finer particles, and thus becomes the real man, which lives on when the body has turned again to dust."

This was one of his principal points. In opposition to this, we found the Bible declaring that man and beast "have all *one breath*," without an intimation that our friend B.'s position was correct. He argued, or rather asserted, that after the breath enters either man or beast, it becomes the individual; and in the case of man, is all that survives the effects of death. He admitted that the breath was not a being when it came into the man, but was changed and formed into an immortal man, after it came in contact with man's physical organism. This was met with the remark that his immortal man was composed of "the breath of life" common to man and beast, and parts of the body of a *mortal* man; and we could not see how, on his own theory, that the union of the two constituted an immortal being. We think he saw [illegible] own theory. We could not help thinking how much twisting and turning it takes to give error even the semblance of truth; and after the very best of efforts, by the ablest of men, its hideous deformity is still apparent even to a careless observer.

He remarked that "this breath man" would go through any number of metallic coffins, or through the entire earth itself. We replied, if this be true, the *entire man* must go through one single pore between the particles in the various metallic coffins; or else be divided into many parts, each one of which would pass through a single pore. He thought the latter might be the case. But here his philosophy was opposed to all facts. When an organized being, (and it is absurd to suppose an unorganized one,) passes through a forest of trees or anything else, one part of him does not go one side of the tree, and another on the other side; but the *entire being* passes on the same side. Or, if he were crawling among rocks in the caverns of the earth, or coming up through the earth, as Mr. Ballou asserted the real man could do; in case the man comes to a narrow pass, he does not send one part of himself one side of the stone, and another part on the other side, while a third goes through another hole, and thus like a company of gentlemen finally meet together again in some place large enough to hold them all. And yet the absurdity must be believed, or else the whole man must be *small enough to go through one single pore of a metallic coffin*. We have yet to learn that man is a being smaller than the point of a cambric needle. As neither of these positions can be true, we argued that when a living man is inclosed in a metallic coffin and hermetically sealed before his death, the *entire man* is in the coffin, and dies for want of "the breath of life."

The following points were admitted by Mr. Ballou:—1. "No character is approved by God but one of moral goodness." 2. "Happiness depends on character." 3. "God *can* destroy us." 4. "Man is mortal as to his form." 5. "There is no question but the *Bible* speaks of men as dead." 6. "Eternal life is dependent upon the character of the receiver." 7. "There are texts with *words* that correspond with our views." 8. "Our position is supported by various portions of Scripture."

After a careful examination of the whole subject, we think the intelligent audience were satisfied that the Scriptures teach most plainly, that man is mortal in this state of existence, and may obtain immortality only through Christ "by patient continuance in well doing"; and that all the wicked will be destroyed; hence, "Immortality is a gift of God, dependent upon the character of the receiver."

A REQUEST.—When at New Bedford, Mass., we met Eld. James Taylor, a Christian preacher, who has been laboring in Cascade, Dubuque Co., Iowa, where a church has been established; but since he left for this city, they are without a shepherd to feed them. Bro. Taylor, in their behalf, wishes to request some of the western preachers to visit them, and administer the word of life to this flock of God.

Query.

Which Bible is right? ours or the Douay—the Catholic—in Matt. 26: 28, Mark 14: 24, and Luke 22: 20?

B. GREAVES.

These verses read as follows in the Douay Bible:—"For this is my blood of the new testament, which *shall be* shed," etc., instead of "*is* shed," as in King James' version. Wicklif's, Rheims and the Bishop's Bible read "shall be," as the Douay. It is a matter of uncertainty, and not important, as to which way it is translated. The old MSS. are not uniform. Some have the present tense of the verb, and others the future participle. The evidence is about equally divided, but rather preponderating in favor of "*is shed*," instead of "*shall be* shed." The former is supported by Tischendorf, who is considered the best editor, and with him agree Griesbach and Scholz.

If we adopt the present tense, as in our common version, it may indicate, by the figure of *prolepsis*, a future, but certain event. Such expressions are common in the Bible. Taken either way, no special point of doctrine is sustained or refuted.

Light Wanted on Rev. 22: 8.

Was it an angel or Christ who gave the Revelation to John?

The answer to this inquiry is obvious, when we turn to Rev. 1: 1, which reads as follows:—"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his *angel* unto his servant John." God gave a revelation to his Son; and he sent it by an angel to John upon the Isle of Patmos, who was instructed to write it "in a book, and send it unto the seven churches." We find no intimation that this angel was Christ, but plain statements to the contrary. Near the close of the instruction sent by the angel, John says, "I fell down to worship before the feet of the *angel* which showed me these things." Rev. 22: 8. This angel is one sent by Christ to John with the revelation that [illegible] to this world. This appears to be a very plain point.

Spiritualists sometimes argue from Rev. 22: 9, that this angel was one of the prophets. If we should admit this for argument's sake, it might be either Enoch or Elijah, who were translated and did not see death; but the Scriptures affirm no such thing as is claimed by the Spiritualists relative to this passage. It reads as follows:—"Then saith he [the angel] unto me, "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets." The oldest printed edition of the New Testament in English, which is Wm. Tyndale's, reads,—"I am thy fellow-servant and the fellow servant of thy brethren the prophets." The same idea is involved in our common version of this passage. This angel was not only a servant to John, but had been to other prophets. This might have been the one who instructed Daniel relative to the history of this world; but we find no proof that this angel was Christ, or one of the prophets.

For the Crisis.

Build Church Edifices.

BY D. T. TAYLOR.

Who? Why, Adventists to be sure. Why not? Are they not proper and needful? Do not other churches build them? I repeat it, erect houses in which to meet and worship God and preach Christ's coming and kingdom. They are far too rare in all our land. Not because there is not material enough or money enough to build them, but on account of a lack of energy, enterprise, and a determination to "rise and build." All over the northern states there are Advent churches who are dependent on other denominations, or on some grumbling set of trustees, for a place to meet in conference or to hold a funeral service. A reluctant consent is given the most of us to occupy their houses, because we are too often accounted as heretics to whom no favor should be allowed. Doors are opened to us grudgingly. The minister sometimes refuses to sit with us in the pulpit. And if we preach God's whole truth without any catering or fear, the result is the doors are thereafter closed against us; and if we seek a second favor, we only get nays and frowns. Hence each church, if able to build, should have a house of their own. A church without a house, is like a town without a town-house, like sheep without a pen, like a family having no home. At present, very few of our churches own a decent or comfortable place of worship. Most of them crowd into private houses, school-houses, or barns, or else go into borrowed meeting houses, and groves. We have the best form of God's glorious gospel, and the most sublime system of divine truth that ever fell to the ear of mortals. Is it not worthy of a good place in which to proclaim it? And ought we to be dependent on those who, if they could, would quickly crush out and extirpate our grand doctrines from the land? Nay. This dependence is, in numerous instances, of course, a matter of sheer necessity; but in very many cases it might be otherwise, provided there was a will. I know of churches worth $50,000, or even $75,000, who meet in halls, high up in some second or third story, where old and feeble folks dread to go. A crew of rowdies disturbs their quiet, perhaps. Their prayer-meetings go a begging for a proper and quiet spot. I know of churches worth $20,000, worshiping in some out-of-the-way corner of the town, where nobody can find them without a search, as though they were ashamed to be seen by the community generally. I know of some churches in cities, and elsewhere, who have paid rent-money enough in the past ten years to have built them a good house. Others crowd into low, dirty school-houses, where the preacher, if he happens to be tall, is obliged to breathe over the air first breathed and de-oxygenated by a hundred persons who sit below him. I have preached in such miasmatic places, and often been strongly reminded of the humorous clergyman, who as often as he insisted on having God's pure free air to breathe while in the pulpit, would as often be defeated in his wishes by some one among his congregation closing every door and window, until he at last, in a state of desperation, observed that he verily believed if he was preaching in a junk-bottle they would persist in putting in the stopple.

Nothing injured my vocal powers and general health so much, during the first two years of my ministry, as speaking in low, close, unventilated rooms. Exposure to cool air follows, and as a natural result laryngitis, pharyngitis, bronchitis ensues—perhaps for life.

Furthermore, I know of one church—I write it to their shame—who began to build, got out the timber, appointed a committee, nearly selected the site, talked big about "their new house," and then got into wrangle about ways and means, gave it up, and utterly abandoned the whole thing,—becoming the laughing-stock of the whole town and the derision of the devil. I know of those who would refuse, most miserly, to aid a cent in building, just because the house was not erected precisely on the spot where they, in their selfishness, wanted it. I know of rich [illegible]

build, would perplex, discourage, and bother the whole body for months, because they would have the house built just where it was not wanted, when eighteen out of twenty wanted it put up somewhere else.

This is all folly; nay, more, it is wicked, On the other hand, I know of a church, worth some $20,000, perhaps, who resolutely erected a house worth $3000, and paid for it. The enemy clamored loudly; nevertheless they, like a Thermopylaean band, hold their own and flourish. I know of a church where one member, worth about $4000, took one fourth of his property, built a good house with it, and told the brethren to occupy it. This was in the right spirit. And that people have been and still are, a live, working, prosperous people. Where there's a will there's a way. You may say "we have no means." But I ask, do you want a house? and have you made the first effort? Suppose then you curtail some of those useless expenses. Take off a few of the silks and satins. Use less tobacco. Drink less tea and coffee. Buy fewer vanities and nick-nacks. Grant your children less finery to make them proud. Cease to purchase all the property adjacent to yours, and thus keep out of that human curse called Debt. Sell some of that costly furniture that stands as inert, dead property in some splendid parlor, all for show, never used oftener than once in six months, and the rest time kept under lock and key—not even a fly being admitted. Then put the savings and proceeds into the Lord's coffers to build Him a house for his name. So shall ye receive a hundred fold of the Lord's kind of good things in this life, and in the coming world life forever. Should you feel reluctant, stingy or discouraged, then read Exod. 25: 21-9; Ezra 2: 20; 1st Tim. 6: 17-19, etc., and remember you are doing a good work, one that entitles you to the divine blessing. Therefore have faith in God.

The building and owning of a house of worship by our people has many things in its favor to recommend it. First,—there is a moral power in it. Every timber, every stone, every brick preaches. It sounds afar. Men are made to know you exist and mean to exist. They are given to understand that you mean in spite of opposition to become a permanent religious fixture in the place,—that you don't intend to die out. Thus you, respecting yourself and your noble faith, compel others to respect you and it also. Second,—It makes you independent, bold, and manly. You don't go sneaking around, ashamed of your nothingness and looking as though you wanted to apologize to the very devil for your ecclesiastical and individual existence.—You will thenceforward grow. I have yet to learn where our people have erected a respectable house of worship, that in that place our cause has become extinct. Third,—you will be furnished with a permanent religious home. You become established. Consequently you feel less like a strayed or lost sheep. If you wish to pray you can kneel around your own church altar. If you want to bury your dead, you have a place in which to preach "Jesus and the resurrection," and none have a right to find fault or grumble at your freedom. If you desire a grand general conference, you will have a place to hold it without going a house begging, or be thrust out into the storm. Fourth, it will honor the Master who is soon to come. To say that you will deny your faith thereby, is but a trick of the enemy. If Christ is at hand, better put your money into a house in which to tell the perishing world this glad, solemn story, than to invest it in railroad stocks, banks and manufacturing companies, where your life is tormented day and night for fear some rascal will embezzle or cheat you out of it, or else run away with it. It will increase your percentage and dividends a million fold—in the Kingdom. He may come in six or eight years; what is that to thee? Do thou build Him a house. And if he come next year, so much the more need. The advent is an argument in favor of building. We ought to have a hundred pulpits, in less than a twelve month from this, where we now have one. Don't go into an unhallowed fellowship with some Universalist society, or other worldly clique, for the sake of getting the means to build. Better not build at all. Keep good company. Yet as Hiram of Tyre assisted Israel to build a temple to God's glory, so you need not refuse the aid of any who are friendly to the world, even outsiders. You say you love the cause. Well, do you not recollect a score of instances where a dedication was immediately followed by a revival? Therefore begin now. Be zealous. Have a little pious spunk, some earnestness, and much self-sacrifice in the noble enterprise.

Brethren in the Lord, build houses of worship, not to worship the house, but to worship God in it. Build them comfortable; build them commodious; build them pleasant; build them airy. Build them according to the laws of ventilation, with a register or ventilator in the ceiling to let off the bad air, and with windows that can be lowered at the top, as well as lifted at the bottom. Build them, with steeples or without them. Build them with carpets on the aisles, not to foster pride, but neatness instead, and to add stillness to sacredness. Build them with a pulpit, if you please, (that sacred tub behind which, says H. W. Beecher, a minister is wont to hide his awkwardness,) or, which is better, with only a moving and adjustable stand or frame for the large Bible, leaving a good platform free to be occupied by—it is to hoped—a meek, bold, live gospel-orator. Be sure, anyway, and have wooden pulpits with golden ministers, instead of golden pulpits and wooden ministers. Build them with an independent pulpit, and not a sectarian pen. Build with free seats, giving the poor as good a seat as the rich. Build in the right place to get an audience, if it does cost money. Build in harmony and peace, without getting into a quarrel before you get through. "Beware of the old black bull." Build and not incur a long standing debt, weighing you down like a millstone. Build a church edifice to the glory of God. Then give it to the Coming One as a house of prayer. So shall He bless you.

And what you do, do it quickly, for the Master and King is before the door.

Dansville, N. Y., Nov., 1860.

For the Crisis.

Pre-existence of Jesus.

What is it to pre-exist? *Ans.* "To exist beforehand, or before something else."

Do any understand that Jesus, the Son of God existed *before* he did exist? We think not; but they evidently intend to convey the simple idea that he existed "*before the world was*"; (John 17: 5,) that is, before "*Kosmos*"—or the universe was.—If this is their meaning, I would like to have any one holding this opinion answer the following questions:—

1. Which was the *first* Adam, the one "formed of the dust of the ground? (Gen. 2: 7,) or the one "from heaven"? (1 Cor. 15: 45—47.)

2. If the one made of the dust was the *first*, would he not, if he had lived, been older than the "second,"—the one from heaven?

3. If the "earthy" Adam was older than the "heavenly" Adam, would not the "*first*" Adam, had he lived, been more than *four thousand years* older than the "*second*" Adam?

4. If "Jesus," was only "eight days" old when he was circumcised; (Luke 2: 21,) or "twelve years old," when he went up to Jerusalem; (Luke 2: 42,) or "about thirty years of age," when he was baptized; (Luke 3: 23,) is he now more than *one thousand, eight hundred and sixty-five years old?*

5. If the "*first*," or oldest Adam did not *pre-exist* "before the world was," how could the "*second*," or youngest Adam, *pre-exist* "before the world was"?

Concord. T. M. Preble.

Correspondence.

From Eld. O. R. Fassett.

Bro. Grant:—Having closed my labors in Westboro', Mass., I have removed to West Poland, Me. The brethren in this state have long desired that I should come among them and labor in this part of the Lord's great vineyard, either as a general missionary or as a pastor of some one of their churches. At last the Lord has opened the way and I have cheerfully consented to the solicitation of the brethren, and have located by the request of the church in this place (West Poland,) as their pastor. While I shall endeavor to build up this individual church on their most holy faith, and labor for the conversion of men and the good of this immediate vicinity, I do not design to limit my labors to this particular region, but shall help our brethren throughout the state of Maine. I design to attend their General and Quarterly Conferences in different sections of the state, and work in harmony with all our brethren in different parts who are endeavoring to extend the knowledge of the gospel of the kingdom in this destitute region.

I shall also try to visit Canada East occasionally, as I am located near that province, and thus meet the wishes of many brethren in those regions beyond, who are desirous of my labors among them. I had intended to have visited Canada East during the last summer or fall, but was hindered; but I hope to meet the wishes of the brethren in that section hereafter, if our Lord permits.

I want the the brethren and sisters all abroad to be acquainted with my present locality and to remember me in their prayers, that the Lord will aid me in the publishing of his gospel in these parts, and that he will visit this whole region with the gracious influence of his Spirit and truth, until he comes to save his waiting people. Brethren, pray for us, for we would be faithful to the end and with you be prepared to meet our coming Lord with lamps trimmed and burning.

West Poland, Me., Dec. 1st, 1860.

From J. M. Saunders.

Bro. Grant:—Our little church in this place is prospering. One year ago an Advent church was scarcely known in these parts. It is some over two years since the Advent doctrine was preached in this village. Our dear Bro. Turner, a faithful young minister, commenced to sow the seed of truth, and I think it has taken deep root in the hearts of many, and will bring forth fruit to the Master here. Our church was organized with seven members. Our numbers have increased to twenty-seven. Thanks be to God for the increase! and there are others waiting for an opportunity to obey the commands of Christ in baptism. It greatly rejoices the brethren to see the truth gaining ground. Although we have much to contend against, infidels, Universalists and Orthodox combined, thanks be to God! brethren, we have the weapon that can resist all the foes they can bring against us, even God's Word. We expect to stand the storm and do what we can with our feeble means. Let us all work while the day lasts; for soon the night cometh in which no man can work.

Ironton, Wis.

From P. H. Lawrence.

Dearly Beloved, called to be saints, greeting:—I seize the passing moment to communicate to you the blessed tidings of the visitation of the Holy Spirit. But gratitude swells my heart so that I hardly know where to commence. We returned from the Danville meeting to our stricken family, bearing up under our bereavement as best we could, and committed our way unto the Lord with renewed zeal, and said, "Although the fig-tree shall not blossom, neither shall fruit be in the vine," etc. We went to our appointment the following Sabbath, and from that day, the blessed word began to move with more interest. Still we struggled with God in faithful, believing prayers and entreaties until the power of conviction drove out some seven or eight young people, among which were our three eldest children, like the trembling jailor to cry out, "What shall we do to be saved?" This was followed by others, and a deep interest has been stirred in the minds of the people. About this time God was pleased to send us a brother full of the Holy Ghost and faith, a brother from the state of Vermont, and upon last Sabbath, notwithstanding the storm of wind and snow, we led six happy persons down the banks of Jordan and planted them in the likeness of Jesus' death. Among them were our three eldest, for whom much prayer had been made. Oh! beloved brethren, it was a solemn scene. Fond parents wept aloud for joy, while some of the most hardened sinners and backsliders were melted in tears. We expect to see greater things yet, for we like Jonathan of old, see that God can save by many or by few.

Blessed be the name of that God, who has beheld our reproach that we in Lawrenceville have suffered as believers in the soon coming and reign of the blessed Christ and has answered prayer in the salvation of precious young men and women. And here let me say to every one, if you have friends unconverted, do not despair; the prayer of faith will at length prevail with God, and you will hear him say, See! I have given thee these also. His promises are for us upon whom the ends of the world are come.

Lawrenceville, C. E.

Obituary Notices.

Died, at Warwick, R I., Oct 21st, Sarah Ellen Gray, wife of Andrew Gray, and daughter of Samuel Graves, at her father's house, aged twenty-eight years

After four weeks of extreme suffering, borne with fortitude and patience, she quietly fell asleep, being delivered from the fear of death, and having hope of eternal life through Jesus Christ the Savior May the God of all grace sustain the afflicted friends in this great sorrow. H. L. H.

Died, in Suncook, N. H., Nov. 9th, 1860, of typhoid fever, Joseph H., son of John B and Hannah E. Paine, aged seventeen years and four months.

Our son became interested in the Advent faith in 1854, but time passing, he became careless again. He was taken sick at North Andover, Mass., and hoping to get better, he staid till he was just able to get home, he was deranged most of the time, and lived only ten days after reaching home. But the Lord heard prayer for him, and gave him his reason. A few hours before he died, he prayed and sung—

"He is able, he is willing, doubt no more."

I said, "You will not doubt, son, will you?" "No! praise the Lord,

'He is able, he is willing, doubt no more.'"

He then sung with us one verse of another hymn,

"Thou dear Redeemer, dying Lamb,
I love to hear of thee;
No music like thy charming name,
Nor half so sweet can be."

In about an hour before he died, he answered and said, "I am safe, I am safe, Jesus saves me, Jesus saves me. Amen, Amen, A-m-e-n!" the last words heard. So we mourn not as those that have no hope.

His funeral was attended by Bro. T. M. Preble of Concord, N. H., in the Methodist house. He preached from Job 14: 10,—"Man giveth up the ghost, and where is he?" He showed from Scripture that man will receive his reward at the resurrection of the just.

John B. Paine.

Died, in Hartford, Ct., Nov. 18th, Deacon Aaron Clapp, aged fifty-nine years.

Bro. C. was born in East Hampton, Mass., was converted some thirty-two years since in Hartford, under the labors of Rev. W. Bentley, and united with the first Baptist church of that city, in which communion he served as deacon for several years. In 1842, he embraced the views of the pre-millennial advent, shortly after which his relation to the Baptist church was changed, and he became prominently identified with the Adventists, with whom he remained till he died. His disease, which was bilious fever, continued five weeks, during which time he was perfectly conscious and calm, giving directions as though preparing for a journey. He assured his wife just previous to his death, that he was fully prepared to go; and that probably there never would be a better time "Blessed are the dead who die in the Lord." Bro. C. leaves a wife, three daughters, four sisters, a sorrowing church and many friends to mourn his absence. Bro. C. was respected as a consistent, devoted christian, by those who knew him; and among the many pleasant and gratifying circumstances connected with his death, not the least was the large assemblage of sympathizing friends who were present at the funeral services. Rev. R. Turnbull, of the First Baptist church, and Rev. E. Beadle, of the Pearl street Congregational church, assisted the writer in the funeral obsequies.

The sympathy of praying hearts is solicited in behalf of a stricken family, and a church which during the past eighteen months has been afflicted in the death of seven of its most valued members, and among the number its two deacons. "But they died in faith," and a better resurrection awaits them. L. Osler.—*Advent Herald.*

Summary of News.

FOREIGN.

[Advices of the 23d ult. per Canadian.]

ITALY.

The position of affairs was unchanged. No new movement had been reported.

The clergy of the Neapolitan provinces were paying homage to Victor Emmanuel.

The Cardinal Archbishop of Naples was about to return to his See.

It was reported that Gen. Guyon had declared that he would not deliver the material taken from the Bourbon troops who took refuge in the Roman States either to Francis II. or to Victor Emmanuel. Negotiations were, however, progressing on the subject.

The siege of Gaeta continued. The batteries of Capuccini and Santa Agota had been placed in position to definitely reduce the place. The Piedmontese bombarded the suburbs on the 12th. The Neapolitan troops continued to fight resolutely, but the defection among the staff officers was increasing.

Colonel Pianelli and his battalion of Chasseurs had surrendered to the Piedmontese. The further resistance of the Bourbon troops was paralyzed by the insubordination of the troops and the confusion which prevailed. It was believed that the complete evacuation of Gaeta had been resolved on.

Explanations are said to have been asked of Piedmont by France as to whether it was with its sanction that Garibaldi signified his intention to attack Vienna in the spring.

The plan attributed to Garibaldi is to land his troops on the Dalmatian coast, and from thence pass into Montenegro and raise the population, in order to compel the Austrians to keep a considerable force on that side, while the Piedmontese are busy before Venetia.

The statement was current that the British government had intimated to France its intention of recognizing the new kingdom of Italy, and that Napoleon had signified his willingness, provided it was postponed until the King of Naples had evacuated Gaeta.

Sardinia claims the cannon taken from the 16,000 Neapolitans disarmed in the Papal territory, but a commission composed of French and Sardinian officers had been appointed to settle all questions connected with this matter.

Reactionary movements had taken place. It was stated that five Neapolitan provinces were in a state of siege on account of the movements of the anti-annexationists. The province of Alvazzi had partly risen in insurrection.

From Southern Italy there is no new report, save of continued anarchy in the rural districts and disaffection in the capital. The Muratist party is stated to be gaining strength, and they point to French intervention at Gaeta as a proof that they are backed by the Emperor. The Garibaldians and Mazzinians also still continue their bad work. "No words of mine," says a foreign correspondent, "convey, to the full extent, the agitation to which the country is a prey, or the unscrupulous virulence of the attacks directed against the government, both in the North and South of the Peninsula."

AUSTRIA.

Letters speak of a guaranty from the German confederation, joined by Russia, for the securing of Venetia to Austria, as necessary to the safety of Germany.

[Two days later, per Asia.]

CHINA.

Hostilities had recommenced in the North. Several skirmishes had been had with the Tartar cavalry, who were repulsed in every instance.

The allied army was waiting in hostile attitude before Pekin. Negotiations had been opened by the Chinese, but not in a supplicatory manner.

There has been no new movement in Italy.

A vague report was in circulation that negotiations had been commenced in Paris for the cession of Venetia.

VENETIA.

The Turin correspondent of the London Times writes:

"There is a universal feeling that a compromise with Austria about Venice is an utter impossibility, and that war must needs break out at the very earliest beginning of next spring. I know of some men who deem it unwise to put off the contest even for these few months, for they think that Austria is not unlikely before next February or March to recover from the utter prostration into which she is now fallen; but wiser men, like General Turr, well know that the question of Venice is almost sure to involve in the quarrel those stolid Germans who think that their 'natural' frontier is in the heart of Italy, and that 'the Reine is best defended on the Mincio.'"

ITALY.

The Italian correspondent of the London Daily News announces that the question of the southern army disbandment has been satisfactorily settled. Count Cavour has overruled General Fanti's order of the day, which was tantamount to a peremptory disbandment of Garibaldi's army. Its cadres will be kept as the nucleus, as a corps around whose flag will gather the volunteers, who shall be called forth to fight the last war against Austria. A hope is expressed that Garibaldi may now be induced to leave his retirement at Caprera and come once more amidst his old companions in arms.

Garibaldi on the Pope.—On the 30th of October Garibaldi made a short address to the people of Naples, in response to calls from those in the streets who knew him to be in a house near by. His remarks, and especially the way in which they were received are significant:

"This is a memorable day for you, for it cements the alliance of the two peoples and establishes the fraternity of the people. To-day you have destroyed that principle of egotism which has kept the nations separated, and thus has facilitated the servitude of all. The people with whom you have fraternized to-day have the same enemies who threaten you. Your cause is theirs, and theirs is yours.

"But before fighting against this enemy outside you have internal enemies to beat down, and I will tell you that the chief of them is the Pope. If I have acquired any merit with you, I have acquired that of telling you the truth frankly, and without a veil. In using this privilege I tell you that your chief enemy is the Pope.

I am a christian as you are; yes, I am of that religion which has broken the bonds of slavery and has proclaimed the freedom of men; the Pope who oppresses his subjects and is an enemy of Italian independence is no christian; he denies the very principle of christianity—he is the Antichrist.

This truth you must spread among all those who are near to you, for it is only when all Italians shall be thoroughly convinced of this truth that Italy will be free and united."

Garibaldi had several times to interrupt his speech on account of the applause which his words elicited from the multitude below.

The idea has been broached of the Emperor becoming one day the head of the church in France, and uniting in his own person absolute power in spirituals as in temporals. This innovation is, as previously mentioned, advocated in a pamphlet which Dentu has issued, and which is from the pen of a journalist named Cayla, whose conclusions are as follows:

"Victoria of England is Queen and Pope (*Reine et Papesse*) The King of Prussia is King and Pope. The Protestant Sovereigns of of the Germanic Confederation exercise at the same time political and religious power. In Sweden, Denmark, and Norway, the Kings are Popes. Alexander II, Emperor of Russia, is Czar and Pontiff. Otho of Bavaria is King and Pope at Athens. The Sultan of the Turks is Emperor and Pope. And we must add, that in nearly all these States, especially in England and Prussia, the union of the two powers has promoted the development of the national instincts and of liberty. Does not England enjoy constitutional immunities? Is not Prussia at the head of German liberalism?

What is useful for others will be good and useful for our dear France, a land so fertile in all grand and generous ideas. In the name, then, of the country and of the national will; in the name of religion, endangered by ambitions which have no longer any reason for their existence, in the name of human progress inaugurated in 1789—in the name of tolerance and free will—the two great laws of modern times—in the name of the security for all, and of peace—let the head of the State at last unite in one and the same grasp the political power and the administration of public worship. Let the political government in future have no longer two distinctive centres—Paris and Rome—that is to say two centres of civilization and *obscurantism*. Let the French clergy, as the only body combining the science and the morality necessary to direct public worship, no longer receive its inspirations from abroad, but from its conscience and its patriotism. The priest should be above all a citizen, and serve the State which pays him. Rome is a factitious country; the moment is come to declare for France."

Independent American Catholics.—The Richmond Whig says there has recently been organized in that city a religious society or congregation, styled as the above, the object of which is to dissever all connection with the Pope of Rome and his Bishops; and, in fact, to repudiate and protest against the Roman hierarchy in every form It is composed chiefly of French and German citizens. This is the first move to establish an Independent Catholic Church in America, and bids fair to increase in strength and importance, as large numbers of adopted and native citizens in every State of the Union are expected to organize similar congregations.

Married.

In East Boston, Nov. 21st, by Eld. J. S. White, William J. Frances and Mary C. Bartlett, both of Boston.

Dec. 1st, Benj. F. Seavey and Mary A. McIntire, both of Lawrence.

Notices, &c.

A Request.

Eld. Samuel R. Dennett, of Prairie Du Lac, Wis., having been confined to his bed with sickness for the last year and a half, and having faith in the prayers of the saints, requests me to solicit the people of God to offer special prayer for his recovery, which I hereby do. May God restore our brother.

J. V. Himes.

Boston, Dec. 10th, 1860.

Change of Time for Yarmouth Meeting.

The brethren and sisters in this place, feeling anxious to make extra efforts to save souls and help along the cause of the Lord in this vicinity, propose having a protracted meeting in "Institute Hall," commencing Jan. 18th, 1861, at 6 1-2 o'clock in the evening, and continuing as long as may be thought best. Brethren O. R. Fassett, and other ministering brethren are expected to be present to preach the word; and we cordially invite brethren and sisters generally, to come to the meeting to labor together for the good of souls. We shall do what we can to take care of all who come. In behalf of all interested, R. R. York.

Yarmouth, Me., Dec. 3d, '60.

Notice.

The next quarterly meeting of the Rhode Island State Conference is to be held in Providence, in New Market Hall, Wednesday, Dec. 26th, 1860, at 2 o'clock in the afternoon precisely, the Lord permitting.

Joseph D. Brown, Clerk.

Notice.

Northern Illinois and Southern Wisconsin Quarterly Conference will be held at Harvard, McHenry Co., Ill., to commence Friday, Dec. 28th, 2 o'clock, where Bro. Reed may appoint. In behalf of the church,

Robert Crown, Evangelist.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.62; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlet on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. Now is the time to work.

☞ There will be a Quarterly Conference of the Advent Christian Association holden at Hesper, Winneshiek County, Iowa, commencing on Friday, 2 o'clock, P. M., Jan. 4th, and continuing over Lord's day.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Notice is hereby given to those interested, that I wish my next visit to Stanbridge, C. E., and vicinity, to occur one week later than is now expected, hoping for better roads, as follows:—

Pike River Falls, C. E. .... Dec. 22d
Stone Settlement, C. E. .... Dec. 23d
Pearceville, C. E. .... Dec. 25th
Hyathville, C. E. .... Dec. 26th
Gilberts in Dunham, C. E. .... Dec. 27th

Quarterly meeting at Stanbridge Burrough 29th and 30th.

☞ Let those interested give notice of the change as soon as possible. C. P. DOW.

Eld. J. H. Clark will be with the brethren in South Reading Friday evening, Dec. 14th, and over the Sabbath. G. R. COBURN.

Providence permitting, Eld. John Billings will preach in Worcester the first two Sundays in Jan.

Also, Eld. S. S. Brewer the last two Sundays in January.

Providence permitting, I will preach in
East Killingly, Conn. .... Dec. 16th
Portland, Me. .... Dec. 23d

Will hold a series of meetings at Starks, Me., commencing the 25th, and continue one week or more, as may be thought best.

J. HEMENWAY.

L. S. Ludington will preach in
Wallingford .... Dec. 16th and 23d

S. W. Bishop will preach in
Warner, N. H., (Roby's Corners). .... Dec. 16th
Manchester, N. H. .... Dec. 23d

W. S. Campbell will preach in
Fairhaven .... Dec. 18th
Head of the River .... Dec. 19th
New Bedford .... Dec. 20th
Natick, R. R. .... Dec. 21st
Rocky Brook .... Dec. 23d
Southington, Ct. .... Dec. 30th

APPOINTMENTS for EAST KILLINGLY, CT.
Eld. J. Hemenway .... Dec. 16th,
M. R. PHETTEPLACE.

The Lord will, I will preach in the Advent Chapel at Warehouse Point, Ct., Sabbath, Dec. 16th.

At Pleasant Valley school-house, South Windsor, Ct., Sabbath, Dec. 23d. Eld. S. P. BABCOCK.

The Lord willing, I will preach as follows:—
Lawrence, Mass. .... Dec. 16th
Lowell, Mass. .... Dec. 23d
Danbury .... Dec. 30th
T. W. PIPER.

If the Lord will, I will preach in
Goshen, Mass .... Dec. 16th
Griswoldville .... Dec. 23d
Dalton .... Dec. 26th
and over Sunday, as J. Warren may appoint.
C. GOODRICH.

Providence permitting, I will meet with the brethren in North Adams .... Dec. 16th
RUFUS STOOKS.

Bro. George A. Streeter will preach in
Athol .... Sunday, Dec. 16th
S. W. BISHOP.

I will preach in
Westford .... Dec. 14th
(where Bro. Vose may appoint.)
L. D. THOMPSON.

J. K. Bellows will meet the brethren at
Dalton .... Dec. 18th

The Lord willing, D. A. Jones will meet with the churches in Maine as follows:—
Holden .... Dec. 16th,
continuing through the week and over the following Sabbath.

Business Matters.

To Correspondents.

Will Dr. E. C. Bowker, or some one who knows where he is, please give his P. O. address through the Crisis and oblige a friend?

J. Clifford, Searsport.—All right.

A. M. Bousley.—Your paper has been sent to Concord as you desired.

D. T. Taylor.—We will send it.

A. J. P.—There is none.

Eld. O. R. Fassett's P. O. address is West Poland, Me.

J. W. White's P. O. address is East Kingston, N. H.

R. V. Lyon's P. O. address is Spencerville, C. W.

Cash Receipts.

For Bro. Spaulding, $4.00 from friends in Cheshire, Ct.

M Daman 286, 4 copies, $4.00; H H Northey 247, $3.00; F A Baker p. pd. 274, $1.91.

W Ward 286, S W Worthington 284, W Cargell 269, H B Cross 284, E G Whitcomb 285;—50 cts. each.

J Vickery 296, H Minkler 260, J Leonard 294, J E Ainsworth 277, Mrs. E I Marcey 298, Mrs. E Slocum 327, Mrs. E Wood 286, W Wheeler 297, E Haskins 266, Mrs. H A Groat 297, Mrs. D Waterbury 297, Mrs. H Sackett 269, W J Cabot 304, J S Clark 286, C H Randall 293, J T Sawtell 286, C Crawford 286, I Dodge 312, Ed. Blood 273, R Robbins 286, A N Bostwick 276, C H Barnett 286, Abm. Brown 291, J R Randall 276, G Martin 294,—$1.00 each.

T L Saltonstall 270, M Whitaker 304, G M Wood 274, D E Harriman 312,—$2.00 each.

Books and Tracts.

C P Conser 9 cts, E D Hutchinson 10 cts, J James $3 50, S W Worthington 65 cts, W Wheeler $1 00, Eld. J Blain, per Leverton, H B Cross 61 cts, Eld. T Smith $2.03, M Drury, for poor, $1.00, M Mathews $1.00, F A Baker 9 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

☞ Bro. Isaac L. Allen, 19 Howard Street, Albany, N. Y., has an assortment of our books and tracts, and will fill orders at the same rates that are charged at this office.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price, single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of immortality through Christ only. Price, single, 2 cts., 15 cts. per dozen; $1.00 per hundred. Postage 1 cent.

Brethren at the West can get bundles of Tracts [illegible] at the West can get bundles of Tracts [illegible] free by sending to [illegible] Ill. Those wishing them should send a dime or two to pay charges on same, so that Bro. [illegible] be a loser. He has also books and tracts on hand to sell at Eastern prices. Brn. at the West will please send orders to him with the cash. [illegible]

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question*: "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second*: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 8 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 8 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By H. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words nephesh and psuchee as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words ruach and pneuma as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

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"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14 00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 8 cts.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

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Human Destiny. A Discussion: Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all? By C. F. Hudson and Sylvanus Cobb. 478 pp. 12mo. Price $1.00 post paid.

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 269 pp. 12mo. Price 50 cts. Postage 16 cts.

The Doctrine of Endless Misery an occasion of Scepticism. From the Epilogue to Essays in Ecclesiastical Biography. By the late Sir James Stephen. With notes by C. F. H. 21 pp. 12mo. Price 3 cts. $2 00 per hundred.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Rights of Wrong; or, Is Evil Eternal? By C. F. Hudson. 24 pp. 12mo. Price 3 cts. $2.00 per hundred.

The seven treatises last named can be also had of the Publishers, J. P. Jewett & Co., Boston; G. W. Young, 138 William Street, New York; Geo. S. Blanchard, Cincinnati; and S. C. Griggs & Co., Chicago.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid, $1.25.

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An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 2 cents single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed: or Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove endless misery are explained, and two hundred for destruction quoted. By Eld. Jacob Blain. Price 3 cents single; $2.00 per hundred. Postage 1 cent.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 5 cts. single. Postage 1 cent.

The Three Kingdoms: or the kingdom of God the Father, the Kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $3.00 per hundred, [illegible] 10 cts. single. Postage 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. B. Bacons, No. 8 Summer street.

☞ The following books and tracts can be had of J. H. White, [illegible]

The Harp by [illegible] [illegible]

Original Contributions.

For the Crisis.

Beyond.

There'll be no woes in heaven,
No dreary hour of pain and gloom,
No hearts by grief and anguish riven,
As here beside the tomb.

No tear shall ever moisten there
The eye lit up by love and joy,
No sorrow mark the b ow with care,
That here our peace destroy.

No disappointments chill the breast,
No friends of folly prove;
No death to break that heavenly rest
Where dwells eternal love.

Oh! may that rest be mine
When life's dark scenes are o'er,
May I for aye a mansion find
On Canaan's happy shore.

That rest is all I ask;
That blissful hour I know will come,
When heaven its glories shall unmask,
And e'er like Eden bloom.

HENRY C. AMES.

Machias Port, Me.

For the Crisis.

"Alas! Master, for it was borrowed."

The fact is astonishing, that a vast amount of all that appears lovely and noble is, "Alas! borrowed"; so many sail under false colors, that the honest are in danger of not appreciating men of real piety, unhappily becoming distrustful, which narrows and sours the mind. Consequently it is better to be deceived, than never to trust, for "counterfeits prove that virtue and purity really exist." For instance, one is captivated by the meek spirit and modest deportment of a christian. It is right that he should admire, even covet the inward adorning that makes him outwardly fair; but instead of tracing this beautiful, crystal stream to its source, he hews to himself a broken cistern that can hold no water, imitating the goodly gift, or affecting a spirit which he does not possess, which is often detected by the wise, and like all borrowed things, brings the wearer into disrepute, besides provoking the anger of a just God, who has said, "Buy of me gold tried in the fire," etc. Still there are some whited sepulchres that look tolerably well, and borrowed graces may be made to sit quite easily by habit, until the wearer may forget that it is merely the dress instead of the principle, which he has borrowed of the just; hence their danger as well as folly, for in security they may sleep until "the fire shall try every man's work."

But these are only small items of the mass that is borrowed. How often are we disgusted by borrowed sermons, and writings of every sort, even praying ("tell it not in Gath"!). Alas! little but surface work is found. Happy would it be for mortals, if, instead of grasping the shadow, they would secure the substance, covet the best gifts, instead of the showy, the jewel instead of the tinsel. Where are the "living epistles read and known of all men?" The borrowers take more pains not to be read, than it would take to be just what they would love to have men think them to be. And lastly, when deception will no longer avail, I fear there are many that will be compelled to confess that they have none of the spontaneous fruits of a good tree. That sermon, that gained for me the reputation of a godly man, an eloquent, soul-stirring preacher, was only a little scion borrowed from Henry Ward Beecher. The prayer that moved thousands, as the forest is moved by a mighty wind, was copied from Bishop H.

But not the preacher only is wearing false colors, lay members ape their superiors; they dare not take a position unless Bro A. adopts it, or Sr. B. approves; in short they "love greeting in the market places" as well as the old Pharisees; but, thank God, there are a few that dare to be honest men, that had rather sacrifice life than principle, that bribes cannot corrupt, neither can they be bought with honors; they cannot be made to sit when they ought to stand, nor keep silence when God bids them speak. They are frequently called stubborn; the martyrs were called obstinate; undoubtedly they thought Christ to be so, when he would not answer Pilate.

We certainly need men of will in these corrupting times, with minds that will not bend to serve an unholy cause, with purpose firm as the everlasting hills, to attack the strong holds of Satan, anywhere, even at the foot of the altar. There are champions that do not fear to attack "*wickedness in high places.*" They are wise master-builders, and they do build, instead of pulling down. Follow them and you will find light in their track; where they stop, the cloud rests.

Again, they are not the complainers, they settle their bill with God, and do not disgrace their Master by slandering the household. If any profess to be his brother and is covetous, he tells him plainly into what harbor he will sail, and leaves it with his Father, as he should, and when the trial day comes, he will stand; with the righteous nation will enter in through the gates, and be justly crowned a king—an overcomer. VESTA N. CUDWORTH.

☞ Some one has condensed a deal of truth into the triple proposition that "Life is a cobweb, death the spider, and man the fly."

☞ These are the best christians who are more careful to reform themselves than to censure others.

For the Crisis.

One Baptism.

The apostle Paul teaches there is *one* Lord, *one* faith, *one* baptism. Now it is certain that if the baptism of the Holy Spirit is the *one* baptism, then there is no such thing (or command) as water baptism. Did Jesus command believers of the gospel to be baptized with the Holy Spirit, or in water as he set them example, when he was baptized by John in Jordan?—Matt. 28: 19, 20; Mark 16: 15, 16. Did Paul baptize those disciples he found at Ephesus, into the Holy Spirit? or did they not receive the Holy Spirit *after* he had baptized them? Did not Philip baptize the Eunuch *in* water? And who instructed the Eunuch concerning water baptism, if Philip did not? And if Peter may have erred on the day of Pentecost, when he instructed those who inquired of him what they must do to be saved, to repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit, can the same charge be brought against Philip and Paul?

1. Baptism includes a burial and a rising up to "newness of life." "Buried with him in baptism, wherein ye are risen with him"—Col. 2: 12; 3: 1—4; Rom. 6: 3—5; Acts 8: 12, 35, 38.

2. Baptism is the "form" or type of gospel doctrine:—Rom. 6: 17. The gospel, as preached by Paul in 1 Cor. 15: 1-4, is that "Jesus died for our sins—was buried, and rose again" according to the Scriptures. Baptism gives it a formal expression.

3. Obedience to Jesus in this ordinance, honors the gospel. It makes our life, death, and resurrection a reality; those "buried" in the waters of baptism," could never "walk in newness of life," if they were not "raised up" from the water, to that end. So also, "if the dead in Christ are *not* to be raised, then they are PERISHED." All depends on the resurrection.

4. No other act of obedience secures a distinct promise of a resurrection. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6: 5. That "likeness" of Christ's "death" and burial, that being "planted" in the likeness of his, (Christ's) "death" is stated in the preceding verse to be "*buried with him in baptism.*"

We will give unquestionable testimony from the men of past ages. Rosenmuller says: "*Immersion* in the water of baptism, and coming forth out of it, was a symbol of a person's renouncing his former life, and, on the contrary, beginning a new one. The learned have rightly reminded us, that on account of this emblematical meaning of baptism, the rite of *immersion* ought to have been retained in the Christian Church."

Martin Luther, after speaking of baptism as a symbol of death and resurrection, says: "On this account I could wish that such as are to be baptized should be completely *immersed* into water, according to the meaning of the word; and the signification of the ordinance, as also, *without doubt it was instituted by Christ.*

Dr. Knapp, an eminent and pious German divine, says: "We are like Christ, *buried as dead persons, by baptism*, and should arise like him, to a new life."

Dr. Bloomfield, one of the most profound Biblical scholars of Great Britain, says: "We have been thus buried in the waters of baptism." He adds: "There is a plain allusion to the ancient custom of *baptism by immersion.*"

Barnabas, the companion of Paul, says: "We descend into the water, and come out of it."

Justin Martyr: "Those who believe are led to some place where there is water, and then bathe in the water." In another place, he says: "We represent our Lord's sufferings and resurrection *by baptism in a pool.*"

Tertullian: "We are *immersed* in water—let down into the water and dipped—Peter immersed in the Tiber."

Dionysius Areopag: "The total concealment in water fitly represents Christ's death and burial."

Chrysostom: "We, as in a sepulchre immersing our heads in water, the old man is *buried* and *sinking down*, the whole is concealed at once, then, as we immerge, the new man again rises."

Jerome: "Three times we are *immersed.*"

Augustine: "Rightly are ye immersed three times, who have received baptism in the name of Christ."

Neander: "Baptism was originally *by immersion.*"

Tholuck, on Rom. 6: 4 says: "In order to understand the figurative use of baptism, we must bear in mind the well known fact, that the candidate in the primitive church was *immersed* in water, and raised out of it again."

Winer: "In the apostolic age, baptism was by *immersion.*"

Bretschneider: "The apostolic church baptized *only by immersion.*"

Schleusner, Wahl, and Bretschneider, the three great New Testament lexicographers of Germany, limit baptism, as a sacred ordinance, to immersion.

Wahn: "According to apostolic instruction and example, baptism was performed by *immersing the whole body.*"

Prof. Lange: "Baptism in the apostolic age was a proper baptism; the *immersion of the whole body in water.* Plunging under water represents death, and the rising out of it, the resurrection to a new life."

In short, from the days of the apostles downwards for 1800 years, we have an unbroken chain of evidence, showing that baptism was performed by immersion, and *by immersion only.* Now, who would set at nought such testimony, if it were given on the subject of *no immortality out of Christ?* Is such testimony good for anything when it is in harmony with revelation, which shines as clear as the light of the noonday sun, on this most glorious subject, which represents in figure the death and resurrection of Christ our life giver? If any wish more testimony, and can procure the German book of Martyrs, they will there find, that the united testimony of the Church from the first ages of primitive christianity down through succeeding centuries, all sustain the testimony already given, that baptism by immersion in water is the "one baptism" spoken of by Paul. And with all christian kindness I would ask how believers are *buried* in baptism by or with the Spirit? And in being baptized with the Spirit, are they *planted* in the likeness of Christ's death? If Christ did not command baptism by immersion, when he commissioned his apostles to go and preach the gospel, and to observe all things whatsoever he commanded, what did he command? And why did his apostles teach and practice baptism by *immersion* if Christ did not set them the example when he went down into the Jordan and was baptized?

I am a firm believer in the comforting influences of the Holy Spirit, and unless we possess that spirit, we have no promise of having these mortal bodies made like unto Christ's glorified body; but I remain in strong *doubt* that the "one baptism" spoken of by Paul is the baptism of the Holy Spirit, and until stronger proof is given than I have yet seen I must believe as I do. G. DILLABAUGH.

Seneca Falls, N. Y.

For the Crisis.

The Prayer Meeting.

I love the house of prayer,
Where Jesus deigns to bless
The ones who call on Him their care,
And all their guilt confess.

I love the house of prayer,
Where saints together meet,
With Jesus' sacred presence there,
They hold communion sweet.

I love the house of prayer,
Where all with one accord,
In sweet submission to His will,
Bow down before their Lord.

I love the house of prayer,
I would be there alway,
I found the blessed Savior there—
'T was there I learned to pray.

E. M. F.

Danielsonville, Ct.

For the Crisis.

Tower of the Flock.---Micah 4: 8.

The tower of the flock, spoken of in this verse, is generally thought to mean Christ; but I think this is a mistake. In the 5th chap. of 2 Sam. 7th verse, it reads thus: "Nevertheless David took the stronghold of Zion, the same is the city of David." Now what is the tower of the flock? The Word says, "The stronghold of the daughter of Zion." What is "the stronghold of the daughter of Zion"? Ans.—"The city of David." That is all there is about it according to the Word. All can see that the "tower of the flock" is "the city of David." This city was in the hands of the Jebusites. It seems to have been a small city within Jerusalem, strongly walled in; but David's army broke into it and afterwards the same was called "the city of David." He had his throne in this city. Here Christ will have his throne. Here will begin the first kingly rule of Christ. Here he takes possession; here he begins his reign over the Jews of Israel. For this end he was born to be king of the Jews. He does not say he was born to be king of the Gentiles. The Gentiles seem to be only adopted children; are not the olive tree, but grafted into it and share with the Jews in the same inheritance.

H. L. BRADLEY.

Bristol, Ct.

Selections.

The Spirit the Author of Reality in Religion.

To see this, let us consider in what the sense or feeling of reality consists;—the conviction and assurance of reality or realism, in any field or sphere, whether material or mental; whether in camp or council; in a word, in any pursuit or interest cognizable by man. Into what must we finally resolve our conviction of reality? To what must we ultimately trace up that impression or assurance?

Clearly—metaphysical speculation apart—to a certain correspondence between the object apprehended and the subject apprehending; a certain accordancy or mutual suitableness. Between the qualities of matter, for instance, and the senses of the human body by which we perceive these qualities, there is a certain correspondence or adaptation, by reason of which matter becomes to us, necessarily, in our apprehension, no shadowy, abstract, airy semblance, but an actual, existent, real thing. Between the phenomena of sound and the human ear there is a relation which inevitably begets the conviction that the sounds I hear are real; not ideal and imaginary, the echoes of dream-land. If they be musical sounds,—the performance on a many-stringed instrument of one that can handle it well,—they will be real to me only as sounds, and not as music, unless I have a mental sense or faculty, a musical ear or taste, corresponding to their quality as musical; as the literal ear is adapted to their more general character as sounds merely. Why is it that, to the merchant, prices, and markets, and rumors of markets come home with all the impression of intense reality? It is because there is a corresponding habit and character of mind in such a one. There is a relation and suitableness between the subject mind and the object presented to it; in virtue whereof the impression of reality springs up immediately when subject and object come together.

And it is so in every sphere of knowledge or of contemplation.

If therefore, the character and glory of God—his authoritative claim to your love by your exceeding sinfulness in refusing it; if the fact of your condemnation,—the substitution and righteousness of Christ,—his redeeming love and faithfulness; if faithfulness, if forgiveness of sin,—adoption,—the light of God's countenance,—the joy of his salvation and the comforts of his Spirit; if the beauty of holiness—the goodness of God's law—and the rewards of his favor: if these are to you as yet but shadows and ideas and unrealities, it is because between your spirit and these things of God's Spirit there is no suitableness, no living relation, no true answerableness or adaptation or correspondency.

But the Spirit of the Lord can give these things great reality in your estimation and conviction. For he can establish a glorious correspondency. Between these objective or outward "deep things of God," on the one hand, and your mind, as the active subject engaged in contemplating and dealing with them, on the other; the Spirit can create a living and blessed answerableness. He has these deep things of God in his keeping. They are his own,—"the things of the Spirit." He has your spirit in his keeping also, and at his full and sovereign disposal. He can frame it into the very image and character and glory of God. He can fashion it into the very figure and mould of God's holy law, and give unto it the leading attributes and tone of "the deep things of God."

And then,—when the character and glory of God are outwardly presented to your mind, itself now formed in that same glorious character;—when the authority of God is held up to you in imposing that safe holy law which is now within your heart; and sin is held up to you as the transgression of that holy law; and Christ's atoning blood and surety-righteousness, as magnifying that holy law; and forgiveness, with acceptance, even complete justification, as following from that holy law having been magnified and made honorable; the sovereign love of God, also, as originating all this redemption, and the light of his countenance as following in its train; with the peace that passeth understanding, and the joy that is unspeakable and full of glory, and the hope that maketh not ashamed, and the rest that remaineth; oh! then, because of the exact correspondency between your inner man as formed anew of the Spirit, on the one hand, and these things of the self-same Spirit, on the other, there is in all your soul an impression;—not inferential, but direct; not the fruit of reasoning, but intuitional; inevitable also, and ineradicable, as well as immediate,—that you are seeing and receiving, that you are discerning, handling, grasping, the *things* of God; things that are real indeed, even as no things can be more real, yea, none so real: "for the things that are seen are temporal, but the things that are unseen are eternal," (2 Cor. 4: 18.)

The Law of Christ, or Sundry Christian Duties.

I. TOWARD GOD.—*The Inducement.*—"Having therefore *these* promises, let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting* holiness in the fear of God."—2 Cor. 7: 1.

1. PRAYER. "Let us come *boldly* to the throne of grace that we may obtain mercy, and find grace to help in time of need."—Heb. 4: 16.

The Injunction.—"Pray *without ceasing,*" 1 Thess. 5: 17. "*Continuing* instant in prayer," Rom. 12: 12. "Praying always with all prayer and supplication *in the Spirit*, and *watching thereto* with all perseverance," Eph. 6: 18. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known to God," Phil. 4: 6.

The Promise.—"*Whatsoever* ye shall ask *in my name*, that will I do," John 14: 13. "Ask, and it shall be given you," Matt. 7: 7. "You ask and receive not, because you ask amiss," James 4: 3.

2. THANKSGIVING. "In *every thing* give thanks," 1 Thess. 5: 18. "In the faith abounding with thanksgiving," Col. 2: 7. "Be ye thankful," Col. 3: 15. "Thanks be to the Father, who maketh us meet to be partakers of the inheritance of the saints in light," Col. 1: 12.

3. JOY. "Rejoice evermore," 1 Thess. 5: 16. "Rejoicing in hope," Rom. 12: 12. "Rejoice in the Lord," Phil. 3: 1. "Singing and making melody in your hearts to the Lord," Eph. 5: 19. "Rejoice and be exceeding glad, for great is your reward in the heavens," Matt. 5: 12.

4. HEARTINESS. "Whatsoever ye do, do heartily, as to the Lord, and not to men," Col. 3: 23.

5. FERVENCY. "Be fervent in spirit," Rom. 12: 11. "Quench not the spirit," 1 Thess. 5: 19. "Grieve not the spirit," Eph. 4: 30.

6. PERSEVERANCE. "*Hold fast* that which is good," 1 Thess. 5: 21. "Let us not be weary in well doing," Gal. 6: 9. "In nothing terrified by adversaries," Phil. 1: 28. "Stand fast in the Lord," 4: 1. "Hold fast the profession of our faith without wavering," Heb. 10: 23. "They who trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever," Ps. 125: 1.

7. HOLINESS. "Be perfect," 2 Cor. 13: 11. "Be ye holy, as I am holy," 1 Pet. 1: 16. "Abstain from all appearance of evil," 1 Thess. 5: 22. "Abhor that which is evil," Rom. 12: 9. "In keeping of them is great reward," Ps. 19: 11; 15.

8. WISE IN THE WORD. "Let the word of Christ dwell in you richly in all wisdom," Col. 3: 16. "Be ye *doers* of the word and not hearers only," Jas. 1: 22. "Holding forth the word of life," Phil. 2: 16. "Despise not prophesyings," 1 Thess. 5: 20. "Keep yourselves from idols," 1 John 5: 21. "Covetousness is idolatry," Col. 3: 5. "Stubbornness is iniquity and idolatry," 1 Sam. 15: 23. "Beware lest any man spoil you through love of vain wisdom and deceit, after the traditions of men, and not of God," Col. 11: 8. "Be not carried about with divers and strange doctrines," Heb. 13: 9. "Receive with meekness the ingrafted word, which is able to save your souls," Jas. 1: 21.—*Gospel Banner.*

Chaucer's Counsel.

WRITTEN SHORTLY BEFORE HIS DEATH.

Flee from the crowd, and be to virtue true,
Content with what thou hast, though it be small;
To hoard brings hate—nor lofty things pursue;
He who climbs high endangers many a fall:
Envy's a shade that ever waits on fame,
And of the sun that rises it will bribe.
Trace not in life a vast expansive scheme,
But be thy wishes to thy state allied.
Be mild to others—to thyself severe—
So truth shall shield thee, or from hurt or fear.

Think not of bending all things to thy will,
Nor vainly hope that fortune shall befriend;
Inconstant she—but be thou constant still
Whate'er betide, unto an honest end.
Yet needless danger never madly brave,
Kick not thy naked foot against a nail;
Or from experience the solution crave,
If wall and pitcher strive which shall prevail;
Be in thy cause as in thy neighbor's clear,
So truth shall shield thee, or from hurt or fear.

Whatever happens, of a happy mind
Be thou; nor at thy lot in life repine;
He 'scapes all ill whose bosom is resigned,
Nor way nor weather shall be always fine.
Besides thy home's not here; a journey this—
A pilgrim thou; then hie thee on thy way,
Look up to God, intent to heavenly bliss,
Take what the road affords thee—praises pay;
Shun brutal lusts, and seek the soul's high sphere;
So truth shall shield thee, or from lust or fear.

A Sure Remedy for Bigotry.

Take one ounce of Intelligence, two ounces of Common Sense, three ounces of Modesty, four ounces of Charity. Mix well together, then boil slowly over the fire of "self-imperfection," till the whole shall attain the consistency of "impartial justice." When cool, take in considerable doses, every hour, till you shall begin to discover that there are others in the world who know something as well as yourself. This symptom will indicate convalescence, and you may begin to feel that your case is hopeful. Continue taking it, in somewhat smaller doses, till you shall recognize the right of every other person to think and speak, as well as you. It will now be safe for you to leave your place of confinement and go out into society.

P. S. A cure always warranted when directions are followed.

PRICE.—A little "self-reflection."—*Ex.*

HOME LIFE.—Even as the sunbeam is composed of millions of minute rays, the home light must be constituted of little tendernesses, kindly looks, sweet laughter, gentle words, loving counsels; it must not be like the torch blaze of natural excitement, which is easily quenched, but like the serene, chastened light, which burns as safely in the dry east wind as in the stillest atmosphere. Let each bear the other's burden the while—let each cultivate the mutual confidence, which is a gift capable of increase and improvement—and soon it will be found that kindliness will spring up on every side, displacing constitutional unsuitability, want of mutual knowledge, even as we have seen sweet violets and primroses dispelling the gloom of the grey sea-rock.—*Ex.*

Selected for the Crisis.

My Mother's Grave.

I love to stray where my mother sleeps,
And gaze on each star as it twinkling peeps
Through that bending willow, as it lonely weeps
O'er my mother's grave.

I love to kneel on the green turf there,
Afar from the scenes of my daily care,
And breathe to my Maker my evening prayer
O'er my mother's grave.

I well remember how oft she led,
And knelt me beside her as with God she plead
That I might be his when the turf was spread
O'er my mother's grave.

I love to think how beneath the ground
She slumbers in death, like a captive bound,
She will slumber no more when the trump shall sound
O'er my mother's grave.

CONTENTMENT.—Happiness in part is imaginary, and its possession depends almost entirely upon ourselves; contentment is the key which unlocks the treasure house, and with "godliness is great gain."

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

For the Crisis.

The American Costume.

I was much pleased to see Sister Henry open in the paper a defence of the short dress. I have worn it since I came here, and think it preferable on very many accounts. My husband is thoroughly converted to it, and regards it as the best dress woman ever wore, judging from the point of taste, convenience and health. He urges me to henceforth wear no other, and says he will defend me in the American costume in city or country, civilly and ecclesiastically. What other husband says the same? If the men of the land could but see its superiority as related to the health of the other sex, they would not be long in recommending it. Thus a public opinion would be created in its favor which would originate from the right source, for the weaker sex are too timid to take the entire lead in such a reform movement.

It is worn in this Water Cure by all the female patients, as also by many in the town, and is prescribed by the medical faculty as a health measure, on the same principle as is the use of water and dietetics. And it is really surprising to see how agile the patients are when they don it, and how fast they improve in strength and health when afflicted with diseases peculiar to them. For ease on the person, for general neatness in appearance, for giving larger freedom to the limbs, for greater convenience in walking, in ascending eminences, in going up stairs, in getting out of or into wagons or cars, in crossing muddy roads, (and I will add, in walking beside a gentleman), the short dress has not only no equal, but is vastly superior, in its utility and style, to all others. I wish it might be universally adopted by our sex, though I fear it will not be, because those who wear it lack courage to face down silly prejudice, sneers, and unmanly and unwomanly opposition.

How long must woman be the slave of false custom and fashion, to the life-long injury of her health? There is one sister here, the wife of a clergyman, whose husband lost his charge, and could obtain no other, because she conscientiously wore it. What ignorant, wicked prejudices do even christians sometimes exhibit!

Dr. Harriet N. Austin, a very excellent, sensible woman, and a skillful physician, is the acknowledged originator of (not the "Bloomer," but) the American Costume—its proper and true name. Why should not christian females, as well as all others, go to Dansville, N. Y., to obtain fashions as well as to Paris? I may say more on this subject at a future time. All submitted for health's sake and for the glory of God.

A. M. TAYLOR.

"Our Home" Water Cure,
Dansville, N. Y.

Cause of Consumption.

Not by bad colds, nor hereditary predisposition, nor drinking liquor, nor tight lacing—for men do not lace, and yet as many of them die of consumption as women; few habitual drinkers die of that disease; and as for hereditary taint and bad colds, millions of the latter have gotten well of themselves, while the naturally feeble are compelled to an habitual carefulness of themselves, which gives them, in multitudes of cases, an immunity against all disease, except that of old age.

The very essence of consumption is a decline in flesh. Flesh is made of the food we eat; if that food does not give flesh, does not sustain the proper proportion of it, we begin to fade, and fail, and consume away.

But as there is not one in a hundred thousand who has not a plenty of food, and yet one out of every nine in the Union dies of consumption every year, the cause of that malady is not a want of food, although it is a want of flesh; and yet only food can give flesh. It must then be from one fact, that although we have a plenty of food, that food does not give the amount of flesh and strength which it ought to. The process by which food gives flesh is a double one—digestion and assimilation; in other words, it is the taking of the nourishment from the food, and distributing it to the body at various points.

The human body is much like a clock with its many wheels; if one goes slow the others go slow, and bad time is the result; if one little wheel of the body (one organ or one gland) works imperfectly or slowly, all the others are influenced thereby, and lag also. But what is the wheel which oftenest gets out of gear? It is the liver. But what infallible telegraphic signal is always made when the liver is out of order? It is constipation of the bowels. In a natural healthful state of the human body, the bowels act at least once a day; less than that is a certain indication that the liver is halting in its pace, and if the admonition is allowed to remain long unheeded, disease is as inevitable as the falling of a stone when cast from the hand. The moment constipation commences, that moment the blood begins to become impure and poor; loses its life and heat, and the body chills; "the least thing in the world" causes a chill to run along the back, or gives a cold outright; and a cold being so easily contracted, before one is cured another comes on, and that cold is continued, and this is the synonym of consumption! This article might therefore be closed with the important practical inference, that by avoiding or correcting constipation, very many of those diseases might be avoided or cured, which arise from impure blood. But another step may be taken with great advantage. What makes the liver grow slow in its action? what makes it torpid or work weakly?

For the same reason that an over-worked horse, or servant, or man, becomes slower and slower in every motion.

The liver has a certain amount of bile to manufacture every day; this bile is made out of the blood; if that blood be of a good quality every day, the work is regularly performed and well done, for the space of an hundred years! Any mechanic knows that it is a comparatively easy matter to make a good job out of good materials; but to turn out a good day's work from bad materials is a most tiresome, wearing, wasting thing. The blood becomes of a bad material within six hours after a man eats too much; if that excess is committed three times a day, this bad blood becomes a permanent supply in time; the liver for a while does its duty; longer, according to the greater vigor of the constitution; but sooner or later it lags; it is worked to death. In the meanwhile, constipation becomes a habit, and the work of death is done. But this curious fact is not unfrequent: when consumption is fastened on the lungs by continued colds, all the disease of the body is in a measure attracted there, the liver resumes its apparent healthy function, and the bowels remain daily acting, until death.

Over-eating, then, three times a day, may be considered as a primary, a radical cause of the great majority of consumptive diseases, and each reader is advised to take the matter in hand as to himself, by

1. Eating moderately every day.

2. By securing a daily action of the bowels.

But if he is so much of a baby—has so little self-denial and manly moral courage, that he "*can't help eating too much*," then an antagonizer of hearty eating is presented. Work steadily in the open air every day, from sunrise until sunset, with dry feet and dry clothing, singing, or whistling, all the time.—*Journal of Health.*

How to Clean Teeth.

There is, in my opinion no dentrifice used so baneful in its effects as charcoal. I doubt if there is a dentist, with a fair practice of ten years, but has seen worse effects from its use than from the use of acids. I have had in my own practice to insert three sets of teeth where the gums were destroyed, and the teeth dropped out from the use of charcoal. In two of these cases the gums were permanently discolored, so that there can be no mistake of its agency.

The effect of charcoal is purely mechanical; it is as sharp as diamond dust, and the finer the worse its effects. Being perfectly insoluble in the fluids of the mouth, it insinuates itself between the neck of the tooth and the gum, producing ulceration, recession, and final loss of the tooth itself. Next to charcoal, in their bad effects upon the teeth, are the various kinds of boles and earths, under different and sounding names, and popular as tooth powders.

I would have my patient use no kind of powders upon their teeth oftener than two or three times a month; then I would not have them use the brush, but take some finely prepared chalk, and a stick of red cedar, orange, or hickory, (we should say soft white pine,) about three inches long, wedge shape, and from one-eighth to one quarter inch wide; with this polish the enamel, being careful not to irritate the gums.

The great dentrifice that should be used at all times, and under any circumstances, is soap. Its alkaline properties serve to neutralize the acids contained in the fluids of the mouth, and its cleansing properties will correct the breath, and remove the offensive odor than any article I have ever seen tried. I have seen the best effects from its use in tenderness and inflammation of the gums denoting acrid secretion, and have never known it to fail in its results.

"Dyptheria."

This semi-throat disease has lately appeared among adults, though children are most commonly subjects of it. It is a strange and painful malady, arising from atmospheric conditions, and should be promptly treated as an electrical affection. Its symptoms are somewhat like croup and malignant scarlet fever, attended with occasional vomiting and purging, and concluding with the formation of a membrane or transparent film, which, covering the windpipe closely, brings on horrible sensations of choking and suffocation. Violent delirium is a very possible symptom, in a certain advanced stage of the affliction.

REMEDY: Treat the patient vigorously, as in a case of yellow fever. That is to say, bathe the arms and legs with warm water, containing as much mustard or red pepper as the skin will bear without blistering. Then manipulate downward rapidly until the surface is quite red and sensitive with the friction and irritation. Stop all food, and give only a teaspoonful of water at a time. Use frequent cold compresses upon the throat. Give from one to three warm water enemas each twenty-four hours. The wet sheet pack is good when the surface is dry and hot. In extreme cases, where suffocation seems unavoidable, apply fresh beef compresses to the throat. Rather than permit the disease to proceed, bathe the patient's extremities every two hours.—*Herald of Progress.*

End of Habitual Drinkers.

Dr. Hall's new book on Sleep states, in connection with the uneasy slumbers attendant on late dinners and hearty suppers, and the plea of "assisting digestion" with wine, brandies, or other beverages, that:

"No case is remembered, in the practice of a quarter of a century, where malt liquors, wines, brandies, or any alcholic drinks whatever, have ever had a permanent good effect in improving the digestion. Apparent advantages sometimes result, but they are transient or deceptive. If there is no appetite, it is because nature has provided no gastric juice; and that is the product of nature, not of alcohol. If there is appetite, but no digestive power, liquor no more supplies that power than would the lash give strength to an exhausted donkey. It torture does arouse the sinking beast, it is only that it shall fall a little later into a still greater exhaustion from which there is no recovery; so with the use of liquor and tobacco as whetters of the appetite, when, at length, the desire for the accustomed stimulus ceases, and the man "sickens;" there is no longer a relish for the dram and the chew, and life fades apace, either in a stupor from which there is no awaking, or by wasting and uncontrollable diarrhea.

THE CRISIS.

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Original Contributions.

For the Crisis.

Beyond.

There 'll be no woes in heaven,
No dreary hour of pain and gloom,
No hearts by grief and anguish riven,
As here beside the tomb.

No tear shall ever moisten there
The eye lit up by love and joy,
No sorrow mark the brow with care,
That here our peace destroy.

No disappointments chill the breast,
No friends of folly prove;
No death to break that heavenly rest
Where dwells eternal love.

Oh! may that rest be mine
When life's dark scenes are o'er,
May I for aye a mansion find
On Canaan's happy shore.

That rest is all I ask;
That blissful hour I know will come,
When heaven its glories shall unmask,
And e'er like Eden bloom.

HENRY C. AMES.

Machias Port, Me.

For the Crisis.

"Alas! Master, for it was borrowed."

The fact is astonishing, that a vast amount of all that appears lovely and noble is, "Alas! borrowed"; so many sail under false colors, that the honest are in danger of not appreciating men of real piety, unhappily becoming distrustful, which narrows and sours the mind. Consequently it is better to be deceived, than never to trust, for "counterfeits prove that virtue and purity really exist." For instance, one is captivated by the meek spirit and modest deportment of a christian. It is right that he should admire, even covet the inward adorning that makes him outwardly fair; but instead of tracing this beautiful, crystal stream to its source, he hews to himself a broken cistern that can hold no water, imitating the goodly gift, or affecting a spirit which he does not possess, which is often detected by the wise, and like all borrowed things, brings the wearer into disrepute, besides provoking the anger of a just God, who has said, "Buy of me gold tried in the fire," etc. Still there are some whited sepulchres that look tolerably well, and borrowed graces may be made to sit quite easily by habit, until the wearer may forget that it is merely the dress instead of the principle, which he has borrowed of the just; hence their danger as well as folly, for in security they may sleep until "the fire shall try every man's work."

But these are only small items of the mass that is borrowed. How often are we disgusted by borrowed sermons, and writings of every sort, even praying ("tell it not in Gath"!). Alas! little but surface work is found. Happy would it be for mortals, if, instead of grasping the shadow, they would secure the substance, covet the best gifts, instead of the showy, the jewel instead of the tinsel. Where are the "living epistles read and known of all men?" The borrowers take more pains not to be read, than it would take to be just what they would love to have men think them to be. And lastly, when deception will no longer avail, I fear there are many that will be compelled to confess that they have none of the spontaneous fruits of a good tree. That sermon, that gained for me the reputation of a godly man, an eloquent, soul-stirring preacher, was only a little scion borrowed from Henry Ward Beecher. The prayer that moved thousands, as the forest is moved by a mighty wind, was copied from Bishop H.

But not the preacher only is wearing false colors, lay members ape their superiors; they dare not take a position unless Bro A. adopts it, or Sr. B. approves; in short they "love greeting in the market places" as well as the old Pharisees; but, thank God, there are a few that dare to be honest men, that had rather sacrifice life than principle, that bribes cannot corrupt, neither can they be bought with honors; they cannot be made to sit when they ought to stand, nor keep silence when God bids them speak. They are frequently called stubborn; the martyrs were called obstinate; undoubtedly they thought Christ to be so, when he would not answer Pilate.

We certainly need men of will in these corrupting times, with minds that will not bend to serve an unholy cause, with purpose firm as the everlasting hills, to attack the strong holds of Satan, anywhere, even at the foot of the altar. There are champions that do not fear to attack "*wickedness in high places.*" They are wise master-builders, and they do build, instead of pulling down. Follow them and you will find light in their track; where they stop, the cloud rests.

Again, they are not the complainers, they settle their bill with God, and do not disgrace their Master by slandering the household. If any profess to be his brother and is covetous, he tells him plainly into what harbor he will sail, and leaves it with his Father, as he should, and when the trial day comes, he will stand; with the righteous nation will enter in through the gates, and be justly crowned a king—an overcomer.

VESTA N. CUDWORTH.

☞ Some one has condensed a deal of truth into the triple proposition that "Life is a cobweb, death the spider, and man the fly."

☞ There are the best christians who are more careful to reform themselves than to censure others.

For the Crisis.

One Baptism.

The apostle Paul teaches there is *one* Lord, *one* faith, *one* baptism. Now it is certain that if the baptism of the Holy Spirit is the *one* baptism, then there is no such thing (or command) as water baptism. Did Jesus command believers of the gospel to be baptized with the Holy Spirit, or in water as he set them example, when he was baptized by John in Jordan?—Matt. 28 : 19, 20; Mark 16 : 15, 16. Did Paul baptize those disciples he found at Ephesus, into the Holy Spirit? or did they not receive the Holy Spirit *after* he had baptized them? Did not Philip baptize the Eunuch *in* water? And who instructed the Eunuch concerning water baptism, if Philip did not? And if Peter may have erred on the day of Pentecost, when he instructed those who inquired of him what they must do to be saved, to repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit, can the same charge be brought against Philip and Paul?

1. Baptism includes a burial and a rising up to "newness of life." "Buried with him in baptism, wherein ye are risen with him":—Col. 2 : 12; 3 : 1—4; Rom. 6 : 3—5; Acts 8 : 12, 35, 38.

2. Baptism is the "form" or type of gospel doctrine:—Rom. 6 : 17. The gospel, as preached by Paul in 1 Cor. 15 : 1–4, is that "Jesus died for our sins—was buried, and rose again" according to the Scriptures. Baptism gives it a formal expression.

3. Obedience to Jesus in this ordinance, honors the gospel. It makes our life, death, and resurrection a reality; those "buried" in the waters of "baptism," could never "walk in newness of life," if they were not "raised up" from the water, to that end. So also, "if the dead in Christ are *not* to be raised, then they are PERISHED." All depends on the resurrection.

4. No other act of obedience secures a distinct promise of a resurrection. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6 : 5. That "likeness" of Christ's "death" and burial, that being "planted" in the likeness of his, (Christ's) "death" is stated in the preceding verse to be "*buried with him in baptism.*"

We will give unquestionable testimony from the men of past ages. Rosenmuller says: "*Immersion* in the water of baptism, and coming forth out of it, was a symbol of a person's renouncing his former life, and, on the contrary, beginning a new one. The learned have rightly reminded us, that on account of this emblematical meaning of baptism, the rite of *immersion* ought to have been retained in the Christian Church."

Martin Luther, after speaking of baptism as a symbol of death and resurrection, says: "On this account I could wish that such as are to be baptized should be completely *immersed* into water, according to the meaning of the word; and the signification of the ordinance, as also, *without doubt it was instituted by Christ.*"

Dr. Knapp, an eminent and pious German divine, says: "We are like Christ, *buried as dead persons, by baptism*, and should arise like him, to a new life."

Dr. Bloomfield, one of the most profound Biblical scholars of Great Britain, says: "We have been thus buried in the waters of baptism." He adds: "There is a plain allusion to the ancient custom of *baptism by immersion.*"

Barnabas, the companion of Paul, says: "We descend into the water, and come out of it."

Justin Martyr: "Those who believe are led to some place where there is water, and then bathe in the water." In another place, he says: "We represent our Lord's sufferings and resurrection *by baptism in a pool.*"

Tertullian: "We are *immersed* in water—let down into the water and dipped—Peter immersed in the Tiber."

Dionysius Areopag: "The total concealment in water fitly represents Christ's death and burial."

Chrysostom: "We, as in a sepulchre immersing our heads in water, the old man is *buried* and *sinking down*, the whole is concealed at once, then, as we immerge, the new man again rises."

Jerome: "Three times we are *immersed.*"

Augustine: "Rightly are ye immersed three times, who have received baptism in the name of Christ."

Neander: "Baptism was originally *by immersion.*"

Tholuck, on Rom. 6 : 4 says: "In order to understand the figurative use of baptism, we must bear in mind the well known fact, that the candidate in the primitive church was *immersed* in water, and raised out of it again."

Winer: "In the apostolic age, baptism was by *immersion.*"

Bretschneider: "The apostolic church baptized *only by immersion.*"

Schleusner, Wahl, and Btreschneider, the three great New Testament lexicographers of Germany, limit baptism, as a sacred ordinance, to immersion.

Wahn: "According to apostolic instruction and example, baptism was performed by *immersing the whole body.*"

Prof. Lange: "Baptism in the apostolic age was a proper baptism; the *immersion* *of the whole body in water.* Plunging under water represents death, and the rising out of it, the resurrection to a new life."

In short, from the days of the apostles downwards for 1800 years, we have an unbroken chain of evidence, showing that baptism was performed by immersion, and *by immersion only.* Now, who would set at nought such testimony, if it were given on the subject of *no immortality out of Christ?* Is such testimony good for anything when it is in harmony with revelation, which shines as clear as the light of the noonday sun, on this most glorious subject, which represents in figure the death and resurrection of Christ our life giver? If any wish more testimony. and can procure the German book of Martyrs, they will there find, that the united testimony of the Church from the first ages of primitive christianity down through succeeding centuries, all sustain the testimony already given, that baptism by immersion in water is the "one baptism" spoken of by Paul. And with all christian kindness I would ask how believers are *buried* in baptism by or with the Spirit? And in being baptized with the Spirit, are they *planted* in the likeness of Christ's death? If Christ did not command baptism by immersion, when he commissioned his apostles to go and preach the gospel, and to observe all things whatsoever he commanded, what did he command? And why did his apostles teach and practice baptism by *immersion* if Christ did not set them the example when he went down into the Jordan and was baptized?

I am a firm believer in the comforting influences of the Holy Spirit, and unless we possess that spirit, we have no promise of having these mortal bodies made like unto Christ's glorified body; but I remain in strong *doubt* that the "one baptism" spoken of by Paul is the baptism of the Holy Spirit, and until stronger proof is given than I have yet seen I must believe as I do.

G. DILLABAUGH.

Seneca Falls, N. Y.

For the Crisis.

The Prayer Meeting.

I love the house of prayer,
Where Jesus deigns to bless
The ones who cast on Him their care,
And all their guilt confess.

I love the house of prayer,
Where saints together meet,
With Jesus' sacred presence there,
They hold communion sweet.

I love the house of prayer,
Where all with one accord,
In sweet submission to His will,
Bow down before their Lord.

I love the house of prayer,
I would be there alway;
I found the blessed Savior there—
'T was there I learned to pray.

E. M. F.

Danielsonville, Ct.

For the Crisis.

Tower of the Flock.—Micah 4 : 8.

The tower of the flock, spoken of in this verse, is generally thought to mean Christ; but I think this is a mistake. In the 5th chap. of 2 Sam. 7th verse, it reads thus: "Nevertheless David took the stronghold of Zion, the same is the city of David." Now what is the tower of the flock? The Word says, "The stronghold of the daughter of Zion." What is "the stronghold of the daughter of Zion"? Ans.—"The city of David." That is all there is about it according to the Word. All can see that the "tower of the flock" is "the city of David." This city was in the hands of the Jebusites. It seems to have been a small city within Jerusalem, strongly walled in; but David's army broke into it and afterwards the same was called "the city of David." He had his throne in this city Here Christ will have his throne. Here will begin the first kingly rule of Christ. Here he takes possession; here he begins his reign over the Jews of Israel. For this end he was born to be king of the Jews. He does not say he was born to be king of the Gentiles. The Gentiles seem to be only adopted children; are not the olive tree, but grafted into it and share with the Jews in the same inheritance.

H. L. BRADLEY.

Bristol, Ct.

Selections.

The Spirit the Author of Reality in Religion.

To see this, let us consider in what the sense or feeling of reality consists;—the conviction and assurance of reality or realism, in any field or sphere, whether material or mental; whether in camp or council; in a word, in any pursuit or interest cognizable by man. Into what must we finally resolve our conviction of reality? To what must we ultimately trace up that impression or assurance?

Clearly—metaphysical speculation apart—to a certain correspondence between the object apprehended and the subject apprehending; a certain accordancy or mutual suitableness. Between the qualities of matter, for instance, and the senses of the human body by which we perceive these qualities, there is a certain correspondence or adaptation, by reason of which matter becomes to us, necessarily, in our apprehension, no shadowy, abstract, airy semblance, but an actual, existent, real thing. Between the phenomena of sound and the human ear there is a relation which inevitably begets the conviction that the sounds I hear are real; not ideal and imaginary, the echoes of dream-land. If they be musical sounds,—the performance on a many-stringed instrument of one that can handle it well,—they will be real to me only as sounds, and not as music, unless I have a mental sense or faculty, a musical ear or taste, corresponding to their quality as musical; as the literal ear is adapted to their more general character as sounds merely. Why is it that, to the merchant, prices, and markets, and rumors of markets come home with all the impression of intense reality? It is because there is a corresponding habit and character of mind in such a one. There is a relation and suitableness between the subject mind and the object presented to it; in virtue whereof the impression of reality springs up immediately when subject and object come together.

And it is so in every sphere of knowledge or of contemplation.

If therefore, the character and glory of God—his authoritative claim to your love—your exceeding sinfulness in refusing it; if the fact of your condemnation,—the substitution and righteousness of Christ,—his redeeming love and faithfulness; if faithfulness, if forgiveness of sin,—adoption,—the light of God's countenance,—the joy of his salvation and the comforts of his Spirit; if the beauty of holiness—the goodness of God's law—and the rewards of his favor: if these are to you as yet but shadows and ideas and unrealities, it is because between your spirit and these things of God's Spirit there is no suitableness, no living relation, no true answerableness or adaptation or correspondency.

But the Spirit of the Lord can give these things great reality in your estimation and conviction. For he can establish a glorious correspondency. Between these objective or outward "deep things of God," on the one hand; and your mind, as the active subject engaged in contemplating and dealing with them, on the other; the Spirit can create a living and blessed answerableness. He has these deep things of God in his keeping. They are his own,—"the things of the Spirit." He has your spirit in his keeping also, and at his full and sovereign disposal. He can frame it into the very image and character and glory of God. He can fashion it into the very figure and mould of God's holy law, and give unto it the leading attributes and tone of "the deep things of God."

And then,—when the character and glory of God are outwardly presented to your mind, itself now formed in that same glorious character;—when the authority of God is held up to you in imposing that same holy law which is now within your heart; and sin is held up to you as the transgression of that holy law; and Christ's atoning blood and surety-righteousness, as magnifying that holy law; and forgiveness, with acceptance, even complete justification, as following from that holy law having been magnified and made honorable; the sovereign love of God, also, as originating all this redemption, and the light of his countenance as following in his train; with the peace that passeth understanding, and the joy that is unspeakable and full of glory, and the hope that maketh not ashamed, and the rest that remaineth; oh! then, because of the exact correspondency between your inner man as formed anew of the Spirit, on the one hand, and these things of the self-same Spirit, on the other, there is in all your soul an impression;—not inferential, but direct; not the fruit of reasoning, but intuitional; inevitable also, and ineradicable, as well as immediate;—that you are seeing and receiving, that you are discerning, handling, grasping, the *things* of God; things that are real indeed, even as no things can be more real, yea, none so real: "for the things that are seen are temporal, but the things that are unseen are eternal," (2 Cor. 4 : 18.)

The Law of Christ, or Sundry Christian Duties.

I. TOWARD GOD.—*The Inducement.*—"Having therefore *these* promises, let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting* holiness in the fear of God."—2 Cor. 7 : 1.

1. PRAYER. "Let us come *boldly* to the throne of grace that we may obtain mercy, and find grace to help in time of need."—Heb. 4 : 16.

The Injunction.—"Pray *without ceasing*," 1 Thess. 5 : 17. "*Continuing* instant in prayer," Rom. 12 : 12. "Praying always with all prayer and supplication *in the Spirit*, and *watching thereto* with all perseverance," Eph. 6 : 18. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known to God," Phil. 4 : 6.

The Promise.—"*Whatsoever* ye shall ask *in my name*, that will I do," John 14 : 13. "Ask, and it shall be given you," Matt. 7 : 7. "You ask and receive not, because you ask amiss," James 4 : 3.

2. THANKSGIVING. "In *every thing* give thanks," 1 Thess. 5 : 18. "In the faith abounding with thanksgiving," Col. 2 : 7. "Be ye thankful," Col. 3 : 15. "Thanks be to the Father, who maketh us meet to be partakers of the inheritance of the saints in light," Col. 1 : 12.

3. JOY. "Rejoice evermore," 1 Thess. 5 : 16. "Rejoicing in hope," Rom. 12 : 12. "Rejoice in the Lord," Phil. 3 : 1. "Singing and making melody in your hearts to the Lord," Eph. 5 : 19. "Rejoice and be exceeding glad, for great is your reward in the heavens," Matt. 5 : 12.

4. HEARTINESS. "Whatsoever ye do, do heartily, as to the Lord, and not to men," Col. 3 : 23.

5. FERVENCY. "Be fervent in spirit," Rom. 12 : 11. "Quench not the spirit," 1 Thess. 5 : 19. "Grieve not the spirit," Eph. 4 : 30.

6. PERSEVERANCE. "*Hold fast* that which is good," 1 Thess. 5 : 21. "Let us not be weary in well doing," Gal. 6 : 9. "In nothing terrified by adversaries," Phil. 1 : 28. "Stand fast in the Lord," 4 : 1. "Hold fast the profession of our faith without wavering," Heb. 10 : 23. "They who trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever," Ps. 125 : 1.

7. HOLINESS. "Be perfect," 2 Cor. 13 : 11. "Be ye holy, as I am holy," 1 Pet. 1 : 16. "Abstain from all appearance of evil," 1 Thess. 5 : 22. "Abhor that which is evil," Rom. 12 : 9. "In keeping of them is great reward," Ps. 19 : 11; 15.

8. WISE IN THE WORD. "Let the word of Christ dwell in you richly in all wisdom," Col. 3 : 16. "Be ye *doers* of the word and not hearers only," Jas. 1 : 22. "Holding forth the word of life," Phil. 2 : 16. "Despise not prophesyings," 1 Thess. 5 : 20. "Keep yourselves from idols," 1 John 5 : 21. "Covetousness is idolatry," Col. 3 : 5. "Stubbornness is iniquity and idolatry," 1 Sam. 15 : 23. "Beware lest any man spoil you through love of vain wisdom and deceit, after the traditions of men, and not of God," Col. II : 8. "Be not carried about with divers and strange doctrines," Heb. 13 : 9. "Receive with meekness the ingrafted word, which is able to save your souls," Jas. 1 : 21.—*Gospel Banner.*

Chaucer's Counsel.

WRITTEN SHORTLY BEFORE HIS DEATH.

Flee from the crowd, and be to virtue true,
Content with what thou hast, though it be small;
To hoard brings hate—nor lofty things pursue;
He who climbs high endangers many a fall:
Envy's a shade that ever waits on fame,
And of the sun that rises it will bribe.
Trace not in life a vast expansive scheme,
But be thy wishes to thy state allied.
Be mild to others—to thyself severe—
So truth shall shield thee, or from hurt or fear.

Think not of bending all things to thy will,
Nor vainly hope that fortune shall befriend;
Inconstant she—but be thou constant still
Whate'er betide, unto an honest end.
Yet needless danger never madly brave,
Kick not thy naked foot against a nail;
Or from experience the solution crave,
If well and pitcher strive which shall prevail;
Be in thy cause as in thy neighbor's clear,
So truth shall shield thee, or from hurt or fear.

Whatever happens, of a happy mind
Be thou; nor at thy lot in life repine;
He 'scapes all ill whose bosom is resigned,
Nor way nor weather shall be always fine.
Besides thy home's not here; a journey this—
A pilgrim thou; then hie thee on thy way,
Look up to God, intent to heavenly bliss;
Take what the road affords thee—praises pay;
Shun brutal lusts, and seek the soul's high sphere;
So truth shall shield thee, or from lust or fear.

A Sure Remedy for Bigotry.

Take one ounce of Intelligence, two ounces of Common Sense, three ounces of Modesty, four ounces of Charity. Mix well together, then boil slowly over the fire of "self-imperfection," till the whole shall attain the consistency of "impartial justice." When cool, take in considerable doses, every hour, till you shall begin to discover that there are others in the world who know something as well as yourself. This symptom will indicate convalescence, and you may begin to feel that your case is hopeful. Continue taking it, in somewhat smaller doses, till you shall recognize the right of every other person to think and speak, as well as you. It will now be safe for you to leave your place of confinement and go out into society.

P. S. A cure always warranted when directions are followed.

PRICE.—A little "self-reflection."—*Ex.*

HOME LIFE.—Even as the sunbeam is composed of millions of minute rays, the home light must be constituted of little tendernesses, kindly looks, sweet laughter, gentle words, loving counsels; it must not be like the torch blaze of natural excitement, which is easily quenched, but like the serene, chastened light, which burns as safely in the dry east wind as in the stillest atmosphere. Let each bear the other's burden the while—let each cultivate the mutual confidence, which is a gift capable of increase and improvement—and soon it will be found that kindliness will spring up on every side, displacing constitutional unsuitability, want of mutual knowledge, even as we have seen sweet violets and primroses dispelling the gloom of the grey sea-rock.—*Ex.*

Selected for the Crisis.

My Mother's Grave.

I love to stray where my mother sleeps,
And gaze on each star as it twinkling peeps
Through that bending willow, as it lonely weeps
O'er my mother's grave.

I love to kneel on the green turf there,
Afar from the scenes of my daily care,
And breathe to my Maker my evening prayer
O'er my mother's grave.

I well remember how oft she led,
And knelt me beside her as with God she plead
That I might be his when the turf was spread
O'er my mother's grave.

I love to think how beneath the ground
She slumbers in death, like a captive bound,
She will slumber no more when the trump shall sound
O'er my mother's grave.

CONTENTMENT.—Happiness in part is imaginary, and its possession depends almost entirely upon ourselves; contentment is the key which unlocks the treasure house, and with "godliness is great gain."

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

For the Crisis.

The American Costume.

I was much pleased to see Sister Henry open in the paper a defence of the short dress. I have worn it since I came here, and think it preferable on very many accounts. My husband is thoroughly converted to it, and regards it as the best dress woman ever wore, judging from the point of taste, convenience and health. He urges me to henceforth wear no other, and says he will defend me in the American costume in city or country, civilly and ecclesiastically. What other husband says the same? If the men of the land could but see its superiority as related to the health of the other sex, they would not be long in recommending it. Thus a public opinion would be created in its favor which would originate from the right source, for the weaker sex are too timid to take the entire lead in such a reform movement.

It is worn in this Water Cure by all the female patients, as also by many in the town, and is prescribed by the medical faculty as a health measure, on the same principle as is the use of water and dietetics. And it is really surprising to see how agile the patients are when they don it, and how fast they improve in strength and health when afflicted with diseases peculiar to them. For ease on the person, for general neatness in appearance, for giving larger freedom to the limbs, for greater convenience in walking, in ascending eminences, in going up stairs, in getting out of or into wagons or cars, in crossing muddy roads, (and I will add, in walking beside a gentleman), the short dress has not only no equal, but is vastly superior, in its utility and style, to all others. I wish it might be universally adopted by our sex, though I fear it will not be, because those who wear it lack courage to face down silly prejudice, sneers, and unmanly and unwomanly opposition.

How long must woman be the slave of false custom and fashion, to the life-long injury of her health? There is one sister here, the wife of a clergyman, whose husband lost his charge, and could obtain no other, because she conscientiously wore it. What ignorant, wicked prejudices do even christians sometimes exhibit!

Dr. Harriet N. Austin, a very excellent, sensible woman, and a skillful physician, is the acknowledged originator of (not the "Bloomer," but) the American Costume—its proper and true name. Why should not christian females, as well as all others, go to Dansville, N. Y., to obtain fashions as well as to Paris? I may say more on this subject at a future time. All submitted for health's sake and for the glory of God.

A. M. TAYLOR.

"Our Home" Water Cure,
Dansville, N. Y.

Cause of Consumption.

Not by bad colds, nor hereditary predisposition, nor drinking liquor, nor tight lacing—for men do not lace, and yet as many of them die of consumption as women; few habitual drinkers die of that disease; and as for hereditary taint and bad colds, millions of the latter have gotten well of themselves, while the naturally feeble are compelled to an habitual carefulness of themselves, which gives them, in multitudes of cases, an immunity against all disease, except that of old age.

The very essence of consumption is a decline in flesh. Flesh is made of the food we eat; if that food does not give flesh, does not sustain the proper proportion of it, we begin to fade, and fail, and consume away.

But as there is not one in a hundred thousand who has not a plenty of food, and yet one out of every nine in the Union dies of consumption every year, the cause of that malady is not a want of food, although it is a want of flesh; and yet only food can give flesh. It must then be from one fact, that although we have a plenty of food, that food does not give the amount of flesh and strength which it ought to. The process by which food gives flesh is a double one—digestion and assimilation; in other words, it is the taking of the nourishment from the food, and distributing it to the body at various points.

The human body is much like a clock with its many wheels; if one goes slow the others go slow, and bad time is the result; if one little wheel of the body (one organ or one gland) works imperfectly or slowly, all the others are influenced thereby, and lag also. But what is the wheel which oftenest gets out of gear? It is the liver. But what infallible telegraphic signal is always made when the liver is out of order? It is constipation of the bowels. In a natural healthful state of the human body, the bowels act at least once a day; less than that is a certain indication that the liver is halting in its pace, and if the admonition is allowed to remain long unheeded, disease is as inevitable as the falling of a stone when cast from the hand. The moment constipation commences, that moment the blood begins to become impure and poor; loses its life and heat, and the body chills; "the least thing in the world" causes a chill to run along the back, or gives a cold outright; and a cold being so easily contracted, before one is cured another comes on, and that cold is continued, and this is the synonym of consumption! This article might therefore be closed with the important practical inference, that by avoiding or correcting constipation, very many of those diseases might be avoided or cured, which arise from impure blood. But another step may be taken with great advantage, What makes the liver grow slow in its action? what makes it torpid or work weakly?

For the same reason that an over-worked horse, or servant, or man, becomes slower and slower in every motion.

The liver has a certain amount of bile to manufacture every day; this bile is made out of the blood; if that blood be of a good quality every day, the work is regularly performed and well done, for the space of an hundred years! Any mechanic knows that it is a comparatively easy matter to make a good job out of good materials; but to turn out a good day's work from bad materials is a most tiresome, wearing, wasting thing. The blood becomes of a bad material within six hours after a man eats too much; if that excess is committed three times a day, this bad blood becomes a permanent supply in time; the liver for a while does its duty; longer, according to the greater vigor of the constitution; but sooner or later it lags; it is worked to death. In the meanwhile, constipation becomes a habit, and the work of death is done. But this curious fact is not unfrequent: when consumption is fastened on the lungs by continued colds, all the disease of the body is in a measure attracted there, the liver resumes its apparent healthy function, and the bowels remain daily acting, until death.

Over-eating, then, three times a day, may be considered as a primary, a radical cause of the great majority of consumptive diseases, and each reader is advised to take the matter in hand as to himself, by

1. Eating moderately every day.
2. By securing a daily action of the bowels.

But if he is so much of a "baby"—has so little self-denial and manly moral courage, that he "*can't help eating too much!*" then an antagonizer of hearty eating is presented. Work steadily in the open air every day, from sunrise until sunset, with dry feet and dry clothing, singing, or whistling, all the time.—*Journal of Health.*

How to Clean Teeth.

There is, in my opinion no dentrifice used so baneful in its effects as charcoal. I doubt if there is a dentist, with a fair practice of ten years, but has seen worse effects from its use than from the use of acids. I have had in my own practice to insert three sets of teeth where the gums were destroyed, and the teeth dropped out from the use of charcoal. In two of these cases the gums were permanently discolored, so that there can be no mistake of its agency.

The effect of charcoal is purely mechanical; it is as sharp as diamond dust, and the finer the worse its effects. Being perfectly insoluble in the fluids of the mouth, it insinuates itself between the neck of the tooth and the gum, producing ulceration, recession, and final loss of the tooth itself. Next to charcoal, in their bad effects upon the teeth, are the various kinds of boles and earths, under different and sounding names, and popular as tooth powders.

I would have my patient use no kind of powders upon their teeth oftener than two or three times a month; then I would not have them use the brush, but take some finely prepared chalk, and a stick of red cedar, orange, or hickory, (we should say soft white pine,) about three inches long, wedge shape, and from one-eighth to one quarter inch wide; with this polish the enamel, being careful not to irritate the gums.

The great dentrifice that should be used at all times, and under any circumstances, is soap. Its alkaline properties serve to neutralize the acids contained in the fluids of the mouth, and its cleansing properties will correct the breath, and remove the offensive odor than any article I have ever seen tried. I have seen the best effects from its use in tenderness and inflammation of the gums denoting acrid secretion, and have never known it to fail in its results.

"Dyptheria."

This semi-throat disease has lately appeared among adults, though children are most commonly subjects of it. It is a strange and painful malady, arising from atmospheric conditions, and should be promptly treated as an electrical affection. Its symptoms are somewhat like croup and malignant scarlet fever, attended with occasional vomiting and purging, and concluding with the formation of a membrane or transparent film, which, covering the windpipe closely, brings on horrible sensations of choking and suffocation. Violent delirium is a very possible symptom, in a certain advanced stage of the affliction.

REMEDY: Treat the patient vigorously, as in a case of yellow fever. That is to say, bathe the arms and legs with warm water, containing as much mustard or red pepper as the skin will bear without blistering. Then manipulate downward rapidly until the surface is quite red and sensitive with the friction and irritation. Stop all food, and give only a teaspoonful of water at a time. Use frequent cold compresses upon the throat. Give from one to three warm water enemas each twenty-four hours. The wet sheet pack is good when the surface is dry and hot. In extreme cases, where suffocation seems unavoidable, apply fresh beef compresses to the throat. Rather than permit the disease to proceed, bathe the patient's extremities every two hours.—*Herald of Progress.*

End of Habitual Drinkers.

Dr. Hall's new book on Sleep states, in connection with the uneasy slumbers attendant on late dinners and hearty suppers, and the plea of "assisting digestion" with wine, brandies, or other beverages, that:

"No case is remembered, in the practice of a quarter of a century, where malt liquors, wines, brandies, or any alcholic drinks whatever, have ever had a permanent good effect in improving the digestion. Apparent advantages sometimes result, but they are transient or deceptive. If there is no appetite, it is because nature has provided no gastric juice; and that is the product of nature, not of alcohol. If there is appetite, but no digestive power, liquor no more supplies that power than would the lash give strength to an exhausted donkey. It torture does arouse the sinking beast, it is only that it shall fall a little later into a still greater exhaustion from which there is no recovery; so with the use of liquor and tobacco as whetters of the appetite, when, at length, the desire for the accustomed stimulus ceases, and the man "sickens;" there is no longer a relish for the dram and the chew, and life fades apace, either in a stupor from which there is no awaking, or by wasting and uncontrollable diarrhea.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

My Harp.

Once more, my harp, I'll touch thy chords,
Long hast thou been unstrung,
And down by Babel's dark cold stream,
On lonely willows hung.

A foreign land—a captive's lot—
Sadness and silence brings;
Oh! let it be a joyful strain,
That wakes thy slumbering strings!

No more would I in bondage toil,
With hope and birthright gone,
Or sit and weep in silence near
Thy streams, oh Babylon!

No more with torn and bleeding feet
I'd tread this wilderness,
A partner in the woes of saints—
A stranger to their peace.

No more I'd fill my soul with husks
From which the swine are fed;
When in "my Father's house" at home,
The servants feast on bread.

"I will arise" and seek his face,
Of all my wanderings speak,
We meet—his arms are round my neck—
His kiss is on my cheek!

And lo! within his sacred halls
Tokens of joy upspring!
The "fatted calf," the festive song,—
The "robe," the "shoes," the "ring!"

Oh! give me then "my pilgrim harp,"
I'll sweep its trembling strings;
"The dead's alive! the lost is found!"
And she who mourned now sings!

L. R. K. BISHOP.

Warner, N. H.

For the Crisis.

Something New.

Those who persist in advocating the doctrine of man's inherent immortality sometimes find themselves in peculiarly difficult positions; and the ingenuity with which they endeavor to dodge the thrust direct, or spiritualize a straight forward question is wonderful. With them death does not mean death, but an entrance into a more exalted or miserable state of existence; and eternal life is not the gift of God, but an inalienable principle as lasting and indestructible as the throne of the Omnipotent. The utter destruction of the wicked, their "being as though they had not been," is but a figure of speech to represent an endless suffering in the flaming pit:—living in the most excruciating sensitiveness to pain, which means the second death! The coming of Christ, they say, is a spiritual visitation to man at his departure from this life, and that his future abode is above the starry heavens, and not upon the earth, as an unsophisticated reader would infer from reading the Scriptures, which say, that this world shall be inherited by the meek. All this we hear every day; but the newest idea out is one which a gentleman, whose veracity I have no reason to question, told me of a few days ago, which I shall relate as nearly as I can without any unnecessary adornment in language or sentiment.

The gentleman above alluded to, said that he had an Irishman in his employment, a shrewd, trustworthy fellow, whose wife had recently been confined. The little stranger was a sickly, puny thing, and no time was lost in sending for a priest to *christen* it, lest it would die without the saving operation, and of course run a great chance of warmer accommodation than was to be thought of or desired. But the poor child *did* die before his Reverence came, and there was no help for it. Now the father of the child had a "lot" in one of the Catholic cemeteries, regularly consecrated, and the poor man thought if the baby were buried there its case was not entirely hopeless. But the priest absolutely refused it burial—he would not suffer the miserable little carcass to pollute the holy ground! The trembling father then put the following momentous question:

"Arrah, then, your Riverence, what will become of its unfortunate sowl?"

"Soul!" cried the priest, "It has got no soul."

"No sowl?" exclaimed the astonished parent, gazing at his spiritual adviser in blank dismay.

"Not a bit of one," replied his reverence firmly. "The child was dead before I could put the blessed cross upon it and the *soul begins when the priest puts the holy sign upon its forehead*!! Therefore it has no soul!" The priest turned away and left his enlightened disciple who muttered something like, "If it hasn't got no sowl it's hardly worth the berrin' at all at all."

We should like to know when this new light sprang up in the doctrines of the Infallible Church? If it came from head quarters, and from the unerring wisdom of the Vicegerent, it robs the church of one of its most comforting doctrines, *videlicet*, "that the souls of all heretics are doomed to everlasting suffering in the very hottest corner in hell." The no-soul doctrine of unbaptized infants is but a poor equivalent for the exquisite enjoyment of a heretic burning, the first instalment of said punishment in this world if possible, and the balance in the next Perhaps the chief of the fire department below, has notified his faithful co-worker that his establishment is too full already, and as he cannot make room for others without reducing his present charge to ashes, which seems impossible, he therefore requests no more souls made whose destiny is anything lower than purgatory!

But a truce to further irony. Is it not dreadful to contemplate the brazen audacity and bold blasphemy of these unscrupulous manufacturers of doctrines, which blind men's minds, and keep them in deepest ignorance of their future fate! The veriest idolater that ever trembled before the fierce priest of a demon idol, never was more priest ridden and blindly led than the votaries of this insolent, truculent abomination, whose bare existence depends upon unthinking ignorance, even as the hideous vampire and the bloated spider dwell and fatten in the dark unctiousness of a noisome dungeon, or the cob-webbed desolation of a ruined castle.

But the light of revelation and the steps of progress are fast doing away with the mummery of priestcraft. The rusty chains of spiritual despotism are being snapped from the galled limbs of a nation which has determined to be free; and the lamp of the Everlasting Gospel now throws its radiance into the mouldering and ghastly superstition, revealing its decrepid deformity, while the exulting shout of liberated millions sounds the knell of the oppressor, whose head is now uncovered to the exterminating stroke of the avenger of the blood of his saints. Not all the policy and power of the monarchy of this globe could avert the harlot's doom a single day—

When heaven's dire plagues are poured upon her guilt—
The answered prayer of those whose blood she spilt.
The curse invoking cry—"O Lord, how long?"
Come loud and deeper from the slaughtered throng.
The clouds of vengeance roll along the sky,
Red with the bolt which seals her destiny.
The bloody cup still trembles in her grasp—
She reels and totters ere she drinks her last.
And those who shared in her abomination
Shall share her plagues, says holy revelation.
And like the millstone cast into the flood,
So shall they perish in the sea of blood.
While she, enwrapped by the devouring flame,
Shall perish quite, nor leave behind a name.

JNO. F. COTTON.

For the Crisis.

"Holy Men"—their Testimony.

It sometimes happens, when we refer to the Old Testament Scriptures for proof of some very important doctrines which we believe and teach; that we are told that our authors "lived in a comparatively dark period, in a dim, a shadowy dispensation." Be it so, yet the New Testament teaches, that they were "holy men of God," and also that they "spake as they were moved by the Holy Ghost." That "whatsoever things were written aforetime were written for our learning," hence we may expect to learn the truth from them, but never from the Babel of modern theology. One of the moderns, a pious man and an excellent poet, has taught us to sing:

"And when my voice is lost in death,
Praise shall employ my nobler powers."

Job's contemplation of the 'death sleep' was somewhat different (3:13); "For now (if he had died,) should I have lain still and been quiet, I should have slept: then had I been at rest." Hear David, Israel's poet, (Ps. 6:5,)—"In death there is *no* remembrance of thee; in the grave *who shall give thee thanks*"? Watts would answer by saying, "all the dead saints shall 'employ their nobler powers' in this work. But David interrogated again, (Ps. 88:10, 11), "Wilt thou shew wonders to the dead? *Shall* the dead arise and praise thee?" Let David answer his own queries. Ps. 146:4.—Of the death of man he says, "*His breath* goeth forth, HE *returneth* to his earth; *in that very day* his thoughts perish." See also Eccl. 9:5, 6, 10.—Hezekiah, the God-fearing king, was right when he said, (Isa. 38:18), "For the grave cannot praise thee, death cannot celebrate thee." Some start back from this view of the intermediate state, with "Oh! how dreadful!! to be for ages unconscious." "Can't believe that my daughter that died so happy is unconscious." Most of this class of persons talk as though with this view the dead would be *conscious of being unconscious*. This is a slight mistake.

Let me here introduce the graphic language of Dr. Spring, found at the close of one of his sermons, upon the flight of time. He says,—"I shall never address this audience again. I shall never again meet them but at the bar of God. That interview seems indeed far distant. But it will be as soon as time, with his eagle wings, shall have finished the little remnant of his short career. 'After death the judgment.' We die; but intervening ages pass rapidly over those who sleep in the dust. There is no plate there on which to count the hours of time. No longer is it told by days, or months, or years; for the planets which mark these periods are hidden from their sight. Its flight is no longer noticed by the events perceived by the senses, for the ear is deaf and the eye is closed. The busy world of life, which wakes at each morning and ceases every night, goes on above them, but to them all is silent and unseen. The greetings of joy and the voice of grief, the revolution of empires and the lapse of ages, send no sound within that narrow cell. Generation after generation are brought and laid by their side; the inscription upon their monumental marble tells the centuries that have passed away; but to the sleeping dead, the long interval is unobserved. Like a dream of the night, with the quickness of thought, the mind ranges time and space almost without a limit. There is *but a moment*, between the hour when the eye is closed in the grave and when it wakes to the judgment." How beautiful, no 'loneliness in heaven' because many dear ones are left behind to toil and suffer, nay;—but when the first saint who has died, (whether Abel or another,) sets foot on the land of promise, Lo! *all* are there. "These all, having obtained a good report through faith, received not the promise; God having provided (*Marg.* foreseen,) some better thing for us, that they without us should not be made perfect."—Heb. 11:39, 40.

CHAS. P. DOW.

For the Crisis.

Is it Death?

As I think over the scenes of the past, present and future, I fully realize that death is in the land, from the beginning to the end, it is one continued state of death. The past has been a scene of death, burial places filled up, and the present forgotten. Because bloodshed is here, death is here, sorrow and sighing. Tears fill the eyes of the aged and the youth as they gaze over the coffined form of a loved one. On one side is a lovely babe, just entwined in the parents' affections. Death has closed its eyes never more to look again on its mother. Again I see a youth of fair promises of health; disease and death mark him for their victim. A maiden is taken, and a lover is left to mourn. A brother, or sister, or father is taken, and others left to mourn.

Oh death! thou art a cruel monster, setting thy seal on all that is lovely; but soon thy power will be destroyed; soon thou too wilt die. Oh death! thou hast taken from me a mother; thou didst make her suffer; thou hast robbed a father of seventy years and more of a companion. Cruel death! I never felt thy power so much before. When I have seen the funeral procession pass along, and heard the tolling bell, I hardly thought that death had done this. As I stood over my mother's bed and smoothed her aching head, and gave her water to quench her thirst, and knew that she must die, then I felt sympathy for all who are called to mourn. But mother is gone. The cold grave is her house. There she lies waiting for Gabriel's trumpet to sound, and then I shall see her again. Oft has instruction passed her lips—oft has she gazed on grandchildren, wept over them, and told them their days of happiness would soon be over. And as we watched her, and saw an inflammatory disease making rapid progress on her frame, beholding it change with lightning speed to the brain, then all the human heart was revealed to me. I have seen all this in all society, in most all neighborhoods; been in all kinds of sickness, and seen some of all ages die, from the babe of six months to old age, yet never felt sympathy for them as I ought to until now. Oh heart! how treacherous.

The babe of Bethlehem! Once he wept over Judah's city. He died on Calvary's mountain. He died for you and me; for you, sinner, he died; but he lives again no more to die. He died because sin was in the world, sin in the inhabitants of earth. But hark! I hear a voice of lamentation and bitter weeping, the weeping and groaning creation;—Rachel weeping for her children. A host of martyrs I hear crying, and the living echo the sound—"How long, oh, Lord?" How long ere we shall see Jesus coming, the best friend, he who knows our sorrows, and can heal all our sickness? He died on the mountain; he sweat as it were great drops of blood; his blood atoned for me. Oh! may I accept his grace and be saved.

Sinner, his blood was shed for you; turn it not away. Heed his voice. To-day mercy is for you. Lend your ear and hear the voice of mercy; turn not away; Jesus died and lives again. He is coming (hasten the day!) to save his children. Sinner, will he call for and save you? Death is in the land; sickness and sorrow, trials and afflictions; meeting and parting; praying and sighing; but all a shadow that will soon pass away. Jesus is coming; death will then die; for it is written: "I will destroy death and him that hath the power of death, which is the devil." I shall be glad and weep no more when the devil is destroyed, for he has made sorrow and trouble enough. Then mother will come forth. All, mothers, fathers, brothers, sisters, friends, will come forth, some to immortal beauty and glory, some to eternal death. May the Lord grant, reader, that you and I may be made to bloom in immortal beauty, and sing the song of triumph. There will be no more death.

A. R. BASSETT.

For the Crisis.

Infant Salvation.

As a good many think and say the Scriptures are almost silent on that subject, I wish to say a little for the consolation of those whose children are in the enemy's land. "Thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children."—Isa. 49:25. "Thus saith the Lord, refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they (thy children) shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."—Jer. 31:16, 17. When they brought infants to Jesus, the disciples rebuked them; but Jesus called them unto him and said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." I know all are the children of wrath by nature, but God is rich in mercy (Eph. 2:3) to them that had not sinned after the similitude of Adam's transgression.—Rom. 5:14. They shall be in the kingdom, and kings shall be nursing fathers, and their queens their nursing mothers. They (the saints) shall be kings and priests for a thousand years (Rev. 1:6 and 20:6). "And they shall build the old wastes, they shall rear up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the priests of the Lord: men shall call you the ministers of our God."—Isa. 61:4 to end of the chapter. "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, the city of the Lord, the Zion of the Holy One of Israel. For brass I will bring gold, and for iron, I will bring silver, and for wood brass, and for stones iron. I will also make thy officers peace, and thine exactors righteousness. Violence shall be no more in thy land, wasting nor destruction within thy borders; thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an exceeding light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time. Isa. 60:14 to the end. "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie together and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11th and 12th chaps. "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, the Lord our Righteousness."—Jer. 23:5. "He shall judge the poor of the people, he shall save the children of the needy and shall break in pieces the oppresser."—Ps. 72:4.

God is a just God; he willeth not the death of any, he is no respecter of persons' all the sons and daughters of Adam have or will have an offer of life eternal, by believing and obeying the second Adam; but as in Adam all die, so in Christ will all be made alive, but every man (or class of men) in his own order. The Son of man did not come to destroy men's lives, but to save them. For the Son of man came to seek and to save that which was lost.—Luke 19:10. All the seed of Adam was lost without a Savior. Jesus is the Savior of all that believe and obey him. Therefore little children will come again from the land of the enemy, and be in the kingdom of Jesus. And in the regeneration when the Son of man shall sit on the throne of his glory, (and he shall be a priest on his throne) his disciples shall sit on twelve thrones judging the twelve tribes of Israel.—Matt. 19:28; Zech. 6. 13. And moreover, when Christ sits on the throne of his kingdom, his saints will be rulers or governors over the cities of the world, some over ten, some five, some two, according to their several abilities (Matt. 19:17), and improvement of their talents here. "For thus saith the Lord, that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."—Isa. 45:18. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment from henceforth even forever. The zeal of the Lord of Hosts will perform this."—Isa. 9:7. The kingdom will increase, and multiply, as the stars of the heaven, and "as the sand which is upon the sea shore, innumerable."—Gen. 22:17. "Thus saith the Lord; if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me."—Jer. 33:20—23. The kingdom of Jesus will increase, till it fill the whole earth.—Dan 2:35. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. 5:13. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Amen and amen.

JOHN MORRISON.

New Glasgow, Canada East.

For the Crisis.

"Behold the Day cometh that shall burn as an Oven!"

Were it not a fact, that life is brief, that death may *suddenly* unclothe us of mortal life, it is fearful (without a good foundation,) to realize, that we are standing on this world's meager sea, whose very waters are kissing the shores of eternity, and the next wave may bring us to the shore, where our life voyage in time will be ended. Our long day's work will then be done, not as individuals only, but a whole world's work completed. As a world, and as individuals, no repairs in the past can then be made. Our vessel will never reverse its course, or traverse its long path again; only one voyage is vouchsafed to man, only one for the world; if this prove a failure, it is an eternal failure. The morning of the world is gone, its noon,—its sun has been sinking lower and lower, until but a speck of its disk is visible.

The song-bird gathers its wings, and bids farewell to her home work; its little nest in the bough is left far behind, while she seeks some sunny spot; but it is only till the cold winds pass away, and the snow melts from the green sod in its native bowers, then she returns to work and sing, as before. But when man lays down his work, he may never resume it again. There is no retrograde hour in his probation. If he darkens one bright spot for his fellow, he may not stay to repair it. If he justles one car from the rail, it drags a whole train with it; but on, on he whirls, leaving in his track weeping and desolation. As circle after circle is formed in the water, by dropping a pebble into its clear fount; so one sin may gather in its train a multitude, an army of effects, that will be felt long after the transgressor has stepped from the stage. Sinner, beware! Backslider, pause! lest not only thorns be planted in an earthly pillow, but the blood of the ungodly be at last found in thy skirts.

Ungodly deeds and words, like spectres, haunt the midnight hour and the couch of death, but will speak in a voice of thunder when man stands before his Judge. And thou, hoary-headed world, although so old in guilt, so august in numbers, think not to escape the vengeance of a long-suffering God; thy crimes have reached unto heaven; the very soil is polluted with blood, the air is burdened with the sighing of the prisoners, the clank of the chain has entered the ears of the God of Sabaoth; the tears and groans of past ages are not forgotten; dissembling and lying, treachery and pride, have filled thy cup, and thou must fall.

The earth once destroyed by water is reserved unto fire and the perdition of the ungodly, but a little reprieve is granted. Thy fate lingers; a beam of mercy falls across thy pathway, but the gleaning after the harvest is almost ended; the precious are being taken from the vile, the day of his preparation is almost over. Many have been buying the eye-salve, and, thank God, are no longer blind. There are a few that are keeping the word of his patience, holding fast their crown. Some are rich with the gold tried in the fire, and have bought the white raiment. In short, the bride is almost ready. Then the kingdom must be given to the Mighty Conqueror and his chosen. Awake! doomed world, from thy slumbers, prepare to meet thy God! for behold he cometh with vengeance and a recompense.

VESTA N. CUDWORTH.

Life Insurance.

Man naturally loves security and dreads uncertainty. Give him something that is permanent and he reposes in the enjoyment of it. But where all is uncertain all is unrest.

Among the things that are uncertain on earth, nothing is more so than human life. No other possession is held by a tenure more frail. No thread is more brittle than that which holds us to these mortal scenes. From childhood to old age, ten thousand dangers lurk along our path. Ten thousand flickering life-lamps expire before the first blast of earth's chill tempest; others burn but feebly, and at last go out in darkness; and often the life that seemed to glow with a steady and a quenchless flame, is blotted out in an instant by some untoward event. So man dies—"his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. His purposes are broken off and unfulfilled—his wealth is snatched from him—the sceptre drops from his hand—the crown from his brow, and he falls like a potsherd smitten by an iron rod; or fades like a flower before a burning blast. "In the morning it flourisheth and groweth up; in the evening it is cut down and withereth." Ps. 90:6.

Life, though so frail, is yet of immense value. Because upon it hangs all enjoyment, prosperity, friendship, wealth, and all the support and dependence of others who look to us for assistance. Cut off life, and happiness fades from the home; joy flees from the hearts of friends; bread for the hungry fails, and the goodly building of human comfort falls in ruins upon the pillars that have been broken beneath it.

Men in the absence of any desired good naturally seek a *substitute* for it. So if they cannot *retain life*, they contrive by an associate or corporate action to secure to their friends, or those left behind them, some of those blessings which they would have secured had they been permitted to live to carry out the plans they had formed. So that, by paying annually a certain limited amount, the person is thus *insured*, and in case he shall die, his heirs or legal representatives are entitled to a large amount of money on account of the insurance thus effected by him.

Reader, I wish to call your attention to a system of "Life Insurance," older, better, and more reliable and satisfactory, in every respect, than any system which is usually known by that name.

The *authors* of the existing systems of life insurances are all poor mortals, sick, dying, or now dead, and not *one* of them, nor *all* of them, can preserve their own lives from the power and dominion of death and corruption. But the author of *this* system is the *living* God; he who lives forever; he who giveth life to every thing; him in whom we live, and move, and have our being; he who is the deep unfathomed "fountain of *life*." And with him associated in this work is his only begotten Son, who, quickened by the "Eternal Spirit," lives "by the power of an endless life," and of whom it was said, "In him was LIFE, and the LIFE was the LIGHT of men."

The real *object* of *this* system of insurance is far beyond that of all others. *They* do not attempt to give life, preserve life, prolong life, insure life, *or* restore life at *all*. So far as *life* is insured, men have no *more* life when insured than when uninsured. Insurance neither stays nor overcomes the power of death. It simply pays money to the *living* when the insured person is *dead*. And this has sometimes awakened the avarice of wicked men, and they have thought to gain this money by taking the lives of those who were thus insured.

But this system to which I allude does not substitute *money* for *life*; it proposes to *give* LIFE *itself*. Not to prevent death here, but to give back a *better* life after this mortal life has fled. For "the GIFT of God is ETERNAL LIFE."

I wish you now to look for a moment at some of the peculiar excellences that attend *this* system of "Life Insurance."

It is needful always that insurance be effected in a *good company*. One where there is an abundant capital. One that is not a sham and a fraud upon community. One, too, that is managed by men morally good; men who will not steal the funds intrusted to them, and who will equitably adjust all the righteous demands which may arise against it. And these desirable traits are pre-eminently found in the system of which I speak. The great God of heaven and earth, just, wise, almighty, glorious and immortal, he promises, he *insures* ETERNAL LIFE.

While in other systems *life* itself is *not* insured, but instead of it a sum of money is paid to the survivors after the death of the person *insured*, *he* deriving no personal benefit from it—in *this* system the person *himself* derives the entire benefit, and his *life* is *really* insured. "He that believeth in me, though he were *dead*, yet shall he LIVE; and he that liveth and believeth in me shall *never die*—shall not die *forever*." John 11:25, 26. When these scenes of mortality are past, God shall make good his pledge, and bestow upon those who love him—*life*, eternal life. "He that loseth his *life* for my sake shall *find it*." It shall be no substitute of dollars and cents, but *life itself* in its eternal spring-tide, flowing from the very Godhead's depths.

In all other systems there are certain limits, beyond which insurance is not effected. It is only upon the healthy, those free from disease, and also (at the ordinary rates) those that are young, or in the prime of life. For the companies could not afford to insure, at usual prices, the aged, the feeble, or the sick. This system differs from them here. No class, age, sex, color, or country; no victims of disease, no infirm persons, none, however near the hour of dissolution, are cut off from the benefits of this system of "Life Insurance." Persons who have never known a day of health have been insured for all eternity. Persons smitten with mortal diseases, persons tottering on the very verge of the grave, have applied for this assurance, and have not been refused. And policies do not expire by limitation, nor do the rates increase with advancing years and increasing liability to death.

In all other systems the insurance is simply based upon acknowledged *uncertainties*. The company sometimes say, "We will pay you $10,000 *if* you die within ten years; if not, we pay you nothing;" and the person desiring insurance pays his ten, or twenty, or fifty dollars, with the understanding that there is no *certainty* that he will *need* the insurance, and if he does not, then his money, or the most of it, is a loss to him. He takes the risk of losing the cost of his policy while he *lives*, and the company take the risk of losing the amount of his insurance when he dies. True, statistics concerning the average of human life enable men to calculate the *average risk*, but of course many live and lose their *ten dollars*, where one dies and his friends gain their ten thousand.

But this system which I commend is based upon absolute CERTAINTIES. Death is certain. Our need of life is a certainty. We effect *this* insurance, knowing it will be *needed*. This is the understanding on both sides. We shall stand soon on the uttermost verge of mortal life. We shall need something beyond, and as this life slips from our grasp, or breaks asunder within it, we need to "*lay hold on* ETERNAL LIFE." This we are enabled to do by the great plan and purpose God has formed and developed in the gospel.

In all other systems the principle involved is merely that of debt and credit, of loss and gain. It is mainly a matter of self-interest on both sides. It is many

paid for an equivalent to be rendered, with an assumed *risk* included. Not so here. This system proceeds upon principles of *grace*, not of debt. It is *free* insurance. It is "the GIFT of God." "God has *given* to us *eternal* LIFE, and this LIFE is in His Son." This gift is *free*, because none *could* purchase it. "Priceless, because above all price." It flows not from principles of speculation or self-interest, but from the free grace of God. As if the Rothschilds should devote all their great riches to the issuing of *free* policies of insurance to all who would come and get them; and yet this would soon use up all their immense wealth. But the great God is richer than all men. The wealth of the universe is His. With Him is "the fountain of life."

The terms of ordinary life insurance are necessarily kept within certain rates. Any company which goes upon a lower scale of premium will *fail* according to the ascertained laws of mortality. A certain amount of *money* is needful. Men without money cannot be insured. And here is a marked difference between the two systems. "He that hath *no money*" may come and be as welcome to *this* insurance as the richest or the greatest. Mercy is *free*; grace is *free*; life is FREE. "*Without price*" is God's standing stipulation. No man may change it. None may take toll of those who pass through the "strait gate." None may charge commission upon the policies by which God insures. Beggars and slaves, as well as priests and princes, may come and be accepted here.

In order to have life insured in ordinary systems, there must be a medical examination, and *a certificate* from the physician that you are in *health*; in no special *danger* of dying, or else insurance cannot be effected. No such evidence is requisite here. "They that are whole need not a physician, but they that are SICK." God requires no certificates of health, but rather a confession of disease. He is not pleased with our pretensions to self-righteousness and goodness. An insurance agent would stare should an applicant say, "I am in the last stages of consumption—will you insure my life?" He would say, "O, no, sir, you cannot be insured here." But our Savior delights to receive and examine just such miserable dying men as have no other help or hope. His invitation is, "*Come* unto me;" "and whoso *cometh* unto me will I in *no wise cast out*."

There are in all life insurance companies certain prohibitory conditions attached to policies; certain occupations, which are right and honest in themselves, but somewhat perilous, and certain localities of disease and danger, at their dangerous seasons, are prohibited. But there are no conditions of this kind connected with this system. "From sea to sea, and from the river to the ends of the earth" this insurance holds good. Amid the icebergs of the North or the simoons of the South—the pestilence that walks in darkness, or the destruction that wasteth at noonday—amid cholera, yellow fever, or plague—by land or by sea—in the desert, or in the dungeon; anywhere, everywhere where duty calls and where a righteous man may go, this insurance still holds good. No matter where the believer is; whether buried on land or in the ocean's depths; whether his dust be moldering in the sepulchre of his fathers, or his ashes be flung to the heedless winds by the hands of furious foes, he is sure of eternal existence, and "when Christ, who is our LIFE, shall appear, then shall *we* appear with him in glory." Then shall this *corruptible* put on *incorruption*, and this *mortal* shall put on IMMORTALITY.

There are, however, certain conditions of this life insurance, with which all must comply to secure it. First of all is this: Believe in the Lord Jesus Christ and thou shalt be saved; confide in him; trust him with your all. You never would secure insurance in *any* company unless you had faith or *confidence* in them—in their plans, promises and honesty. So you must confide in Jesus Christ. He is your only hope. Look to him, cast yourself upon him, and seek to be saved by his grace and mercy alone. Second: You must obey his commandments, follow his example and abide in his love continually. You must leave the sins, and passions, and pomps and vanities of time. You must deny ungodliness and worldly lusts. You must be wholly the Lord's. Come then to Christ, sick, dying, lost one, come to him and live. Accept his terms and take his *promise* as your surety and support. You may trust in him and fear no evil.

Beware of spurious and fraudulent institutions. Those companies that insure very cheaply are unsafe. Be *sure* you have your insurance in a reliable company, however stringent the regulations are. Beware of those who say that all *are* insured, and that there is no *danger*. "The soul that sinneth, *it shall die*." Men are *not* insured by accident. Eternal life they must "*lay hold*" of, if they will *have it*.

Are you insured? The question is important. If life insurance of the present imperfect character is so important as men suppose, how much more so is that amazing plan which springs from the wealth of divine love, and which secures eternal life through Christ? Perishing man! you are doomed to die. "The wages of sin is death!" [illegible] the world, and death by sin; Death has passed upon all men for that all have sinned." But you may have life—eternal life! Will you not secure it? Oh, come to Christ! Take his words and cast yourself entirely upon his mercy. Give yourself wholly up to him. Do not delay. Do not forget this matter. Are you insured for eternity? Is your *life* insured? Do you object that you must seek wealth? "What shall it profit a man if he gain the whole world and lose himself, or be cast away?" Ah! you are in danger. You slumber on the verge of death. Will you not come *now* to Christ and be forever *safe*?

Poor man—sick man—do not fear to come. Here is *your only* chance for "life insurance." Reject this and you lose all—you perish—you die! Accept this, secure this, and you shall live forever. Come! believe in Christ. Hand in *your* name. Confess him before men. Live to his glory.

Listen to *this* divine proposal: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be SAVED." John 3: 16, 17. *Will you have eternal* LIFE?—"*Leaflets*," *by* H. L. H.

For the Crisis.

"That no Man should be moved by these Afflictions."

How unlike is the voice of nature to that of revelation! Repining, murmuring and discontent, are the result of the tribulation found in the natural heart. Being of the earth, earthy, the antidote for human wo has been sought for by the carnal mind within its own precincts, and as true peace and substantial happiness are not native plants of this mundane shore, the search has proved vain and fruitless, however ardently and earnestly pursued. The world would fain have its votaries believe, as they taste the cup of earthly pleasure, that peace and joy are to be found therein; that as they listen to the voice of the charmer, "charming never so sweetly," in their wanton purposes and selfish pursuits, they are accomplishing the great end of their creation. But listen to the voice of Inspiration: "There is no peace, saith my God, to the wicked"; and "the sinner being an hundred years old shall be accursed." Who then dare say that it shall go well with the wicked, when God hath said, "it shall go ill with him"; and that "he shall eat the fruit of his doings, and the reward of his hands shall be given him"? Thus "the sorrow of the world worketh death," to all who are the unhappy subjects thereof.

How unlike this sad and mournful conclusion, is the sanctified sorrow of the christian, although called to endure affliction and tribulation, as a part of his legacy, while traveling his rough and perilous journey; yet in their influence over his inbred corruptions, they are made through the grace attending them, to form a part of his highest enjoyments, and are often found among the most prolific sources of his spiritual improvement. Hear the testimony of an eminent apostle, whose life was one continued scene of sorrow in all its variety;—"In labors more abundant, in strife above measure, in prisons more frequent, in deaths oft." Of the Jews five times he received forty stripes save one, thrice was he beaten with rods, once was he stoned, thrice he suffered shipwreck, a night and a day was he in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils (the worst of all) among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst; in fastings often, in cold and nakedness. Besides the things that were without, that came upon him daily, with the care of all the churches; and yet in view of all this great list of complicated sorrow, the greatest, perhaps, ever endured by any other follower of the Lamb, he could exclaim that the christian should not faint at these tribulations, "for though the outward man perish, yet the inward man is renewed day by day." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

We have often thought, if the apostle's sufferings in all their magnitude were considered light, and scarcely worth a transient notice when viewed in the light of eternity as he viewed them, what will be the estimate placed upon ours, we who live in modern times, when days of persecution, bonds and imprisonments, such as he knew, are passed away? O! will not our light afflictions, the most severe which any of us are called to endure, fall infinitely far below the apostle's? And shall we not in the future forever blush at our too frequent repinings at the little through which we are called to pass, when compared with the schedule which he has left behind for our contemplation and instruction? And that [illegible]forward, though the pathway be rugged, the burden heavy, and the heart sorrowful, yet in view of our eternity of bliss, see to it "that no man be moved at these afflictions, knowing that we are appointed thereto." M. T. A.

Neal's Creek, Ind.

The World's Crisis.

BOSTON, DECEMBER 19, 1860.

"Another Name."

In Isa. 65: 1, 15, we read, "I am sought of them that asked not for me; I am found of them that sought me not; I said, Behold me, unto a nation that was not called by name." The Lord then says to the Jews, "And ye shall leave your name for a curse unto my chosen; for the *Lord God* shall slay thee, and *call* his servants by *another name*." Luke says, "And the disciples were *called* CHRISTIANS first at Antioch."—Acts 11: 26. Who called them by this name? To this question we will seek an answer. Some suppose it was a nickname given by the enemies of the cross of Christ. We have formerly entertained this view; but a more careful examination has caused us to see the matter in a different light. The followers of Christ were called *Nazarenes* as a term of reproach, because it was thought no "good thing" could "come out of Nazareth." Paul was accused of being "a ringleader of the sect of the Nazarenes." Of these it is said, "For as concerning this sect, we know that *every where* it is spoken against." After a name of reproach has been given by the enemies of a cause, and become generally adopted, it is rare that they take another; because a new sect has usually the greatest reproach in its earliest history, when it receives its first title from its opponents; for this reason, we might well conclude that after the followers of Christ had been nicknamed "Nazarenes" by their enemies, and "*every where* . . . . spoken against," their persecutors would not be likely to adopt another; but be this as it may, we do not rest the evidence on this but on the meaning of the word rendered *called* in Acts 11: 26, which we will soon consider.

In the Old and New Testaments, good people are frequently denominated *saints*, to indicate their *character*. They are also spoken of as *brethren* to denote their relation to *each other*; and *disciples* to indicate their relation to *Christ* as learners; but we think the term *christian* is the *family* name for all the followers of Christ. This being true, the name would not be likely to occur very frequently in the conversation and writings of the Apostles. They speak of one another as "brethren," or some such familiar title, when talking of each other. The family name is seldom used in the family; so among the Lord's children.

We will now return to the examination of the word rendered *called* in Acts 11: 26, where we read, "And the disciples were *called christians* first at Antioch." The word translated *called* is *kreematizo*, which is defined as follows:—"to impart a *divine* warning or admonition, giving *instructions or directions under the guidance of* INSPIRATION; and passively, to receive a *divine* admonition, to be warned of *God, be divinely instructed*." "Intransitive, to be called, named, be known by a particular appellation, i. e., imposed on one from his business or office, Acts 11: 26, whence *kreematismos*, a response from *God*, a *divine answer, communication* or oracle."—Rom. 11: 4—[Greenfield's Lexicon.]

In order to settle the meaning of the word *kreematizo*, we will examine all the passages where the word occurs. When speaking of the wise men who went to visit the Savior in his infancy at Bethlehem, it is said they were "*warned of God* in a dream that they should not return to Herod." The words, "warned of God," are all translated from the one rendered *called* in Acts 11: 26. In the 22nd verse of the same chapter, the word occurs again, where it is said of Joseph, after he returned from Egypt with the infant Redeemer,—"Being *warned of God* in a dream, he turned aside into the parts of Galilee." In this example, the word *kreematizo* is rendered "warned of God" as in the 12th verse. It occurs again in Luke 2: 26, where it said of Simeon, "It *was revealed* unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ." In this example it is rendered *was revealed*. The revelation is from the Holy Spirit, hence from God. The next is in Acts 10: 22. When the men from Cornelius found Peter, they said to him, "Cornelius the centurion . . . . *was warned from God* by a holy angel to send for thee into his house, and to hear words of thee." The words in italics are from the one rendered *called*, in Acts 11: 26, which is next example. The word occurs again in Rom. 7: 3, where it is said, "so then if, while her husband liveth, she be married to another man, she *shall be called* an adulteress." This is a name given by God, or divine appointment, like the others examined. The word is here translated, "shall be called," omitting the authority, which is clearly understood. The next is in Heb. 8: 5. "Moses *was admonished of God* when he was about to make the tabernacle; for, see, saith he, that thou make all things according to the pattern showed to thee in the mount." In this example the word is rendered, "was admonished of God," i. e., he received divine instruction. The word appears again in Heb. 11: 7.—"By faith Noah, being *warned of God* of things not seen as yet, moved with fear, prepared an ark to the saving of his house." Here it is translated, "warned of God." The next example is in Heb. 12: 25. "For if they escaped not who refused *him that spake* on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." In this passage the word is rendered "him that spake," referring to Moses, who spoke for the Lord; as we read in Ex. 7: 1; "And the Lord said unto Moses, See, I have made thee a God to Pharaoh; and Aaron thy brother shall be thy prophet." Hence in this example, he spoke by *divine* authority. In the last part of Heb. 12: 25, the word *kreematizo* is understood, in the clause, "much more shall not we escape, if we turn away from *him that speaketh from heaven*." The word *speaketh* is supplied by the translators, but it is clearly implied, and refers again to the Lord. These are all the examples where the word *kreematizo*, rendered *called* in Acts 11: 26, occurs in the New Testament. *Kreematismos*, a variation in the form of a noun, occurs once, and is defined, "A response from God, a divine answer, communication or oracle. Rom. 11: 4."—[*Greenfield's Lexicon*.] The passage where it occurs, Rom. 11: 4, reads as follows:—"But what saith *the answer of God* unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." This is the saying of the Lord to Elijah; and the word is rendered, "answer of God."

We have now examined all the examples where the word is found; and it is evident that all its uses are in harmony with the definition of the word which says it signifies, "to impart a *divine warning* or admonition, giving instructions under the guidance of INSPIRATION," unless the exception is in favor of Acts 11: 26. Had this been translated in harmony with the other examples, it would read, "And the disciples were called" of God "Christians first in Antioch."

New Bedford.

Our meetings in this city have been very profitable and interesting. The church is in a healthy state, and doing much to spread the truth of the Lord in different portions of the city; especially among the poor. We were rejoiced to find among them such a deep anxiety for the welfare of those who are despised and rejected by the popular professors of these last days. In doing this, they exhibit the spirit of their heavenly Master. O that we could see more of such work among the churches of Christ.

The audiences were large and very attentive. The truth is evidently spreading in that city, under the faithful labors of Bro. Couch, their pastor. Several requested prayers and were blessed. All things look encouraging for a good work during the winter. Our love-feast Sabbath morning was a heavenly season to the saints. Seventy spoke in forty-five minutes, and gave real heart-cheering testimonies, which indicated a firm purpose to endure to the end. We shall expect to hear glad tidings as the results of further labors of their pastor in harmony with an active church. May the Lord bless them *abundantly*.

Imitate Christ.

We clipped the following sensible remarks from the *Gospel Banner*, published at Geneva, Ill.

If we drink intoxicating drinks, smoke or chew tobacco, take snuff, eat opium, etc., etc., wherein are we better than those who know not the truth, and our example safer to follow? How by these shall we make it appear that we are following the example of Jesus,—walking in his steps?

Imagine, if you can, the Son of God, as he perambulated the streets of Jerusalem, accompanied by his disciples, entering a drinking saloon, where congregated the sons of Belial, and the frail daughters of Eve, and calling for brandy, a plug of tobacco, or a cigar, and then pursuing his walk, offering his burnt-offering, or chewing his quid. Would it, to say the least, have been a becoming trait in his character? The very thought seems polluting; and I rejoice to know that we cannot associate such ideas with him, who we believe was "holy, harmless, undefiled, separate from sinners." If behavior like this would have been derogatory to the Son of God, is it not equally so to his brethren, who *also* are *sons* of God. However, such indulgences accord not with my notions of that purity and self-denial which ought to characterize all who "name the name of Christ." Far be it from me to wish to abridge the Christian liberty of any brother in Christ, or to put a yoke, "which God has not enforced," on the neck of any disciple.

There is a rule laid down by the apostle Paul, which I would call the brethren's attention to, and if they will give heed to it, it will materially assist them to a right course of action; it is this: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor 10: 31. Then brethren if ye eat eels, horse flesh, swine's flesh, or any other flesh, it is to be done for God's glory and not for *sensual gratification*. And if you chew a quid, smoke a pipe or cigar, or titulate your olfactory nerves with ground glass and tobacco; why see to it, that your motive is purely to the glory of God and not fleshly indulgence. And if you seek the "social glass," be it whiskey-punch, rum, gin, brandy, port, or ale, in the drinking of these, the same motive, the "glory of God," is to be kept in view, and not the gratification of animal appetite. Let those who are able to indulge, do so; for my part, I am weak, and think I can better glorify God by non-indulgence in these. Let brethren judge for themselves, if this be will-worship.

Editorial Notices.

THE SON OF GOD.—This is an instructive work by H. Grew, Philadelphia, and sets forth the truth in a clear aspect on this subject. All who are not satisfied that Christ is the SON OF GOD should read this work. It contains over seventy pp. of sound doctrine on this point. Price 10 cts. For sale by the author and at this office.

HUMAN DESTINY.—This is a new volume by Prof. Hudson, containing his argument with Sylvanus Cobb against universal salvation; an exposition of "The Rich Man and Lazarus," "The Rights of Wrong;" and "Reviewers Reviewed." These are all bound in one volume, and constitute a valuable work for the library of the Bible student. Price, 60 cts., postage 9 cts.

Also, Human Destiny, without the above tracts; bound, 44 cts., postage 6 cts; paper cover, 25 cts; postage 3 cts. Also, Reviewers Reviewed, or Brief Replies to Various Criticisms; price 10 cts, postage 1 ct. The above works we recommend to the perusal of our friends.

"THE TWO ADAMS."—This is an interesting and instructive tract just issued by Bro. T. M. Preble, Concord, N. H. We think it the best thing on that subject we have ever seen. Every body should have a copy. Price 5 cents single; postage 1 cent; $3 per one hundred.

Bro. Preble has also issued an interesting tract on the parable of "the ten virgins." Price 3 cents single; postage 1 cent; $2 per hundred. These tracts are for sale at the Crisis office, and by the author.

Southern Dangers.

The following extract from the letter of a lady residing in South Carolina to her uncle in New York, will give the reader some idea of the state of things in the slave states. She says:—

"You have heard that our servants all love their masters and their master's families, and would lay down lives for them—that the colored race in the South prefer slavery to freedom—that they would not be free if they could, etc., etc. That is but the *poetry* of the case, the *reality* consists in sleeping upon our arms at night—in doubly bolting and barring our doors—in establishing and maintaining an efficient patrol force—in buying watch-dogs, and in taking turns in watching our sleeping children, to guard them and ourselves from the vengeance of these same 'loving servants'—a vengeance which, though now smouldering, is liable to burst out at any moment, to overwhelm the State in spite of the Palmetto flags or State precautions. They have already learned enough to give them an idea of what is going on in the State and nation, and this knowledge they have not gained from Abolitionists, as some suppose, but from the conversation of their masters indirectly held in their presence. They have already heard of Lincoln's election, and heard also that he is for giving them their liberty, and you may imagine the result."

"Their Influence."

In the *Home Missionary*, for Dec. 1860, published by the American Home Missionary Society, Bible House, Astor Place, New York, we find a report from a Missionary in Northern Ill., which is quite encouraging. It reads as follows:—

"I am situated in the midst of error. The Advent church here is in a flourishing condition. They are composed of disaffected members from almost all evangelical churches, having no creed to bind them together *except baptism by immersion*. They are essentially Unitarian; hold that all of man, when he dies, is dead, "soul, body and spirit;" that he sleeps until Christ shall come (which time they think is near;) then he will raise the dead, impart to his people immortality, burn up the wicked, and assume regal authority, having his headquarters at Jerusalem. This whole body is a mass of error, though they have drawn and are drawing many respectable men into their delusions. Their influence is fearful. I see nothing now so much to fear as their influence. I am attempting to stay it by every means in my power. In order to secure the attention of young people, I commenced a course of lectures to them six weeks since, which have secured good audiences, and shall continue them just as long as I can interest them."

For the Crisis.

Pre-existence of Christ.

Under this head Bro. Preble, in the last Crisis, has asked five questions for some one to answer.

To the first question I would say, the Adam that was formed of the dust of the ground was the *first* Adam. To the second and third questions, I answer *yes*. To the fourth, *no*. The fifth reads thus: "If the *first* or eldest Adam did not *pre-exist* before the world was, how could the second or younger Adam pre-exist before the world was?"

In answer to this we say,—

1. If Adam the first had existed as a being before the world was, he would not have been *Adam* until he became associated with earth, from which the name Adam is derived. So of Christ; though he was before the world was, he was not *Adam* till he became flesh, and so was the seed of the woman, which seed was from the earth.

2. Christ before he came in the flesh was not Adam, and was not so called. Before the world was, he was called "The Word," and also called God. "In the beginning was the Word . . . and the Word was God. . . . The world was made by him. . . . The Word was made flesh and dwelt among us."—John, 1st chap. When this being who made the world became flesh, he became the last Adam more than four thousand years after the first Adam.

3. If it were affirmed of the *first* Adam that he had glory with the Father before the world was, that by him the world was made, that without him was not any thing made that was made, we of course would say that he had pre-existence—that is, that he existed as a being before he became Adam. Now as all this, and more, is affirmed of Christ, we say that he had a being before he came in the flesh.

If we commence the existence of our Savior with his being made flesh, or with his first Advent, of course we make him more than four thousand years younger than the first Adam. And by consequence the first Adam, had he lived till now, would have been so many years older. But if we would have Christ's existence where Revelation has put it, before the "kosmos" was, "whose goings forth have been from everlasting," we make him somewhat older than the *first* Adam. J. S. WHITE.

East Boston, Dec. 13th.

For the Crisis.

Prayer and Faith.

DEAR BRETHREN AND SISTERS:—Who of you have not heard of the Fulton Street prayer meeting? Some of you have read the book, no doubt, giving a history of its rise and progress. It is full of thrilling incidents, illustrative of "The Power of Prayer." Petitions are daily sent in on behalf of an unconverted, or wandering husband, wife, brother, sister, or friend; for those who do business on the great deep, and for the miner of California. Reports are daily brought to that meeting demonstrative of the fact that those prayers are the effectual and fervent prayers which avail much. To send a request on behalf of a friend, is almost with a certainty to secure his or her salvation. From distant cities and remote lands, the testimony comes confirmatory of the efficacy of those believing prayers. To read the book, and the reports given in the papers, you would be led to think that it was literally verified to those disciples, "Ask what ye will, and it shall be done." They are enough to remove unbelief from the heart of a doubting Thomas.

Now I have had from my early experience a great deal of faith in the efficacy of prayer. I believe that God is willing to hear and answer our petitions in regard to temporal blessings. Ever since about eighteen years ago, I prayed God for a pair of shoes, and they came, I have had much confidence in asking for those things I *needed*, when I saw no way by which to obtain them otherwise. Many have been the special answers given me in this respect. Long time ago, I took the promise connected with the command, "Be careful for nothing, but in *everything by prayer and supplication* let your requests be made known unto God, with thanksgiving," and when I obey the requirement, I realize "the peace that passeth understanding."

I am not unfrequently interrogated by letter in regard to my faith for restoring power, as applied to the sick. That every one has *this faith*, I do not believe. That any one possesses it at all times, having the ability to pray in faith for whom they will, I do not believe. That some do have this *special faith* more than others, I do believe. It is a gift of God. That some are enabled to exercise their faith when offering prayer for others, without having any previous knowledge of the fact, I do believe. I know cases where persons knelt to offer prayer for friends hopelessly sick, or diseased, and the Spirit came to their aid, inspired faith, and the work was done at once. This faith is not exercised by *efforts* put forth to believe. It cannot be exercised at will. But let us put ourselves in the position where this faith may be inspired within our hearts.

By a contemplation of God's power, as exhibited in the Scriptures, and the illustrations abounding around us, let us stir ourselves up to earnest prayer. If we come with all the sincerity, fervency, and faith we already possess in behalf of our afflicted friends, we may feel the Spirit helping our infirmities, enabling us to take hold on God, and to exercise that faith which assures us our prayer is heard and accepted. We do not pray enough of the right kind of praying.

There is much formal prayer. We pray morning and evening because it is a habit. O, we want to feel our need, and pray down in our hearts, simple requests made known to God, not so much in a *praying tone* as childlike converse. We need to talk with our Father God, and Savior Jesus Christ. Jesus will pray for us. The Spirit will intercede for us, and we may receive the blessings we need.

Permit me to send a request, not to the Fulton St. prayer meeting, but to the "general assembly" of believers, asking prayers in behalf of an invalid sister, who, if restored to sufficient health, would devote her talents and strength to the work of God. To me she is a stranger personally, but we have corresponded for a year. She is a sufferer from disease. She has sought unto many physicians, but without being benefitted. In a letter just received, she wishes me to ask you to make her a special object of prayer. It is no matter if you do not know her name—God will know who is meant.

Now how many will unite in prayer for her recovery at seven o'clock every night for one week? Do not deem it a trouble. "*Pray one for another that ye may be healed.*" It will benefit *you*, certainly, to pray for the afflicted. Two minutes of sincere prayer, will do more than an hour of formal supplication. Yours in the gospel hope, MARY D. WELLCOME.

Richmond, Me.

For the Crisis.

WAKEFIELD'S VERSION OF 1 COR. 15: 24–28.—Verse 24. Then *will* the end *be*, when God the Father delivereth up the Kingdom *to him*; during which he will destroy all dominion and all authority and power: verse 25, for he will reign till he hath put every enemy under his feet: verse 27, inasmuch as *God* hath put all things under his feet: verse 26, and so the enemy death will be destroyed at last. Verse 27.—Now, when *the Scripture* saith, *all things are put under him*, it manifestly means *a subjection* besides the subjection to him, who put all these things under *Christ*. Verse 28. But the Son himself, when all these things are put under him, will also submit to God, who put all things under him; that God may be all in all."

WAKEFIELD'S NOTES TO 1 COR. 15: 24–28.—Verse 24. The received reading of this verse anticipates and is not consistent with verse 28th, nor with other passages of the New Testament. All difficulties are avoided by present translation, which rests on the authority of the *Æthiopic* version. Moreover, the *Coptic* and *Syriac* versions have *pasan dunamin*.* Verses 27 and 26. I have transposed these *two* verses to avoid the ambiguity of the *pronouns*: and so the *Æthiopic* translator: and all the ancient versions but one acknowledge a connecting *particle* in verse 26. The latter part of the 27th verse, as usually understood, is complete absurdity. The Apostle's view was to prove the *mediatorial kingdom of the Messiah* from this part of Scripture here quoted. This power of *ektos* † will, I hope, be ascertained on some future opportunity.—[*Communicated by J. E.*

* Pasan dunamin, Greek.—J. E.

† Ektos, Greek.—J. E.

For the Crisis.

A Chance for All.

Webster's Dictionary, unabridged pictorial edition, is one of the *best* (if not the *very* best) dictionaries in the English Language. Price $6,50. The New York "Independent" is one of the largest and best religious weekly newspapers published in the United States. It has H. W. Beecher's sermons, contributions from Mrs. H B. Stow, Dr. Tyng, T. L. Cuyler, and many other able writers. Price $2 per year. Now if you will send the *names* and post office *address*;—town, county and state, of *three* persons, who do not take the Independent, with $6, they will send the Independent for one year to the three subscribers and give *you one* Webster's Dictionary. Names must be sent in before Jan., 1861.

The Dictionary can be sent by express, or if you want any books from H. L. H., you may have it sent to 138 William St., N. Y., to his care and he will send it or order it sent in the *package*. What *three* brethren will club and take the Independent, and get "Webster" for some poor preacher? Send your letters with the $6 and the names to Joseph H. Richards, 5 Beekman St., New York City, and get the worth of your money. H. L. HASTINGS.

Dec. 13th, 1860.

For the Crisis.

☞ I dislike to use the columns of a paper for dunning purposes; but I have about $100 to raise by the 1st of January, and letters cost time as well as postage. Any friend who is owing for books will confer a favor by sending to the *Crisis* office, or to the care of James Munroe & Co., (134 Washington St.,) my present publishers.

C. F. H.

For the Crisis.

To the Ministers.

BRO. GRANT:—Permit me through the *Crisis* to give a gentle hint to preachers, who give out appointments and do not fill them. It has been the case a number of times in this place; and it is a disappointment to those who want to hear the word of the Lord. When people come seven and eight miles to an evening meeting it is an evidence they want to hear. And I would also say to the servants of the Lord that as there have been no meetings in this place for a long time, and no place open for them, I open my house freely and cheerfully; and if any of the Lord's servants are disposed to send an appointment to Brimfield and fill it, they will be kindly received at my house. Yours,

J. E. AINSWORTH.

☞ That story of Thor, who was sent to drain the drinking horn in Asgard, and to wrestle with the old woman, and to run with the runner Loki, and presently found that he had been drinking up the sea, and wrestling with Time, and racing with Thought, describes us who are contending, amid these seeming trifles, with the supreme energies of Nature.

☞ Piety is not to be judged by theology. Theology is, in a large way, to be judged by piety.

Correspondence.

From Bro. R. V. Lyon.

Bro. Grant:—Thinking that it may be interesting to some of the readers of the "*Crisis*" to know the whereabouts of an old pilgrim, who has from childhood been journeying for the "highlands of glory" through sunshine and storm,—also what he is now doing,—therefore I write. I left the Wilbraham camp for Southbridge, where I spent a number of days in visiting my relations and old associates; gave one discourse in the school-house, where I received the first principles of my education. It was full of human beings, and I had a good time in speaking to them, upon the things concerning the Christ and the kingdom of God. On the first Sunday in Sept., I addressed a large congregation who assembled in the first Baptist meeting house in Ashford, Ct., on the mission of the Christ into our world—profound attention was given. With this people I was settled three years as their preacher, and with them I stand connected as a preacher, from the fact that I have never withdrawn, neither have they cut me off. No people that I have ever met with, receive me more cordially than they have always done.

In the afternoon of the same day, I preached at the Axe Factory on the time of the Master's return, met with many brethren, had a joyful time. After the close of the meeting we retired to the water, where I had the opportunity of inducting one willing soul into the Christ by a burial in water. With this people I have often labored for some eighteen years. After attending to some worldly business, I bade farewell to friends and acquaintances and started for C. W., where I have labored most of the time for some two and a half years. Stopped at Hebron, N. Y., and gave four discourses to large congregations. Had a good time. The church in H. was raised up under my labors in 1849–50. Called at Chateauguay, and gave one discourse. Reached Canada to fill my appointment on Sunday the 16th of Sept. The gathering was large. Our meeting was at Adams' Mills. Twenty, who had been previously baptized, united with the Church of God at South Gower (for this is the name we take). Three more Elders were chosen by the church, and set apart by myself, by solemn ordination, to fill the responsible office of Elder.

Since that time I have been preaching almost every evening and three times on the first day of the week. My field of labor is large, and it requires a man of iron nerve to fill it. Sometimes my congregations are very large and sometimes small. Truth is gaining ground, from the fact that it has led men and women to a reformation of character and to the obedience of the one faith, the one hope and one baptism. Since my return I have baptized twenty-seven into the name of Jesus Christ for the remission of sins, making forty-five since the middle of June last. Three of them were members of the Roman Catholic communion previous to their embracing *the gospel*. Glory be to God that truth has not lost its power to save men and women.

I believe that 1866 is the date for the periods of Daniel and John to close, and this has been my faith for some eight years. O, solemn time for mortals to live!

Brookline, C. W.

From W. H. Wild.

Bro. Grant:—It rejoices my heart to see once more in the *Crisis* just such epistles as it carried in '54—short and sweet, and right to the point. I have been up mast-head on the old ship, and glory to God, with chart and spy-glass in hand, I cry to those below on deck, hoping that my voice will also reach those that are sleeping in the cabin and cause them from henceforth to be all awake.

O! sailor, see, the land is nearing,
With its vernal fruits and flowers,
On, just yonder, oh! how cheering,
Bloom forever Eden's bowers.
Hark! the choral strains there ringing,
Wafted on the balmy air,
See the millions, hear them singing,
Soon the pilgrims will be there.

It is glorious news to me to know that we certainly must soon see the sign of the Son of man. According to the words of the Savior, probation ends there. If the darkening of the sun and the falling of the stars were the sign of the Son of man as some affirm, I ask, did these signs cause *all* the tribes of the earth to mourn? Nay, verily; for all the tribes of the earth did not witness them. Brethren, this sign will not be seen until the heavens depart as a scroll when rolled together. Glorious sight to those who love his appearing.

Brethren, I beseech you, preach the coming of Jesus. Let the prophecies be your deepest study, for they, above all truths, are the most practical. Lay aside this time setting away off in the future, and let those around you know that even now the Bridegroom is preparing to come. It is a fact that cannot be overthrown, that the 17th of Revelations is almost fulfilled. How long would it take for these ten uncrowned kingdoms to fulfill what is lacking?

Let us lay aside all clamor and bickerings. My heart's desire and prayer to God is, that from henceforth you will as brethren beloved, be united in this one sublime truth, concerning the soon coming of Jesus; and may our daily walk and conversation be in harmony with what we believe.

That we may all be ready,
To meet him in the air,
When Gabriel's mighty trumpet
Shall be sounding everywhere.

I am, brethren, while letting my light shine around me here in Pleasantville, getting just such pay as Master said I should have;—the scoffs of the cold and formal sects, with the wicked helping them; but, bless God, this settles me in the faith that I am on the right track, and that my dear Jesus is soon coming.

From R. Evans.

Mr. Grant:—*Dear Sir*, permit me to make known my position and wants to you and that briefly. I would make an apology for thus addressing you, but that I have evidence that you are ever ready to aid a seeker after Bible truth—and such I trust I am.

My position—*earnestness to know the Bible's teaching concerning man's nature and destiny*. Can you aid me in securing such? I think you can. In fact, you are, in your several discussions, namely, *Clayton*, *Litch*, etc. etc. . . I am a young man looking forward to the christian ministry, and yet, I can never fill such if *man is mortal*, *providing* that the *popularisms* of the present are God's eternal truth, and the *popularists* have the power to shackle, gag and ostracize. The former I question, viz: man's immortality, etc. The latter I challenge, as long as God gives me *breath* and *grace*. Passiveness and mindlessness are not mine as yet, and I pray God they never may be while truth, humanity, and God's honor are impeached.

Rochester, N. Y.

Obituary Notices.

Died, in Danielsonville, Nov. 15th, 1860, of congestion of the brain, Charlie H., only son of Charles C. and Ann E. Bennett, aged fourteen months.

This was a sudden stroke. Charlie was the picture of health. Death had excited no suspicion of its intended assault. The joys of these parents, as they often forgot the fatigues of this toilsome life amid the evening or midday sports of their little one, were not wont to be dampened by thoughts of the enemy's power. But the tyrant death spares not silvery age, nor is he moved to tenderness by the beauty or innocence of infancy,—fond affection pleads with him in vain,—he spares not what we love,—his wintry blast nips the choicest bud,—his poisonous breath fades the sweetest flower. Thus was this little "olive plant" smitten in an hour, struggled with severe disease for a few days, and then sunk into the quiet slumbers of death.

Hearts heavy with sorrow mourn his loss. They hear no more its nightly breathings—no more the accents of childish glee. They wait in vain its waking. They hear no more the soft tapping of its tottering footsteps. The house is lonely now. How cruel, death! yes, *cruel!* He smiles (if smile he can) at our grief—he revels when our hearts are broken—he boasts possession of our treasures—he triumphs while our sorrows last. But is there none to pity, none to save? Yes, He who was moved at Rachel's weeping, cheers us too by his promise. He who wept with Martha sympathizes with our grief. He who gave back from death a widow's child, shall raise up our children too; of such shall be the kingdom. Charlie will be there. May he find a father and a mother *there* who loved him *here*. I trust he will. At his burial the writer endeavored to show, from 1 John 4:8, 9, the love of God in providing a way of *life* for our mortal race. H. F. C.

Died, in West Martinsburgh, Oct. 30th, 1860, Lobdell Wood, in the seventy-eighth year of his age.

The author was personally acquainted with the subject of this notice from a short time after his conversion to God, which was in September, 1807, as I came into Lewis County in this time of a general revival of religion through the then spiritual Methodist preachers, under whose labors our beloved brother was brought from nature to grace, and, to use his own words, like pewter in the melting mould and fire of God's love, and joining under the cross the Methodists and making an open profession of christianity, and in his consistent life gave witness that through faith in the gospel of Christ to be the power of God unto salvation from the power of sin, and in good hope founded on the resurrection rejoiced in some degree in anticipation of victory over the last enemy, when this mortal shall put on immortality. But it seems after a number of years the primitive ardor and love of the Methodists was chilled; and as to myself, after I had found Christ on the altar of sacrifice, in withdrawing it and in not holding on to Christ as my only standard in his fullness, and measuring myself by others, I was not wise, and the effect was leanness and poverty of soul; and probably this was the case with our brother. But his thirsty and capacious soul could not rest here. And here I shall make an apology for him in going to visit and get acquainted with the Shakers, for which he was reproached, and it was thought by some he had joined them. But not so. Their economy, order, and harmony and plainness were such that drew his attention. But then that man of God, Wm. Miller, arose, and by the light of divine revelation which was thrown on the world he was at once awake to the thrilling and most important of all subjects—Christ's second coming as viewing it with joy nigh; and being with him in his dying moments, I can witness that in this faith he died. And thus it was with Lobdell Wood. Having taking the word of God which is boundless, he arose above all narrow contracted sectarianism, and could he have spoken, no doubt he would have exclaimed, "I have fought a good fight, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but to all them that love his appearing." Moses Tallmadge.

Summary of News.

FOREIGN.

[Advices of the 29th ult.]

It was currently reported that Francis Second had fled from Gaeta.

The Turin journals assert that diplomatic intercourse will soon be resumed between Prussia and Victor Emmanuel.

The Roman province of Velletri had been occupied by French troops, at the request of the Roman Government, and by agreement with Sardinia.

Forty volunteers from the Duchy of Castro had invaded the town of Aaqapendente. They disarmed the Papal soldiers, and hoisted the arms of Savoy. The Papal Governor escaped.

Dates from Constantinople of the 21st say that the Bavarian community propose to secede to Roman Catholicism, because the Porte refused them a separate Patriarchate.

[Per Europa.]

Paris, Dec. 1. The Pays says that the stay of Victor Emmanuel in Sicily will be of short duration.

The Patrie states that according to the latest news insurrectionary movements were increasing in the Abbruzzi. Col. Bedagrange, with seven thousand Sardinian troops, occupied the defiles of Mount Vellino, a position of importance. Several guerrilla companies were being organized, and the Piedmontese were forming flying columns in order to act energetically on the points menaced.

Naples, Nov. 30. A commission composed of Sardinian and Neapolitan officers has been appointed to examine the titles of the officers of the Two Sicilies who have adhered to the new government.

An important reactionary movement, caused by priests and lazzaroni, took place yesterday. Several persons were arrested, and the demonstration was suppressed. Tranquility prevails.

ITALY.

The garrison of Gaeta had made a sortie, in order to capture the strategical positions in the suburbs, but were repulsed with great loss. The following is given as the position of affairs:

Gaeta, Nov. 19. The Piedmontese fleet has returned to Naples, the intention being to make an attack on the land side. The advanced Piedmontese posts were 1500 metres from the moles and forts. They were placing 150 mortars in a line to open fire, and three out of the five batteries constructing were ready. The besieged kept up an ineffectual fire to obstruct the construction of the batteries. Typhus fever prevailed in the garrison, which was too crowded—numbering 13,000. The Piedmontese numbered 15,000.

A state of siege had been established in the Abruzzi, and all persons bearing arms without permission, or guilty of exciting the peasantry, or insulting the national flag, were to be shot.

Count Cavour's reply to the recent Prussian despatch, in which the Sardinian policy was censured, has been published. He insists that the question of the Umbria, the Marches and the two Sicilies is purely Italian, and in no way affecting the rights of other powers. He points out that Sardinia is the only conservative power in Italy capable of overcoming the really revolutionary spirit, and warmly appeals for the European sympathy instead of rebuke.

Forty volunteers from the Duchy of Castro had invaded the town of Aguapendente. They disarmed and imprisoned the Pontifical gendarmes and hoisted the arms of Savoy.

[By Telegraph to Queenstown.]

Victor Emmanuel left Naples Nov. 30th, and arrived at Palermo Dec. 1st, where he was enthusiastically received.

The Bishop of Loretta has excommunicated the clergy of Santa Carta for receiving Victor Emmanuel.

FRANCE.

The Paris correspondents of the Brussels journals agree in stating that the ministerial changes in France are intended to inaugurate a more liberal policy, and that the Emperor himself was the first to propose the introduction of more popular measures.

ITALY.

The latest phase of Italian affairs is thus stated by the Liverpool Mercury:

"The task of reorganizing Naples, now committed to Farini, is perhaps beset with difficulties quite as great as Garibaldi had to contend with in the conquest of that kingdom. Farini himself says that the long continued immorality disseminated by the Bourbon government, and the confusion introduced into every thing by the men who surrounded Garibaldi, have created immense difficulties; but still he does not despair. He sees in the energy of the National Guard of Naples a sign that there is a party there, chosen by the nation, on which the government can rely for restoring order and security while preserving liberal institutions. When the Bourbon shall have abandoned his last stronghold, the hopes of the reactionists will become weaker and the power of the new government for action stronger.

The approaching Parliamentary election will be for the Neapolitans a seasonable relief, and at the same time a guaranty for the stability of the new order of things. The Pope, however, has endeavored to throw obstacles in the way of the new government. An order issued from Rome by the Sacred Penitentiary was intercepted by General Cialdini. It is an injunction laid upon the Neapolitan clergy that they shall reply severely to any communication made to them by the new government; that they shall refuse the sacred rites, and preserve the strictest secrecy relative to this very injunction."

The Reign of Terror.

It is a fact which strikingly indicates the excitement of feeling at the South, that one of the most eminent scientific men now living in the North—a man who was born at the South, and is thoroughly conservative—recently had a narrow escape from being hung as an abolitionist, while passing through Mississippi! His offence was the expression of a hope that the Union would be preserved!

"An intelligent gentleman, whose name we are not at liberty to mention, but who is well known throughout the whole country, has recently returned from a tour through some of the Southern States. He is himself a native of a slave State, and so far as he has any prepossessions in favor of either section of the country, they are partial to the South rather than to the North. He has traveled extensively in Europe, and he says that he never saw, even in Austria, such a reign of terrorism, such a despotism, as he has just witnessed in his journey. Conservative, union-loving men are awed into silence. A gloom hangs like a pall over society. Men, who in their hearts dissent from the opinions of the secessionists, are now ruled as with a rod of iron, and speak in whispers, and with the utmost caution.

Our friend says that on reaching a certain place he saw a number of men near the telegraph office talking earnestly about some item of news which had just been received, and he ventured to ask what it was. He was told that some of the federal officeholders at Charleston had resigned. He mildly expressed his regret that they had done so. What was his astonishment to see a gigantic fellow approach him and with oaths threaten to hang him as an abolitionist. He explained that he was no abolitionist, and that he was a Southerner by birth, and was allowed to go on his way at last. But for a while danger looked imminent, and not a man among all the company of bystanders uttered a word of remonstrance against the giant who threatened him.—*Journal.*

Garibaldi and Mazzini.—The Naples correspondent of the London *Daily News*, writing on the 9th inst., says:

On Monday night Mazzini had a long interview with Garibaldi, and I believe that the best understanding exists between them. Both are resolved on immediate action, and however great may be the disposition to repose and consolidate on the part of the central government, it will be found to be impossible. There is an interesting incident connected with this visit which shows the straightforward manly character of Garibaldi. Mazzini intimated that perhaps he might wish him to leave the place secretly; on which Garibaldi took him through the midst of his people. He will never disavow a friend in the eyes of the world. He thinks that Mazzini has done more than any man living for the liberties of Italy. The question on which they are agreed is not that of republicanism, but of action, and that of a great and powerful action to bring about the unity of Italy. Garibaldi asked Mazzini if he would allow him to intercede with Victor Emmanuel to get his sentence reversed; but the triumvir positively declined. He will, therefore, leave immediately, unless he be arrested, which it will be difficult to manage, though Mazzini never used a disguise. When, after leaving Rome in 1848, the steamer touched at Leghorn, great fears were entertained lest he might be discovered and arrested. The captain therefore put him in a closet, but he could not bear the confinement, and coming out began to wash and wipe the glasses. The Austrian gendarmes came in, passed by him, and searched the closet. In 1857 he had another narrow escape, when the carabineers came to his house to arrest him. His friends were under great apprehension, and urged him to escape, but slouching his hat and taking off his coat, he went and opened the door. The order for arrest was presented, and Mazzini seeing it was *en regle* said they might enter, and would find his master inside. As they went in, Mazzini walked out.

Of Garibaldi's appearance during his last day in Naples, and the effect of his departure, the correspondent of the Morning Post says:

I saw him constantly, at least whenever he was to be seen, during the whole of the day. His expression was singularly sad and solemn; he seemed ill at ease, he certainly was so, for the countenance of this single-hearted man is a true index to the feelings of his heart. To one of his officers who asked him to have the rank which he had held in the Garibaldian army confirmed in that of King Victor Emmanuel, he replied—"I have spoken to the King on this subject. Let us hope"—(but the "Let us hope" was spoken in a very desponding tone)—"Let us hope that he will keep his promise." In the evening, unexpectedly, an immense crowd, collected under his windows, with torches and music, sending forth shouts of "Long live Garibaldi! Long live Garibaldi!" He appeared at the balcony, evidently affected, and then immediately withdrew, and six times the shouts of the people again brought him out. The last time you saw the tears trickling from his eyes, because the people were no longer shouting the world-cry of "Long live Garibaldi! Long live Garibaldi!" but instead, were sending up passionate exclamations of "Do not leave us! Remain! remain!" He was deeply affected when he finally withdrew.

The departure of Garibaldi has created an immense sensation in Naples, and has even given rise to a certain dislike towards the Piedmontese. It is said that he left in such haste from being ill treated by the King. Of this story I do not believe a single syllable, because I believe the King really likes Garibaldi, while Garibaldi is sincerely attached to him, little as he cares for the members of his Cabinet.

A Lamentable Fact.—The Brighton (England) Herald says that Spiritualism, instead of losing ground in England, "is flourishing and vigorous, not only among the ignorant and insane, but among men of repute, who might fairly be looked on as superior to any system of trickery so barefaced and wicked. At this moment there are several literary circles in London who are lending their aid to the spread of the delusion, and we could name more than one eminent man who is a decided victim to it. Sittings are frequent in the best circles, mediums are tolerated in the highest quarters; and even the Church does not fail to add its quota to the herd of the misguided and the deluded." Among the recent converts are Lord Lyndhurst, Sir E. Bulwer Lytton, Robert Chambers, Mrs Browning, and many other literary and scientific celebrities.—*Trans.*

Notices, &c.

Life of Hiram Munger.

A second edition of the above work is now in the hands of the printer, and will be ready about the first of the new year. In addition to what has been published in the first book, there is a large appendix, containing some deeply interesting items regarding the trials and persecutions to which the pioneers of the Advent faith were subjected; beside a number of valuable recipes for various maladies. Also, a *life-like portrait* will accompany this edition. Owing to the extra expense, the price will be 60 cents, postage 8 cts. Our friends will please send in their orders soon, as we anticipate a rapid sale of the book.

Four Days' Meeting.

If the Lord will, there will be a meeting held at Campville, Ct., commencing Thursday evening, Dec. 27th, and continuing over Sunday. Bro. H. L. Hastings is expected to be present, and as many other preaching brethren as can make it convenient to attend.

Brethren and sisters in adjoining towns are invited to come in the name of the Lord, full of faith, and praying that the blessing of God may rest upon the people. Brethren coming will do well to provide their own food, as the brethren have no conveniences for boarding.

A. Elliott,
J. Hine,
Chas. Goodrich,
L. G. Humphreville.

☞ Brethren coming to South Reading to preach, are expected to address the committee before sending their appointments.

John Wiley,
Wm. Lathe,
G. R. Coburn.

Change of Time for Yarmouth Meeting.

The brethren and sisters in this place, feeling anxious to make extra efforts to save souls and help along the cause of the Lord in this vicinity, propose having a protracted meeting in "Institute Hall," commencing Jan. 18th, 1861, at 6 1-2 o'clock in the evening, and continuing as long as may be thought best. Brethren O. R. Fassett, and other ministering brethren are expected to be present to preach the word; and we cordially invite brethren and sisters generally, to come to the meeting to labor together for the good of souls. We shall do what we can to take care of all who come. In behalf of all interested, R. R. York.

Yarmouth, Me., Dec. 3d, '60.

Notice.

Northern Illinois and Southern Wisconsin Quarterly Conference will be held at Harvard, McHenry Co., Ill., to commence Friday, Dec. 28th, 2 o'clock, where Bro. Reed may appoint. In behalf of the church,

Robert Crown, Evangelist.

☞ There will be a Quarterly Conference of the Advent Christian Association holden at Hesper, Winneshiek County, Iowa, commencing on Friday, 2 o'clock, P. M., Jan. 4th, and continuing over Lord's day.

Notice.

The next quarterly meeting of the Rhode Island State Conference is to be held in Providence, in New Market Hall, Wednesday, Dec. 26th, 1860, at 2 o'clock in the afternoon precisely, the Lord permitting.

Joseph D. Brown, Clerk.

ESPECIAL BOOK NOTICE.
English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.63; postage 15 cts.
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Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
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Please send in your orders, which shall be promptly attended to.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Meetings in Concord, N. H., are to continue every evening from Dec. 17th over the following Lord's day. MILES GRANT.

Bro. W. Sutherland appoints to preach in
Abington . . . . Dec. 23d
Danielsonville . . . . Dec. 25th
East Killingly . . . . Dec. 26th
River Point . . . . Dec. 30th

J. K. Bellows will meet the brethren for one week at East Otis, to commence . . . . Dec. 28th
Bro. George Williams . . . . Jan. 4th
Newfield . . . . Jan. 6th
Wrightville (school-house) . . . . Jan. 7th—8th
Bro. Tuttle's district . . . . Jan. 9th—10th
Prospect . . . . Jan. 12th—13th

I will preach in East Barnstead, N. H., (Clark meeting-house) Dec. 30th. Also, hold meetings in that section evenings through the week, where Bro. C. S. Emerson may appoint.
Loudon Ridge . . . . Jan. 6th
Bro. J. Pinkham is expected to be with me at the above places. B. P. MANNING.

The Lord will, the brethren may look for me at South Vernon Depot, first train up, Saturday, Dec. 22d. Meeting in the evening and over the Sabbath in the Advent Chapel, Vernon, Vt.

No engagement ahead to prevent holding protracted meetings in suitable localities for the winter. H. MUNGER.

Notice is hereby given to those interested, that I wish my next visit to Stanbridge, C. E., and vicinity, to occur one week later than is now expected, hoping for better roads, as follows:—
Stone Settlement, C. E. . . . . Dec. 23d
Peareville, C. E. . . . . Dec. 25th
Hyathville, C. E. . . . . Dec. 26th
Giberts in Dunham, C. E. . . . . Dec. 27th
Quarterly meeting at Stanbridge Burrough 29th and 30th.
☞ Let those interested give notice of the change as soon as possible. C. P. DOW.

Providence permitting, Eld. John Billings will preach in Worcester the first two Sundays in Jan.

Also, Eld. S. S. Brewer the last two Sundays in January.

Providence permitting, I will preach in Portland, Me. . . . . Dec. 23d
Will hold a series of meetings at Starks, Me., commencing the 25th, and continue one week or more, as may be thought best. J. HEMENWAY.

L. S. Ludington will preach in Wallingford . . . . Dec. 23d

S. W. Bishop will preach in Manchester, N. H. . . . . Dec. 23d

W. S. Campbell will preach in
Rocky Brook . . . . Dec. 23d
Southington, Ct. . . . . Dec. 30th

The Lord will, I will preach At Pleasant Valley school-house, South Windsor, Ct., Sabbath, Dec. 23d. Eld. S. P. BABCOCK.

The Lord willing, I will preach as follows:—
Lowell, Mass . . . . Dec. 23d
Danbury . . . . Dec. 30th
T. W. PIPER.

If the Lord will, I will preach in
Griswoldville . . . . Dec. 23d
Dalton . . . . Dec. 26th
and over Sunday, as J. Warren may appoint. C. GOODRICH.

Business Matters.

To Correspondents.

Eld. O. R. Fassett's P. O. address is West Poland, Me.

J. W. White's P. O. address is East Kingston, N. H.

R. V. Lyon's P. O. address is Spencerville, C. W.

L.—It is not paid. We will send the books when we get a supply.

A. M. Bousley.—Money received and change effected.

B. Greaves.—Grammar 87 cts. Greek Testament, with Lexicon, $1.25.

M. B. Dewey.—We are out of No. 1. on "These Things."

B. P. Hildreth.—25 cts.

Moses Chandler's P. O. address is Seneca, Crawford Co., Wisconsin.

Eld. Walter Pratt's P. O. address is Portsmouth, N. H.

Cash Receipts.

For the Tract Fund.—S. Rice, $1.00.

D C Terry 251, $4.00.

Abm. Johnson 276, R Evans 255, R Allen 255, J Howard 255, R Coburn 286, H S Haynes 286,—50 cts. each.

W Prague 297, Mrs. E Collins 313, C Achley, L E Chase 297, S Andrews 297, Mrs. I W Montague 274, L Von Eschen 257, C Cady 254, N R Gould 286, Amos Dolloff 299, Mrs. S Pease 286, J Bailey 302, J C Pease 260, H Tripp 286, S Jenkins 283, B Sampson 260, R McFadden 286, D Smith 290, S Furbush 298, P Axe 286, Mrs. S Taylor 286, C Colby 296,—$1.00 each.

H Burridy 286, G West 273, J Smith 286,—$2.00 each.

Books and Tracts.

L Von Eschen $1.00, R Evans 250, T Wheeler $1.00, C A Murray $1.09, T W Green 4 cts., C W Gorham 35 cts., P Axe 33 cts., J C Young 42 cts., I K Lombard 50 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

☞ Bro. Isaac L. Allen, 10 Howard Street, Albany, N. Y., has an assortment of our books and tracts, and will fill orders at the same rates that are charged at this office.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of *immortality* through Christ only. Price, single, 3 cts., 25 cts. per dozen; $1.50 per hundred. Postage 1 cent.

Tracts from the Tract Fund.—Friends at the West can get bundles of Tracts for distribution *free* by sending to N. Branch, Jr., Cordova, Ill. Those wishing them should send a dime or two to pay charges on them, that Bro. B. may not be a looser. He has also books and tracts on hand to sell at Eastern prices. Brn. at the West will please send orders to him with the cash. H. L. HASTINGS.

Discussion of Spiritualism and Immortality, between J. S. Loveland and Miles Grant, in Boston. *First Question:* "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second:* "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

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The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuke* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred, 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 8 cts.

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The seven treatises last named can be also had of the Publishers, J. P. Jewett & Co., Boston; G. W. Young, 138 William Street, New York; Geo. S. Blanchard, Cincinnati; and S. C. Griggs & Co., Chicago.

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Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Genesee, N. Y. Price $1., postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 2 cents single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed: or Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove endless misery are explained, and two hundred for destruction quoted. By Eld. Jacob Blain. Price 3 cents single; $2.00 per hundred. Postage 1 cent.

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☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. Brooks, No. 8 Summer street.

☞ The following books and tracts can be had of J. B. Waite, Warwick, R. I.:—

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H. L. HASTINGS, [illegible], Providence, R. I.

January, 1860.

* * These publications can be obtained in Boston of Miles Grant, 167 Hanover st.; New York of G. W. Young, 138 William st.; Philadelphia of [illegible] Porter, 725 Erie st., and they can be ordered of the publisher through all Booksellers.

[illegible] Bibles of the British and Foreign Bible Society [illegible] references between the verses, $1.25 to [illegible] Nonpareil, marginal references [illegible] between verses, $1.30 to $2.10. [illegible] between verses, $1.75. Marginal references, $1.25 [illegible] Hastings, Roan, Calf and Morocco [illegible]

The Day of the Lord.

BY CHARLES KINGSLEY.

The day of the Lord is at hand, at hand,
The storms roll up the sky;
A nation sleeps starving on heaps of gold,
All dreamers toss and sigh.
When the pain is the sorest, the child is born,
And the day is darkest before the morn
Of the day of the Lord at hand.

Gather you, gather you, angels of God,
Chivalry, Justice, and Truth:
Come, for the earth is grown coward and old;
Come down, and renew us her youth!
Freedom, Self-sacrifice, Mercy and Love,
Haste to the battle-field—stoop from above,
To the day of the Lord, at hand.

Gather you, gather you, hounds of hell—
Famine, and Plague, and War;
Idleness, Bigotry, Cant and Misrule,
Gather—and fall in the snare.
Hirelings and Mammonites, Pedants and Knaves,
Crawl to the battle or sneak to your graves,
In the day of the Lord at hand.

Who would sit down and whine for a lost age of gold
While the Lord of all ages is here?
True hearts will leap up at the trumpet of God,
And those who can suffer can dare.
Each past age of gold was an iron age too,
And the meekest of saints may find stern work to do
In the day of the Lord at hand.

[The writer of the above probably does not hold the personal return of Christ. But, though the *form* of his opinion is different, the *substance* of the poem is pretty strong Advent doctrine. And many who are not Adventists are of much the same way of thinking.—C. F. H.]

"The Coming Storm."

Under the above heading, we find the following, in an English periodical called "*The last Viols.*" The writer is a close observer of the signs of the times. Although we may differ with him on some points, his remarks deserve a careful perusal. He says:—

"It is the comfortable opinion of Protestant interpreters, that every bad character in Scripture is a type of the Pope, and that every judgment in the book of Revelation, except the first two or three, is levelled against Popery. The horrid crimes, the endless wars, the vile avarice, the dire hypocrisy, the worship of money, the Indian massacres—all these enormities—are meekly passed over, as if God were a corrupt judge. He is supposed to direct all his judgments against the church of Rome, while the crimes of Protestantism are passed by without even a censure or a hint. "Thou thoughtest wickedly that I am even such an one as thyself," may, surely, be the reply of Him who is judge of ALL the earth. And it is to be wondered at how men who are called Ministers of the gospel can be guilty of such perversion of all truth! There is not one church of christendom that is not comprehended within the range of the book of Revelation, and of the last judgments. Every church is more or less APOSTATE, and in proportion to its apostasy will fall under the judgments. Rome is the most guilty; she is the mother of harlots, the fountain-head of the evil; and, therefore, the seven-hilled city is made the representative of all. When apostasy is personified—when it is embodied in one person—the Roman pontiff is the personification, because he stands at the fountain-head of the apostasy; but let it never be forgotten that Rome is NOT spoken of ALONE! She is not simply called the "harlot," but the "mother of harlots!" And are the daughters to escape, and the mother only to be judged? If the children are partakers of the *sin* they must be partakers of the *judgment*. The daughters are described precisely in the same terms as the mother. All are equally described as "harlots:" and will you allow Mr. Elliott or Dr. Cumming to deceive you by telling you that Popery alone is the object of prophetic threatening while the harlots of which she is the mother are to escape with impunity? Be assured that the Judge of all the earth will do right in your days as much as in the days of Abraham and Sodom and Gomorrah, which WE call the churches of Christendom! The saints who are shut up within the system will be delivered; but the churches and church system will be deservedly destroyed. To those who flatter the Protestant church in its enormous crimes—who call it the spiritual Zion while it is little better than a spiritual Sodom—to such publications as our religious periodicals,—to our Protestant interpreters, we would recommend a careful study of the words of Elihu: "I know not to give flattering titles. Let me not accept any man's person; neither let me give flattering titles unto man."

We believe, and feel almost certain, that the destruction of the "Woman," in the 17th of Revelation, will extend far beyond the limits of the church of Rome, and will embrace every church of Christendom. The whole fabric of church government will be broken up, and the spiritual Sodom, like its ancient prototype, will be "burned with fire." A literal fire will fall upon the external wealth, and a figurative fire on the ecclesiastical systems of apostate Protestantism. Those who give flattering titles have ventured to interpret the 144,000, the Elect of the elect, as the symbols of Protestantism. But all who prefer truth to popularity reject such an interpretation with abhorrence. Look round on the Protestant world—on its love of money, its fawning upon the great, its sacrifice of conscience to worldly interest, and of principle to expediency, its dead, unmeaning formalism, its mockery of the Holy Ghost, by asserting that he is given where he is not given; and can you doubt that destruction will overtake such a church? Look on the Orangemen of Ireland, who go out armed with deadly weapons to insult the Roman Catholics, and then to KILL them if they dare resent the insult! Are not such men worse than the Roman Catholics themselves? Are such men the "salt of the earth,"—the 144,000,—the Elect of the elect? Flattery itself cannot dare to say it. We believe that all the churches of Christendom are corrupt, and that the beast and his ten horns will pour out God's vengeance upon all. The woman of the seven hills, as the most guilty, will be the most severely judged; her daughters, as one degree less guilty, will be less severely dealt with; the saints, who are now enveloped by those false systems, will be delivered; but the systems themselves, as utterly worn out, will be destroyed for ever. And what shall take their place? The kingdom of God; the personal presence of the King of Glory; the religion of SIGHT in place of the religion of FAITH. Faith gathers out the elect as the bride of the Lamb; but faith was never intended as the religion of the world. The only religion for the world is that of SIGHT; as the only religion for gathering out the elect is that of faith.

The preparations for the coming storm are before our eyes. A storm is coming so wide-spread and so terrible, that it seems inevitably to be the last. The human race, the globe itself, could not endure a second convulsion like the one which is at hand. The revolutions of the atmosphere are symbols of the revolutions of mankind. As if the last vial had been literally poured out upon the air, there has lately been witnessed a new and formidable convulsion of the winds, which is called a Cyclone: a whirlpool wind which moves round on the circumference of some vast circle, and shakes, and tosses, and tears, and overwhelms, whatever comes within its vortex. This phenomenon, in its excess, is so new, and so terrible, that one may fancy it has purposely been created to remind the world that the last vial is at hand—that vial which shall be poured out into the air. Like this dread Cyclone, the "Prince of Air" has matured a moral revolution which is about to shake all the kingdoms of the globe. The circle of this vast revolution embraces the whole of Christendom—the whole Mohammedan world—the Roman empire—and the prophetic earth. It embraces the Atlantic, the Eastern Ocean, and the waters of China. The Mohammedan races, in a frenzy of fanaticism, have conspired for the extermination of the Giaours; the struggle has already begun amidst the mountains of Lebanon; the Holy Land and Jerusalem are placed in the very centre of this oriental Cyclone; the dust of ages is swept away by the whirlwind; and the temple, so long buried in the sands, is about to be disclosed. When the whirlwind has done its work, the way will be open for the return of the Jews, and the restoration of the Jewish rites.

While the convulsion has begun in the East, it still is delayed in the West; but once it begins, it will be the fiercest storm that has ever blown. There is no longer any doubt that reaction and revolution are both actively employed in marshalling their forces for one great decisive conflict. The whole of Europe is the seat of war; and absolutism and democracy are the hostile powers. The Italian war of 1859 has given the signal for action. The veil has been lifted, and underneath, the seething mass of furious democratic passions is discovered ready to explode and devastate society. Austria, Prussia, Russia, and the absolutist powers of Europe, are now forming a coalition on the plan of the Holy Alliance of 1815. They are uniting for one grand effort to crush down the people, and to force them back into the abject slavery of the last forty years. The people fought for their sovereigns, and shed their best blood to overthrow the first Napoleon, in order to rescue their own princes from the yoke of France. No sooner had the victory been gained, than the European sovereigns, with the darkest perfidy, turned round upon the very men by whose blood the victory had been won, and forced them back under a weight of bondage more heavy than before. The Holy Alliance established a tyranny so monstrous, betrayed a spirit so perfidious, that language cannot express its enormity. And so, for forty years, the burning passions of slavery, with all its agonies, and with all its sighs, were smothered in the subterranean caverns of despotism. In those dreadful dungeons the noblest men lingered, rotted, and died away, while perfidy glittered and revelled in the air and sunshine of heaven!

The despairing people turned to England for help, and she invariably deserted them; they received underhand encouragement from Lord Palmerston, and he betrayed them; the land of freedom became the cold-hearted friend who gives empty words, and denies all self-sacrificing help;—when, suddenly, from the very ashes of the man whom the nations had beaten down, the AVENGER of the NATIONS arose. "Verily there is a God that judgeth the earth." Retribution has come at last, and the vengeance inflicted on the First Napoleon is to be avenged by the Third. While he avenges his predecessor, the Third Napoleon, equally avenges the wrongs and miseries of the nations. With profound skill he—himself a despot—has identified his own cause with the cause of universal freedom. An absolutist at home, he has become a democrat abroad; and being elected to the empire by universal suffrage, he occupies a despotic throne as the representative of popular liberty. By a combination that seems almost supernatural, he is at once the incarnation of absolutism and the incarnation of democracy. That ONE man has become the centre of all the factions of the world—the pivot on which all the masses of mankind move—the blood-red sun around whom a thousand blood-red stars revolve. On him the eyes of all the democracy of Europe are fixed; and men only await his signal to rise in arms over the whole of Christendom.

Such is the wondrous position of affairs. One man, with an uncontrollable power, pondering in his mind a thousand gloomy things; with dauntless courage, and a will as firm as adamant; possessed of that hardness of look which no eye can penetrate, and skilled in those "dark sayings" which no one can explain—an exact impersonation of Daniel's prophetic King; with an army the most numerous and best trained for war that ever yet obeyed any single mind; with an immense navy; with allies extending from the Northern Seas to Mount Atlas, and from Cape Finisterre to the Euphrates and the Red Sea—this man, holding in his hand all the materials of action, has drawn over to his side the whole democracy of the world, and has become the virtual sovereign of one hundred millions of men;—men, furious for revenge, maddened by oppression, weary of life, armed and trained for war, impatient for the conflict, and thirsting for revenge or for blood. Opposed to this one man, and to this enormous revolution, are the kings and princes of Europe,—languid, enervated, and half worn out; fatigued by habitual luxury, and with all the inherited diseases which attend upon long-established dynasties; but with powerful armies, in which fear and discipline supply the place of loyalty and zeal; a many-headed and stubborn absolutism opposed to a single-headed and fiery democracy. We may estimate the violence of the shock by the massive proportions of the hostile bodies.

As if to exaggerate the fury of this vast conflict, the very powers of darkness themselves seem to have visited the earth to inspire our engineers, and to work in our arsenals. The invention of implements of war, both offensive and defensive, exceeds all that history has recorded in any former age. The use of the bayonet has been improved into a science; the musket superseded by the rifle; the ordinary cannon, terrible as it seemed, has become a mere toy in comparison with the newly-discovered ordnance; destruction, once satisfied with a range of two or three miles, now disdains such limits, and vomits out its fiery breath to a distance of three leagues; offensive armor, once applied to men, has been now applied to ships: and in place of mail-clad warriors of the land, we shall soon have the mail-clad warriors of the deep—the leviathan of the book of Job—mounted with enormous guns, and armed with ponderous spears, bearing with them a thousand men with the speed of a war-horse, and hurling whole navies to destruction. The encounters of the days of chivalry will be repeated on a scale of the most gigantic magnitude. The single knight and his single war-horse will be multiplied into a thousand warriors borne along by a thousand horse-power! Such will be the accessories of that great day in which Almighty God shall proclaim war in the council chamber of heaven against the human race—in which the King of kings shall declare war against the kings of the earth, and of the whole world. When kings go forth to war they recall their ambassadors; and when the King of kings is going forth to war, he also will recall HIS ambassador. He will withdraw the church from the earth, and the Spirit of God along with it, and that withdrawal will be a formal DECLARATION OF WAR. The great war of Almighty God must, of necessity, exceed in grandeur every war that has hitherto been waged under heaven. It must exceed all other wars, both in its terrors and its destruction. And the Scriptures tell us that it must be extremely rapid. It is to effect these purposes that Satan has been permitted to visit the earth, and to inspire men with superhuman ingenuity. For these purposes such tremendous implements of war have been invented, and have been hurried on to maturity with more than mortal speed. Scarce has a new instrument of death been announced, but it is brought to perfection; scarce is it brought to perfection, but it is superseded by another, still more deadly; until the mind, fatigued by such tremendous novelty, looks forward to the time when a single battle, or even a single volley, will decide the strife forever, by laying low one half of mankind in their conflict with the other half. "Alas! who shall live when God doeth this?" said the prophet, in contemplation of the last great scene. "Woe to the inhabiters of the earth," (said another prophet) "for the devil is come down unto you, having great wrath." All the confusion, the preparation, and the uproar of the world, are the work of ONE MAN, and take their rise from one mysterious mind. Can we doubt that such a man has some dangerous mission, some deep apostasy at heart? His object, for the present, is to play off the Pope against Italy, and Italy against the Pope, until he shall have driven on both to their ruin. His more remote object and his unsuspected mission is to supersede Popery, and to set up himself as the centre—not only of the policy, but—of the religion of the world: and as money and sensual pleasure are now the only deities that are worshiped throughout Christendom, it will require but a feeble revolution to convert the ABSTRACT into the CONCRETE, and to substitute the dispenser of prosperity, as an object of worship, in place of prosperity itself; to change the idolatry of a SYSTEM into the idolatry of a MAN. When that man shall overturn the Pope, let no false prophet induce you to misintrepet his character, or to worship him as the champion of truth, for he will then become the chief of antichristianism.

BRO. GRANT:—Will you please print these anonymous lines in the Crisis as a special request from me to my friends? A. M. TAYLOR.
Dansville, N. Y.

Write Often.

Write to me very often,
Write to me very soon—
Letters to me are dearer
Than loveliest flowers in June;
They are affection's torches,
Lighting of friendship's lamp,
Flitting around the heart-strings
Like fire-flies in the damp.

Write to me very often,
Write in the joyous morn,
Or at the close of evening,
When all the day is gone.
Then, while the stars are beaming
Bright on the azure sky,
When through the fading forest
Cold the wild winds sigh,
Draw up thy little table
Close to the fire, and write.
Write to me soon in the morning,
Or write to me late at night.

Write to me very often;
Letters are links that bind
Truthful hearts to each other,
Fettering mind to mind,
Giving to kindly spirits
Lasting and true delight.
If ye would strengthen friendship,
Never forget to write!

For the Crisis.

Baptism.

Is water baptism essential to salvation? I answer, yes. Proof. In Peter 3: 20, we read that eight souls were saved by water. 21st.—"The like figure whereunto baptism doth also now save us." This must mean water. Again, Rom. 6: 4.—"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This also is water. Again, Col. 2: 12,—"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him up from the dead." This must certainly mean water, and the resurrection is from a watery grave: like as Christ could have had no life only by the resurrection, so we must have perished in our baptism had we not have been raised from the watery grave. Col. 3: 1.—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God."

A dear good sister in Ohio, who was baptized several years ago by Bro. Grant, but did not understand the nature and design of it until a few weeks ago, was not satisfied with her former baptism, and I with others advised her to go forward again; and last Wednesday we had a meeting at her house, and repaired to the pond, cut a hole in the ice, and Bro. Blanchard buried her with Christ. The glory came while she was under the water, and when she came out she let it be known. Now if there are others that have not a clear conscience, let them go and do likewise, and thus show your faith by your works. Do every duty, and may the God of peace keep your heart and mind unto the coming of the Lord. Amen.

J. K. BELLOWS.

Chester Factories, Mass.

Selections.

Reality in Religion.

You have had enough of thoughts: you seek for things. You have wearied your soul with speculations about things divine. You seek the divine things themselves. Long trains of religious ratiocination; full schemes of religious doctrine; the tracking and tracing of the mutual connections of truth with truth; their cross-lights, and side-lights, and harmonies;—in all this, perhaps, you are no mean proficient. And considering that the fall—while it has removed all spiritual light from man's mind, and all spiritual love from his heart—has left all the constituting elements of rationality and responsibility, it is not amazing if even the natural man be found capable of great proficiency, in reasoning on the statements of divine revelation, and constructing well-ordered schemes of doctrine from its contents.

For, let us bear in mind what it is, precisely, that the natural man is disqualified for. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned," (1 Cor. 2: 24.) "They are the things" of the Spirit of God which he cannot receive; which he cannot know; which are foolish to him;—very discernible, but not by him; very real in themselves, but not to his apprehension. It is not said that he cannot reason concerning divine things.

What is it, that eye hath not seen, nor ear heard, and that hath not entered into the heart of man? It is the things which God hath prepared for them that love him, (1 Cor. 2: 9.) What is it that the Spirit searcheth and revealeth? The deep things of God, (ver. 10.) What is it that no man knoweth save the Spirit of God, and he to whom the Spirit unveils them? Again the things of God. The things of God knoweth no man but the Spirit of God, (ver. 11.) For what end is it that we receive, not the spirit of the world, but the Spirit which is of God? That we might know the things that are freely given us of God, (ver. 12.) And what is it that the very doctrine—the speech of inspired men—envelops and contains, rendering it imperative that their speech be inspired indeed; for otherwise why should it carry such contents? Again, the answer is, the things of God. "Which things also we speak not in the words which man's wisdom teacheth"—the divine wine would burst such bottles of man's construction—"but in the words which the Holy Ghost teacheth," (ver. 13.)

The things of God: the deep things of God: the things of the Spirit of God! Such is the Apostle's language most persistently.

And is such emphatic phraseology not full of meaning?—more especially when thus so carefully repeated, when thus so continually clung to? Doubtless it is. And it fastens down our attention on the precise nature of that inability which the Apostle then goes on (ver. 14,) to predicate of the natural man; namely this—that however much, and logically, and with perfect accuracy, you may reason about divine doctrines, you cannot, without the Spirit, receive nor discern,—you can neither grasp nor see,—divine things.

The doctrine of forgiveness, we shall say; who can tell how profoundly you may study it; how acutely you may argue it; how clearly you may teach it; how instructive to others your statement and exposition of it may be? Forgiveness—as a topic of speculation—may be one among the thoughts of your mind; and, in this light, even as a natural man, you may possibly do great justice to the theme. But forgiveness as a privilege—actual and real forgiveness; forgiveness to be actual and real must be not one of the thoughts of your spirit, but one of the thoughts of God's Spirit; one of those thoughts of peace and not of evil which he knoweth, that he thinks concerning you, (Jer. 29: 11;) the thoughts of God, not transient and inefficient like your thoughts, but substantial, effectual, eternal; the thoughts of God, which in their self-realizing substantiality are worthy to be called "the things" of God. Forgiveness to be real must be one of these things of the Spirit of God; and, in that view, without God's Spirit you cannot discern it. As a mere thought, or doctrine, or scheme of thought, in your mind, it is altogether unreal; an abstraction; a shadowy, unsubstantial, airy nothing. Scanned and studied to eternity it would leave you unforgiven still. As one of the things of God—real, and that may be grasped and held fast—you are forgiven when you see it and receive it.

Adoption, in like manner, you may deal with, merely as a doctrine, giving it a lodgment among your thoughts. And you may master all detail and bearings. But still it may remain to you unreal. As an actual reality, as an act of God's free grace; a real transaction, conferring real privilege and pleadable right; it is among the things of God—those things which the natural man receiveth not, neither can he know them.

Ah! it is this dealing with divine doctrines, to the exclusion of the divine things which the faithfulness of God has enshrined in them, that leaves so many with a religion destitute of the element of reality; and destitute, therefore, of power and comfort and refreshment.—*Christ's Presence in the Gospel History.*

Confidence in God.

In an old brown cottage lived a solitary woman known from village to village as "Happy Nancy." She had no money, no family, no relations, and was half blind, quite lame, and very crooked. True, there was no comeliness in her, yet even so the King of kings had set on her his royal seal.

"Well, Nancy, singing again," the visitor would say as he stopped at her door.

"O yes, I'm for ever at it."

"I wish you'd tell me your secret, Nancy; you are all alone, you work hard, you have nothing very pleasant around you—what is the reason you're so happy?"

"Perhaps it's because I have n't got any body but God," replied she, looking up. "You see, rich folks like you depend upon their families and their houses; they've got to think of their business, of their wives and children, and then they're mighty afraid of troubles ahead. I a'nt got any thing to trouble myself about, you see, 'cause I leave it all to the Lord. I think, well, if he can keep this great world in good order, the sun rolling day after day, the stars a shining night after night, make my garden things come up the same, season after season, He can certainly take care of poor me; and so I leave all to God, and the Lord takes care of me."

"Well, but, Nancy, suppose a frost should come after your fruit-trees are in blossom, and your little plants out; suppose—"

"But I don't suppose; I never can suppose; I don't want to suppose, except that the Lord will do every thing right. That's what makes you people unhappy; you're all the time supposing. Now, why can't you wait till the suppose comes, as I do, and then make the best of it?"

"Ah, Nancy, it's pretty certain you'll go to heaven, while many of us, with our worldly wisdom, will have to stay out."

"There, you're at it again," said Nancy, shaking her head; "always looking out for some black cloud. Why, if I was you, I'd keep the devil at arm's length, instead of taking him right into my heart; he'll do you a desperate sight of mischief."

Depend upon it, earth would seem an Eden to us if, like Happy Nancy, we cast our care on God.—*Amer. Messenger.*

Dead yet Living.

The cedar is most useful when dead. It is the most productive when its place knows it no more. There is no timber like it. Firm in the grain, and capable of the finest polish, the tooth of no insect will touch it, and Time himself can hardly destroy it. Diffusing a perpetual fragrance through the chambers which it ceils, the worm will not corrode the book which it protects, nor the moth corrupt the garment which it guards; all but immortal itself, it transfuses its amaranthine qualities to the objects around it. Every christian is useful in his life, but the goodly cedars are the most useful afterwards. Luther is dead, but the Reformation lives. Knox, Melville, and Henderson are dead, but Scotland still retains a Sabbath and a Christian peasantry, a Bible in every house, and a school in every parish. Bunyan is dead, but his bright spirit still walks the earth in its "Pilgrim's Progress." Baxter is dead, but souls are still quickened by the "Saints' Rest." Cowper is dead, but the "golden apples" are still as fresh as when newly gathered in the "silver basket" of the Olney Hymns. Elliot is dead, but the missionary enterprise is young. Henry Martyn is dead, but who can count the apostolic spirits who, phœnix-like, have started from the funeral-pile? Howard is dead, but modern philanthropy is only commencing its career. Raikes is dead, but the Sabbath-schools go on.—*Rev. J. Hamilton.*

THE SIMPLICITY OF GREATNESS.—Many years ago the licentiates of Princeton Seminary were in the habit of preaching at a station some distance from that place. Among their habitual hearers was a sincere and humble, but uneducated christian slave, called Uncle Sam, who on his return home would try to tell his mistress what he could remember of the sermon, but complained that the students were too deep and learned for him. One day, however, he came home in great good humor, saying that a poor *unlart* old man, just like himself, had preached that day, who he supposed was hardly fit to preach to the white peeple; but he was glad he came for his sake, *for he could remember every thing he had said.* On inquiry, it was found that Uncle Sam's "unlart" old preacher was Rev. Dr. Archibald Alexander, who, when he heard the criticism, said it was the highest compliment ever paid to his preaching.

PREACHING.—A writer in the London *Patriot* who had heard four sermons by four ministers of as many denominations, gives his opinion of their style. One was quite extempore, another was repeated from memory, the third was read, and the fourth was evidently well studied, and was founded on notes frequently referred to. He says: "My speculation on the practical results of each would be, that the effect of the first, though lively, was evanescent; that of the second, to leave a high opinion of the preacher's ability; that of the third, to create a desire to see the discourse in print; that of the fourth, like bread cast upon the waters, to be seen after many days."

Reading for Youth.

A Willing Servant.

Dr. Morrison was a distinguished missionary in China. As his labor was great, and almost too much for one man, for he translated the whole Bible into Chinese, he sent home to the Society in England to send out a young missionary to help him. When they got his letter, they set to work to inquire among their friends for the right kind of a young man to go out to China as a missionary to help Dr. Morrison. After a while, a young man, from the country—a pious young man, who loved Jesus Christ—came and offered himself. He was poor, had poor clothes on, and looked like a countryman, rough and unpolished. He was introduced to the gentlemen of the Society, and had a talk with them. They then said he might go out of the room, till they consulted with each about him. When his back was turned, they said they were afraid the young man would never do to help Dr. Morrison; that it would not do to send him as a missionary, as he was but a rough countryman. Finally they said to one of their number, Dr. Philips, "Doctor, you go out and tell the young man that the gentlemen did not think him fit to be a missionary; but if he would like to go out as a *servant* to a missionary, we will send him."

The doctor did not quite like to do it; but he told the young man they thought he had not education enough, and lacked a great many other things necessary to a missionary; but if he would go as a servant, they would send him out. A great many young men would have said, "No; I don't do any such thing; if I can't go as a missionary I won't go at all; you don't catch me going out as anybody's servant." But no, he did not say so. He quietly said, "quietly said, "Very well, sir, if they do not think me fit to be a missionary, I will go as a servant. I am willing to be a hewer of wood or drawer of water, or do any thing to advance the cause of my heavenly Master."

He was sent as a servant. But he did not stay one. After a while, he got to do what he longed to do, to preach the Gospel; and he became the Rev. Dr. Milne, one of the best and greatest missionaries that ever went to any country.

What a beautiful lesson of humility is this to children!—*Ex.*

The Two Bears.

There was a great outcry in the nursery, which much disturbed Uncle Jem, reading his morning paper. "Those children are always at it," muttered Uncle Jem, knitting his shaggy brows, and looking, perhaps, not so cross as worried. In fact, he was not used to children, and, therefore, their little squabbles and differences troubled him. He forgot that little brooks did not always run smooth—they would dash and splash over the pebbles. By and by, as the noise did not hush, Uncle Jem threw down his paper and rushed up stairs. "Children," he cried, "do you know there must be a couple of bears in the nursery?" "No, there a'n't," said they, each one at a surprised stand still, "no bears here." "I say there must be," cried Uncle Jem with determination; "I shall have a couple of bears put in here, chained in."

Little Emily bobbed down behind the bed—Maurice dodged into the closet—Johnny held tighter to his whip, but George stood up with a protecting look, as much as to say, I'll guard the flock, sir. Uncle Jem faced the children, and the children faced Uncle Jem. For a moment or two no word was spoken; the nursery was never stiller. Perhaps the children were thinking of the pains of being craunched, for Maurice asked in a little frightened voice, from the closet, "Bears to eat us up, Uncle?" "I hope they will eat you up," said Uncle Jem, "every one of you." This savage wish was almost too much for them. "I'll tell mother," said Emily, turning quite pale, and almost ready to cry. "I'll whip the bears off," cried Johnny, rallying his courage and snapping his whip. "Is that the way you would treat your children, Uncle?" asked George; "the Bible says you must do as you would be done by."

"Yes," persisted Uncle Jem, "I shall always keep two bears in my nursery." Uncle Jem did not then know, as he had no nursery, how much more easily this was said than done. "Two bears—two bears, boys; two bears, girls!" he repeated. "*Bear* and *forbear*, these are their names," he added, smiling.

Ah, those good, gracious bears that eat you up with kindness. Happy is the nursery which has them.—*Child's Paper.*

Christ and the Little Ones.

"The Master has come over Jordan,"
Said Hannah, the mother, one day,
"He is healing the people who throng him
With a touch of his finger, they say.

"And now I shall carry the children—
Little Rachel, and Samuel, and John—
I shall carry the baby, Esther,
For the Lord to look upon."

The father looked at her kindly,
But he shook his head and smiled:
"Now who but a doting mother
Would think of a thing so wild?

"If the children were tortured by demons,
Or dying of fever—'t were well—
Or had they the taint of the leper,
Like many in Israel;"—

"Nay, do not hinder me, Nathan,
I feel such a burden of care,—
If I carry it to the Master,
Perhaps I shall leave it there.

"If He lay his hand on the children,
My heart will be lighter, I know,
For a blessing forever and ever
Will follow them as they go."

So over the hills of Judah,
Along by the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between;

'Mong the people who hung on his teaching,
Or waited his touch and his word,
Through the row of proud Pharisees listening,
She pressed to the feet of the Lord.

"Now, why shouldst thou hinder the Master,"
Said Peter, "with children like these?
Seest not how, from morning till evening,
He teacheth and healeth disease?"

Then Christ said, "Forbid not the children,
Permit them to come unto me."
And he took in his arms little Esther,
And Rachel he set on his knee;

And the heavy heart of the mother
Was lifted all earth's care above,
As he laid his hands on the brothers,
And blessed them with the tenderest love;

As he said of the babes in his bosom,
"Of such are the kingdom of heaven"—
And strength for all duty and trial,
That hour to her spirit was given.

—*Little Pilgrim.*

Telling the Lord.

As a mother comforteth her child, so the Lord comforteth them that fear him. Did you ever think, dear child, what a beautiful promise this is? Doubtless most of the readers of the *Instructor* know by blest experience what it is to be comforted by their mothers—know how ready and willing she is to sympathize with them in all their griefs.

I heard of a little girl who was saying, "Our Father," kneeling by her mother's side, when she came to "forgive us our debts as we forgive our debtors," she suddenly stopped and burst into tears. Her mother tenderly inquired the reason. She said she could not say that—she couldn't forgive that little girl who broke her beautiful dolly's face. "Well," said the mother, "God can help you, my child; I'll ask him." And as soon as the mother closed her fervent petition that her little girl might have grace to forgive, the child looked up and smiled, clasping her little hands together slowly and solemnly finished her prayer, commencing with "forgive," and she was comforted.

Now, dear children, if you ever feel unhappy concerning the treatment of your playmates, instead of cherishing angry, resentful feelings, and saying bad, naughty words to those around you, get into the habit of *telling the Lord about it*, and ask him to help you to forgive even as you want to be forgiven. Little children are not apt to keep their troubles to themselves if they have a kind, sympathetic mother. Neither let us who are older, when we have such a kind Father in heaven, who has promised to comfort us as a mother comforteth her child.—*Youth's Instructor.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Adversity Conquered.

BY MISS S. P. YOUNG.

Be patient, be hopeful,
Though storms strew your path,
Though the heavens should frown
In darkness and wrath;
Though the hopes that are brightest
The soonest decay,
Yet remember 't is darkest
The nearest to day.

Be patient, be hopeful,
Though tyrants should frown,
And despots should trample
Thy liberties down;
Though trials surround thee,
Cast aside all fear,
When darkness is deepest
The daylight is near.

Be patient, be hopeful,
Though hopes have all fled;
Though friends who were truest
Repose with the dead;
Though pain, grief and sorrow
Should in triumph prevail,
Mourn not, nor upbraid not,
Nor let thy heart fail.

The waves that are sparkling
In beauty so bright,
Rolled o'er the dark billows
And surged them in light;
Hope's sun is uprising,
The night is nigh gone,
Be patient, be hopeful,
The daylight will dawn.

For the Crisis.

God Complains.

Of what? Of the ignorance of his professed children. But is he not able to impart wisdom and knowledge? Yea, verily. Why then complain of those who lack wisdom? Because he hath provided the means adequate, and given us, if you please, the *modus operandi* by which we may secure this treasure. What if an individual manifests regret because his family are in indigent circumstances, when he has been assured that by a laborious application he may secure for them everything desirable, but through indolence he neglects; would not all consider him highly culpable? Just so in the case before us. God would not complain had he not furnished ample means of knowledge to his children. It is then their careless indolence which he deprecates. Like Esau, they appreciate things of less moment to be more consequential.

In the days of Isaiah, God complains bitterly of the imbecility of that once noble being whom he had formed with sufficient intellectual endowment to have "dominion" over the workmanship of his hands. So deteriorated are his professed children at this time that he actually gives the preference to the beasts of the field and the fowls of heaven.—Isa. 1 : 3; Jer. 2 : 7. The ox knoweth his owner, and that most stupid of all beasts knoweth the *place* from whence cometh his necessary food; but God complaineth that those who profess to love him are even below this, in point of knowledge. Though pining and languishing for want of spiritual food, they have forgotten their Master, and the place whither to repair to obtain this food.

God complains that *his children do not know him*; though several years must have expired since their birth, *they do not know their Father!* Supposing at the expiration of six, eight or ten years from the birth of a child, it is truthfully reported that that child does not know his father; what would be the conclusion arrived at? I think one of the three following reasons would be immediately assigned: either some VERY GREAT CHANGE must have come over the father, or the child must have been bereft of reason, or there had been a *long*, LONG separation of the two.

Now as to the first, we are assured from high authority that in our heavenly Father "there is no variableness neither shadow of turning"; "He is the same yesterday, to-day and forever"; consequently this cannot be the reason why his children have forgotten him. But the second reason may be the one, that is, they may have allowed sin to so becloud the horizon of their mind as to induce spiritual idiocy, or, to use a scriptural phrase, have caused them to become "sottish," and thus they have become estranged. So long have they been separated they have forgotten his sweet voice and follow the voice of a stranger. They scarce dare use the loving epithet of "my Father," though in their infancy he caressed them lovingly, and provided means to meet their expenses at the bank of heaven, and beside, he whispered sweet promises in their ears of a rich patrimony with his own Son, giving them at the same time something to help them through this waste, howling wilderness, called by Paul, "earnest money," or the "earnest of our inheritance." But yet they were sufficiently foolish to allow a few earthly pebbles to separate them from this friend so emphatically above all others.

They do not recollect what their Father has told them about his person or his attributes. When he has repeated again and again that his Son Jesus Christ is the express image of his Father's PERSON, they boldly affirm God hath no person.—Heb 1 : 3; Col. 1 : 15; Phil. 2 : 6; 2 Cor. 4 : 4. And when he informs them that he has a location, a *dwelling place for his person*, they are "sottish" enough to declare he is everywhere and nowhere in particular.—2 Chron. 30 : 27; Ps. 68 : 5; 1 Kings 8 : 30, 39, 43, 49. Thus when Jesus Christ affirms that he LEFT the Father to come into the world," he left *everywhere* to come into the world, thus proving this world to be nowhere. Well, when he again asserts that he "left this world to go to the Father," they make him say that he left *everywhere* to go *nowhere!* O my Father, I wonder not that thou hast denominated such as "sottish"! But there is a divine emanation which God hath sent forth from himself into the world which is ubiquitious, so that if we fly to the uttermost "part of the earth," we shall find it present to reprove and comfort. God says "he has given a portion of it to every man to profit withal"; but do not let us be sufficiently "sottish" to affirm this to be all the God there is. God's Spirit is something he himself *pours out*; hence it is not a person. It cannot be seen though the influences can be felt, but God can, and he has promised that the pure in heart shall *see* him. And then he speaks of his attributes as being love and mercy, showing in his word he will do the best that love and mercy can do, even for his enemies. If they will not serve him, he declares he will put them out of the way; that is, he will consume them into smoke and ashes, and cause them to be in the same situation as though they had never existed.—Ps. 37 : 20; Mal. 4 : 1; Oba. 16; and a hundred more on the same point may be quoted from the law of God.

Again, God complains by the prophet Jeremiah, relative to the birds of heaven, possessing superior understanding of the "times and seasons" to his children. Hear him: "Yea, the stork in the heaven knoweth her appointed *times*; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord." Also in the days of Christ he accuses the professed church of the same thing. He told them they observed the signs in the sky, and thus made their calculations accordingly, but they were too dull of comprehension in spiritual things to understand the *signs of that present time*. Though they professed a great deal of religion, outwardly appearing very godly, he who knew what was in their hearts calls them hypocrites. "He answered and said unto them, When it is evening, ye say, it will be fair weather; for the sky is red. And in the morning, it will be foul weather to-day: for the sky is red and lowering. O *ye hypocrites*, ye can discern the face of the sky; but can ye not discern the signs of the times?" If they would have given heed to the teachings of God, their beautiful city might have been spared; but because of their *willful blindness* relative to the "signs of the times" this beautiful structure was laid waste. "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: *because thou knewest not the time of thy visitation.*"

If this great Teacher gave such sharp reproof to the professed church of God for not understanding the signs of the times at his first coming, if they pretended that the prophecies relating to Christ's first coming, thirty-two in number, and all having a literal fulfillment before their eyes, were too intricate to be understood, what will he say to his professed church at his second coming, that have seen all the moral and physical signs so faithfully delineated in the Word of God, fulfilled before their eyes? The multifarious chains of Daniel and John's prophecies, together with the Savior's predictions of the signs in the sun and in the moon and stars, and also the moral condition of the world by two striking precedents—the days of Noah, and the days of Lot! and also the moral state of the professed church given by an inspired apostle in his second letter to Timothy, third chap.; after having all this before their eyes, will a plea of ignorance exculpate them? Have they reason to expect more lenient language will be addressed to them than to those who did the same things eighteen hundred years ago? Nay, verily. God's ways are equal. Then let us search the Word of God faithfully—yea, as for hid treasures, for by that we shall be judged at the last day.

But we should notice in all these complaints of God, it is not a deficiency of brain, a lack of intellect which he deprecates, but a perversion of that intellect. In Jer. 4 : 22, where God accuses his professed children of being so foolish and sottish as not to know their Father, he adds these words of reprehension: "They are *wise to do evil*, but to do good they have no knowledge." Perhaps they can devise some deep schemes to annoy the faithful ones the unconverted never would have dreamed of. Like Judas they *know the place*. Perhaps they possess sufficient skill to plan and execute the most complicated piece of mechanism, and form multitudinous plans for self-emolument and aggrandizement, exerting at the same time every physical nerve and sinew for the accomplishment of the same. But the plan of salvation wrought out by Jesus Christ and lucidly described in the Sacred Volume is to them wholly incomprehensible! Again, they may possess attractive conversational talents, and pride themselves on being able to entertain at the levee or soiree, or certainly to contribute their part at the common convivial party; but when at the humble and social prayer meeting (if indeed they be found there) they have no talent to speak a word of encouragement to that weak youth who may have just entered his name on the list with those who are running for an incorruptible prize; nor even to inform of their own spiritual whereabouts. Should we marvel if God impute folly and sottishness to such? It does not call for infinite power to descry the spiritual condition of such.

But is there no help to relieve from this sad dilemma? No power to extricate from this sad, deep pit? Yes! Give ear, oh ye heavens, and be astonished, oh ye earth! The Eternal himself sues for a renewal of the acquaintanceship! He informs us that his bowels of compassion yet yearn over such. He exhorts them with the language of tenderness to awake and cast off this worldly policy and listen to his words, and he will yet be a Father unto them and love them freely. B. MATHEWSON.

Sandy Hill, Dec 15, 1860.

For the Crisis.

The Fourth Beatitude.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

'Tis worthy of our highest admiration, that none of the sayings of our blessed Savior, necessary for our salvation, are hidden or mysterious, dark or unfathomable, but on the contrary are adapted to every capacity, every situation and circumstance in life. In the glowing description of our Savior, in his ever memorable sermon on the mount, none are more strikingly interesting, or easy to be understood, than those referred to as hungering and thirsting after righteousness, with the sure promise of being filled.

The pain produced by hunger and thirst, with regard to the body, is something with which in a greater or lesser degree all are acquainted, and in order to escape the sensation of uneasiness produced by these cravings, it is necessary that we pay attention to the physical wants of our nature. For instance. If we neglect to administer to the demands of our appetite, we suffer the distress of hunger and thirst, which, if not satiated with food adapted to our relish, will derange the whole system, and disease in some form, will be the inevitable consequence. And in order to secure comfort and harmony in the physical department, this process must be continually carried on without interruption. These facts, however, are so simple and self-evident, that it would appear like time spent in vain, to bring them before the mind, nevertheless, it is sometimes useful and important to remember the day, even of "small things." Individuals, who cannot take their natural food, we at once regard as being sick, or in some measure out of health, and even if no indications of disease are to be discovered in the outward form, yet it is evident that inroads are being made on parts of the system concealed from our view; hence it becomes necessary, in order to restore the system to its usual health and vigor, to resort to some remedy that will have the desired effect. And if we are so fortunate as to regain our health, the greatest of earthly blessings, we feel more than compensated for the pains taken to bring about the happy result. O then, if this clay tenement, which is compared to a flower of the field whose ephemeral existence so quickly passes away, requires so much attention to secure its welfare and happiness, with what care and sanctity should we regard the spirit, of which this body is the receptacle! With what zeal and ardor should we labor to procure the food that alone can satisfy the soul!

But the thought painfully arises, that there are some who have no desire or relish for the spiritual food that may be obtained by all who will apply for it. With emotions of sorrow, we are compelled to say to such, there is no blessing in reversion for them, but on the contrary leanness and barrenness of soul, while here on earth, and in the end "everlasting destruction from the presence of the Lord, and the glory of his power." The promise, then, of being filled with righteousness, is only to those who hunger and thirst after it, while it is just as certain that those who do not hunger and thirst, will go unblest, and consequently unsaved. O sad and fearful result of blinded infatuation, to starve in sight of food, to perish in sight of the remedy! and yet this is the unhappy course of multiplied thousands who are invited to the gospel feast, but who for want of appetite, or relish for spiritual food, refuse to come, and thus perish in their sins.

Behold the contrast! in these who have satisfied their longing souls at the spiritual banquet of love. See them in their native simplicity, dressed in the beauteous robe of redemption, wrought out by the Lamb of Calvary, their hearts through grace subdued and made the temple of the Holy Spirit, the new, blest name of love written on their brow, while faith, the helmet of salvation, environs them round about, and their hope in the dear Redeemer proves as an anchor, sure and steadfast, entering into that within the vail. O! then, if these are the blest, who would not desire to be blest? If these are they who have hungered and thirsted after righteousness, who are so abundantly filled with such almost insupportable fullness; who would not be induced to labor for the same blessings, the same bright prospects, and the same happy fruition in the end that awaits all the faithful? M. A. T.

Neal's Creek, Ind.

For the Crisis.

Our Words.

"Speak kindly, for an unkind word
May probe a tender part,
And be a keen-edged knife to pierce
Some tempted, struggling heart."

O the power there is in language, the importance of always using kind expressions! What human heart but welcomes them, yea, the brute creation recognize the vast difference between kind and unkind words.

But what are unkind words? Words of decision are not unkind, for what peace could be enjoyed in a family where parents are undecided? Who could desire the society in later years of those who have not been dealt with in decision while children? who could expect to receive benefits from such, seeing they have never learned to yield to others?

Earnest words are not necessarily unkind. The times in which we live demand earnest language sometimes, as well as an earnest *spirit* constantly. Words of reproof are not unkind at suitable times. Who so friendly as one who dares, with a christian spirit, reprove for a thoughtless act, an unconsidered habit, which cripples influence? hence David (Ps. 141 : 5) says, "Let the righteous reprove me, it shall be an excellent oil." My heart responds amen. Let the righteous reprove me, let me know I have their watchcare.

But what are unkind words? Go ask the human family at large; go ask that husband who has braved the storms of life till his brow has become furrowed with care, if the relating of that fault to friends by one beloved was not considered unkind, or that reproof for a non-important word in language not quite as affectionate as might have become the one that uttered it, had she considered the numerous trials that had almost confused the brain.

"Speak kindly, there are hours when he
By anxious care is tossed,
And shadows deep lie on his brow,
By business trials crossed."

Go ask that wife, has she ever realized the power of unkind words? Her form is bowed with sickness, care and toil; her cheek pale, with an expression of anxiety. Methinks one can read secret grief, silent suffering, beneath that settled sadness of deportment. Not long since, while visiting, I was thrown into the society of a gentleman, lady and child, who were visiting at the same place. Before leaving home the child was not as well as usual, yet not sufficiently unwell to detain the mother at home. After leaving home the child grew worse, until it was unsafe leaving it alone. The mother watched over it night and day, until apparently she needed being watched over. At this crisis her husband came in one day and seated himself by the side of his wife, with the little one in her lap. A moment's pause. He sternly remarks, "You ought to have remained at home with the child." The noble christian woman made no reply; perhaps only one present observed the large tear start, but as quickly driven back. Had his dignity forbade rendering service, it surely could not have suffered violence by expressions of kindness; had he remarked affectionately, "I am sorry your visit was so nearly spoiled," could she have felt his heart beat in sympathy for her by some kind expression, her burden would have lost full half its weight.

Then there's the orphan. How sad the name even. Once the strong arm of a father was leaned upon; it now affords no protection; it is palsied in death. Once in wanderings, the earnest prayer of a mother followed; but no longer her penetrating gaze scans the winding course, minutely pointing out dangers therein. Deal very gently with the orphan. Speak very kindly to them; the world must, with all its chilling influences, at times present a sad prospect in an hour of temptation; the feet may go astray. Reprove not too severely.

"Speak kindly to the orphan,
Let no harsh tone be heard,
They must sufficiently endure
Without your unkind word."

And then the aged, middle aged, the reckless youth and children,—Jesus died for them all. Perhaps the aged look back upon a life of sin. Sufficient for them is this crushing retrospective view. Comfort them in their declining days,—if possible inspire hope toward God in their hearts,—their sun will soon set.

And children; speak carefully to them; their young hearts are not callous through the deceitfulness of sin; they are very susceptible of impressions, good or bad, false or true. Great is our responsibility towards them, noble is the work of trying to implant holy principles in their tender breasts.

My dear brethren and sisters, suffer the word of exhortation. We know the large amount of misery occasioned by unkind expressions. Shall we not seek, by prayer and watchfulness, to alleviate this suffering as far as in us lies, by never using words that may wound, but on the contrary those that may heal? "But," says one, "I am so tempted sometimes, I can hardly refrain from speaking sharply." Did you ever think the one you spoke so sharply to might be as severely tempted as yourself at the same time? and if no higher state of grace had been attained than what you have attained unto, I fear the provocation would be to anger and not to good works. Let us consider the great lesson taught by our Savior, of sympathy, of self-denial in sacrificing our feelings to others, in healing the wounded, binding the torn, weeping with the weepers. Let us more fully live for God and the creatures of his care. Let us individually, amid the fearful existing apostasy, bear against the tide of worldliness and pride with all our force, that we may be kept unspotted till Jesus appears.

JENNIE D. ROBERTS.

Pleasant Valley, Ct.

For the Crisis.

How a Prayer Meeting Died.

In a large town there was a goodly number of worshipers, who flourished in divine things some few years since, when they had many accessions to their numbers, in the days of green foliage, and many a laborer went among them to their joy. As I had not heard from that region for a number of years, I inquired of a brother who I knew lived there. I questioned thus: "Bro. C., how is the prayer meeting in your town where such glorious gatherings were held?" Ans. "Well, Bro. S., that is dead." "Why, Bro. C., how long since that took place?" "Several years since." "What was the cause of its death?" "Well, Bro. S., it would take sometime to give all that transpired, but I will try to tell you in short. For a time our meetings were numerous, many prayers were put up to God for his blessing, and many took part in the exercises, and were blessed. It was good times then; no one had to be urged to take part. After a spell, some three or four brethren must discuss the 'age to come' views, as they are called; one would advance his views, and another would think he could explain every thing, so that all must understand the prophets. They continued in this way until the attendance was so small many forsook and went otherwheres. These brethren would often be very lengthy, and sometimes personality would characterize their remarks, which would nearly sever christian fellowship. A little variance would show itself at times, love would be less warm, and did at last lose its power to keep together the strong ones. To worship God in these meetings latterly, would seemingly not be the supreme object of their meeting together, while some would come for that especial purpose, more particularly the lambs of the flock. They then had only to sit and hear those brethren until their patience was well tried. Many remarked it was of no good that such meetings were held, and finally as the Shepherd's voice was not heard, the lambs could not be called together; for at the latter part of the time only one or two short prayers were made during the meeting; they therefore found their numbers so few that they gave it up altogether, and so it died, and 'the mourners go about the streets.'" S.

For the Crisis.

Pre-existence of Jesus Christ.

The following answers to the five questions proposed on this important subject are respectfully submitted.

1. Adam "formed of the dust of the ground" was the *first* Adam.

2. "If he had lived" to the present time, he would have been older than the "*body*—prepared" (Heb. 10 : 5) by the Father for his Son; but not so old as the Son, who "was in the beginning with God," who is "the first born of every creature," by whom God "created all things" "in heaven and in earth," etc. John 1 : 2–14; Col. 1 : 15–17; Eph. 3 : 9; Heb. 1 : 2; Rev. 3 : 14, etc.

3. 4. Answered above, by the plain scriptural distinction between what the second Adam was "according to *the flesh*," and what he was according to his *divine and matchless sonship*.—Rom. 1 : 3, 4; 9 : 5.

5. The *second* Adam, who "is the Lord from heaven" (1 Cor. 15 : 47), "could exist before the world was," although the first Adam "did not;" because it was the purpose of Him "who worketh all things after the counsel of his own will," that he should so exist; which the passages quoted above prove.

Our adorable Emanuel (Rev. 5 : 13) may, in some respects, be compared with Adam, Moses, and David, but, strictly speaking, he has no compeer.

"God, in the person of his Son,
Has all his mightiest works outdone."
"Nor earth, nor seas, nor suns, nor stars,
Nor heaven his full resemblance bears;
His beauties we can never trace,
Till we behold him face to face."

HENRY GREW.

For the Crisis.

My Experience.—No. 1.

[BY REQUEST OF FRIENDS.]

I was taught in infancy the principles of christianity—that there was a heaven and hell—that good people occupied one and wicked people the other, and also taught what constituted these two characters. Likewise that there was a day of death, resurrection and judgment, when these two characters which constitute the whole world will be assembled before the Judge to receive their final sentence—"Come, ye blessed;" or, "Depart, ye cursed." These were ideas that greatly interested my youthful mind, and often occupied with solemn reflections my retired moments.

The first indelible impressions upon my mind of a religious character and a desire or resolution to be good, were made at the early age of six years, while witnessing the sickness and death of my oldest brother, a lad of ten years. I well remember the gloomy feeling that filled my mind as I gazed upon that lifeless form. Those eyes once beaming with affection and love, now closed forever in death,—those hands and feet once nimble and active like mine, now rigid and cold,—that voice that used to cheer and animate, now silent forever. O! thought I, is this the work of death? And will it one day be thus with me? Sad and mournful were the reflections while I thought of the unkindness, the unpleasant words spoken and feelings manifested for some trifling act towards that dear brother during our short stay together, and I heartily wished that I could ask his forgiveness. But no. I may speak, he will not hear; I may ask, he cannot reply; yea, I may try to awaken him, but in vain. Alas! he sleeps the sleep of death. I could only vent my feelings in sighs and tears, finding rest to my troubled mind by resolving to improve my future course of life. But youthful impressions are momentary. I probably soon forgot my resolutions and pursued a similar course.

Time passed on with occasional reproofs and instructions, till I was twelve years of age. Near this time one of my associates sought and obtained forgiveness of sin, and was happy in a Savior's love. This circumstance awakened me, and she being a few months younger than myself, I thought it high time to look about myself. There was a general solemnity pervading all hearts about this time, and the sound of an abundance of rain was heard, which was poured out in copious showers of divine grace upon the vicinity in the years 1826 and '27.

None but a poor awakened guilty sinner can know the feelings of my heart as I sat beneath the sound of the gospel, or listened to the powerful exhortations and fervent prayers of christians; and especially as I walked in the fields and groves at twilight for retirement and meditation, to hear the voice of my young associate as it rose on the evening air, poured forth in the ardor of devotion—in fervent supplication for poor sinners. It was then that solemn and indescribable feelings came over my soul—that the world, with all its pride, pomp and splendor, appeared transitory and vain. There was a gloomy sadness and melancholy all around, an aching void within, a certain reality that all was not well with me, and I almost regretted my existence. I knew that there was something, and I feared beyond my reach, that I must have or be lost—lost in the darkness of eternal death.

With these views and feelings I commenced reading the Bible, with a desire, if possible, to find the way which leads to eternal life. D. N. KIDDER.

For the Crisis.

The Love of God.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."—JOHN 3 : 16.

What a wonderful display of God's goodness is this! He who is from everlasting to everlasting; who ruleth in the armies of heaven and among the inhabitants of earth; who maketh the clouds his chariots and rideth upon the wings of the wind; who is of purer eyes than to behold sin with the least degree of allowance,—in his bosom this wondrous love was begotten. He thought upon man in his lost condition; "when there was no eye to pity and no hand to save, his eye pitied, his arm brought salvation." He gave his Son to be a homeless wanderer in this sinful world, gave him to be a man of sorrows and acquainted with grief, gave him to agonize in Gethsemane, gave him to be condemned and crucified on Calvary, amid scoffs, and taunts, and bloody sweat, to bleed, groan, suffer and *die*. All this for lost, ruined, fallen man. I do love to contemplate the unbounded goodness and loving kindness of my heavenly Father, who, out of the abundant riches of his grace, has given me a heart to love, obey, and serve him. Let friends forsake and foes assail, let the storm-cloud of adversity gather itself into one mighty wave with which to sweep the bosom bare, the child of God can securely trust in him, for "his banner over us is love." Let us love him because *he first loved us*.

Another manifestation of divine love is, the spiritual support the christian receives in following in the footsteps of the Captain of his salvation. "My grace shall be sufficient for thee." How beautiful are these words when we realize their true import by *living* faith. This grace we receive by asking God in the most unfailing confidence of a simple child. And if it be an unspeakable joy to be permitted to cry "Abba, Father," what must it be to have God expostulating more tenderly than the tenderest mother? "O thou afflicted, tossed by tempest and not comforted," think of the love with which the Father hath loved thee; what manner of love hath the Father showed towards us that we might become the sons of God. The mother's tender love is not equal to his. Her bosom may have been the resting-place for the cares of thy aching heart; but the bosom of the Almighty is ever open as the resting-place of thy soul. He guides and conducts you, and gives his angels charge concerning you.

He will hear the tenderest supplication of his humblest servant, and in no wise will he cast off the poor and forsaken of earth. He shall gather the lambs with his arms and carry them in his bosom. Lift up, therefore, your eyes to the Lord and to the throne of his grace, for the light of his countenance already shines upon you. Recognize that tender love and compassion which are even now at this moment flowing from his fountains of fullness upon your pathway.

Perishing sinner, you are now invited to come and share in this love. Will you not come to Christ *now?* Heed his inviting voice. Prepare to receive him as your Savior when he shall come in his everlasting kingdom. By the telescope of faith we penetrate the dark vista of the future, and bright visions of glory burst on our vision. Be of good cheer, if God be for us, fellow christian, who can be against us? And may the Lord grant that we may be prepared to stand complete in Christ in that great day. [illegible]

As the above paper fell into my hands I thought the perusal might be beneficial and cheering to others. I therefore send it to you for insertion in the Crisis. S.

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 275. BOSTON, WEDNESDAY, DECEMBER 26, 1860. VOL. XII. NO. 16.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Adversity Conquered.

BY MISS S. P. YOUNG.

Be patient, be hopeful,
Though storms strew your path,
Though the heavens should frown
In darkness and wrath;
Though the hopes that are brightest
The soonest decay,
Yet remember 't is darkest
The nearest to day.

Be patient, be hopeful,
Though tyrants should frown,
And despots should trample
Thy liberties down;
Though trials surround thee,
Cast aside all fear,
When darkness is deepest
The daylight is near.

Be patient, be hopeful,
Though hopes have all fled;
Though friends who were truest
Repose with the dead;
Though pain, grief and sorrow
Should in triumph prevail,
Mourn not, nor upbraid not,
Nor let thy heart fail.

The waves that are sparkling
In beauty so bright,
Rolled o'er the dark billows
And surged them in light;
Hope's sun is uprising,
The night is nigh gone;
Be patient, be hopeful,
The daylight will dawn.

For the Crisis.

God Complains.

Of what? Of the ignorance of his professed children. But is he not able to impart wisdom and knowledge? Yea, verily. Why then complain of those who lack wisdom? Because he hath provided the means adequate, and given us, if you please, the *modus operandi* by which we may secure this treasure. What if an individual manifests regret because his family are in indigent circumstances, when he has been assured that by a laborious application he may secure for them everything desirable, but through indolence he neglects; would not all consider him highly culpable? Just so in the case before us. God would not complain had he not furnished ample means of knowledge to his children. It is then their careless indolence which he deprecates. Like Esau, they appreciate things of less moment to be more consequential.

In the days of Isaiah, God complains bitterly of the imbecility of that once noble being whom he had formed with sufficient intellectual endowment to have "dominion" over the workmanship of his hands. So deteriorated are his professed children at this time that he actually gives the preference to the beasts of the field and the fowls of heaven.—Isa. 1:3; Jer. 2:7. The ox knoweth his owner, and that most stupid of all beasts knoweth the *place* from whence cometh his necessary food; but God complaineth that those who profess to love him are even below this, in point of knowledge. Though pining and languishing for want of spiritual food, they have forgotten their Master, and the place whither to repair to obtain this food.

God complains that *his children do not know him*; though several years must have expired since their birth, *they do not know their Father!* Supposing at the expiration of six, eight or ten years from the birth of a child, it is truthfully reported that that child does not know his father; what would be the conclusion arrived at? I think one of the three following reasons would be immediately assigned: either some VERY GREAT CHANGE must have come over the father, or the child must have been bereft of reason, or there had been a *long*, LONG separation of the two.

Now as to the first, we are assured from high authority that in our heavenly Father "there is no variableness neither shadow of turning"; "He is the same yesterday, today and forever"; consequently this cannot be the reason why his children have forgotten him. But the second reason may be the one, that is, they may have allowed sin to so becloud the horizon of their mind as to induce spiritual idiocy, or, to use a scriptural phrase, have caused them to become "sottish," and thus they have become estranged. So long have they been separated they have forgotten his sweet voice and follow the voice of a stranger. They scarce dare use the loving epithet of "my Father," though in their infancy he caressed them lovingly, and provided means to meet their expenses at the bank of heaven, and beside, he whispered sweet promises in their ears of a rich patrimony with his own Son, giving them at the same time something to help them through this waste, howling wilderness, called by Paul, "earnest money," or the "earnest of our inheritance." But yet they were sufficiently foolish to allow a few earthly pebbles to separate them from this friend so emphatically above all others.

They do not recollect what their Father has told them about his person or his attributes. When he has repeated again and again that his Son Jesus Christ is the express image of his Father's PERSON, they boldly affirm God hath no person.—Heb 1:3; Col. 1:15; Phil. 2:6; 2 Cor. 4:4. And when he informs them that he has a location, a *dwelling place for his person*, they are "sottish" enough to declare he is everywhere and nowhere in particular.—2 Chron. 30:27; Ps. 68:5; 1 Kings 8:30, 39, 43, 49. Thus when Jesus Christ affirms that he LEFT the Father to come into the world," he left *everywhere* to come into the world, thus proving this world to be nowhere. Well, when he again asserts that he "left this world to go to the Father," they make him say that he left *everywhere* to go *nowhere!* O my Father, I wonder not that thou hast denominated such as "sottish"! But there is a divine emanation which God hath sent forth from himself into the world which is ubiquitious, so that if we fly to the uttermost "part of the earth," we shall find it present to reprove and comfort. God says "he has given a portion of it to every man to profit withal"; but do not let us be sufficiently "sottish" to affirm this to be all the God there is. God's Spirit is something he himself *pours out*; hence it is not a person. It cannot be seen though the influences can be felt, but God can, and he has promised that the pure in heart shall *see* him. And then he speaks of his attributes as being love and mercy, showing in his word he will do the best that love and mercy can do, even for his enemies. If they will not serve him, he declares he will put them out of the way; that is, he will consume them into smoke and ashes, and cause them to be in the same situation as though they had never existed.—Ps. 37:20; Mal. 4:1; Oba. 16; and a hundred more on the same point may be quoted from the law of God.

Again, God complains by the prophet Jeremiah, relative to the birds of heaven, possessing superior understanding of the "times and seasons" to his children. Hear him: "Yea, the stork in the heaven knoweth her appointed *times*; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord." Also in the days of Christ he accuses the professed church of the same thing. He told them they observed the signs in the sky, and thus made their calculations accordingly, but they were too dull of comprehension in spiritual things to understand the *signs of that present time*. Though they professed a great deal of religion, outwardly appearing very godly, he who knew what was in their hearts calls them hypocrites. "He answered and said unto them, When it is evening, ye say, it will be fair weather; for the sky is red. And in the morning, it will be foul weather to-day: for the sky is red and lowering. O *ye hypocrites*, ye can discern the face of the sky; but can ye not discern the signs of the times?" If they would have given heed to the teachings of God, their beautiful city might have been spared; but because of their *willful blindness* relative to the "signs of the times" this beautiful structure was laid waste. "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: *because thou knewest not the time of thy visitation.*"

If this great Teacher gave such sharp reproof to the professed church of God for not understanding the signs of the times at his first coming, if they pretended that the prophecies relating to Christ's first coming, thirty-two in number, and all having a literal fulfillment before their eyes, were too intricate to be understood, what will he say to his professed church at his second coming, that have seen all the moral and physical signs so faithfully delineated in the Word of God, fulfilled before their eyes? The multifarious chains of Daniel and John's prophecies, together with the Savior's predictions of the signs in the sun and in the moon and stars, and also the moral condition of the world by two striking precedents—the days of Noah, and the days of Lot! and also the moral state of the professed church given by an inspired apostle in his second letter to Timothy, third chap.; after having all this before their eyes, will a plea of ignorance exculpate them? Have they reason to expect more lenient language will be addressed to them than to those who did the same things eighteen hundred years ago? Nay, verily. God's ways are equal. Then let us search the Word of God faithfully—yea, as for hid treasures, for by that we shall be judged at the last day.

But we should notice in all these complaints of God, it is not a deficiency of brain, a lack of intellect which he deprecates, but a perversion of that intellect. In Jer. 4:22, where God accuses his professed children of being so foolish and sottish as not to know their Father, he adds these words of reprehension: "They are *wise to do evil*, but to do good they have no knowledge." Perhaps they can devise some deep schemes to annoy the faithful ones the unconverted never would have dreamed of. Like Judas they *know the place*. Perhaps they possess sufficient skill to plan and execute the most complicated piece of mechanism, and form multitudinous plans for self-emolument and aggrandizement, exerting at the same time every physical nerve and sinew for the accomplishment of the same. But the plan of salvation wrought out by Jesus Christ and lucidly described in the Sacred Volume is to them wholly incomprehensible! Again, they may possess attractive conversational talents, and pride themselves on being able to entertain at the levee or soiree, or certainly to contribute their part at the common convivial party; but when at the humble and social prayer meeting (if indeed they be found there) they have no talent to speak a word of encouragement to that weak youth who may have just entered his name on the list with those who are running for an incorruptible prize; nor even to inform of their own spiritual whereabouts. Should we marvel if God impute folly and sottishness to such? It does not call for infinite power to descry the spiritual condition of such.

But is there no help to relieve from this sad dilemma? No power to extricate from this sad, deep pit? Yes! Give ear, oh ye heavens, and be astonished, oh ye earth! The Eternal himself sues for a renewal of the acquaintanceship! He informs us that his bowels of compassion yet yearn over such. He exhorts them with the language of tenderness to awake and cast off this worldly policy and listen to his words, and he will yet be a Father unto them and love them freely.

B. MATHEWSON.

Sandy Hill, Dec 15, 1860.

For the Crisis.

The Fourth Beatitude.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

'Tis worthy of our highest admiration, that none of the sayings of our blessed Savior, necessary for our salvation, are hidden or mysterious, dark or unfathomable, but on the contrary are adapted to every capacity, every situation and circumstance in life. In the glowing description of our Savior, in his ever memorable sermon on the mount, none are more strikingly interesting, or easy to be understood, than those referred to as hungering and thirsting after righteousness, with the sure promise of being filled.

The pain produced by hunger and thirst, with regard to the body, is something with which in a greater or lesser degree all are acquainted, and in order to escape the sensation of uneasiness produced by these cravings, it is necessary that we pay attention to the physical wants of our nature. For instance. If we neglect to administer to the demands of our appetite, we suffer the distress of hunger and thirst, which, if not satiated with food adapted to our relish, will derange the whole system, and disease in some form, will be the inevitable consequence. And in order to secure comfort and harmony in the physical department, this process must be continually carried on without interruption. These facts, however, are so simple and self-evident, that it would appear like time spent in vain, to bring them before the mind, nevertheless, it is sometimes useful and important to remember the day, even of "small things." Individuals, who cannot take their natural food, we at once regard as being sick, or in some measure out of health, and even if no indications of disease are to be discovered in the outward form, yet it is evident that inroads are being made on parts of the system concealed from our view; hence it becomes necessary, in order to restore the system to its usual health and vigor, to resort to some remedy that will have the desired effect. And if we are so fortunate as to regain our health, the greatest of earthly blessings, we feel more than compensated for the pains taken to bring about the happy result. O then, if this clay tenement, which is compared to a flower of the field whose ephemeral existence so quickly passes away, requires so much attention to secure its welfare and happiness, with what care and sanctity should we regard the spirit, of which this body is the receptacle! With what zeal and ardor should we labor to procure the food that alone can satisfy the soul!

But the thought painfully arises, that there are some who have no desire or relish for the spiritual food that may be obtained by all who will apply for it. With emotions of sorrow, we are compelled to say to such, there is no blessing in reversion for them, but on the contrary leanness and barrenness of soul, while here on earth, and in the end "everlasting destruction from the presence of the Lord, and the glory of his power." The promise, then, of being filled with righteousness, is only to those who hunger and thirst after it, while it is just as certain that those who do not hunger and thirst, will go unblest, and consequently unsaved. O sad and fearful result of blinded infatuation, to starve in sight of food, to perish in sight of the remedy! and yet this is the unhappy course of multiplied thousands who are invited to the gospel feast, but who for want of appetite, or relish for spiritual food, refuse to come, and thus perish in their sins.

Behold the contrast! in those who have satisfied their longing souls at the spiritual banquet of love. See them in their native simplicity, dressed in the beauteous robe of redemption, wrought out by the Lamb of Calvary, their hearts through grace subdued and made the temple of the Holy Spirit, the new, blest name of love written on their brow, while faith, the helmet of salvation, environs them round about, and their hope in the dear Redeemer proves as an anchor, sure and steadfast, entering into that within the vail. O! then, if these are the blest, who would not desire to be blest? If these are they who have hungered and thirsted after righteousness, who are so abundantly filled with such almost insupportable fullness; who would not be induced to labor for the same blessings, the same bright prospects, and the same happy fruition in the end that awaits all the faithful?

M. A. T.

Neal's Creek, Ind.

For the Crisis.

Our Words.

"Speak kindly, for an unkind word
May probe a tender part,
And be a keen-edged knife to pierce
Some tempted, struggling heart."

O the power there is in language, the importance of always using kind expressions! What human heart but welcomes them, yea, the brute creation recognize the vast difference between kind and unkind words.

But what are unkind words? Words of decision are not unkind, for what peace could be enjoyed in a family where parents are undecided? Who could desire the society in later years of those who have not been dealt with in decision while children? who could expect to receive benefits from such, seeing they have never learned to yield to others?

Earnest words are not necessarily unkind. The times in which we live demand earnest language sometimes, as well as an earnest *spirit* constantly. Words of reproof are not unkind at suitable times. Who so friendly as one who dares, with a christian spirit, reprove for a thoughtless act, an unconsidered habit, which cripples influence? hence David (Ps. 141:5) says, "Let the righteous reprove me, it shall be an excellent oil." My heart responds amen. Let the righteous reprove me, let me know I have their watchcare.

But what are unkind words? Go ask the human family at large; go ask that husband who has braved the storms of life till his brow has become furrowed with care, if the relating of that fault to friends by one beloved was not considered unkind, or that reproof for a non-important word in language not quite as affectionate as might have become the one that uttered it, had she considered the numerous trials that had almost confused the brain.

"Speak kindly, there are hours when he
By anxious care is tossed,
And shadows deep lie on his brow,
By business trials crossed."

Go ask that wife, has she ever realized the power of unkind words? Her form is bowed with sickness, care and toil; her cheek pale, with an expression of anxiety. Methinks one can read secret grief, silent suffering, beneath that settled sadness of deportment. Not long since, while visiting, I was thrown into the society of a gentleman, lady and child, who were visiting at the same place. Before leaving home the child was not as well as usual, yet not sufficiently unwell to detain the mother at home. After leaving home the child grew worse, until it was unsafe leaving it alone. The mother watched over it night and day, until apparently she needed being watched over. At this crisis her husband came in one day and seated himself by the side of his wife, with the little one in her lap. A moment's pause. He sternly remarks, "You ought to have remained at home with the child." The noble christian woman made no reply; perhaps only one present observed the large tear start, but as quickly driven back. Had his dignity forbade rendering service, it surely could not have suffered violence by expressions of kindness; had he remarked affectionately, "I am sorry your visit was so nearly spoiled," could she have felt his heart beat in sympathy for her by some kind expression, her burden would have lost full half its weight.

Then there's the orphan. How sad the name even. Once the strong arm of a father was leaned upon; it now affords no protection; it is palsied in death. Once in wanderings, the earnest prayer of a mother followed; but no longer her penetrating gaze scans the winding course, minutely pointing out dangers therein. Deal very gently with the orphan. Speak very kindly to them; the world must, with all its chilling influences, at times present a sad prospect in an hour of temptation; the feet may go astray. Reprove not too severely.

"Speak kindly to the orphan,
Let no harsh tone be heard,
They must sufficiently endure
Without your unkind word."

And then the aged, middle aged, the reckless youth and children,—Jesus died for them all. Perhaps the aged look back upon a life of sin. Sufficient for them is this crushing retrospective view. Comfort them in their declining days,—if possible inspire hope toward God in their hearts,—their sun will soon set.

And children; speak carefully to them; their young hearts are not callous through the deceitfulness of sin; they are very susceptible of impressions, good or bad, false or true. Great is our responsibility towards them, noble is the work of trying to implant holy principles in their tender breasts.

My dear brethren and sisters, suffer the word of exhortation. We know the large amount of misery occasioned by unkind expressions. Shall we not seek, by prayer and watchfulness, to alleviate this suffering as far as in us lies, by never using words that may wound, but on the contrary those that may heal? "But," says one, "I am so tempted sometimes, I can hardly refrain from speaking sharply." Did you ever think the one you spoke so sharply to might be as severely tempted as yourself at the same time? and if no higher state of grace had been attained than what you have attained unto, I fear the provocation would be to anger and not to good works. Let us consider the great lesson taught by our Savior, of sympathy, of self-denial in sacrificing our feelings to others, in healing the wounded, binding the torn, weeping with the weepers. Let us more fully live for God and the creatures of his care. Let us individually, amid the fearful existing apostasy, bear against the tide of worldliness and pride with all our force, that we may be kept unspotted till Jesus appears.

JENNIE D. ROBERTS.

Pleasant Valley, Ct.

For the Crisis.

How a Prayer Meeting Died.

In a large town there was a goodly number of worshipers, who flourished in divine things some few years since, when they had many accessions to their numbers, in the days of green foliage, and many a laborer went among them to their joy. As I had not heard from that region for a number of years, I inquired of a brother who I knew lived there. I questioned thus: "Bro. C., how is the prayer meeting in your town where such glorious gatherings were held?" Ans. "Well, Bro. S., that is dead." "Why, Bro. C., how long since that took place?" "Several years since." "What was the cause of its death?" "Well, Bro. S., it would take sometime to give all that transpired, but I will try to tell you in short. For a time our meetings were numerous, many prayers were put up to God for his blessing, and many took part in the exercises, and were blessed. It was good times then; no one had to be urged to take part. After a spell, some three or four brethren must discuss the 'age to come' views, as they are called; one would advance his views, and another would think he could explain every thing, so that all must understand the prophets. They continued in this way until the attendance was so small many forsook and went otherwheres. These brethren would often be very lengthy, and sometimes personality would characterise their remarks, which would nearly sever christian fellowship. A little variance would show itself at times, love would be less warm, and did at last lose its power to keep together the strong ones. To worship God in these meetings latterly, would seemingly not be the supreme object of their meeting together, while some would come for that especial purpose, more particularly the lambs of the flock. They then had only to sit and hear those brethren until their patience was well tried. Many remarked it was of no good that such meetings were held, and finally as the Shepherd's voice was not heard, the lambs could not be called together; for at the latter part of the time only one or two short prayers were made during the meeting; they therefore found their numbers so few that they gave it up altogether, and so it died, and 'the mourners go about the streets.'"

S.

For the Crisis.

Pre-existence of Jesus Christ.

The following answers to the five questions proposed on this important subject are respectfully submitted.

1. Adam "formed of the dust of the ground" was the *first* Adam.

2. "If he had lived" to the present time, he would have been older than the "*body*—prepared" (Heb. 10:5) by the Father for his Son; but not so old as the Son, who "was in the beginning with God," who is "the first born of every creature," by whom God "created all things" "in heaven and in earth," etc. John 1:2–14; Col. 1:15–17; Eph. 3:9; Heb. 1:2; Rev. 3:14, etc.

3. 4. Answered above, by the plain scriptural distinction between what the second Adam was "according to *the flesh*," and what he was according to his *divine and matchless sonship*.—Rom. 1:3, 4; 9:5.

5. The *second* Adam, who "is the Lord from heaven" (1 Cor. 15:47), "could exist before the world was," although the first Adam "did not;" because it was the purpose of Him "who worketh all things after the counsel of his own will," that he should so exist; which the passages quoted above prove.

Our adorable Emanuel (Rev. 5:13) may, in some respects, be compared with Adam, Moses, and David, but, strictly speaking, he has no compeer.

"God, in the person of his Son,
Has all his mightiest works outdone."
"Nor earth, nor seas, nor suns, nor stars,
Nor heaven his full resemblance bears;
His beauties we can never trace,
Till we behold him face to face."

HENRY GREW.

For the Crisis.

My Experience.—No. 1.

[BY REQUEST OF FRIENDS.]

I was taught in infancy the principles of christianity—that there was a heaven and hell—that good people occupied one and wicked people the other, and also taught what constituted these two characters. Likewise that there was a day of death, resurrection and judgment, when these two characters which constitute the whole world will be assembled before the Judge to receive their final sentence—"Come, ye blessed;" or, "Depart, ye cursed." These were ideas that greatly interested my youthful mind, and often occupied with solemn reflections my retired moments.

The first indelible impressions upon my mind of a religious character and a desire or resolution to be good, were made at the early age of six years, while witnessing the sickness and death of my oldest brother, a lad of ten years. I well remember the gloomy feeling that filled my mind as I gazed upon that lifeless form. Those eyes once beaming with affection and love, now closed forever in death,—those hands and feet once nimble and active like mine, now rigid and cold,—that voice that used to cheer and animate, now silent forever. O! thought I, is this the work of death? And will it one day be thus with me? Sad and mournful were the reflections while I thought of the unkindness, the unpleasant words spoken and feelings manifested for some trifling act towards that dear brother during our short stay together, and I heartily wished that I could ask his forgiveness. But no. I may speak, he will not hear; I may ask, he cannot reply; yea, I may try to awaken him, but in vain. Alas! he sleeps the sleep of death. I could only vent my feelings in sighs and tears, finding rest to my troubled mind by resolving to improve my future course of life. But youthful impressions are momentary. I probably soon forgot my resolutions and pursued a similar course.

Time passed on with occasional reproofs and instructions, till I was twelve years of age. Near this time one of my associates sought and obtained forgiveness of sin, and was happy in a Savior's love. This circumstance awakened me, and she being a few months younger than myself, I thought it high time to look about myself. There was a general solemnity pervading all hearts about this time, and the sound of an abundance of rain was heard, which was poured out in copious showers of divine grace upon the vicinity in the years 1826 and '27.

None but a poor awakened guilty sinner can know the feelings of my heart as I sat beneath the sound of the gospel, or listened to the powerful exhortations and fervent prayers of christians; and especially as I walked in the fields and groves at twilight for retirement and meditation, to hear the voice of my young associate as it rose on the evening air, poured forth in the ardor of devotion—in fervent supplication for poor sinners. It was then that solemn and indescribable feelings came over my soul—that the world, with all its pride, pomp and splendor, appeared transitory and vain. There was a gloomy sadness and melancholy all around, an aching void within, a certain reality that all was not well with me, and I almost regretted my existence. I knew that there was something, and I feared beyond my reach, that I must have or be lost—lost in the darkness of eternal death.

With these views and feelings I commenced reading the Bible, with a desire, if possible, to find the way which leads to eternal life.

D. N. KIDDER.

For the Crisis.

The Love of God.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."—John 3:16.

What a wonderful display of God's goodness is this! He who is from everlasting to everlasting; who ruleth in the armies of heaven and among the inhabitants of earth; who maketh the clouds his chariots and rideth upon the wings of the wind; who is of purer eyes than to behold sin with the least degree of allowance,—in his bosom this wondrous love was begotten. He thought upon man in his lost condition; "when there was no eye to pity and no hand to save, his eye pitied, his arm brought salvation." He gave his Son to be a homeless wanderer in this sinful world, gave him to be a man of sorrows and acquainted with grief, gave him to agonize in Gethsemane, gave him to be condemned and crucified on Calvary, amid scoffs, and taunts, and bloody sweat, to bleed, groan, suffer and *die*. All this for lost, ruined, fallen man. I do love to contemplate the unbounded goodness and loving kindness of my heavenly Father, who, out of the abundant riches of his grace, has given me a heart to love, obey, and serve him. Let friends forsake and foes assail, let the storm-cloud of adversity gather itself into one mighty wave with which to sweep the bosom bare, the child of God can securely trust in him, for "his banner over us is love." Let us love him because *he first loved us*.

Another manifestation of divine love is, the spiritual support the christian receives in following in the footsteps of the Captain of his salvation. "My grace shall be sufficient for thee." How beautiful are these words when we realize their true import by *living* faith. This grace we receive by asking God in the most unfailing confidence of a simple child. And if it be an unspeakable joy to be permitted to cry "Abba, Father," what must it be to have God expostulating more tenderly than the tenderest mother? "O thou afflicted, tossed by tempest and not comforted," think of the love with which the Father hath loved thee; what manner of love hath the Father showed towards us that we might become the sons of God. The mother's tender love is not equal to his. Her bosom may have been the resting-place for the cares of thy aching heart; but the bosom of the Almighty is ever open as the resting-place of thy soul. He guides and conducts you, and gives his angels charge concerning you.

He will hear the tenderest supplication of his humblest servant, and in no wise will he cast off the poor and forsaken of earth. He shall gather the lambs with his arms and carry them in his bosom. Lift up, therefore, your eyes to the Lord and to the throne of his grace, for the light of his countenance already shines upon you. Recognize that tender love and compassion which are even now at this moment flowing from his fountains of fullness upon your pathway.

Perishing sinner, you are now invited to come and share in this love. Will you not come to Christ *now?* Heed his inviting voice. Prepare to receive him as your Savior when he shall come in his everlasting kingdom. By the telescope of faith we penetrate the dark vista of the future, and bright visions of glory burst on our vision. Be of good cheer, if God be for us, fellow christian, who can be against us? And may the Lord grant that we may be prepared to stand complete in Christ in that great day.

ANNIE GOOLD.

As the above paper fell into my hands, I thought the perusal might be beneficial and cheering to others. I therefore send it to you for insertion in the Crisis.

S.

Modern Unbelief of the Resurrection.

BY REV. J. PANTON HAM, ENGLAND.

"Why should it be thought a thing incredible with you that God should raise the dead?" inquired Paul, in his memorable apology before Agrippa and the court of Festus at Cesarea. It was a question suggested to the apostle's mind by his allusion to the promise made by God to the Hebrew fathers, concerning the everlasting possession of the land of Canaan, a promise which Paul and the Christian apostles taught, would be *literally* fulfilled to these ancient fathers, and their true descendants—the children of Abraham by faith. They were at pains to show that this promise had never been fulfilled,—"These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country," etc. Heb. 11: 13.

The proto-martyr Stephen, thus spoke of this matter before the Jewish Sanhedrim, "Abraham, when his father was dead, removed into this land wherein ye now dwell. And he (God) gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him for a possession, and to his seed after him." Acts 7: 5. Compare also, Gal. 3: 16–19. This promise, it is evident, could only be fulfilled by giving Abraham and his spiritual seed, who are the true Israelites, a resurrection from the dead. Hence the prominence of this doctrine in the apostolic writings and discourses, and the reason of the query put by Paul on the occasion above referred to—"Why should it be thought a thing incredible with you that God should raise the dead?" As if he had said—"You look for the fulfillment of the promises to the fathers that they shall inherit this land forever, and you hope, as children of Abraham, to share this future inheritance on the earth: but the fathers are dead, and you too will die, and therefore this 'Hope of Israel' can only be fulfilled by raising up the honored inheritors of this kingdom of heaven from the slumbers of the grave, and why should you prefer your crude philosophies about never-dying souls to this glorious revelation from heaven—the resurrection from the dead? In disbelieving this doctrine 'ye do err, not knowing the Scriptures, nor the power of God.'"

The resurrection of the dead, upon which such momentous issues depend to the human race, is pre-eminently a doctrine of revelation. No analogies in nature can do more than very imperfectly illustrate a fact so unique as the revivification of what has actually ceased to live. Such as are made use of, as, for example, the germination of seed, and the development of moth existence from the chrysalis are only apparent analogies. In neither case has death taken place. The life that supervenes here, is not upon death, but upon dormancy. But in the resurrection of the dead, deceased humanity is restored to consciousness and activity. Resurrection gives them a new-birth into being,—by this stupendous miracle of Divine power, they are "born again" into the eternal life which God has promised to bestow through Christ—"Resurrection and the Life"—upon all believers.

But is this doctrine believed now? Nay, verily! Bold as the statement may appear, we hesitate not to reiterate it, that the Christian Church of the nineteenth century denies the doctrine of the Resurrection of the Dead. And, therefore, there is as much applicability in the query of the apostle to professing christians now, as to that Sadduceean and Pago-Roman auditory to whom it was first put. An assertion so startling demands proof, and this we proceed very briefly and plainly to furnish. Let us, however, in the first place, see what the professing church really does believe in this matter.

Death in the popular apprehension, at least as regards mankind, does not imply a cessation of the living existence, but a transition into a new condition of existence. BACON, in his Essay on Death, says—"So we see Death exempts not a man from *being*, but only presents an alteration." The term *death* is therefore understood in relation to humanity, not in its common sense, but in an uncommon sense, a non-natural and figurative sense. When death, so called, takes place, a separation, we are told, is effected between that part of the man which is his rational and moral self, called popularly the *soul*, and sometimes the *spirit*; and that part of him which is the tangible, material organism, in which he is said to have a temporary abode, and which is only necessary to him as the inhabitant of a material world, being the instrument of, or medium by which he communicates with, and acts in it. This material tenement, in popular language, is called the body. The man himself, we are assured, is not the body, but the soul or spirit, which, while an inhabitant of the body, is living an imprisoned and unnatural life, hemmed in by obstructions and limitations, from which, so says the popular theology—but not so the common instincts—man is only too glad to escape by that great liberator of the soul's life, called Death. Life which, when first created by God, was looked on by him with complacency, and pronounced "very good," is by our modern theology, pronounced a real evil. And death, which the Book of God declares to be "the wages of sin," the "curse," and "the last enemy" of man, is declared by the consentient voices of the churches to be the way of salvation—the emancipator of the imprisoned soul—the great blessing of life! The following poetic extravaganza is no intentional, although a real burlesque. The poet, "in fine frenzy rolling," puts into verse his own and the popular faith:—

"*Life* makes the soul dependent on the dust,
Death gives her wings to mount above the spheres.
Thro' chinks styled organs, dim *life* peeps at light;
Death bursts th' involving cloud, and all is day;
All eye, all ear, the disembodied power.
Death has feigned evils nature shall not feel;
Life, ills substantial, wisdom cannot shun.
Is not the mighty mind,—that son of heaven!—
By *Tyrant Life dethron'd, imprison'd, pain'd?*
By *Death* enlarged, ennobled, deified?
Death but entombs the body—*Life* the soul."

We pause not to point out the contradictions, the follies, and even the blasphemies, of this piece of poetical piety, but pass on to the proof of our assertion that popular christianity denies the resurrection of the dead.

The soul or spirit of man, we are assured, is the man himself—the rational, emotional, and moral being called man. This soul or spirit, which, strangely enough, is sometimes called a part of the man, and sometimes the man himself, is not affected by death, but is left, or rather liberated intact by this (may we call it?) catastrophe. Death, according to this theory, dissolves the body of man, not the man himself. Then, of course, it literally follows that *the man* does not die. And if the man does not die, the man cannot rise from the dead, for what has never died, can never rise from the dead. "That which thou sowest is not quickened except it die." Here is our first proof. If our logic be at fault, we shall be gratified to have our error exposed. To us it seems a very correct conclusion, that the theology which denies that man, properly speaking, ever dies, must also deny that man, properly speaking, ever rises from the dead.—*Examiner.*

(To be concluded.)

For the Crisis.

Sunday Schools.

We know, cannot be kept up without books In the apostles' time, when there was no difference between the Sunday school and other meetings, the books used were almost solely the Epistles and other books of the New Testament. The "story books" were the new and wonderful story of Christ, his life, death, and resurrection. And we can have no better books now.

But we do and must have *other* books as well. The Bible has produced a christian civilization, with its world of books, and we must accept the fact and make the best of it. If there are books not as good as they should be, the only remedy is to get better ones instead. And children, for Sunday reading,—children whose minds are in the forming stage,—need good books if any body in the world needs them.

If Sunday school books contain wrong views of God's character, we cannot expect children will easily learn to love that character. We have heard of the child whose mother told how God would punish with undying anguish those that love him not, who replied: "Mother, I wish I had never been born." How many children have wished so, who did not dare, for fear of the rod, or for the unscriptural "terrors of the Lord," to say so! How shall they learn not to be afraid of God, but to love him? Among other helps and guides they must have good Sunday school books.

Our Publication Society will make it an object to secure such books, so far as possible. Some that are now published may be selected and recommended. Some must be written. To make a good book which children will love to read, requires no mean order of talent; yet we trust there are those among us equal to the task. We hope to hear from them in due time, and doubt not they will be amply encouraged.

C. F. H.

For the Crisis.

Pre-existence of Jesus.

In a late No. of the *Crisis*, T. M. Proble wishes any one holding the simple idea expressed in John 17: 5, would answer the questions proposed under the above heading. The idea is, Jesus had a glory with the Father before the world was. Now Jesus is the author of this idea, and it must be as true as his resurrection. A glory with the Father implies an existence with the Father, or a pre-existence. Peter and Paul distinguish his human existence from the former by the phrase;—"according to the flesh."—Acts 2: 30; Rom. 1: 3. In one order of being he made all things, and was David's Lord; in another, or "according to the flesh," he was a descendant of Adam and David.

Lastly, I understand the writer to inquire how the second Adam or Son of God could exist before the world was, if the first Adam did not so exist? I answer: by the wisdom and power of God who can alter the work of his own hands, by making a being of a higher order, like unto beings of a lower order, and beings of a lower order like unto beings of a higher order. Thus the Son of God, who was higher than the angels, humbled himself to be made like unto men. Those of the human family who receive his Spirit, and copy his example here, will be made like him in his exaltation hereafter. But let us beware, for *"every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."*—1 John 4: 3. J. M. BRUCE.

Wilmington, Vt., Dec. 16th, 1860.

The World's Crisis.

BOSTON, DECEMBER 26, 1860.

Close of the Year.

An eventful year is now closing; and we may well expect that the one about to begin will be characterized by events far more startling than any within the recollection of our readers. We cannot tell definitely what they will be; but are satisfied that they will be such as to increase the "distress of nations," and confirm the faithful in their hopes of soon seeing the King of kings. We must be near this grand event.

Dear Brn. and Srs., let us spend the last days of the closing year in careful self-examination, correcting all our mistakes, confessing all our faults, asking forgiveness for all unkind words and broken promises, and forsaking all our bad habits, that we may begin the new year happy in the love of God, with a strong determination, by the help of the Lord, to bear every cross, do every duty, every where, and keep ourselves "unspotted from the world," till Jesus comes to adorn his bride with honor, glory, and immortality.

☞ We understand that Eld. E. Burnham is successful in his labors in Philadelphia. A friend writing from there says:—"He opens the eyes of many people about the personal coming of Christ, his advent near, etc. He is also faithful on the life and death question, many beginning to see that going to heaven at death is not Bible doctrine, but tradition. Last Sunday (16th) three thousand persons were out to hear him, of all denominations."

☞ The prayers of the church are desired for the recovery of Sr. P. Wellman's child, of Belchertown, Mass, who has been sick some seven weeks.

Luke 9: 28-37.

Please explain to me Luke 9: 28–37. We read in Deut. 34: 5–6, that Moses died, and the Lord buried him. How came he to appear with Elijah on the mount of transfiguration? C. I. DEYO.

In Deut. 34: 5–6, we read, "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab." In Josh. 1: 1–2, we read, "Now after the death of Moses the servant of the Lord, it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead." This is simple historic language containing no figures, and must be understood just as it reads.

Let us first suppose that the popular view entertained at the present day is correct. Then it was only Moses' *house*, or body, that died and was buried, while the real, veritable Moses, went to heaven—for he was a good man. If it is true that Moses lived in the "body just as a man lives in a house," then all can plainly see that the *house* in which he lived was not *himself*; and also that all the Lord says to *Moses* is addressed to *him*, and not his *house*. In Deut. 31: 16 we read, "And the Lord said unto *Moses*, behold *thou* shalt *sleep* (margin, lie down) with thy fathers." Do the words *Moses* and *thou* stand for his house or himself? If for his house, then that must be the accountable person, for the Lord talks to the "real man." Well, this real Moses, let him be what he may, the Lord says shall "*sleep*," or "lie down" with his fathers. To us it seems absurd to suppose that this language is addressed to the *house* in which Moses lived.

In Deut. 32: 48–51, we read, "The Lord spake unto Moses, ... saying, get *thee* up into this mountain Abarim, unto Mount Nebo, which is in the land of Moab, that is over against Jericho, and behold the land of Canaan, which I give unto the children of Israel for a possession, and *die* in the mount whither *thou* goest up." When the reason is given for his death and Aaron's, it is said to be "because ye trespassed against me at the waters of Meribah-Kadesh, in the wilderness of Zin." "So *Moses* the servant of the Lord *died* there in the land of Moab, according to the word of the Lord, and he buried *him* in a valley in the land of Moab."—Deut. 34: 5–6. Which died, Moses, or his house? The Bible says it was Moses. Shall we believe it? The one that *died* was the one that *served* the Lord, and not the house that this servant lived in; and the one that died was the one that was buried. Where was Moses after he was dead and buried? Popular theology says he was in heaven praising God. This being true, Moses was a great gainer in consequence of his "trespass" "at the waters of Meribah-Kadesh," for he got to glory much quicker than he otherwise would; while Joshua, for his obedience, was obliged to stay on the old earth and pass through many trials, while Moses was in heaven! Does this look reasonable? especially when the Lord said he was "*dead* and "*buried?*" It was the one that *trespassed*, who *died* and was *buried*.

If the body is only a house for a soul to live in, then that *soul* is what commits the trespass, the one that God addresses, and the one that died and was buried. We can see no possibility of avoiding this conclusion. Then it follows that, whether we call the body or soul Moses, he was *dead* and *buried*. We would ask the candid if they think God would say to Joshua, "Moses my servant is dead," if he was alive at that time? We leave the honest reader to his own reflections on this point.

We pass now to consider the account of the transfiguration as recorded by Luke. "And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And, behold, there talked with him two men, which were Moses and Elias; who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles: one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen."—Luke 9: 28–36. In Matt. 17: 1–9, we have an account of the same event. Jesus says in verse 9, "Tell the *vision* to no man, until the Son of man be risen again from the dead." *Horama*, the word here rendered *vision*, is from *horao*, which, among other definitions, is defined "to see *mentally*." One definition of *horama* reads, "a *supernatural* appearance."

We will now give all the examples where the word occurs. The next is in Acts 7: 31. When the angel of the Lord appeared to Moses "in a flame of fire in a bush," "he wondered at the (*horama*) *sight*." This was "a supernatural appearance." The word occurs again in Acts 9: 10, 12. "And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a (*horama*) *vision*." Ananias is instructed in this vision where to go and find "Saul of Tarsus; for, behold, he prayeth, and hath seen in a (*horama*) *vision* a man named Ananias coming in." In this case, the "man" Ananias did not actually come in, only as we see persons in our dreams Ananias was not really present with "Saul of Tarsus." The same word occurs again in Acts 10: 3, 17, 19. In this account we are informed that "Cornelius . . . a devout man" had "a (*horama*) *vision* evidently about the ninth hour of the day," in which he is instructed to "send men to Joppa, and call for one Simon, whose surname is Peter." Just before the men, sent by Cornelius, arrived where Peter was stopping, it will be recollected that Peter "fell into a *trance*," in which he "saw heaven opened" and "a great sheet" was "let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air." We presume no one supposes that real beasts were let down out of heaven, only in *appearance*, as things are seen in dreams. "Now while Peter doubted in himself what this (*horama*) *vision* which he had seen should mean, behold, the men which were sent from Cornelius . . . stood before the gate." "While Peter thought on the (*horama*) *vision*, the Spirit said unto him, behold, three men seek thee." After this, Peter went up to Jerusalem, and rehearsed the matter; saying, "I was in the city of Joppa, praying; and in a *trance* I saw a (*horama*) *vision*."—Acts 11: 5. Subsequently, when he "was sleeping between two soldiers," and delivered by the angel, it is said he knew "not that it was true which was done by the angel; but thought he saw a (*horama*) *vision*."—Acts 12: 9. On account of being waked out of sleep and delivered so quickly, it appears he had hardly come to his senses before the angel had him out of prison. Hence he thought it was a *vision*—something seen in a *trance* state, as when he saw the sheet let down.

When Paul was at Troas, it is said, "a (*horama*) *vision* appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, come over into Macedonia and help us."—Acts 16: 9. The man did not actually go to Paul at Troas, that night, only in *vision*. In recording this event, Luke says, "After he had seen the (*horama*) *vision*, immediately we endeavored to go into Macedonia."—Acts 16: 10. The last example is in Acts 18: 9. When Paul was at Corinth, the Lord spake "to Paul in the night by a (*horama*) *vision*, be not afraid, but speak, and hold not thy peace."

It will be seen that the use of the word indicates that the (*horama*) *vision* on the mount was a supernatural appearance, like what John saw upon the isle of Patmos, when in a trance state; but the things seen in such a state do not have their accomplishment at that time; neither is it necessary that the objects seen should be actually present, only in *appearance*, as in the case of the vision seen by Peter, when the sheet was let down.

Taking this position, it would not be necessary that Moses and Elijah should actually be upon the mount in this (*horama*) vision, any more than it would be for the martyrs to be present when John saw them in vision centuries before they were born. John saw what would come to pass. So, upon the mount of transfiguration, Jesus showed his disciples a miniature representation of his coming kingdom. He appeared in a glorified state, and two of the saints as they will look in paradise restored. It may be said, "There appeared unto them [the disciples] Moses and Elias *talking* with him." So John heard the saints talking and singing who were unborn when he saw them.

But if it be contended that Moses and Elias were really present on the mount, then Moses must have been raised from the *dead* before this vision was seen. Elias, *alias* Elijah, was translated and did not see death, hence a resurrection was not needed in his case. We read in Jude 9 that "Michael the archangel" "disputed . . . with the devil" "about the *body* of Moses." It is not stated whether it was concerning his resurrection or not; but we think it might be a legitimate inference that this was the case. If so, no doubt, Michael gained the victory.

One thing should be observed in relation to the transfiguration scene, that there is nothing in it to favor the idea that it was the *soul* or *spirit* of Moses that was present. Either he appeared in *vision* as Peter, Paul and John saw things at times, or else he was actually present, having been raised from the dead.

VOICE OF THE PROPHETS, No. 4, is now out. Contents:—Anniversary Sermon, delivered Aug. 19th, 1860; Chronological Prophecies; Is the Fall of the Papacy at Hand? Deliverance will come; Lift the Voice; The position of Adventists; The 1,260 and 1,335 days; Spread of Premillennialism; Nothing to me; Malachi 3: 15; Visit of the Prince of Wales; Is the second coming of Christ before or after the Millennium? Syria and the East; A new and important work on the Prophecies; Close of the Volume, etc., etc. Price, 6 cts. per copy; 50 cts. per dozen; $3.00 per 100.

"Panic and Distress.

In the proclamation for a "national fast" to be held Jan. 4th, 1861, President Buchanan says:—

"The union of the states is at the present moment threatened with alarming and immediate danger; panic and distress of a fearful character prevail throughout the land; our laboring population are without employment, and consequently deprived of the means of earning their bread. Indeed, hope seems to have deserted the minds of men. All classes are in a state of confusion and dismay, and the wisest councils of our best and purest men are wholly disregarded."

Yes, and the word of the Lord is also "wholly disregarded;" and even those who profess to be watchmen on the walls of Zion, take little or no heed to the "sure word of prophecy," consequently are walking in darkness, and do not see the awful storm that is now approaching. They are crying peace and safety, when "sudden destruction" is about to burst upon a guilty world. Only a few days since a popular minister was remarking that he expected the conversion of the world would begin next year! "Blind leaders of the blind." They do not see that "*distress of nations with perplexity*" is one of the last signs to be witnessed by a guilty world just before the coming of the Son of man. All things seem to be converging to one grand focus, which brings us the resurrection of the dead, and the complete overturn of all the governments of earth, the best of which are only a system of misrule and oppression, growing worse every year, and will till the Prince of peace returns. All efforts to make peace seem only to plunge each nation into worse difficulties, and render their political affairs more complex, till they arrive at a point, as says the President, where "*the wisest councils of our best and purest men are wholly disregarded.*" Such is the condition of "free America!" Is is to be supposed that when a nation disregards the wisest councils of their best and purest men, that they will listen to the Lord? Certainly not. Does this look like the beginning of the conversion of the world? Only to Satan. Let every christian gird on his armor and boldly meet the embattled legions of the enemies of our King. Victory is sure to the faithful. Be strong in the Lord, and "fight the good fight of faith."

Preaching to the Poor.

Mr. Spurgeon has said some excellent things relative to the kind of preachers needed at the present day, and the best way of reaching the common people. Most preachers aim *too high* to reach those who are most easily affected by the gospel of the kingdom. They seem more anxious to be called "smart" by the rich and learned, than to bring poor sinners to Christ. Mr. Spurgeon says:—

"We need preachers who will study, not their shelves, but the streets and lanes; not paper and printing alone, but human nature in all its varied developments. The division between the ministry and the people is far too wide; they will never be moved by professional skill; the orator of the mass must be bone of their bone and flesh of their flesh. My own success, under God, is due to a sympathy with humanity, and an observant eye which delights rather to view man than man's works. This is not attainable by any amount of research among our learned tomes. We must walk the hospitals if we would be surgeons, and we must mingle with the people if we would reach their hearts. The language of the class room is not the speech of the people; and if we would be understood, we must leave our high stilts behind us, and walk on their level, thinking and speaking as one of themselves. We need converted prize fighters and regenerated burglars to reach their fellow criminals, and sweeps, cobblers, street sweepers, and such like, will be the right raw material for mighty preachers of the truth. Do not imagine that I deprecate a regular education; on the other hand, I own its utility; but for the vast mass something else is needed, and I have tried to indicate it."

For the Crisis.

A Suggestion.

GEN. 3: 24 — . . . And he placed at the east of the garden of Eden, cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life."

I know nothing of the original languages, but, as a close student of the Bible, I would say, that in my mind, the idea of a *sword* is not in the *original*, and I will submit it to any good scholar if the following is not more in accordance with the original:—"And he placed at the end of the garden of Eden, cherubims, and a bright flame of waving fire (Shecinah) to preserve to the world a knowledge of the way of the tree of life." T. WHEELER.

Waterbury Centre, Vt.

For the Crisis.

The Inheritance of the Saints.

"Blessed are the meek; for they shall inherit the earth."—Matt. 5: 5.

These words fell from our Master's lips when on the Mount with his disciples, showing them many glorious truths, at the same time, or immediately after, teaching them non-resistance and telling them if any man did smite them on the right cheek to turn the other also; and much other good instruction he revealed to their minds, but it will not be necessary to mention all; we are to comprehend, if possible, the import of these words—"The meek shall inherit the earth." They are of great importance, and how shall we understand them, unless we appeal to the Scriptures of divine truth, which we consider our only rule of faith and practice?

We most fully believe that these words uttered by our Lord, have not yet had their fulfillment. We will give our reason. None but the meek are mentioned; all other classes of persons were excluded. And when he said the meek shall inherit the earth, all the meek must have been included. Jesus was meek, Matt. 21: 5; and hence when the meek shall inherit the earth, Jesus will be included. We wish to show by this, that when Christ made this statement, he did not mean that the meek have, or do, inherit the earth, but they shall. He here used the future tense, showing that it is something to be realized in the future. We believe that when this promise is fulfilled and the work of God is wholly consummated, there will be none on the earth but the meek, all others will be banished from the presence of the Lord.—2 Thess. 1: 8, 9.

We candidly believe that this earth will be the eternal abode of the saints of God; we do not believe that the heavens are the inheritance of the saints, because they are not once introduced or promised in the word of God, and therefore not so affirmed; for the heavens, even the heavens are the Lord's, but the earth hath he given to the children of men.—Ps. 115: 16. We trace back to our first parents and find that the earth was given to man by his Creator.—Gen. 1: 26, 28. Adam was the man that God gave it to, but he lost it by his disobedience in the garden of Eden, and the devil came in possession of it; and it was in his possession in the days of Christ, when Jesus was led up of the Spirit into the wilderness to be tempted of the devil, when he "taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them," and saith unto him, "all these things will I give thee if thou wilt fall down and worship me."—Matt. 5: 1, 8, 9. Our blessed Lord did not dispute the statement thus made. The old deceiver wanted Jesus to submit to him, as did Adam; if he had, we should have been left without an inheritance, and been lost forever. But as he yielded not to Satan, he will redeem this earth and restore it again to its Eden beauty, as before man sinned, or more glorious. It will be paradise complete. The first Adam lost it; the second Adam, which is Christ, will restore it.—Acts 3: 19, 21. Jesus says himself, "I came to seek and to save that which was lost."—Luke 19: 11. What was lost? The inheritance. Man's life was lost. Jesus is also our lifegiver. "Ye are dead," says the Apostle, "and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory."—Col. 3: 3, 4.

It is a fact that the earth promised by God is to be the everlasting habitation of the seed of Abraham. Says the apostle Peter, "Nevertheless, we according to his promise look for a new heavens and a new earth, wherein dwelleth righteousness"; or in other words, wherein righteous persons dwell. The Apostle here uses the phrase "new earth"; and the reason is, because this present earth is to be cleansed by fire; therefore, it will be called new, in the same manner that an individual is called a new creature when he puts on Christ: old things have passed away, and all things become new.

Some have advanced the idea that at some future period this earth will be utterly demolished and brought to naught; but such an idea is absurd; for we read in the book of Inspiration, "the earth abideth forever."—Eccl. 1: 4. How many there are who sneer at the doctrine of this earth being the future and eternal residence of the saints, and say, If this earth is the only inheritance that God has promised, it is not worth seeking for! But mark you, let some man of wealth offer such persons a piece of earth which lies under the curse, for a possession, and see how immediately the offer would be accepted. If such are not satisfied with the inheritance that God has promised in this present world, he will give it to those that are, when the fullness of times shall come. I fear there are more that will accept it than will be able to receive it. May we who are satisfied with the promises revealed in the Scriptures, live accordingly, that we may at last be permitted to be numbered with that company that shall sing the new song unto Him that liveth and was dead, saying, "Thou art worthy to take the book, and open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth."—Rev. 5: 9, 10.

W. W. DOUGHTY.

Lynn, Mass.

For the Crisis.

Talk about Pens.

We never know the worth of blessings till we lose them. I have lately had an illustration of this fact. I am, you know, something of a scribbler; indeed, a man once said that he *had* thought me lazy, but he had changed his mind, for no lazy man could ever drive a quill so much as I did.

Well, I bought me a "Prince's Protean Fountain Pen" some two or three years since, which served for writing as a revolver does for fighting, enabling me to carry my ink in the pen-holder and write at the hotel, on the steamboat, in the depot, in the woods, in the parlor, or anywhere I chose. I could write eight or ten pages of foolscap with it without dipping it in the ink, and so, when it was once loaded I was ready for a journey of some length.

But a few months ago while on a journey I left my pen. Well, another would cost some $3, $4 or $5, and as money was not very plenty, I tried to do the best I could without the pen. But it was rather difficult, as you may suppose.

First: I tried borrowing ink where I traveled, getting all sorts and kinds, good, bad and indifferent, particularly the latter two,—and occasionally finishing my performances by scattering the ink or upsetting the inkstand upon the good lady's table-cloth,—a process which was well adapted to humble pride in me and cultivate patience in her.

Second: I undertook to carry a bottle of ink in my carpet-bag, and was not of course greatly surprised to find the bottle uncorked or broken amid my papers, books and clothing.

Third: I obtained a wooden, pocket inkstand, with a cap that screwed on the top. This kept the ink safe, I presume, for I filled it, screwed the top on and have never been able to get it off again. It is for sale cheap.

Fourth: I put a small vial of ink in my coat pocket and carried that with a paper round it, till one day the cork got out, and the ink ran down upon my clothes and I gave that up pretty much.

So I have nearly relinquished the job. I use David's blue ink, and I keep a bottle of it in every place where I expect to do much writing. But this is troublesome and expensive. Indeed, I know of nothing that will fill the place of Prince's Fountain Pen. And when I get rich, I intend to get me one, if the Lord will H. L. H.

Dec. 20th 1860.

☞ Who feels prompted to respond to the above? Shall the pen of the "ready writer" languish?—ED.

☞ Some critics are like chimney-sweepers; they put out the fire below, and frighten the swallows from their nests above; they scrape a long time in the chimney, cover themselves with soot, and bring nothing away but a bag of cinders, and then sing from the top of the house as if they had built it.

Correspondence.

From Eld. Wm. Sheldon.

Bro. Grant:—Perhaps some of the friends of truth wonder why I have been so silent in the "*Crisis.*" The truth is, my time is nearly all occupied in the discharge of important duties. I am preaching just as constantly as my health will permit me, with glorious results. I have four Sunday points at which I preach, excepting when pressing calls draw me to other localities, and during the week days I preach in new fields. My field is an extensive one. I ride on horseback, through all kinds of weather and storms, about two hundred and eighty miles every four weeks. As a general thing I preach about eight sermons per week. My preaching, for a few months past, has been mostly confined to Badaxe, Sauk, Columbia and Dane counties. The cause of Christ is fast gaining ground in Wisconsin.

I never felt more like doing all that I can for the Master than now. I fully believe that we are in a *little circle of time* in which our King will come. About six or eight years will carry us to the outer edge of the circle. Brethren, do we fully realize the solemn truth?

My calls for labor are numerous and urgent upon all sides. I have felt of late like exclaiming, "O for a thousand tongues" to proclaim the pure gospel! and I often feel like weeping when I am compelled to turn a deaf ear to the anxious cry,—"Come over and help us." I could keep several men employed in this region, if they could be supported. In most places I have full congregations, and earnest listeners; and also find many who joyfully embrace the truth, which greatly encourages me. In almost every new place, the sectarian priests faithfully warn their flock against us, but they soon liberate themselves from their restrictions, and come to hear. I had thought of writing you a condensed sketch of my labors in different localities, with the cheering results; but I do not find time after riding and visiting, and answering my private correspondents.

I am now preaching in Baraboo City Court house—a place of 4000 inhabitants. People have not turned out much yet, as the ministers in the place have been fortifying against us for four weeks past. One arranged to preach seven sermons against us beforehand, and another went at it without prescribing how much, fervently cautioning his friends to "*beware of that oily tongued man who is scattering infidel tracts around the country interspersed with a few passages of Scripture.*" I intend to remain two weeks longer. Bro. Barnes is with me, and I expect that Bro. Turner and Bro. Smith will be here before long. My late discussion with a Campbellite minister is now being published in book form. It will contain thirty-two speeches. The price will be 40 cts. per copy. The propositions discussed were as follows:—

I. "Man has an immortal principle within him, which survives the stroke of death; in the Scriptures sometimes expressed by the term 'spirit,' sometimes by the term 'soul.'"

II. "Do the Scriptures teach the extinction of the life and conscious existence of the wicked after the judgment?"

As some of my friends still direct their letters to my old address in Minnesota, permit me again to say that my present address is Springville, Badaxe Co., Wis.

From Sr. C——.

Dear sisters in Christ, who are looking for Jesus soon to appear:—Are we doing all that we can to promote his cause? For one, I feel that I am not, and with two sisters have resolved to set apart one afternoon in every fortnight, (to commence Dec. 20th,) to work, the proceeds of which are to be sent to Bro. H. L. Hastings for the benefit of the Tract Fund and S. S. Mission.

With feeble health and limited circumstances we can do but little, but what we can do shall be done cheerfully. We would cordially invite the sisters to unite with us in this resolve, and we think much good might be accomplished. There are few so poor but that they might work a half day in two weeks, and if they cannot obtain the money, they can purchase a bundle of clothing material with their work.

Come, sisters, one and all, let us remember the time is short, and what we do must be done quickly. Let us not be weary in well doing, remembering that it is more blessed to give than to receive, and that he that soweth sparingly shall reap also sparingly, but he that soweth bountifully shall reap also bountifully.

From P. S. Deyo.

Bro. Grant:—Myself and wife left the 17th of Nov. to make a tour northwest, to fill some pressing calls in the Shell Rock River and Clear Lake City districts. With sad hearts we left the home that to us was dear and pleasant as earthly home could be, but now made sad and gloomy by death. But joy will come in the morning. Jesus will come and bring his reward with him. O yes! we will toil on a little while longer; the poor must have the gospel preached to them,—the people are starving for the word;—the Macedonian cry is on every side,—we must keep doing. Lord, help spread the gospel light!

We arrived at Marble Rock and preached the 21st. Found the brethren still prospering. Two had lately united under the gospel banner of liberty, and the 22d we commenced a series of meetings at Rock Grove, Floyd Co. This Grove is situated on the beautiful Shell Rock River, surrounded by a fine farming country. The church is small, has had much opposition from the sects around it. Here Brn. Cottrell and Phelps are trying to do what they can with the limited means they have. I preached fourteen times. Eight united with the church, four were baptized. The meetings increased in interest to the last; but as arrangements were made for a debate, I closed until the last week in Jan., 1861. The questions for discussion are—

1st. "Do the Scriptures teach the consciousness of the dead between death and the resurrection of the body"? John H. Fillmore affirms

2d. "Do the Scriptures teach that the wicked will be destroyed?" I affirm. The debate will last four days.

I am now at Mason City. This place is the county seat, situated on a pleasant prairie not far from the stream called Lime Creek, of about two hundred inhabitants, good buildings, well informed people, mostly from the East. I commenced here the 5th of Dec. There is no church of like precious faith. What will be the result of my labor here the Lord only knows.

I hope that the brethren will still write to me as usual where they want me to come, and those that have written, be patient,—I will do the best I can for you. My means are limited, but I will try and come around soon as I can. My conditions are as follows: a home provided for us, and a place to preach in. Almost any of the brethren living in the West can comply with them.

Mason City.

From H. G. McCullock.

Bro. Grant:—The Lord is reviving his work in this place. Tradition and mysticism are receding before the pure light of God's Word. Ministering brethren traveling on the Conn. River Railroad are requested to extend their appointments to this place. Leaving the cars at Greenfield, they will take the stage for Colerain, about four o'clock, which will bring them within two miles of this place, where they will be met by the brethren. Ministers coming to this place can inquire for Wm. Houghtaling or Nelson Sprague.

Colerain, Griswoldville, Mass.

From Elizabeth Collins.

Bro. Grant:—Prayer, as Christ teaches it in 18th Chap. of Luke from verses 1—8, shows us the need of earnest and fervent supplication night and day from his people; and Rev. 22d Chap. and the last clause of the 20th verse, shows us what the burden of prayer should be. But I fear there are many who profess to be looking for the blessed Savior who do not think of praying, "Come, Lord Jesus." It looks to me there must be a united cry day and night on this subject, and with as much earnestness as the widow manifested before the unjust judge.

I have no hope this side of the coming of Jesus; there all my hope centers. I can truly say with John Wesley,

> "The news of his coming I hear,
> And join in the catholic cry,—
> O Jesus, in triumph appear!
> Appear in the clouds of the sky!"

West Troy.

From Bro. C. B. Turner.

Bro. I. J. S. Oakfield, Genesee Co., N. Y.:—I rejoice to know that the body of Christ is so constituted that when one member suffers other members suffer with it. I saw that fact demonstrated on opening your letter. Thank you, dear brother, and would be glad to shake your hand at the same time; it came in a time when it was most needed. If I never meet you in this vale of tears, my prayer is that you may keep on the whole armor of God, for I desire to meet "I. J. S." in the kingdom.

Syracuse, Nov. 6th.

From Sr. H. J. Brown.

Bro. Grant:—It is a pleasure to me to add my testimony to all that has been said of the worth of our family paper, the "*Crisis.*" It seems to increase in interest continually, and the spirit of love and faith which mark some, and careful thought and study, of others of its articles, and the able manner in which it is prepared, combine to make it, as one has said, the best religious paper in the country. I always look first to see the names with which I am familiar, and even more joy do I feel as they meet my eye, than the names of those bound to me by the ties of kindred. To us, as to many other lonely pilgrims, this paper is our meeting with those of like faith; here are our sermons—our class-meetings—our only exposition of the truth. May it continue to go forth as long as time lasts; gladdening the hearts of the weary, waiting band who are scattered far and wide, but called in one hope of his calling.

Brethren and sisters, suffer a word of exhortation from one personally unknown to most of you, and one of the least of all. My heart has been saddened to hear that even among the churches of those who are looking for the speedy coming of Jesus, there are strifes and divisions,—they have fallen out by the way,—Jesus is wounded in the house of his friends. Has Christ ceased to be precious to you that you thus dishonor him in the eyes of a guilty world, a careless church? Let contentions cease, and the best and wisest will be the first to forgive. Let the opening year bring you peace and that charity which "thinketh no evil, is not easily provoked," which beareth "long and is kind," and which if you do not possess, all your professions are but sounding brass. How unwise to risk all in unhallowed strife about names and honors. "Be ye all of one mind, be pitiful, be courteous; love as brethren." "For if ye forgive not men their trespasses, neither will your Father forgive you your trespasses."

Essex, Ct.

Obituary Notices.

Died, in East Boston, March 22d, of consumption, Bro. David H. Clark, aged twenty-four years.

Bro D. was sick a long time, which he bore with much patience. He gave good evidence, before and during his sickness, that he was united to Christ in the faith of the gospel. He looked with great interest to the time named by our Savior, when the saints are to be recompensed "at the *resurrection* of the just." He enjoyed the confidence, like Paul, that Jesus would give him a crown of life at his appearing. His faith was that though he should die, he should live again, when his Savior will raise him up at the last day; and so change the vile body, as that it shall be fashioned like unto his glorious body, when this mortal will put on immortality; when he will have the victory over death and the grave, to die no more.

Our Bro. has left a mother, brothers and sisters, to reflect on their loss, yet not without hope, for they too have the hope of the gospel, that their friend will live again, and that they with him will live forever in Christ's everlasting kingdom. J. S. White.

Lydia Jerusha Fike, daughter of Abraham and Mary Fike, was drowned in Feather River, Sacramento Valley, Cal., Friday, Oct. 5th, 1860, aged ten years and eleven days.

Our bereaved Bro. Fike is again called to mourn in the loss of his youngest daughter. They arrived in Sacramento Valley Sept. 30th, and stopped at the house of Mr. Wilson, whose wife had been so kind to his deceased wife on the plains. Here he obtained work at his trade (blacksmith) at $50 per month and boarded. On the fatal Friday named, Mrs. Wilson, with three of her children and Jerusha, set out to cross the river, in a light wagon, to get peaches. The ford is very dangerous, and can only be crossed in low water. She, being a stranger, drove too low, where the current is very swift, and waters deep, the wagon capsized and *Jerusha, with two of her own dear children*, perished in the waters, and were not recovered for ten and twelve days. Mrs. W and her son barely saved themselves. Thus,

> "The grave saith not it is enough."

The tender wife, the loving mother, the affectionate daughter, and loving and beloved little sister, are alike hidden away with remorseless grasp. But list, ye sorrowing ones! There is a voice of comfort rising far above this wail of woe. It is a voice from our Beloved,

> "Who saw our grief,
> And lo! he ran to our relief"

"And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God. . . And the sea gave up the dead which were in it, and death and hades or the grave gave up the dead which were in them, . . and death and hades were cast into the lake of fire. *This is the second death.*"

Thus their doom is fixed and the day of execution appointed. *Amen* saith the earth—mourners, in the blessed anticipation, "Amen. Blessing and glory, and wisdom and thanksgiving, and honor and power, be unto our God forever and ever. Amen"

E. S. Willard.

Hammonton, N. J.

Summary of News.

FOREIGN.

The European (Liverpool) Times of the evening of the 7th says:

"The uncomfortable feeling created in monetary and commercial circles by the news from the United States is subsiding. The intelligence received by the steamers that have sailed from the Western Continent subsequently, to the departure of the Persia, is looked upon as reassuring—in fact that the climax was reached on the 20th. Nevertheless the arrival of the Canada, which dates to the 28th, is looked forward to, if not with anxiety at least with interest, as her advices are expected to be of such a nature as to further allay apprehension as to the necessity for more remittances of gold: for the efflux that has already taken place, some £400,000, has affected trade, and especially checked business in the produce markets. The Persia, to-morrow, is expected to take out specie to the amount of £200,000."

ITALY.

At Caserta, on the 28th Nov., a fight took place between the English volunteers and the Garibaldians, and resulted in loss of life on both sides. This led to the disbandment of the English Legion. Naples letters speak of the discredit thrown on the English name by the disgraceful proceedings of many of the volunteers and their officers.

SPAIN.

Madrid, Dec. 7.—To-day, while General O'Donnell was leaving the Senate, he was wounded on the shoulder by a pistol shot. The assassin, whose name is Imaz, was immediately arrested. He is known to be a man of extreme opinions.

OCCUPATION OF SYRIA.

Vienna, Dec 7th.—Endeavors are being made to bring about an understanding between England and France concerning the prolongation of the French occupation of Syria, which will not, however, take place without the acquiescence of the European Powers, and without being approved by another Conference at Paris.

FOUR DAYS LATER.

Pekin surrendered to the allies on the 13th of October, and yielded to all demands. The Emperor's summer palace was sacked, and enormous quantities of spoil taken. The Emperor and his Tartar army all fled, and no enemy was to be seen in Pekin.

A new and distinct rebellion was reported in the province of Sheari.

Affairs in Batavia were improving.

The Calcutta government has recommended the Bombay tariff for all India.

Victor Emmanuel returned to Naples on the 7th, where he will remain two weeks.

The siege of Gaeta continued, the new batteries working with terrible effect.

The Sardinians will await the fall of Gaeta before summoning the garrison of Messina to surrender, and will besiege it in case of refusal.

Agitation prevailed in the Danubian Principalities.

A dispatch from Pesth states that the Austrian Ministerial crisis was over.

The Garibaldians had suppressed disturbances in several places. The ringleaders were shot.

The Archbishop of Naples had been mobbed and his palace threatened. After eighteen hours of riot, the mob was appeased by the Archbishop bearing the tri-colors

It is reported that Napoleon had declared to the Bishop of Versailles with much sarcasm that the temporal power of the Pope must be put down.

Count Persigny, Minister of the Interior, has issued important circulars to the Prefects throughout France. One promises the utmost liberty to the press.

Italy.—The Pope's Financial Embarrassments.—The Roman correspondent of the Times, writing on the 27th ult., says: In their difficulties the Pope's ministers have, I understand, applied to the Rothschilds for aid. They were desirous that one of those eminent capitalists should undertake the arrangement of their finances, should put matters into as favorable a train as possible, and also to make an advance on resources hereafter to flow in. The agent to whom the application was made is reported to have said that the Mortara affair had very much indisposed the Jew to render any assistance to the Pope, but nevertheless he would see what could be done; and it is said that he ended by accepting the receipt of Peter's Pence as the basis of an operation. I know not whether it be on the strength of this that some of the Papal party have been heard to say that the treasury was solvent for the next six months. If this be true, which is doubtful, something must have been done to secure supplies, for those that were reckoned upon up to a very short time ago, were certainly not sufficient to carry on with for that period

The Distress in Kansas.—Gen. S. C. Pomeroy, the Chairman of the Committee for the distribution of the aid sent to Kansas, writes as follows in regard to the suffering and want that comes under his observation:

"No one of us has yet realized the distress, even now, of our people. More than fifty teams from the remote counties are camped in and about town, 'waiting for the cars to come in' We have had some delay in the trains, but I expect all the back cars loaded for this place will be in to-morrow.

But what is a car-load 'among so many?' Some men have waited here eight days, 'left their families with nothing but buffalo meat,' and 'dare not return without bread.'

I have not received a boot or shoe yet. Men come a long distance with home-made shoes of raw buffalo hide, and tell me their 'families have nothing' I have received one roll of cloth to-day from Galesburg by express 'free'—the first contribution. Galesburg and Knoxville continue to be first among the foremost What a good people they must be! When I told a good lady that Mr Burdett came all the way with his car-load, and saw such a demand for more that he went immediately back for another load, 'Ah,' said she, 'tell me his name again. I want to call my baby after him'

The weather begins to get cold. Ice is running in the river; the winds blow a piercing and mournful blast; every gale that sweeps across the prairie is full of tidings of sorrow. Little children are crying for bread; strong men, who look bold and defiant, will ask me out of my office to some retired corner, where they can tell me a tale of sorrow that would break down the proudest heart, always urging me not to tell or publish their case. Men who stand proudly among their fellows, will bow as tender and subdued as children when telling me of their 'last loaf of bread;' of the sick 'wife or child who can't eat corn meal,' and beg flour for the sick ones.

I have heard enough within one week to make a volume. I cannot write more."

The Secession.—Charlestown, Dec. 20.—The convention met to-day at 11 o'clock. Mr. Inglis reported the following ordinance:

"We the people of South Carolina, in convention assembled, do declare and ordain that the ordinance adopted by us in convention on the 23d of May, 1788, whereby the Constitution of the United States was ratified, and all acts or parts of acts of the General Assembly of this State ratifying the amendments to said Constitution, are hereby repealed, and the Union now subsisting between South Carolina and the other States, under the name of the United States of America, is hereby dissolved."

The ordinance was passed unanimously by 169 members, at a quarter past one o'clock.

The news spread rapidly, and a crowd collected amid immense cheering.

The ordinance was ordered to be engrossed on parchment, and be signed by the President and members at half-past six o'clock this evening, at Institute Hall, and to be placed in the archives of the State.

☞ A remarkable religious interest in London is noticed by some of the newspapers of that city. It is said to resemble that of which so much has been heard within the last year in Ireland. On the 2d inst., Exeter Hall was crowded—one of the principal speakers having been formerly a noted pugilist.

Married.

In Blackstone, Mass., on the 16th of Dec., by Eld. M. R. Phetteplace, Mr. James C. Engley and Mary M. Turner, both of Blackstone.

Notices, &c.

Life of Hiram Munger.

A second edition of the above work is now in the hands of the printer, and will be ready about the first of the new year. In addition to what has been published in the first book, there is a large appendix, containing some deeply interesting items regarding the trials and persecutions to which the pioneers of the Advent faith were subjected; beside a number of valuable recipes for various maladies. Also, a *life-like portrait* will accompany this edition. Owing to the extra expense, the price will be 60 cents; postage 8 cts. Our friends will please send in their orders soon, as we anticipate a rapid sale of the book.

Protracted Meeting.

Providence permitting, there will be a protracted meeting held in the Ziba Olney schoolhouse in Gloucester, R. I., three miles east of Chepachet, on the old road, to commence Dec. 27th and continue over the Sabbath. Bro. Eleazer Bellows is invited to attend.

Notice.

The church in Foster, R. I., design holding a watch meeting the 31st of Dec., 1860. Bro. A. Durfee is expected to be present to preach the word. The brethren are invited to attend. H. O. Hopkins.

Quarterly Conference.

The next session of the Western Central Quarterly Conference will be held in South Livermore, Me., Thursday, Jan. 3d, at 1 o'clock, P. M., and continue over Sunday.

Brethren and sisters are invited to attend to worship God, and labor unitedly for the upbuilding of his cause. Call on Brn. E. Safer, Silas Timberlake, C. Dunning, D. M. Hanscomb, Charles Boothby

I. C. Wellcome, Scribe.

Four Days' Meeting.

If the Lord will, there will be a meeting held at Campville, Ct., commencing Thursday evening, Dec. 27th, and continuing over Sunday. Bro. H. L. Hastings is expected to be present, and as many other preaching brethren as can make it convenient to attend.

Brethren and sisters in adjoining towns are invited to come in the name of the Lord, full of faith, and praying that the blessing of God may rest upon the people. Brethren coming will do well to provide their own food, as the brethren have no conveniences for boarding.

A. Elliott,
J. Hine,
Chas. Goodrich,
L. G. Humphreville.

Change of Time for Yarmouth Meeting.

The brethren and sisters in this place, feeling anxious to make extra efforts to save souls and help along the cause of the Lord in this vicinity, propose having a protracted meeting in "Institute Hall," commencing Jan. 18th, 1861, at 6 1-2 o'clock in the evening, and continuing as long as may be thought best. Brethren O. R. Fassett, and other ministering brethren are expected to be present to preach the word; and we cordially invite brethren and sisters generally, to come to the meeting to labor together for the good of souls. We shall do what we can to take care of all who come. In behalf of all interested, R. R. York.

Yarmouth, Me., Dec. 3d, '60.

☞ There will be a Quarterly Conference of the Advent Christian Association holden at Hesper, Winneshiek County, Iowa, commencing on Friday, 2 o'clock, P. M., Jan. 4th, and continuing over Lord's day.

ESPECIAL BOOK NOTICE. English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25, postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.64, postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25, postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach at Castleton, Vt., Dec. 30th. Also commence a series of meetings at Glens Falls, N. Y., Friday evening, Jan. 4th, to continue one week or more, as thought best. MILES GRANT.

H. L. Hastings will preach in Plainville, Ct., Tuesday and Wednesday evenings, Jan. 1st and 2d, in the Methodist Chapel.

Brethren from surrounding towns are invited to attend. GEO. MORGAN.

The Lord willing, there will be a meeting at Weston's Mills, South Levant, Me., on Saturday evening and Sunday, Dec. 29th and 30th.

I. DAMMON,
L. WETHERBEE.

Providence permitting, I will meet with the brethren as follows:—

Amherst, Me. . . . . Jan. 5th and 6th
Glenburn . . . . . Jan. 13th
North Searsport . . . . . Jan. 19th and 20th
Frankfort . . . . . Monday evening, Jan. 21st

L. WETHERBEE.

The Lord willing, I will preach at

Athol Depot . . . . . (evening) Dec. 29th
Athol Street . . . . . Sunday, Dec. 30th
Northfield . . . . . Sunday, Jan. 6th

GEO. A. STREETER.

Bro. W. Sutherland appoints to preach in River Point . . . . . Dec. 30th

J. K. Bellows will meet the brethren for one week at East Otis, to commence . . . . . Dec. 28th
Bro. George Williams . . . . . Jan. 4th
Newfield . . . . . Jan. 6th
Wrightville (school-house) . . . . . Jan. 7th—8th
Bro. Tuttle's district . . . . . Jan. 9th—10th
Prospect . . . . . Jan. 12th—13th

I will preach in East Barnstead, N. H., (Clark meeting-house) Dec. 30th. Also, hold meetings in that section evenings through the week, where Bro. C. S. Emerson may appoint.

London Ridge . . . . . Jan. 6th

Bro. J. Pinkham is expected to be with me at the above places. B. P. MANNING.

Providence permitting, Eld. John Billings will preach in Worcester the first two Sundays in Jan.

Also, Eld. S. S. Brewer the last two Sundays in January.

W. S. Campbell will preach in Southington, Ct. . . . . . Dec. 30th

The Lord willing, I will preach in Danbury . . . . . Dec. 30th

T. W. PIPER.

Business Matters.

To Correspondents.

C. H. W.—"Journal of Health" is published in New York, 42 Irving Place. Terms, $1.00 a year.

Eld. O. R. Fassett's P. O. address is West Poland, Me.

J. W. White's P. O. address is East Kingston, N. H.

R. V. Lyon's P. O. address is Spencerville, C. W.

Moses Chandler's P. O. address is Seneca, Crawford Co., Wis.

Eld. Walter Pratt's P. O. address is Portsmouth, N. H.

Cash Receipts.

Jas. Herrington 316, $2.00; Miss V. W. Rogers 290, 37 cts; C K Bigelow 286, 58 cts; P H Haines 274, 25 cts.

O H Bradford 288, F Garland 286, W Payne 285, Mrs. H M Butters 286,—50 cts. each.

J Stockwell 277, S Rice 290, H C Wilkinson 290, Mrs. M S Berian 290, Mrs. L Mathers 286, J H Horton 286, F Devinney 286, F L Hall 290, Mrs. W H Hall 290, D Kinsman 297, P E Armstrong 290, Jas. Berry 312, Dr. J Alexander 306, B Ross 286, K H Simmons 297, A P Hyde 280, Miss A Field 290, D Bump 290, E S Mudgett 286, And. Tripp 290, W Batchelor 302, B Lock 322, G W Smith 290, A H Saltmarsh 290, Ez. Jenness 290, C S Emerson 276, Alz. Spear 240, E B Atwood 299, R Austin 298, R S Griffin 296, Alb. Wright 298,—$1.00 each.

R Knight 306, E C Pettingell 322, J G Putnam 286, Mrs. O Blush 306, C E Scribner 324, J C Libby 267, W H Ford 325, L Allen 312, M Rand 322,—$2.00 each.

Books and Tracts.

T Wheeler 50 cts, S Mason for poor, $1.00, Mrs. D M Kidder 48 cts, Al. Martin $2.06, A W Mace 37 cts, D Kinsman 4 cts, J W White $3.00, P S W Deyo 36 cts, Mrs. H M Butters 6 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

☞ Bro. Isaac L. Allen, 10 Howard Street, Albany, N. Y., has an assortment of our books and tracts, and will fill orders at the same rates that are charged at this office.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of *immortality* through Christ only. Price, single, 3 cts.; 25 cts. der dozen; $1.50 per hundred. Postage 1 cent.

Tracts from the Tract Fund.—Friends at the West can get bundles of Tracts for distribution *free* by sending to N. Branch, Jr., Cordova, Ill. Those wishing them should send a dime or two to pay charges on them, that Bro. B. may not be a looser. He has also books and tracts on hand to sell at Eastern prices. Brn. at the West will please send orders to him with the cash. H. L. HASTINGS.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question*: "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second*: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

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The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psukee* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 8 cts.

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The seven treatises last named can be also had of the Publishers, J. P. Jewett & Co., Boston; G. W. Young, 138 William Street, New York; Geo. S. Blanchard, Cincinnati; and S. C. Griggs & Co., Chicago.

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H. L. HASTINGS, 42 Weybosset St., PROVIDENCE, R. I.

January, 1860.

* * These publications can be obtained in Boston of Miles Grant, 167 Hanover st.; New York, G. W. Young, 138 William st.; Philadelphia: A. Porter, 725 Erie st., and they can be ordered of the publisher through all Booksellers.

Bibles of the British and Foreign Bible Society.—Minion, references between the verses, $1.50 to $2.25. Nonpareil, marginal references, or references between verses, $1.20 to $2.10. Pearl, references between verses, $1.75. Marginal references, [illegible]. Diamond, marginal references, 75 cts. to $1. Bindings, Roan, Calf and Morocco; there is the difference in prices.

For the Crisis.

There'll be no Sorrow there.

Beyond this gloomy night
Eternal beauties rise,
A land of love, a land of light,
Unseen by mortal eyes.

Chorus.—There 'll be no sorrow there:
There 'll be no sorrow there:
When Jesus comes, and all get home;
There 'll be no sorrow there.

The land of promise this,
Long hoped for by the good;
A scene of everlasting bliss,
The price of Jesus' blood.

No sin nor sorrow there
Shall cause the saved a tear;
We gain the second Eden fair,
When Jesus shall appear.

This is the land of life,
Where death is known no more;
Saints ever rest, now free from strife,
Their present labors o'er.

The signs proclaim Him near,
"Whose right it is" to reign;
Lift up the voice with lofty cheer,
Soon Jesus comes again.

C. P. Dow.

"The Coming Storm."

Under the above heading, we find the following, in an English periodical called "*The last Vials.*" The writer is a close observer of the signs of the times. Although we may differ with him on some points, his remarks deserve a careful perusal. He says:—

The state of public affairs at present confirms what has been anticipated in the "Vials" ever since the year 1846, while the anticipations of peace and "moral progress," which our philosophers and newspapers have so confidently announced, have proved entirely fallacious. For the last forty-five years the world has been rushing on like a runaway horse that has broken loose from its rider. It fancied itself free because it had broken loose from God,—and now, spent and exhausted, it finds itself engulphed in the quagmire of confusion! What has been the result of all our associations, our science, our education-schemes, our peace-societies, and our uproar of improvement?—that we are now on the verge of universal war, and worse than war, of a Republican revolution;—that we are engulphed in a quagmire of confusion. If we struggle on, a precipice is before us; and to turn back is as impossible in the course of nations as in the course of time. Nothing now, but a miracle, can save the world.

It is no easy matter to discover the fixed point on which the destinies of nations are now revolving—or the result of those vehement revolutions; but we think the fixed point will prove to be the intellectual power of a SINGLE MIND; and the result will be the resurrection of a DEPARTED EMPIRE. Hitherto the progress of events has confirmed what has been said in these pages, and has woefully contradicted our public press, which had foretold everything that has not happened. First, an era of peace was foretold, and the progress was contradicted by war. Next, we were told that the prime mover of that war was perplexed, defeated, mad, dying, at his wits' end: while, all the time, he was advancing his designs with profound skill, and imperturbable resolution, and making all mankind his instruments or his playthings. We stand at present on the verge of a new era, or rather at a narrow opening, through which we can steal a glimpse of the second chamber of mystery and blood. Within that chamber many strange forms are seen, and many a deadly deed is about to be perpetrated.

In the first place, if we look to the seven-hilled city we see a remarkable development of prophetic events. The most determined sceptic can no longer deny that the 17th of Revelation is exactly realized in the position of the Papal throne. The 17th of Revelation describes a woman sitting on the seven-headed beast, which implies, of course, that the woman rules, or at least directs, the beast, and, at the same time, is supported by the beast. The seven heads, we are told, are seven mountains on which the woman sitteth; and as the interpretation which the angel gives must be *literal*, or else it would be no interpretation at all, it follows that a city built upon seven hills must literally be meant. Now, as Babylon the Great means the apostate Roman Empire regarded as a territory, so the woman meant the apostate Roman Empire regarded as a system of Religion; and, as a matter of course, the man who is at the head of a system is the representative of the system itself. But we must recollect that the woman is not alone. She is called the "mother of harlots" which implies beyond all doubt that there are many apostate churches besides the church of Rome. In fact every established church upon earth is apostate at this day; and all the churches of christendom are the "harlots" of which Rome is the "mother." The parent of this hopeful offspring is in the exact position described in the 17th of Revelation. Represented by the individual called the Pope, the Roman Church is seated on the beast—being supported altogether by the external power of an apostate empire. There might formerly have been some doubt, but now there can be none, that the papal throne is sustained altogether by the power of the French Empire, since the Pope has not even a house over his head, much less a kingdom, except through the patronage of France. Yet France, at the same time, is directed by the "woman;" for the Emperor has not advanced so far as to throw off the yoke of superstition, nor would his throne be secure were he to announce himself independent of Rome in matters spiritual and ecclesiastical. He still clings to the title of "Eldest Son of the Church," and in virtue of that title he is spiritually subject to the Pope. The position of affairs is therefore accurately described in the 17th of Revelation—the woman rides upon the beats: the church of Rome, in its representative, the Pope, is supported by the empire. We have so often spoken of this before that it is only now introduced to point out the character of the present era; and to show that we may be living in the very time denoted by the 17th of Revelation; or, at least, that we are on the verge of such a time.

At the same moment we observe another most important sign of the last days; and one which the most obstinate opponent cannot look upon without being shaken,—the FRENCH EXPEDITION to the East. Many years ago, early in 1853, the "Vials" spoke of the French Emperor as having his eyes fixed upon the East. We especially named Damascus, Acre, and Carmel, as three of the stages of his military route. After nearly eight years, those expectations have been literally fulfilled. While we write, the French army is advancing to Damascus, and to the slopes of Lebanon, on the borders of the Holy Land. A few marches further will conduct that army to the heart of Palestine, to Acre, Carmel, and Jerusalem. Some one, for some special end, excited the Christians against the Druses, and the Druses against the Christians. A dreadful massacre ensued, reminding one of the darkest scenes of the middle ages: more atrocious, far, and far more widely spread, than the "Sicilian Vespers" of the thirteenth century. The Emperor Napoleon lost not an instant: he seized the opportunity, and demanded permission to send a military force to Syria. The poor bewildered governments of England and the continent pretended to object; the great Emperor, partly out of pity, and partly out of decency, pretended to listen to their objections: but it was all pretence. *We* dared not oppose him; and *he* disdained to lend an ear to our objections. Each power agreed to send its "contingent" to the East; the treaty was signed and sealed; but when it came to be *executed*, not one man was contributed by any power except France.

The Syrian expedition is composed wholly of French troops. Six thousand were to be the utmost contributed by any one power. France has now 12,000 men in Syria, to her own share; while we have nothing but the marines of our fleet, who cannot advance one march beyond the guns of our ships. To those 12,000 men the French can add, when they please, the whole Arab cavalry under the influence of Abd-el-Kader, who is devoted soul and body to the Emperor; they can add the whole Christian population of Syria and Lebanon; and they can, if necessary, summon the whole Egyptian army of 200,000 men to their assistance: for the Pacha of Egypt, like Abd-el-Kader, is devoted to the Emperor Napoleon. The French, also, themselves, can send out detachments from time to time, until their own forces shall be raised to full three times the amount stipulated for by the treaty. Thus we shall find, whenever the occasion presents itself, a force of not less than 300,000 men, enveloping the East, besieging its fortresses, occupying its strong positions, absorbing its revenues, under the command of the ablest officers of France, Egypt, and Arabia; and all devoted heart and soul to the supreme will of Napoleon the Third. Napoleon the Third is master of the East—the deed is done! while our newspapers are swaggering about our national preponderance, while our Foreign Secretary is inditing protocols of tremendous sound, and our Parliament is wrangling about some paltry question of home policy. What the First Napoleon could not effect, with all his genius and with forty thousand men, has been effected by the third Napoleon by a single turn of his hand, and without even being personally present on the spot. He has avenged the defeat of Acre, and neutralized the victory of the Nile. God has raised up no Pitt or Nelson to resist the progress of another Napoleon; but has justly left us to ourselves, since we have only abused his former mercies for the purpose of boasting, ambition, and avarice. The public press has become wilfully blind. It is conscious that we have been defied and intimidated by the French Emperor; it feels that he has outmanœuvred us in the East; but is afraid to utter even a single whisper of the truth. So we shall continue wilfully blinded until the subjugation of the East shall be formally completed, and we shall then have another fit of impotent rage, as in the case of Nice and Savoy. The Emperor advances in silence, and seizes everthing in succession. We stand still to gather our breath for a scream, and when our scream is over, our adversary is out of sight, and we are stuck fast in the mire just where we were before!

It is also to be observed with what skill this invasion of the East has been conducted. We left the unfortunate Christians to be robbed and murdered, with scarce any interference upon our part; France instantly rushed to their aid. We avenged our own countrymen in India twenty-fold; but hardly raised a finger to avenge our fellow Christians in Syria. We are heard througout all the East as the DESTROYERS of one million human lives; France is heard of only as the SAVIOR. Destruction is engraved upon our sword; protection upon the sword of France. The result will be, that all the Mohammedan nations will rally round the standard of the French Emperor, while all will most justly turn against ourselves. Never have we set our foot upon any Mohammedan shore except in the character of aggressors, spoilers, and homicides; never, unless when we had, as in the Crimean war, some obvious interest of our own. When a country that makes a profession of the purest christianity, which glories in its superiority to Popish superstition, when such a country is known through half the world only as a spoiler, an aggressor, a shedder of blood, what must be the result?—That we shall have made Protestantism an abomination to mankind, and made Popery, by contrast, appear to the unenlightened heathen a religion of mercy. The words of Nathan may be justly applied to ourselves, and to our policy in the East:—"By this deed thou hast given great occasion to the enemies of the Lord to blaspheme." By hypocrisy upon our part we have crept into Eastern empire; by hypocrisy on the part of others we shall lose it.

The occupation of Syria by French arms is not a mere ordinary event, either political or military: it appears to be nothing less than a prophetic epoch. The French being in possession of Damascus, a few marches eastward would bring them down upon the Euphrates, upon Chaldea, and upon the site of ancient Babylon. A few marches southward would bring them to Jerusalem and Hebron. Their present advance puts them in possession of the magnificent heights and impregnable strongholds of Lebanon. Every step they take, they tread upon holy earth, and are surrounded by the immortal scenery of Holy Writ. Prophetic ground and prophetic names surround them upon all sides, and every day's march leads them further on within the mysterious circle of the "last times." Some future outbreak will give them an excuse for this advance—an excuse for occupying Acre,—an excuse for looking in at Jerusalem,—an excuse for lining the banks of the Euphrates with their troops, and getting the command of its navigation. All this is more than probable, and within a very short time. But should the Pope be persuaded to fly from Rome and to take refuge in Jerusalem, we shall witness one of the most remarkable events connected with the last days. France is the eldest son of the Pope, and has long been the exclusive defender of the Pope. Should the Pope take up his residence at Jerusalem, the French Emperor, as his eldest son, will be bound, in decency, to provide him with a guard of honor. That guard will be not only sufficiently numerous for purposes of state, but strong enough to hold Jerusalem in the name of Napoleon. Jerusalem will then belong to France, the way will be fully opened for the Jews, and the Emperor will become, at the same moment, and on the same spot, the protector both of Popery and Judaism, as well as master of the Holy Land. He is already in the closest connexion with the Arabs under Abd-el-Kader, and with the Egyptian government; all their troops are at his disposal; the occupation of Jerusalem and the Holy Land is only a question of time; and then—the Jews being restored under French patronage—the stage will be completely prepared for enacting the last scene, and even for the appearance of the last great actor. Should the Pope retire to Jerusalem, he will be in the exact position for performing his part as the "second beast" of the 13th of Revelation, and for compelling men to worship the image of the "first beast." We do not assert that such events must necessarily be at hand; but it cannot be denied that every thing is leading on to them, and, apparently, with the utmost rapidity. "The end of all things draweth nigh; be ye therefore sober, and watch unto prayer."

In the 13th of Revelation we find two persons indicated by the symbols of beasts. The second beast is subordinate to the first, and acts as his pontiff, or high-priest. Deities have their priests, so must antichrist when he sets up for a God; and the second beast is described as acting the part of priest in the new and last apostasy of the world. The eighth head and his ten horns destroy the woman; which means that the antichrist and his ten kings will overturn the apostate churches of christendom. When the church of Rome, among the rest, has been overturned, what is to become of the Pope? He cannot altogether disappear; he cannot at once relinquish his long-accustomed supremacy as spiritual head of so many millions; he can hardly bring himself to subside into nonentity. With the flexibility which has always distinguished the church of Rome, he will abandon his old form, and assume a new one. He will bend to the influence of the eighth head, and become his agent and high-priest; and should he find himself at Jerusalem when the revolution occurs, he will then be placed in the exact position which prophecy seems to require. He will be in the position to compel the Jews to worship the first beast, and to persecute and kill all who resist. In any case, it is probable that the second beast of Revelation will be the POPE under a new form. In the case of the Pope being transferred to Jerusalem, the probability would be increased almost to a certainty; and for this reason the ultimate decision of the future residence of the Pope becomes a subject of interest far beyond what appears to belong to it at first sight.

For the Crisis.

The Bride's Lament.

While pensive, and sadly alone,
I sigh for my long absent Lord,
Through a starless and perilous night I have come,
Relying alone on h s word.

Long years have I wandered forlorn,
Down-trodden, and tempted, and tried,
With garments and tresses disheveled and torn,
Betrothed to a Lord crucified.

Other lords, with vain offers, have tried
To allure me from Him I adore,
But my love remains constant for Him who hath died,
But liveth for me evermore.

I once had companions to sigh,
Who professed in his love still to share,
But alas! when I warned them his coming was nigh,
They turned a deaf ear to my prayer.

Our Lord quickly left when he ceased
To knock at our palace of pride, Cant. 5, 2.
And bid me a place in the wilderness seek, Hos. 2: 14.
A place in the wilderness hide;

There rear him a house for his *own*,
And gather the meek in his name,
And in the midst of the years he'd surely make known Hab. 3: 2.
The time of his coming again.

A day star of promise shall rise
To unite all his children in love,
To raise in his mountain an ensign of life, Zech. 9: 16.
Till the vail be removed from above. Is. 25: 7.

I have come to this mount of his love,
Where he bids me assemble *his bride*,
Ere vengeance vindictive descend from above,
And smite all his foes in their pride.

Though I dwell in this mount, yet I mourn
And long for his coming to see,
To be changed to a glorifi d, heavenly form,
And to be from corruption set free.

By faith in his word I rejoice,
Yet languish to meet his embrace,
To hear the glad sound of his musical voice,
To see the sweet smiles of his face;

To taste of his life-giving love,
The moisture impressed from his lips;
With rapture enchanted, the lone mourning dove
Anticipates pleasures like this.

Then haste thee, our own blessed King,
Arrayed in thy regal attire,
We hold out our hand for Eternity's ring, *
To unite us, our only *desire*.

P. E. ARMSTRONG.

Celesta, Sullivan Co., Pa.

* The bridal ring—emblem of eternal love.

Selections.

A Wife's Remorse

"Sick again!" said the heedless wife, with petulance—"I'm so tired of seeing a pale face from morning till night, of hearing groans, of mixing doses. It seems to me there is little need of this constant giving up—why don't I give up?"

"Mary, Mary," cried a quivering voice.

"Coming, coming," replied the woman. "O! dear, how I have to run. He's so impatient, and I must always be there; men ought never to be sick, they make so much trouble."

There was but little tenderness in the voice that answered the faint queries of the sick man, and yet Mrs. Nash was not a hard-hearted or an unfeeling woman. Her character leaned somewhat to the side of selfishness, and being in robust health, she had no knowledge of the heart-weaning that continual pull-backs cause to men of the strongest wills.

"O dear," sighed the man, half childishly, "it seems as if my head never did ache as it does now."

"I've heard you say that a hundred times," said Mrs. Nash, not in the softest manner.

"But I'm sure it's worse—if you'll only pull the curtain down—the least light strikes through my eyes even when they are shut."

"Up again," thought the wife, rising somewhat impatiently, scattering her work with some noise as she did so, and, heedless of the groan that followed, she let the blind fall heavily.

"I'm a great deal of trouble," said the sick man, seeing the cloud on his wife's brow.

"O! no,"—her face cleared up—"you're notional, of course; all men are—men don't know what sickness is, and they're so frightened at the least pain."

"But this is terrible!" cried the invalid, pressing his closed eyelids together.

O, how he longed to have some soothing hand upon his temples!—but he would not ask his wife, because he saw that she had snatched up her sewing and was again absorbed in its completion.

Hours passed, and the pulse leaped madly, the eyes grew strained and crossed with veins, the temples fluttered with the throbbing flesh and strange words came thickly on the stillness of the chamber.

Mrs. Nash had been down stairs preparing supper; she had just laughingly said, in reply to a neighbor's question concerning her husband—

"O! going to die! as all you men are, if you happen to cut your finger."

Little she thought how true the prophecy she so unthinkingly uttered. In another moment her eldest son came into the room.

"Isn't it funny" he cried, "pa don't know me. He called me Mr. Morris, and asked if I had that will all made out."

"What do you mean, child?" His mother paused in the midst of her work.

"He *don't* know me, because I kept calling pa, and he would look at me so strange, and keep asking if I had that will all made out."

Her cheek paling a little, Mrs. Nash hurried up to the chamber above. Her husband was talking wildly to himself, and his appearance had changed frightfully. Now seriously alarmed, she sent for the physician, who was all wonder that he had been called at so late an hour.

"The man must have shown symptoms of more than ordinary distress, this morning," he said—"did he make complaints of nothing but an ordinary headache?"

The wife was forced to confess that the symptoms had been unusually severe, but he was so liable to these attacks that she didn't think much of it. Her heart, however, condemned her. She was conscious that the moans and complaints of her poor, sick husband had irritated her to an unusual degree, and that she had borne far from patiently with him. Now she was ready to make all amends. With tears and loving thoughts she hovered over that sick bed, accusing herself—as every wild cry for her rang out, and still there was no consciousness, still he felt not the kind hand, saw not the streaming eyes—of being the cause of all his wretchedness through her selfish neglect.

Tears, hot and copious, wild prayers to heaven, sweet and fervent words of love availed nothing. The death-hour came, and with it consciousness. Arrows could not have pierced that sad heart as did the last words of the dying man—

"Dearest, you have been a good wife to me."

The meek face looked calmly white amidst the casements of the grave, but it was scarcely whiter than the face that bent over it. O! what would that wretched heart have given to recall those cold, careless words that were ringing in her own ears at every step. This was the thought that gave her anguish unparalleled, as her trembling steps led her to his open grave—as she looked her last upon the dear, manly face that had ever a smile for her, O! to live with this consciousness! to bear a burden so heavy—these were to be her punishment.

"If I had been tender to him that day"—she often sobbed out, as she accused herself—"if I had only kissed the hot brow, and bathed it more carefully—if I had only put down that feeling that I would not humor his fancied indisposition, I would give worlds." But the sorrow, dreadful as it was, has not been without its salutary influence. Now the widowed woman is the welcome visitor by the bedside of the sick. Her gentle voice soothes as the voice of a mother—her hand's touch is like the pressure of velvet, her very sympathy is as the sweetest cordial. And if ever she is tempted to think an impatient thought or give expression to a selfish wish, there comes up before her the vision of a pale face that, but for her neglect, might be smiling on her now—and with the rebuke working patience in her heart, she goes about her Master's work.—*Mother's Journal.*

Bards of the Bible.

The following passages occur in "Gilfillan's Bards of the Bible."

The Bible is a mass of beautiful figures; its words and its thoughts are alike poetical; it has gathered around its central truths all natural beauty and interest; it is a temple with one altar and one God, illuminated by a thousand varied lights, and studded with a thousand ornaments. It has substantially but one declaration to make, but it utters it in the voices of the creation.

Shining forth from the excellent glory, its light has been reflected in a myriad of intervening objects, till it has become at length attempered for our earthly vision. It now beams upon us at once from the heart of man and the countenance of nature. It has arrayed itself in the charms of fiction. It has gathered new beauties from the works of creation, and new warmth and new power from the very passions of clay. It has pressed into its service the animals of the forest, the flowers of the field, the stars of heaven,—all the elements of nature. The lion spurring the sands of the desert, the wild roe leaping over the mountains, the lamb led in silence to the slaughter, the goat speeding to the wilderness, the rose blossoming in Sharon, the lily drooping in the valley, the apple-tree bowing under its fruit, the great rock shadowing a weary land, the river gladdening a dry place, the moon and the morning star, Carmel by the sea, and Tabor in the mountains, the dew from the womb of the morning, the rain upon the mown grass, the rainbow encompassing a dark place, the light God's shadow, the thunder his footsteps,—all such varied objects are made as if naturally designed from their creation, to represent him to whom the book and all its emblems point. Thus the spirit of the book has ransacked creation to lay its treasures on Jehovah's altar, united the innumerable rays of a far streaming glory on the little hill of Calvary, and woven a garland for the bleeding brow of Immanuel, the flowers of which have been culled from the garden of a universe. The power of the Bible over man has been long and obstinately resisted; but resisted in vain. For ages has this artless, loosely piled little book been exposed to the fire of the keenest investigations, a fire meanwhile which has consumed contemptuously the mythology of the Iliad, the husbandry of the Georgics, the historical truth of Livy, the fables of the Shaster, the Talmud and the Koran, the artistic merit of many a work of philosophy and science. And yet there the Bible lies unhurt, untouched with not one of its pages singed, with not even the smell of fire having passed upon it. Many an attempt has been made to scare away this fiery pillar of our wanderings, to prove it a mere natural product of the wilderness; but still night after night rises, like one of the sure and ever shining stars in the vanguard of the great march of man, the old column gliding slow, but guiding certainly to future lands of promise, both in the life that is, and that which cometh hereafter.

While other books are planets shining with reflected radiance, this book, like the sun, shines with ancient and unborrowed rays.

Other books, after shining their little seasons, may perish in flames fiercer than those which destroyed the Alexandrian library; this must in essence remain fine as gold, but inconsumable as asbestos in the general conflagration.

☞ Friendship is the only thing in the world concerning the usefulness of which all mankind are agreed.

Attending Public Worship.

There is a growing tendency to neglect public worship, or to give half the day to the sanctuary, and the other half to ease or relaxation. Every christian ought to resist this tendency, and give the whole force of his influence and example to a regular attendance on the ordinances of God's house. A western pastor, in a published sermon says:

"It is needful to create an overwhelming public sentiment in favor of attending public worship so that, as in Scotland, a man would feel ashamed to absent himself from the house of God. This may be done in various ways. First, by the steady and undeviating example of those whose consciences are right on this subject. What I mean is, that they should never without good reasons, absent themselves from public worship, or suffer their families to be absent. I mean, that as often as the church bell rings, they should march to its music in solid column to the house of God. People are more influenced by fashion than principle. They love to go with the crowd. They admire a great congregation. Let every sitting in a house of worship be occupied, and you may be sure they will be almost beside themselves to obtain church accommodations. So much are we the creatures of imitation. Now, drops make the rivers and rivers the ocean. Every man and every child that is faithful in his attendance on the means of grace, helps to swell the current of public sentiment in that direction."

VICE NEUTRALIZING VIRTUE.

He that a vice from year to year inherits,
Wieldeth an ax against his tree of merits.

The Family.

The family circle is God's blessed ordinance, and is the sweetest, the happiest, and the most hallowed spot on earth. It is the nursery of affection, of friendship, and of virtue; the place where those ties of mutual dependence and help are first formed, which, in their expanded state, unite human society; and according to the manner in which the rights of the family circle are enjoyed, its duties discharged, and its true benefits realized, are the moral character, the stability, and the grandeur of a country.

CHRISTIAN UNION.—"Sir, I have tried to be sectarian. I *can't* be. I have labored to work out the principles on which people spend their lives in building up dividing fences between themselves and neighbors. But, sir, I have always found that *a summer spent in building fences brings a winter of starvation, without a crop.* I prefer to think of those things in which as christians we are united, and they constitute the whole truth which is necessary to save us from sin.—*Dr. Tyng.*

☞ Happiness must arise from our own temper and actions, and not immediately from any external conditions.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Physical Strength.

Dr. Winship, who is noted for his muscular strength, gained by physical exercise, recently gave a lecture on the subject, at the Meionaon, in Boston, in which he remarked that if we would improve our physical strength, among other things, we should be careful to breathe in fresh air with the head up, chest extended, and shoulders down; but not to exert one's self when passing through foul air. We should sleep in a room through which there is a draft of air, after getting gradually accustomed to it; exercise with dumb bells, or something similar, every day or two, or three times a week, from twenty to forty minutes a day; avoid all adulterations, and everything that has come in contact with zinc, lead or other poisonous substances.—ED.

What we need to Eat.

Eating is one of the necessities of life; but when, what, and how much we should eat, every man must settle for himself, since the savans have failed to agree upon any system. If we are governed by appetite, and the sense of taste, stimulated by all the refinements and inventions of gastronomy, we are very likely to err on the side of gluttony, and bring upon ourselves serious diseases. If, on the other hand, we are too abstemious—but there is so little danger of that, we need not take time to enlarge upon it.

Even the experienced trainers of the prize-ring cannot decide what is the best food for training men up to their greatest powers of endurance. In England, they have a prejudice in favor of mutton chops and underdone beef-steaks; but it is by no means sure that this is best. The Roman soldiers, who conquered the world, and built roads from Lisbon to Constantinople, and who were all trained athletes, marching under a weight of armor and luggage that few men in our day could carry, lived on coarse brown wheat or barley bread, which they dipped in sour wine.

In our own day, the Spanish peasants are among the most agile men in the world. One of them will not hesitate to take a mad bull by the horns. He will work all day in a copper mine, or at the olive press, or the wine press, under a hot sun, and then dance half the night to the music of a guitar. What does he live on? A piece of black bread, an onion, perhaps half a water-melon. You may see him dipping his piece of bread into a horn of olive oil, and then into some vinegar made hot with pepper and garlic, and he is happy. Sometimes he gets a draught of harsh, sour wine, but not strong. All the strong wine is sent to England.

The Smyrna porter walks off with a load of 800 weight. His only food, day after day, is a little fruit—a handful of dates, a few figs, a bunch of grapes, some olives. He eats no beef, pork, or mutton. His whole food does not cost him a penny a day. And the climate of the south of Spain, or of Smyrna, where the plague is almost endemic, cannot be considered better than ours.

The Coolie, living on his rice, can outwork the Negro fed on bacon. The Arab, living on rice and dates, conquered half the world.

Not only may the most tremendous muscular force and great powers of endurance be nourished upon a very light vegetable diet, but great mental energies as well. For example, St. Gregory Nazienza lived on bread, herbs, and salt. The great St. Ambrose of Milan, lived in rigorous abstinence, and seldom broke his fast before noon. St. Chrysostom, called on account of his eloquence the Golden-mouthed, ate one meal a day of bread and herbs. St. Augustine lived on pulse and herbs. St. Bernard, the ablest and most influential man in Europe in the twelth century, lived on coarse bread softened in warm water; and great numbers of the ablest and most eminent men, in all times, have lived in great abstinence.

We eat too much. Many people eat breakfast, lunch, dinner, tea, supper—five meals a day, and four of them hearty ones, with various kinds of flesh meat, and prepared dishes. A majority of Americans eat flesh three times a day. Irish laborers, who never ate flesh a dozen times in their lives, come here rosy with health and strong as oxen. They fall into the habits of the country—eating pork, and drinking tea, coffee, and whiskey—and in two or three years they lose their rosy cheeks, their clear, bright eyes, their strength and endurance. They have sallow skins, bad teeth, and rheumatism. They lay it to the climate. It is to attributed far more to the change in their habits of eating and drinking. If Irishmen who come here, would live just as they do at home, they would not complain of the climate. The smartest Irishwoman we know of—a little woman who can roll a barrel of flour up to a room in the third story, and walk ten miles, without prejudice to a hard day's work—has not tasted meat for twenty years, and lives every day on a little bread, and a pennyworth of milk boiled up with a very weak cup of coffee.

Our sanitary reformers have not looked to the diet question; will they allow us to call their attention in that direction? The stomach is the centre and citadel of organic life. It is worth a little consideration, as well as the lungs and skin, which depend upon it.—*N. Y. Weekly.*

For the Crisis.

Short Dress.

The short dress has been worn from time immemorial; probably ever since the Lord made garments of skin to clothe Adam and Eve. Why the long dress should ever be adopted, as it has been, by infidel France and "Young America," is a matter of surprise. The practice of sweeping the streets in long dresses, in filth, mud, tobacco and all, might have had its origin in the mock sanctity of Romanism.

There are those who dare regard their health, and make themselves comfortable in their dress, in opposition to the false delicacy of the majority.

This dress has been worn in various places in this country for many years past. It was adopted in a community not forty miles from Boston, several years before some other places, where it is now worn, and where it is now called the "American costume," had any being. In some places it has been called the "Bloomer," in other places it is called by other names. Substantially it is the same thing—"Short Dress." It is worn longer or shorter, loose or tight, with much or little cloth, etc., to suit the taste of different persons, still it is the same, the short dress, compared with the one commonly worn.

As this dress originated in our country with the aborigines of America—the Indians—it is very appropriately called the "*American* costume." We hope it will be more generally adopted. We wish that those editors of the press, and others, who pretend to so much modesty as to oppose the "Short Dress," would put on an outside garment dragging the streets, and flapping round the feet, or kept off only by hoops, and wear the same in their labor and business for one year. They will then be better prepared to judge of the difference between the two, and which to recommend for the comfort and health of others.

J. S. WHITE.

NOTE.—For further and practical particulars in relation to the "Short Dress," or "American costume," we would refer our readers to Dr. Harriet N. Austin's Tract on the same.—ED.

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